

The Great Judgments of The Ages of Creation

The Intermediate Study in The Perfect Principles of the Doctrine of Christ Trilogy

VOLUME III

A Comprehensive Biblical Reconstruction of Reality, Part 2:
The Great Instruments of Judgment Venus and Mars
as Revealed in *Earth In Upheaval* and *Worlds In Collision*
and ***Enlightened***^{G5461} by ***Scripture***^{G1124}

SECTION 8 GJAC II & III: The Venus and Mars Round of *Earth in Upheaval*

Begun Summer 2018

At this point ***ye should*** (e.g., [Exo 35:1](#)) be ***fully persuaded*** (e.g., [Rom 4:21](#)), that ***ye*** may...

...not [be] conformed to this world: but... [instead] be... transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God [for you] Rom 12:2.

And ***you should know*** ([1Th 4:4](#)) that it is God's ***purpose*** (e.g., [Eph 1:11](#); [3:11](#)) – as well as the plea of King David—that we ***seek his face continually*** and ***evermore*** ([1Ch 16:11](#) / [Psa 105:4](#)).

So let's ***'warm up'*** (e.g., [Heb 5:14](#)) with some ***'mind-bending'*** (e.g., [1Ch 16:9](#) / [Psa 105:2](#)), and ***'world-shaking'*** (e.g., [Hag 2:6](#) / [Heb 12:26-7](#)) ***meditation*** (e.g., [Psa 1:2](#); [19:14](#); [119:97-100](#)).



I **should... hope** (e.g., [Lam 3:26](#)) that you **remember** (e.g., [1Ch 16:12](#) / [Psa 105:5](#)) that...

The French savant [- a "savant" being "a person of profound or extensive learning"]
A. Berthelot,

says: "It is possible that Stone Age man witnessed in Africa three notable events: [1] the sinking of the Spanish-Atlas chain [by Venus] that opened the Strait of Gibraltar [and filled the Mediterranean]...; [2] the collapse that cut off the canary Islands from the African Continent [which was also **the work of God by Venus**]; [3] the opening of the Strait of Bab-el-Mandeb, separating Arabia from Ethiopia" [and filling the Red Sea, evidently then colored 'red' by Venus]. [A. Berthelot, *L'Afrique saharienne et soudanaise [Saharan and Sudanese Africa]*, 1927, p.85.]

And "Stone Age man" - or really the 'highly-civilized' people suddenly forced to live as 'cave dwellers' and the like, who I would instead call 'Post-Visits-of-Venus Man', most of whom evidently had **turned aside after Satan 1Ti 5:15**, which would be entirely **out of the way** (e.g., [Exo 32:8](#)), and to the extent that **every imagination of the thoughts of his heart was only evil continually** - apparently also "witnessed", according to the evidence provided by Dr. Velikovsky in this section, [4] the opening of the North and Baltic Seas and other *waterways*, [5] the rising of the Alps, Andes, Rockies, Cascades, Himalayas, and all the rest of the "largest mountains" of the World, [6] the 'ripping apart' of the entire African Continent, and a significant part of Southeast Asia too, [7] the formation of vast *glaciers* that

encroached expansively into most every latitude, along with [8] a drop in the level of the Oceans of about 20 feet worldwide.

And I want you to use the 'global view' of The Greater God Zone on the first page of this section, a view of Northern Africa, Europe, and Western Asia, to further **'improve'** your perspective of **the work of God** (e.g., [Ecc 7:13](#)) using His **'great instruments of life and death'**. Can you **see**, for example, the apparent evidence of [1] 'slightly shifting', as well as [2] entirely different, and [3] intersecting 'orbital lines', as well as the apparent evidence of [4] 'wobbling', and [5] 'axis shifting', and how the higher and lower, as well as the wider and narrower *mountain ranges* 'raised' apparently indicate not just [6] different *orbits*, [7] different **'visits'**, and [8] different **'visitors'**, but also [9] somewhat *elliptical* rather than purely *circular orbits* of Earth, and/or some [10] *magnetic attraction* 'balanced' with *momentum*, though maybe more [11] *magnetic repulsion* requiring little to no 'balancing' *momentum*, as well as the resulting [12] *volcanic*, [13] *seismic* and [14] *tectonic activity*? And I mean try using this 'exaggerated' or 'inflated' topographical depiction (p.1) to **'better imagine'** how and which of the **'visiting planets'**, with their apparently altogether many 'orbits' around Earth, 'raised' and/or 'ripped apart' all these *mountains*, and in the process 'opened' and 'filled' vast new *waterways*. And remember Mercury apparently **visited** this region, supposedly 'raising' Mount Nebo in the process. And surely both Venus and Mars must have 'passed over' this region too, as we will **continue** to confirm.

But let's not again 'pass over' Député André Marcel Berthelot, late 19th/early 20th Century...

...son of the chemist and politician Marcellin Berthelot and a député of the Seine [which is a member of the "lower house of the bicameral ['2-House'] Parliament of France" during the French Third Republic, which existed from 1875-1940 - and by the way, they're in their Fifth Republic now].

He was secretary-general of the Grande Encyclopédie starting with the fourth volume... [and] also a banker, a professor in ancient history, a vice-president of the École des hautes études [or of **École pratique des hautes études**... abbreviated **EPHE**... a Grand Établissement... [school, or a "French public institutions under ministerial charter"] in Paris, France, and [now] a constituent college of PSL [again, "**Paris Sciences & Lettres**"] Research University, and part of the "French collegiate university system",] and [Berthelot was] a member of the École [or School] de Rome...

The French School of Rome (EFR) is [again, but more specifically,] a French research institute in history, archeology and humanities and social sciences, under the supervision of the Academy of inscriptions and belles-lettres. It depends on the Ministry of Higher Education and Research and is part of the network of French Schools Abroad (EFE), which also includes the French School of Athens, the Casa de Velázquez, the French Institute of Oriental Archeology of Cairo and the French School of the Far East...

La Grande Encyclopédie, inventaire raisonné des sciences, des lettres, et des arts (The

Great Encyclopedia: a systematic inventory of science, letters, and the arts) is a 31-volume encyclopedia published in France from 1886 to 1902

by H. Lamirault, and later by the société anonyme de la grande encyclopédie (Grande Encyclopédie Company).

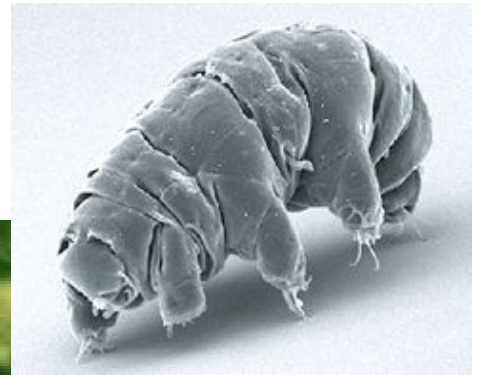
The general secretaries of its editorial board were Ferdinand-Camille Dreyfus and André Berthelot [- Député Berthelot being the secretary-general for the last 28 of its 31 volumes].

Major articles are signed [by authors] and include a bibliography. In its 31 volumes of 1200 pages each, there are about 200,000 articles, 15,000 engraved illustrations and 200 maps.

And speaking of such ***'world-shaking' great judgments***, the Prophet Amos invites us all to...

Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name
[Amos 5:8.](#)

Next let's consider the possibility that "Gummi bears" or "water bears", their less flattering name being "moss piglets", and their *scientific name* being "**tardigrades**",



(magnified photos, [p.3-4](#)),

are 'space aliens' - these being those *micro-animals* that with enough magnification look more like "a vacuum cleaner sac rather than a water bear", though one with 'bear legs and claws'. And why do I think they're really 'space aliens'? Because my guess, inspired by Dr. Velikovsky, is that they were brought here by Venus and Mars from Jupiter, which also implies that the *hydrocarbons* that these '**great instruments of death**' also brought were of *organic* origin too, and that is, the by-product and/or the *waste excretions* of *microbes* and *micro-animals*.

My encyclopedia adds that,

Tardigrades... (also known colloquially as **water bears** [or "Gummi bears"], or [referring to their diet,] **moss piglets**) are a phylum of water-dwelling, eight-legged, segmented micro-animals. They were first described by the German zoologist Johann August Ephraim Goeze in 1773, who gave them the name of "little water bears". The name ***Tardigrada*** (meaning "slow steppers") was given three years later by the Italian biologist Lazzaro Spallanzani. They have been found [virtually] everywhere: from mountain tops to the deep sea and mud volcanoes; from tropical rain forests to the Antarctic.

Tardigrades [one of the many "classes of extremophiles", which, according to my encyclopedia, "might be capable of surviving in environments similar to those known to exist on other planets"] are among the most resilient known animals, with individual species able to survive extreme conditions that would be rapidly fatal to nearly all other known life forms, such as exposure to extreme temperatures, extreme pressures (both high and low), air deprivation, radiation, dehydration, and starvation. About 1,150 known species form the phylum Tardigrada, a part of the superphylum Ecdysozoa. The group includes fossils dating from 530 million years ago, in the Cambrian period [!!!].



Of course the over a thousand "individual species" of *tardigrades* is just another 'evolutionary mis-association', and I mean they must really be like the 'different species' of wolf/coyote/dog, etc., and that is, they're really all of the same **kind**. And the 'triple exclamation' ending the last paragraph is not about the 'loop-dating', but about the implication that it apparently wasn't just Venus and Mars that transported such 'aliens' to Earth, as it now occurs to me that Mercury probably brought some of these so-called "extremophiles" with '**her/him**' too.

But could they really survive on Jupiter, as well as the trip to Earth?

Usually, tardigrades are about 0.5 mm (0.02 in [or 2/100 of an inch]) long when they are fully grown. They are short and plump, with four pairs of legs, each ending in claws (usually four to eight) and/or sucking disks. Tardigrades are prevalent in mosses and lichens and feed on plant cells, algae, and small invertebrates. When collected, they may be viewed

under a very low-power microscope, making them accessible to students and amateur scientists...

And for example...

...they can withstand the extremely low pressure of a vacuum [- *entirely empty space* -] and also very high pressures, more than 1,200 times atmospheric pressure. Tardigrades can survive the vacuum of open space and solar radiation combined for at least 10 days [or long enough to survive the transfer from a *'visiting planet'* to Earth, the proof of this being that these "micro-animals"... have survived the hard vacuum of space, solar and UV radiation in an astrobiology experiment into space"

[<https://www.wired.com/2014/03/absurd-creature-week-water-bear>]. Some species can also withstand pressure of 6,000 atmospheres, which is nearly six times the pressure of water in the deepest ocean trench...

...and I would guess that this is 'within the range' that exists on the 'surface' of Jupiter.

My encyclopedia further informs me that they can live for...

- ☐ A few minutes at 151 °C (304 °F)
- ☐ 30 years at -20 °C (-4 °F)
- ☐ A few days at -200 °C (-328 °F; 73 K)
- ☐ A few minutes at -272 °C (-458 °F; 1 K)...

...while another source informs me that...

With an average temperature of minus 234 degrees Fahrenheit (minus 145 degrees Celsius), Jupiter is frigid even in its warmest weather [as I assume its moons are too]. Unlike Earth, whose temperature varies as one moves closer to or farther from the equator, Jupiter's temperature depends more on height above the surface. This is because heat is driven not by the sun but by the interior of the planet

[<https://www.space.com/18391-jupiter-temperature.html>].

And this seems 'within the range' too, especially since Jupiter must have its own 'volcanic vents', like the ones that expelled Venus and Mars, and from which these "cute", "adorable", 'slow-stepping', "Gummi bears", and other so-called "extremophiles", could 'hitch a ride' to Earth.

But at this point these 'ideas' are just a *'warm-up exercise'* for this section. However I believe that in these remaining sections, with the assistance of Dr. Velikovsky, suchlike 'ideas' will be much further supported than they already have been. And so, let's *continue*.

The following remaining chapters - or "just" sections - to be covered in *Earth In Upheaval* not already covered in **SECTION 6**, all of which support the above 'ideas' and so much more in that they deal - though not so much as intended by Dr. Velikovsky - with the *work* of God's *'great instruments of life and death'*, are as follows:

Chapter I IN THE NORTH: In Alaska; The Ivory Islands

Chapter II REVOLUTION: (just) The Erratic Boulders; Sea and the Land Change Places;

The Aquatic Graveyards

Chapter III UNIFORMITY: (just) The Hippopotamus; Icebergs

Chapter IV ICE: The Birth of the Ice Age Theory; On the Russian Plains; Ice Age in the Tropics;

Greenland; Corals of the Polar Regions; Whales in the Mountains

Chapter V TIDAL WAVE: Fissures in the Rocks; The Norfolk Forest-Bed; Cumberland Cavern;

In Northern China; The Asphalt Pit of La Brea; Agate Spring

Quarry

Chapter VI MOUNTAINS AND RIFTS: Mountain Thrusts in the Alps and Elsewhere; The Himalayas; The Siwalik Hills; Tiahuanacu in the Andes; The Columbia Plateau; A Continent Torn Apart

Chapter VII DESERTS AND OCEANS: (just) Arabia; The Carolina Bays; The Bottom of the Atlantic; The Floor of the Seas

Chapter VIII POLES DISPLACED: The Cause of the Ice Ages; Shifting Poles; The Sliding Continents; The Changing Orbit; The Rotating Crust;

Chapter IX AXIS SHIFTED: Earth in a Vise; Evaporating Oceans; Condensation; A Working Hypothesis; Ice and Tide; Magnetic Poles Reversed; Volcanoes, Earthquakes, Comets

Chapter XI KLIMASTURZ: Klimasturz; Tree Rings; Lake Dwellings; Dropped Ocean Level;

The North Sea

Chapter XII THE RUINS OF THE EAST: Crete; Troy; The Ruins of the East

And now it's time to 'dive in', or since we're starting with Alaska, 'hike' or 'dog sledge in'.

CHAPTER I

IN THE NORTH

In Alaska

In **Alaska**, to the north of **Mount McKinley** [now **Denali**], the **Tanana River** joins the **Yukon** [River - map of Alaska, p.11]. From the Tanana Valley and the valleys of its tributaries gold is mined out of gravel and "muck". This muck is a frozen mass of animals and trees.



"Denali... [photo and map, p.6, McKinley, marked on the map, p.11, being its] former official name... is the tallest mountain in North America, with a summit elevation of 20,310 feet (6,190 m) above sea level... the third most prominent and third most isolated peak

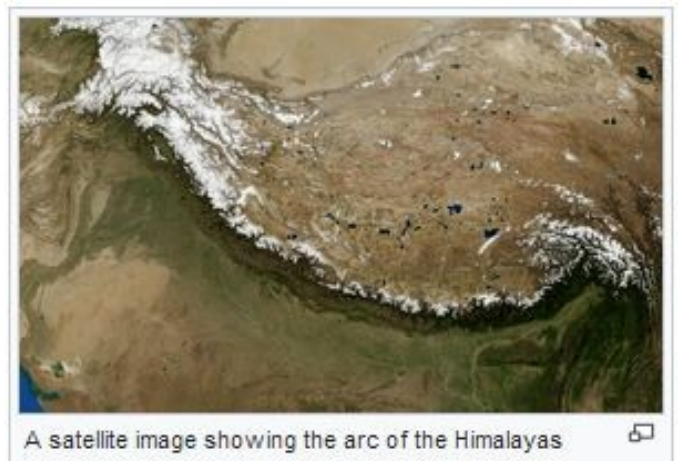
on Earth, after Mount Everest [“Earth's highest mountain above sea level, located in... [a] sub-range of the Himalayas... [and marking the] international border between Nepal (Province No.1) and China (Tibet Autonomous Region)... [at] its summit point”] and **Aconcagua** [marked on the map, p.6, “summit elevation of 6,960.8 metres (22,837 ft)... the highest mountain in both the Southern and Western Hemispheres... located in the Andes mountain range, in... Argentina”, while Denali (again, formerly **McKinley**) is]... in the **Alaska Range** (p.11) in the interior of the U.S. state of Alaska.”

And by the way, these 3 “highest mountains” are among the **Seven (or Nine) Summits**...



The **Seven Summits** are the highest mountains of each of the seven continents. Climbing to the summit of all of them is regarded as a mountaineering challenge, first achieved on 30 April 1985 by Richard Bass. [See “map of the Seven Summits (or nine depending on the definition)”, evidently roughly marking multiple and varying ‘orbital paths’ of Venus around the Earth, p.6.] Beyond these 9 there are a hundred more...

...with elevations greater than 7,200 metres (23,622 ft) above sea level.



The vast majority of these mountains are located on the edge of the Indian subcontinent and Tibet [[in the Himalayas, satellite photo, p.7](#)], with some peaks in Central Asia. Only those summits are included that, by an objective measure, may be considered individual mountains as opposed to subsidiary peaks.

And yes, [Mount Everest](#), ([aerial photo, p.7](#)), is "Earth's highest mountain" - see it in "the arc"? - but not the highest in our Solar System, a subject deferrable until [SECTION 10](#), as for now we'll continue with Dr. Velikovsky.

F. Rainey of the University of Alaska described the scene: "Wide cuts, often several miles in length and sometimes as much as 140 feet in depth, are now being sluiced out along stream valleys tributary to the [Tanana River, p.11](#)] in the Fairbanks District. In order to reach gold-bearing gravel beds an overburden of frozen silt or 'muck' is removed with hydraulic giants. This 'muck' contains enormous numbers of frozen bones of extinct animals such as the mammoth, mastodon, super-bison and horse."

[[Professor Froelich Gladstone Rainey \[a 20th Century "American anthropologist and a master of narrative prose... \[whose\] Cabin on the campus of the University of Alaska Fairbanks was listed on the National Register of Historic Places, in recognition of his role at the university, in 1975"](#)], "*Archaeological Investigation in Central Alaska*," *American Antiquity*, V (1940), 305.] [[Again,](#)] [The horse became extinct in pre-Columbian [[or in the 'before-the-visits-of-Admiral-Columbus'](#)] America; the present horses in the Western Hemisphere are descendants of imported animals.]

These animals perished in rather recent times; present estimates place their extinction at the end of the Ice Age or in early post-glacial times [[or since The Visits of Venus](#)]. The soil of Alaska covered their bodies together with those of animals of species still surviving.

Under what conditions did this great slaughter take place, in which millions upon millions of animals were torn limb from limb and mingled with uprooted trees?

F. C. Hibben of the University of New Mexico writes: "Although the formation of the deposits of muck is not clear, there is ample evidence that at least portions of this material were deposited under catastrophic conditions. Mammal remains are for the most part dismembered and disarticulated, even though some fragments yet retain, in their frozen state, portions of ligaments, skin, hair, and flesh. Twisted and torn trees are piled in splintered masses... At least four considerable layers of volcanic ash may be traced in these deposits, although they are extremely warped and distorted..." [F. C. Hibben, "*Evidence of Early Man in Alaska*," *American Antiquity*, VIII (1943), 256.]

20th Century American Professor of Anthropology, Frank Cumming Hibben...

...was a well-known archaeologist whose research focused on the U.S. Southwest. As a professor at the University of New Mexico (UNM [[where](#)

he received his “master's degree in zoology”, his undergraduate degree being “in archaeology from Princeton”) and writer of popular books and articles, he inspired many people to study archaeology. He was also controversial, being suspected of scientific fraud during his studies of Paleo-Indian cultures...

...While a graduate student [at UNM], Hibben was put in charge of the university's archaeology collections (the core of what became the Maxwell Museum of Anthropology). He returned East for one year to attend Harvard University, which awarded him a Ph.D. in anthropology in 1940. Hibben then taught at UNM until his retirement, except for a period of service in the U.S. Navy during World War II.

During much of his career, Hibben was the director of the Maxwell Museum of Anthropology.

Hibben's first marriage and subsequent investments made him a millionaire. In 2000, he donated part of his fortune to build an archaeology research building at UNM. (Due to the controversies surrounding his career, the decision to name the new building after him was questioned.) When Hibben died [in 2002], the remainder of his fortune was used, as he had directed, to endow scholarships at UNM.

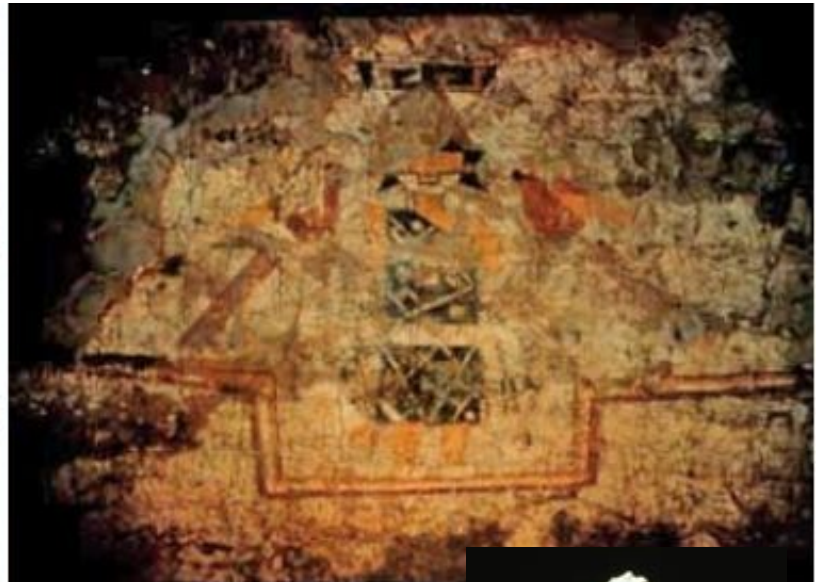
The primary source of the controversies was Hibben's claim to have found a deposit with pre-Clovis artifacts (including projectile points [“an object that was hafted [or ‘tied on’] to [a] weapon that was capable of being thrown or projected, such as a spear, dart, or arrow, or perhaps used as a knife”, and “thus different from weapons presumed to have been kept in the hand, such as axes and maces”]), which he termed "Sandia points") in Sandia Cave (in the Sandia Mountains near Albuquerque, New Mexico). Hibben believed the layers to be about 25,000 years old, much older than the Paleo-Indian cultures previously documented in the U.S. Southwest. The layers also included the bones of Pleistocene species such as camels, mastodons, and horses.

The 25,000 year age for the "Sandia Man" deposits was a best guess based on the strata in the cave, and was later called into question, in part through radiocarbon dating. Also, research notes by Wesley Bliss (who had excavated in the cave in 1936) and others indicate that animal burrowing led to a mixing of deposits. The notion of a "Sandia Man" occupation of the U.S. Southwest is no longer accepted by professional archaeologists, but that in itself is not the source of controversy. Instead, some researchers believe that artifacts were "salted" (fraudulently placed) in the cave deposits to support the notion of the "Sandia Man" occupation. Those who believe that fraud was committed often suspect Hibben of being involved in the fraud. The evidence is inconclusive, however, and Hibben maintained his innocence in the matter until his death.

In 1943, Hibben described a visit to Chinitna Bay on the west side of Cook Inlet in Alaska, where he reported finding Yuma-like projectile points like those found at the Clovis Site in New Mexico and a projectile

point similar to those produced by the Folsom culture, who lived... [in nearby] regions 10,000 [or really around 3500 to 2800] years ago. In addition to the projectile points, he reported finding mammoth bones. A later investigation of the geology and geoarchaeology of Chinitna Bay using personal notes, photographs, and directions personally supplied by Hibben successfully relocated the locations and strata from which the mammoth bones, Yuma-like projectile points, and projectile point "possibly affiliated with, Folsom" were reported. They found that the strata in which Hibben reported finding Folsom- and Yuma-like projectile points and mammoths bones all accumulated during the Late Holocene in "a muddy, intertidal [or formerly inundated] environment". As a result, they concluded that the projectile points are not associated with any Paleo-Indian cultures and the identification of the bones as being those of a mammoth is questionable [eafc minor].

Hibben's research on later cultures was far less controversial. While a graduate student he excavated and reported on Riana Ruin in the Rio Chama drainage. His Harvard dissertation was based on extensive field studies of the Gallina Culture of northern New Mexico. In 1954 he began a long term research project on Pottery Mound, a site best known for its many kiva murals. Hibben also excavated at Comanche Springs south of Albuquerque, locating Spanish Colonial period and other remains...



Kiva, subterranean ceremonial and social chamber[s] built by the Pueblo Indians of the southwestern United States, [are] particularly notable for the colourful mural paintings decorating the walls. [See the "Reproduction of an Anasazi Indian kiva mural from Pottery Mound, New Mexico, by Thomas Baker" aside a picture of the original on p.9.]

And according to my encyclopedia, the "Clovis culture" is...



...the Paleo-Indian culture of North America that appears in the archaeological record 13,500 to 13,000 [or really 3500 to 2800] years ago.

And by the way, the “Clovis point”, “created using bifacial percussion flaking (that is, each face is flaked alternatively using a percussor [or rock])” is...

...the oldest flint tools associated with the North American Clovis culture [“Image courtesy of the Virginia Dept. of Historic Resources” on p.9.]

And maybe even more interesting, the “Clovis comet” is...

...a hypothetical impact event in North America around 12,900 [but really either around 3500 or around 2800] years ago argued to have caused the end of the Clovis culture and extinction of many large mammals...

...however the more...

...current hypothesis states that the air burst or impact of a swarm of carbonaceous chondrites or comet fragments set areas of the North American continent on fire, causing the extinction of most of the megafauna in North America and the demise of the North American Clovis culture after the last glacial period... though no impact crater has yet been identified and no physical model by which such a swarm could form or explode in the air has been proposed.

But I should admit that such “Stone Age”, “Paleo-Indian cultures” may have originated as early as about 4000 years ago, at or near the time of The Destruction of Sodom and Gomorrah, huh.

And “Yuma points”, now also called “Eden points, (angled photos of a “cast of one” on p.10)...

...are a form of chipped [or “flaked”] stone projectile **points** associated with a sub-group of the larger Plano culture [which is the “name given by archaeologists to a group of disparate hunter-gatherer communities that occupied the Great Plains area of North America during the Paleo-Indian period in the United States and the Paleo-Indian or Archaic period in Canada”]. Sometimes also called **Yuma points**, the first **Eden points** were discovered in washouts in Yuma County, Colorado... [And they] were first discovered *in situ* at an ancient buffalo kill site near Eden, Wyoming by Harold J. Cook [our Nebraska Man, ‘pig’s tooth’ discoverer] in 1941. The site [in Eden, now called the “Finley site”, “was investigated beginning in 1940 when projectile points were found on the surface by Orion B. Finley... [and the] site dates to the late Paleoindian Period of about 9000 [or really no more than about 4000] years before present... [and the] projectile points from the Finley Site established the **Eden** [or **Yuma**] point type, and included Scottsbluff Type I and II points, linking the cultures to the Cody Cultural Complex, the site having]... eventually yielded 24 projectile points, including eight Eden points, eight Scottsbluff points and one complete Cody point, both other sub-groups within the Plano group. Eden points are believed [- or to be too *kind*, ‘exaggerated’ -] to have



been used between 10,000 and 6,000 years ago by paleo-indian hunters in the western plains.

Dr. Velikovsky continues, asking and answering,

Could it be that a volcanic eruption killed the animal population of Alaska, the streams carrying down into the valleys the bodies of the slaughtered animals? A volcanic eruption would have charred the trees but would have not uprooted and splintered them; if it killed animals, it would not have dismembered them. The presence of volcanic ash indicates that a volcanic eruption did take place, and repeatedly, in four consecutive stages of the same epoch [or in 4 'orbits' of a '**visiting planet**' within a **great judgment**]; but it is also apparent that the trees could have been uprooted and splintered only by hurricane or flood or a combination of both agencies. The animals could have been dismembered only by a stupendous wave that lifted and carried and smashed and tore and buried millions of bodies and millions of trees. Also, the area of the catastrophe was much greater than the action of a few volcanoes could have covered.

Muck deposits like [1] those of the **Tanana River Valley** are [also] found in [2] the lower reaches of the **Yukon [River Valley]** in the western part of the [Alaskan] peninsula, on [3] the **Koyukuk River** that flows into the Yukon from the north, on [4] the **Kuskokwim River** that empties its waters into Bering Sea, and [5] at several places along the **Arctic coast**, and so "may be considered to extend in greater or lesser thickness over all unglaciated areas of the northern [Alaskan] peninsula [- the State of Alaska itself being a large *peninsula*, map, p.11]." [*Ibid.*]

What could have caused the Arctic Sea [or **Arctic Ocean**] and the **Pacific Ocean** to irrupt and wash away forests with all their animal population and throw the entire mingled mass in great heaps scattered [*literally*] all over **Alaska**, the coast of which is longer than the Atlantic seaboard from Newfoundland to Florida? Was it not a tectonic revolution in the earth's crust [caused by a '**visiting planet**'], that also caused the volcanoes to erupt and to cover the peninsula with ashes?

In various levels of the muck, stone artifacts were found "frozen *in situ* at great depths and in apparent association" with the Ice Age fauna, which implies that "men were contemporary with extinct animals in Alaska." [Prof. Rainey of the University of Alaska, *American Antiquity*, V, 307.] "Worked flints, characteristically shaped, called Yuma [or **Eden**] points, were repeatedly found in the Alaskan muck, one hundred and more feet below the surface. One such spear



point was found there between a lion's jaw and a mammoth's tusk. [Prof. Hibben, *UNM, American Antiquity*, VIII, 257.] Similar weapons were used only a few generations ago by the Indians of the Athapascan tribe, who camped in the upper Tanana Valley. [Rainey, *American Antiquity*, v, 301.] It had also been suggested that even modern Eskimo points are remarkably Yuma-like," [Hibben, *American Antiquity*, VIII, 256.] all of which indicates that

the multitudes of torn animals and splintered forests date from a time not many thousands years ago.

The Ivory Islands

The **arctic coast of Siberia** [map, p.12] is cold, bleak, inhospitable. The [Arctic] sea [or Ocean] is passable for ships maneuvering between floating ice for two months of the year; from September to the middle of July the [Arctic] ocean north of Siberia is fettered, an unbroken desert of ice. Polar winds sweep over the frozen tundras of Siberia, where no tree grows and the soil is never tilled. In his exploratory voyage of the ship *Vega* in 1878, [Nils Adolf] Erik Nordenskjold, the first to traverse this northern seaway from one end to the other, traveled for weeks along the coast... on the eastern extremity of Siberia without seeing a single human being on the shore.

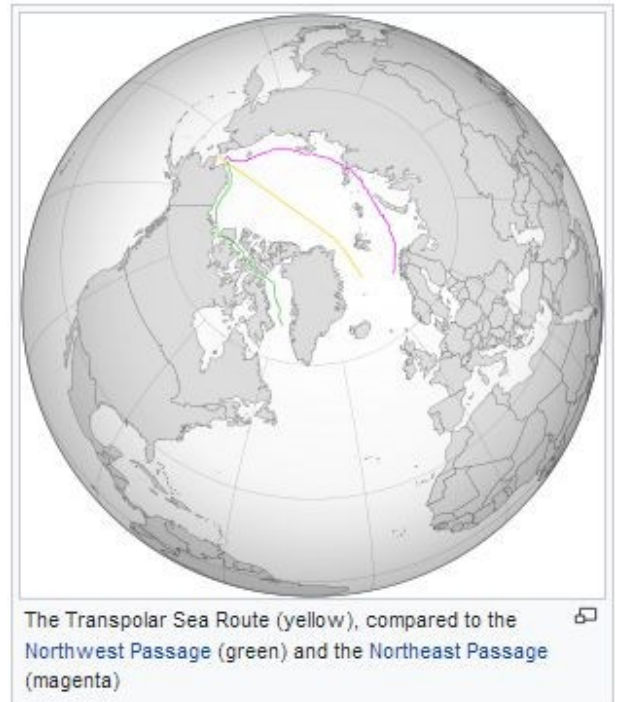
My encyclopedia adds as factual the propaganda that...

The **Transpolar Sea Route (TSR)** is a future Arctic shipping route running from the Atlantic Ocean to the Pacific Ocean across the center of the Arctic Ocean.

The route is also sometimes called **Trans-Arctic Route**. In contrast to the **Northeast Passage** (including the Northern Sea Route) and the **North-West Passage** it largely avoids the territorial waters of Arctic states and lies in international high seas [map, p.12]. The route is currently only navigable by heavy icebreakers [and will probably remain so until about The 4th Plague Judgment Rev 16:8-9]. However, due to the [popularly propagandized] increasing decline of Arctic sea ice..., the route is slated to emerge as the predominant Arctic shipping route by 2030 [but my best guess now is that it will be sometime beyond 2040, and that is, if this "passage" remains 'unobstructed' by 'newly-risen land']...

Still my encyclopedia is informative about other facts, like that...

The **Arctic Ocean** is the smallest and shallowest of the world's five major oceans. The Inter-national Hydrographic Organization (IHO) recognizes it as an ocean, although some ocean-ographers call it the **Arctic Mediterranean Sea** or simply the **Arctic Sea**, classifying it a medi-terranean sea [or "a mostly enclosed sea that has limited exchange of water with outer oceans and with water circulation dominated by salinity and temperature differences rather than winds"] or an estuary of the Atlantic... It is also seen as the northernmost part of the all-encompassing World Ocean.



There are actually 20 *mediterranean seas* according to my encyclopedia's "List of seas" entry, including the one named Mediterranean. Some of the *mediterranean seas* that we've covered include the Baltic, Black, Red, Aegean, Ionian, Adriatic, and the **American Mediterranean Sea** (composite satellite image, p.12), which is "the combination of the **Gulf of Mexico** and the **Caribbean Sea**". One of my dictionary's various definitions for "mediterranean" include: "surrounded or nearly surrounded by land." And there is another larger category of "seas" called *marginal seas*...

...a **marginal sea** is a division of an ocean, partially enclosed by islands, archipelagos, or peninsulas, adjacent to or widely open to the open ocean at the surface, and/or bounded by submarine ridges on the sea floor...

However,

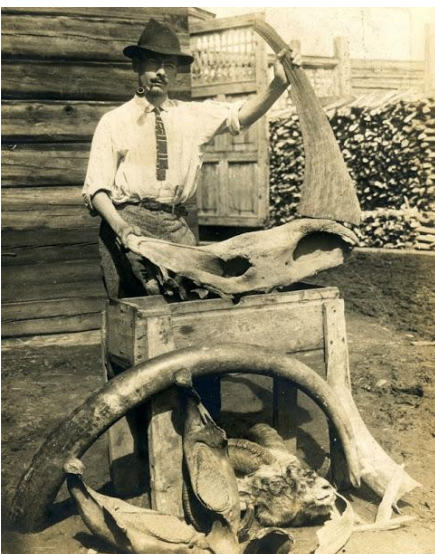
Sources differ over which seas are considered marginal [or "mediterranean"] seas as well as which ocean a given sea is considered a marginal part of. There is no single ultimate authority on the matter.

And "seas" are most generally defined as...

...large divisions of the World Ocean, [more specifically] including [1] [oceans ("the four to seven largest named bodies of water in the World Ocean, all of which have "Ocean" in the name", and there are as many as 7 if you divide the north and south Pacific and Atlantic, and count the "Southern" (Antarctic) Ocean), and there are other] areas of water [such as]... [2] gulfs ["a very large bay"], [3] bights ["recess of a coast" - read, 'bite' out of a coastline], [4] bays [ranging from "small... [to] very large"], [5] fiords, ("a long bay with steep sides, typically formed by a glacier"), [6] sounds ("a large, wide bay which is typically deeper than a bight, or a strait"), [7] coves ("a very small, typically sheltered bay") and [8] straits ["a narrow area of water connecting two wider areas of water"].

And by such definitions, and excluding *waterways* called "seas" which "are not divisions of the Earth's World Ocean", there are over 200 named *seas* in my encyclopedia's entry.

Fossil tusks of the mammoth - an extinct elephant - [and horns of rhinoceros, etc.,] were found in northern Siberia and brought southward to markets at a very early time, possibly in the days of Pliny in the first century of the present era. The Chinese excelled in working delicate designs in the ivory, much of which they obtained from the north. And from the days of the conquest of Siberia (1582) by Cossack Yermak under Ivan the 'terrible', until our own times, trade in mammoths' tusks has gone on. Northern Siberia provided more than half the world's supply of ivory, many piano keys and many billiard balls being made from the fossil tusks of these mammoths.





In 1797 the body of a mammoth, with flesh, skin, and hair, was found in northeastern Siberia, and since then bodies of other mammoths have been unearthed from the frozen ground in various parts of that region. The flesh had the appearance of freshly frozen beef; it was edible, and wolves and sledge dogs fed on it without harm. [Observation of D. F. Hertz [?], in George Bassett Digby ["journalist/critic; scientist/engineer [and apparently also explorer/archeologist]; British; Male; 1888-1962"; 1914 photo of "The intrepid George Bassett Digby in Yakutsk with a remarkable display of Ice Age fossils" on p.13 - can you identify them?], *The Mammoth* (1926), p.9.]

About halfway down the **Lena River** - "the easternmost of the three great Siberian rivers that flow into the **Arctic Ocean**, (the other two being the **Ob'** and the **Yenisey**)... [and] the 5th largest river globally by discharge and the second largest of the Arctic rivers (after the Yenisey)... [with] 77% of the catchment [or river basin] containing [or being] continuous permafrost" - is the city of **Yakutsk**, "the largest city built on continuous permafrost... [as well as] the coldest major city in the world... [however the] summers are warm (though rather short), with daily maximum temperatures occasionally exceeding +30°C (86°F), and it is the capital city of Sakha Republic [or Yakutia], **Russia**", which is part of **Siberia**, and all of which is on the map on p.14.

The ground must have been frozen ever since the day of their entombment; had it not been

frozen, the bodies of the mammoths would have putrefied in a single summer, but they remained unspoiled for some thousands of years. "It is therefore absolutely necessary to believe that the bodies were frozen up immediately after the animals died, and *were never once thawed*, until the day of their discovery."

[Rev. D. Gath Whitley, "The Ivory Islands in the Arctic Ocean," *Journal of the Philosophical Society of Great Britain*, XII (1910), 35. [The Rev. Whitley also wrote a "paper" entitled, *The Churchman*, subtitled, *Manifestations of Design and Purpose in Creation*, (1905), whose "...purpose is to follow the [evolutionary] course of Creation from its commencement down through the ages revealed by geology to the advent of man, and to note in their successive features such facts and principles as prove the presence of a comprehensive design and of a guiding purpose... [and wherein he uses] the term "Creation," therefore, as signifying the ['ridiculously-long'] continued introduction of new life-forms and new physical changes which occurred during the preparation of the earth for man, and which ceased at his advent", (https://www.biblicalstudies.org.uk/pdf/churchman/019-13_669.pdf), and Rev. Whitley is therefore - in the words of a fellow reverend and doctor of science - someone "we all [in the 'Christian evolutionists' scientific community] thank for the able and comprehensive manner in which he has presented a summary of recent researches on Primeval Man [or "cave-men"] in Belgium [and elsewhere] in the last quarter of the nineteenth century"), with none of this, as far as I can **see**, denying such men the possibility of their **salvation**, though likely much if any **eternal glory**.]

High in the north above **Siberia**, six hundred miles inside the Polar Circle [or **Arctic Circle**], in the **Arctic Ocean** [or **Arctic Sea**], lie the Liskhov Islands [or the "Lyakhovsky Islands... the southernmost group of the **New Siberian Islands**" - map, p.14]. Liakhov was a hunter [and "merchant"] who, in the days of Catherine II ["also known as **Catherine the Great**... Empress of Russia from 1762 until 1796, the country's longest-ruling female leader"], ventured to these islands and brought back the report that they abounded in mammoths' bones. "Such was the enormous quantity of mammoths' remains it seemed... that the island was actually composed of the bones and tusks of elephants, cemented together by icy sand." [*Ibid.*, p.41.]

The [rest of the] New Siberian Islands, discovered in 1805 and 1806, as well as the islands of Stolbovoi and Belkov to the west, present the same picture. "The soil of these desolate islands is absolutely packed full of the bones of elephants and rhinoceroses in astonishing numbers." [*Ibid.*, p.36.] "These islands were full of mammoth bones, and the quantity of tusks and teeth of elephants and rhinoceroses, found in the newly discovered island of New Siberia, was perfectly amazing, and surpassed anything which had as yet been discovered." [*Ibid.*, p.42.]

Did the animals come there over the ice, and for what purpose? On what food could they have lived? Not on the lichens of the Siberian tundras, covered by deep snow most of the year, and still less on the moss of the polar islands, which are frozen ten months in the year; mammoths, members of the voracious elephant family, required huge quantities of vegetable food every day in the year. How could large herds of them have existed in a country like northeast Siberia, which is regarded as the coldest place in the world, and where there was no food for them?

Mammoth tusks have been dredged in nets from the bottom of the Arctic Ocean; and after arctic gales the shores of the islands are strewn with tusks cast up by the billows. This is regarded as an indication that the bottom of the Arctic Ocean between the islands and the mainland was dry land in the days when mammoths roamed there.

Baron Georges Cuvier, the great French paleontologist (1769 -1832), thought that in a vast catastrophe of continental dimensions the sea overwhelmed the land, the herds of mammoths perished, and in a second spasmodic movement the sea rushed away , leaving the carcasses behind. This catastrophe must have been accompanied by a precipitous drop in temperature; the frost seized the dead bodies and saved them from decomposition. [Rev. Whitley, *Journal of the Philosophical Society of Great Britain*, XII (1910),56. G. F. Kunz, *Ivory and the Elephants* (1916), p.236.] In some mammoths, when discovered, even the eyeballs were still preserved.

“American mineralogist and mineral collector” George Frederick Kunz...

...was born [in 1856] in Manhattan, New York City, USA, and began an interest in minerals at a very young age. By his teens, he had amassed a collection of over four thousand items, which he sold for four hundred dollars to the University of Minnesota. Kunz... did not attend college. Nonetheless, he taught himself mineralogy from books and field research. This expertise landed him a job with Tiffany & Co., and his knowledge and enthusiasm propelled him into a vice presidency by the time he was 23. He gained much notoriety for identifying a new gem variety of the mineral spodumene which was named "Kunzite" in his honor.

He headed up the US mining and mineralogical exhibits



at the inter-national expositions [- these events each also known as a “**world’s fair...** [or] **world expo...** [and otherwise identified as] a large international exhibition designed to showcase achievements of nations”] in Paris (1889 [- when the **Eiffel Tower** was built]), Chicago (1893 [- “to celebrate the 400th anniversary of Christopher Columbus's arrival in the New World”, and also when the **Chicago Ferris Wheel** débued, photos, p.15]), Atlanta (1895 [where **our**



brother Booker T. Washington gave “the both hailed and criticized “Atlanta compromise” speech... recognized as one of the most impor-tant, influential, and controversial speeches in American history”), Paris (1900 [- which also featured a Ferris Wheel]), and St. Louis (1904 [- “to celebrate the centennial of the 1803 Louisiana Purchase”])... [And beyond these “exhibitions”, he] gave a series of eight lectures on "Precious Stones" for the Lowell Institute's 1894-95 season. As a gentleman scientist, he was a member of the Mineralogical Society of America, the American Association for the Advancement of Science, New York Academy of Sciences (of which he was once a vice president), the New York Mineralogical Club, the American Scenic and Historic Preservation Society (for which he served as president), the American Chemical Society, the American Institute of Mining and

Metallurgical Engineers (of which he was once a vice president), and many other cultural, scientific, and naturalist organizations.

He was the founder and president of the Museums of the Peaceful Arts in 1913, special agent for the US Geological Survey (1883-1909), a research curator at the Museum of Natural History in New York City, and the leading advocate in the establishment of the international carat as a unit of measure for precious gems. He also assembled the Morgan-Tiffany collection of gems in the American Museum of Natural History. Kunz had an active life dedicated to science and public service...

...He wrote over 300 articles during his life. Almost eighty years after his death [in 1932], many of his books are still in print...

And by-the-way, since The Great Exhibition in London in 1851, "(typically listed as the "first world's fair")", and for which was constructed **The Crystal Palace**, (photo, p.16, that "wrought iron and plate glass structure originally used to showcase the budding Industrial Revolution", and later used by Sir Richard Owen, the first director of the Natural History Museum in London, to showcase his 'dinosaur model' exhibit, as



mentioned in **SECTION 5**), up to Expo 2017 in Kazakhstan, there have been hundreds of "international expositions", often several in a single year, with Expo 2019 scheduled for Beijing, China, Expo 2020 for Dubai, United Arab Emirates, Expo 2023 for Buenos Aires, Argentina, and Expo 2024 for Łódź, Poland.

And before we go on let's also consider the achievements of **our brother** Booker.

Booker Taliaferro Washington (c.1856 - November 14, 1915) was an American educator, author, orator, and advisor to presidents of the United States. Between 1890 and 1915, Washington was the dominant leader in the African-American community.

Washington was from the last generation of black American leaders born into slavery and became the leading voice of the former slaves and their descendants. They were newly oppressed in the South by disenfranchisement and the Jim Crow discriminatory laws enacted in the post-[Civil War] Reconstruction Southern states in the late 19th and early 20th centuries.

Washington was a key proponent of African-American businesses and one of the founders of the National Negro Business League. His base was the Tuskegee Institute, a historically black college in Alabama. As lynchings [read, **murders, usually by hanging**] in the South reached a peak in 1895, Washington gave a speech, known as the "Atlanta compromise" [at the **Atlanta expo**], which brought him national fame. He called for black

progress through education and entrepreneurship, rather than trying to challenge directly the Jim Crow segregation and the disenfranchisement of black voters in the South. Washington mobilized a nationwide coalition of middle-class blacks, church leaders, and white philanthropists and politicians, with a long-term goal of building the community's economic strength and pride by a focus on self-help and schooling [- his plan evidently being, '*spiritually maturely*' enough, to *overcome evil with good* [Rom 12:21](#)]. But, secretly [and just as *rightly* - see [1 Corinthians 7:21](#)], he also supported court challenges to segregation and restrictions on voter registration, passing on funds to the NAACP for this purpose. Black militants in the North, led by W. E. B. Du Bois, at first supported the Atlanta compromise but after 1909, they set up the NAACP [[National Association for the Advancement of Colored People](#)] to work for political change. They tried with limited success to challenge [*our brother*] Washington's political machine for leadership in the black community but also built wider networks among white allies in the North. Decades after Washington's death in 1915, the civil rights movement of the 1950s took a more active and militant approach [- the more "militant" aspects of which *our brother* Booker surely would not have condoned, as "Washington had asserted that the surest way for blacks to gain equal social rights was to demonstrate "industry, thrift, intelligence and property" ... [and to those who] demanded a stronger tone of protest in order to advance the civil rights agenda... Washington replied that confrontation would lead to disaster for the outnumbered blacks in society, and that cooperation with supportive whites was the only way to overcome pervasive racism in the long run"]...

Another encyclopedia, entitled *Africana*, and subtitled, *The Encyclopedia of the African and African American Experience* (1999 - not accessible online), tells me that *our brother* Booker...

...was born a slave [in Virginia in 1856 - about 5 years before the start of the Civil War in 1861]... [and that] his father was a white man whose identity he never knew... [and that he] worked in the plantation house [evidently for some time before he turned 9, and] until... liberated by Union troops near the end of the Civil War [in 1865]... [after which] his family [- his mother married to "Washington Ferguson, also a former slave" -] moved to... West Virginia [which became a new state separate from Virginia during the war, and which, like Virginia, was at least partially one of the "slave states", though like another part of Virginia, they finally joined the Union of "free states"]...

To help support the family... [he] worked first in a salt furnace, then in a coal mine, and later as a houseboy in the home of [a Union general]... who owned the mines... [where he was] taught... a respect for cleanliness, efficiency and order [and surely also for God]... [Beyond that he] attended a [surely Bible-reading, Christian] school for blacks while continuing to work.

In 1872 [at about age 16] Washington left... traveling on foot to Virginia's Hampton Institute... [a new] school for blacks. Its white principal, Gen. Samuel Chapman Armstrong was the son of missionaries... and a commander of black Union troops during the war... Armstrong believed... [that "freed blacks"] needed practical, work-based education

[including “agricultural and mechanical classes”] that would also teach character and [Biblical] morality...

...[Arriving “dirty and penniless”, **Brother** Booker ultimately became] a diligent student, adopting Armstrong’s credo so thoroughly that many historians have concluded that the rest of Washington’s public life was a manifestation of Armstrong’s philosophy.

Graduating with honors in 1875... [he] returned to West Virginia to teach. In 1878 he attended Wayland Seminary in Washington, D. C., a... [“liberal arts”] school... [but evidently this “experience” only] further convinced him of the rightness of Armstrong’s methods... [And so he] returned to Hampton, this time as a member of the faculty... [And] in 1881, when Armstrong was asked by the state of Alabama to name a white principal to head a new school for blacks, he instead suggested Washington...

...The Tuskegee Institute in Macon County, Alabama, had been apportioned \$2000 by the state legislature for salaries, but nothing for land or buildings. Washington began classes with a handful of students in a shanty owned by a black church. Intending Tuskegee to be a replica of Hampton, he established a vocational curriculum for boys and girls that included such courses as carpentry, printing, tinsmithing, and shoemaking. Girls also took classes in cooking and sewing, and boys learned farming and dairying.

Manners, hygiene, and character also received heavy emphasis, and each day was framed by a ridged schedule that included daily chapel. The earliest students were set to work building a kiln, then making bricks, then erecting buildings. The school sold additional bricks to pay part of its expenses, and Washington secured the rest of the funds from philanthropists, mostly white and mostly Northern [or Union, and surely all Christian], to whom Armstrong had introduced him...

And we’ll skip the following period of his “national prominence” that began after “he spoke, in September 1885, at the Cotton States and International Exposition in Atlanta, Georgia”, at a time when “relations had deteriorated between the races”, when the “South had codified [put into law] the discriminatory JIM CROW laws, and violence, especially LYNCHING was common”, when, “Earlier in the year Frederick Douglass, the acknowledged leader of blacks North and South, died, and no clear successor had emerged”, and when “Washington was the only black speaker chosen to address the mixed race crowd in Atlanta”, skipping all the way to **our brother** Booker’s death in 1915, when...

...the Tuskegee Institute had a faculty of 200, an enrollment of 2000, and an endowment of \$2 million.

And I skipped the part about his “national prominence” because it’s just as ‘politically slanted’ as what we already learned from the previous entry, and because something I heard from one of the ministers on my local Christian talk-radio channel is much more revealing of his character. As an ‘expositor’ associated with Michigan State University puts it: “Washington argued in his [bestselling] autobiography [*Booker T. Washington. Up From Slavery: An Autobiography*] that slavery had been a blessing because it gave the black man habits of hard work

which God providentially has used for his own good”
(<https://msu.edu/course/iah/201/vajda/bookerdouglass.htm>).

And me and that Christian talk-radio guy would add, if **Brother** Booker couldn't say it as freely, that the pre-Civil War slave trade itself was a “blessing” for “blacks”. Why? Because it brought many people to a place where they would eventually hear the **gospel**, and only took them from a place where they likely never would. Indeed the pre-Civil War slave trade is responsible for the **salvation** of a multitude of souls, **thank and praise the LORD**, and thank you **Brother** Booker for sharing that **‘spiritually mature’** perspective.

And surprise! I also find it ‘personally unavoidable’ to “consider the achievements” of one of those 200 faculty members at the time of **Brother** Booker's death, that most famous professor from Tuskegee Institute, Dr. George Washington Carver. But instead of citing encyclopedias, I'll cite my favorite Christian high school biology textbook from *A Beka Book Publications* (p.62-3).

Dr. George Washington Carver (1864-1943) was one of America's greatest plant scientists. Beginning in 1896 and continuing for 47 years, he taught classes and directed research in agriculture (the science of farming) at Tuskegee Institute in Alabama. From boyhood, Dr. Carver had always seemed to know how to grow plants and treat plant diseases. Because of his skill, he became known as "the Plant Doctor".

Dr. Carver's goal in his teaching and research at Tuskegee was to help the farmers of the South to rise out of poverty. At this time, Southern cropland was almost useless. Its minerals had been exhausted by the constant planting of cotton, and in many areas the land was barren, eroded, and sun parched. It seemed that in a few years the cotton crop itself would be destroyed by the ravages of insects such as the boll weevil. To help the farmers who could not attend classes at Tuskegee, Carver equipped a wagon as a traveling farmers' school. Every Friday after his regular classes he went out into the countryside and taught the farmers how to restore their land by rotating crops and planting legumes to return nitrates to the soil. He emphasized the importance of diversification into other crops besides cotton.

It was Dr. Carver's dream that each farm be self-sufficient in producing food and household items while also having a cash crop to replace cotton. To fulfill this dream, Dr. Carver did pioneering work in a new branch of science – **chemurgy**... Chemurgy is *the science which seeks to use the chemicals in farm and forest products as raw materials for manufacturing other products*. Dr. Carver's desire was to find one or two plants that would grow well in the South and from which hundreds of practical products could be produced. The first plant that he successfully tested was the sweet potato. From it, he developed over one hundred products, including flour, glue, dyes, ink, paint, and candy.

Still not satisfied, Dr. Carver continued to search for a plant that he could exploit [or **subdue** [Gen 1:28](#)] more fully. He settled on the lowly peanut, which grew wild in the South and was considered a nuisance by farmers and only fit to be fed to the pigs. Patiently, Dr. Carver analyzed the peanut, broke it down into compounds, and began to put those compounds back together in various combinations until he had produced

more than 300 products - including an instant coffee substitute, ink, soap, shampoo, shaving cream, meat sauces, a milk substitute, and , of course, peanut butter and peanut oil. George Washington Carver had at last achieved his dream. From the peanut crop farmers could make many needed household items. (Dr. Carver wrote pamphlets explaining how to make the items.) Farmers could also sell peanuts for necessary cash. Thanks to the work of George Washington Carver, the multi-million dollar Southern peanut industry had begun.

Dr. Carver, an accomplished artist, also developed a method of making synthetic marble from wood shavings and produced paints from Alabama clays - including Egyptian royal blue that scientists declared to be seventy times bluer than the bluest paint yet fabricated. Twenty five years before the process was patented, Dr. Carver produced paper from Southern pines. He further improved agriculture by developing a more productive variety of cotton and better methods of fertilizing cotton, and when World War I cut off normal fertilizer supplies, he developed alternate fertilizers for other crops. He also developed improved methods that could be used in the home for preserving meat, fruits, and vegetables; and he showed farmers how to use the common fruits and vegetables that were available. For example, he wrote a pamphlet explaining forty-three uses for wild plums and another explaining fifteen ways to prepare meals using tomatoes.

Dr. Carver's success [['on the shoulders' of Brother Booker](#)] in making practical use of plants and the soil lay in his familiarity with the natural world that God created. He observed and collected plants to obtain the knowledge and raw materials for his lab work. He began each day by rising a 4:00 A.M. and taking a walk.

During these morning walks [which would have been part of his '**day meditation**' as opposed to his '**night meditation**' ([Psa 1:1](#); [119:97](#); [4:4](#))], he prayed for guidance and help for the day's work. When success came he gave God the glory. He once said, "Without God to draw aside the curtain, I would be helpless..." He called his laboratory God's little workshop. On his desk in the laboratory, he always kept a copy of the Scriptures. One of his favorite Bible verses, which he read over and over, was [Genesis 1:29](#) -

And God said, Behold, I have given you every green herb bearing seed, which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seeds; to you it shall be for meat [- and yes, it's the KJV].

Dr. Carver believed that God made the beautiful world of plants and animals for man's delight and use and that it was man's duty to discover as many of those uses as possible for the benefit of mankind. This is why he was successful as a scientist and as a benefactor of mankind.

Another reason for his success, I'd guess, was that he – as best as he could – sought to **buy the truth, and sell it not; also wisdom, and instruction, and understanding** [Pro 23:23](#).

But continuing with that guy who had 'rocks in his head' – not the guy with the apparently harmless passion for literal *rocks*, but instead one of the guys, (and there were and still are a lot of them), that in this way was, metaphorically, 'severely afflicted' – Dr. Velikovsky reports that...

Charles ['Chuck Duh-wind'] Darwin, who denied the occurrence of continental catastrophes in the past, [nevertheless] in a letter to Sir Henry Howorth admitted that the extinction of mammoths in Siberia was for him an insoluble problem. [Georges Cuvier, *Discours sur les revolutions de las surface du globe et sur les changements qu'elle on produits dans le régime animal (Discourse on the Catastrophes of the Globe and on the Changes that It Produced in the Animal Kingdom)* (1825).] J. D. Dana, the leading American geologist of the second half of the last century, wrote: "The encasing in ice of huge elephants, and the perfect preservation of the flesh, shows that the cold finally became *suddenly* extreme, as of a single winter's night, and knew no relenting afterward." [J. D. Dana, *Manual of Geology* (4th ed.); 1894, p.1007.]

James Dwight Dana, FRS, FRSE, cited previously in **SECTION 6**, but not yet bio'ed...

...was an American [19th Century, Yale educated,] geologist, mineralogist, volcanologist, and zoologist. He made pioneering studies of mountain-building, volcanic activity, and the origin and structure of continents and oceans around the world.

And I'm sure *if* 'Chuck', yes 'Mr. Duh-wind', had lived another couple decades or so, he would not have been able to 'stomach' – and I mean to the point he would have had to "chuck", which according to my dictionary includes the slang meaning "to vomit", and which is another 'undertone' appropriately enough added to his 'name' – that it was discovered that...

In the stomachs and between the teeth of the mammoths were found plants and grasses that do not grow now in northern Siberia. "The contents of the stomachs have been carefully examined; they showed the undigested food, leaves of trees now found in Southern Siberia, but a long way from the existing deposits of ivory. Microscopic examination of the skin showed red blood corpuscles, which was a proof not only of a sudden death, but that the death was due to suffocation either by gasses or water, to account for the sudden freezing up of this large mass of flesh so as to preserve it for future ages." [Rev. Whitley, *Journal of the Philosophical Society of Great Britain*, XII (1910), 56.]

What could have caused a sudden change in the temperature of the region? Today the country does not provide food for large quadrupeds, the soil is barren and produces only moss and fungi and [that for only] a few months in the year; [but] at that time the animals fed on plants. And not only mammoths pastured in northern Siberia and on the islands of the Arctic Ocean. On Kotelnoi Island "neither trees, nor shrubs, nor bushes,



exist... and yet the bones of elephants, rhinoceroses, buffaloes, and horses are found in this icy wilderness in numbers which defy all calculations." [*Ibid.*, p.50.]

When Hedenstrom and Sannikov discovered the [rest of the] New Siberian Islands in 1806, they found in the "desolate wilderness" of polar sea the remains of "enormous petrified forests." These forests could be seen tens of miles away. "The trunks of the trees in these ruins of ancient forest were partly standing upright and partly lying horizontally buried in the frozen soil. Their extent was very great." [*Ibid.*, p.43.] Hedenstrom [or Gedenschtram] described them as follows: "On the southern coast of New Siberia are found the remarkable wood hills [piles of trunks]. They are 30 fathoms [180 feet] high, and consist of horizontal strata of sandstone, alternating with strata of bituminous beams or trunks of trees. On ascending these hills, fossilized charcoal is everywhere met with, apparently with ashes; but, on closer examination, this ash is also found to be a petrification, and so hard that it can scarcely be scraped off with a knife." [F. P. Wrangeli, *Narrative of an Expedition to Siberia and the Polar Sea* (1841), note to p.173 of the American edition.] Some trunks are fixed perpendicular in the sandstone, with broken ends.

Matvei Matveyevich Gedenschtram or... Mattias Mattiasson Hedenström/von Hedenström...

(circa 1780-20 September 1845) was a Russian explorer of Northern Siberia, writer, and public servant [as well as a smuggler, embezzler, extortioner, perpetrator of fraud, and a drunk].

Matvei Gedenschtram attended University of Tartu. He did not finish his studies and left his alma mater in favor of work at Tallinn customs. [Tallinn is presently "the capital and largest city of Estonia... on the shore of the Gulf of Finland", maps, p.21.] Soon, however, he was arrested in connection with a smuggling affair, tried, and then banished to Siberia. In 1808,

Gedenschtrom arrived in **Irkutsk** [“a city and the administrative center of Irkutsk Oblast, Russia, [map of the **Location of Irkutsk Oblast in Russia**, bordering the southwest corner of Yakutia, p.21, and the city is marked west of **Lake Baikal** back on the map of **Russia** on p.14], and [it’s] one of the largest cities in Siberia”] and [Gedenschtrom] received his first duty assignment, namely, the exploration of the coastline of the Arctic Ocean. Lacking necessary scientific background, Matvei Gedenschtrom



Location of Irkutsk Oblast in Russia

had to study a lot in order to be able to reckon a latitude and longitude of a given location and use scientific equipment in general. Gedenschtrom led the cartographic expedition to explore the New Siberian Islands (together with [“**merchant and explorer**”] Yakov Sannikov and land surveyors Pyotr Pshenitsyn and I.Kozhevnikov). The theory about the existence of [the actually non-existent] Sannikov Land somewhere northwest of the Kotelnny Island [- “part of... [a] sub-group of the **New Siberian Islands**”, map, p.14,] originated during this very expedition. Gedenschtrom established the presence of the Siberian polynya - patches of open water in sea ice at the edge of the drifting ice and continental fast ice. In 1809, Gedenschtrom visited the eastern shores of an island, discovered by merchants Semyon and Lev Syrovatsky three years earlier, and named it New Siberia (this name would be officially endorsed in 1810 [and finally applied to all the islands in the group]). Gedenschtrom charted the coastline between the mouths of the rivers Yana and Kolyma. He also made many trips across Yakutia and areas east of the Lake Baikal.



Location of Ulan-Ude in the Republic of Buryatia

[it being “the capital city of the **Republic of Buryatia**, Russia... located about 100 kilometers (62 mi) southeast of **Lake Baikal**”, maps, p.14 & 22], which did not distract him from sci-entific research and compiling his mineralogical and botanic

In 1813, Matvei Gedenschtrom was employed by the secretariat of Irkutsk governor. Later on, [ironically enough,] he was appointed head of district police... in Verkhne-Udinsk [or since 1934, “**Ulan-Ude**...



Location of Tomsk Oblast in Russia



Location of Tomsk in Tomsk Oblast

collection. Matvei Gedenschtrom was a smart, talented, educated, and kind man, who often helped local peasants with advice and money. However, he was also known to have been an immoral person and a squanderer. He was one of the closest associates of Nikolai Treskin (then-governor of Irkutsk) and made a sizeable fortune on bread purchases assigned to him by the governor's office. In 1819, Mikhail Speransky (governor general of Siberia) paid a visit to Irkutsk as part of his Siberian tour and exposed many instances of official misconduct by local authorities. On 20 February 1820, ... Gedenschtrom was removed from his post for his autocratic style of management, embezzlement, extortion, and fraud. Speransky's report on his findings was examined by a special committee, established on 28 July 1821. The committee divided all of the offenders into ten categories. Gedenschtrom found himself in the third category, which meant he could never again be admitted to hold any public posts and had to be banished to an inner guberniya ([[province of](#)] European Russia). However, it was soon decided not to send him away from Siberia and settle him in Tobolsk [["second oldest Russian settlement east of the Ural Mountains in Asian Russia... \[and the\] historic capital of the Siberia region"](#)]. Willing to take advantage of... Gedenshtrom's skills and experience, the administration of Western Siberia managed to obtain permission for him to join the public service. In 1827... [he] was allowed to return to European Russia and then employed by the Medical Service Corps... as a section chief. In the 1830s... [he] was appointed a postmaster in **Tomsk**. [[See maps, p.22.](#)] Upon his retirement, he moved to a village of Kaidukovaya near Tomsk and spent the rest of his days drinking.

Dr. Velikovsky next 'sparks things up' with the story of an arguably 'magnetic personality'.

In 1829 the German scientist G. A. Erman went to the Liakhov [[or, again, to the Lyakhovsky Islands, reminder map, p.22](#)] and [to other of] the **New Siberian islands** to measure there the magnetic field of the earth. He described the soil as full of the bones of elephants, rhinoceroses, and buffaloes. Of the piles of wood he wrote: "In New Siberia [Island], on the declivities facing the south, lie hills 250 or 300 feet high, formed of driftwood, the ancient origin of which, [[with the 'mis-imagined'](#)] history of the Earth in its present state, strikes at once even the most uneducated [[or 'unindoctrinated'](#)] hunters... Other hills on the same island, and on Kotelnoi, which lies further to the west, are heaped up to an equal height with skeletons of pachyderms [elephants, rhinoceroses [[etc, but "pachyderm" is "an obsolete order of mammals described by... Georges Cuvier and others, \[that was\] at one time recognized by many systematists \[evolutionists who engage in "biological classification"\]... \[because\] it is \[now 'mis-imagined'](#) by [evolutionists](#) to be] polyphyletic [["organisms... grouped together... \[that\]](#)



do not share an immediate common ancestor" [- though of course no "organisms" really do, **right?** - and so], the order is no longer in use, but it is important in the history of systematics... [and outside] strict biological classification, the term "**pachyderm**" remains commonly used to describe elephants, rhinoceroses, and hippopotamuses", bison, etc., which are cemented together by frozen sand as well as by strata and veins of ice... On the summit of the hills they [the trunks of trees] lie flung upon one another in the wildest disorder, forced upright in spite of gravitation, and with their tops broken off or crushed, as if they had been thrown with great violence from the south on a bank, and there heaped up."

[Georg Adolf Erman ["a [19th Century] German physicist... born in Berlin as the son of Paul Erman [finally the "professor of physics" after the founding of the University of Berlin]... [who] studied natural science at the universities of Berlin and Königsberg [*tbb* *shortly*], spent from 1828 to 1830 in a journey round the world, an account of which he published in *Reise um die Erde durch Nordasien und die bei-den Ozeane* [*Travel Around the Earth through North Asia and the Two Oceans*, apparently the original title of *Travels in Siberia*] (1833-1848)... [and the] magnetic observations he made... were utilized by Carl Friedrich Gauss in his theory of terrestrial magnetism... [and he] was appointed professor of physics at Berlin in 1839, and died there in 1877... [and from] 1841 to 1865 he edited the *Archiv für wissen-schaftliche Kunde von Russland*, [*Archive for Scientists of Russia*] and in 1874 he [co-]published *Die Grundlagen der Gauss'schen Theorie und die Erschein-ungen des Erdmagnetismus im Jahre 1829* [*The Basics of Gaussian Theory and the Phenomena of Geomagnetism in the Year 1829*"] , *Travels in Siberia* (1848 [<https://archive.org/details/travelsinsiberi02ermagoog>]), II,376,383.]

Eduard von Toil repeatedly visited the New Siberian Islands from 1885 to 1902, when he perished in the Arctic Ocean. He examined the "wood hills" and "found them to consist of carbonized [*burnt*] trunks of trees, with impressions of leaves and fruits." [Whitley, *Journal of the Philosophical Society of Great Britain*, XII (1910), 49.] On Maloi, one of the group of Liakhov Islands, Toil found bones of mammoths and other animals together with the trunks of fossil trees, with leaves and cones. "This striking discovery proves that in the days when the mammoths and rhinoceroses lived in northern Siberia, these desolate islands were covered with great forests, and bore a luxuriant vegetation. [*Ibid.*, p.50]

The University of Königsberg in Königsberg, now a Kaliningrad State University in **Kaliningrad**...

...was... [originally] in **East Prussia** [but now "in the admin-istrative centre of **Kaliningrad Oblast**, a Russian exclave [- a territory separated from the rest of Russia -] between **Poland** and **Lithuania** on the **Baltic Sea**", maps, p.21, 23, and 24]. It was founded [2 years before the death of **our brother** Martin Luther]



Location of Kaliningrad Oblast in Russia



Location of Kaliningrad in Kaliningrad Oblast

in 1544 as the world's second Protestant academy (after the University of Marburg) by ['Holy Blood'] Duke Albert of Prussia, and was commonly known as the **Albertina**.

And remember that the University of Marburg was “founded in 1527 by Philip I, ['Holy Blood'] Landgrave of Hesse”, yes, that “champion of the Protestant Reformation and one of the most important of the early Protestant rulers in Germany”, whose...

...first meeting... with Martin Luther took place in 1521, at the age of 17, at the Diet of Worms... [where] he was attracted by Luther's personality, though he had at first little interest in the religious elements of the gathering... [though he nevertheless] embraced Protestantism in 1524 after a personal meeting with the theologian Philipp Melanchthon.

'Holy Blood' Duke Albert of Prussia,

...the 37th Grand Master of the Teutonic Knights [- the “**Order of Brothers of the German House of Saint Mary in Jerusalem**”]... after converting to



Lutheranism, became the first ruler of the Duchy of Prussia, the secularized state that emerged from the former Monastic State of the Teutonic Knights [“a crusader state formed by the Teutonic Knights or Teutonic Order during the 13th century Northern Crusades [“the Order's conquest of the Pagan Old Prussians which began in 1230”]... along the Baltic Sea”... [these “Old Prussians having] practiced “a polytheistic religion”, but whose “myths and legends did not survive as [they] became Germanized [and worse, ‘Catholicized’,] and extinct in the early 18th century... [and so much so that though,] “Fragmentary information on gods and rituals can be found in various medieval chronicles... most of them are [considered] unreliable”]]. Albert was the first European ruler to establish Lutheranism, and thus Protestantism, as the official state religion of his lands. He proved instrumental in the political spread of Protestantism in its early stage, ruling the Prussian lands [tbb next] for nearly six decades (1510-1568) [**thank and praise the LORD**].

Following World War II, the city of Königsberg was transferred to the Soviet Union [USSR] according to the 1945 Potsdam Agreement, and renamed Kaliningrad in 1946. The Albertina was closed and the remaining German population expelled. Today, the Immanuel Kant Baltic Federal University in Kaliningrad claims to maintain the traditions of the Albertina...

And when my encyclopedia says “Prussia lands”, (see the map of Europe, p.24), it means the...

...historically prominent German state that originated in 1525 with a duchy centred on the region of Prussia [which generally included the greater part of present day Germany - especially the northern part - as well as the Baltic Sea Coast Nations of Poland and Lithuania, (between which now is Kaliningrad Oblast, Russia), and arguably also Lithuania's neighbor Latvia, (which is between Lithuania and Estonia, and which also has been “historically predominantly Lutheran Protestant, except for the Latgale... [the inlandmost] region in the southeast [accounting for about a quarter of Latvia's area], which has historically been predominantly Roman Catholic”), and not as much “land-locked” Belarus, (“bordered by Russia to the northeast, Ukraine to the south, Poland to the west, and Lithuania and Latvia to the northwest”), though it was part of the Grand Duchy of Lithuania, and the Polish-Lithuanian Commonwealth, but only until the “union between Poland and Lithuania ended in 1795 with the partitioning of Poland by Imperial Russia, Prussia, and Austria [which was “known in Poland as the “Alliance of the Three Black Eagles” (or *Löwenwolde's Treaty*), because all three states used a black eagle as a state symbol (in contrast to the white eagle, a symbol of Poland)”].... [and] Belarusian territories [were] acquired by the Russian Empire under the reign of Catherine II”, and so Belarus became more accepting of being ‘under Russia's thumb’, while “the Ruthenian [or ‘ethnic Belarusian’] peasants [whose language is considered similar to that of neighboring Ukraine], continued to speak their own language and remained faithful to the [soon-to-be ‘monster-sized-footprint-making’] Belarusian Greek Catholic Church”). [But maybe more revealing was Prussia's “Motto: *Gott mit uns* (High German)... [meaning] “God with us” - and I mean you gotta **love** that.] It [Prussia] was [**‘unfortunately’ enough] de facto [- ‘actually but not legally’ -] dissolved by an emergency decree transferring powers of the Prussian government to German Chancellor Franz von**



Papen in 1932 [“also known... as the **coup in Prussia**... and otherwise as... the takeover of the Free State of Prussia, the largest German state... [this being] a major step towards the end of the Weimar Republic, as it later facilitated the Nazification (*Gleichschaltung*) of Germany after Adolf Hitler's rise to power”] and de jure [- ‘legally’, after WW II,] by an Allied decree in 1947. For centuries, the [‘Holy Blood’] House of *Hohenzollern* ruled Prussia, successfully expanding its size by way of an unusually well-organised and effective army. Prussia, with its capital in *Königsberg* and from 1701 in [Potsdam-]Berlin, decisively shaped the history of Germany...

And the [‘Holy Blood’] House of Hohenzollern is still...

...a dynasty of former princes, electors, kings and emperors of Hohenzollern, Brandenburg, Prussia, the German Empire, and Romania. The family arose in the area around the town of Hechingen in Swabia during the [Catholic dominated] 11th century and took their name from **Hohenzollern Castle** [photo of castle, p.25, and map of its “Location within Baden-Württemberg”, Germany, p.26].



The Hohenzollern family split into two branches, the Catholic Swabian branch and the Protestant Franconian branch, which later became the Brandenburg-Prussian branch. The Swabian branch ruled the principalities of Hohenzollern-Hechingen and Hohenzollern-Sigmaringen until 1849 [- see the isolated smaller regions in Southern Germany colored red on the map, p.26], and also ruled **Romania** [map, p.24] from 1866 to 1947. Members of the Franco-nian branch became Margrave [“hereditary title of the rulers of certain European states... equivalent to marquis”, which would be “a nobleman [of ‘Holy Blood’] ranking next below a duke and above an earl or count”] of Brandenburg in 1415 and Duke of Prussia in 1525.

The Margraviate of Brandenburg and the Duchy of Prussia were ruled in personal union [- a “combination of... states that have the same monarch while their boundaries, laws, and interests remain distinct” -] after 1618, and were called Brandenburg-Prussia. The Kingdom of Prussia was created in 1701... leading to the... creation of the German Empire in 1871, with the Hohenzollerns as hereditary German Emperors and Kings... [eafc minor].

Germany's defeat in World War I in 1918 led to the German Revolution. The Hohenzollerns were over-thrown and the Weimar Republic was established... bringing an end to the German monarchy. Georg Friedrich, Prince of Prussia is the





current head of the royal Prussian line, while Karl Friedrich, Prince of Hohenzollern is the head of the princely Swabian line.

And it was in 1871 that the...

...German states united to create the **German Empire** [map, p.26: white areas are the Holy Roman Empire and mostly Catholic; red areas are the Kingdom of Prussia and mostly Lutheran Protestant, with both red and white areas] under Prussian leadership. In November 1918 [after WWI], the monarchies

were abolished and the nobility lost its political power during the German Revolution of 1918-19. The **Kingdom of Prussia** was thus abolished in favour of a republic - the Free State of Prussia, a state of Germany [in the Weimar Republic] from 1918 until 1933 [- same map, p.26, except "Prussian lands" in red include Poland, Lithuania, etc., which largely thanks to Estonia's Post-WWI stand against the Red Army, gained temporary independence, and that is, until WWII when they all, except for Poland, and again temporarily, fell to the USSR]. From 19[32 or] 33, Prussia lost its independence as a result of the Prussian coup, when the Nazi regime was successfully establishing its *Gleichschaltung* ["Nazification"] laws in pursuit of a unitary state. ["A **unitary state** is a state governed as a single power in which the central government is ultimately supreme and any administrative divisions (sub-national units) exercise only the powers that the central government chooses to delegate... [which the] majority of states in the world have".] With the end of the Nazi regime, in 1945, the division of Germany into allied-occupation zones and the separation of its territories east of the [Oder-Neisse (Rivers)] line [map, p.27], which were incorporated into Poland and the Soviet Union, the State of Prussia ceased to exist *de facto*. Prussia existed *de jure* until its formal abolition by the Allied Control Council Enactment... [in] February 1947.

The Oder-Neisse Line and Germany's postwar territorial losses

- Territory lost to Poland 1945
- Territory lost to Soviet Union 1945
- Postwar Germany

The name *Prussia* derives from the Old Prussians; in the 13th century, the Teutonic Knights -

an organized Catholic medieval military order of German crusaders - conquered the lands inhabited by them. In 1308, the Teutonic Knights

conquered the region of **Pomerelia** [read, Northeast Germany/Northwest Poland, map, p.27] with *Gdańsk* ([now] *Danzig* [- one of the long-time “major cities” on the Baltic Sea Coast, and now in Poland, where, “Around 1640, Johannes Hevelius established his astro-nomical observatory... [and where Polish King] John III Sobieski regularly visited Hevelius” - map, p.27]). Their monastic state was mostly Germanised through immigration from central and western Germany, and, in the south, it was Polonised by settlers from Masovia [“a historical region... in mid-north-eastern Poland... [that is now marked by the] borders of the Mazovian Voivodeship [“one of the provinces of Poland”], which was created in 1999... [but it does] not reflect exactly its original shape”]. The Second Peace of Thorn (1466) split Prussia into the western Royal Prussia, a province of Poland, and the eastern part, from 1525 called the Duchy of Prussia [“the first Protestant state when Albert, Duke of Prussia formally adopted Lutheranism as early as 1525... [which was] inhabited by a dominant German-speaking population, as well as Polish and Lithuanian minorities”], a fief of the Crown of Poland up to 1657. The union of Brandenburg and the Duchy of Prussia in 1618 led to the proclamation of the Kingdom of Prussia in 1701.

Prussia entered the ranks of the great powers shortly after becoming a kingdom, and exercised most influence in the 18th and 19th centuries. During the 18th century it had a major say in many international affairs under the reign of Frederick [II] the Great. During the 19th century, Chancellor Otto von Bismarck [who “provoked three short, decisive wars against Denmark, Austria, and France”,] united the German principalities into a "Lesser Germany", which excluded the [parts controlled by the Holy Roman] Austrian Empire [and it was about time].

And **our brother** Otto Eduard Leopold, Prince of Bismarck and Duke of Ladenburg, better known as Otto von Bismarck...

...was a [politically] conservative [Lutheran] Prussian statesman who dominated German and European affairs from the 1860s until 1890 and was the first Chancellor of the German Empire [and that is, being only under German Emperor Kaiser Wilhelm I] between 1871 and 1890...

...Following... [his] victory against Austria, he abolished the supranational [Protestant-Catholic] German Confederation and instead formed the North German [just Protestant] Confederation as the first German national state in 1867, leading it as Federal Chancellor. This aligned the smaller [Protestant-dominated] North German states behind Prussia. Later receiving the support of the independent [Catholic-dominated] South German states in the Confederation's defeat of France, he formed the German Empire in 1871, unifying Germany with himself as Imperial Chancellor, while retaining control of Prussia at the same time. The new German nation [however] excluded [‘hopelessly Catholic’] Austria, which had been Prussia's main opponent for predominance among the German states.

With that accomplished by 1871, he skillfully used balance of power diplomacy to maintain Germany's position in a Europe which, despite many disputes and war scares, remained at peace. [In one historian's opinion] ... it was Bismarck who "remained undisputed world champion at the

game of multilateral diplomatic chess for almost twenty years after 1871, [and] devoted himself exclusively, and successfully, to maintaining peace between the powers" [Mat 5:9]. However, his annexation of Alsace-Lorraine gave new fuel to French nationalism and... Germanophobia in France... [and] set the stage for the First World War... A master of complex politics at home, Bismarck created the first welfare state in the modern world, with the goal of gaining working class support that might otherwise go to his Socialist enemies. In the 1870s, he allied himself with the Liberals (who were low-tariff and anti-Catholic) and fought the Catholic Church in what was called the *Kulturkampf* ("culture struggle"). He lost that battle as the Catholics responded by forming a powerful Centre party and using universal male suffrage to gain a bloc of seats. Bismarck then reversed himself, ended the *Kulturkampf*, broke with the Liberals, imposed protective tariffs, and formed a political alliance with the Centre Party to fight the Socialists. A devout Lutheran, he was loyal to his king [Kaiser Wilhelm I], who argued with Bismarck but in the end supported him against the advice of his wife and his heir [Kaiser Wilhelm II]. While the *Reichstag*, Germany's parliament, was elected by universal male suffrage, it did not have much control of government policy. Bismarck distrusted democracy and ruled through a strong, well-trained bureaucracy with power in the hands of a traditional [evidently mostly Protestant] Junker elite that consisted of the landed nobility ["or landed aristocracy... a category of [predominantly 'Holy Blood'] nobility ...for which landownership was part of their noble privileges"] in eastern Prussia. Under Wilhelm I, Bismarck largely controlled domestic and foreign affairs, until he was removed by the young Kaiser Wilhelm II in 1890, at the age of seventy-five [- German Emperor Kaiser Wilhelm II being "the eldest grandchild of Queen Victoria of the United Kingdom and related to many monarchs and princes of Europe, most notably, King George V of the United Kingdom and Emperor Nicholas II of Russia... [and the one who] launched Germany on a bellicose [or "aggressively hostile"] "New Course" in foreign affairs that culminated in his support for Austria-Hungary in the crisis of July 1914 that led in a matter of days to the First World War", making him the last German Emperor].

Bismarck – a Junker himself [which again is "a member of a class of aristocratic [-uh-huh, pre-dominantly 'Holy Blood'] landholders, especially in East Prussia, strongly devoted to militarism and authoritarianism, though **our brother** Otto evidently became better known for his 'peace through strength' diplomacy rather than for his 'outright offensive militarism'] – [nevertheless, he was] was strong-willed, outspoken and overbearing, but he could also be polite, charming and witty. Occasionally he displayed a violent temper, and he kept his power by melodramatically threatening resignation time and again, which cowed Wilhelm I. He possessed not only a long-term national and international vision but also the short-term ability to juggle complex developments. As the leader of what historians call "revolutionary conservatism", Bismarck became a hero to German nationalists; they built many monuments honoring the founder of the new *Reich*. Many historians praise him as a visionary who was instrumental in uniting Germany and... [with that] accomplished, kept the peace in Europe through adroit diplomacy.

A 2011 biographer of Bismarck [on the other hand,] wrote that he was a political genius of a very unusual kind [whose success] rested on several sets of conflicting characteristics among which brutal, disarming honesty mingled with the wiles and deceits of a confidence man [read, "con man" or "'scam artist"']. He played his parts with perfect self-confidence, yet mixed them with rage, anxiety, illness, hypochondria, and irrationality. ...He used democracy when it suited him, negotiated with revolutionaries and the dangerous Ferdinand Lassalle, the socialist who might have contested his authority. He utterly dominated his cabinet ministers with a sovereign contempt and blackened their reputations as soon as he no longer needed them. He outwitted the parliamentary parties, even the strongest of them, and betrayed all those... who had put him into power. By 1870 even his closest friends... realized that they had helped put a demonic figure into power.

And so the **worldly** think, or more likely, this is how they 'revise' **our brother** Otto's history, though surely he was not '**sinless**'. And I mean when he was "around age thirty", in the mid-to-late 1840's, decades before he became Chancellor, he became a Pietist Lutheran, and thereafter "he remained a devout Pietist Lutheran for the rest of his life", Pietism being...

...an influential movement in Lutheranism that combined its emphasis on biblical doctrine with the Reformed [read, 'Catholic opposing'] emphasis on individual piety and living a vigorous Christian life... [and a] movement [that] reached its zenith in the mid-18th century, and declined through the 19th century, and had almost vanished in America by the end of the 20th century... [but though] declining as an identifiable Lutheran group, some of its theological tenets influenced Protestantism generally, inspiring [**our brother**] the Anglican priest John Wesley to begin the Methodist movement and Alexander Mack to begin the Anabaptist Brethren movement ["or German Baptists... in the Schwarzenau, Wittgenstein community of modern-day Bad Berleburg, North Rhine-Westphalia, Germany... [**our brother** Alexander having] "founded the Brethren along with seven other Radical Pietists [which was "Pietism interpreted to the effect that its followers decided to break with denominational Lutheranism, forming separate churches ... [and in] contrast with *Church Pietists*, who chose to remain within their denominational settings... Radical Pietists [who were "convinced of the necessity of Believer's baptism", in this and other ways] distinguished between true and false Christianity [evidently including considering '**non-zealous**' or '**Laodicean Christianity**' to be "false Christianity"]... which led to their separation from these entities ... [and finally] Mack and the rest of the early Brethren emigrated to the United States in the... [early] 18th century [- **thank and praise the LORD**], where he continued to minister to the Brethren community until his death... [however, he "was a Universalist [- "universalism" being "the doctrine that all sinful and alienated human souls - because of divine love and mercy - will ultimately be reconciled to God", as '**misrepresented**' in *The Apocalypse of Peter*] and [like most Mennonites, he was also a] strict pacifist"]... Pietism shares an emphasis on personal behavior with the Puritan movement, and the two are often confused, [though] there are important

differences, particularly in the concept of the [more aggressive] role of religion in government...

And I must further recount the likewise **predestinated** perseverance and longevity of Frederick the Great – “nicknamed... “The Old Fritz”... by the Prussian people, and eventually by the rest of Germany – including detailing his “against great odds” victory in the Seven Years’ War.

Frederick II ([born] January 1712...) was King of Prussia from 1740 until... [his death in] 1786 [which then was a kingdom no longer ruled from Königsberg, but from Potsdam-Berlin], the longest reign of any Hohenzollern king [- his mother’s “father, George Louis of Brunswick-Lunenbourg, [having] succeeded to the British throne as King George I in 1714” (*tbb* next), and his great, great grandfather being “Frederick William... Elector of Brandenburg and Duke of Prussia, thus ruler of Brandenburg-Prussia, from 1640 until his death in 1688... popularly known as “**the Great Elector**”... [and as] a staunch pillar of the Calvinist faith... [who, because the] Thirty Years' War between 1618 and 1648 devastated Berlin [where a “third of its houses were damaged or destroyed, and the city lost half of its population”]... initiated a policy of promoting immigration and religious tolerance... [including] the Edict of Potsdam in 1685... [“which guaranteed religious freedom and tax-free status to French Huguenot refugees for ten years”, and thereby] offered asylum to the French Huguenots... [and as a result, by] 1700, approximately 30 percent of Berlin's residents were French... [and many] other [mostly Protestants-fleeing-Catholic-domination] immigrants came from Bohemia, Poland, and Salzburg”, all of which] gave Prussia a [much needed] strong position in the post-Westphalian political order of north-central Europe“. His [Frederick II's] most significant accomplishments during his reign included his military victories, his reorganization of Prussian armies, his [‘**unfortunate**’] patronage of the arts [-“his favorite artist... [being] Jean-Antoine Watteau”, whose famous “scenes of bucolic and idyllic charm” include ‘art’ that “exemplifies... [**wanton**] frivolity and sensuousness”, some of which I would define as depictions of ‘outdoor orgies’,] and the Enlightenment, and his final success against great odds in the Seven Years' War...

...While Frederick was something of a religious skeptic (in contrast to his devoutly Calvinist

father [Frederick William I]) and tolerated all faiths in his realm, Protestantism remained the favored religion, and Catholics were [still then] not chosen for higher state positions... [and he] was known to be more tolerant of Jews and Catholics than many neighboring German states, although he considered "most Jews (and all serfs) as less than human"... [and worse,] Frederick retained Jesuits as teachers... after [the global outcry leading to] their suppression by Pope Clement XIV [Edmond Paris, *The Secret History of the Jesuits*]... [because] like Catherine II... [Frederick] recognized the educational skills the Jesuits had as an asset for the nation [and apparently did not recognize the potential for disastrous consequences because of their ‘**treasonous deceit**’]... [as he] was interested in attracting a diversity of skills to his country, whether from Jesuit teachers, Huguenot citizens, or Jewish merchants and bankers... the best known...[being] the Rothschilds of Frankfurt... [who along with other “globalist”, “shadow government” elite, (read, ‘**Satan’s insiders**’) still dominate the World]... [and Frederick did so because he] wanted development throughout the country... Thus, he [also]

accepted countless Protestant weavers from Bohemia... fleeing from the devoutly Catholic rule of Maria Theresa... [and] granted the weavers freedom from taxes and military service... [while in] territories he conquered from Poland, Frederick persecuted [the evidently especially corrupt] Polish Roman Catholic churches by confiscating goods and property, exercising strict control of churches, and interfering in church administration.

And before I get into the Seven Years' War, how can I pass up that...

George I (George Louis [of Brunswick-Lunenburg, maternal grandfather of Frederick the Great]) was King of Great Britain and Ireland from... 1714 and ruler of the Duchy and Electorate of Brunswick-Lüneburg (Hanover) in the Holy Roman Empire from 1698 until his death [in 1727].

George was born in Hanover [“or **Hannover**... on the River Leine... [presently] the capital and largest city [in the central part] of the German state of Lower Saxony”,] and inherited the titles and lands of the Duchy of Brunswick-Lüneburg from his father and uncles. A succession of European wars expanded his German domains during his lifetime, and in 1708 he was ratified as prince-elector of Hanover. At the age of 54, after the death of his second cousin Anne, Queen of Great Britain [who was the younger sister of Mary II, these sisters “raised as Anglicans”, and yes, that’s Mary of William and Mary, “both Protestants”, and yes, that’s William III, who led the “invasion army from the Dutch Republic... [otherwise known as] the Glorious Revolution of 1688... [this being when] James [II of England and VII of Scotland] fled England (and thus was held to have abdicated)... [and when he] was replaced by his Protestant eldest daughter Mary II and her husband [and “brother-in-law”] William III” - see Sir Walter Scott’s ‘undeniably slanted’, but nonetheless ‘satisfactorily historically-based’ novel, (read, ‘mostly better than you’ll get in your encyclopedia’), *Old Mortality*], [or in other words, after James II and VII’s ‘gloriously brief’ reign, and after both Mary and Anne’s reigns,] George ascended the British throne as the first monarch of the House of Hanover. Although over 50 Roman Catholics were closer to Anne by primo-geniture [“the right, by law or custom, of the paternally acknowledged, firstborn son to inherit his parent's... estate, in preference to daughters, elder illegitimate sons, younger sons and collateral relatives”], the Act of Settlement 1701 prohibited Catholics from inheriting the British throne; George was Anne's closest living [‘Holy Blood’] Protestant relative. In reaction, Jacobites [read, ‘British Catholics’] attempted to depose George and replace him with Anne's Catholic half-brother [also named James, the “Stuart Pretender”]... but [- **thank God** -] their attempts failed.

During George's reign, the powers of the monarchy diminished and Britain began a transition to the modern system of cabinet government led by a prime minister. Towards the end of his reign, actual political power was held by Robert Walpole, now recognised as Britain's first *de facto* prime minister. George died of a stroke on a trip to his native Hanover, where he was buried. He was the last British monarch to be buried outside the United Kingdom...

...Despite some unpopularity, the Protestant George I was seen by most of his subjects as a better alternative to the Roman Catholic Pretender James. William Makepeace Thackeray [- “British novelist and author... known for his satirical works, particularly *Vanity Fair* [- “a stop along the pilgrim's route [in the novel by John Bunyan, *Pilgrim's Progress*]... [where] a never-ending fair [is] held in a town called Vanity, which is meant to represent man's sinful attachment to worldly things“], [Mr. Thackeray's version of it being] a panoramic [and **'godless'**] portrait of English society”, and Mr. Thackeray in turn “describes himself [as limited to] dealing with "living without God in the world", and he therefore **naturally** ^{G5447}] indicates such ambivalent [and **worldly**] feelings as he wrote:

His [George's] heart was in Hanover... He was more than fifty years of age when he came amongst us: we took him because we wanted him, because he served our turn; we laughed at his uncouth German ways, and sneered at him. He took our loyalty for what it was worth; laid hands on what money he could; kept us assuredly from Popery [**thank and praise the LORD**]... [And] I, for one, would have been on his side in those days. Cynical and selfish, as he [maybe] was, he was [“assuredly” also] better than [1] a king out of St. Germain's [the Stuart “Catholic Pretender James”] with [2] the [Catholic] French king's orders in his pocket [and that would be - though he died in 1715, the year after George was enthroned - Louis XIV (the 14th), the king who during “his [‘record-long’, 72-year] rule, the Edict of Nantes [established the better part of a century earlier by **our brother**, King Henry IV of France and III of Navarre], which granted rights to Huguenots, was abolished... [the] revocation [of which] effectively forced Huguenots to emigrate or convert in a wave of dragonnades [“a French government policy instituted by King Louis XIV in 1681 to intimidate Huguenot families into either leaving France or converting to Catholicism”], which managed to virtually destroy [and/or relocate] the French Protestant minority” - France's loss being Prussia's and other countries' gain,] and [3] a swarm of Jesuits in his train. [Uh-huh, Great Britain ‘dodged’ all 3 of these ‘bullets’, ‘by George’.]

Writers of the nineteenth century, such as Thackeray, Sir Walter Scott [etc., and yes, Sir Walter and others were inappropriately much too ‘tolerant’ of Catholicism - though no more than most of our **brethren** and **sisters** today - this ‘tolerance’ evidently because they]... were reliant on biased first-hand accounts published in the previous century such as Lord Hervey's memoirs [- a petty, Cambridge-educated man that I recommend ignoring], and looked back on the Jacobite cause with romantic, even sympathetic, eyes. They in turn, influenced British authors of the first half of the twentieth century such as Gilbert Keith Chesterton [KC*SG (“The Pontifical Equestrian Order of St. Gregory the Great... established... [in] 1831, by Pope Gregory XVI”), a late 17th/early 18th Century “English writer, poet, philosopher, dramatist, journalist, orator, lay theologian, biographer, and literary and art critic... often referred to as the “prince of paradox”... [and] “well known for his fictional priest-detective Father Brown, and for his reasoned apologetics... [and by] such [‘widely appealing’] works as *Orthodoxy* and *The Everlasting Man*... [who] “routinely referred to himself as an “orthodox” Christian, and came to identify this position more and more with Catholicism, eventually converting to Catholicism from High Church Anglicanism”, [and “writers”] who introduced further

anti-German and anti-Protestant bias into the interpretation of George's reign. However, in the wake of World War II continental European archives were opened to historians... and [as] nationalistic anti-German feeling subsided... [Frederick's] life and reign were re-explored by scholars... and his character, abilities and motives re-assessed in a more generous light...

...Whatever his true character, he ascended a precarious throne, and either by political wisdom and guile, or [-but much less likely-] through accident and indifference, he left it secure in the hands of the [Protestant] Hanoverians and [in the hands] of Parliament.

And less than two decades after George was done handling his 'holy bloodline', Protestant throne and government, his grandson Frederick, in Prussia, was forced into the handling of...

...The **Seven Years' War**... a global conflict fought between 1756 and 1763. It involved every European great power of the time and spanned five continents, affecting Europe, the Americas, West Africa, India, and the Philippines. The conflict split Europe into two coalitions, led by the Kingdom of Great Britain (including Prussia, Portugal, Hanover, and other small German states) on one side, and the Kingdom of France (including the Austrian-led Holy Roman Empire, the Russian Empire, Bourbon Spain, and Sweden) on the other. Meanwhile, in India, some regional politics... [along] with the support of the French, tried to crush a British attempt to conquer Bengal. The war's extent has led some historians to describe it as "World War Zero", similar in scale to other world wars.

Although Anglo-French skirmishes over their American colonies had begun with what became the French and Indian War in 1754, the large-scale conflict that drew in most of the European powers was centered on Austria's desire to recover **Silesia** ["a historical region... located mostly in [Southwest] Poland, with small parts in... [Northeast] Czech Republic and [West] Germany... [and split by] the **Oder River**, map, p.32] from the Prussians. Seeing the opportunity to curtail Britain's and Prussia's ever-growing might, France and Austria [temporarily] put aside their ancient rivalry to form a grand coalition of their own, bringing most of the other European powers to their side. Faced with this sudden turn of events, Britain aligned itself with Prussia, in a series of political manoeuvres known as the Diplomatic Revolution. However, French efforts ended



in failure when the Anglo-Prussian coalition prevailed, and Britain's rise as among the world's predominant powers destroyed France's supremacy in Europe, thus altering the European balance of power [- **thank and praise the LORD**].

At the Congress of Vienna ([in Northeast Austria] 1814-15), which redrew the map of Europe following Napoleon's defeat, Prussia acquired rich new territories, including the coal-rich *Ruhr* [now "a polycentric [or 'multi-centered'] urban area in North Rhine-Westphalia [NRW], Germany... the largest urban area in Germany, and third-largest in the European Union"]. The country [Prussia] then grew rapidly in influence economically and politically, and became the core of the North German Confederation in 1867, and then of the German Empire in 1871. The Kingdom of Prussia was now so large and so dominant in the new Germany that *Junkers* and other Prussian élites identified more and more as Germans and less as Prussians.

The Kingdom ended in 1918 along with other German monarchies that collapsed as a result of the [Post WWI] German Revolution. In the [subsequent] Weimar Republic, the Free State of Prussia lost nearly all of its legal and political importance following the 1932 coup led by Franz von Papen. Nevertheless, some Prussian ministries were kept and Hermann Wilhelm Göring ["or **Goering** [1893 -1946]... a German political and military leader as well as one of the most powerful figures in the Nazi Party (NSDAP) that ruled Germany from 1933 to 1945... [as well as a] veteran World War I fighter pilot ace... [and] commander... [who was an] early member of the Nazi Party... [and] among those wounded in Adolf Hitler's failed Beer Hall Putsch in 1923... [who while] receiving treatment for his injuries, he developed an addiction to morphine which persisted until the last year of his life... [and after] Hitler became Chancellor of Germany in 1933... was named as Minister Without Portfolio in the new government... [one] of his first acts as a cabinet minister... [being] to oversee the creation of the Gestapo ["abbreviation of **Geheime Staatspolizei** ([Nazi] Secret State Police)"], which he ceded to Heinrich Himmler in 1934... [and following] the establishment of the Nazi state, Göring amassed power and political capital to become the second most powerful man in Germany... [where in] 1935, he was appointed commander-in-chief of the Luftwaffe (air force), a position he held until the final days of the regime... [and upon] being named Plenipotentiary [a person with "full powers"] of the Four Year Plan ["a series of economic measures initiated by Adolf Hitler"] in 1936, Göring was entrusted with the task of mobilizing all sectors of the economy for war, an assignment which brought numerous government agencies under his control and helped him become one of the wealthiest men in the country... [and who after] the Fall of France in 1940... was bestowed the specially created rank of *Reichsmarschall*, which gave him seniority over all officers in Germany's armed forces... [and by] 1941, Göring was at the peak of his power and influence, and Hitler designated him as his successor and deputy in all his offices... [but as] the Second World War progressed, Göring's standing with Hitler and with the German public declined after the Luftwaffe proved incapable of preventing the Allied bombing of German cities and resupplying surrounded German forces in Stalingrad... [and around] that time, Göring increasingly withdrew from the military and political scene to devote his attention to collecting property and artwork, much of which was taken from Jewish victims of the Holocaust... [and he] remained in his role as Minister President of Prussia until the end of World War II... [but when informed] on 22 April 1945 that Hitler intended to commit suicide, Göring sent a telegram to Hitler requesting

permission to assume control of the Reich... [but considering this] an act of treason, Hitler removed Göring from all his positions, expelled him from the party, and ordered his arrest... [and after] the war, Göring was convicted of conspiracy, crimes against peace, war crimes and crimes against humanity at the Nuremberg trials... [and he] was sentenced to death by hanging, but committed suicide by ingesting cyanide the night before the sentence was to be carried out'. Former eastern territories of Germany [- the ones east of the Oder-Neisse Line -] that made up a significant part of Prussia lost the majority of their German population after 1945 as the People's Republic of Poland and the Soviet Union both absorbed these territories and had most of its German inhabitants expelled by 1950. [In other words, the Allies, but especially Poland and Russia, chose to **scatter among them the prey, and spoil, and riches Dan 11:24**, and **divide the land for gain Dan 11:39**, kind of like the Antichrist will both early and late in The Great Tribulation, except in this case this **spoil** was provoked, and much better **justified** ^{H6663: G1344.}] Prussia, deemed *a bearer of militarism and reaction* by the Allies was officially abolished by an Allied declaration in 1947. The international status of the former eastern territories of Germany was disputed until the Treaty on the Final Settlement with Respect to Germany in 1990... [however] its return to Germany remains a topic among [1] far right politicians, [2] the Federation of Expellees ["a non-profit organization formed in West Germany on 27 October 1957 to represent the interests of German nationals of all ethnicities and foreign ethnic Germans (usually naturalised as German nationals after 1949) who either fled their homes in parts of Central and Eastern Europe, or were forcibly expelled following World War II, and their families"] and [3] various political revisionists [who apparently 'revise' history to make it appear to be a crime that such 'voting Germans' lost their possessions].

The term *Prussian*... [is] used, especially outside Germany, to emphasise professionalism, aggressiveness, militarism and conservatism of the [mostly Protestant - 'Holy Blood'] *Junker* class of landed aristocrats in the East who dominated first Prussia and then the German Empire.

And getting back to the 1544 founding of the Albertina...

...The newly established Protestant duchy [where the new school sat] was a fiefdom [- the "estate or domain of a feudal lord", in this case,] of the Crown of the Kingdom of Poland and the university served as a Lutheran counterpart to the Catholic Cracow Academy. Its first rector was the... son-in-law of Philipp Melanchthon ["German Lutheran reformer, collaborator with Martin Luther, the first systematic theologian of the Protestant Reformation, intellectual leader of the Lutheran Reformation, and an influential designer of educational systems... [who] stands next to Luther and John Calvin as a reformer, theologian, and molder of Protestantism... [and after] Luther himself, he is the primary founder of Lutheranism"]. Lithuanian scholars Stanislovas Rapalionis and Abraomas Kulvietis were among the first professors of [the] university [- **our brother** Stanislovas having been "a Lutheran activist and Protestant reformer from the Grand Duchy of Lithuania... [who with the] patronage of Albert, Duke of Prussia... obtained the doctorate of theology from the Protestant University of Wittenberg [now the Martin Luther University of Halle-Wittenberg] where he studied under Martin Luther and Philip Melanchthon... [and as a Königsberg] professor he began working on several Protestant publications and translations, including a Bible translation into Polish... [and it] is believed that he also

started the first translation of the Bible into Lithuanian... [and together] with [fellow professor and **our brother**] Abraomas Kulvietis, Rapolionis was one of the very first authors to write in the Lithuanian language... [and though] Rapolionis and Kulvietis died early leaving their work unfinished, they laid the foundations for future Lithuanian writers and translators"). All professors had to take an oath on the Augsburg Confession [*tbb* shortly]. Since the Prussian lands [including present day Poland, Lithuania, and the northeastern state of Germany, Brandenburg] lay beyond the borders of the Holy Roman Empire, both Emperor Charles V and Pope Paul III withheld their approval, nevertheless the Königsberg academy received the royal privilege by King Sigismund II Augustus of Poland on 28 March 1560 [**thank and praise the LORD**].

...The *Albertina* was the second oldest university (after the University of Frankfurt (Oder) [in Brandenburg]) and intellectual centre of Protestant Brandenburg-Prussia. Initially it comprised four colleges: Theology, Medicine, Philosophy and Law, later also natural sciences...

The Prussian lands [to the east] remained unharmed by the disastrous Thirty Years' War, which gained the Königsberg university an increasing popularity among students. In the 17th century, it was known as a home to Simon Dach [- "a Prussian lyrical poet and hymnwriter"], serving as rector in 1656/57, and his fellow poets. Tsar Peter I of Russia visited the *Albertina* in 1697, leading to increased contacts between Prussia and the Russian Empire... The university and the city had profound impact on the development of Lithuanian culture. The first book in Lithuanian language was printed here in 1547 [- this "first book... [being] "*Simple Words of Catechism...* [which "contained the Ten Commandments, two psalms, and short excerpts from [the] New Testament"] by Martynas Mažvydas", "a prolific 16th century Lithuanian author, who is [also] associated with the beginnings of Lithuanian literature... [who] worked together with other pioneering Lithuanian authors... such as Abraomas Kulvietis... and possibly Stanislovas Rapolionis... [and he later] would publish some of their works... [and he] was persecuted for his Protestant leanings"), however the "full ["Lithuanian language"] Protestant Bible was first published in 1735 in Königsberg"] and several important Lithuanian writers attended the *Albertina*. The university was also the preferred educational institution of the Baltic German nobility.

The 18th century went down in cultural history as the "Königsberg Century" of Enlightenment, a heyday initiated by the *Albertina*... Notable alumni [abounded]... [the] foremost [of which was] the philosopher Immanuel Kant, rector in 1786 and 1788 [who I'll 'further bio' shortly - hereafter *tbfb*]. These [**'unfortunate'**] scholars laid the foundations for the later Weimar Classicism [or a step deeper into '**worldly philosophy**' with which its "practitioners established a new humanism [read, 'pre-atheism'], from the synthesis of ideas from [the already too '**worldly philosophies**' (e.g., Col 2:8) of] Romanticism, Classicism, and the Age of Enlightenment",] and German Romanticism movements [both really just continuing that 'slide down the slippery slope' into '**the pit of hell**', (e.g., Isa 14:15, regarding the fate of Satan, and Eze 31:14-18, regarding **Pharaoh king of Egypt... and all his multitude**)]. [Black and white photo, p.35: "Backside of the Collegium Albertinum... where Kant taught [- pun not only intended, but 'personally unavoidable']". The quarter was destroyed [appropriately enough] in World War II."]

The *Albertina's* magnificent botanical garden was inaugurated in 1811 during the Napoleonic Wars. Two years later, Friedrich Wilhelm Bessel established his outstanding observatory next door to the garden. Other... professors [were also among the]... giants of the science world...



In the 19th and 20th centuries, the university was most famous for its school of Mathematics... [its professors including]... Hermann Minkowski (Albert Einstein's teacher)... [and most notably,] David Hilbert, who was one of the greatest modern mathematicians [though he finally "obtained the position of Professor of Mathematics at the University of Göttingen... [after which] Göttingen became the preeminent institution in the mathematical world", this university apparently having Catholic ties, but having been founded "in 1734 by [Protestant George I's son] George II, [also] King of Great Britain and Elector of Hanover ...[and the university today is] the oldest in the state of Lower Saxony", which and whom I'll leave to you to more thoroughly further investigate]. The mathematicians Alfred Clebsch and Carl Gottfried Neumann (both born in Königsberg and educated under Königsberg professor, Ludwig Otto Hesse) founded the *Mathematische Annalen* [*Mathematical Annals*] in 1868, which soon became the most influential mathematical journal of the time [and is still being published].



Postcard (c. 1900) of the **new main building** [p.35]...

Celebrating the university's 300 years jubilee on 31 August 1844, King Frederick William IV of Prussia laid the foundation for the new main building of the *Albertina*, which was inaugurated in 1862... The building... was erected in a neo-Renaissance style... The facade was adorned by an equestrian figure in relief of Albert of Prussia. Below it were niches containing statues of the Protestant reformers Martin Luther and Philipp Melancthon. Inside was a handsome staircase, borne by marble columns. The Senate Hall contained a portrait of Emperor Frederick III... and a bust of Immanuel Kant...

The **rebuilt main building** of the *Albertina* is now part of the Immanuel Kant University. Its facade is very different from what it was in German times [photo, p.35]...



During the university's last years, the *Albertina* faculty and the German Student Union after the territorial separation of the Province of East Prussia by the [WW I-ending] Treaty of Versailles stressed its affiliation with the [German] Reich, pushing intellectual life towards German nationalism [Nazism]. On 10 July 1944, the university celebrated its 400th anniversary in [the] presence of [Nazi]

Reich Minister Walther Funk. A few weeks later... Königsberg was [appropriately enough] extensively bombed by the [British] Royal Air Force. From January to April 1945 the city was further devastated by the East Prussian Offensive of the [Russian] Red Army and the final Battle of Königsberg... [On] the capitulation on April 9, the historic inner city was destroyed by the attacks, and 80% of the university campus laid in ruins. The faculty had fled, many of them were received at... [that damned G2632; G2919] University of Göttingen.

The remaining premises including the *Albertina* main building were used by the [Russian] Kaliningrad State Pedagogical Institute from 1948, which in 1967 received the status of a Kaliningrad State University.

And I **should not** pass by giving an account of the origin or the Augsburg Confession...

...also known as the **Augustan Confession** or the **Augustana**... [Latin] *Confessio Augustana*... the primary confession of faith of the Lutheran Church and one of the most important documents of the Protestant Reformation. The Augsburg Confession was written in both German and Latin and was presented [to the Catholic Holy Roman Emperor] by a number of [Protestant] German rulers and free-cities at the Diet of Augsburg on 25 June 1530...

...Philipp Melanchthon, Martin Luther and Justus Jonas [- "a German Lutheran theologian and reformer... Jurist, Professor and Hymn writer... best known for his translations of the writings of Martin Luther and Philipp Melanchthon [who accompanied Martin Luther in his final moments"] had already drafted a statement of their theological views in the Articles of Schwabach in 1529, when on 21 January 1530, Emperor Charles V issued letters from Bologna



[“in Northern Italy”], inviting the Imperial Diet to meet in Augsburg on 8 April for the purpose of discussing and deciding various important questions. Although the writ of invitation was couched in very peaceful language, it was received with suspicion by some of the Protestants. Landgrave Philip of Hesse hesitated to attend the diet, but the Elector John of Saxony... directed Martin Luther, Justus Jonas, Johannes Bugenhagen [“also called *Doctor Pomeranus*... [and “pastor to Martin Luther at St. Mary’s church in Wittenberg”], [who] introduced the Protestant Reformation in the Duchy of Pomerania and Denmark in the 16th century... his major accomplishments... [including the] organization of Lutheran churches in Northern Germany and Scandinavia... [for which he] has...been called *the second Apostle of the North*”, ‘the first Apostle to the North’ evidently being **our brother** Melchior – see map of the “Travels of Melchior Hoffman” on p.36] and Philipp Melanchthon to meet in Torgau [“a town on the banks of the Elbe in north-western Saxony, Germany”, maps, p.36-7], where he was [as well as where he ruled from], and present a summary [or ‘statement’] of the Lutheran faith to be laid before the Holy Roman Emperor at the diet [or meeting at Augsburg]. This summary... [is called] the "Torgau Articles". On 3 April, the elector and reformers started from Torgau, and reached Coburg [“in the... [northernmost] region of Bavaria”] on 23 April. There, Luther was left behind... [being] an outlaw according to the Diet of Worms. The rest reached Augsburg [maps, p.36-7] on 2 May. On the journey, Melanchthon worked on an "apology", using the Torgau articles, and sent his draft to Luther at Coburg...who approved it. Several alterations were suggested to Melanchthon in his conferences with Jonas, the Saxon chancellor Christian Beyer, [etc.]... [And refer to the Map of Germany, p.37, but only if you still need to.]

On 23 June, the final form of the text was adopted in the presence of the Elector John of Saxony [or again, “Johann the Steadfast...or Constant...from the House of Wettin... notable for organising the Lutheran Church in the Electorate of Saxony from a state and administrative level... [and for supporting] Martin Luther, whose "Saxon model" of a Lutheran church was... implemented beyond Saxony, in other territories of the Holy Roman Empire [and now all over the World]”, and he was the father of Johann Frederick I, “called Johann the Magnanimous, or St. Johann the Steadfast... Elector of Saxony... [and] Head of the Protestant Confederation of Germany ([known as] the Schmalkaldic



League”), who “Luther considered a Champion of the Reformation”], [along with] the Landgrave Philip of Hesse... and other counselors, besides twelve theologians. After the reading, the confession was signed by the Elector John of Saxony... the Landgrave Philip of Hesse... [and others] and probably also [by] the [26-year-old] electoral prince John Frederick [1]...

During the diet... [4] cities... also expressed their concurrence with the confession. The emperor had ordered the confession to be presented to him at the next session, 24 June. When the Protestant princes asked that it be read in public, their petition was refused, and efforts were made to prevent the public reading of the document altogether. The Protestant princes declared that they would not part with the confession until its reading should be allowed.



Diet of Augsburg by Christian Beyer.

The 25th was then fixed for the day of its presentation. In order to exclude the people, the little chapel of the episcopal palace was appointed in place of the spacious city hall, where the meetings of the diet were held. The two Saxon chancellors Christian Beyer [who was also an “international lawyer and Protestant reformer, [and apparently also a painter – see his painting, *Diet of Augsburg*, p.38]... [but who in] documents partially different...spellings [of his name] can be found (*Bayer, Peyer, Bayarius, Bayoarius, Bavarus, Cristoferus Bauari, etc.*)”], and Gregor Bruck [or “Gregor von Brück (actually Gregorius Henisch, Heinse, Heintz, Heinis... [etc.], latinized: Pontanus”], the former with the plain German copy, the other in traditional Latin language, against the wish of the emperor stepped into the middle of the assembly. The reading of the German version of the text by Christian Beyer lasted two hours and was so distinct that every word could be heard outside. [After the] reading... the copies were handed to the emperor. The German copy he gave to the imperial chancellor, the Elector of Mainz. The Latin copy he took away. Neither... [copy] is now [known to be] extant.

The first official publication (*Editio princeps*) was edited by Philipp Melancthon, a professor at the University of Wittenberg and a close colleague and friend of Martin Luther.

But before we any further ‘sledge’ through the Arctic, let’s more thoroughly further **judge** (e.g., [John 7:24](#)) that so-called “foremost” professor at Königsberg...

Immanuel Kant... [is the] German philosopher who is a central figure in modern philosophy. Kant argued [and ‘*mis-imagined*’] that [1] the human mind creates the structure of human experience, that [2] reason is the source of morality, that [3] aesthetics [- “a branch of philosophy that explores the nature of art, beauty, and taste” -] arises from a faculty of disinterested [or ‘personal’] judgment, that [4] space and time are forms of human sensibility, and that [5] the world... “in-itself” is independent of humanity's

concepts of it [- and for these last 2 combined read, 'reality differs from what is perceived']. [However '**scriptural rebuttals**' to such **cunningly devised fables** (2Pe 1:16) are many, for examples, [Acts 17:28](#), [Colossians 1:17](#), and [Philippians 2:13](#), as well as [Isaiah 66](#) - yes, review the whole chapter - and for good measure also read [1 Corinthians 2](#), uh-huh, the whole thing.] Kant [who was evidently **puffed up** ^{G5448} (used 6 times in 1 Cor and once in Col) with '**knowledge**'] took himself to have effected a "Copernican revolution" in philosophy, akin to Copernicus' reversal of the age-old belief that the sun revolves around the earth. Kant's beliefs continue to have a major influence on contemporary philosophy, especially the fields of metaphysics, epistemology, ethics, political theory, and aesthetics.

Politically, Kant is one of the earliest exponents of the idea that perpetual peace could be secured through universal democracy and international cooperation [- evidently in turn inspiring John Lennon of the Beatles to "image all the people" that way]. He believed that this will be the eventual outcome of universal history [uh-huh, but not until Jesus returns and 'kicks butt big time'], although... [he doesn't see it as] rationally planned [by man, but it is nonetheless, and though apparently unknown to Professor Kant, '**divinely predestinated**, (e.g., [Isa 9:6-7](#))]. The exact nature of Kant's religious ideas continues to be the subject of especially heated philosophical dispute, with viewpoints ranging from the idea that Kant was an early and radical exponent of atheism [and it sounds like he was at least way too close to that 'boundary' to me] who finally [supposedly] exploded the ontological argument for God's existence [which again is the "philosophical argument for the existence of God that uses ontology", " **Ontology**... [again being] the philosophical study of being"], to more critical treatments epitomized by Nietzsche [you know, that 'fully burnt' *atheist* that I prefer to refer to as 'Fried-pitch Niche'] who claimed that Kant had "theologian blood" and that Kant was merely a sophisticated apologist for traditional Christian religious belief, writing that "Kant wanted to prove, in a way that would dumbfound the common man, that the common man was right: that was the secret joke of this soul [though again, this cruel "joke" was evidently not on those with "traditional Christian religious belief", but instead on all those who, like Professor Kant, were **professing to be wise**].

In one of Kant's major works, the *Critique of Pure Reason* (*Kritik der reinen Vernunft*, 1781), he attempted to explain the relationship between reason and human experience and to move beyond the failures of traditional philosophy and metaphysics. Kant wanted to put an end to an era of futile and speculative theories of human experience, while resisting the skepticism of thinkers such as David Hume. Kant regarded himself as ending and showing the way beyond the impasse which modern philosophy had led to between rationalists [who decreasingly regarded our God who is **past finding out**, but instead more '**seemingly right**' human "reason as the chief source and test of knowledge"] and empiricists [who believe that "knowledge comes only or primarily from sensory experience", allowing them too to believe whatever they want], and is widely held to have synthesized these two early modern traditions... [and as if he had 'found God out'].

However the mother who bore me, who I have both “reason” and “senses” to **hope** is now in **paradise**, (as I **endeavoured** to have a part in it), though no extraordinary intellect, was surely **wiser** (e.g. [1Co 1:25](#)) than Mr. Kant, because her philosophy correctly revealed – despite the intended bad grammar – that “Kant never did nothing”. And to think I always thought she only meant “Can’t”, and not also “Kant”, hereafter referred to if necessary as ‘Kant-never-did-nothing’.

Kant argued [**and ‘mis-imagined’**] that our experiences are structured by necessary features of our minds. In his view, the mind shapes and structures experience so that, on an abstract level, all human experience shares certain essential structural features. Among other things, Kant believed that the concepts of *space* and *time* are integral to all human experience, as are our concepts of *cause* and *effect*. One important consequence of this view is that our experience of things is always of the *phenomenal* world as conveyed by our senses: we do not have direct access to things in themselves, the so-called *noumenal* [**or “real”**] world.

But evidently it never occurred to him that any such “features of our minds”, and however they operate, were **created** by God, and therefore **for ever** remain **‘infinitely’** far **past finding out**.

Leaving this ‘warped sense of space and time’, and getting back to the cold, hard ground of the Arctic, Eduard Gustav von Toll, in addition to what Dr. Velikovsky already revealed,

...was a Russian geologist and Arctic explorer. Often referred to as Baron von Toll or as

Eduard v. Toll, in Russia he is known as **Eduard Vasiliyevich Toll**... [He] was born...in Reval, Russia (now Tallinn, Estonia), and he died in 1902 in an unknown location in the Arctic Ocean. He belonged to a noble [**‘Holy Blood’**] family of Baltic German origin and was married to Baroness Emmy von Toll. He was a close relative of the Middendorff family, and one of the Toll’s teachers was the academician of the Imperial Academy of Sciences, Alexander von Middendorff [**a “Russian zoologist...[and another] explorer of Baltic-German origin”**, *eaftc* minor].

Tallinn, formerly **Reval**, now on the Gulf of Finland in Estonia, (see again the maps on **p.21**), it being also one of **our brother** Melchior’s stops (see again the map, **p.36**), was under...

...Danish rule... in 1219.

In 1285, the city, then known as Reval, became the northern most member of the Hanseatic League – a mercantile and military alliance of German-dominated cities in Northern Europe. The Danes sold Reval along with their other land possessions in northern Estonia to the Teutonic Knights in 1346. Medieval Reval enjoyed a strategic position at the crossroads of trade between Western and Northern Europe and Russia. The city, with a population of 8,000, was very well fortified with city walls and 66 defence towers...

...With the start of the Protestant Reformation the German influence became even stronger as the city was converted to Lutheranism. In 1561, Reval... became a dominion of Sweden.

During the Great Northern War, plague stricken Tallinn [actually then still Reval] along with Swedish Estonia and Livonia capitulated to Imperial Russia in 1710, but the local self-government institutions (Magistracy of Reval and Chivalry of Estonia) retained their cultural and economical autonomy within Imperial Russia as the Governorate of Estonia. The Magistracy of Reval was abolished in 1889. The 19th century brought industrialization of the city and the port kept its importance. During the last decades of the century Russification measures became stronger [- "Russification" being "a form of cultural assimilation process during which non-Russian communities, voluntarily or not, give up their culture and language in favor of the Russian one"]. Off the coast of Reval, in June 1908, ['Holy Blood'] Tsar Nicholas II and Tsarina Alexandra of Russia, along with their children, met their mutual uncle and aunt, Britain's ['Holy Blood'] King Edward VII and Queen Alexandra, an act which was seen as a royal confirmation of the Anglo-Russian Entente of the previous year, and which was the first time a reigning British monarch had visited Russia.

On 24 February 1918, the Independence Manifesto [or the "**Estonian Declaration of Independence**, also known as the **Manifesto to the Peoples of Estonia**"] was proclaimed in Reval, soon to be Tallinn, followed by [the WW I] Imperial German occupation and a [Post- WW I] war of independence with Russia. On 2 February 1920, the Tartu [formerly Dorpat] Peace Treaty was signed with Soviet Russia, wherein Russia acknowledged the independence of the Estonian Republic [- sounds like what happened to Poland after WWII, huh.]. Tallinn became the capital of an independent Estonia. After World War II started, Estonia acceded to the Soviet Union (USSR) in 1940, and later occupied by Nazi Germany from 1941 to 1944. When Germany invaded there were about 1,000 remaining Jews in the city... nearly all of whom would die in the Holocaust at the hands of the Nazis before the war's end. After the Nazi retreat in 1944, it was annexed by the USSR. After annexation into the Soviet Union, Tallinn became the capital of the Estonian SSR [Soviet Socialist Republic].

...In August 1991 [in the process of "the dissolution of the Soviet Union [that occurred] on 26 December 1991", which arguably ended the Cold War between The US and the USSR that had been ongoing since shortly after WWII], an independent democratic Estonian state was established and a period of quick development to a modern European capital ensued. Tallinn became the capital of a de facto independent country once again on 20 August 1991.

And it was also in Estonia that...

Eduard Toll graduated from the University of Dorpat ([now] Tartu [- another city formerly in Russia, Germany, etc., and another city that **our brother** Melchior was 'chased out of' 3½ centuries earlier]) as a zoologist in 1882... [While] he was a

student he traveled to the Mediterranean and researched the fauna, flora and geology of Algeria and the Balearic Islands...

...[And he] was among the first to report in detail about the abundance of Pleistocene fossils found within Bolshoy Lyakhovsky Island, one of the New Siberian Islands. Under a peat composed of water mosses covering what he described as "perpetual ice", now known to be permafrost, Baron von Toll found fragments of willow and the bones of post-Neogene mammals, like the shoulder-bone of a **saber-toothed tiger** [or *Smilodon*, skeletal photo, p.41]. [The Neogene Period, "informally **Upper Tertiary** or **Late Tertiary**... is [by evolutionists] subdivided into two epochs, the earlier Miocene and the later Pliocene", these "two epochs" supposedly marking the transition to, and duration of the 4 more recent Ice Ages.] He also reported having found in a frozen, sandy clay layer and lying on its side, a complete tree of *Alnus* [*viridis*] *fruticosa* [or "green alder"] 15 to 20 ft (4.5 to 6 m) in length, including roots, with leaves and cones adhering...



In 1893 Toll led an expedition of the Petersburg Academy of Sciences to the northern parts of Yakutia and explored the region between the lower reaches of the Lena and Khatanga Rivers... [and] became the first to map the plateau between the Anabar and Popiga Rivers and a mountain ridge between the Olenek and Anabar Rivers... He also carried out geological surveys in the basins of... [various other] rivers... During one year and two days the expedition covered 25,000 km, of which 4,200 km were up the rivers, carrying out geodesic surveys en route [- "Geodesic" meaning, "pertaining to the geometry of curved surfaces", in this case the curvature of the Earth]. Owing to the difficulties of the expedition and his hard work, the Russian Academy of Sciences awarded Eduard v. Toll with the N.M. Przhevalsky Large Silver Medal... ["**Nikolay Mikhailovich Przhevalsky**... [being the 19th Century] Russian geographer of Polish origin and a renowned explorer of Central and East Asia].

In 1899 Toll took part in a voyage of the icebreaker *Yermak*... to the shores of Spitsbergen...

...In 1900-1902, Eduard Toll headed an expedition of the Petersburg Academy of Sciences to the New Siberian Islands, the Russian Polar Expedition, on the ship *Zarya*... The expedition primarily aimed to find the legendary [and still nonexistent] Sannikov Land. During this voyage and especially during the winterings near the northwestern part of the Taymyr Peninsula and the western part of the Kotelny Island, Eduard Toll conducted extensive hydrographical, geographical, and geological research.

Due to severe ice conditions the expedition had to spend two winters in the region of the bleak New Siberian Archipelago. In the end, Eduard von Toll traveled to Bennett Island by

sledge and kayak along with three expedition members.

The ship "Zarya" attempted to reach Bennett Island to evacuate Toll's party but was unable to do so because of severe ice conditions. Apparently, Toll made a decision to go south to the continent; no further traces of the four men have ever been found.

Two search parties set out in the spring of 1903. One of them... searched the shores of the New Siberian Islands; the other... traveled by whaleboat to Bennett Island. They did not find the lost explorers but they found the diaries and the collections of the *Zarya* expedition, which shed light on the tragic fate of Baron Eduard von Toll and of his companions.

And from all this 'costly gathered' evidence Dr. Velikovsky concludes,

A hurricane, apparently, uprooted the trees of Siberia and flung them to the extreme north; mountainous waves of the ocean piled them in huge hills, and some agent of a bituminous nature transformed them into charcoal, either before or after they were deposited and cemented in drifted masses of sand that became baked into sandstone.

These petrified forests were swept from northern Siberia into the ocean, and together with bones of animals and drifted sand built the islands. It may be that not all the charred trees and the mammoths and other animals were destroyed and swept away in a single catastrophe. It is more probable that one huge cemetery of animal and trees came flying through the air on the crest of a retreating tidal wave to settle astride another, older, cemetery, deep in the Polar Circle.

And I would guess that the most spectacular 'sets' of "tidal waves", that apparently resulted in 'charred and flying forests', as well as in 'vast herds of flying elephants', etc., did their **work of God** in two intervals, each about a half-century apart, or during The 2 Visits of Venus.

The scientists who explored the "muck" beds of Alaska have not reflected upon the similarity in appearance of animal remains there and in the polar regions of Siberia and on arctic islands, and have therefore not discussed a common cause. The exploration of the New Siberian Islands, one thousand miles away from Alaska, was the work of eighteenth- and nineteenth- century academicians who followed the hunters of fossil ivory; the exploration of Alaskan soil was the work of twentieth-century scientists who followed the gold-digging machines.

These two observations - one old ['fossil ivory-hunters'], one new ['gold diggers'] - came from the north. Before presenting many more from all parts of the world, I shall review a few dominant theories on the history of our earth and its animal kingdom. We shall read in brief, in the original statements of the authors, how the earlier naturalists explained the phenomena; [then] how, subsequently, the same phenomena were interpreted in terms of slow evolution [- all this "ridiculously long"]

evolutionism having already been covered in SECTION 6]; and [further] how in the last fourscore years more and more facts have presented themselves that do not square with the picture of a peaceful world molded in a slow and uneventful process [- only some of these “facts” having been already presented in SECTION 6].

CHAPTER II

REVOLUTION

The Erratic Boulders

The waters of the ocean in which our mountains had been formed still covered part of these

Alps when a violent paroxysm [yes, catastrophe] of the globe suddenly opened great cavities... and ruptured many rocks...

"The waters were carried toward [and 'down into'] these [newly opened] abysses with extreme violence, falling from the height they were before; they crossed deep valleys and dragged immense quantities of earth, sand, and debris of all kinds of rocks. This mass, shoved along by the onrush of great waters, was left spread up the slopes where we still see many scattered fragments." [Prof. Horace Bénédict de Saussure; *Voyages dans les Alpes* [*Travels in the Alps*].]

But **remember** I don't **see** most of this “mass” of *water* and *rock* as being “carried toward” - or ‘pulled by gravity down’ - into “abysses”, but more as **‘earthquake pushed’** and/or **‘axis-shift sloshed’** across the Earth, and both uphill and downhill. Nevertheless,

Thus did Horace Bénédict de Saussure, foremost Swiss naturalist of the end of the eighteenth century, explain the presence of stones broken off from the Alps and carried to the Jura Mountains to the west; so also did he explain the marine remains found in alpine ridges; and the sand, gravel, and clay that fill the valleys of the Alps and the plains beyond them.

Professor Horace-Bénédict de Saussure, mid to late 18th Century...

...Swiss geologist, meteorologist, physicist, mountaineer and Alpine explorer, often called the founder of alpinism and modern meteorology... was born... in Conches, near Geneva (today in Switzerland but then an independent republic)... [whose] family were Genevan patricians [“of noble [or ‘Holy Blood’] or high rank; aristocrat[s]”]... [He] completed his studies at the Geneva Academy in 1759 [which again, was “founded in 1537”, and since 1890 is The University of Lausanne,] with a dissertation on heat... In 1760, he made the first of numerous trips to Chamonix Valley, at the foot of Mont Blanc [- one of “The Seven Summits”, “4,808.7 m (15,777 ft) above sea level”], to collect plant specimens for the noted Swiss anatomist, physi-ologist and botanist Albrecht von Haller. In 1760, Saussure offered a reward to the first man to reach the summit of Mont Blanc. Inspired by his uncle, the naturalist

Charles Bonnet, the young Saussure also did research on the physiology of plants and published *Observations sur l'écorce des feuilles et des pétales* [*Observations on the Bark of Leaves and Petals*] (1762). The same year, at 22, he was elected professor of philosophy at the Academy of Geneva, where he lectured on physics one year, and on logic and metaphysics the next. He taught there until 1786, occasionally also lecturing on geography, geology, chemistry, and even astronomy.

His early interest in botanical studies and glaciers soon led Saussure to undertake other journeys across the Alps. In 1767, he completed his first tour of Mont-Blanc, a trip that did much to reveal the topography of the snowy portions of the Alps of Savoy. He also carried out experiments on heat and cold, on the weight of the atmosphere and on electricity and magnetism. For this, he devised what became one of the first electrometers. Other trips led him to Italy, where he studied **Mt. Etna** [in Sicily] and other volcanoes (1772-73), and to the extinct volcanoes of the Auvergne [Region], in **France** [- "home to a chain of volcanoes known collectively as the "**chaîne des Puys**"... last confirmed eruption... around 4040 BCE", evidently the result of The 2nd Visit of Mercury, maps, p.43].

Although a patrician [and supposedly of 'Holy Blood'], Saussure held liberal views [evidently including believing that "all citizens" should be educated, which]... induced him to present in 1774 a plan for the development of scientific education in the Geneva College, which would be open to all citizens, but this attempt failed. He was more successful in advocating the creation of the "Société des Arts" (1776), inspired by the London Society for the Improvement of Arts.

Beginning in 1774 Saussure sought [and failed] to reach the summit of Mont-Blanc on the Italian side accompanied by [an] alpine guide... [via] the Miage glacier and on Mont Crammont [all within the **Graian Alps** (marked in red), "a mountain range in the western part of the Alps", map, p.43]. In 1776 he ascended the Buet (3,096 m) [also in the **Graian Alps**]. He climbed the Crammont in 1774 and again in 1778, in which year he also explored the Valsorey glacier, near the Great St Bernard [Pass]. In 1780 he climbed the Roche Michel, above the Mont Cenis Pass [- these last 2 efforts near the border of the red zone]. In 1785, he made an[other] unsuccessful attempt on Mont-



Blanc... Two Chamonix men... attained the summit in 1786, by way of the Grands Mulets, and in 1787 Saussure himself made the third ascent of the mountain. His achievements did much to attract tourists to places such as Chamonix.

Obsessed by the measurement of meteorological phenomena, Saussure invented and im-proved many kinds of apparatus, including the magnetometer, the cyanometer for estimating the blueness of the sky, the diaphanometer for judging the clarity of the atmosphere, the anemometer [- “for measuring the speed of wind” -] and the mountain eudiometer [- “that measures the change in volume of a gas mixture”]. Of particular importance was a hair hygrometer that he devised and used for a series of investigations on atmospheric humidity, evaporation, clouds, fogs and rain (*Essais sur l'Hygrométrie*, 1783). This instrument sparked a bitter controversy with Jean-André Deluc, who invented a whalebone hygrometer [- this “bitter controversy” apparently really only over who invented the ‘better’ hygrometer].

Continuing with his own interpretations, Dr. Velikovsky observes that...

The loose rocks lying on the Jura Mountains were torn from the Alps; in their mineral composition they differ from the rock formations of the Jura, showing their alpine origin. Rocks that differ from the formation on which they lie are called "erratic boulders" [or just “erratics”].

These stone blocks lie on the Jura Mountains at an elevation of 2000 feet above Lake Geneva. Some of them are thousands of cubic feet in size, and **Pierre à Martin** [“22 feet high, 18 feet wide, and 26 feet long”, photo, p.44] is over 10,000 cubic feet. They must have been



carried [read, ‘pushed’ and/or ‘sloshed’] across the space now occupied by the lake and lifted to the height where they are found.

There are erratic boulders in many places of the world. In the British Isles, on the shore and in the highlands, are enormous quantities of them, transported there across the North Sea from the mountains of Norway. Some force wrested them from those massifs, bore them over the entire expanse that separated Scandinavia from the British Isles, and set them down on the coast and on the hills. From Scandinavia boulders were also carried to Germany and spread over that country, in some places so thickly that it seems as though they had been brought there by masons to build cities. Also, high in the Harz Mountains, in central Germany, lie stones that originated in Norway.



From Finland blocks of stone were swept to [and past] the Baltic regions and over Poland and lifted onto **the Carpathians** ["a mountain range system forming an arc roughly 1,500 km (932 mi) long across Central and Eastern Europe, making them the second-longest mountain range in Europe", (after the Scandinavian Mountains, and not counting the Urals), though its "highest peak [in **Slovakia** is only] at 2,655 m (8,711 ft) above sea level]. Another train of boulders was fanned out from Finland, [1] over **the Valdai Hills** [shaded purple], [2] over the site of **Moscow** [see, eventually, the map, p.64], and [3] as far as **the Don** [River, "one of the major Eurasian rivers of Russia and the 5th longest river in Europe" - see the related maps, p.44-45].

In North America erratic blocks, broken from the granite of **Canada** and **Labrador** [map, p.81], were spread over Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New York, New Jersey, Michigan, Wisconsin, and Ohio; they perch on top of ridges and lie on slopes and deep in the Valleys. They lie on the coastal plain and on the **White Mountains** and the **Berkshires**, sometimes in an unbroken chain; in the **Pocono Mountains** they balance precariously on the edge of crests [maps in SECTION 6, p.120]. The attentive traveler through the woods wonders at the size of these rocks, brought there and abandoned sometime in the past, frighteningly piled up. [The 5 photos of *erratics*, from left to right, are from Northwest **England**, **Estonia**, Eastern Canada, Northeast **Ireland**, and the Western United States, p.45.]



Some erratics are enormous. The block near Conway, New Hampshire, is 90 by 40 by 38 feet and weighs about 10,000 tons, the load of a large cargo ship. Equally large is Mohegan Rock, which towers over the town of Montville, in Connecticut. The great flat erratic in Warren County, Ohio, weighs approximately 13,000 tons and covers three quarters of an acre; the



Ototoks erratic [or "Big Rock... known... by the Blackfoot [Native Americans] as Okotok], thirty miles south of Calgary, Alberta, consists of two pieces of quartzite "derived from at least 50 miles to the west," of a calculated weight of over 19,000 tons [and which "lies on the otherwise flat, relatively featureless, surface of the Canadian Prairies in Alberta... [and it] is part of the 930-kilometre-long (580 mi) Foothills Erratics Train of typically angular boulders [- this "train" of *erratics* evidently the much faster moving, 'tidal-wave version' of a "glacially formed" *moraine*, with the "typically angular" quality of the *boulders* indicating quick, powerfully destructive, *wave action*, as opposed to long-term, *grinding*, *rounding*, *striating* and *polishing ice* and/or *water action*]... [and this] massive angular boulder, which is broken into two main pieces, measures about 41 by 18 metres (135 by 60 feet) and is 9 m (30 ft) high", photo, p.45]...

[R. F. Flint, [repeatedly referenced last volume, but so far I can only confirm that he is "of Yale", and the author of "Glacial and Quaternary geology...[1971]", and a co-author of "*Geology from Original Sources*, 1929", as well as the author of] *Glacial Geology and the Pleistocene Epoch* (1947), pp.116-17.]

...Blocks of 250 to 300 feet in circumference, however, are small when compared with a mass of chalk stone... in southern Sweden, which is "three miles long, one thousand feet wide and from one hundred to two hundred feet in thickness, and which has been transported an indefinite distance..." It is quarried for commercial purposes. A similar transported slab of chalk is found on the eastern coast of England, "upon which a village had unwittingly been built."

[Pastor, Dr. George Frederick (not Ernest) Wright [- again, that 19th to early 20th Century doctor of divinity from Brown University, Fellow of the Geological Society of America, "frequent lecturer" at the Lowell Institute, and "an outspoken defender of Darwinism", though "later in life he emphasized his commitment to a form of theistic evolution", and still *tbf*), *The Ice Age in North America and Its Bearing upon the Antiquity of Man* (5th ed.; 1911), pp.238-39.]

And I can add from other sources that,

Erratics come in all shapes and sizes. Velikovsky... mentions a mass of chalk near Malmö in Sweden *three miles long, one thousand feet wide and from one hundred to two hundred feet in thickness*, but even this is tiny compared to the **Esterhazy megablock** in the Canadian province of Saskatchewan, which is 38 km [26.6 mi] long, 30 km [18.6 mi] wide and up to 100 m [328 ft] thick... [And the "megablock covers an area roughly 1000 km² [386 mi²] in extent."]

...The map [on p.46] shows the Esterhazy megablock, composed of... [a type of] Pierre Shale, [shown] in gray... [It] is a hard, siliceous [- predominantly "silica, silicic acid or silicic acid anhydride... an oxide of silicon with the chemical formula SiO_2 ... [this being] the major constituent of sand"], light-gray shale. A layer of [another type of] Pierre Shale [which in a somewhat circular manner] overlies... [the Esterhazy megablock] in the western part of the southern section of the megablock [- shown in green, and the "megablock" is otherwise apparently broken into 3 irregular 'sections': [1] the middle-sized 'northern section', [2] the somewhat triangular and smaller 'western section', and [3] the partially covered and larger "southern section"]. The [other type of] Pierre Shale (formerly known as the Riding Mountain Formation) in the [surrounding] area [that is colored green] is a thick, soft, gray noncalcareous silt and clay ["noncalcareous" meaning, "mostly... [not] composed of calcium carbonate", "a chemical compound with the formula CaCO_3 ... a common substance found in rocks as the minerals calcite and aragonite (most notably as limestone, which is a type of sedimentary rock consisting mainly of calcite)"], that has been consolidated into solid rock... [and it remains distinct from the Esterhazy megablock]. The map was prepared... from the Geological Atlas of Saskatchewan. The towns Esterhazy and Rocanville are shown, along with roads and rivers. The ['stepped'] border of Saskatchewan and Manitoba is... on the right side of the map. The other lines represent... [topographical features] on the drift surface.

I've also, '**predestinatedly**' enough, seen one of the rarer types of *erratic boulders*, called a "balancing rock" or "precarious boulder". Remember Dr. Velikovsky told us that some of these *erratics* end up "on top of ridges and lie on



slopes". Well, some of them end up "precariously balanced" too, however the ones that are *erratics* should not to be confused the ones that were instead *volcanic necks* that have since been *solidified* and *washed* into *stocks*. The both *erratic* and *precarious boulder* I repeatedly viewed close up was called "Balance Rock", about "1.5 miles (2.4 km) east of Posey ["population...10 at the 2010 census"]... [and near the] community [that] was named after Balance Rock... [it being] in the area", and these being neighboring very small towns in Southern California, near the YMCA campground I visited a few times in my childhood. This particular Balance Rock – the rock not the town – is a true *erratic*, and I mean it both came from someplace else and is "precariously balanced". And sorry, I couldn't find any pictures of this huge, "balancing rock", that looked something like a giant potato, balanced on its narrower end. However, and besides those 3 pictures above, I found many other pictures of *precarious erratic boulders*. See more examples on p.47, which, from left to right, are from Finland, and

from the US States of Colorado, Nevada, and Texas. And yes, these were once relatively just 'pebbles' pushed along by turbulent and awesomely "powerful currents".

And Dr. Velikovsky concludes that...

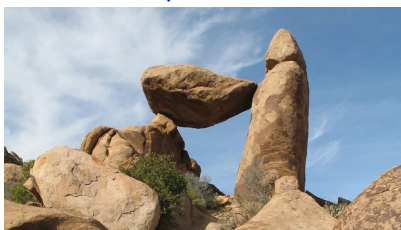
In innumerable places on the surface of the earth, as well as on isolated islands in the Atlantic and Pacific and in Antarctica [see the following reference], lie rocks of foreign origin, brought from afar by some great force. Broken off from their parent mountain ridges and coastal cliffs, they were carried down dale and up hill and over land and sea.



[Sir Ernest Henry Shackleton, ["CVO ["**Royal Victorian Order**, a dynastic order of knighthood established in 1896 by Queen Victoria... ['recognising'] distinguished personal service to the monarch of the Commonwealth realms", etc., a "Commonwealth realm" being "a sovereign state in which [the current UK] Queen Elizabeth II is the head of state and reigning constitutional monarch... [but where each] realm is independent from the other realms" – on p.48 see the map of the Commonwealth realms, but we might instead prefer to



call it the map of the UK PIHO realms (wink, nod)], OBE, FRGS ["Fellowship of the Royal Geographical Society"]... a [late 19th/ early 20th Century] polar explorer who led three British expeditions to the Antarctic, and one of the principal figures of the period known as the Heroic Age of Antarctic Exploration... [and he being an Irishman who] moved to... south London when he was ten... [his] first experience of the polar regions... [being] as third officer on Captain Robert Falcon Scott's Discovery Expedition 1901-1904, from which he was sent home early on health grounds, [but only] after he and his companions... set a new southern record by marching to latitude 82°S... [and during] the second expedition 1907-1909 he and three companions established a new record Farthest South latitude at 88°S, only 97 geographical miles (112 statute miles, 180 km) from the



South Pole, the largest advance to the pole in exploration history... [and] members of his team climbed Mount Erebus, the most active Antarctic volcano... [and for] these achievements, Shackleton was knighted by King Edward VII on his return home... [and after] the race to the South Pole ended in December 1911 with Roald Amundsen's conquest, Shackleton turned his attention to the crossing of Antarctica from sea to sea, via the pole... [and to] this end he made preparations for what became the Imperial Trans-Antarctic Expedition, 1914-17... [however,] Disaster struck this expedition when its ship, *Endurance*, became trapped in pack ice and was slowly crushed before the shore parties could be landed... [and the] crew escaped by camping on the sea ice until it disintegrated, then by launching the life-boats to reach Elephant Island and ultimately the inhabited island of South Georgia, a stormy ocean voyage of 720 nautical miles and Shackleton's most famous exploit... [and in] 1921, he returned to the Antarctic with the Shackleton - Rowett Expedition, but died of a heart attack while his ship was moored in South Georgia... [and at] his wife's request he was buried there... [and besides] his expeditions... [his] life was generally restless and unfulfilled... [all his] rapid pathways to wealth and security... [having] failed... [and though upon] his death, he was lauded in the press... [he] was thereafter largely forgotten, while the heroic reputation of his rival Scott was sustained for many decades... [however] later in the 20th century, Shackleton was "rediscovered", and rapidly became a role model for leadership as one who, in extreme circumstances, kept his team together in a survival story described by cultural historian Stephanie Barczewski as "incredible"... [and in] his 1956 address to the British Association, Sir Raymond Priestley, one of his contemporaries, said, "Scott for scientific method, Amundsen for speed and efficiency, but when disaster strikes and all hope is gone, get down on your knees and pray for Shackleton", paraphrasing what Apsley Cherry-Garrard had written in a preface to *The Worst Journey in the World* [each minor]), *The Heart of the Antarctic*, II (1909), illustration opposite p.293 [<https://archive.org/details/heartofantarctic02shac/page/n431>].]

And now it's time to skip sections previously covered in **SECTION 6**. So we continue with...

Sea and Land Change Places

The most renowned naturalist to come from the generation of the French Revolution and the Napoleonic Wars was Georges Cuvier. He was the founder of vertebrate paleontology, or the science of fossil bones, and thus of the science of extinct animals. Studying the finds made in the gypsum formations of Montmartre in Paris [tbb shortly] and those elsewhere in France and the European continent in general, he came to the conclusion that in the midst of even the oldest strata of marine formations there are other strata replete with animals and plant remains of terrestrial or fresh-water forms; and that among the more recent strata, or those that are nearer the surface, there are also land animals buried under heaps of marine sediment. "It has frequently happened that lands which have been laid dry, have been again covered by the waters, in consequence either of their being engulfed in the abyss, or of the sea having merely risen over them... These repeated irruptions and retreats of the sea have neither all been slow nor gradual; on the contrary, most of the catastrophes which have occasioned them have been sudden; and this is especially easy to be proven, with regard to the last of these catastrophes, that which, by a two fold motion, has inundated, and afterwards laid dry, our present continents, or at least a part of the land which forms them at the present day."

[Georges Cuvier, *Essay on the Theory of the Earth* (5th ed., 1827) (English translation of *Discours sur les revolutions de la surface du globe*) [or more directly translated, *Discourse on the Catastrophes of the Surface of the Globe*], pp.13-14.]

Montmartre in Paris, by the way,

...is a large hill in Paris's 18th arrondissement [- one of the now 20 "administrative districts", a "historic district established... in 1995"]... [which] is primarily known for its artistic history, the white-domed Basilica of the Sacré-Cœur on its summit [etc.]... [and in] 1534, [it's where] Saint Ignatius of Loyola... and other companions bound themselves by vows in the Martyrium of Saint Denis... [which was] the first step in the creation of the Jesuits... [and **naturally** [G5446](#); [G5447](#); [G5591](#), near] the end of the 19th century and at the beginning of the twentieth, during the *Belle Époque* ["Beautiful Era"], many artists had studios or worked in or around Montmartre, including... Claude Monet, Pierre-Auguste Renoir, Edgar Degas, Henri de Toulouse-Lautrec... Pablo Picasso... and Vincent van Gogh... [but if it will make you feel any better,] in the last decade of the French Wars of Religion [the 1590's], Henry IV [who '**hopefully**' is **our brother** [1Co 13:7](#)] placed his artillery on top of the *butte* of Montmartre to fire down into the city... [however this] siege eventually failed... [I mean we're talking about Paris.]



And that **damned** Basilica of the Sacred Heart of Paris,

...known as **Sacré-Cœur Basilica** and often simply **Sacré-Cœur** ["Sacred-Heart", [photo p.49](#)]... is a Roman Catholic church and minor basilica ["a title given to some Roman Catholic church buildings... [which is] granted by the Pope"], dedicated to the Sacred Heart of [another] Jesus [e.g., [2Co 11:4](#)]... A popular landmark and the second most visited monument in Paris, the basilica is located at the summit of the butte Montmartre, the highest point in the city. Sacré-Cœur is a double monument, political and cultural, both a national penance for the defeat of France in the 1870 Franco-Prussian War [[Go Otto!](#)] and [also penance for] the socialist Paris Commune of 1871 ["a radical socialist and revolutionary government that ruled Paris... [for 3 month's in] 1871... [temporarily having come to power because the] Franco-Prussian War had led to the capture of Emperor Napoleon III in September 1870, the collapse of the Second French Empire, and [the 'shaky'] beginning of the Third Republic", this "minor basilica" now] crowning its [former] most rebellious neighborhood, and [the basilica is also] an embodiment of conservative moral [read, **MOTHER OF HARLOTS** [Rev 17:5](#)] order, publicly dedicated to the Sacred Heart of Jesus, which was an increasingly popular vision of a loving and sympathetic Christ [but not a "vision" of the '**true Christ**' (e.g., [1John 5:20](#))].

And to whatever degree he was unwittingly speaking about the '**absolutely sure and true judgments of God**' (e.g., [Psa 111:7](#); [Rom 2:2](#)), '**our hopeful brother**' Dr. Velikovsky further quotes another of '**our hopeful brothers**', George, who says,

"The breaking to pieces, the raising up and overturning of the older strata [of the earth], leave no doubt upon the mind that they have been reduced to the state in which we now see them, by the action of sudden and violent causes; and even the force of the motions excited in the mass of waters, is still attested by the heaps of debris and founded pebbles which are in many places interposed between the solid strata. Life, therefore, has often been disturbed on this earth by terrific events. Numberless living beings have been the victims of these catastrophes; some, which inhabited the dry land, have been swallowed up by inundations; others, which peopled the waters, have been laid dry, the bottom of the sea having been suddenly raised, their very races have been extinguished for ever, and have left no other memorial of their existence than some fragments which the naturalist can scarcely recognize." [*Ibid.*, p.15.]

[But] Cuvier was surprised to find [though really just **'mis-imagined'**] that "life has not always existed upon the globe," for there are deep strata [- Pre-Cambrian or Cryptozoic rock, read, Genesis rock] which contain no vestiges of living beings. The sea without inhabitants "would seem to have prepared materials for the mollusca and zoophytes," and when they appeared and populate the sea, they deposited their shells and built coral, at first in small numbers, and eventually in vast formations [- but this is really just how they were **'settled out'** in The Flood].

Cuvier believed [- though again, **'mis-imagined'** -] that changes have operated in nature not just since the appearance of life, for the land masses formed previous to that event [- and again, this would be Genesis rock -] also seemed to have experienced violent displacements. [*Ibid.*, p.20.]

He found in the gypsum deposits in the suburbs of Paris marine limestone containing over eight hundred species of shells, all of them marine [and that is, **not fresh water organisms**]. Under this limestone there is another - fresh water - deposit formed of clay. Among the shells, all of fresh-water (or land) origin, there are also bones - but "what is remarkable," the bones are those of reptiles and not of mammals, "of crocodiles and tortoises."

Much of France was once [1] sea; then it was [2] land, populated by land reptiles; then it became [3] sea again and was populated by marine animals; then it was [4] land again, inhabited by mammals; then it was [5] once more sea, and [6] again land. Each stratum contains the evidence of its age [or **'planetary visit'**] in the bones and shells of the animals that lived and propagated there at the time and were entombed in recurrent upheavals. And as it was on the site of Paris, so it was in other part of France, and in other countries of Europe [with all this implying a half dozen or more Great Judgments of God by different **'visits of planets'**].

The strata of the earth disclose that "The thread of operations in here broken; the march of Nature is changed; and none of the agents which she now employs, would have been sufficient for the production of her ancient works." [*Ibid.*, p.24.]

"We have no evidence that the sea can now incrust shells with a paste as compact as that of the marbles, the sandstones, or even the coarse limestone...

"In short, all [now active] causes united, would not change, in an appreciable degree, the level of the sea; not raise a single stratum above its surface... It has been asserted that the sea has undergone a general diminishing of level... Admitting that there has been a gradual diminution [or 'lessening'] of the waters; that the sea has transported solid matter in all directions; that the temperature of the globe is either diminishing or increasing; none of these cases could have over-turned our strata, enveloped in ice large animals, with their flesh and skin; laid dry marine [animals]... and lastly, destroyed numerous species, and even entire genera." [*Ibid.*, p.32,36-37.]

"Thus, we repeat, it is in vain that we search, among the powers which now act at the surface of the earth, for causes sufficient to produce the revolutions and catastrophes, the traces of which are exhibited by its crust." [*Ibid.*, p.35-36.]

But what could have caused these catastrophes? Cuvier reviewed the theories of the origin of the world current in his time but found no answer to the question that preoccupied him. He did not know the cause of these vast cataclysms; he only knew that they had occurred. "Many fruitless efforts" had been made, and he felt that his search for the causes of the cataclysms was fruitless too. "These ideas have haunted, I may almost say have tormented me during my researches among fossil bones." [He must have not thought to **ask** God.] [*Ibid.*, p.242.]

And I know I said it was time to skip previously covered sections, but since I'm someone who often finds some repetition 'personally unavoidable' - as you should now well know - I couldn't resist repeating the preceding section, it being first presented in **SECTION 6**, the conjunction, "so", which reintroduced the section being used, in my typically carefully chosen wording, not as much in an attempt to '**mislead**' you, as to '**shepherd**' you into rereading the section, as I didn't want to tempt you to skip it if you didn't find it "so", that is, 'personally unavoidable', and that is, at least until your second time though this section.

But now I will skip one of this chapter's earlier covered sections, it being the one dealing with "ridiculously long" *evolutionism*, and by "so" doing proceed with "facts... that do not square with the picture of a peaceful world molded in a slow and uneventful process", and that is, proceed with a yet uncovered 'fact-revealing' section of this exposé...

The Aquatic Graveyards

The Old Red Sandstone [of Scotland - investigated by Prof., Dr. Agassiz and Rev., Dr. Buckland] is regarded as one of the oldest strata with signs of extinct life in it. No animal life higher than fish is found there. Whatever the age of this formation, it carries the testimony and "a wonderful record of violent death falling at once, not on a few individuals, but on whole tribes."

[Hugh Miller [an early to mid 19th Century "self-taught Scottish geologist and writer, folklorist and an evangelical Christian... [who] was orphaned when his father was lost at

sea... [and at] 17 he was apprenticed to a stonemason, and his work in quarries, together with walks along the local shoreline, led him to the study of geology... [and in] 1829 he published a volume of poems, and soon afterwards became involved in political and religious controversies, first connected to the Reform Bill [of "election laws"], and then with the division in the Church of Scotland which led to the Disruption of 1843 [- that "schism or division within the established Church of Scotland, in which 450 evangelical ministers of the Church broke away, over the issue of the Church's relationship with the State, to form the Free Church of Scotland... [which in order] to train its clergy... [resulted] in the establishment of New College... [though] the principles on which the protesters went out were conceded by Parliament by 1929, clearing the way for the re-union of... the Church of Scotland... [however it] never fully regained its position after the division"... [and in] 1834 [Mr. Miller] became accountant in one of the local banks, and in the next year... [published] *Scenes and Legends in the North of Scotland*... [and in] 1840 the popular party in the Church, with which he had been associated, started a newspaper, the *Witness*, and Miller was called to be editor in Edinburgh, a position which he retained till the end of his life... [he also being] an influential writer and speaker in the early Free Church... [and among] his geological works are *The Old Red Sandstone* (1841), *Footprints of the Creator* (1850), *The Testimony of the Rocks* (1857), *Sketch-book of Popular Geology*... [of which] perhaps *The Old Red Sandstone* was the best-known... [and] is still a term used to collectively describe sedimentary rocks deposited as a result of the [**'mis-imagined'**] Caledonian orogeny in the late Silurian, Devonian and earliest part of the Carboniferous period [- these *sedimentary layers* all actually 'laid' during The Flood, and their 'up-thrustings' occurring since then, but *tbb* next]... [and] Miller held [and therefore also **'mis-imagined'**] that the Earth was of great age, and that it had been inhabited by many species which had come into being and gone extinct, and that these species were homologous [or "of shared ancestry"]... [and] he believed the succession of species showed progress over time, [but] he did not believe that later species were descended from earlier ones [which I guess means he thought that the "later" ones, including man, were 'later creations']... [and **'fortunately'** he] denied the Epicurean theory ["a general attack on superstition and divine intervention", read, *atheistic materialism*, including] that new species occasionally budded from the soil, and [he denied] the Lamarckian theory of development of species, as lacking evidence... [and he] argued that all this showed the direct action of a benevolent Creator, as attested in the Bible - [or as he put it,] the similarities of species are manifestations of types in the Divine Mind... [however] he accepted the view of Thomas Chalmers [FRSE, "a Scottish minister, professor of theology, political economist, and a leader of the Church of Scotland and of the Free Church of Scotland... [who] has been called "Scotland's greatest nineteenth-century churchman" ...[and who] advocated the method of reconciling the Mosaic narrative [in Genesis 1] with the indefinite [or 'ridiculously long'] antiquity of the globe which William Buckland advanced in his *Bridgewater Treatises*, and which Chalmers had previously communicated to him",] that [1] Genesis begins with an account of ['ridiculously long'] geological periods, and [2] does not mean that each of them is a [literal] day... [and] [3] Noah's Flood was a limited subsidence [or 'submergence'] of [just] the Middle East]... [and so *geology*], to Miller, offered a better version of the argument from design than [the *biological* and *astronomical design* arguments that **our brother**] William Paley could [and did] provide, and answered the objections of sceptics, by showing that living species did not arise by chance or by impersonal law... [which is **true**, and in] a biographical review about him, he was recognized as an exceptional person by Sir David Brewster, who said of him: "Mr. Miller is one of the few individuals in the history of Scottish science who have raised themselves above the labors of an humble profession, by the force of their genius and the excellence of their character, to a comparatively high place in the social scale"... [and none of this forbids us from calling him **our brother**, except that sometimes - most often actually (Mat 7:13) - even a little **'mis-imagination'** can be **'damning'** (1Co 5:6; Gal 5:9), since for] most of 1856, Miller suffered severe headaches and mental distress... the most probable diagnosis... [supposedly] psychotic



depression... [and since he] feared that he might harm his wife or children because of persecutory delusions [read, '**satanic spiritual persecution**'], Miller committed suicide, shooting himself in the chest with a revolver... [his] funeral procession... [being] attended by thousands... [and] amongst the largest in the memory of Edinburgh residents... [and so he] is buried in the Grange Cemetery in Edinburgh... [under] a **very simple red granite monument**", photo, p.52], *The Old Red Sandstone* (Boston, 1865, first published in England in 1841), p.48.]

In the 'ridiculously-long fairy tale' now known as the Theory of Evolution, the chapter that is entitled, "**the Caledonian Orogeny**", (and again, for "orogeny" read "mountain raising", the "**Brittish Caledonides**" being where mountains were 'raised' in England, with the "**Scottish and Irish Caledonides**", the "**Mid-European Caledonides**", the "**Scandinavian**" and "**Greenland Caledonides**", and the "**North-German-Polish Caledonides**", also hosting their own 'mountain raising', (these names not to be confused with the fact that Scotland was originally given the name Caledonia by the Romans - see the map, p.52), portrays...



...a mountain-building era recorded [1] in the northern parts of Ireland [which is depicted on the map as divided by the red border line of the paleocontinents Laurentia and Avalonia, (a "**paleo-continent** or **palaeocontinent**... [being] a distinct area of continental crust that existed as a major landmass in the geological past", sometimes also referred to as a "craton" or "protocontinent" and defined as "an old and stable part of the continental lithosphere... [having] often survived cycles of merging and rifting of continents... [and] generally found in the interiors of tectonic plates"))] and [2] Britain [in Avalonia, [3] Scotland, mostly in Laurentia], [4] the Scandinavian Mountains [in Baltica], [5] [the Norwegian island of] Svalbard [- also "known by its Dutch name Spitsbergen", seen at the top of the 'orange collision zone' in Laurentia], [6] eastern Greenland [also in Laurentia, the *craton* which includes most of North America], and [7] parts of north-central Europe [on the border of Avalonia and Baltica → "Present-day coastlines [which are significantly 'squished-together'] are indicated in gray [lines] for reference"]. The Caledonian orogeny encompasses events that occurred from the Ordovician to Early Devonian, roughly 490–390 million years ago (Ma). It was caused... when the continents and terranes of Laurentia, Baltica and Avalonia collided [eafc minor]. [A "terrane", or "in full a **tectonostratigraphic terrane**, is a fragment of crustal material formed on, or broken off from, one tectonic plate and accreted or "sutured" to crust lying on another plate".]

But of course this "mountain-building era", though evidently accompanied by some serious 'continental roaring rapids', was not as much "caused... when the continents and terranes... collided", but much more "caused" by the 'planet pull' from above, which by the size of the mountains 'along these lines' (PAMD²), must have mostly involved Mercury and/or Mars.

In the late thirties of the last century [the 'unfortunate'] Hugh Miller made the Old Red Sandstone in Scotland the special subject of his investigations. He observed: "The earth had already become a vast sepulcher, to a depth beneath the bed of the sea equal to at least twice the height of Ben Nevis over its surface." [*Ibid.*, p.217] Ben Nevis [in Westcentral Scotland] in the **Grampian Mountains** [map, p.53] is the highest peak in Great Britain, 4406 feet high. The stratum of the Old Red Sandstone is twice as thick.

This formation presents the spectacle of an upheaval immobilized at a particular moment and petrified [or fossilized] forever. Hugh Miller wrote:

"The first scene in [Shakespeare's] *The Tempest* opens amid the confusion and turmoil of the hurricane - amid thunders and lightnings, the roar of the wind, the shouts of the seamen, the rattling of cordage, and the wild dash of the billows. The history of the period represented by the Old Red Sandstone seems, in what now forms the northern half of Scotland, to have opened in a similar manner... The vast space which now includes [the Isles of] Orkney [or the Orkney Islands] and ¹ Loch Ness ["loch" being the "the Irish, Scottish Gaelic and Scots word for a lake or... sea inlet.", in this case the "large, deep, fresh-water loch in the Scottish Highlands extending for approximately 37 kilometres (23 miles)"],

² Dingwall and ³ Gamrie [now part of Gardenstown], [these last 3 places essentially marking the boundary between the Northwest Highlands and the Grampian Mountains, (same map)] and many a thousand square miles besides, was the scene of a shallow ocean, perplexed by powerful currents, and agitated by waves. A vast stratum of water-rolled pebbles, varying in depth from a hundred feet to a hundred yards, remains in a thousand different localities, to testify of the disturbing agencies of this time of commotion." Miller found that the hardest masses in the stratum - "porphyries ["any igneous rock containing coarse crystals"] of vitreous fracture [which is apparently 'glasslike igneous rock'] that cut glass as readily as flint, and masses of quartz [crystals] that strike fire quite as profusely from steel - are yet polished and ground down into bullet-like forms... And yet it is surely difficult to conceive how the bottom of any sea should have been so violently and so equally agitated for so greatly extended a space... and for a period so prolonged, that the entire area should have come to be covered with a stratum of rolled pebbles of almost every variety of ancient rock, fifteen stories' height in thickness." [*Ibid.*, p.217-18.]

In the red sandstone an abundant aquatic fauna is embedded. The animals are in disturbed positions. At the period of the past



when these formations were composed, "some terrible catastrophe involved in sudden destruction the fish of an area at least a hundred miles from boundary to boundary, perhaps much more. The same platform in Orkney as at Cromarty [- the county containing the city of Dingwall, and which stretches across the Northern Highlands from the North Sea to the North Atlantic Ocean -] is strewn thick with remains, which exhibit unequivocally the marks of violent death. The figures are contorted, contracted, curved; the tail in many instances is bent around to the head; the spines stick out; the fins are spread to the full, as in fish that die in convulsions. The Pterichthys [- an "extinct fishlike animal with winglike projections and with the anterior of the body encased in bony plates", picture, SECTION 5, p.436,] shows its arms extended at their stiffest angle, as if prepared for an enemy. The attitudes of all the ichthyolites [or *ichthyoids* -] any fossil fish] on this platform are attitudes of fear, anger and pain. The remains, too, appear to have suffered nothing from the after attacks of predaceous [- British spelling of *predacious*, a form of the word *predator* -] fishes; none of which seem to have survived. The record is one of destruction at once widely spread and total... [Hugh Miller, *The Old Red Sandstone*, p.222.]

What agency of destruction could have accounted for "innumerable existences of an area perhaps ten thousand square miles in extent [being] annihilated at once"? "Conjecture lacks footing in grappling with the enigma, and expatiates ['grows'] in uncertainty over all the known phenomena of death," wrote Miller [- but that's only if you overlook Genesis 6-9.] [*Ibid.*, p.223.]

The ravages of no disease, however virulent, could explain some of the phenomena of this area of death. Rarely does disease fall equally on many different genera at once, and never does it strike with instantaneous suddenness; yet in the ruins of this platform from ten to twelve distinct genera and many species were involved; and so suddenly did the agency perform its work that its victims were fixed in their first attitude of surprise and terror.

The area of the Old Red Sandstone investigated by Miller comprises one half of Scotland, from Loch Ness to the land's northern extremity and beyond to Orkney Islands in the north. "A thousand different localities" disclose the same scene of destruction.

An identical picture can be found in many other places all around the world, in similar and dissimilar formations. Of Monte Bolca, near Verona in northern Italy, [the Rev., Dr.] Buckland wrote: "The circumstances under which the fossil fishes are found at Monte Bolca seem to indicate that they perished suddenly... The skeletons of these fish lie parallel to the laminae of the strata of the calcareous slate; they are always entire, and closely packed on one another ... and have been speedily buried in the calcareous sediment then in the course of deposition. From the fact that certain individuals have even preserved traces of colour upon their skin, we are certain that they were entombed before decomposition of their soft parts had taken place." [The Rev., Dr., William Buckland, *Geology and Mineralogy* (Philadelphia, 1837), p.101.]

The same author wrote about the fish deposits in the area of the Harz Mountains in Germany: "Another celebrated deposit of fossil fishes is that of the cupriferous [copper] slate surrounding the Harz. Many of the fishes of this slate at Mansfeld, Eisleben, etc., have a distorted attitude, which has often been assigned to writhing in the agonies of death... As these fossil fishes maintain the attitude of the rigid stage immediately succeeding death, it follows that they were buried before putrefaction had commenced, and apparently in the same bituminous mud, the influx of which had caused their destruction." [Ibid., p.104.]

The story of agony and sudden death and immediate encasing is told by [1] the red sandstone of Scotland; [2] the limestone of Monte Bolca in Lombardy [Northern France]; [3] the bituminous slate of Mansfeld in Thuringia [Central Germany]; [4] and also by the coal formations of Saarbrücken on the Saar [River, "a river in northeastern France and western Germany, and a right tributary of the Moselle", which in turn is "a left tributary of the Rhine"], "the most celebrated deposits of fossil fishes in Europe"; [5] the calcareous slate of Solenhofen [in Bavaria, Germany]; [6] the blue slate of Glarus ["the capital of the canton of Glarus", (a "canton" being one of the 26 "member states of the Swiss Confederation"), this particular canton being in Eastcentral Switzerland]; [7] the maristone of Oensingen ["a municipality in the district of Gäu in the canton of Solothurn"] in [Northcentral] Switzerland, and [8] Aix-in-Provence ["or simply **Aix**", (pronounced *eeks*), "a city-commune in the south of France, about 30 km (19 mi) north of Marseille", which is "the second-largest city of France... on France's south coast" on the Mediterranean Sea], to mention only a few of the better known sites in Europe [*each* minor].

In North America similar strata, "packed full of splendidly preserved fishes," are found in [1] the black limestone of Ohio and Michigan, [2] in the Green River bed of Arizona, [3] the diatom beds of Lompoc, California [where I attended high school, Lompoc, (pronounced *Lompoke*), being next to Vandenberg Air Force Base, where while enrolled at UCSD I was employed one summer guarding missile silos, etc. - really], and in many other formations.

[George McCready Price, [that Christian *Flood geologist*, who offered \$1000 "to any one who will, in the face of the facts... presented [in his book, *Illogical Geology*], show... how to prove that one kind of fossil is older than another"], *Evolutionary Geology and New Catastrophism* (1926), p.236; Dr. John Muirhead Macfarlane, [FRSE, mid 19th to mid 20th Century "Scottish botanist... [who] studied sciences at the University of Edinburgh, first graduating with a BSc, followed by a degree of Doctor of Science in 1883... [and who] occupied several different academic positions at the University of Edinburgh and the Royal Dick Veterinary College... [and who in] 1885... was elected a fellow of the Royal Society of Edinburgh... [and who moved in] 1893 to the United States to assume a professorial chair at the University of Pennsylvania... [and] held this position until retirement in 1920... [playing] a leading role in organising and diversifying the botanical garden of the University of Pennsylvania"], *Fishes: the Source of Petroleum* (1923).]

In cataclysms of early ages fishes died in agony; and the sand and the gravel of the upthrust sea bottom covered the aquatic graveyards [- especially during *The Flood*].

And it finally occurred to me that most of this section, *The Aquatic Graveyards*, better belongs in SECTION 7, as it is mostly about the work of The 1st Visit of Mercury, however I remind you again that a lot of what is in that section better belongs in this one, being instead about the work of The Visits of Venus and/or Mars, for which I have no better recourse than to again make the metaphorical reference to a 'cylindrical groundwater aperature', (uh-huh, 'O well').

And now we skip the first and last sections of CHAPTER III, as they were already covered in

SECTION 6, and contain "the original statements of the [*'misguided'*] authors... [they being the] earlier *naturalists* [who] explained... phenomena in terms of slow evolution", about which we've already heard too much from them. However I can only do my best to further avoid mentioning them, and trust that whenever Dr. Velikovsky is further compelled to do so that he will at the same time most convincingly 'put them in their place', that 'place' being 'out of the conversation', and in this way we may *continue* with the more 'fact-revealing' sections of the chapter.

The [Flying Elephants, Pigs, and] Hippopotamus[es]

The hippopotamus inhabits the larger rivers and marshes of Africa; it is not found in Europe or America save in zoological gardens where specimens of it wallow most of the time in pools, submerging their huge bodies in muddy water. Next to the elephants it is the largest of the land animals. Bones of hippopotami are found in the soil of Europe as far north as Yorkshire in [Northern] England.

[Lying] Lyell gave the following explanation for the presence of the hippopotamus in Europe:

"The geologist... may freely speculate on the time when herds of hippopotami issued from North Africa rivers, such as the Nile, and swam northward in summer along the coast of the Mediterranean, or even occasionally visited islands near the shore. Here and there they may have landed to graze or browse, tarrying awhile, and afterwards continuing their course northward. Others may have swum in a few summer days from rivers in the south of Spain or France to the Somme, Thames, or Severn [- the Somme being in Northern France [map, p.109], the Thames in England, and the Severn traversing through both Wales and England], making timely retreat to the south before the snow and ice set in." [Charles Lyell, *Antiquity of Man* (1863), p.180.]

An Argonaut expedition of hippopotami [- an "Argonaut expedition" being a "band of... adventurer[s]" - in this case *hippopotamuses* or *hippopotami*, both correct plural spellings - "in quest of something dangerous but rewarding", and this being an *allusion* to the *classic myth of Jason and the Argonauts*, and their search for the Golden Fleece, but in this case a 'hippo expedition' that] from the rivers of Africa to the isles of Albion [- "the oldest known name of the island of Great Britain" -] sounds like an idyll [- uh-huh, like a fairy tale or myth].

In the Victorian cave near Settle, in west Yorkshire, 1450 feet above sea level, under twelve feet of clay deposit containing some well-crusted boulders, were found numerous remains of the mammoth, rhinoceros, hippopotamus, bison, hyena, and other animals.

In northern Wales in the Vale of Clwyd, in numerous caves remains of the hippopotamus lay together with those of the mammoth, the rhinoceros, and the cave lion. In the cave of Cae Gwyn in the Vale of Clwyd, "during the excavations it became clear that the bones had been greatly disturbed by water action." The floor of the cavern was "covered afterwards by clays and sand containing foreign pebbles. This seemed to prove that the caverns, now 400 feet [above sea level] must have been submerged subsequently to their occupation by the animals and by man... The contents of the cavern must have been dispersed by *marine* action during the great submergence in mid-glacial times, and afterwards covered by marine sands..." writes H. B. Woodward [H. B. Woodward, *Geology of England and Wales* (2nd ed.;1887), p.543.]

Dr. Henry Bolingbroke Woodward, the 19th to early 20th Century...

...English geologist and paleontologist known for his research on fossil crustaceans and other arthropods... became assistant in the geological department of the British Museum in 1858, and in 1880 keeper of that department. He became Fellow of the Royal Society in 1873, LL.D (St Andrews) in 1878, president of the Geological Society of London (1894-1896). He was awarded the Murchison Medal in 1884 and Wollaston Medal in 1906. Woodward was president of the Geologists' Association for the years 1873 and 1874, president of the Malacological Society [- "a British learned society and charitable organisation concerned with malacology, the study of molluscs, a large phylum of invertebrate animals divided [by *evolutionists*] into nine or ten taxonomic classes, of which two are extinct" -] in 1893-1895, president of the Museums Association for the year 1900, and president of the Palaeontographical Society [- "a learned society, established in 1847... the oldest extant Society devoted to the advancement of palaeontological knowledge [and through which] ...Charles ['Duhwind'] Darwin published his monograph on fossil barnacles, and Richard Owen set out his early descriptions of dinosaurs" -] from 1895 (upon the death of incumbent president T. H. ['the Huckster'] Huxley) to his own death in 1921.

He published a *Monograph of the British Fossil Crustacea, Order Merostomata* (Palaeontograph. Soc. 1866-1878); *A Monograph of Carboniferous Trilobites* (Pal. Soc. 1883-1884), and many articles in scientific journals. He was editor of the *Geological Magazine* from its commencement in 1864 and sole editor from July 1865 until the end of 1918. Woodward's collection of shells, manuscripts and casts of fossil vertebrates can be found in the archives of the Cambridge University Museum of Zoology...

Note: Sir Arthur Smith Woodward, FRS, the mid 19th to mid 20th Century...

...English palaeontologist, known as a world expert in fossil fish... [who] also described the Piltdown Man fossils, which were later determined to be fraudulent... is not related to Henry Woodward, whom he replaced as curator of the Geology Department of the British Museum of Natural History [- painting including this 'fraud' with his 'fellow conspirators' in SEC. 3, p.210].

However several actual relatives of Dr. Henry Woodward, including his father, his two brothers, two of his nephews, and both his sons, "both of whom died before he did", were all "noted" or "promising" scientists in geology or related fields.

And with his tongue evidently firmly 'embedded into his cheek', Dr. Velikovsky tells us that,

Hippopotami not only traveled during the summer nights to England and Wales, but also climbed [or 'flew up'] hills to die peacefully [or 'dreadfully'] among other animals in the caves, and the ice [or *water*], approaching softly [or *paroxysmally*], tenderly [or *overpoweringly*] spread little pebbles over the travelers resting [or "suddenly" and 'forcibly slammed' to the ground to finally 'rest'] in peace, and the land with its hills and caverns in a slow lullaby [or 'crashing crescendo'] movement came below the level of the sea and gentle [or *violent*] streams caressed [or *overwhelmed*] the dead bodies and covered them with rosy [but nonetheless 'entombing'] sand.

Three [false] assumptions were made by the exponents of uniformity: [1] Sometime not long ago the climate of the British Isles was so warm that hippopotami used to visit there in summer; [2] the British Isles subsided so much that caves in the hills became submerged; [3] the land rose again to its present height - and all this without any action of violent nature.

Or was it, perchance, a mountain-high wave that crossed the land and poured into the caves and filled them with marine sand and gravel? Or did the ground submerge and then emerge again in some paroxysm of nature in which the climate also changed? Did the animals run away at the sign of the approaching catastrophe, and did the trespassing sea follow and suffocate them in the caves that were their last refuge and became the place of their burial? Or did the sea sweep them from Africa, and throw them [- can you see the 'flying' hippos, pigs, and elephants? -] in heaps on the British Isles and in other places, and cover them with earth and marine debris? The entrances to some caves were too narrow and the caves themselves too "shrunk" (contracted) to have been places of refuge for such huge animals as hippopotami and rhinoceroses. Whichever of these answers of surmises is correct, and whether the hippopotami lived in England or were thrown there by the ocean, whether they sought refuge in caves or the caves are but their graves, their bones on the British Isles, as also on the bottom of the seas surrounding these islands, are signs of some great natural change.

Icebergs

The ['budding' *evolutionary*] theory [about "Ice Ages"] that rejected the occurrence of catastrophic events in the past was incompatible with the then prevailing teaching, which ascribed the dis-tribution of drift (the deposit of rock debris, clay, and organic material that covers continental areas) and of erratic boulders to the action of water in the form of great tidal waves breaking upon the continents. A slow-moving source, able to

do the same work, but in a [*'ridiculously'*] longer time, had to be found. [Sir *'Liar, Liar, Pants on Fire'*] Lyell assumed that icebergs are broken-off parts of glaciers that descend from the mountainous coasts to the sea. Mariners in northern waters have observed icebergs with pieces of rock attached to them. And if we think of the [*'mis-imagined'*] enormity of past geological epochs and multiply the action of icebergs as carriers of earth and rocks by the [*'ridiculously-long'*] time elapsed, we may explain, so argued [Lying] Lyell, the presence of erratic boulders as well as of the till and gravel on land.

Erratic boulders are found far from the seashore: [Lying] Lyell taught that the land was submerged and icebergs traveling over it dropped their load of stones; later the land emerged with the stones on it. Erratic boulders are found on the mountains; therefore, these mountains were under shallow water when icebergs carrying stones from other regions dropped them on the summits. In order to explain in this manner the provenience [*again read, "origin"*] of erratic boulders, it was necessary to submerge large parts of the continents in rather recent times.

In some places erratic boulders are distributed in a long string [*or "train"*] - as in the Berkshires

[*and as in that 580 mile-long one in the Canadian Prairies, including Big Rock*].

Icebergs could not have acted as intelligent carriers, and [Lying] Lyell must have felt the weakness [*nay, ridiculous-ness*] of his theory on this point. The only alternative known at that time was that of a tidal wave. But [Lying] Lyell abhorred catastrophes [*and apparently God and His Word even more*]

...

The last sentence of the preceding paragraph, and the following last paragraph of the section, as they only offer details evidently *predestinated* to be eventually *'for ever forgotten'*, are omitted, leaving us free *'move on'* and *'step up'* to the next chapter.

CHAPTER IV

ICE

The Birth of the Ice Age Theory

In 1836, [Professor, Dr.] Louis Agassiz, a young naturalist, went with Professor Jean [de] Charpentier [- educated at the "Freiberg School of Mines... [in Freiberg, Saxony, Germany, which, "is, together with the School of Bridges and Roads, the oldest engineering school in the world"]], [he being] another naturalist [as well as a "German-Swiss geologist... mining engineer", and "glacier specialist", and the "glacier of Charpentierbreen... at Spitsbergen, [or] Svalbard is named after him"], [taking him] to an alpine glacier to demonstrate to him the fallacy of the new idea that an ice sheet once covered a large part of Europe. Four years before, a teacher in a small-town Forestry school, Albrecht Reinhard Bernhardt [*early to mid 19th Century "German geologist... [and] a professor at the Forestry Academy in Dreißigacker near Meiningen [- "a town in the southern part of the state of Thuringia, Germany",] and... known as an early advocate of the Ice Age theory... [who in 1832]*]

argued in an essay that boulders and moraines, which are found in northern Germany, were remnants of an earlier ice age, and he also assumed that the Alpine glaciers continued to expand earlier... [and who is] quoted... [by other authors, and similar] ideas [of his were used by the "German botanist, naturalist and poet"] Karl Friedrich Schimper [also mentioned below] at lectures in Munich 1835/36 (he coined the term ice age in 1837) and later [by] Johann von [Jean de] Charpentier and Louis Agassiz [and] in his honor are named the Bernhaldi Heights, a mountain range in the East Antarctic Coastland", [and who] had [already] written: "Once the polar ice reached as far as the southern limit of the district which is still marked by the erratics." [A. Bernardi, "Wie kamen die aus dem Norden stammenden Felsbruchstücke und Geschiebe, welche man in Norddeutschland und den benachbarten Ländern findet, an ihre gegenwärtigen Fundorte?" ["How did the pieces of rock and debris originating from the north, which were found in Northern Germany and the neighboring countries, [get] to their present localities?"] *Jahrbuch für Mineralogie, Geognosie und Petrefactenkunde* [*Journal of Mineral-ogy, Geognosy* [- "geognosy" being "a science dealing with the constituent parts of the earth, its envelope of air and water, its crust, and the condition of its interior"] and *Petrefact* [or 'fossil rock'] *Science*), III (1832), 57-67.] A botanist, Carl [or Karl] Schimper, had come upon the same idea, probably independently [or not], and coined the term *die Eiszeit* [*the Ice Age*]; he had succeeded in winning Charpentier to the hypothesis. At the edge of the glacier, Agassiz, who came as a skeptic, was himself converted; he became the chief apostle of the new theory. He built a hut on the glacier of Aar and lived in it, so that he could observe the movements of the ice, and thereby attracted the attention of naturalists and curiosity seekers all over Europe.

The study of the glaciers in the Alps revealed that glacial ice may move by its own weight a few feet daily; it actually transports stones by carrying and pushing them. Some loose rocks are shoved aside to form lateral [or 'glacier-side-bordering'] moraines; some are pushed by the advancing front of the ice to form terminal moraines. When the glacier melts and retreats, the loose rocks remain where they were at the time of the greatest expansion of the glacier. Agassiz assumed that the erratic boulders on the Jura Mountains had been carried there by ice from the Alps and that the trains of boulders in northern Europe and America had been formed by the gigantic glaciers that, sometime in the past, covered large parts of these continents. He also concluded that the drift had been brought and left by the ice sheets. Ice scratched the underlying rock with the help of flint and other fragments of hard stone it retained in its grasp; and it polished the rocky floors of slopes and valleys, and excavated the beds of lakes.

Agassiz made his conclusions with respect to other parts of the world on the basis of observations limited to Switzerland and its surroundings. He thought that if he could convert two of the leading geologists, [the Rev., Dr.] Buckland, author of *Reliquiae diluvianae* [*Relics of the Flood*], and [Sir, Dr.] Murchison, to the Ice Age theory and thus win their support, the task of gaining recognition for it would become much easier. Agassiz went to the British Isles. In later years, as his widow described it, recalling the scientific isolation in which he then stood, opposed as he was to all the

prominent geologists of the day, he said: 'Among the older naturalists, only one stood by me: Dr. Buckland, Dean of Westminster... We went first to the Highlands of Scotland, and it is one of the delightful recollections of my life that as we approached the castle of the Duke of Argyll, standing in a valley not unlike some of the Swill valleys, I said to Buckland: "Here we shall find our first traces of glaciers"; and, as the stage entered the valley, we actually drove over an ancient terminal moraine, which spanned the opening of the valley.'" [Professor, Dr. Louis Agassiz, *His Life and Correspondence*, ed. Elizabeth Gary Agassiz (1893), I, 307.] It was a setting for a revelation. Agassiz won a follower.

And for an account of this "castle of the Duke of Argyll", and one its more famous dukes, as well as to learn more about "the religious and political tension between the Protestant/Presbyterian/Whig/Hanoverian interests and the Catholic/Episcopalian/Tory/Stuart [interests, which in the first half of the 18th Century] remained more acute in Scotland than elsewhere... and fuelled successive Jacobite insurrections", see, e.g., Sir Walter's novel, *The Heart of Mid-Loathian*.

A few weeks later, on November 4, 1840, Agassiz read a paper before the Geological Society of London, summarizing the excursion in the light of the Ice Age theory, and Buckland, who was then president of the society, followed with a paper of his own on the same subject. Even before the meeting he had written to Agassiz of the success of his missionary work: "Lyell has adopted your theory in toto!!! On my showing him a beautiful cluster of moraines, within two miles of his father's house, he instantly accepted it, as solving a host of difficulties that have all his life embarrassed him [though evidently not "solving" any related to his impending **eternal damnation**]. [*ibid.*, I, 309.] [The 'Lowlife'] Lyell, too, agreed to read a paper less than three weeks after this episode, on the day following the Agassiz and Buckland lectures [though surely this was only to keep the control he needed to continue to **weave the spider's web** (*Isa 59*, particularly Verse 5) which has become the Theory of Evolution, and that is, using 'ridiculously long' **devices**, and **mischief**, while ever seeking to **divide** and **spoil**, and otherwise **do wickedly**, and all in an attempt to 'remove God entirely from the conversation']. In this paper, hastily prepared, he explained the moraines in Great Britain in the light of Agassiz's teachings.

At the November 4 meeting of the society, [Sir, Dr.] Murchison [- who had apparently already 'swallowed his foot beyond his knee' on this subject,] "attempted an opposition" but, in the words of Agassiz, "did not produce much effect." He added: "Dr. Buckland was truly eloquent."

That same year (1840) [Prof., Dr.] Agassiz published his theory in a work entitled *Etude sur les glaciers* [*Study on Glaciers*]. He wrote:

"The surface of Europe previously adorned with tropical vegetation and populated by herds of huge elephants, enormous hippopotami, and gigantic carivora, was suddenly buried under a vast mantle of ice, covering plains, lakes, seas, and plateaus. Upon the life and movement of a vigorous creation fell the silence of death. Springs vanished, rivers ceased flowing, the rays of the sun, rising upon this frozen shore (if, indeed, they reached it), encountered only the breath of winter from the

north and the thunder of crevasses as they opened up across the surface of this icy sea." [Prof., Dr. Louis Agassiz, *Etudes sur les glaciers* (1840), p.314.]

Agassiz [**rightly**] regarded [both] the inception and the termination of the Ice Age as catastrophic events. He believed that mammoths in Siberia were suddenly caught in the ice that spread widely over the larger part of the globe. He expressed the belief that repeated global catastrophes were accompanied by a fall in the temperature of the globe. He expressed the belief that repeated global catastrophes were accompanied by a fall in the temperature of the globe and its atmosphere, and that glacial ages, of which the earth experienced more than one were terminated each time by renewed igneous [**volcanic**] activity in the interior of the earth (*eruptions de l'intérieur*) [that **we know were brought on by the 'visits' of planets**]. Thus he main-tained that the western Alps had risen very recently, at the end of the last Ice Age, and were younger than the carcasses of mammoths in Siberia, the flesh of which is still edible: these animals, he thought, had been killed at the *beginning* of the Ice Age. [*Ibid.*, I, 304-29.] With the renewal of igneous activity, the ice cover melted, great floods ensued, the mountains and lakes in Switzerland and in many other places were formed [and great *river gorges and valleys* were 'shaped' to carry the '**pushed**' and/or '**sloshed**' water from the oceans and subsequent *melting ice* that *inundated* the *continents*, including the Upper Rhine River Gorge and the rest of the Rhine River that helped drain the European Continent into the North Sea, the Grand Canyon and the rest of the Colorado River, the Columbia River Gorge, and the Mississippi River Valley that helped drain the North American Continent into the Pacific Ocean and into the Gulf of Mexico, as well as the mouth of San Francisco Bay that apparently drained California's San Joaquin Valley into the Pacific Ocean, and the system of the "**Great Lakes**... also called the **Laurentian** [Craton] **Great Lakes**... [the] series of interconnected freshwater lakes located primarily in the upper mid-east region of North America, on the Canada-United States border, which connect to the Atlantic Ocean through the Saint Lawrence River", etc.], and the relief [or *topographical*] map of the world was generally [and greatly] changed.

It is often said that Agassiz added from half a million to a million years to the recent history of the world by inserting the Great Ice Age between the Tertiary [- now the **Paleogene and Neogene Periods**], or the age of mammals, and the Recent (comprising the Late Stone Age and historical times). It should be born in mind, however, that the million-year span for the Ice Age is [Sir '**Pants on Fire**'] Lyell's estimate, and he [- that **liar** -] interpreted Agassiz's theory in the spirit of uniformity [- and that is, in **that spirit of antichrist** 1John 4:3].

[[**Lying - and stealing -**] Lyell borrowed the estimates of a million-year span of time for the Ice Age from James Croll [FRS, a 19th Century, "largely self-educated... janitor at the museum of the Andersonian University in Glasgow... [who used] the university library to get access to books, and taught himself physics and astronomy to develop his ideas... [and who] corresponded with Sir ['**Liar**'] Charles Lyell, on links between ice ages and variations in the Earth's orbit... [as well as "with Charles ['**Duhwind**'] Darwin on erosion by rivers", and whose] ideas were published in the *Philosophical Magazine* in 1864, attributed to "James Croll, [Janitor of] Anderson's University"... [which] led to a position in the Edinburgh office of the Geological Survey of Scotland, as keeper of maps and correspondence, where the director... encouraged his research... [and he] published a number

of books and papers which "were at the forefront of contemporary science", including *Climate and Time, in Their Geological Relations* in 1875... [and in] 1876, he was elected Fellow of the Royal Society, and awarded an honorary degree by the University of St Andrews"), [Lyell being the one] who needed this length [of a million years] for his astronomical theory of glacial periods, a theory long since abandoned.]

The theory of a continental ice cover was acceptable to [Lying] Lyell. He agreed to it, satisfied to go no farther for his proof than two miles from his home. He realized that floating icebergs could not explain the phenomena of drift and erratic boulders in all places. The only alternative had been the waves of translation, or tidal waves [now technically *tsunami*] traveling on land, but this was outright catastrophic [and Biblical]. Now, with the continental ice theory, he felt he had the correct solution if the catastrophic aspect of the theory, as originally suggested by Agassiz, a follower of Cuvier, was eliminated. It was not yet asked what produced such a cover [of ice].

On the Russian Plains

Soon after the historic meeting at which the Ice Age theory was accepted by the majority of the members of the Geological Society, [Sir, Dr.] Roderick Impey Murchison went to Russia, where he had been invited by Czar Nicholas I to make a geological survey of the empire. Out of this survey grew recognition of the Permian System [- one of the *sedimentary layers* 'laid' by Mercury in *The Flood*]; the [usually adjoining] Permian, Silurian and the Devonian [*layers*], also first recognized by Murchison (Devonian in collaboration with Rev., Prof. Sedgwick), constitute three of the great divisions in the modern concept of early ['ridiculously long'] geological ages [- but again, they're really just 3 of the *layers* 'laid' by Mercury]. For many months Murchison crossed the latitudes and longitudes of Russia, carefully observing the erratic boulders strewn over the great Russian plains and rechecking the validity of Agassiz's theory. In Finland and the northern Russian provinces he found very large blocks; but they diminished in size the farther south one went, which pointed to the action of water, a tide that came down from the north or northwest, spreading rock fragments along its way. He also observed that erratic boulders in the Carpathian Mountains were not of local but of Scandinavian origin.

Of the drift, or "the piles of stone, sand, clay and gravel which are spread out in such enormous masses over the low countries of Russia, Poland, and Germany," Murchison expressed the conviction that "a vast portion, by far the greater part... has been transported by aqueous [*water not ice*] action, consequent of powerful waves of translation and currents occasioned by relative and often paroxysmal changes of the level of sea and land." [Sir, Dr. Roderick Impey Murchison [1st Baronet, KCB, DCL, ["a degree offered by some universities... instead of the more common Doctor of Laws (LLD) degrees"], FRS, FRSE, FLS [Fellow of the Linnean Society], PRGS [President of the Royal Geological Society], PBA [President of the British Association for the Advancement of Science, now the British Science Association], MRIA [Member of the Royal Irish Academy, "a title awarded as public recognition of academic excellence"], and to add to his bio from last section, "he and [Lying H8267; H7723; H3576; H3577; H3538; H3584; H3585; G5579] Lyell explored

the volcanic region of Auvergne [the "chaîne des Puys"], parts of southern France, northern Italy, Tyrol [now "a federal state (*Bundesland*) in western Austria"] and Switzerland... [and a] little later, with [Rev., Prof.] Sedgwick as his companion, Murchison attacked the difficult problem of the geological structure of the Alps... [and their] joint paper giving the results of their study is a classic in the literature of Alpine geology... [and '**fortunately**'] Murchison was an opponent of Charles ['Duhwind'] Darwin's theory of evolution... [as he, along with the Rev., Dr. Buckland,] opposed the transmutation of species and supported successive creation", *tbfb next*], *The Geology of Russia in Europe and the Ural Mountains*, I (London,1845), 553.] Whatever may have been the cause of the irruption of the sea, such aqueous debacles "with the [subsequent] help of ice floes" produced the drift.

And to be complicatingly clear, Successive Creationism, or Catastrophic Creationism, now more commonly referred to as Progressive Creationism...

...is the religious belief that God created new forms of life gradually over a period of hundreds of millions of years. As a form of old Earth creationism [as opposed to Young Earth Creationism], it accepts mainstream geological and cosmological ['ridiculously-long'] estimates for the age of the Earth, [and] some tenets of biology such as [1] microevolution [- defined as "the change in allele frequencies ["or **gene frequency**... [which is] the relative frequency of an allele (variant of a gene) at a particular locus in a population [a "locus" being "a fixed position on a chromo-some, like the position of a gene or a marker (genetic marker)... [where each] chromosome carries many genes [and a "chromosome" being "a DNA molecule... [that holds] the genetic material (genome) of an organism"... [where just the] human's estimated 'haploid' protein coding genes are 19,000 - 20,000, on the 23 different chromosomes... [where a] variant of the similar DNA sequence [of a *gene*] located at a given locus is called an allele... [where the] ordered list of loci [plural of *locus*] known for a particular genome is called a gene map... [and where *gene*] mapping is the process of determining the locus for a particular biological trait"], [an *allele* being] expressed as a fraction or percentage... [which is] the fraction of all chromosomes in the population that carry that allele... [*microevolution* being] the change in allele frequencies"] that occurs over time within a population... [this] change... due to four different processes: ^[1]['usually harmful or deadly and never beneficial'] mutation, ^[2]selection (natural and artificial), ^[3]gene flow ["also known as **gene migration** or allele flow... [it being] the transfer of genetic variation from one population to another"] and ^[4]genetic drift ["also known as **allelic drift** or the **Sewall Wright effect**... [it being] the change in the frequency of an existing gene variant (allele) in a population due [in our perspective] to random [or in God's perspective to a **predestinated** (e.g., [Mat 10:29-31](#); [Luke 12:6-7](#))] sampling of organisms... [the] alleles in the offspring... [being] a sample of those in the parents... [where in our perspective] chance [or in God's perspective '**predestination**'] has a role in determining whether a given individual survives and reproduces... [where the] population's allele frequency is the fraction of the copies of one gene that share a particular form... [and where] Genetic drift may cause gene variants to disappear completely and thereby reduce genetic variation ...[as well as] cause initially rare alleles to become much more frequent and even fixed] ...[and this] change happens over a relatively short (in evolutionary terms) amount of time compared to the changes termed 'macroevolution' which is where greater differences in the population [are '**mis-imagined**' to] occur [over 'ridiculously-long time periods',] as well as [2] archaeology to make its case. In this ["Progressive"] view creation occurred in rapid bursts in which all "[immutable] kinds" of plants

and animals appear in stages lasting millions of years. The ["punctuated"] bursts are followed by periods of stasis or equilibrium to accommodate new arrivals. These bursts represent instances of God creating new types of organisms by divine intervention. As viewed from the archaeological record, progressive creationism holds that "species do not gradually appear by the steady transformation of its ancestors; [but] appear all at once and "fully formed." The view rejects macroevolution, claiming it is biologically untenable and not supported by the fossil record, as well as rejects the concept of universal descent from a last universal common ancestor [tbb next]. Thus the evidence for macroevolution is claimed to be false, but micro-evolution is accepted as a genetic parameter designed by the Creator into the fabric of genetics to allow for environmental adaptations and survival. Generally, it is viewed by proponents as a middle ground between literal [Young Earth, 6-Day] creationism and evolution.

I'll also clarify here the 'fairy tale' of the "last universal common ancestor", or...

...(LUCA), also called the **last universal ancestor (LUA)**, **cenancestor**, or (incorrectly) **progenote**... [which is '*mis-imagined*' to be] the most recent [and oldest] population of organisms from which all organisms now living on Earth have a common descent... [and such "single-celled microorganisms" are '*mis-imagined*' as] the most recent [or "last"] common ancestor of all current life on Earth... [but it] is not thought to be the first living organism on Earth, but only one of many early ["single-celled"] organisms, whereas the others [supposedly] became extinct.

While there is no specific fossil evidence of LUCA, it can be studied [or '*mis-imagined*'] by comparing the genomes of its descendants, all organisms living today. By this means, a 2016 study identified a set of 355 genes inferred to have been present in LUCA. This would imply it was already a complex life form with many co-adapted features, including [1] transcription ["the first step of gene expression, in which a particular segment of DNA is copied into RNA"] and [2] translation ["the process in which ribosomes [- "complex molecular machine[s]... found within all living cells... [that serve] as the site of biological protein synthesis (translation)... [whereby they] link amino acids together in the order specified by messenger RNA (mRNA) molecules",] ...synthesize [or 'construct'] proteins after the process of transcription of DNA to RNA in the cell's nucleus... [the] entire process... called gene expression", which again, involves] mechanisms to convert information between DNA, RNA, and proteins [which are constructed of *amino acids*]...

LUCA is [*'mistakenly*'] estimated [by 'loop dating', etc.,] to have lived some 3.5 to 3.8 billion years ago... a few hundred million years after the earliest evidence of life on Earth, for which there are several candidates. [1] Microbial mat ["a multi-layered sheet of microorganisms, mainly bacteria and archaea [- "domains" of "single-celled microorganisms... [that] are prokaryotes, meaning they have no cell nucleus"']] fossils have been found in 3.48 billion-year-old [evidently atop Genesis rock in *sedimentary*] sandstone from Western Australia, while [2] biogenic

graphite [- *crystalline carbon* "made by or of life forms" -] has been found in 3.7 billion-year-old metamorphized sedi-mentary rocks from Western Greenland [which is "rock... first formed through the deposition and solidification of sediment... [after which] the rock was buried underneath subsequent rock and was subjected to high pressures and temperatures, causing the rock to recrystallize"]. Recent studies have tentatively [as well as '*erroneously*' and/or '*deceitfully*'] proposed evidence of [non-LUCA, supposedly extinct] life as early as 4.28 billion years ago [read, 'closest to' or 'in Genesis rock'].

[And it was that '*Duhwind*'] Charles Darwin [that] proposed the theory of universal common descent through an evolutionary process in his book *On the Origin of Species* in 1859, saying, "Therefore I should infer from analogy [read, from his '*mis-imagination*'] that probably all the organic beings which have ever lived on this earth have descended from some one primordial form, into which life was first breathed [- which might mean that he at least *believed* that God *created* the first 'simple' but "complex", "single-celled" *microorganism*]." Later biologists have [*naturally*] separated the problem of the origin of life from that of the LUCA. [Uh-huh.]

Dr. Velikovsky begins his conclusion to this chapter, summarizing through Dr. Murchison, saying,

"Seeing that there are no mountains whatever from which a glacier can ever have been pro-pelled [or '*made to slide down*'] in southern **Sweden**, **Finland**, or north-eastern **Russia**, and yet that these regions are powerfully abraded, scored and polished," Murchison [*rightly*] came to the conclusion that effects so extensively developed over such flat countries must have resulted from an irrupting sea that also left behind enormous masses of debris and rolled stone.

Murchison "rejected the application of the terrestrial glacier theory of Sweden, Finland, north-eastern Russia, and the whole of northern **Germany** - in short to all the low countries of **Europe**." [*Ibid.*, p.554.] He agreed [- likely with some '*serious gagging*' -] that in mountainous northern **Scandinavia** [which "in local usage covers... **Denmark**,

Norway, and **Sweden**... [but] in English usage... [also includes]... **Finland** and **Iceland**"], and Lapland [or "**Sápmi**", "an ethno-cultural region stretching over northern **Fennoscandia** (parts of **Sweden**, **Finland**, **Norway**, and **Russia**)", *maps*, p.63,] arctic glaciers formerly did exist. Ice floes descending from these glaciers carried angular broken stones over land covered by sea and dropped them on top of the drift created by the



Location of Sápmi in Europe





irruption of the sea. Murchison called attention to the fact that "Siberia is entirely free from erratic blocks, though environed on

three sides by high mountains." [*Ibid.*]

He required the aid of icebergs detached from the glaciers to "accounts for certain super-ficial phenomena," but he confidently maintained that "aqueous detrital conditions [- waterborne rocks, gravel and dirt' -] will best account for the great diffusions of drift over the surface of the globe, and at the same time explain the very general striation and abrasion of the rocks, at low as well as high levels, in numerous parallels of latitude." [*Ibid.*]

In his later years, Murchison, without retracting any of his observation and conclusions made in Russia, admitted in a letter to Agassiz that he regretted his early opposition to the Ice Age theory. On the other hand, marine deposits of recent age were found in large areas of European and Asiatic Russia [which could not have been carried by *ice*]. In the Caspian Sea, which stretches between **southern Russia** and Persia [particularly **Iran**], live [*swimming*] seals related to the seals of the **Arctic Ocean**. It is concluded that the polar sea

spread and established a connection with the Caspian Sea [which is actually "the world's largest lake"], and this in Recent time. [Find the **Caspian Sea**, in Southwestern Asia, on the border of Southeast Europe, on what I'll call the 'northward and westward tilting' **Modern Political Map of the Greater God Zone**, p.64, and see it also on the 'global exaggerated topographical depiction' of the Greater God Zone back on p.1.]

"Since the ice withdrew, the Arctic Ocean has spread over large areas of northern Russia and in many places has left [*waterborne*] marine deposits on the glacial drift as well as on the finer rocks. The Arctic water spread also over the Obi Basin far to the south [- *this being the basin or catchment of the Ob'* or just Ob River, map back on p.14], and established connections with the Caspian Sea, at which time the progenitors of the present [*swimming*] seals of the Caspian rocky islands migrated thither to become stranded when the waters withdrew." [*eaftc minor*]

[George David Hubbard, the late 19th to mid 20th Century "instructor in geology and physical geography in Cornell university", before being "elected assistant professor of geology at Ohio university", and then Professor of Physical Geography and Geology at Oberlin College, Oberlin, Ohio, and he is the author of "99 works in 185 publications", including *College Geography*, "2 editions published in 1908", *Gold and silver mining as a geo-graphic factor in the development of the United States*, "8 editions published between 1911 and 2016", *The geographic setting of Chengtu* [or "**Chengdu**... formerly romanized as **Chengtu**... a sub-provincial city which serves as the capital of China's **Sichuan province**...[and] one of the three most populous cities in Western [or Southcentral] **China**", map, p.65]... 7 editions published between 1921 and 1923"], *The Geography of Europe* (1937), p.47 ["9 editions published between 1937 and 1952"].]



Ice Age in the Tropics

In 1865, Agassiz went to equatorial Brazil, one of the hottest places in the world, where he found all the signs he ascribed to the action of ice. Now even those who had previously agreed with him became distressed. An ice cover in the tropics, on the very equator? There were drift accumulations, and scratched rocks, and erratic boulders, and fluted valleys, and the smooth surface of tillites (rock formed of consolidated till), so there must have been ice to carry and polish, and the region must have gone through an ice period. What could have caused a tropical region to be covered by ice several thousand feet thick?

Abundant vestiges of an ice age were likewise found in British Guiana, another of the hottest places on earth.

Soon the same word came from equatorial Africa; and what appeared even more strange, the marks there indicated not only that equatorial Africa and Madagascar had been under a sheet of ice but that the ice had moved, spreading *from* the equator [southward] toward the higher latitudes of the Southern Hemisphere, or in the wrong direction [for Earth's present 'orientation'].

Then vestiges of an ice age were discovered in India, and there, too, the ice had moved *from* the equator, and not merely toward higher [northern] latitudes, but uphill, from the lowland up the foothills of the Himalayas [-ground that apparently earlier was 'flatter' but now is 'raised'].

On reconsideration, the vestiges of ice in equatorial regions were ascribed to a different ice age that had taken place not thousands but many millions of years ago [but really also only a few millennia ago, and that is, no earlier than when Mercury brought down the *water canopy* and created the first, likely 'relatively thin' *ice caps*, and evidently when these Equatorial Regions instead occupied the Polar Regions]. Today the glacial phenomenon in the tropics and in the Southern Hemisphere are [mis-]ascribed, in the main, to the Permian Age, a much earlier [by hundreds of years, not millions or billions, 'Mercury-caused'] period than the [hundred of years more] recent [and much more extensive, 'Venus-caused'] Ice Age. "The most remarkable feature of the Permian glaciation is its distribution," writes C. O. Dunbar of Yale University. "South America bears evidence of glaciation in Argentina and southeastern Brazil, even within 10° of the equator. In the northern hemisphere, peninsular India, within 20° of the equator, was the chief scene of glaciation, with the ice flowing north [or from the tropics to higher latitudes]." [Dr. Carl Owen Dunbar [quoted extensively in SEC. 6, and to add to his previous bio, "As editor of a textbook series on historical geology from the 1920s through the 1950s, his work was published and sold in over 1 million books"), *Historical Geology* (1949), pp.298-99] "The icecap covered practically all of southern Africa up to at least latitude 22°S and also spread to Madagascar." [*Ibid.*, p.298.]

Even if the phenomenon took place very long ago, an ice cover thousands of feet thick in the hottest places of the world is a challenging enigma. R. T. Chamberlin says: "Some of these huge ice sheets advanced even into the tropics, where their deposits of glacier-borne debris, hundreds of feet in thickness, amaze the geologists who see them. No satisfactory explanation has yet been offered for the extent and location of these extraordinary glaciers. ...Glaciers, almost unbelievable because of their location and size, certainly did not form in deserts..."

[Professor Dr. Rollin Thomas Chamberlin, a late 18th to mid 19th Century "geologist", who, according to a "Biographical Memoir" published by the National Academy of Science (1970), was the son of Dr. Thomas Chrowder Chamberlin, who along with Dr. Forest Ray Moulton, both professors at the University of Chicago, and both repeatedly referenced and briefly bio'ed in Vol.II, "proposed in 1905" the "**planetesimal hypothesis**" - the first of what Dr. Velikovsky has called the "tidal theories", that we have otherwise identified as "encounter or collision theories"), which '***mis-imagines***' "the formation of the solar system... [by proposing] as a replacement for the [***'mis-imagined'***] Laplacian... nebular hypothesis that had prevailed since the 19th century... the idea that a star passed close enough to the sun early in its life to cause tidal bulges to form on its surface, which along with the internal [solar] process... caused material to be ejected repeatedly from the sun... [and due] to the gravitational effects of the passing star, two spiral-like arms would have extended from the sun, and while most of the material would have fallen back, part of it would remain in orbit... [and this] orbiting material would cool and condense into numerous small bodies that they termed planetesimals and a few larger proto-planets... [their theory proposing] that as these objects collided over time, the planets and their moons were built up, with comets and asteroids being the leftover

debris... [but later 'observations' resulted in] the Chamberlin-Moulton hypothesis... [being] no longer accepted... [however] the idea of planet-esimals remains in modern theory", Prof., Dr. Chamberlin senior being "Professor of Geology at Beloit College [Wisconsin], [who] became the President of the University of Wisconsin (1887-1892), and was later called... to the new University of Chicago to establish and head the University's Department of Geology... [and] Rollin Chamberlin's early years were, therefore, spent in Wisconsin... [and at] the age of eleven he came to Chicago... [and he] spent virtually all his professional life at the University of Chicago, as a student, both undergraduate (S.B. 1903) and graduate (Ph.D. 1907), and as a member of the faculty of the Department of Geology... [and both before and since, no] other person had as long an association with the department... [and after] receiving his doctor's degree from Chicago, he was employed by the U.S. Geological Survey (1907-1908) to investigate dust explosions in coal mines... [where during] this work he came up with the idea of using rock dust to reduce the explosion hazards... [and he] returned to Chicago as Research Associate in 1909, was absent a year (1911-1912) studying the iron ores of Brazil, was appointed instructor at Chicago in 1912... promoted to Assistant Professor in 1914, to Associate Professor in 1918, and to Professor in 1923... [the year he also] became managing editor of the Journal of Geology and its editor in 1929... [and he] continued as teacher and editor until 1947...", (<http://www.nasonline.org/publications/biographical-memoirs/memoir-pdfs/chamberlin-rollin-t.pdf>), 'The Origin and History of the Earth' in *The World and Man*, ed. Prof., Dr. Forest Ray Moulton (1937), p.80.]

And yes, it's a new thought to me that The 1st Visit of Mercury resulted in "ice cover thousands of feet thick". I have until now imagined 'relatively thin ice caps' compared to what we'll later **see** Venus had the **power** to make. But with the Earth entirely covered with *water* for months, at a time when there is no longer a *water canopy* in the sky, the *oceans* at the *poles* apparently largely *froze*, possibly becoming *ice* that was "thousands of feet thick", and this being when the Earth was in a different 'orientation' than it is now. And this idea 'expands' one of the ways that a significant part of **the waters** that covered the Earth were **asswaged** [Gen 8:1](#), and **returned from off the earth** (Verse 3), and **decreased continually** (Verse 5), and **were abated from off the earth** (Verse 11), and finally **dried up from off the earth** (Verse 13), and that would be, besides returning inside the Earth, and into new and deeper "abysses" formed in the Earth, by being 'raised' above *land* and *sea level* as *ice*, more so than I had previously **imagined**.

Greenland

Greenland is the contemporary example of what, according to the Ice Age theory, happened to a large part of the world in times past. Greenland belongs to the great archipelago that crowns northeastern Canada, though it is sometimes regarded as a part of Europe. It is the largest island in the world, if we consider Antarctica and Australia as continents. The island is 1660 miles long, largely within the Arctic Circle, reaching the northern latitude of 83° 39'. Of its 840,000 square miles of surface, over 700,000 are covered with an immense mountain of ice that leaves free only the coastal fringes. The thickness of the ice is measured by listening to the echo that comes from the bedrock when a detonation is set off on top of the ice. It is found to be [as much as] over six thousand feet thick [!!!].

"For a long time it was the belief of many that a large region in the interior of Greenland was free from ice, and was perhaps inhabited. It

was in part to solve this problem that Baron [Nils Adolf Erik] Nordenskiöld [“a Finnish baron, geologist, mineralogist and Arctic explorer... [and] a member of the prominent Finland-Swedish Nordenskiöld family of scientists”,] set out upon his expedition in 1893.”...

[Pastor, Professor, Dr. George Frederick Wright (a mid 19th to early 20th Century “American [pastor,] geologist and a professor at Oberlin Theological Seminary, first of New Testament language and literature (1881-1892), and then of “harmony of science and revelation” (until retirement in 1907)... [who] wrote prolifically, publishing works in geology, history, and theology... [who early] in his career... was an outspoken defender of Darwinism, and later in life... emphasised his commitment to a form of theistic evolution... [and who] graduated from Oberlin College in 1859 and received an M.A. from Oberlin Theological Seminary in 1862... a D.D. from Brown University [1887] and an LL.D. from Drury College [- “originally... founded as **Springfield College** in 1873 by Congregationalist church missionaries in the mold of other Congregationalist universities such as Dartmouth College and Yale University”]... [and he] was made a Fellow of the Geological Society of America in 1890... [and] during the Civil War, he served in the Union army for 5 months [in 1861]... [and he] pastored Congregational churches [“Protestant churches in the Reformed tradition practicing congregationalist church governance... [where] each congregation independently and autonomously runs its own affairs”©] in... Vermont (1861-1872) and... Massachusetts (1872-1881)... [and he] then accepted a professorship of New Testament language and literature at Oberlin Theological Seminary [in Oberlin, Ohio, which now is just Oberlin College, and both “Oberlin College and Olivet College [“in Olivet, Michigan”] ...[originally] envisioned... to be idealistic, Christian communities based on a simple lifestyle, manual labor, and working for the betterment of the community and mankind... Oberlin College [having] set important precedents of admitting both men and women without regard for race... [making Oberlin] the first co-educational college in the United States and the second oldest continuously operating coeducational institute of higher learning in the world... [and the] Oberlin Conservatory of Music is the oldest continuously operating conservatory in the United States... [and in 1835] Oberlin became the first college in the United States to admit African-Americans, and the first to admit women in 1837”]... [and in 1892 Pastor, Prof., Dr. Wright] took a newly created professorship in “harmony of science and revelation... [and he] also frequently lectured at the Lowell Institute... [was] assistant geologist with the Pennsylvania Geological Survey in 1881 and 1882, and with the USGS from 1884 to 1892... [and he] was president of the Ohio Historical Society from 1907 until shortly before he died... [and his] geology interests took him all over the world - Alaska, Greenland, China, Mongolia, Manchuria, Siberia, Turkestan, and the Caucasus and Lebanon mountains - gathering original information for the books he published... [however and **‘unfortunately’**, early] in life, Wright arose as a leader of the Christian Darwinists... [and while] pastoring [in Massachusetts], Wright developed a friendship with Christian Darwinist Asa Gray [who is “considered the most important American botanist of the 19th century... [and his “collection of essays” entitled] *Darwiniana* was considered an important explanation of how religion and science were not necessarily mutually exclusive... [and he] was adamant that a genetic connection must exist between all members of a species... [and he] was also strongly opposed to the ideas of hybridization within one generation and special creation in the sense of its not allowing for evolution, as he felt evolution was guided by a Creator... [and as] a professor of botany at Harvard University for several decades, Gray regularly visited, and corresponded with, many of the leading natural scientists of the era, including... [‘Duhwind’] Darwin, who held great regard for him”), and [Pastor, Prof., Dr. Wright] encouraged him to publish more openly on his views harmonizing their common evangelical Calvinist faith with the new [*evolutionary*] biology and geology... [and he] also helped edit Gray's collection of essays, *Darwiniana* ... [and while] Wright apparently believed that humanity [alone] might still be an act of special creation

...he otherwise taught that the biblical creation stories were meant to teach theological truths, and thus should not be expected to reveal scientific knowledge... [but, and evidently more **'unfortunately'**,] after a crisis of faith in the 1890s brought on by Charles Augustus Briggs' higher criticism [-and yes, "higher criticism" from 'Chuck full of Pigs' who was "excommunicated from the Presbyterian Church because of his liberal theology", the one who had a **'bloody hand'** (e.g., [Isa 1:15](#)) in the **'abominable perversion'** of God's Word, (e.g., [Isa 28:9-13](#)), through the Brownnose-ScrewDriver-Pigs (*BDB Hebrew and English Lexicon*), [Wright **'wrongly'**] readjusted his views on origins to line up more closely with a [**perverted**] literalist reading of the biblical creation stories... [where] his later writings... [like his earlier,] accepted geologic ['ridiculously-long'] time, but [instead] argued that human origins required divine intervention, and that biological variation extending to form new species would be evidence of design... [and] stated [that,] "By no stretch of legitimate reasoning can Darwinism be made to exclude design. Indeed, if it should be proved that species have developed from others of a lower order, as varieties are supposed to have done, it would strengthen rather than weaken the standard argument from design"... [implying that] he subscribed to theistic evolution" - *tbfb next*], *The Ice Age in North America*, p.75.]

And again, to be even clearer, Theistic Evolution, or...

...**theistic evolutionism, evolutionary creationism or God-guided evolution** are [also **'mis-imagined'**] views that regard [the Bible and] religious teachings about God as compatible with [the **perverted**] modern scientific understanding about biological evolution. Theistic evolution is not in itself a scientific theory, but a range of views about how the science of general evolution relates to religious beliefs in contrast to special creation views... Supporters of theistic evolution generally harmonize evolutionary thought with belief in God, rejecting the conflict thesis regarding the relationship between religion and science - they hold that religious teachings about creation and scientific theories of evolution need not contradict each other.

And this puts Theistic Evolutionism closer to Atheistic/Materialistic Evolutionism than Progressive Creationism is, and therefore makes it more **'spiritually dangerous'**, though not necessarily **'eternally damning'**, as pretty much only **'rejecting'** the Lord's **sacrifice** is. And I say "pretty much" because there's that issue of **'coming out of her or else'** ([Rev 18:4](#)), and that other one involving anyone **that shall blaspheme against the Holy Ghost** ([Mar 3:29](#)). And The Spirit just **'reminded'** me ([John 14:26](#)) of King David's **prayer to cleanse him from secret faults** ([Psa 19:12](#)), evidently **from 'ignorantly unconfessed sin'**, all these being cases where those who otherwise **acknowledge** Jesus as their **savior** might still be **in danger** ^{G1777} **of eternal** ^{G166} **damnation** ^{G2920}, **God knoweth**.

...He ["geologist" and Greenland "explorer" Baron Nordenskiöld,] ascended the icecap from Disko Bay (latitude 69°N) and went eastward for eighteen days across the ice field. "Rivers were flowing in channels upon the surface like those cut on land... only that the pure blue of the ice-walls was, by comparison, infinitely more beautiful. These rivers were not, however, perfectly continuous. After flowing for a distance in channels on the surface, they, one and all, plunged with deafening roar into some yawning crevasse, to find their way to the sea through subglacial channels. Numerous lakes with shores of ice were also encountered."

"On bending down the ear to the ice," wrote the explorer, "we could hear on every side a peculiar subterranean hum, proceeding from rivers flowing within the ice; and occasionally a loud single report like that of a cannon gave notice of the formation of a new glacier cleft... In the afternoon we saw at some distance from us a well-defined pillar of mist which, when we approached it, appeared to rise from a bottomless abyss, into which a mighty glacier-river fell. The vast roaring water-mass had bored for itself a vertical hole, probably down to the rock, certainly more than 2000 feet beneath, on which the glacier rested." [*Ibid.*]

The Ice Age survived in Greenland. This arctic island reveals how vast continental areas looked in the past. However, it does not explain how ice could have covered British Guiana or Madagascar in the tropics. And what is no less surprising, the northern part of Greenland, according to the concerted opinion of glaciologists, was never glaciated. "Probably, then as now, an exception was the northernmost part of Greenland; for it seems a rule that the most northerly lands are not, and never were, glaciated," writes the polar explorer Vilhjalmur Stefansson...

[V. Stefansson [a late 19th to mid 20th Century "Icelandic Canadian Arctic explorer and ethnologist... born William Stephenson... [in Canada] in 1879... [his parents having] emigrated from Iceland to Manitoba two years earlier... [who after] losing two children during a period of devastating flooding, the family moved to North Dakota in 1880... [and he] was educated at the universities of North Dakota and of Iowa (A.B.,1903)... [and it was during] his college years, in 1899, he changed his name to Vilhjalmur Stefansson... [and he] studied anthropology at the graduate school of Harvard University, where for two years he was an instructor... [and in] 1904 and 1905, Stefansson did archaeological research in Iceland... [and then was recruited for the] Anglo-American Polar Expedition, [and] he lived with the Inuit ["a group of culturally similar indigenous peoples inhabiting the Arctic regions of Greenland, Canada and Alaska"] of the Mackenzie Delta ["where the Mackenzie River empties into the Arctic Ocean, in the Northwest Territories, Canada"] during the winter of 1906-1907, returning alone across country via the Porcupine and Yukon Rivers, maps, p.11 & 69]... [after which, under] the auspices of the American Museum of Natural History, New York, he and Dr. R. M. Anderson under-took the ethnological survey of the Central Arctic coasts of the shores of North America from 1908 to 1912... [and in] 1908... he hired the Inuk guide Natkusiak, who would remain with him as his primary guide for the rest of his Alaska expeditions... [and] Christian Klengenber



is first credited to have introduced the term "Blonde Eskimo" to Stefansson just before Stefansson's visit to the Inuit inhabiting southwestern Victoria Island, Canada, in 1910... [however he] preferred the term Copper Inuit... [and it was] Adolphus Greely in 1912 [that] first compiled the sightings recorded in earlier literature of blonde or fair haired Arctic natives and in 1912 published them in the *National Geographic Magazine* entitled "The Origin of Stefansson's Blonde Eskimo"... [and newspapers] subsequently popularised the term "Blonde Eskimo", which caught more readers' attention despite Stefansson's preference for the term Copper Inuit... [and] Stefansson later referenced Greely's work in his writings and the term "Blonde Eskimo" became applied to sightings of light haired Eskimos from as early as the 17th century... [and] Stefansson [**'unfortunately'** also] organized and directed the Canadian Arctic Expedition 1913-1916 to explore the regions west of Parry Archipelago for the Government of Canada... [for which 3] ships, the *Karluk*, the *Mary Sachs*, and the *Alaska* were employed... [however he] left the main ship, the *Karluk*, when it became stuck in the ice in August/September 1913... [his] explanation... [being] that he and five other expedition members left to go hunting to provide fresh meat for the crew... [but crew-members] left on the ship suspected that he left deliberately, anticipating that the ship would be carried off by moving ice, as indeed happened... [and the] ship, with Captain Robert Bartlett of Newfoundland and 24 other expedition members aboard, drifted westward with the ice and was eventually crushed... [and] sank on January 11, 1914... [and 4] men made their way to Herald Island, but died there... before they could be rescued... [and 4] other men, including Alistair Mackay who had been part of the Sir Ernest Shackleton's British Antarctic Expedition, tried reaching **Wrangel Island** [map, p.69] on their own but perished... [and the] remaining members of the expedition, under command of Captain Bartlett, made their way to Wrangel Island where three died... [and] Bartlett and his Inuk hunter Kataktovik made their way across sea ice to Siberia to get help... [and the remaining] survivors were picked up by... [an] American fishing schooner ["a type of sailing vessel with fore-and-aft sails on two or more masts"]... [and a] U.S. revenue cutter [a "cutter" being "watercraft designed for speed rather than for capacity ... [and traditionally a] single-masted ['multi-sailed'] boat", but the "term *cutter* is [now] also used for any sea-worthy vessel used in the law enforcement duties of the United Kingdom's Border Force, the United States Coast Guard (because of its descent from the Revenue Cutter Service) or the customs services of other countries", the "**United States Revenue Cutter Service**... [being] established by an act of Congress... on 4 August 1790 as the **Revenue-Marine** upon the recommendation of Secretary of the Treasury Alexander Hamilton to serve as an armed customs enforcement service... [and as] time passed, the service gradually gained missions either voluntarily or by legislation, including those of a military nature... [and it] operated under the authority of the U.S. Department of the Treasury... [until in] 1915, the service was merged by an act of Congress with the United States Life-Saving Service to form the United States Coast Guard"] ...[and] Stefansson resumed his explorations by sledge over the ["frozen"] Arctic Ocean, here known as the **Beaufort Sea**, leaving Collinson Point, Alaska in April, 1914 ... [but a] supporting sledge turned back 75 mi (121 km) offshore... [while] he and two men continued onward on one sledge, living largely by his rifle on polar game for 96 days until his party reached the *Mary Sachs* in the autumn... [and he] continued exploring until 1918... [and in] 1921, he encouraged and planned an expedition for four young men to colonise Wrangel Island north of Siberia, where the eleven survivors of the 22 men on the *Karluk* [\rightarrow are there math errors here or above?] had lived from March to September 1914... [and he] had designs for forming an exploration company that would be geared towards individuals interested in touring the Arctic island... [and he] originally wanted to claim Wrangel Island for the Canadian government... [however] due to the dangerous outcome from his initial trip to the island, the government refused to assist with the expedition... [so he] then wanted to claim the land for Britain... [but] the British government rejected this claim [too]... [and the following] raising of the British flag on Wrangel Island, an acknowledged Russian territory, caused an inter-national incident... [and '**unfortunately**' the 4] young men... [3] from the US, and... [1 from] Canada, were inexperienced and ill-equipped for the trip... [and all] perished on the island or in an

attempt to get help from Siberia across the frozen **Chukchi Sea**... [the] only survivors... [being] an Inuk woman, Ada Blackjack whom the men had hired as a seamstress in **Nome, Alaska**... and the expedition's cat... [and it was] Ada Blackjack [who] had taught herself survival skills and cared for the last man on the island... until he died of scurvy... [and she] was rescued in 1923 after two years on Wrangel Island [!!!]... [and as a result] Stefansson drew the ire of the public and the families for having sent such ill-equipped young men to Wrangel... [his] reputation [being] severely tainted by this disaster and that of the *Karluk*... [nonetheless his] journeys and successes are among the marvels of Arctic exploration... [including that he] extended the discoveries of [Sir] Francis Leopold McClintock [KCB, FRS, a 19th to early 20th Century "Irish explorer in the British Royal Navy who is known for his discoveries in the **Canadian Arctic Archipelago** [map, p.75] ...[who] discovered the fate of the Franklin Expedition [- "a British voyage of Arctic exploration led by Captain Sir John Franklin that departed England in 1845 aboard two ships... [Sir] Franklin... [having] served on three previous Arctic expeditions, the later two as commanding officer... [the expedition] meant to traverse the last unnavigated section of the Northwest Passage... [where after] a few early fatalities, the two ships became icebound in Victoria Strait, near King William Island in the Canadian Arctic... [the] entire expedition, comprising 129 men including Franklin... [being] lost... [and after being "pressed"] by Franklin's wife... and others, the Admiralty launched a search for the missing expedition in 1848... [and "prompted"] by Franklin's fame and the Admiralty's offer of a finder's reward, many subsequent expeditions joined the hunt, which at one point in 1850 involved eleven British and two American ships... [but it finally was the] search led by Francis Leopold McClintock in 1859 [that] discovered a note left on King William Island with details about the expedition's fate... [and "searches"] continued through much of [and beyond] the 19th century... [until in] 2014, a Canadian search team... located the wreck of [one of the 2 ships] west of O'Reilly Island... in the waters of the [Canadian] Arctic archipelago... [and 2] years later, the Arctic Research Foundation found the wreck of... [the other ship] south of King William Island... [and "research"] and dive expeditions at the wreck sites are currently ongoing"] and [Sir Francis] wrote an account of his own expedition... entitled *The Voyage of the "Fox" in the Arctic Seas: A Narrative of the Fate of Sir John Franklin and His Companions.*" ...[and from] April 1914 to June 1915... [Stefansson] lived on the ice pack... [and he] continued his explorations [until] leaving from Herschel Island on August 23, 1915... [and in] 1921, he was awarded the Founder's Gold Medal of the Royal Geographical Society for his explorations of the Arctic... [and he] remained a well-known explorer for the rest of his life... [and late] in life, through his affiliation with Dartmouth College (he was Director of Polar Studies), he became a major figure in the establishment of the US Army's Cold Regions Research and Engineering Laboratory (CRREL) in Hanover, New Hampshire... [which was] key to developing matériel and doctrine to support alpine conflict... [and he] joined the Explorers Club in 1908, four years after its founding... [and] later served as Club President twice: 1919-1922 and 1937-1939... [it being an] all-male Club, the Board [of which] drew attention under Stefansson's reign when it put forth an amendment to its bylaws that read in 1938, "A Woman's Roll of Honor shall be instituted to which the Board of Directors may name women of the United States and Canada in recognition of the noteworthy achievements and writings in the field of the Club's interests, primarily exploration"... [and "perhaps"] to comfort fellow members, the article added, "This Woman's Roll of Honor shall be quite outside the Club's organisation but shall correspond in dignity to the Honorary Class of (male) members within it"... [and his] continued support of women in anthropology is demonstrated in his 1939-1941 mentorship of Gittel Steed as she undertook research on diet and subsistence for his two-volume *Lives of the Hunters*, from which she began a dissertation on hunter-gatherer[s]... [and while] living in New York City, Stefansson was one of the regulars at Romany Marie's Greenwich Village cafés... [and during] the years when he and novelist Fannie Hurst were having an affair, they met there when he was in town... [and in] 1941, he became the third honorary member of the American Polar Society... [and] served as president of the History of Science Society from 1945-46... [and in] 1940, he met his future wife Evelyn Schwartz Baird at Romany Marie's... [and his] personal papers and collection of Arctic

artifacts are maintained and available to the public at the Dartmouth College Library... [and he] is frequently quoted as saying that "An adventure is a sign of incompetence"... [while] Roald Amundsen ['first man to the South Pole'] stated he was "the greatest humbug alive" referring to his mismanagement of the Wrangel Island fiasco... [and on] May 28, 1986, the United States Postal Service issued a 22 cent postage stamp in his honour... [and **'hopefully fortunately'**, but maybe not, in] the 1930s, pro-Soviet movements were created whose main aim was to provide support for the Soviet project to establish [and 'concentrate'] a Jewish socialist republic in the **Birobidzhan region** in the far east of the USSR... [and one] of the organisations prominent in this campaign was the American Committee for the Settlement of Jews in Birobidjan, or Ambijan, formed in 1934... [and I say **'hopefully'** because Professor Stefansson was a] tireless proponent of settlement in **Birobidzhan** [maps, p.71]... [who] appeared at countless Ambijan meetings, dinners, and rallies, and proved an invaluable resource ... [and] Ambijan produced a 50-page Year Book at the end of 1936, full of testimonials and letters of support... [among which] was one from Stefansson, who was now also listed as a member of Ambijan's Board of Directors and Governors... [in which he said,] "The Birobidjan project seems to me to offer a most states-manlike contribution to the problem of the rehabilitation of eastern and central European Jewry"... [and at] Ambijan's national conference in New York, November...1944, [he] pledged to raise \$1 million to support refugees in Stalingrad and Birobidzhan... [and "prominent"] guests included [a] New York Congressman... [a Utah] Senator and [a] Soviet ambassador... [at the] public dinner, attended by the delegates and their guests...



dinner, attended by the delegates and their guests... [which was] hosted by Vilhjalmur and spouse Evelyn... [and he] was selected as one of two vice-presidents of the organisation... [but] with the growing anti-Russian feeling in the country after World War II, "exposés" of Stefansson began to appear in the press... [and in] August 1951, he was denounced as a Communist before a Senate Internal Security subcommittee by Louis F. Budenz, a Communist-turned-Catholic... [and "perhaps"] Stefansson himself had by then some second thoughts about Ambijan, for his posthumously published autobiography made no mention of his work on its behalf... [nor] did his otherwise very complete obituary in *The New York Times* of August 27, 1962... [and] Stefansson... [at least remains] a figure of considerable interest in dietary circles, especially those with an interest in very low-carbohydrate [read, 'all meat'] diets", *Greenland* (1942) p.4.]

And you likely did not know that The Jewish Autonomous Oblast (JAO), now a "federal subject of Russia... is one of two official Jewish territories in the world, the other being Israel", nor that...

...At its height in the late 1940s, the Jewish population in the region peaked at around 46,000-50,000, around 25% of the entire population. As of the 2010 Census, JAO's population was 176,558 people, or 0.1% of the total population of Russia. [But **'unfortunately'**] Judaism is practiced by only 0.2% of the population of the JAO [a **remnant ?** (Isa 1:9, etc.)]. Article 65 of the Constitution of Russia provides that the JAO is Russia's only autonomous oblast...

...By 2010, according to data provided by the Russian Census Bureau, there were only 1,628 Jews remaining in the JAO (less than 1% of the population), while ethnic Russians made up 92.7% of the JAO

population... Although Judaism as a religion ran counter to the Bolshevik party's policy of atheism, Vladimir Lenin wanted to appease minority groups to gain their support and provide examples of tolerance. [That **child of the devil Acts 13:10**] Joseph Stalin, who took over from Lenin in 1924, initially [and likely just biding his time,] continued this policy: secular Jews were heavily represented in the top layers of the Soviet civil service, including the USSR's security and intelligence apparatus, until the late 1930s.

With the ['stated'] goal of getting Jews back to work to be more productive members of society, the government established Komzet, the committee for the agricultural settlement of Jews. The Soviet government entertained the idea of resettling all Jews in the USSR in a designated territory where they would be able to pursue a lifestyle that was "socialist in content and national in form" [not to mention 'concentrated in locality']. The Soviets also wanted to offer an alternative to Zionism, the establishment of Palestine as a Jewish homeland.

Socialist Zionists... were gaining followers at that time and Zionism was a rival ideology to Marxism among left-wing Jews. The location that was initially considered in the early 1920s was **Crimea** [- wait if you like for the maps on p.77] which already had a significant Jewish population. Two Jewish districts (*raiony*) were formed in Crimea and three in south Ukraine. However, an alternative scheme, perceived as more advantageous, was put into practice...

Eventually, Birobidzhan, in what is now the JAO, was chosen by the Soviet leadership as the site for the Jewish region. The choice of this area was a surprise to Komzet; the area had been chosen for military and economic reasons. This area was often infiltrated by China, while Japan also wanted Russia to lose the provinces of the Soviet Far East. At the time, there were only about 30,000 [non-Jewish] inhabitants in the area... The Soviet government wanted to increase settlement in the remote Soviet Far East, especially along the vulnerable border with China. [A Russian General] writes about the government's rationale behind picking the area in the Far East: "The establishment of the Jewish Autonomous Oblast in Birobidzhan in 1928 was ordered by Stalin only as an effort to strengthen the Far Eastern border region [- the 'most unstable region of the country' -] with an outpost, not as a favour to the Jews. The area was constantly penetrated by Chinese and White Russian terrorist groups [- "White Russians" being "a loose confederation of Anti-Communist forces that fought the communist Bolsheviks, also known as the *Reds*, in the Russian Civil War (1917-1922/3) and, to a lesser extent, continued operating as militarized associations [of] insurrectionists both outside and within Russian borders in Siberia until roughly the Second World War (1939-1945)"], and the idea was to shield the territory by establishing a settlement whose inhabitants would be hostile to White Russian émigrés, especially the Cossacks [- "a group of predominantly East Slavic-speaking people who became known as members of democratic, self-governing, semi-military communities, predominantly located in Southern Russia and in South-Eastern Ukraine", and during "the Russian Civil War... Cossack troops formed the

effective core of the anti-Bolshevik White Army, and Cossack republics became centers for the anti-Bolshevik White movement"]. The status of this region was defined shrewdly [or '**satanically conspiratorially**'] as an autonomous district, not an autonomous republic, which meant that no local legislature, high court, or government post of ministerial rank was permitted. It was an autonomous area, but a bare frontier, not a political center."

On 28 March 1928, the Presidium of the General Executive Committee of the USSR passed the decree "On the attaching for Komzet of free territory near the Amur River in the Far East for settlement of the working Jews." The decree meant "a possibility of establishment of a Jewish administrative territorial unit on the territory of the called region"...

...Birobidzhan had a harsh geography and climate: it was mountainous, covered with virgin forests of oak, pine and cedar, and also swamplands, and any new settlers would have to build their lives from scratch. To make colonization more enticing, the Soviet government allowed private land-ownership. This led to many non-Jews settling in the oblast to get a free farm.

In the spring of 1928, 654 Jews arrived to settle in the area; however, by October 1928, 49.7% of them had left because of the severe conditions. In the summer of 1928, there were torrential rains that flooded the crops and an outbreak of anthrax that killed the cattle.

On 7 May 1934, the Presidium of the General Executive Committee accepted the decree on its transformation into the Jewish Autonomous Region within the Russian Federation. In 1938, with formation of the Khabarovsk Territory, the Jewish Autonomous Region (JAR) was included in its structure...

...By the 1930s, a massive campaign developed to induce [or more likely, **deceive** and/or '**coerce**'] more Jewish settlers to move there. The campaign partly incorporated the standard Soviet promotional tools of the era and included posters and Yiddish-language novels [read, '**propaganda**'] describing a socialist utopia there. In one instance, leaflets promoting Birobidzhan were dropped from an airplane over a Jewish neighborhood in Belarus. In another instance, a government-produced Yiddish film called *Seekers of Happiness* told the story of a Jewish family that made a new life for itself in Birobidzhan...

...Early Jewish settlements [in JAO] included Valdgeym, dating from 1928, which included the first collective farm established in the oblast. Amurzhet, which was the center of Jewish settlement south of Birobidzhan from 1929 to 1939, and Smidovich.

By 1930, there were three Jewish schools in nine settlements. By 1932, the State Planning Committee ratified the first estimated figures of the economic plan of the Birobidjan region as a separate economic unit.

The Organization for Jewish Colonisation in the Soviet Union, a Jewish Communist organization in North America, successfully encouraged the immigration of some US residents, such as the family of spy George Koval, which arrived in 1932. Some 1,200 non-Soviet Jews chose to settle in Birobidzhan.

As the Jewish population grew, so did the impact of Yiddish culture on the region. The settlers established a Yiddish newspaper, the *Birobidzhaner Shtern*; a theatre troupe was created; and streets being built in the new city were named after prominent Yiddish authors such as Sholom Aleichem and I. L. Peretz...

...In 1936, two years after the JAO was founded, Stalin targeted Jews living in the JAO in purges. The Jewish population of JAO reached a pre-war peak of 20,000 in 1937. According to the 1939 population census, 17,695 Jews lived in the region (16% of the total population).

After the war ended in 1945, there was renewed interest in the idea of Birobidzhan as a potential home for Jewish refugees. The Jewish population in the region peaked at around 46,000–50,000 Jews in 1948, around 25% of the entire population of the JAO. However, in 1948, Stalin's anti-Jewish purges made living in the JAO unappealing. Jews were no longer able to get jobs or attend graduate school. [The **evil mass-murderer**] Stalin died in 1953...

...The census of 1959 found that the Jewish population of the JAO had declined by approximately 50%, down to 14,269 persons... A synagogue was opened at the end of World War II, but it closed in the mid 1960s after a fire left it severely damaged... In 1980, a Yiddish school was opened in Valdgeym... According to the 1989 Soviet Census, there were 8,887 Jews living in the JAO, or 4% of the total JAO population of 214,085...

...In 1991, after the breakup of the Soviet Union, the Jewish Autonomous Oblast moved from the jurisdiction of Khabarovsk Krai to the jurisdiction of the Russian Federation. However, by that time, most of the Jews had emigrated from the Soviet Union ['**hopefully**' mostly to Israel] and the remaining Jews constituted fewer than 2% of the local population.

In early 1996, 872 people, or 20% of the Jewish population at that time, emigrated to Tel Aviv via chartered flights [- **thank and praise the LORD. God willing we'll see 'em in Jerusalem**].

According to an article published in 2000, Birobidzhan has several state-run schools that teach Yiddish, a Yiddish school for religious instruction and a kindergarten. The five- to seven-year-olds spend two lessons a

week learning to speak Yiddish, as well as being taught Jewish songs, dance, and traditions. [And let's **thank and praise the LORD** for that too.]

As of 2002, 2,357 Jews were living in the JAO... [And in] 2002, *L'Chayim, Comrade Stalin!*, a documentary on Stalin's creation of the Jewish Autonomous Region and its settlement, was released by The Cinema Guild. [And in 2005 it was "awarded [the] bronze statuette of the Warsaw Phoenix at the Jewish Motifs International Film Festival in Warsaw, Poland."] In addition to being a history of the creation of the... Oblast, the film features scenes of contemporary Birobidzhan and interviews with Jewish residents.

A 2004 article stated that the number of Jews in the region "was now growing"... As of 2005, Amurzet had a small active Jewish community... A 2006 article in *The Washington Times* stated that Yiddish is taught in the schools, a Yiddish radio station is in operation, and the Birobidzhaner Shtern newspaper includes a section in Yiddish.

An April 2007 article in *The Jerusalem Post* claimed that, at the time, approximately 4,000 Jews remained in the JAO. The article cited Mordechai Scheiner, the Chief Rabbi of the JAO from 2002 to 2011, who said that, at the time the article was published, Jewish culture was enjoying a religious and cultural resurgence.

By 2010, according to data provided by the Russian Census Bureau, there were only approximately 1,600 people of Jewish descent remaining in the JAO (1% of the total population), while ethnic Russians made up 93% of the JAO population.

According to an article published in 2010, Yiddish is the language of instruction in only one of Birobidzhan's 14 public schools. Two schools, representing a quarter of the city's students, offer compulsory Yiddish classes for children aged 6 to 10... As of 2012, the *Birobidzhaner Shtern* continues to publish 2 or 3 pages per week in Yiddish and one local elementary school still teaches Yiddish... According to a 2012 article, "only a very small minority, mostly seniors, speak Yiddish", a new Chabad-sponsored synagogue opened at 14a Sholom-Aleichem Street, and Sholem Aleichem Amur State University offers a Yiddish course.

According to a 2015 article, kosher meat arrives by train from Moscow every few weeks, a Sunday school functions, and there is also a minyan on Friday night and Shabbat ["a minyan... [being] the quorum of ten Jewish adults required for certain religious obligations... [traditionally] only men... [but] in more modern streams women are also counted... [the most] common activity requiring a *minyan*... [being] public prayer... [accordingly] the term *minyan* in contemporary Judaism has taken on the secondary meaning of referring to a prayer service"]...

...In 2013, there were proposals to merge the JAO with Khabarovsk Krai or with Amur Oblast. The proposals were rejected by the residents, as well as the Jewish community of Russia, and led to protests... [And] questions [arose] as to whether a merger would be

Allowed... [by] the [Russian] Constitution... [and/or] require a national referendum...

And I covered all that to say that I'm not so sure Prof. Stefansson's "support" of Jews in Russia was to actually help them, but maybe a **vain** attempt to help 'concentrate' and 'eradicate' such 'pockets' of God's **remnant**, **God knoweth**, and **God forbid**, but also to suggest that **we**, like for Jerusalem ([Psa 122:6](#)), '**pray for the peace**' of the JAO too, as long as God is willing it can last anyway. And getting back to the higher northern latitudes on the other side of the planet...

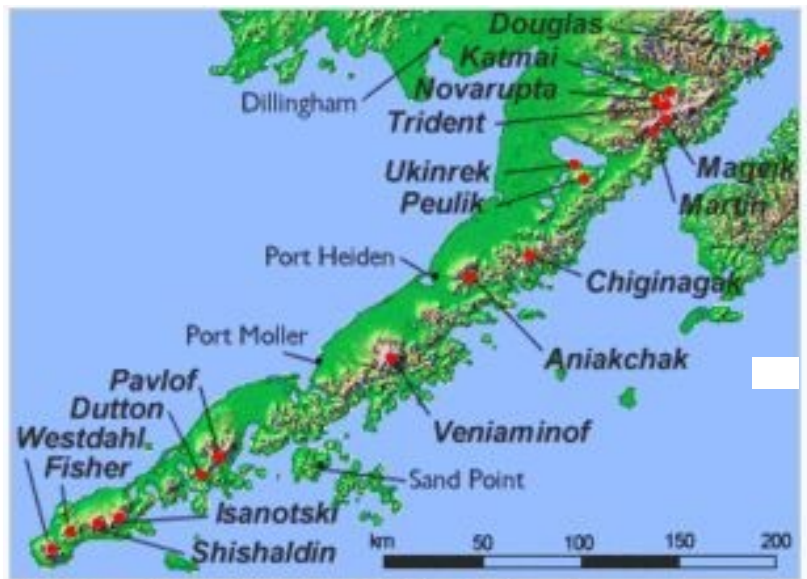


..."The islands of the [Canadian] **Arctic Archipelago** [map, p.75]," writes another scientist, "were never glaciated. Neither was the interior of Alaska."...

[Robert Fiske Griggs ["a botanist who led a 1915 National Geographic Society expedition to observe the aftermath of the **Katmai** volcanic eruption", on the northern end of "the **Alaska Peninsula**", map & photo, p.75], *Science*, XCV (1942), 2473.]



Mount Katmai and its crater lake in September 1980.



Map showing volcanoes of Alaska Peninsula.

..."It is a remarkable fact that no ice mass covered the lowlands of northern

Siberia any more than those of Alaska," wrote [Professor James Dwight Dana](#) [FRS, FRSE, mentioned by Dr. Velikovsky in [SECTION 6](#) as concluding that in "the area of Lake Champlain and of the Northeastern [United] states in general... prodigious floods of almost unimaginable magnitude accompanied the melting of the ice cover... [including] in the lower part of the Connecticut River [where] the floods rose two hundred feet above the present high-water mark", Prof. Dana being a 19th Century "American geologist, mineralogist, volcanologist, and zoologist... [who] made pioneering studies of mountain-building, volcanic activity, and the origin and structure of continents and oceans around the world... [and who] entered Yale College in order to study under [the first Yale professor of chemistry] Benjamin Silliman the elder... [and having graduated] in

1833, for the next two years he was teacher of mathematics to midshipmen in the Navy, and sailed to the Mediterranean while engaged in his duties... [and in] 1836 and 1837 he was assistant to Professor Silliman in the chemical laboratory at Yale, and then, for four years, acted as mineralogist and geologist of the United States Exploring Expedition... in the Pacific Ocean... [after which his] labors in preparing the reports of his explorations occupied parts of thirteen years after his return to America in 1842... [his] notebooks from the four years of travel... [containing] fifty sketches, maps, and diagrams, including... Dana's sketch of Mount Shasta ["a potentially active volcano at the southern end of the Cascade Range in... [Northern] California", (map, p.133), which] was engraved in 1849 for publication in the *American Journal of Science and Arts* (which Silliman had founded in 1818), along with a lengthy article based on Dana's 1841 geological notes...

Hawai'i
The Big Island



Landsat mosaic, 1999–2001



Location in the state of Hawaii

[and he in] 1844... married Professor Silliman's daughter, Henrietta Frances Silliman... [and in] 1850, he was appointed as Silliman's successor, as Silliman Professor of Natural History and Geology in Yale College, a position which he held until 1892... [and in] 1846 he became joint editor, and during the later years of his life was chief editor, of the *American Journal of Science and Arts*, to which he was a constant contributor, principally of articles on geology and mineralogy ...[and he] was responsible for developing much of the early knowledge on Hawaiian volcanism... [including in] 1880 and 1881... [leading] the first geological study of the volcanics of **Hawaii island** [- which I know from living in Kailua, Oahu, Hawaii, and from visits to Kailua, Hawaii (island), Hawaii (state) - the latter Kailua's "post office... designated **Kailua-Kona** to differentiate it from Kailua located on the [north-eastern] windward side [with Hadley Cell, *trade winds* blowing in a southeasterly direction] of O'ahu island [and where I lived in the late 1980's, where 3 of my 4 children were born, (and for more 'family matters' see the *To BFFs.doc* at [RGT](#))], and it is sometimes[or usually] referred to as **Kona** in everyday speech"], and Hawaii Island is "often referred to as... **the Big Island**... to distinguish it from **the state**", and Oahu is "nicknamed (or translated as) "*The Gathering Place*"", being an island near the middle of the chain, and the 'accent marks' in Hawai'i and O'ahu are also usually left out, satellite mosaic and map, p.76]... [and Prof. Dana] theorized that the volcanic chain consisted of two volcanic strands, dubbed the "Loa" and "Kea" trends... [and he] returned to the island

once again and in 1890 he published a manuscript on the island that was the most detailed of its day, and would be the definitive source upon the island's volcanics for decades", [and he is otherwise known as] the leading American geologist of the last [19th] century. [Dana, *Manual of Geology* (4th ed.) p.977.] In northern Siberia and on polar islands in the Arctic Ocean spires of rock were observed that would certainly have been broken off if an ice cover [- as opposed to "aqueous detrital conditions" -] had moved

over those parts.

[D. Garth Whitley ["*The Ivory Islands of the Arctic Ocean,*" *Journal of the Philosophical Society of Great Britain*, XII (1910) - this apparently where the preceding 'Arctic observations' were documented], *Journal of the Philosophical Society of Great Britain*, XII, 55 [- but that's all I've got on Mr. Whitley].]

And by the way, though the title of "Silliman Professor of Natural History and Geology in Yale College" apparently no longer exists, the "Silliman Memorial lectures" still do, and the...

...series has been published by Yale University since 1901. The lectures were established by the University on the foundation of a bequest of \$80,000, left in 1883 by Augustus Ely Silliman, in memory of his mother, Mrs. Hepsa Ely Silliman. Hepsa Ely was the daughter of the Reverend David Ely, a member of the Yale College Class of 1769. She was married to Gold Selleck Silliman [- "a militia General during the American War for Independence"], brother of Professor Benjamin Silliman ["the elder"] and [both of these brothers were] 1796 graduate[s] of Yale College. She was the mother of two sons, August Ely Silliman and Benjamin Douglas Silliman. Benjamin [- the grandson? -] graduated from Yale College in 1824.

The lectures are [or at least originally were] designed to illustrate the presence and providence, the wisdom and goodness of God, as manifested in the natural and moral world. The testator's [and that would be Augustus Ely Silliman's] belief was that any orderly presentation of the facts of nature or history contributed to the foundation's purpose more effectively than any attempt to emphasize the elements of doctrine or creed; and he therefore provided that lectures on dogmatic or polemical [or apologetical] theology should be excluded from its scope, and that instead the subjects should be selected from the domains of natural science and history, with special prominence given to astronomy, chemistry, geology, and anatomy [e.g., [Psa 19:1](#); [50:6](#); [97:6](#); [Col 1:17](#); [Psa 90:2](#); [139:14](#) - color coding symbolic of these branches of science].

And Dr. Velikovsky continues 'making'...

Bones of Greenland reindeer [that] have been found in southern New Jersey and southern France, and bones of Lapland reindeer in the Crimea [or on the Crimean Peninsula on the Black Sea, maps, p.77]. This was explained as due to the invasion of ice and the retreat of northern animals to the south. The hippopotamus was found in France and England and the lion in Alaska. To explain similar occurrences, an interglacial period was introduced into the scheme: the land was



May 2015 satellite image of the Crimean Peninsula



warmed up and the southern animals visited northern latitudes. And since the change from one fauna to another took place repeatedly, four [or now 5] glacial periods with three [or now 4] interglacial were generally counted, though the number of periods is not consistent with all lands or with all investigators [including any seriously involved in this **study**].

But why the polar lands were not glaciated during the Ice Age was never explained. Greenland presents still another enigma in the preceding formations, those of the Tertiary Age [which again, are now '**mis-imagined**' as the Paleogene ("informally **Lower Tertiary** or **Early Tertiary**") and Neogene ("informally **Upper Tertiary** or **Late Tertiary**") Periods]. In the 1860s, Dr. Oswald Heer of Zurich published his classical work on the fossil plants of the Arctic; he identified the plant remains of the northern parts of Greenland as magnolia and fig trees, among other species...

[Dr. Oswald Heer [a 19th Century "Swiss geologist and naturalist... educated as a clergyman at Halle [now the Martin Luther University of Halle-Wittenberg,] took holy orders, and he also graduated as Doctor of Philosophy and medicine... [and early] in life... [he was interested] in entomology ["the scien-tific study of insects"], on which subject he acquired special knowledge, and later... took up the study of plants and became one of the pioneers in paleobotany, distinguished for his researches on the Mio-cene flora [including reporting "on the Miocene flora of Arctic regions"]... [and] became professor of botany in the university of Zürich, and for some time he was the director of what is now the Old Botan-ical Garden in that city... [and 'Mr. Duhwind'] Darwin regarded Heer as an authority on fossil plants, and corresponded with him... [though the] two men disagreed over evolution, but were on cordial terms... [however he] published a critique of Darwinism in volume 2 of his 1867 book *The Primaeval World of Switzerland*, concluding "All these facts afford arguments against a slow and uniformly progressive transformation of species, and lead to the conclusion that the transformation of organic nature took place in a period of comparatively limited duration" (p.288)... [but he also] believed in progressive creation... [stating that,] "Times of creation occurred during which was accomplished a remoulding of organic types, and there was a primaeval ['ridiculously-long-ago'] epoch during which the first species were brought into being... [and even] if the first species were extremely simple, for them an act of creation must be admitted, an act without example in modern times; for in our days plants and animals of decidedly low forms proceed from species already in existence" [*Ibid.*, p.291]... [and though for] a great part of his career Heer was hampered by slender means and ill-health... his services to science were acknowledged in 1874 when the Geological Society of London awarded to him the Wollaston medal... [and the] cape Heerodden...on Spitsbergen is named after him"], *Flora Arctica Fossils: Die fossile Flora der Polarländer* [*The Fossil Flora of the Polar Countries*] (1868).]

...Forests of exotic trees and groves of juicy subtropical plants grew in the land that lies deep in the cold Arctic and is immersed yearly in a continuous polar night of six months' duration.

Corals of the Polar Regions

Coral, by the way, is [1] “the hard, variously colored, calcareous [“calcium carbonate; chalky”] skeleton secreted by certain marine polyps... [2] such skeletons collectively, forming reefs, islands, etc., [and *coral* is] [3] the solitary or colonial polyp that secretes this calcareous skeleton”, a “polyp” that is also called “coral” not being that [1] “growth”, often in the *colon*, which is or may lead to *colon cancer*, but instead [2] “a sedentary type of animal form [“animals that move about little or are permanently attached to something”] characterized by a more or less fixed base, columnar body, and free end with mouth and tentacles” (photos of 45 variations, p.78).

Spitsbergen [or Svalbard] in the Arctic Ocean is as far north from Oslo in Norway as Oslo is from Naples [Italy - see again the map on p.64]. Heer identified 136 degrees of fossil plants from Spitsbergen (78° 56' north latitude), which he ascribed to the Tertiary Age [tbfb next]. Among the plants were pines, firs, spruces, and cypresses, also elms, hazels, and water lilies.

The so-called “Tertiary Age”, again but more specifically, was really when all the Mercury ‘laid’, ‘fossil-filled’, *sedimentary rock* that ‘settled out’ in a dozen or so *layers* during The Flood was about a millennium later in various places ‘pulled up’, and/or ‘stretched’, and/or ‘ripped apart’, and/or ‘pulled down’ by *atomic magnetic attraction* and ‘gravity’, with these *layers* along with the Genesis rock also being ‘pushed up and down’ by *volcanic* and “tectonic actions”, and all by The Visits of Venus, with these *physical processes* also causing the *inundation* and/or *glaciation* of significant portions of *continents*, where parts of the so-called Tertiary and other *layers* were exposed in the subsequent *denudation* (see next bio), and with some of these exposed parts being relatively shallowly reburied with new *sediments*, and ‘**hopefully**’ that’s not too ‘specific’ for you by now, but I should not have to tell you what to do if it is.

At the northernmost tip of Spitsbergen Archipelago, a bed of black and lustrous coal twenty-five to thirty feet thick was found; it is covered with black shale and sandstone incrustated with fossilized land plants.



"When we remember that this vegetation grew luxuriantly within 8° 15' of the North Pole [or up to 81° 45' N], in a region which is in darkness for half of the year and is now almost continuously buried under snow and ice, we can realize the difficulty of the problem in the distribution of climate which these facts present to the geologist." [Archibald Geikie, *Textbook of Geology* (1882), p.869.]

Sir Archibald Geikie, LLD, OM, KCB, PRS, PRGS, PSA, FRSE, FRSGS, etc., was a mid 19th to early 20th Century "Scottish geologist and writer", who in...

...1855 was appointed an assistant on the British Geological Survey. Wielding the pen with no less facility than the hammer, he inaugurated his long list of works with *The Story of a Boulder; or, Gleanings from the Note-Book of a Field Geologist* (1858). His ability at once attracted the notice of his chief, Sir Roderick Murchison, with whom he formed a lifelong friendship, and whose biographer he subsequently became.

With Murchison some of his earliest work was done on the complicated regions of the schists ["a medium-grade metamorphic ['hard-pressed'] rock"] of the Scottish Highlands; and the small geological map of Scotland published in 1862 was their joint work: a larger map was issued by Geikie in 1892. In 1863 he published an important essay "On the Phenomena of the Glacial Drift of Scotland", in *Transactions of the Geological Society of Glasgow*, in which the effects of ice action in that country were for the first time clearly and connectedly delineated.

In 1865 Geikie's *Scenery of Scotland* (3rd edition, 1901) was published, which was, he claimed, the first attempt to elucidate in some detail the history of the topography of a country. In the same year he was elected a Fellow of the Royal Society. At this time the Edinburgh school of geologists, prominent among them Sir Andrew Ramsay, with his *Physical Geology and Geography of Great Britain* were maintaining the supreme importance of denudation [- "the wearing away of the Earth's surface by moving water, by ice, by wind and by waves",] in the configuration of land surfaces, and particularly the erosion of valleys by the action of running water [- Sir Andrew having "advocated the power of the sea to [catastrophically] form great plains of denudation ... [and] that in some cases lake basins have been scooped out by glaciers", and Geikie's] ... book, based on extensive personal knowledge of the country, was an able contribution to the doctrines of the Edinburgh school, of which he himself soon began to rank as one of the leaders...

In 1867, when a separate branch of the Geological Survey was established for Scotland, he was appointed director. On the foundation of the Murchison professorship of geology and mineralogy at the University of Edinburgh in 1871, he became the first occupant of the chair. He continued to hold these two appointments until 1881. In that year, he was awarded the Murchison Medal of the Geological Society of London and he succeeded Sir Andrew Ramsey in the joint offices of Director-General of the

Geological Survey of the United Kingdom and Director of the Museum of Practical Geology, London, from which he retired in February 1901. A feature of his tenure of office was the impetus given to microscopic petrography, a branch of geology [which “focuses on detailed descriptions of rocks”] to which he had devoted special study, by a splendid collection of thin sections of British rocks. [“In optical mineralogy and petrography, a **thin section** (or **petrographic thin section**) is a laboratory preparation of a rock... [etc.,] for use with a... microscope... [and nowadays a] thin sliver of rock is cut from the sample with a diamond saw and ground optically flat... [and] mounted on a glass slide and then ground smooth using progressively finer abrasive grit until the sample is only 30 µm thick [30 *micrometers* (or *microns*), which is 30 millionths of a meter].”] Later he wrote two [geological] Survey Memoirs... [about regions of the Scottish Highlands, published in 1901 & 2].

From the outset of his career, when he started to investigate the geology of Skye [“the largest and northernmost of the major islands in the **Inner Hebrides** of Scotland”] and other of the Western Isles [also known as the **Outer Hebrides**, see again the map on p.53], he took a keen interest in volcanic geology, and in 1871 he brought before the Geological Society of London an outline of the Paleogene (then termed Tertiary [again, more specifically but “informally [the] **Lower... or Early Tertiary**”]) volcanic history of Britain. Many difficult problems, however, remained to be solved. Here he was greatly aided by his extensive travels not only throughout Europe, but in western America. While the canyons of the Colorado River confirmed his long-standing [and apparently to some degree *catastrophic*, but ‘ridiculously-long ago’] views on erosion, the volcanic regions of Wyoming, Montana and Utah supplied him with valuable data in explanation of volcanic phenomena. The results of his further researches were given in an essay entitled "The History of Volcanic Action during the Tertiary Period in the British Isles," in *Transactions of the Royal Society of Edinburgh* (1888). His views on volcanic geology were delivered in his presidential addresses to the Geological Society of London in 1891 and 1892 and afterward embodied in his book *The Ancient Volcanoes of Great Britain* (1897). Other results of his travels are collected in *Geological Sketches at Home and Abroad* (1882)...

...In 1897 he issued a *Geological Map of England and Wales, with Descriptive Notes*. In 1898 he delivered [one of] the Romanes Lectures [which, to be more specific than I was in **SECTION 3**, is to this day “a prestigious free public lecture given annually at the Sheldonian Theatre, Oxford, England... named after... biologist [and self-professed ‘animal brain’] George Romanes [FRS, a mid to late 19th Century “Canadian-Scots evolutionary biologist and physiologist who laid the foundation of what he called comparative psychology, postulating a similarity of cognitive processes and mechanisms between humans and other animals... [and he] was the youngest of... [‘Mr. Duhwind’] Darwin's academic friends... his views on evolution... [now being only] historically important... [as he] is considered... [the inventor of] the term neo-Darwinism, which in the late 19th century was considered as a theory of evolution that focuses on natural selection as the main evolutionary force... [the ‘**comforting**’ news being that his] early death was a loss to the cause of evolutionary biology in Britain... [though within] six years **Friar Prof. Gregor Johann Mendel's** work was rediscovered, and

a whole new [*neo-Darwinism* 'fairy tale'] agenda opened up for debate [or mostly "opened up" for more '*satanic conspiratorial propaganda*'], and... [the *grievous* H2342; H2470; H3513; H3515; H4834; H6089; H5493; H6277; H7451; G926 G4190: news is that this *abominable* "lecture series" named after 'Mr. Animal-Brain'] has been running since 1892... [*'increasingly abominably continuing'* such '*saturnally conspiratorial abuses*' (e.g., 2Ti 3:13), and the] lecture can be on any [*perverted*] subject in science, art or literature, approved by the Vice-Chancellor of the University" of Oxford]... [and Sir Archibald's surely 'less *perverted* talk', being in the first decade of these lectures,] was published under the title of *Types of Scenery and their Influence on Literature*. The study of physical geography in Great Britain improved [- though apparently at the same time continued to be greatly distorted in 'ridiculously-long-ago' terms -] largely due to his efforts. Among his works on this subject is *The Teaching of Geography* (1887). His other books include *Scottish Reminiscences* (1904) and *Landscape in History and other Essays* (1905). His *Birds of Shakespeare* was published in 1916.

Geikie was Foreign Secretary of the Royal Society from 1890 to 1894, Joint Secretary from 1903 to 1908 and elected President [PRS] in 1909 and awarded their Royal Medal in 1896. He was President of the Geological Society of London [PRGS] in 1891 and 1892, and again in 1906 and 1907. He was also President of the British [Science] Association [PSA] in 1892.

He received the honorary Doctor of Laws (LL.D) from the University of



Glasgow in June 1901... He received the honour of a knighthood in 1891, the Knight Commander of the Most Honourable Order of the Bath [KCB] in 1907, and the Order of Merit [OM] in 1914... In 1905 he won the RSGS Livingstone Medal [- "awarded by the Royal Scottish Geographical Society... in recognition of outstanding public service in which geography has played an important part"] ...[and] Dorsa Geikie, a wrinkle ridge system on the Moon, and the

mineral geikielite, a magnesium-titanium oxide, are both named after him, as is Geikie Gorge in the Napier Range in... Western Australia. [See the photo of Geikie Gorge National Park, Fitzroy River, 2007, p.81.]

In addition to the "Corals of the Polar Regions", Dr. Velikovsky *rightly* surmises that...

There must have been great forests on Spitsbergen to produce a bed of coal thirty feet thick. And even if Spitsbergen, almost one thousand miles inside the Arctic Circle, for some unknown reason had the warm climate of the French Riviera in the Mediterranean, still these thick forests could not have grown there [- with Earth in that *axial orientation*], because the place is six months in continuous night. The rest of the year the sun stands low over the horizon.

Not only fossil trees and coal but corals, too, were found there. Corals grow only in tropical



water [and shallow enough for *sunlight* to reach it]. In the Mediterranean, in the climate of Egypt or Morocco, it is too cold for them. But they grew in Spitsbergen. Today large formations of coral covered with snow can be seen. It does not solve the problem of their disposition, if they were formed in an older geological epoch.

At some time in the remote past [really just a few millennia ago - no more than about 6,] corals grew and are still found on the entire fringe of polar North America - in Alaska, Canada, and Greenland. [Dr. Carl Owen Dunbar, Historical Geology, pp.162,194.] In later times (Tertiary [but again, the *organic remains buried in any layer do not* indicate either 'ridiculously earlier' or much "later times"]) figs bloomed within the Arctic Circle; forest of the *Sequoia gigantea*, the giant tree of California, grew from Bering Strait to north of Labrador ["the largest and northernmost geographical region in Atlantic Canada", map, p.81]. "It is difficult to imagine any possible condition of climate in which these plants could grow so near the pole, deprived of sunlight for many months of the year." [D. H. Campbell, "Continental Drift and Plant Distribution," *Science*, January 16, 1942.]

And I should add here that apparently even under the *water canopy coral* would not grow in a place that was "in darkness for half of the year". So it must have been '**axis shifts**' of Earth that 'displaced the poles', and that finally *froze* the *coral* in these now far northern latitudes.

Mid 19th to mid 20th Century "American botanist", Professor Dr. Douglas Houghton Campbell...

...was one of the 15 founding professors at Stanford University. His death was described as "the end of an era of a group of great plant morphologists"...

[Professor Campbell's] father, J. V. Campbell, was a member of the Supreme Court of the state of Michigan and a law professor at the University of Michigan. Douglas Campbell... [studied] at the University of Michigan. He studied botany, learning new microscopy techniques, and becoming interested in cryptogamic [- "a former primary division of plants that have no true flowers or seeds and that reproduce by spores, as the ferns, mosses, fungi, and algae",] (deciduous [- *plants that "seasonally shed leaves"*]) ferns. He received his master's degree in 1882, and taught botany at Detroit High School while he completed his PhD research. He received his PhD in 1886, then travelled to Germany to learn more microscopy techniques. He developed a technique to embed plant material in paraffin [wax] to make fine cross-sections; he was one of the first if not the first to study plant specimens using this technique, which had been newly developed by zoologists. He was also a pioneer in the study of microscopic specimens using vital stains.

And still today, "**vital staining**" is a "technique in which a harmless dye is used to **stain** living tissue for microscopical observation. The **stain** may be injected into a living animal and the stained tissue removed and examined (**intravital staining**)

or the living tissue may be removed directly and subsequently stained (**supravital staining**).

When Campbell returned to the United States he took up a Professorship at Indiana University (1888 to 1891), writing the textbook *Elements of Structural and Systematic Botany*. In 1891 he became the founding head of the Botany department at Stanford University and remained at Stanford for the remainder of his career, retiring in 1925. He studied mosses and liverworts, producing *The Structure and Development of Mosses and Ferns* in 1895. This book, together with its subsequent editions in 1905 and 1918, became the authoritative work on the subject and "firmly established Campbell's reputation as one of the leading botanists of the United States." His *Lectures on the* [**'Ridiculously-long'**] *Evolution of Plants* was published in 1899, and became widely used as a botany textbook... [and his] *University Textbook of Botany* was published in 1902... He also travelled extensively though the Pacific collecting samples and writing *Outline of Plant Geography*, published in 1926, about his travels.

Campbell was a member of a number of scientific institutions. He was president of the Botanical Society of America [**PBSA**] in 1913 and was elected to the National Academy of Sciences [**NAS**] in 1910. He was a member [or "fellow"] of the Linnaean Society of London [**FLS**], the Royal Society of Edinburgh [**FRSE**], the Deutsche Botanische Gesellschaft [**"German Society for Plant Sciences... also known as German Botanical Society... [or] DBG... founded 1882"**], the International Association of Botanists [- defunct and/or renamed and/or merged with another "association" and/or "society"?], and the American Philosophical Society [**"APS"**... well enough "founded in 1743 by Benjamin Franklin", et al., anyway].

And the National [or by me hereafter, the 'Nasty'] Academy of Sciences (NAS)...

...is a United States nonprofit, non-governmental organization [**NGO**]. NAS is part of the National Academies of Sciences, Engineering, and Medicine, along with the National Academy of Engineering (NAE) and the National Academy of Medicine (NAM).

As a national academy [and now overwhelmingly dominated by *evolutionists*], new members of the organization are elected annually by current members, based on their distinguished and continuing achievements in original [but too often '**mis-imagined**' and/or **pervverted** evolutionary] research. Election to the National Academies is one of the highest honors in the scientific field. Members serve *pro bono* [- "professional work undertaken voluntarily and without payment"] as "advisers to [and also often '**perversers**' of] the nation" on science, engineering, and medicine ... [but it too was evidently well enough "founded"] in 1863 as a result of an Act of Congress that was approved by Abraham Lincoln... [being originally] charged with "providing independent, objective advice to the nation on matters related to science and

technology... to provide scientific advice to the government 'whenever called upon' by any government department. The Academy receives no compensation from the government for its services [except the right to 'creationist-excluding', 'evolutionist-racketeering-stranglehold powers' over 'science' in general].

Dr. Velikovsky 'soldiers on' in his '**wrestling**' with **principalities** ^{G746} **and powers** ^{G1849}, saying,

It is usually said that in ages past the climate all over the world was the same, or that a characteristic of the "warm periods which have formed the major part of geological time was the small temperature difference between equatorial and polar regions." To this Dr. Charles Ernest Pelham Brooks [MS, FRMS [Fellow of the Royal Meteorological Society], late 19th to mid 20th Century "English [evolutionist climatologist and] meteorologist, for whom Cape Brooks, Antarctica, was named"], in his [repeatedly previously referenced] book, *Climate through the Ages*, says: "So long as the axis of rotation remains in nearly its present position relative to the plane of the earth's orbit around the sun, the outer limit of the atmosphere in tropical regions must receive more of the sun's heat than [in] the middle latitudes, and [in] the middle latitudes more than [in] the polar regions; this is an invariable law... It is much more difficult to think of a cause which will raise the temperature of polar regions by some 30°F, or more, while leaving that of equatorial regions almost unchanged." [C. E. P. Brooks, *Climate through the Ages* (1949), p.31.]

And when about to give up on finding detailed information about Mr. Brooks, I found this:

There seems to have been little written about Dr. C. E. P. Brooks, apart from praise for (and oodles of citations to) his classic book *Climate Through the Ages*. Brooks was a career civil servant for the Meteorological Office in Britain, staying forty-one years and rising to the rank of Assistant Director in charge of the Climatological Division. In his most important study he used logical and mathematical arguments to support a geographical changes-based model of climate change; among other things, he pointed to the possible effects of both horizontal and vertical circulation of water in the oceans, evolving continental shapes and margins, and geotectonic episodes [evidently 'catastrophes']. An important application of this basic position was to a consideration of the reasons for the onset of the Ice Ages; regarding this, he denied any role to astronomical force
[\[http://people.wku.edu/charles.smith/chronob/BROO1888.htm\]](http://people.wku.edu/charles.smith/chronob/BROO1888.htm).

But our champion in the "role" of "astronomical force", Dr. Velikovsky, next points out that,

The continent of Antarctica is larger than Europe, European Russia included. It has not a single tree, not a single bush, not a single blade of grass. Very few fungi have been found. Reports of polar explorers indicate that no land animals larger than insects have been seen, and

these insects are exceedingly few and degenerate. Penguins and sea gulls come from the sea. Storms of great velocity circle the Antarctic most of the year. The greatest part of the continent is covered with ice that in some places descends into the ocean.

Sir Ernest Henry Shackleton, during his expedition to Antarctica in 1907-9, found fossil wood in the sandstone of a moraine at latitude 85°S. The seams are each between three and seven feet thick. Associated with the coal is sandstone containing coniferous wood.

[Shackleton, *The Heart of the Antarctic*, II, 314,316,319,323, and photographs opposite pp.293, 316
[<https://archive.org/details/heartofantarctic02shac/page/n431> → link puts you on p.293]. According to Chamberlin, coal is found only two hundred miles from the South Pole [evidently at about 86°S).]

Antarctica, too, must have had great forests in the past.

It often appears that the historian of climate has chosen a field as hard to master as it is to square the circle. It seems sometimes that the history of climate is a collection of unsolved, even unsolvable, questions. Without drastic changes in the position of the terrestrial axis or in the form or the orbit or both, conditions could not have existed in which tropical plants flourished in polar regions. If anyone is not convinced of this, he should try to cultivate coral at the North Pole.

Whales [Walruses and Seals] in the Mountains

In the bogs covering glacial deposits in Michigan, skeletons of two whales were discovered. Whales are marine animals. How did they come to Michigan in the post-glacial epoch? Whales do not travel by land. Glaciers do not carry whales, and the ice sheet would not have brought them to the middle of a continent. Besides, the whale bones were found in *post*-glacial deposits. Was there a sea in Michigan *after* the glacial epoch, only a few thousand years ago? [And what we're talking about here must include the former Lake Agassiz.]

In order to account for whales in Michigan, it was conjectured that in the post-glacial epoch the Great Lakes were part of an arm of the sea. At present the surface of Lake Michigan is 582 feet above sea level [which apparently has been *drained* from being "part of an arm of the sea", to being part of Lake Agassiz, to being as it is now, part of a "series of interconnected freshwater lakes... which connect to the Atlantic Ocean through the Saint Lawrence River"].

Bones of whale have been found 440 feet above sea level, north of Lake Ontario; a skeleton of another whale was discovered in Vermont, more than 500 feet above sea level [Professor James Dwight Dana, *Manual of Geology*, p.983.]; and still another in the Montreal-Quebec area, about 600 feet above sea level. [Dr. Carl Owen Dunbar, *Historical Geology*, p.453.]

Although the Humphrey whale and beluga occasionally enter the mouth of the St. Lawrence, they do not climb hills. To account for the

presence of whales in the hills of Vermont and Montreal, at elevations of 500 and 600 feet, [supposedly] requires the lowering of the land to that extent. Another solution would be for an ocean tide, carrying the whale, to have trespassed upon the land. In either case [- and there is another option, or 'factor',] herculean force would have been required to push mountains below sea level or to cause the sea to irrupt, but the latter explanation is clearly catastrophic. Therefore the accepted [and however 'ridiculous'] theory is that the land in the region of Montreal and Vermont was depressed more than 600 feet by the weight of ice and kept in this position for a while after the ice melted.

But along the coast of Nova Scotia and New England stumps of trees stand in water, telling of once forested country that became submerged. And opposite the mouths of the St. Lawrence and the Hudson rivers are deep canyons stretching for hundreds of miles into the ocean. These indicate that the land became sea, [supposedly] being depressed in post-glacial time. Then did both processes go on simultaneously, in neighboring areas, here up, there down?

A species of Tertiary whale, *Zeuglodon*, left great numbers in Alabama and other Gulf States. The bones of these creatures covered the fields in such abundance and were "so much of a nuisance on the top of the ground that the farmers piled them up to make fences." [George McCready Price, *Common-sense Geology* (1946), pp.204-5.] There was no ice cover in the Gulf States; then what had caused the submergence and emergence of the land there?

I should clarify here that these "great numbers" of so-called Tertiary *whales* were evidently not so much *buried* in the 'Tertiary Layer' during The Flood, but rather more shallowly *buried* on top of what was left of it, after this *layer* was later exposed by the *continental denudations* that followed the *continental inundations* caused mostly by The Visits of Venus. Beginning to **see** it?

The ocean coasts, not only of the area covered by ice, but all the way from Maine to Florida, was at one time submerged and then uplifted [though we'll do **better** to consider both the 'rising' and 'sinking' of both the *land and sea levels*]. Reginald A. Daly of Harvard [*tbb shortly*] wrote: "Not long ago in a geological [or chronological] sense, the flat plain from New Jersey to Florida was under the sea. At that time the ocean surf broke directly on the Old Appalachian Mountains.

...The [resulting] wedge-like mass of marine sediments was then uplifted [and/or exposed by a 'sinking' sea level] and cut into rivers, giving the Atlantic Coastal Plain of the United States. Why was it uplifted [and/or unsubmerged]? To the westward are the Appalachians. The geologists tells us of the stressful times when a belt of rock, extending from Alabama to Newfoundland, was jammed, crumpled, thrust together, to make this mountain system [though I'm guessing it took both 'visits' of Mercury to 'lift', if not some later help from Mars too]. Why? How was it done? In former times the sea [also] flooded the region of the Great Plains from Mexico to Alaska,

and then withdrew. Why this change?" [R. A. Daly [tbb shortly, finally], *Our Mobile Earth* (1926), p.90.]

But before I bio Dr. Daly, let me attempt, at this **'naturally-progressed-in-the-knowledge-of-God'** point, to **answer** his questions, and do so having **knowledge** and **understanding** of these **works of God** that is **much better** than he or Dr. Velikovsky could possibly have had, including **'knowing better'** than them that all these things happened within about 2½ to 4½ thousand years ago, my **'better guess'** at this point being that the actual sequence of events during this about 2,000-year period on the Eastern and Central North American Continent, (the western side being in some ways involved but left out of the conversation for now), was this: [1] the year-long Flood near 4½ millennia ago, 'triggered' by The 1st Visit of Mercury, 'laid' the dozen or so *layers of sedimentary rock*; [2] Mercury came by a second time a few hundred years later, or about 4 millennia ago, and 'raised', or more likely, 'further raised' the Appalachians; [3] Venus came by several hundred years later a couple of times, about 50 years apart, or near 3½ millennia ago, likely twice *melting* most of the *ice* on the *planet*, while twice 're-squeezing' even more *water* than Mercury could out of the Earth through those **fountains of the great deep**, and likely twice *submerging* the Atlantic Coastal Plain up to the Appalachians, and at the same times, twice *sub-merging* "the Great Plains from Mexico to Alaska", which evidently also involved some of that **'pushing and sloshing'** of *water* over the *continent*, with the *rising sea levels* being mostly due to the *water* twice 'regurgitated' out of the Earth, and then to all the twice *melted ice*, which after each visit, after the initial *inundation* and *denudation*, and after the *melted ice* had time to *refreeze*, evidently in greater quantities than had been originally *melted*, and after the 'regurgitated' *water* was 'reswallowed' by the Earth, these eastern and central *continental regions drained* to the maximum, while being extensively covered with *ice*, until the *ice* outside the new *polar regions* finally *melted* again, which to some extent *resubmerged* some of the *coastland*, but left behind on the *land* that was 'unresubmerged' the *marine sediments* now so prevalently found there. And you **'should be seeing'** both the multiple 'risings' and 'sinkings' of the both land and sea levels in this scenario. But Dr. Velikovsky is going to have to help us further support and **see** all this as we **continue**, which he will, though **'unfortunately'** he apparent wasn't **able** to **see** it all himself, though I **hope** that was only until he landed in **Abraham's bosom**, and had time to rethink it all in the context of his new and unexpected surroundings and fellowship, **God willing**.

And it's about time I bio'ed the repeatedly previously referenced, late 19th to mid 20th Century "Canadian geologist", Professor, Dr. Reginald Aldworth Daly.

He was educated at the University of Toronto ["founded by royal charter ["by King George IV"] in 1827 as *King's College*, the first institution of higher learning in the colony of Upper Canada... [and "originally"] controlled by the Church of England... [being established] for the education of youth in the principles of the Christian Religion, and for their instruction in the various branches of Science and Literature", but about which since then I'm sure we can say, 'another one bites the dust'], [and it's] where... [the young Mr. Daly, evidently late that same century, was likely not just] persuaded... away from teaching mathematics and into Earth Sciences [but possibly also, through the rising popularity - at least within 'scientific circles' - of the Theory of Evolution, 'persuaded away' from his **faith in Christ**, and that is, if he ever had any]. He attained his PhD at Harvard, and did postgraduate work in Germany and France [evidently becoming still further **corrupted**]. After working as a field geologist for the International Boundary Commission, he was a professor,

and headed the Department of Geology at Harvard University from 1912 until 1942. Daly was president of The Geological Society of America [PGSA] in 1932.

For the Boundary Commission, working in six field seasons, Daly mapped the border from the Pacific Ocean to the Great Plains, a rugged swath 400 miles (640 km) long and 5 to 10 miles (8.0 to 16.1 km) wide - an area of about 2,500 square miles (6,500 km²). He documented the geology alone, but had the help of one field assistant and numerous wranglers and porters. He collected 1,500 rock specimens and made 960 thin sections, using a German polishing technique he learnt as a student. The project also included 1,300 photographs, dozens of lake soundings, stratigraphic and structural mapping, petrology, and morphology. In 1912, he filed his final report with the Geological Survey of Canada, a massive 3-volume tome he called *North America Cordillera: Forty-Ninth Parallel*. This work along the 49th parallel [or *longitudinal line*] led him to formulate a theory of the origins of igneous rocks, and later publish his seminal work *Igneous Rocks and Their Origin* in 1914. According to Daly's biographer, James Natland, Daly was an early proponent of Arthur Holmes' and Alfred Wegener's [*'ridiculously slow'*] continental drift theory. Daly summarized his ideas in his 1926 book, *Our Mobile Earth*, which included on the title page small print adopted from Galileo: *E pur si muove* [**"And yet it moves" or "Albeit it does move"**]. Daly's theory on continental displacement was based partly on the idea [of the '*ridiculously-long-ago fairy tale*'] that after the Moon was ejected from the Earth, continental movement was an inevitable part of rebalancing the planet [*but at least it's a catastrophic event that involves a celestial body 'showing up' in Earth's orbit*]; he also suggested that continental material accruing near oceans eventually slips, and forces continents to creep along. He expanded this notion in *Strength and Structure of the Earth*, in 1940, where Daly anticipated aspects of plate tectonics, including introduction of a "mesospheric shell" and a slippery vitreous basaltic substratum.

Daly also proposed the impact theory of lunar creation in 1946, which countered two prevailing notions: George Darwin's hypothesis that the Moon spun out of the primordial Earth due to centrifugal force; and, another fashionable theory that the Moon was a captured wayward asteroid [- a theory which Dr. Velikovsky apparently supported]. Daly applied Newtonian physics to make his point, which was later validated [*but not rightly "validated", since the Moon was never actually "ejected from the Earth" as a result of two "worlds in collision", huh*].

Daly was awarded the Penrose Medal [*"top prize awarded by the Geological Society of America... "in recognition of eminent research in pure geology, for outstanding original contributions or achievements that mark a major advance in the science of geology"*], and named after "**R. A. F. Penrose Jr...** an American mining geologist and entrepreneur"] in 1935, the Wollaston Medal in 1942 and the William Bowie Medal [*"awarded annually by the American Geophysical Union for*

“outstanding contributions to fundamental geophysics and for unselfish cooperation in research”... [it being] the highest honor given by the AGU and... named in honor of... one of the co-founders of the Union”] in 1946. In 1950 he became [a] foreign member of the Royal Netherlands Academy of Arts and Sciences. The mineral dalyite and craters on Mars and the Moon are named in his honor. His Cambridge, Massachusetts, house (the **Reginald A. Daly House** [photo, p.87]) is now a National Historic Landmark.



Moving from whales to walrus, Dr. Velikovsky writes,

In Georgia marine deposits occur at altitudes of 160 feet and in northern Florida at altitudes of "at least 240 feet." Walrus is found in Georgian deposits. "Pleistocene [Ice Age [- and again, greater and lesser, so-called "Ice Ages" followed The Visits of Mercury, Venus and Mars]] marine features are present along the Gulf coast east of the Mississippi River, in some places at altitudes that may exceed 200 feet."...

[The repeatedly previously referenced, but now finally identified, Dr. Richard Foster Flint [a 20th Century "American geologist", who "graduated from the University of Chicago and earned his Ph.D. in geology at the University of California [Berkeley, founded in 1868... before which in "1866, the private College of California purchased the land comprising the current Berkeley campus... [but lacking] sufficient funds to operate, it eventually merged with the state-run Agricultural, Mining, and Mechanical Arts College to form the University of California, the first full-curriculum public university in the state", the College of California being "nominally nonsectarian [but] with a general Christian atmosphere... [as] its trustees, educators, and supporters consisted of a coalition of Congregationalists and Presbyterians", but about UC Berkeley, and evidently not too long after the merger, we can surely again say, 'another one bites the dust',] [with Dr. Flint] graduating [from UC Berkeley] in 1925... [after which he] then joined Yale as a member of the faculty, becoming a full professor in 1945... [and] was recognized for his leadership role in Quaternary period geology [or in the "Glacier and Recent" Periods geology, the *periods* supposedly "comprising the Late Stone Age and historical times"] with extensive work on effects of glaciations in northeastern America... [and who] also performed research in Washington State to understand the last ice age's impact on the Northwest, gaining some notoriety for his opposition to the Missoula Floods hypothesis [which was that "cataclysmic floods... [had] swept periodically across eastern Washington and down the Columbia River Gorge at the end of the last ice age"], which was posed by [the at least 'local' *catastrophist*]]. Harlen Bretz [also "an American geologist, best known for his research that led to the acceptance of the Missoula Floods and for his work on caves... [who in 1905] earned a degree in biology from Albion College ["a private liberal arts college located in Albion, Michigan... ["affiliated"] with the United Methodist Church... [and] founded in 1835]... [who] became interested in the geology of Eastern Washington state", and whose "theories required cataclysmic water flows"] ...[this "opposition" of Dr. Flint to the "required cataclysmic water flows" of Mr. Bretz being in the form of] a detailed and thoughtful [however now clearly '**erroneous and misrepresented**'] argument against the possibility of catastrophic floods; a position which has subsequently fallen into disfavor based on a wide collection of evidence"], *Glacial Geology and the Pleistocene Epoch* (1947), pp.294-95 [<https://archive.org/details/glacialgeologyan032778mbp>].]

Also long overdue to be identified in more detail is the University of Chicago, which...

...was incorporated as a coeducational institution in 1890 by the American Baptist Education Society [under the Christian denomination now known as the American Baptist Churches USA (ABCUSA), *tbb* next], using \$400,000 donated to the ABES to match a \$600,000 donation from Baptist oil magnate and philanthropist John D. Rockefeller [- “the wealthiest American of all time, and the richest person in modern history”, whose “wealth [in the late 19th and early 20th Century] soared as kerosene and gasoline grew in importance, and he... [controlled] 90% of all oil in the United States at his peak... [and had] enormous influence over the railroad industry which transported his oil around the country... [and he also] defined the structure of modern philanthropy, along with other key industrialists such as steel magnate Andrew Carnegie... [but thereby his] business practices came under criticism, particularly in the writings of author Ida Tarbell [*The History of the Standard Oil Company*, 1904]... [which] would bring about the dissolution of Standard Oil as a monopoly”, but he was also further exposed as the father of the American “new money” *globalists*, (as opposed to the European “old money” *globalists* such as the Rothschilds), by authors such as Pastor John A. Stormer (*None Dare Call It Treason*), W. Cleon Skousen (*The Naked Capitalist*), as well as by Gary Allen, whose book, *None Dare Call It Conspiracy*, helps introduce this *study*], and including land donated by Marshall Field [- the “Chicago-based department stores” entrepreneur]. While the Rockefeller donation provided money for academic operations and long-term endowment, it was stipulated that such money could not be used for buildings. The Hyde Park campus was financed by donations from wealthy Chicagoans like Silas B. Cobb [“industrialist and pioneer who made his fortune through business and real estate ventures primarily in Chicago”] who provided the funds for the campus' first building, Cobb Lecture Hall, and matched Marshall Field's pledge of \$100,000. Other early benefactors included businessmen [Honorary Dr.] Charles L. Hutchinson ([LL.D.] trustee, treasurer and donor of Hutchinson Commons [“also known as **Hutchinson Hall**... [which is] modeled, nearly identically, on the hall of Christ Church, one of Oxford University's constituent colleges”, and besides his honorary LL.D from “what is today Tufts University [‘interruptingly’ *tbb* next ...[and Hutchinson] was also the recipient of an honorary Master of Arts degree by Harvard University in 1915”, and he was “the founding and long-time president of the Art Institute of Chicago”]), Martin A. Ryerson (president of the board of trustees and donor of the Ryerson Physical Laboratory [and a “lawyer, businessman, philanthropist and art collector... [and heir] to a considerable fortune... [as well as] a lumber manufacturer and corporate director... [who] became the richest man in Chicago by the age of 36... [and a] long-time trustee of the University of Chicago... [who] made large charitable contributions for the construction of buildings on campus... [and] bequeathed his extensive art collection to the Art Institute of Chicago”])... [and others]...

And interrupting the coverage of the University of Chicago, let's consider a college mentioned in the previous paragraph which is, at least arguably, not so much of 'Christian origin'...

In the 1840s, the Universalist Church wanted to open a college in New England, and [the “American businessperson and philanthropist... [who] made a fortune through his brickmaking factory, and inherited a large amount of land”,] Charles Tufts donated 20 acres to the church in 1852 to help them achieve this goal.”...

...**Tufts College** [now **Tufts University**] was founded in 1852 by Christian universalists who worked for years [against the then dominant "mainline" Christian culture] to open a nonsectarian institution of higher learning... [and it was] also in 1852... [that] the Commonwealth of Massachusetts chartered Tufts College, noting the college should promote "virtue and piety and learning in such of the languages, and liberal and useful arts as shall be recommended."

However, and besides 'liberal' Massachusetts which I won't go into, were talking about...

The **Universalist Church of America**... a Christian Universalist religious denomination in the United States (plus affiliated churches in other parts of the world)... [known] from 1866 as the Universalist General Convention, the name... [being] changed to the Universalist Church of America in 1942... [and which in] 1961... consolidated with the American Unitarian Association to form the Unitarian Universalist Association.

The problem being, again, that "the defining theology of Universalism"...

...is *universal salvation*; Universalists believe that the God of love would not create a person knowing that that person would be destined for eternal damnation. They concluded that all people must be destined for salvation. Some early Universalists, known as Restorationists... believed that after death there is a period of reprobation in Hell preceding salvation [*The Apocalypse of Peter*]. Other Universalists... denied the existence of Hell entirely...

And the 1961...

...consolidation of the American Unitarian Association and the Universalist Church of America... [only made matters worse, where now] modern Unitarian Universalists see themselves as a separate religion with its own beliefs and affinities. They define themselves as non-creedal [or as having no 'unanimously agreed upon statement of faith'], and draw wisdom from various religions and philosophies, including humanism, pantheism, Christianity, Hinduism, Buddhism, Taoism, Judaism, Islam, and Earth-centered spirituality.

Meanwhile, and hoping you'll pardon that 'rude interruption', the new University of Chicago...

...Hyde Park campus continued the legacy of the original university of the same name, which had closed in 1880s after its campus was foreclosed on. What became known as the Old University of Chicago had been founded by a small group of Baptist educators in 1856 through a land endowment from Senator Stephen A. Douglas [- look him up]. After a fire [and foreclosure], it closed in 1886. Alumni from the Old University of Chicago are recognized as alumni of the present University of Chicago. The university's depiction on its coat of arms of a phoenix rising from the ashes is a reference to the fire, foreclosure, and demolition of the Old University of Chicago campus... William Rainey Harper [who at "Yale

University... [did] his postgraduate studies... [and then] assumed a series of faculty positions, including ones at... Yale University... [and “throughout”] his academic life... wrote numerous textbooks”,] became the university's president on July 1, 1891 and the Hyde Park campus opened for classes on October 1, 1892. Harper worked on building up the faculty and in two years he had a faculty of 120, including eight former university or college presidents [- one of them being the father of Prof. Dr. Rollin Chamberlin, Prof. Dr. Thomas Chrowder Chamberlin]. Harper was an accomplished scholar (Semiticist [- a person involved in “**Semitic studies**, or **Semitology**... the academic field dedicated to the studies of Semitic languages and literatures and the history of the Semitic-speaking peoples... [such a] person... [being] called a *Semiticist* or a *Semitist*, both terms being equivalent... [and it] includes Assyriology, Hebraist and Syriacist studies as well as [- ‘**unfortunately**’ nowadays -] comparative studies of Semitic languages aiming at the reconstruction of Proto-Semitic”, which is “a hypothetical [read, ‘**mis-imagined**’] reconstructed language ancestral to the historical Semitic languages”) [and he “founded the nation's first departments of Egyptology and sociology at Chicago”,] and [he was] a member of the Baptist clergy who believed that a great university should maintain the study of faith as a central focus [**thank and praise the LORD**]. To fulfill this commitment, he brought the Old University of Chicago's Seminary to Hyde Park. This became the Divinity School in 1891, the first professional school at the University of Chicago.

But yes, it’s just another ‘school of Christian origin’ about which we can now, and for a long time now, say, ‘another one bites the dust’. But let’s also further identify the denomination behind the American Baptist Education Society, now called the American Baptist Churches USA (ABCUSA)...



...a Baptist Christian denomination within the United States. The denomination maintains headquarters in Valley Forge, Pennsylvania. The organization is usually considered mainline, although varying theological and mission emphases may be found among its congregations, including modernist [- not strictly ‘fundamental’], charismatic [or ‘pentecostal’] and evangelical [or ‘fundamental’] orientations. It traces its history to the **First Baptist Church in America** (1638) [or “the **First Baptist Church of Providence, Rhode Island**, also known as the **First Baptist Meetinghouse**... the oldest Baptist church congregation in the United States, founded by [London-born Calvinist,] Roger Williams in Providence, Rhode Island in 1638 [though “within a few years of its founding, the congregation became more Arminian, and was clearly a General Six-Principle

Baptist church by 1652 [*tbb* in a bit”]... [the] present church building... [being] erected in 1774–75... [with] its first meetings in May 1775... [it now being]... a National Historic Landmark”, 2008 photo, p.89] and [the ABCUSA also “traces its history to”] the Baptist congregational associations which organized the Triennial Convention in 1814 [- “so-called because it met every three years... [and it] was the first national Baptist denomination in the United States... named the **General Missionary Convention of the Baptist Denomination in the United States of**

America for Foreign Missions... formed in 1814 to advance missionary work and headquartered in Philadelphia, Pennsylvania... [and it was in] a dispute over slavery and missions policy... [that] Baptist churches in the South separated from the Triennial Convention and established the Southern Baptist Convention in 1845... [this “split” leaving] the Triennial Convention largely Northern in membership”. From 1907 to 1950, it was known as the **Northern Baptist Convention**, and from 1950 to 1972 as the **American Baptist Convention**.

In 2016, ABCUSA had 1,159,492 members in 5,089 congregations.

And of course I find it personally unavoidable to remind you that we learned in **SECTION 7** that...

Historians trace the earliest church labeled "Baptist" back to 1609 in Amsterdam [yes, in the Netherlands, “in the province of North Holland”, neighboring Menno Simons’ home province of Friesland], with English Separatist [- ‘separated’ from the Anglicans -] John Smyth as its pastor...

Because now I can add that Pastor Roger Williams, like Pastor John Smyth, just a generation or so later, was a Cambridge University graduate and a “Separatist” too. And Pastor Williams, among other languages, spoke, as well as tutored, Dutch. So he likely not only knew of, but also likely was influenced by **our brother** Menno, and probably by **our brother** Melchior too.

And remember that we were also informed by my encyclopedia back in **SECTION 7** that the University of Franeker (1585-1811) “in Franeker, Friesland... the second oldest university of the Netherlands, founded shortly after Leiden University”, also known as “the University of Friesland”, was “the stopover for many Puritans [in this case “mostly English Reformed Protestants”] on their way to, eventually, the American Continent, such as Peter Stuyvesant [who “served as the last Dutch director-general of the [American] colony of New Netherland from 1647 until it was ceded provisionally to the English in 1664, after which it was renamed New York”, (the capitol city, New Amsterdam, being renamed New York too), he being “a major figure in the early history of New York City... and being among those “escaping the persecutions of Bishop Laud”, that English Archbishop of Canterbury from 1633 until he was “executed in 1645” for treason, which also shows the strong Dutch influence in Early America.

And besides Baptist and Dutch Reformed influence...

The **Pilgrims** or **Pilgrim Fathers** were the first English settlers of the Plymouth Colony in Plymouth, Massachusetts. Their leadership came from the religious congregations of Brownist Puritans [tbb after the “Puritans”] who had fled the volatile political environment in England for the relative calm and tolerance of 17th-century Holland in the Netherlands. They held Puritan Calvinist religious beliefs but, unlike other Puritans, they maintained that their congregations needed to be separated from the English state church. They were also concerned that they might lose their cultural identity if they remained in the Netherlands, so they arranged with investors to establish a new colony in America. The colony was established in 1620 and became the second successful English settlement in America, following the founding of

Jamestown, Virginia in 1607. The Pilgrims' story became a central theme in the history and culture of the United States...

And by the way,

When the London Company sent out its first expedition to begin colonizing Virginia... [in]

1606, it was by no means the first European attempt to exploit North America. In 1564, for example, French Protestants (Huguenots) built a colony near what is now Jacksonville, Florida. This intrusion did not go unnoticed by the Spanish [Catholics], who had previously claimed the region. The next year... Spanish troops soon wiped out the French interlopers...

<http://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/timeline/colonial>

But these "Reformed" and finally '**martyred**' French Christians were no more '**temporally unfortunate**' - or '**eternally fortunate**' - than many that remained behind in France, because remember those 'protestanticidal' French Wars of Religion started in 1562.

...The **Puritans** [- who if they emigrated to America are "known today as the Pilgrims" -] were English and Welsh Protestants in the 16th and 17th centuries who sought to "purify" the Church of England from its "Catholic" practices, maintaining that the Church of England was only partially reformed. Puritanism played a significant role in English history [too], especially during The Protectorate.

The Protectorate, 1653-1659, was within the period of British government that had abandoned the monarchy for what was known as the Commonwealth of England, Scotland, and Ireland, which for the most part was under the control of Lord Protector Oliver Cromwell, "an Independent Puritan", "an intensely religious man, a self-styled Puritan Moses... [and a man who] fervently believed that God was guiding his victories" against his 'Catholic friendly' foes, this period 'sandwiched' between short Commonwealth periods, and this whole Puritan-Protestant dominated period from 1646 to 1660 dividing the reigns of the 'Catholic friendly' kings, Charles I and II, which, to be more specific, would be the period subsequent to the reigns of [1] Anglican Church founder, Henry VIII, [2] his Catholic daughter "Bloody Mary", [3] her Protestant sister and Anglican Church restorer, Elizabeth, [4] her Catholic "first cousin once removed", Mary Queen of Scots', raised-Protestant son, James I & VI, (i.e., raised by Elizabeth while Mary was imprisoned and finally executed), and finally of [5] his 'Catholic friendly' son, Charles I, and that is, this Puritan-Protestant dominated fourteen-year period began after Charles I lost the First English Civil War, and Puritan control continued after he lost both the Second English Civil War and his head in 1649, and this fourteen-year period ended after Lord Protector Cromwell died (in 1658) and his son could not handle the job, resulting in the "Restoration" of [6] Charles I's son, 'Catholic friendly' Charles II, as king, and after Charles II's long reign and death in 1685, and after the succession of [7] his brother, James II & VII, "the last Roman Catholic monarch of England, Scotland and Ireland", the Glorious Revolution of 1688 resulted in "the overthrow of King James II of England (James VII of Scotland) by a union of English Parliamentarians with the Dutch stadtholder William III, Prince of Orange", and yes, except for Ireland and generally speaking,

Protestants have controlled this kingdom ever since, though now, both ***temporally and eternally unfortunately***, evidently more by PIHO's than not.

The Puritans [while they were still in England, and that is, before they emigrated to America to become "known today as the Pilgrims", and founded institutions such as Harvard, Yale, Princeton, etc.,] were in alliance with [1] the growing commercial world [evidently inspiring the expression, "Puritan work ethic"], [2] the parliamentary opposition to the royal [read, too 'Catholic friendly'] prerogative, and [3] the Scottish Presbyterians in the late 1630s with whom they had much in common. Consequently, they became a major political force in England and came to power as a result of the First English Civil War (1642-1646) [and stayed in power because of the Second English Civil War (1648-1649), (at the end of which King Charles I was executed), and remained in power for nearly a decade after the Third English Civil War (1649-1651), fought against mostly Scottish Catholic supporters of Charles II, "all of which were part of the Wars of the Three Kingdoms" (England, Ireland and Scotland), also altogether "known as the **British** [or English] **Civil Wars**"]. Almost all Puritan clergy left the Church of England after the Restoration of 1660 [which happened because Lord Protector Oliver Cromwell had died and his son proved unworthy to lead, allowing the opportunity for Charles II to be 'restored' to the throne] and [apparently some of these Puritans left after] the 1662 Uniformity Act [which "prescribed the form of public prayers, administration of sacraments, and other rites of the Established Church of England, according to the rites and ceremonies prescribed in the Book of Common Prayer... [where "adherence"] to this was required in order to hold any office in government or the church"]. Many [Puritans] continued to practice their faith in nonconformist denominations, especially in [English] Congregationalist and [Scottish] Presbyterian churches. The nature of the [Puritan] movement in England changed radically [read, 'died out'], although it retained its character for a much longer period in New England [probably because the most **zealous** supporters of it immigrated there].

Puritans by definition were dissatisfied with the limited extent of the English Reformation and with the Church of England's tolerance of practices which they associated with the Catholic Church. They formed and identified with various religious groups advocating greater purity of worship and doctrine, as well as personal and group piety [or **holiness**]. Puritans adopted a Reformed theology and, in that sense, were Calvinists (as were many of their earlier opponents). They also [or nonetheless] took note of radical criticisms of Zwingli in Zürich and Calvin in Geneva. In church polity ["government"], some advocated separation from all established Christian denominations in favour of autonomous gathered churches [making these "Separatists", and especially the ones that came to America, "Radical Reformationist" 😊]. These separatist and independent strands of Puritanism [in England] became prominent in the 1640s [winning the First English Civil War in 1646], when the supporters of a [Scottish] Presbyterian polity in the Westminster Assembly were unable to forge a new English national church.

And of course the reason why the "Puritans adopted a Reformed theology" cannot just be limited to the **work of our brothers** Menno and Melchior, but, and beyond

the earlier **apostles** Paul, John, and Polycarp, and the **bishop** – and finally **apostle** – that Polycarp “sent”, Irenaeus, et al., the **reward** must surely also belong to the later **apostles** Peter, John, Jan, Huldrych, Martin, Jehan, and so many others, all these again listed in the order of their deaths.

Puritanism was never a formally defined religious division within Protestantism... Some Puritan ideals became incorporated into the Church of England, such as the formal rejection of Roman Catholicism [!!!]; others were absorbed into the many Protestant denominations that emerged in the late 17th and early 18th centuries in America and Britain. The Congregationalist churches, widely considered to be a part of the Reformed tradition, are descended from the Puritans. Moreover, Puritan beliefs are enshrined in the Savoy Declaration, the confession of faith held by the Congregationalist churches.

And getting to those “first English settlers of the Plymouth Colony in Plymouth, Massachusetts... [whose] leadership came from the religious congregations of Brownist Puritans”, brings us to Robert Browne (1550s-1633), who...

...was the founder of the Brownists, a common designation for early Separatists from the Church of England before 1620. In later life he was reconciled to the established church and became an Anglican priest...

In 1572 he took a degree from Corpus Christi College, Cambridge... [and was] influenced by the Puritan theologian Thomas Cartwright [and other Puritans].

Browne became a lecturer at St Mary's Church, Islington, where his dissident preaching against the doctrines and disciplines of the Church of England began to attract attention. During 1578 he returned to Cambridge and came under the influence of Richard Greenham, Puritan rector of Dry Drayton, near Cambridge. Browne may have been encouraged to complete his ordination and serve at a parish church. He was offered a lecturer position at St Benet's Church, Cambridge possibly through Greenham, but his tenure there was short lived. He may have come [or apparently came] to reject the Puritan view of reform from within the Church, and started to look outside the established Church. Browne was the first seceder [- a “seceder” being a person who “withdraw[s] formally from... a religious organization, etc.”, in this case] from the Church of England and the first to found a church of his own on Congregational principles. By 1581 he had attempted to set up a separate church in Norwich [- “a cathedral city”, as it has lots of “ancient buildings” including two cathedrals, in Norfolk, England]; he was [there] arrested but released... Browne and companions left England and moved to Middelburg [now “capital of the province of Zeeland”] in the Netherlands later in 1581. There they organised a church on what they conceived to be the New Testament model, but the community broke up within two years owing to internal dissensions.

His most important works, *A Treatise of Reformation without Tarrying for Anie*, in which he

asserted the right of the church to effect necessary reforms without the authorisation of the civil magistrate; and *A Booke which sheweth the life and manners of all True Christians* which set out the theory of congregational independency, were published at Middelburg in 1582. The following year two men were hanged at Bury St Edmunds [["in the county of Suffolk, England", adjacent to and south of the county of Norfolk, map, p.113](#)] for circulating them.

Browne was only an active Separatist from 1579-1585 and returned to the Church of England... He was [[however, after he "returned to the Church of England",](#)] much engaged in controversy with some of those who held his earlier separatist position and who now looked upon him as a renegade [[or "turncoat"](#)]. In particular he several times replied to John Greenwood and Henry Barrowe; one of his replies, entitled *A Reproofe of certaine schismatical persons and their doctrine touching the hearing and preaching of the word of God* (1587-1588) sheds light upon the development of Browne's later views...

...[Nevertheless he] was imprisoned 32 times during his life for his non-conformist beliefs and [[maybe unrelated to his earlier "non-conformist beliefs", and possibly to his later 'conformist beliefs', he](#)] died in jail at Northampton, after he was imprisoned for hitting a constable [[though from the testimony offered here I cannot necessarily consider him to be entirely **castaway** or **cast away**](#)]...

He is considered the father of the Congregational body in the English-speaking world, and "The Father of the Pilgrims" due to the *Mayflower* passengers in 1620 being part of the Brownist movement...

And beyond his early 'contribution' to and later 'obstruction' of the Brownist Movement,

The **Brownists** were a group of English Dissenters or early Separatists from the Church of England... A majority of the Separatists aboard the *Mayflower* in 1620 [[- some of whom had left England to sojourn for about a decade in the city of Leiden in The Netherlands -](#)] were Brownists, and indeed the Pilgrims were known for 200 years as the Brownist Emigration.

There had been early advocates of a congregational [[or 'Puritan'](#)] form of organization for the Church of England in the time of Henry VIII. It became clear that the English government had other plans on the re-establishment of the Anglican Church, after [[Henry's daughter,](#)] the Catholic [["Bloody"](#)] Mary's reign [[which would be during Elizabeth I's, and James I & VI's reigns](#)], and [so] these dissenters looked towards setting up a separate church...

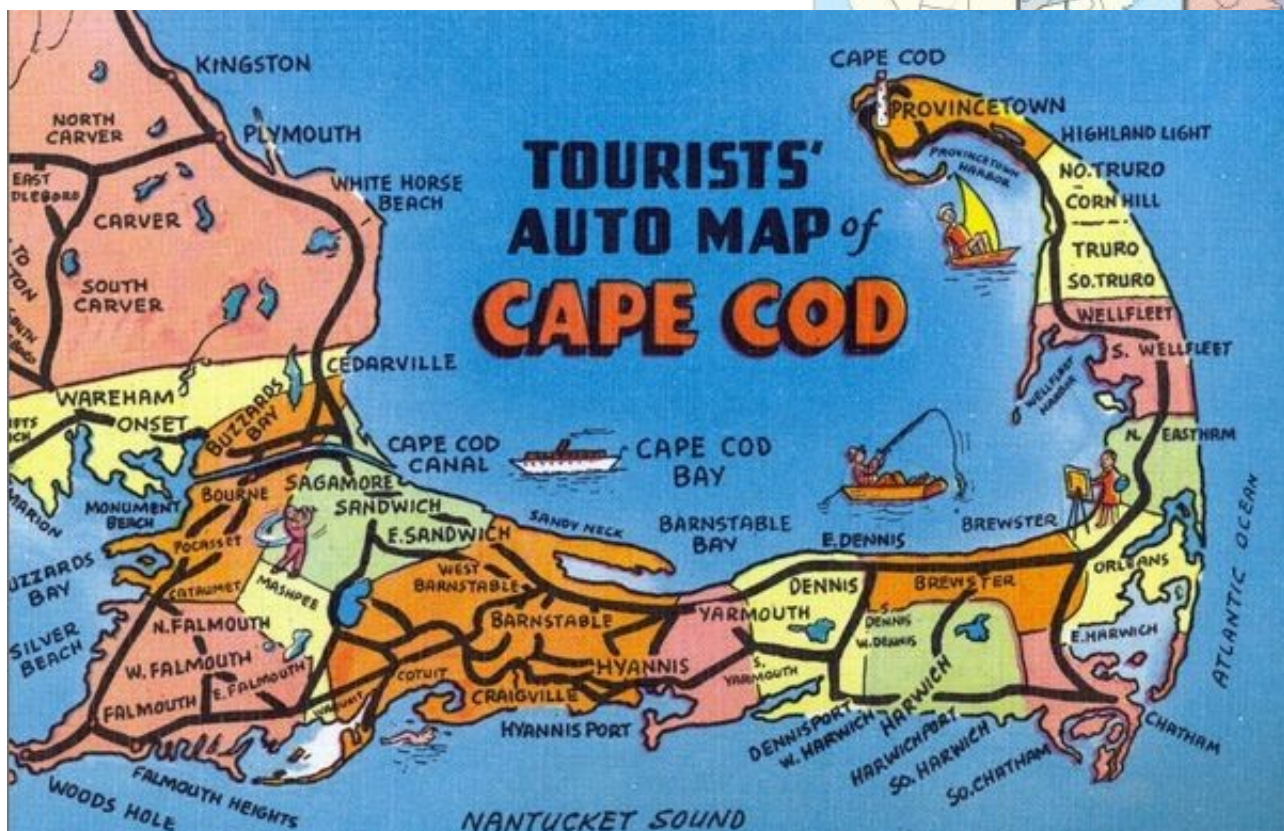
...Approximately 65 passengers embarked the *Mayflower* in the middle of July 1620 at either Blackwall or Wapping on the River Thames. The ship then proceeded down the Thames into the English Channel and then on to the south coast of England to anchor at Southampton Water. She waited there for a rendezvous on July 22 with the *Speedwell*, which was coming from Holland with English separatist Puritans, members of the

[city of] Leiden congregation [including William Bradford] who had been living in Holland [for about a decade or so] to escape religious persecution in England.

Both ships set sail for America around August 5, but the *Speedwell* sprang a leak shortly after, and the two ships were brought into Dartmouth for repairs. They made a new start after the repairs, and they were more than 200 miles (320 km) beyond Land's End at the southwestern tip of England when *Speedwell* sprang another leak. It was now early September, and they had no choice but to abandon the *Speedwell* and make a determination on her passengers. This was a dire event, as the ship had wasted vital funds and was considered very important to the future success of their settlement in America. Both ships returned to Plymouth [in Southwest England], where some of the *Speedwell* passengers joined the *Mayflower* and others returned to Holland. The *Mayflower* then continued on her voyage to America, and the *Speedwell* was sold soon afterwards.

Mayflower carried 102 passengers plus a crew of 25 to 30 officers and men, bringing the total to approximately 130. According to William Bradford [who would become governor of the new colony], *Speedwell* was refitted and "made many voyages... to the great profit of her owners." He also suggested that the *Speedwell's* master used "cunning and deceit" to abort the voyage, possibly by causing leaks in the ship and motivated by a fear of starving to death in America...

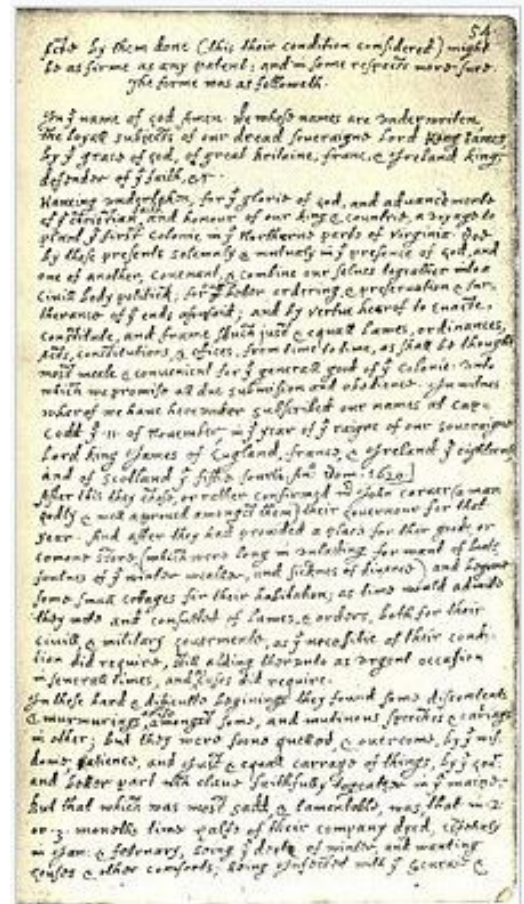
On November 9, 1620, they sighted present-day Cape Cod [maps, including Plymouth, Massachusetts, p.94]. They spent several days trying to sail south to their planned



destination of the Colony of Virginia, where they had obtained permission to settle from the Company of Merchant Adventurers [in association with the Virginia Company]. However, strong winter seas [and apparently also 'difficult to navigate' sand bars] forced them to return to the harbor at Cape Cod hook [now called Long Point, "a [small, narrow] peninsula in Provincetown ...at the extreme tip of Cape Cod... [which] curls back in on itself to create Provincetown Harbor", also shown on the map on p.94], well north of the intended area [- well over 500 miles north of Jamestown], where they anchored on November 11. The settlers wrote and signed the Mayflower Compact after the ship dropped anchor at Cape Cod, in what is now Provincetown Harbor, [as they would, 'fortunately' enough, not be under the 'government' they had expected, and apparently also doing this] in order to establish legal order and to quell increasing strife within the ranks.

But oh, what a 'godly government' they established. I found an accurate "Modern Version" of the Mayflower Compact in my encyclopedia which reads,

IN THE NAME OF GOD, AMEN. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord King *James*, by the Grace of God, of *Great Britain, France, and Ireland, King, Defender of the Faith, &c.* Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first Colony in the northern Parts of *Virginia*; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid: And by Virtue hereof do enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions, and Officers, from time to time, as shall be thought most meet and convenient for the general Good of the Colony; unto which we promise all due Submission and Obedience. **IN WITNESS** whereof we have hereunto subscribed our names at *Cape-Cod* the eleventh of November, in the Reign of our Sovereign Lord King *James*, of *England, France, and Ireland*, the eighteenth, and of *Scotland* the fifty-fourth, *Anno Domini* [Year of our Lord]; 1620...



Bradford's transcription of the Compact

My encyclopedia also tells me that the "original document has been lost, but three versions exist from the 17th century. See [Bradford's transcription of the Compact](#) on p.95.

...They were obviously not prepared for the bitter winter weather which they encountered on their reconnoiter [or "survey" of Provincetown], the *Mayflower* passengers not being accustomed to winter weather much colder than back home. They were forced to spend the night ashore due to the bad weather which they encountered, ill-clad in below-freezing temperatures with wet shoes and stockings that became frozen. Bradford wrote, "Some of our people that are dead took the original of their death here" on that expedition.

The settlers explored the snow-covered area and [to the south] discovered an empty native village, now known as **Corn Hill** in **Truro** [on the maps on p.94 & 99]. The curious settlers dug up some artificially made mounds [evidently called "corn hills"], [because] some... stored corn, while others were burial sites. The modern [award-winning] writer Nathaniel Philbrick claims [or 'gives' slander ^{H1681} foolishly, i.e., Pro 10:18] that the settlers stole the corn and looted and desecrated the graves, sparking friction with the locals. Philbrick goes on to say that they explored the area of Cape Cod for several weeks as they moved down the coast to what is now **Eastham** [also on map, p.94], and he claims that the Pilgrims were looting and stealing native stores as they went. He then writes about how they decided to relocate [across **Cape Cod Bay** - on both maps] to Plymouth after a difficult encounter with the **Nausets** at **First Encounter Beach** [on the west coast of **Eastham** - both maps] in December 1620 [- the likely bigger cause of this "difficult encounter" not entirely the Pilgrim's fault, as we'll see in a bit].

However [and it's a **big however**], the only contemporary account of events, William Bradford's *History of Plymouth Plantation*, records only that the pilgrims took "some" of the corn, to show to others back at the boat, leaving the rest. They later took what they needed from another store of grain, but paid the natives back in six months, and [according to Bradford, who was the only one 'reporting' who was actually there,] there was no resulting conflict.



Mayflower in Plymouth Harbor by William Halsall (1882)

During the winter [after having sailed across Cape Cod Bay and finally anchoring in **Plymouth Harbor** - painting, p.96, "part of the larger Plymouth Bay", though this bay is only "a small, well-protected bay of the Atlantic Ocean on the western shore of [the very much] larger Cape Cod Bay", it being the 'v-shaped' bay at Plymouth also on both maps], the passengers remained on board the *Mayflower*,

suffering an outbreak of a contagious disease described as a mixture of scurvy, pneumonia, and tuberculosis. When it ended, only 53 passengers remained - just over half; half of the crew died, as well. In the spring, they built huts ashore, and the passengers disembarked from the *Mayflower* on March 21, 1621.

The settlers decided to mount "our great ordnances" on the hill overlooking the settlement in late February 1621, due to the fear of attack by the natives. Christopher Jones supervised the transportation of the [ship's] "great guns"—about six iron cannons that ranged between four and eight feet (1.2 to 2.4 m) in length and weighed almost half a ton. The cannons were able to hurl iron balls 3.5 inches (8.9 cm) in diameter as far as 1,700 yards (1.5 km). This action made what was no more than a ramshackle village almost into a well-defended fortress.

Jones had originally planned to return to England as soon as the Pilgrims found a settlement site. But his crew members began to be ravaged by the same diseases that were felling the Pilgrims, and he realized that he had to remain in Plymouth Harbor "till he saw his men began to recover." The *Mayflower* lay in New Plymouth harbor through the winter of 1620-21, then set sail for England on April 5, 1621, her empty hold ballasted with stones from the Plymouth Harbor shore. As with the Pilgrims, her sailors had been decimated by disease...

According to the *Mayflower* passenger list, just over a third of the passengers were Puritan Separatists who sought to break away from the established Church of England and create a society along the lines of their religious ideals. Others were hired hands, servants, or farmers recruited by London merchants, all originally destined for the Colony of Virginia. Four of this latter group of passengers were small children given into the care of *Mayflower* pilgrims as indentured servants. ["An **indentured servant** or **indentured laborer** is an employee (indenturee) ...bound by a signed or forced contract (indenture) to work for a particular employer for a fixed time... [and the] contract often lets the employer sell the labor of an indenturee to a third party. Indenturees usually enter into an indenture [willingly or not] for a specific payment or other, or to meet a legal obligation, such as debt bondage... [and on] completion of the contract, indentured servants were given their freedom, and occasionally plots of land." "Generally, indentured servants included redemptioners ["an emigrant from Europe to America who obtained passage by becoming an indentured servant for a specified period of time"], victims of religious or political persecution, persons kidnapped for the purpose, convicts, and paupers", read, 'the poor', including orphans.] The Virginia Company [including both the London and Plymouth Companies] began the transportation of children in 1618. Until relatively recently, the children were thought to be [just] orphans, foundlings, or involuntary child labor. At that time, [homeless] children were routinely rounded up from the streets of London or taken from poor families receiving church relief to be used as laborers in the colonies. Any legal objections to the involuntary transportation of the children were overridden by the Privy Council [- "a formal body of advisers to the Sovereign of the United Kingdom [whose] membership mainly comprises senior politicians, who are current or former members of either the House of Commons or the House of Lords"] ...[But it was "relatively recently"] proven that... [for example,] the four More [family] children [on the *Mayflower*, including "Richard [More] and his three siblings"] were sent to America [not because they were orphans, etc., but] because they were deemed illegitimate [- "born of parents

who are not married to each other"]. Three of the four More children died in the first winter in the New World, but Richard lived to be approximately 81, dying in Salem [Massachusetts, bottom map, p.106]...

But I hope you're not thinking that this is worse than our present day "foster care system". If so, you should read homeschool advocate, Mary Pride's book, *The Child Abuse Industry*.

And as to the '**providence**' of it all, PAMD, including that I happen to be writing this around the 2018 Thanksgiving holiday, when my local Christian talk radio station is having a variety of programs about the 'real history' of the Pilgrims and Thanksgiving, (suchlike 'coincidences' happen to me all the time), **we** should further consider God's handiwork in this **predestinated** landing at New Plymouth, a 'bigger picture' of which was outlined for me by a guest historian on one of these Christian talk radio programs, and this would be a 'bigger picture' you should be **able to see** for yourself from the history we've already covered in this **study**. And to **see** it we'll have to go all the way back to 1453, when the Saracens of the Ottoman Empire, now called Muslims, besieged and conquered Constantinople (originally Byzantium). Why do we need to 'pan back' so far? Because this particular expansion of the Muslim World is when the land trade route from Catholic-controlled Europe to India was cut off. And this provoked the necessity of finding water routes to India, which, to avoid having to sail all the way around Africa, led Admiral Columbus to try to find a way there by simply sailing west, where he instead found the New World (1492), and named its inhabitants "Indians", a region which Spain, by its naval prowess, was the first to dominate, at least until that **predestinated** day when some English sailors, along with some 'bad weather' provided by God, defeated King Philip II's Spanish Armada, before which Queen Elizabeth I had declared, in part,

I know I have the body of a weak and feeble woman; but I have the heart and stomach of a king - and of a King of England too, and think foul scorn that Parma or Spain, or any prince of Europe, should dare to invade the borders of my realm... not doubting but by your obedience to my general, by your concord in the camp, and your valour in the field, we shall shortly have a famous victory over those enemies of my God, of my kingdom, and of my people.

And she and God had this "famous victory" (1588), and with this oppressive fleet of Spanish ships mostly destroyed, Spain was no longer the obstacle to sea travel it had been before, which opened the door to America.

And there was other motivation - besides profit - for settling America, and that would be the Protestant Reformation, and this would be partly because, '**providentially**' enough, those Muslims didn't stop at Constantinople, and by the signing of the Peace of Augsburg (1555), they were threatening to take Vienna, Austria too, showing that a big reason why this treaty 'legalizing Lutheranism' was signed was because Charles V and his Holy Roman Empire desperately needed cooperation with the Protestants in order to avoid being overrun by the Muslims. Yes, without the rise of the Ottoman Empire, the Peace of Augsburg would never have been signed. And there would not thereafter be so many Protestants, mostly in Northern Europe, **hoping** for even more religious freedom than they had already gained.

But I skipped over the part where before England put Spain 'in her place', King Philip II of Spain - the guy who married "Bloody Mary" - was largely responsible for

putting the Ottoman Empire 'in their place', and that would be when, despite Philip's decade and a half of failures against the so-called "Turkish invincibility" in the Mediterranean, he was finally able to use all those boats under his control to defeat the - up till 1571 - "increasing Ottoman domination of the Mediterranean". Yes, this is when "Ottoman domination of the Mediterranean"...

...was reversed in one of history's most decisive battles, with the destruction of nearly the entire Ottoman fleet at the Battle of Lepanto [which took place in "a branch of the Ionian Sea in Western Greece"] in 1571, by the Holy League [of the Holy Roman Empire] under the command of Philip's half brother, Don Juan of Austria [- remember his later exploits in The Netherlands?]. A fleet sent by Philip, again commanded by Don John, reconquered Tunis [- now "the capital... of Tunisia" on the northernmost tip of Africa,] from the Ottomans in 1573. The Turks soon rebuilt their fleet, and in 1574... managed to recapture Tunis... Nevertheless, Lepanto marked a permanent reversal in the balance of naval power in the Mediterranean and the end of the threat of Ottoman control [of it]... In 1585 a peace treaty was signed with the Ottomans.

And by the reign of James I & VI, who succeeded Elizabeth in 1603, two of the ultimately "three types of colonies", and therefore "three classes of colonial government", established by 3 types of "royal charters", were in operation, whereby they were governed and protected in the New World - and they still needed protection from foreign powers, pirates, and/or natives, or they could not succeed - one way being through a "joint-stock company" charter, established by the king - or queen - and investors, an example being the Virginia Company, which "refers collectively to two joint-stock companies chartered under James I... [in] 1606 with the goal of establishing settlements on the coast of North America... [these 2] companies... called the "Virginia Company of London" (or the London Company) and the "Virginia Company of Plymouth" (or the Plymouth Company)... [which] operated with identical charters but with differing [and somewhat "overlapping"] territories", the London Company being the one that, besides founding the Virginia Colony at Jamestown in 1607, offered to receive the 'misguided', but surely really '**divinely guided**', Mayflower, and the Plymouth Company, which in 1620 was 'rechartered', and thereafter also called the New England Company, being the one that actually got control over the Plymouth Colony, and that founded the Massachusetts Bay Colony in 1628, with "initial settlements situated on two natural harbors and surrounding land, about 15.4 miles (24.8 km) apart - the areas around **Salem** and **Boston**", (map, p.106), and there's the Dutch West India Company, which is the one that established the Colony of New Netherland in 1621, which was "ceded... to the English in 1664, after which it was renamed New York", and such "companies" operated, evidently failing more than succeeding, from Newfoundland to Virginia.

The colony in Virginia, founded in 1607, "the first enduring English colony in North America", had a very bad start, almost entirely failing, with most of its settlers having died by 1610, their recovery thereafter again severely hampered in 1622 as their expansion - mostly because of their need of fields to grow tobacco - finally provoked the local natives to begin exterminating settlers in "a well-coordinated series of surprise attacks on multiple English settlements", in which "a quarter of the English population of the Virginia colony" were killed, though in retaliation the Indians fared far worse. And by the way, if the Mayflower passengers had made it there, they would have likely established one of the newer, more

outlining, and therefore more vulnerable “settlements”, and would likely have been entirely wiped out.

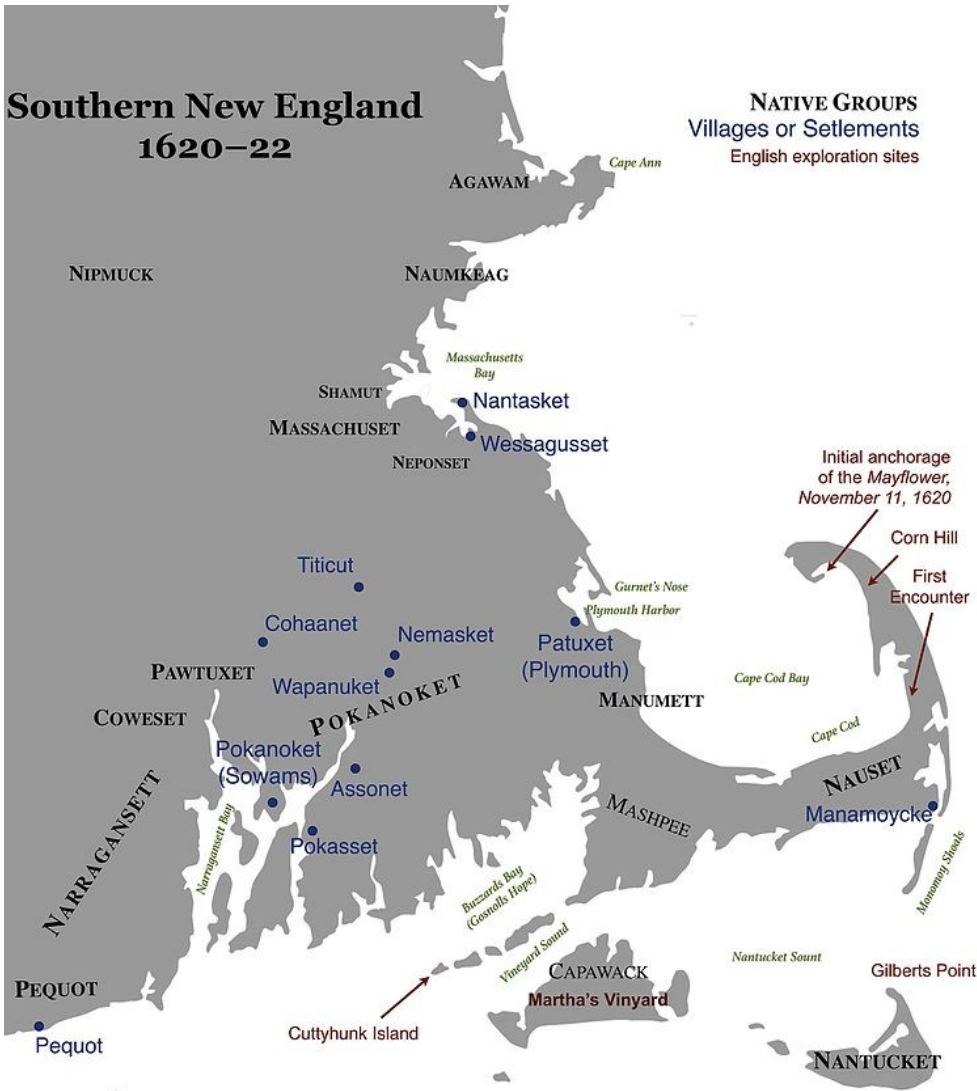
And the Virginia Company’s investment in Virginia thereafter failed (1624), which led to its ‘recharter’ as a “royal crown colony”, a colony governed directly by the king, this being a second way New World colonies were founded, governed, and protected.

A third type of “royal charter” was known as a “proprietary charter”, all of this kind having been granted by Charles II, where he granted to an individual or group the right to govern a colony, one such ‘governorship’ being given to William Penn of the Pennsylvania Colony (1681), another being when he “gave New Netherland to his younger brother The Duke of York, who named it New York” (1664), and still another being when he “granted the land [of the Colony of Carolina] to the eight Lords Proprietors in return for their financial and political assistance in restoring him to the throne in 1660”.

And then there’s Plymouth Colony, which continued under “self-rule” – though during much of this time slowly paying off their debt to the Company of Merchant Adventurers – all the way until 1686, when during the brief reign of James II & VII all of New England was put under the “Dominion of New England” government, with both this government and this Catholic king’s short reign ending by the Glorious Revolution of 1688, after which Plymouth was consolidated with Massachusetts Bay Colony “and other territories” into the Province of Massachusetts Bay, and that is, when the boat carrying this news finally arrived in New England in 1692.

And to sum up the ‘bigger picture’ of how God planted His Church at Plymouth, we go all the way back to how the rise of the Muslim World made the newly divided Catholic and Protestant Worlds take to the seas, and work together at least as much as necessary to protect themselves from the Muslims. And England’s defeat of the Spanish Armada – after many of these same Spanish ships finally defeated the Muslims in the Mediterranean 17 years earlier – opened the door to all the ‘still-too-persecuted’ Protestants of Europe to escape to a New World, where they, being plainly ***‘divinely guided’*** by God, could eventually buy, and eventually wage their own war too, for their political, financial and religious freedom, ***thank and praise the LORD.***

And speaking of **'divine guidance'**, and profit, let's also consider an Indian nicknamed Squanto, his full name being Tisquantum of the **Patuxet** Tribe at **Plymouth**, (not the more inland **Pawtuxet** Tribe, color coded map, p.99). The Calvinists of Virginia, after apparently taking and settling on land they believed they had a 'God-given right' to, and after the Indians attacked them for it, 'wiped out' most all the Indians around Jamestown, these Calvinists evidently thinking it was their 'divine right' and 'providence' to both take this land and kill all these people, and maybe it was, as it certainly was in the case of King Saul and the **Amalekites** (1Sa 15). But in this **dispensation of the grace of God**, with the testimonies of these events that I



know of, I doubt these settlers were **'divinely guided'**, while the story of Indian-settler relations at Plymouth, though sometimes strained, was different...

...the Mayflower Pilgrims... [unwittingly] made their settlement at [Plymouth, at] the site of Squanto's former summer village [where God had 'wiped out' the Indians before they got there].

The Patuxet tribe lived on the western coast of Cape Cod Bay [at Plymouth], where in 1614 Squanto was kidnapped by English explorer Captain Thomas Hunt. Hunt brought Squanto to [England, and later evidently took him to] Spain, where he was [supposedly] sold into slavery. Squanto escaped [possibly with the help of Catholic "Friers", and apparently returned to England, specifically to London], eventually returning to North America in 1619 [or 1618, where he evidently was an "indentured servant" serving as a "translator, guide, and advisor" at a settlement in Newfoundland]. He [next] returned [with Commander Thomas Dermer, *tbf* shortly, in an attempt to expand such 'service',] to his native village only to find that his tribe had been wiped out by an epidemic infection; Squanto was the last of the Patuxet.

When the *Mayflower* landed in 1620, Squanto worked to broker peaceable relations between the Pilgrims and the local Pokanokets [who were “the leadership of the tribal groups that make up the... Wampanoag Nation”, see maps, p.99 & 104]. He played a key role in the early meetings in March 1621, partly because he spoke English. He then lived with the Pilgrims for 20 months, acting as a translator, guide, and advisor [and though during this time he was accused - possibly falsely - of “double dealing”, he]... introduced the settlers to the fur trade, and taught them how to sow and fertilize native crops, which proved vital since the seeds which the Pilgrims had brought from England largely failed. As food shortages increased, Plymouth Colony Governor William Bradford relied on Squanto to pilot a ship of settlers on a trading expedition around Cape Cod and through dangerous shoals [or “sand bars”]. During that voyage, Squanto contracted what Bradford called an “Indian fever.” Bradford stayed with him for several days until he died, which Bradford described as a “great loss.”

Considerable mythology and legend [as well as recognizable ‘*divine providence*’] has grown up around Squanto over time, largely because of early praise by Bradford and owing to the central role that the Thanksgiving festival of 1621 plays in American folk [and actual] history. [But admittedly, during his ‘service’ to the Pilgrims] Squanto was less the “noble savage” that later myth portrayed him and more a practical advisor and [possibly also a *deceiving*] diplomat...

And I mean yes, from what I’ve read *our brother* Tisquantum could have been a *deceiver*, but in any case his ‘service’ to the Pilgrims was nevertheless ‘*providential*’, at least like King Philip II of Spain’s was when he finally defeated the Muslims in the Mediterranean. But Governor Bradford, the only one weighing in on the matter who was actually there, wrote about a “great loss”, evidently implying that Squanto had become his *brother in...Christ*, writing,

...Squanto fell sick of Indian fever, bleeding much at the nose (which the Indians take as a symptom of death) and within a few days died there; desiring the Governor [or ‘me’] to pray for him, that he might go to the Englishmen's God in Heaven; and bequeathed sundry of his things to English friends, as remembrances of his love; of whom they [or *we*] had a great loss.

But some *unbelievers* say, *naturally* ^{G5447}, that Tisquantum was not likely a ‘real convert’ to Christianity, because the natives, who were apparently awed by the ‘favor’ shown to the settlers from their “Christian God” through the weather and otherwise, only “hoped to add the Christian God to their personal arrays” of deities. Or, and if you can continue to overlook the old spelling, including the much more frequent use of the letter “e” at the end of words, as the premier reporter on the New World to England at that time, Sir William Wood, put it,

They [the Native Americans] acknowledge the power of the *Englishmens God*, as they call him, because they could never yet have power by their conjurations [read, *sorceries* ^{H3785 G3095} or *witchcraft* ^{H3784: H7081: G5331}] to damnify [or just *damn*] the *English* either in body or goods; and besides, they say hee [“the

Englishmans God”] is a good God that sends them so many good things, so much good corne, so many cattell [livestock], temperate raines, faire seasons, which they [again, the Native Americans] likewise are the better for since the arrival of the English; the times and seasons being much altered in seven or eight yeares, [being] freer from lightning and thunder, and long droughts, suddaine [“sudden”] and tempestuous dashes of rain, and lamentable cold Winters.

So I need only to redirect you to Governor Bradford’s testimony, because I doubt the account of any **unbeliever** in this matter, but I don’t doubt the **power** of The Spirit of God along with the **‘ability’** of Governor Bradford to lead Tisquantum in a proper ‘sinner’s prayer’. Do you?

[Sir William Wood, [who “lived among the Massachusetts Puritans prior to writing this book”], *New Englands Prospect* (1634), [and in a version of this book (published by University of Massachusetts Press, 1977) edited by Early American historian, Professor Alden T. Vaughan”, [“an Affiliate Professor at Clark [University in Worcester, Mass, map, p.106]] since 2002, and since 1994 a Professor Emeritus of History at Columbia University [established in 1754, “the oldest institution of higher education in New York and the fifth-oldest institution of higher learning in the United States”, “established as [Anglican] **King's College** by royal charter of George II of Great Britain in reaction to the founding of [“New Light” Presbyterian] Princeton University in New Jersey... [and] was renamed **Columbia College** in 1784 following the Revolutionary War and in 1787 was placed under a private board of trustees headed by former students [and “American Revolutionaries”] Alexander Hamilton and John Jay... [and in] 1896, the campus was moved from Madison Avenue to its current location in Morningside Heights and re-named Columbia University”, and is presently “ranked by numerous major education publications as among the top ten universities in the world”, but yes, emphasis now evidently entirely on **the world**], where...[Vaughan] taught for 33 years... [and his] research examines British America in the sixteenth through eighteenth centuries, especially the interaction of Europeans, Native Americans, and Africans”], Vaughan writes, “Seventeenth-century England craved news of America. As British outposts sprouted along the Atlantic seaboard – at Jamestown, Plymouth, Massachusetts Bay, Maryland – Englishmen read avidly the reports sent home by explorers and colonists. Some of the literature about America was intentionally inaccurate, and much of it was unintentionally misleading, but as the quantity mounted a few items of superior quality emerged. From those careful writings the English public gradually acquired a realistic sense of what America was and what it might become. By the end of the 1620s readers knew from several publications about the great tribulations and even greater potential of early Virginia and Plymouth; in the early 1630s English attention shifted to Massachusetts Bay where thousands of colonists, largely inspired by Puritan theology, had begun a remarkable new experiment in overseas colonization. Almost everyone, whether friend or foe of the experiment, or merely curious onlooker, awaited the reports that brought news and advice. But until 1634 [and the publishing of *New England Prospects*] there was no single book to which prospective colonists and others could turn for reliable information about England's latest American venture”, <https://www.questia.com/library/3181687/new-england-s-prospect>], a facsimile printing of the London, 1865 edition by The Society of Boston and hosted by the *Internet Archive*, p.94

[<https://www.archive.org/stream/woodsnewengland00woodgoo?ref=ol#page/n143/mode/2up>].]

...During the time Squanto spent in Spain and England, a virulent pestilence descended on southern New England.



The Saco River watershed

There is no consensus on what disease struck – if indeed it was only one disease. The testimony of the two eye witnesses who wrote about it, however, attests to the extraordinarily lethal consequences of the epidemic. Captain Richard Vines [- “an English colonial explorer of northern New England, and an early administrator and deputy governor of the Province of Maine”], [explored] along the **Saco River** in Maine [map, p.101] in the employ of Sir Ferdinando Gorges [of both the London and Plymouth Companies, etc., whose “services by the post of Governor of the Fort at Plymouth”, and his “early involvement in English trade with and settlement of North America as well as his efforts in founding the Province of Maine in 1622 earned him the title of the “Father of English Colonization in North America” “, (Prof., Dr. Richard Arthur Preston [20th Century “Historian, Author, Founding President of the Association of Canadian Studies in the United States and the Royal Military College Historian... [who] went to Yale University... and received a Doctorate in 1936... [and in] 1940 he left the University of Cardiff to enlist in the RAF [Royal Air Force]... [and after] the war [WWII], he emigrated to Canada and, for three years was an Assistant Professor of History at the University of Toronto... [and in] 1949 he was appointed Professor of History at the Royal Military College of Canada, Kingston, Ontario... [and while] at RMC, Preston served as President of the Canadian Historical Society and was the first editor of its historical booklets series... [and he] was Secretary of the Kingston Historical Society, and the first editor of its annual, Historical Kingston, which came to be recognized as one of the foremost publications in local history in Canada... [and in] 1965 Preston was appointed W. K. Boyd Professor of History in the British Commonwealth Studies program at Duke University, Durham, North Carolina [- founded “by Methodists and Quakers...in 1838”, but as “Quakers” are a ‘strange’, ‘diverse’, and ‘hard to summarize’, though evidently a ‘friendly’ and ‘industrious’, “nonconformist” group, I’ll just direct you to my encyclopedia’s entry about them: <https://en.wikipedia.org/wiki/Quakers>]... [where Prof., Dr. Preston] laid the foundation for its Centre of Canadian Studies, one of the first of its kind in the US... [and in] 1971 he organized, then was first President of, the Association of Canadian Studies in the United States (ACSUS)... [and he] was the author of more than a dozen books and many articles on the British Commonwealth, Canadian and Kingston history... [and among] these he co-authored with Alex Roland and Sydney Wise, *Men in Arms*... [which is about] the relation of war to the development of Western society... [and which] has appeared in five editions and still serves as a primary text for students of military history... [and he] published two volumes on the history of the Royal Military College of Canada... [for which the] College awarded him with the honorary degree of Doctor of Laws”, <https://www.genealogiequebec.com/necro/ontario/toronto/the-globe-and-mail-toronto-on/922595/PRESTON-Richard-Arthur/obituary>, *Gorges of Plymouth Fort: a life of Sir Ferdinando Gorges, Captain of Plymouth Fort, Governor of New England, and Lord of the Province of Maine*, University of Toronto Press,1953]], Vines’ exploration “along the Saco River” being] to assess the nature of winters there in 1616-17, [about which Captain Vines] informed Gorges that he and his men lived in the same cabins with the Natives, but they did not experience the head aches that were a symptom of the plague that rendered that country “void of Inhabitants.” That the English could live in close proximity to the afflicted leaves little doubt that the sickness was a virgin soil epidemic [which is an epidemic “in which the populations at risk have had no previous contact with the diseases that strike them and are therefore immunologically almost defenseless”]. Thomas Dermer [tbfb next paragraph], also in the employ of Gorges, in 1619 having dispatched to London a shipment of furs and fish from Monhegon Island, took a small bark and sailed down the coast of New England

towards Virginia. He wrote Samuel Purchas [[“an English cleric”, who “graduated from St John's College, Cambridge, in 1600”, and “published several volumes of reports by travellers to foreign countries”](#)]... describing the "plague" he had seen all along the coast, of seeing "the sores of some that had escaped, who described the spots of such as usually die." Aside from headaches and sores there were three other symptoms: jaundice, fever and epistaxis [- [“bleeding from the nose”](#)]. This evidence from contemporary and near contemporary witnesses has led to diagnoses of yellow fever (generally now discounted), smallpox, the [\[black\] plague](#), leptospirosis [- [“an infection caused by corkscrew-shaped bacteria called *Leptospira*”](#)] complicated by Weil syndrome [and that is, [“If the infection causes the person to turn yellow, have kidney failure and bleeding, it is then known as **Weil's disease**... \[and if\] it also causes bleeding into the lungs then it is known as **severe pulmonary hemorrhage syndrome**”,](#)] and other explanations.

The early 17th Century “navigator and explorer”, Commander Thomas Dermer, ...explored the eastern coastline of America from 1614 to 1620. He was associated with

[\[1\] Captain John Smith](#) [[“English soldier, explorer \[of “the rivers of Virginia and... Chesapeake Bay... \[and\] the coast of New England”\], colonial governor \[of Virginia\], Admiral of New England... \[who\] played an important role in the establishment of the Jamestown colony”](#)], [\[2\] The Newfoundland Company](#) [Dermer's first connection to Squanto], [\[3\] Sir Ferdinando Gorges](#) [Dermer's employer], [\[4\] Jamestown](#), [\[5\] The Plymouth Company](#), and [\[6\] The \[Company of\] Merchant Adventurers](#) [who accommodated the Pilgrims]. Dermer, working side by side with Squanto, is credited with starting to normalize the relations between the Native Americans and Europeans... The Pilgrim colony directly benefited from the diplomatic ground work of Dermer and Squanto...

And...



...Whatever the nature of the infection, there is no doubt about the extent and devastating impact of the epidemic. The fury of the contagion began no later than 1617 and [\[‘providentially’ enough\]](#) continued unabated until 1619, and may have continued in [\[‘God-selected’\]](#) population pockets for years after that. The sweep of the devastation was enormous. The coastal Abenaki [[Indians “of northeastern... North America...\[who now\] live in Quebec and the Maritimes](#) [[map, p.103](#)] and in the New England



region of the United States”] as far north as the [Kennebec \[River in Maine, map, p.103\]](#) were nearly wiped out. Due south on Cape Cod [[visible near](#)

the bottom of the map of Maine] the three villages there numbered 100 by 1621, whereas 'Governor' Samuel de Champlain ["known as "The Father of New France"... a French settler, navigator, cartographer, draftsman, soldier, explorer, geographer, ethnologist, diplomat, and chronicler... [who] made from 21-29 trips across the Atlantic, and [being "financed" by **our brother** Henry IV] founded New France and Quebec City on July 3, 1608... [and he] made the first accurate map of the coast... [as well as] helped found the settlements", and in "every way but formal title... [was] Governor of New France, a title that may have been formally unavailable to him owing to his non-noble [or 'non-Holy Blood'] status",] estimated that [just] two of... [these 3 villages had previously] contained between 650-800. On the coast between those villages and the Kennebec there was nothing but devastation. Where 'Governor' Champlain and Governor, Admiral Smith found almost continual habitation and agriculture, there was [later] nothing but empty land. The **Agawam** [Indians, map, p.99] on **Cape Ann** [maps, p.103 & 4] were decimated [- these being "a Native American people in New England at the arrival of the English colonists in the early 17th century]... [who after being "decimated"] by **pestilence** shortly before the English colonization and fearing attacks from their hereditary enemies among the tribes of Maine, they invited the English to amalgamate with them on their tribal territory... [moreover "colonial"] law promulgated by the General Court of Massachusetts protected them, their land rights and their crops... [and the] English defended them against further attacks... [and the natives] had an open invitation to enter Puritan households... [where "often"] a small number would show up as dinner guests and were fed... [and by] the time of King Philip's War in 1675 [*tbfb* next] they had been assimilated... [and they] played no part in the war", [also] the Pawtucket (near modern Lowell, Massachusetts [- inland from Cape Ann - see **Lowell** on the map on p.106, but the Pawtucket are not marked on the map on p.99]) were almost totally destroyed. The Pennacook, **Massachuset** and **Pokanoket** [tribes, the last 2 on the map, p.99,] were nearly annihilated. Squanto's people were essentially wiped out, the village abandoned. Smith wrote that in three successive years "neere two hundred miles along the Sea coast, that in some places there scarce remained five of a hundred..." But the epidemic ended at the border of the **Pokanoket** and the **Narragansett** [map, p.99, more specifically, the "Pawtuxet River... [is] the natural boundary that defines the border between the Narragansett and Pokanoket Tribes", it being an east to west running river which divides northern and southern parts of the state of Rhode Island], for there was no trading between them; the Narragansett traded with the Dutch, and [were] not part of the French network. The conclusion is almost inescapable: the infection was introduced into the pax commerce the French built up [- "pax" being "a truce term", Latin for "peace"], and "the very source of the Indians' momentary prosperity and harmony - the French trade - apparently brought about their subsequent impoverishment and destruction... For years afterwards the signs of death would mar the landscape. Edward Winslow [*tbfb* shortly] on his first journey inland to the village of Pokanoket saw the evidence of many towns now abandoned: "Thousands of men have lived there, which dyed in a great plague not long since: and pittty it was and is to see, so many goodly fieldes, & so well seated, without men to dress and manure the same." Not many years later Thomas Morton [also *tbfb* shortly] walked the forests around **Boston harbor** [maps, p.106] and saw "in a place

where many inhabited, there hath been but one left alive, to tell what became of the rest, the living being (as it seemes) not able to bury the dead, they were left for the Crows, Kites and vermin to prey upon. And the bones and skulls upon the severall places of their habitations, made such a spectacle after my coming into those partes, that, as I travailed in the forest nere the Massachussets, it seemed to mee a new found Golgatha."...

King Philip's War, major battles of which are marked in red on the map on p.104, was...

...an armed conflict in 1675-78 between Indian inhabitants of New England and New England colonists and their Indian allies [in which, "Eight percent of the English adult male population is estimated to have died", and "the entire Native American population of New England fell by sixty to eighty percent", though another source, while not too far from these percentages, reports that, "Out of the total population of 20,000 Native-Americans in southern New England at the time, an estimated 2,000 [10%] were killed, another 3,000 [15%] had died of sickness and starvation, around 1,000 [5%] were captured and sold into slavery, and an estimated 2,000 [10%] fled" the region, which is really only about 40% (<http://historyofmassachusetts.org/what-was-king-philips-war>), the "cause of the war... [as earlier down in Virginia, apparently primarily stemming] from the increasing numbers of English colonists and their demand for land", this war also] named for Metacomet [or Pometacomet, etc.], the **Wampanoag** [Nation] chief [over several other "sachem" or 'Indian kings' in the region,] who adopted the name Philip because of the friendly relations between his father Massasoit and the Mayflower Pilgrims", whose tribe's religion is identified in my encyclopedia as "Christianity", though King Philip at



this point was fighting against the settlers, until “Philip was killed [near **Mount Hope**] by a Pocasset Indian [fighting on the side of the settlers], and the war [in Southern New England] soon ended”. See **another map of Southern New England** on **p.104**, which does not identify the Pokanoket Tribe, its full name being the “**Pauquunaukit Wampanoag**... anglicized as **Pokanoket**”, because again, “the Pokanoket were the leadership of the tribal groups that make up the modern-day Wampa-noag Nation”, the Wampanoag Nation being identified by just the **Pokanoket** Tribe on the map on **p.99**, and located in the region surrounded by the **Nauset**, **Narraganset** and **Massachuset** Tribes]...

Governor Edward Winslow (1595-1655)...

...was a Separatist who traveled on the *Mayflower* in 1620. He was one of several senior leaders on the ship and also later at Plymouth Colony. Both Edward Winslow and his brother, Gilbert...signed the Mayflower Compact. In Plymouth he served in a number of governmental positions such as assistant governor, three times was governor and also was the colony's agent in London. In early 1621 he had been one of several key leaders on whom Governor Bradford depended... He was the author of several important pamphlets, including *Good Newes from New England* and co-wrote with William Bradford the historic *Mourt's Relation*, which ends with an account of the First Thanksgiving and the abundance of the New World. In 1655 he died of fever while on an English naval expedition in the Caribbean against the Spanish.

And it was Governor, Admiral John Smith, a founder of the Virginia Colony, that...

...reported a story of how this calamity [of an epidemic in New England] originated. He told of a shipwreck where two men escaped on shore, one dying and the other living among the Massachuset people.

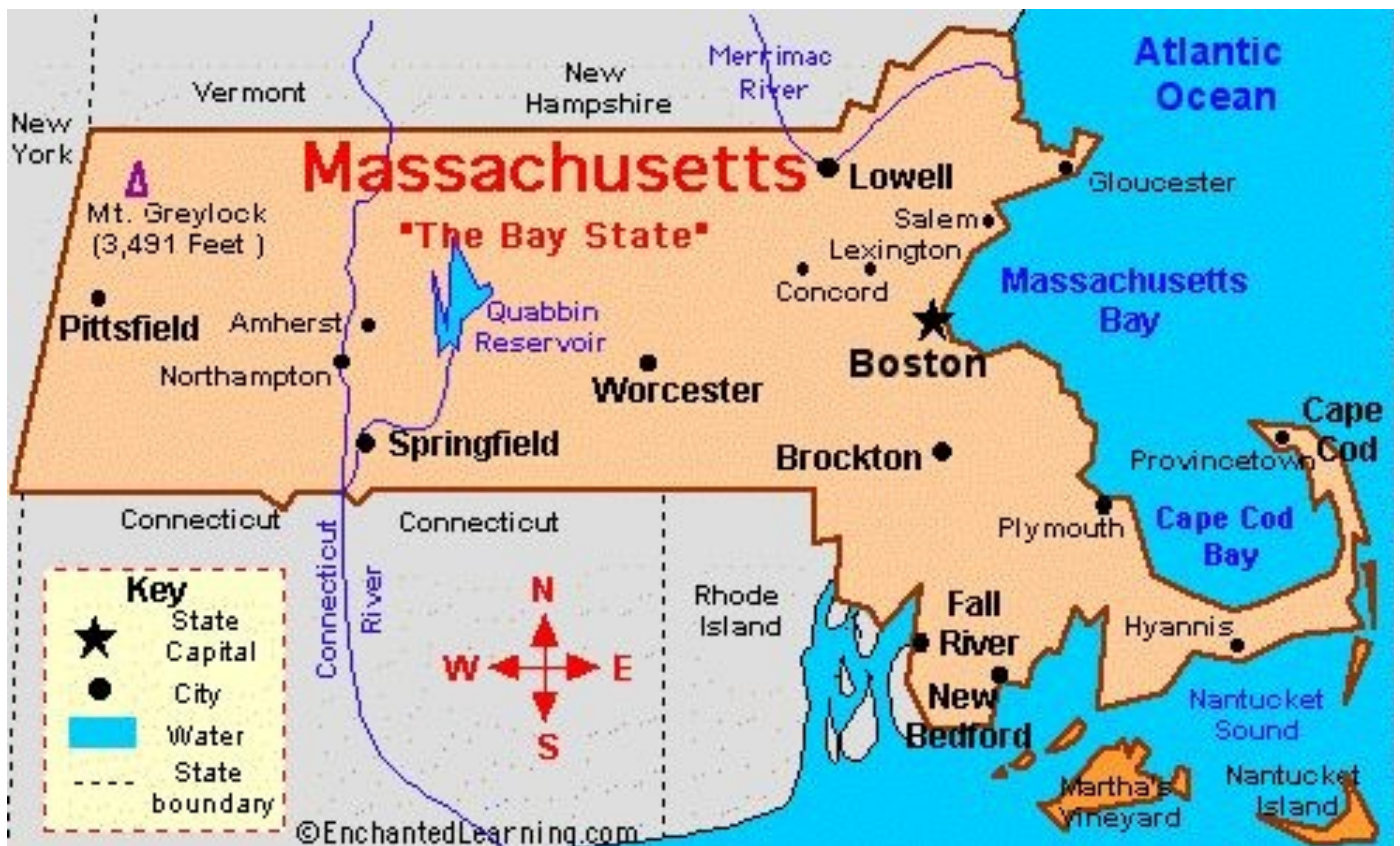
The survivor tried to persuade the Natives of the superiority of the Christian God, but the sachem [the ‘**Indian king**’] mocked him showing his assembled people from a hilltop and asked the Christian "if God has so many people and able to kill all those?" The Christian assured him God did, and according to Smith, of the five or six hundred about Massachuset, after the sickness there remained but thirty and their [native] neighbors slaughtered 28 of them. The remaining two surrendered their Country to the English. [However] Thomas Morton [“an early American colonist... lawyer, writer and social reformer... famed for founding the British colony of Merrymount, which was located in what is now Quincy, Massachusetts, [originally part of **Boston** and **Dorchester**, on **Boston Harbor** at **Dorchester Bay** and **Quincy Bay**, maps, **p.106**], and for his work studying Native American culture”, though it's fair to add that “Bradford came to think of his morals in general as very low”,] elaborated on this story, [including providing significantly different details than Governor Smith, including] having the Christians be Frenchmen, and had [instead of a “shipwreck”, a battle where] the Massachusetts [Indians] set on the men in the harbor, burning their vessel and bringing the survivors to **Peddocks Island** [“one of the largest islands in **Boston Harbor**”, maps, **p.106**]. The crew [- and that is, apparently not just a single survivor,] were distributed among five local sachem [again, ‘**Indian kings**’], who treated them as slaves. One of the survivors warned his tormentors of God's wrath, which warning was spurned, and



the pestilence followed on the heels of that arrogance. The story was [supposedly] embellished to the point of becoming a Puritan parable under Dr. Cotton Mather [“honorary doctorate 1710, University of Glasgow... a socially and politically influential New England Puritan minister, prolific author, and pamphleteer... [who] left a scientific legacy due to his hybridization experiments and his promotion of inoculation for disease prevention, though he is most frequently remembered today for his involvement

in the Salem witch trials [Salem also on the bottom map, p.106]... [for which he] was subsequently denied the presidency of Harvard College [- founded in 1636, “the United States' oldest institution of higher learning”,] which his father, Increase Mather, had held”,] but [Dr. Mather’s story] may have had a kernel of truth [or more likely, and especially if the French included Huguenots, was entirely true], as Dermer and Squanto would find out.

But I should acknowledge that my encyclopedia reports that there were English, (and likely also French and Spanish, if not also Dutch and other), **menstealers** ^{G405} at work along the coasts of the New World in the years before the Pilgrims landed, which accounts for some of the trouble the Pilgrims and other settlers had with the local native populations. But this “practice of abducting local men to be transported to England” apparently did not take place on a grand scale, but, as it was mostly by “entrepreneurs [who] were interested only in return on investment... [who] viewed



the Natives [they 'put on show' in England] simply as a means to achieve European commercial goals", and that is, not so much for slave labor, but for attracting investors, and thereafter to be returned home for the expected intimidation of the natives.

My encyclopedia further reports that...

...The abductions were an intentional policy of the English entrepreneurs and lead directly to Squanto's own abduction (although unauthorized by the London entrepreneurs). But even before that the abduction of Natives became a regular feature of the English colonial enterprise. Gorges, chief among the entrepreneurs, wanted to impress on the Natives the superiority of the English technology and military might that would back colonists, and the colonial entrepreneurs wanted to learn as much as they could from their captives about the lands and peoples of the New World. And they displayed their victims prominently to attract financing and public support for their commercial project. It is difficult to understand how they did not see that the policy was destined to misfire by creating a hostility toward the English among the natives peoples of New England which would prove dangerous to those sent to man colonial outposts. It is more difficult to understand how they continued the policy after the experience with these first captives. Two of the captives, Manedo and Sassacomit, were sent back with Captain Henry Chollons in 1606, but the ship was intercepted by the Spanish. Manedo was lost, but Sassacomit, seriously injured, was lodged in a Spanish prison. In an odd foreshadowing of Squanto's own fate, Sassacomit was forced to escape his bondage in Spain and make his way to England before he could be returned to his home in what is now Maine. That may not be the only coincidence uniting the two. Two other of the kidnapped Abenaki were returned to Maine in connection with Gorges's plan to found a trading colony there. His idea was that the returned Abenaki would act as liaison between the English settlers and the local population. Instead of providing a safe entrée for the English escorting him, however, one of the two, Skidwarres, had to be forced to identify himself so that the Natives would stop the attack they made on the English. Skidwarres once home, did not persuade the Abenaki to trade with the English but instead warned them to be wary of them. The conduct of Skidwarres and fellow abductee Tahanedo, nurtured the mistrust that would eventually doom the Sagadahoc colony [also known as the Popham Colony of present day Maine, established "near the mouth of the Kennebec River by the proprietary Virginia Company of Plymouth... a few months after... the colony at Jamestown"]. This experience did not deter Gorges or other English entrepreneurs from continuing the practice of abducting local men to be transported to England. In fact it would be used in the Cape Cod area as well.

Finally moving on, we come as promised to the "General Six-Principle Baptists"...

...the first Baptist association in the Americas. The "six-principles" adhered to are those listed in Hebrews 6:1-2 [these principles and verses reprinted below from the encyclopedia entry]:

- [Repentance](#) [entry title: "Repentance (Christianity)"]
- [Faith](#) [entry title: "Faith in Christianity"]
- [Baptism](#)
- [Laying on of hands](#)
- [Resurrection of the dead](#)
- [Final judgment](#) [entry title: "Last judgment"]

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment. [\[Please follow the above encyclopedia entry links to each of these 6 principles.\]](#)

And the first major 'college of Baptist-Christian origin' in the New World, founded a little more than a decade before the Revolutionary War, was Brown University.

Central to the movement for greater recognition and growth [\[beginning in the 1760's "among Baptists in the urban centers of Boston, Newport, New York, and Philadelphia" - besides the "dramatic departure from the traditional \['modest'\] Baptist meetinghouse style... \[with the Providence\] meetinghouse... \[for the first time given\] a steeple and bell \[photo back on p.89\], making it more like Anglican and Congregational church buildings" -\]](#) was the creation of an educated ministry and the founding of a college. The Philadelphia Association of Baptist Churches sent Dr. James Manning [\[who "graduated from the College of New Jersey, which would later become Princeton University... \[and who\] was publicly ordained by the Scotch Plains, New Jersey Baptist Church,\]](#) to Rhode Island to found the College in the English Colony of Rhode Island and Providence Plantations (later renamed Brown University) in 1764. Beginning in Warren, the college then relocated to Providence in 1770. The college president, the Reverend Manning was called to be the pastor of the Providence church in 1771, and during his ministry the present Meeting House was erected "for the publick worship of Almighty God and also for holding [the college] commencement [or graduation ceremonies] in." Subsequent Brown presidents Maxcy and Wayland also served as ministers at the church. The Brown family that soon gave its name to the University were prominent members of the Church, and descendants of founders of the Church, as well as, the Rhode Island Colony (the second pastor of the congregation after Roger Williams was Rev. Chad Brown). Although the university is now secular [\[and has 'full-mouthedly bit the dust'\]](#), in honor of its history and tradition, the Meeting House continues, as it has since 1776, to be the site for Brown University's undergraduate commencement.

And moving down to lower latitudes, and back to Dr. Velikovsky's discussion of Central and Eastern North American Ice Age *fauna*, but now to the *unfrozen* variety, as well as finally **widely** finishing Dr. Velikovsky's split-apart paragraph started back on top of [p.87](#),

...In Texas mammalian land animals of the Ice Age are found in marine deposits. These areas were not covered by the ice which, advancing [southward] from the north, reached only as far as Pennsylvania.

And besides "walrus" and "whales", to 'seal the deal', Dr. Velikovsky concludes that,

A marine deposit overlies the seaboard of northeastern states and the Arctic coast of

Canada; in this deposit [an 'aquatic circus' of] walrus, seals and at least five genera of whales are found. Marine deposits of land "identified with both glacial and interglacial ages," or containing animals of Arctic and of temperate latitudes, "exist along both Arctic and Pacific coasts in places extending more than 200 miles inland." [*Ibid.*, p.362.]

The change in land elevation [and/or sea level] in the regions previously covered by ice is

ascribed to the removal of the ice cover that weighed down the earth's crust; but what changed the elevation [and/or sea level] of other areas outside the ice cover? If the land slowly rose when freed from ice and carried the bones of whales to the summits of hills, why did the neighboring land subside miles deep, as the under sea canyons indicate?

Daly concluded: "The Pleistocene history of North America holds ten major mysteries for every one that has already been solved." [Daly, *The Changing World of the Ice Ages* (1934), p.111.]

CHAPTER V

TIDAL WAVE

Fissures in the Rocks

Joseph Prestwich, professor of geology at Oxford (1874-78) and acknowledged authority on the Quaternary (Glacier and Recent Age in England [supposedly "comprising the Late Stone Age and historical times", and supposedly involving the 'top' layers of 'fossil-filled' sedimentary rock 'laid' by Mercury in The Flood, as well as the additional 'top' sediments 'laid' or 're-laid' by the inundations of Venus and Mars]), was struck by numerous phenomena, all of which led him to the belief that "the south of England had been submerged to the depth of not less than about 1000 feet between the Glacial - or Post-Glacial - and the recent or Neolithic [Late stone] periods."...

Remember that the Stone Age is marked by *evolutionists* in layers where *stone tools* or *weapons*, etc., are found, but that this is really explained by The Visits of Venus, which was responsible for the death of the greater part of **the inhabitants of the earth**, and for the resulting 'primitive lifestyles', with the fear of 'her' return driving many survivors into *caves*, evidently for generations, and giving Satan the opportunity to promote human sacrifice, etc., to appease 'her'.

[Sir Joseph Prestwich [FRS, PRGS, the 19th Century "British geologist and businessman" that besides being a "professor



of geology at Oxford (1874-78), and an "acknowledged authority on the Quaternary", was also "known as an expert on the Tertiary Period and for having confirmed... findings... of ancient flint tools in the Somme [River] valley gravel beds", this river being "in Picardy, northern France", map, p.109, and try to locate this region, including the northern end and tip of France, the western end of Belgium, the southwestern edge of the Netherlands, and the southeastern tip of England, on the map on the next page], "*The Raised Beaches and 'Head' or Rubble-drift of the South of England*," *Quarterly Journal of the Geological Society*, XLV111 (1892), 319-37; Prestwich, "*On the Evidences of a Submergence of Western Europe and of the Mediterranean Coasts at the Close of the Glacial or So-called Post-Glacial Period, and Immediately Preceding the Neolithic or Recent Period*," *Philosophical Transactions of the Royal Society of London*, 1895, Series A (1894), pp.904 ff.]

...In a spasmodic movement of the terrain [and likely as well of sea level], the coast and the land masses of southern England were submerged to such a depth that points [now] 1000 feet high were below sea level. [*Ibid.*, p.906.]

A most striking phenomenon among those observed by Prestwich was in the fissures in the rocks. In the neighborhood of Plymouth on the Channel, clefts of various widths in limestone formations are filled with rock fragments, angular and sharp, and with bones of animals—mammoth, hippopotamus, rhinoceros, horse, polar bear, bison. The bones are "broken into innumerable fragments. No skeleton is found entire. The separate bones, in fact, have been dispersed in the most irregular manner, and without any bearing to their relative position in the skeleton. Neither do they show wear, nor have they been gnawed by beasts of prey, though they occur with the bones of hyaena, wolf, bear and lion." [Prestwich, *On Certain Phenomena Belonging to the Close of the Last Geological Period and on Their Bearing upon the Tradition of the Flood* (London: Macmillan and Co., 1895), pp.25-26.] In other places in Devonshire and also in Pembrokeshire in Wales, ossiferous ["bony"] breccia or conglomerates of broken bones and stones in fissures in limestone consist of angular rock fragments and "broken and splintered" bones with sharp fractured edges in a "fresh state," and in "splendid condition," showing no traces of gnawing. [Prestwich, *Quarterly Journal of the Geological Society*, XLVIII, 336.]

If the crevices were pitfalls into which the animals fell alive, then some of the skeletons would have been preserved entire. But this is "never the case." "Again, if left for a time exposed in the fissures, the bones would be variously weathered, which they are not. Nor would the mere fall have been sufficient to have caused the extensive breakage the bones have undergone: these, I consider, are fatal objections to this explanation [that "fissures" or "crevices" were "pitfalls into which the animals fell alive"], and none other has since been offered," wrote Prestwich. [Prestwich, *On Certain Phenomena...*, p.30.] Fissures in the rocks, not only in England and Wales, but all over western Europe, are choked with bones of animals, some of the extinct races, others, though of the same age, of races still surviving. Osseous breccia in the valleys around Paris have been described, as well as fissures in the rocks on the tops of isolated hills in central France. They contain remnants of mammoth, woolly rhinoceros, and other animals. These hills are often of considerable height. "One very striking example" [*Ibid.*, p.36] is found near Semur in

Burgundy [or *Semur-en-Auxois*, map, p.110]: a hill - Mont Genay - 1430 feet high is capped by breccia containing remains of [a 'regular circus' of] mammoth, reindeer, horse, and other animals.

In the rock on the summit of Mont de Sautenay - a flat-topped hill near Cjalon-sur-Saône [*Chalon-sur-Saône*, also in Burgundy, and] between *Dijon* and *Lyons* [map, p.110] - there is a fissure filled with animal bones.

"Why should so many wolves, bears, horses, and oxen have ascended a hill isolated on all sides?" asked Albert Gaudry, professor at the Jardin des Plantes [or "*Jean*

Albert Gaudry... [1827-1908]... [a] French geologist and palaeontologist... educated at the Collège Stanislas de Paris ["in English: the "Stanislas High School in Paris"... a private Catholic school... [that today works to] prepare students for entrance to the elite *Grandes écoles*"]... [who was] a notable proponent of theistic evolution... [and who] made explorations in Cyprus and Greece, residing in the latter country from 1855 to 1860... [and in 1872 he became]... the chair of palaeontology in the museum of natural history at Paris... [and in] 1882 he was elected member of the French Academy of Sciences... [and in] 1895... a foreign member of the Royal Society of London... [and in] 1900 he presided over the meetings of the eighth International Congress of Geology then held in Paris... [and also that year] was elected a member of the Royal Swedish Academy of Sciences... [and he] discovered and reconstructed several new mammal species that he considered were intermediates ['*evolutionary links*'], [and] he believed these were evidence for evolution but differed from Darwin in [or by] believing they were the result of a plan by God... [and because] of his spiritual beliefs, he rejected the idea of natural selection and struggle for existence". According to him, the bones in this cleft are mostly broken and splintered into innumerable sharp fragments and are "evidently not those of animals devoured by beast of prey; nor have they been broken by man. Nevertheless, the remains of wolf were particularly abundant, together with those of cave lion, bear, rhinoceros, horse, ox, and deer. It is not possible to suppose that animals of such different natures, and of such different habitats, would in life ever have been together." [*Ibid.*, pp.37-38.] Yet the state of preservation of the bones indicates that the animals - all of them - perished in the same period of time. Prestwich thought that the animal bones, "now associated in the fissure on the summit of the hill," were found in common heaps because, "we may suppose, all these animals had fled [there] to escape rising waters [or more likely they were caught in 'torrents' of *waters* and "driven" into these *fissures* with '*awesome force*']". [*Ibid.*, p.38.]

On the Mediterranean coast of France there are numerous clefts in the rocks crammed to overflowing with animal bones. Marcel de Serres wrote in his survey of the Montagne [Mountain] de Pédémar in the Department of Gard: "It is within this limited area that the strange phenomena has happened of the accumulation of a large quantity of bones of diverse animals in hollows or fissures, but neither gnawed nor rolled. No coprolites (hardened animal

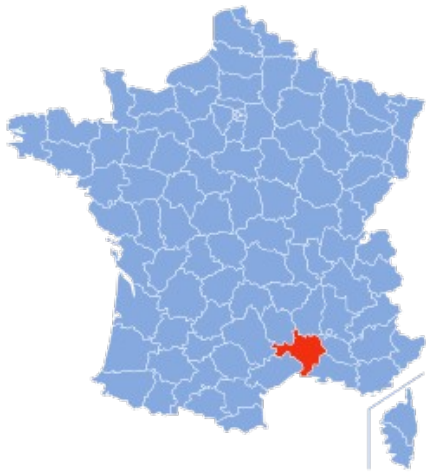


feces) were found, indicating that the dead beasts had not lived in these hollows or fissures."

[Marcel de Serres [or "**Pierre Toussaint Marcel de Serres de Mesplès**", late 18th to mid 19th Century, "contemporary with Cuvier", "French caver, geologist and naturalist... [and] Professor of mineralogy and geology in the faculty of science at Montpellier University [- now "a French public research university in Montpellier in south-east... France... ["established"] in 1289... [and being] one of the oldest universities in the world... [but] considerably older than its formal founding date, associated with a papal bill issued by Pope Nicholas IV in 1289, combining all the centuries-old schools into a university",] [Prof. de Serres being professor there] from 1809... [and he] occupied this university chair for 53 years... [and his] professional interests included the human and animal fossils of the caves of the south of France... [and he] contributed to the French state a large number of fossils of the region **Languedoc**", in red on map, p.111], "*Note sur de nouvelles breches osseuses découdu-Forte*" ["*Study On New Bony*

Breccia" - or 'on relatively recently fragmented bone in breccia', "breccia" being "a rock composed of sharp fragments embedded in a fine-grained matrix (such as sand or clay")]

(**Gard** [a "department" or one of the "administrative divisions" in Mediterranean coastal France, map, p.111, and notice that the island of **Corsica**, both "part of Metropolitan France... [and] also a territorial collectivity", is depicted with 2 "administrative divisions", however in 2018 these "merged again into a single territorial collectivity", it being also the island where "Napoleon Bonaparte was born in 1769"]], *Bulletin du Société Géologique de France* [*Bulletin of the Geological Society of France*], 2e Série [2nd Series], *vertes sur la montagne de Pédémar dans les environs de Saint-Hippolyte-XV* [*Trees on the Mountain of Pédémar in the Vicinity of Saint-Hippolyte* - evidently 'fragmented' trees in the Pyrénées-Orientales ("Eastern Pyrenees"), which divide Spain and France]



(1858), 233.]

The Rock of Gibraltar is intersected by numerous crevices filled with bones. The bones are broken and splintered. "The remains of panther, lynx, caffir-cat, hyaena, wolf, bear, rhinoceros, horse, wild boar, red deer, fallow deer, ibex, ox, hare, rabbit, have been found in these ossiferous fissures. The bones are most likely [or usually found to be] broken into thousands of fragments - none are worn or rolled, nor any of them gnawed, though so many carnivores then lived on the rock," says Prestwich [Prestwich, *On Certain Phenomena*, p.47; Idem, *Philosophical Transactions of the Royal Society*, 1893, p.935], adding: "A great and common danger, such as a great flood [or more likely the '**pushing and sloshing**' of **waters** across Earth's surface by Venus], alone could have driven together the animals of the plains and of the crags and caves." [Prestwich, *On Certain Phenomena...*, p.48.]

The Rock is extensively faulted and fissured. Beaches high on Gibraltar show that the expression that makes of this rock the symbol of immovability is unfounded. These beaches indicate that at some time the waters of the sea lapped the Rock at the 600-foot mark; the Rock now rises over 1370 feet above the sea. It was therefore, "in Quaternary times [or the age of man] [but evidently between The 2 Visits of Venus, and maybe also for

a while after The 2nd Visit], an island not more than about 800 feet, or less high, which rose [and/or was repeatedly *unsubmerged*] by successive stages [or '*visits*' of Venus] to its present height. It is more than probable, however, that at some time before it settled at that level, the whole of the area was upheaved to such extent that a land passage was formed to the African Coast..." [*Ibid.*, p.46.]

A human molar and some flints worked by Paleolithic (old stone [or '*Between-or-Post-Visits-of-Venus*']) man, as well as broken pieces of pottery of Neolithic ([supposedly more] recent or polished stones [of '*better off*' and/or '*more skilled*', '*Post-Visits-of-Venus*']) man, were discovered among the animal bones in some of the crevices of the Rock. [*Ibid.*, p.48.]

On [the Mediterranean islands west of Italy,] Corsica, Sardinia, Sicily, and on the continent of Europe and the British Isles, the broken bones of animals choke the fissures in the rocks. The hills around Palermo in Sicily disclosed an "extraordinary quantity of bone of hippopotami - in complete hecatombs." [A "*hecatomb*" being (1) "(in ancient Greece and Rome) a public sacrifice of 100 oxen to the gods", or (2) "any great slaughter".] "Twenty tons of these bones were shipped from around the one cave of San Ciro, near Palermo, within the first six months of exploiting them, and they were so fresh that they were sent to Marseilles to furnish animal charcoal for use in the sugar factories. How could this bone breccia have been accumulated? No predacious [again, *predator*] animals could have brought together and left such a collection of bones." [*Ibid.*, p.50.] No teeth marks of hyena or any other animals are found in this osseous mass. Did the animals come there to die as old age approached? [No.] "The bones are those of animals of all ages down to the foetus [or *fetus*], nor do they show traces of weathering or exposure." [*Ibid.*, p.51.]

"The extremely fresh condition of the bones, proved by the retention of so large a proportion of animals matter," shows that "the event was, geologically, comparatively recent"; and the "fact

that animals of all ages were involved in the catastrophe" shows it "to have been sudden."

Prestwich was of the opinion that, together with central Europe and England, the Mediterranean islands, **Corsica**, **Sardinia**,

and **Sicily** [see again the maps on p.24 and/or 64], had been submerged. "The animals in the plain of **Palermo** [Sicily, map, p.112] naturally retreated, as the waters advanced, deeper into the amphitheatre of hill until they found themselves embayed [or '*suddenly confronted*' by '*roaring torrents of waves*' that '*crashed*' upon them and carried them, '*driving*' and '*grinding*' them into the '*depositories*' of the land that these "*violent*" **waters** traversed]... [and if time allowed, and I doubt it much did,] the animals must have thronged together [or more often they must have just been '*pressure-washed*' together] in mass multitudes, [these awesomely "*violent*" **waters**] crushing [them] into the more accessible caves, and [especially where animals were] swarming over the ground at their entrance, until overtaken by the waters and destroyed... Rocky debris and



large blocks from the sides of the hills were hurled down by the current of water, crushing and smashing the bones [or just the *force* of these 'massive', 'swift' **waters** alone crushed them]. " [*Ibid.*, p.51-52.]

And of course Prof. Prestwich, et al., did not consider the powerful effects of the Planet Venus on these **waters**, and so it seemed reasonable to them that the *animals* had more time to 'run for cover' than they really did. And I mean that their very 'fragmented' condition speaks more to the *force* of the **waters**, less to the "rocky debris", and even less to any ability to 'throng' or 'swarm' together. But recognizing the "violence", 'suddenness', and 'recentness' of it all...

Prestwich, who subscribed to the Ice Age theory and is regarded as the foremost authority on the geology of the Ice Age in England, was compelled to construct a theory of "submergence of Western Europe and of the Mediterranean coasts at the close of the Glacial or so-called Post-Glacial Period, and immediately preceding the Neolithic or Recent Period," which quotation was the title of a paper read by him before the Royal Society of London. It was published in the Society's *Philosophical Transactions*. It became clear to Prestwich that it was "impossible to account for the specific geological phenomena... by any agency of which our time has offered us experience." [*Ibid.*, p.ix.] "The agency, whatever it was, must have acted with sufficient violence to smash the bones." [*Ibid.*, p.67.] "Nor could this have been the work of a long time, for the entombed bones, though broken, are singularly fresh." [*Ibid.*, p.7.] "Certain communities of early man [or of people 'primitivized' by The Visits of Venus] must have suffered in the general catastrophe[s]" [while most other 'Pre-Visits-of-Venus', so-called 'civilized cultures', if not just 'primitivized', were entirely 'wiped out' by The Visits of Venus]. [*Ibid.*, p.74.]

The Rock of Gibraltar rose to close the straight, then sank down part way [and/or was partly submerged and then unsubmerged, and 50 years later likely 'further lifted' and/or partly submerged and unsubmerged again]; the coast of England and even hills 1000 feet high were submerged; the island of Sicily was inundated, as were elevations in the interior of France. Everywhere the evidence betokens a catastrophe that occurred in not too remote times and engulfed an area of a least continental dimensions. Great avalanches of water loaded with stones were hurled on the land, shattering massifs, and, searching out the fissures among the rocks, rushed through them, breaking and smashing every animal in their way. [Or again, just the *force* of these **waters** was sufficient for "breaking and smashing every animal" on the confined *ground* into which they were "driven", the 'impact speeds' evidently 'bone-crushingly' high; *each* minor.]

In Prestwich's opinion the cause of the catastrophe was the sinking of the continent and its subsequent elevation, which was sudden, and during which water from the heights broke upon lower levels, bringing chaos and destruction. Prestwich suspected that the area involved must have been much larger than that discussed in his works. He gave no reason for such submergence and emergence. The catastrophe occurred when England was entering the age of polished stone, or, possibly when the centers of ancient civilization were in the Bronze Age.

In a later section of this book are presented archaeological evidence of vast catastrophes that more than once shattered every city and settlement of the ancient world: Crete, Asia Minor, the Caucasus, Mesopotamia, Iran, Syria, Palestine, Cyprus, and Egypt were simultaneously and repeatedly laid waste. These catastrophes occurred when Egypt was in the Bronze Age and when Europe was entering the Neolithic Age [or during The Visits of Venus].

The Norfolk Forest-Bed

As an area is investigated, more problems are raised than are solved. Britain is the land of great geologists, the founders and leaders of that science, and the soil of Britain has been explored more than any other soil on the five continents or in the seven seas [- the "seven seas" being "an ancient phrase for all of the world's oceans... [and now] taken to include [the] seven oceanic bodies of water"]. Examination of Britain's record of the Ice Age levels discloses a "complex interbedding of drift sheets derived from



different sources." "When we add all the additional complications imposed by thin drifts, scanty interglacial deposits, and the frequent presence in fossil-bearing beds of secondary [displaced] fossils derived from the reworking of older horizons, we get a truly difficult over-all problem... All in all, British glacial stratigraphic research has encountered exceptional difficulties," writes R. F. Flint, professor of geology at Yale University. [Prof., Dr. Richard Foster Flint, *Glacial*

Geology and the Pleistocene Epoch, p.377.]

In **Cromer, Norfolk** [map, p.113], close to the North Sea coast, and in other places on the British Isles, "forest-beds" have been found. The name derives from the presence of a great number of stumps of trees once supposed to have rooted and grown where they are now found. Many of the stumps are in upright positions, and their roots are often interlocked. Today these forests are recognized as having drifted: the roots do not end in small fibers, but are broken off, in most cases one to three feet from the trunk.

Bones of sixty species of mammals, besides birds, frogs, and snakes, were found in the forest-bed of Norfolk. Among the mammals were the saber-toothed tiger, huge bear (*Ursus horribilis*), mammoth, straight-tusked elephant, hippopotamus, rhinoceros, bison, and modern horse (*Equus caballus*). Two exclusively northern species - glutton and musk ox - were found among animals from temperate and tropical latitudes. Of the thirty species of large land animals of the forest-bed, only six still exist in any part of the world - all the other are extinct - and only three are presently native to the British Isles. [W. B. Wright, *The Quaternary Ice Age* (1937), p.110.]

And this Dr. Wright is not the “theistic evolutionist”, Pastor, Prof., Dr. George Frederick Wright, nor the “Old Testament scholar and biblical archaeologist”, Prof., Dr. George Ernest Wright, but instead he’s the Irish *geologist*, Dr. William Bourke Wright, 1876-1939, “his *magnus opus*” (“great work”) being *The Quaternary Ice Age*, “which put all the world in his dept by collecting and correlating in one volume a vast amount of international literature, [including sources that before were either] not easy of access... [or] definitely difficult to access”, and he “studied at Trinity College Dublin [obtaining his Sc.D]... [where through] his mathematical studies... [he] became interested in [*janitor*] J. Croll’s astronomical theory which sought to explain the Ice Age by variations in the eccentricity of the earth’s orbit and the precession of the equinoxes... [this **‘unfortunate’**] link with geology... [being] fated to influence his career and future interests”, and he first worked in Ireland under “the most eminent glacialist on the British [Geological] Survey”, “**George William Lamplugh**... a British geologist... [who was] elected a Fellow of the Royal Society in 1905 and won the Wollaston Medal of the Geological Society in 1925”, and next he did field work in Iceland, then in England and Scotland, including administrative work too, and after that, besides more writing, he did mostly administrative work back in Ireland, and finally again in England (*JSTOR*, https://www.jstor.org/stable/25532991?seq=1#page_scan_tab_contents, and *Nature*, Nov. 4, 1938, <https://www.nature.com/articles/144775a0> – to access the second source, when you get to the page click on the blue, “Download PDF” bar).

Remains of sixty-eight species of plants were obtained from the Norfolk forest-beds; they indicate "a climate and geographical conditions very similar to those of Norfolk at the present day." [*ibid.*] In view of the sensitivity of plants to thermal conditions, the conclusion might well be drawn that the climate at the time the forest-bed was deposited was not different from the present, which conclusion the fauna, comprising southern as well as northern animals, contradicts.

The abundance of animals of so many different species on an island the size of Great Britain caused speculation that at one time it must have been part of a continent and that the **Strait of Dover** [map, p.114] was not then opened. It was further



conjectured that the Rhine [River, you know, the one which originates flowing north on the border between Switzerland and Austria, then flows west between Switzerland and Germany, then north again between France and Germany, then into Germany before it veers northwest and crosses into the Netherlands and splits into its *delta*, emptying into the North Sea opposite England, but which maybe earlier had] flowed on to the north across the area at present occupied by the [North] sea, the **Thames** [River – seen on the map flowing through London in southeastern England – formerly] being one of its tributaries – and that the estuary of the Rhine was for some time at Cromer [in Norfolk, where all the “trunks” and “stumps” ended up, see again the map on p.113]: [the former longer course of the Rhine accounting for the fact] that the trees were carried there [to Norfolk] by the Rhine; that they grew on the banks of the river, and the water

washed out their roots and the falling trunks were carried away and deposited [and in some cases evidently replanted] as the forest-bed [of Norfolk]. "It is necessary to point out, however, that the opening of the Straits of Dover is a geological revolution of considerable magnitude, such as one [-certainly any uniformitarian evolutionist-] might well hesitate to ascribe to the comparatively short period embraced by glacial and post-glacial time." [Ibid., p.111.]

Immediately above the forest-bed there is a fresh-water deposit with arctic plants - arctic willow and dwarf birch - and land shells. It is "a remarkable change from the climatic conditions of the Forest-bed below... [It] is such as to indicate a lowering of temperature of about 20° [below the present average temperature of this latitude]." [Ibid.]

On top of the arctic fresh-water plants and shells is a marine bed. *Astarte borealis* and other mollusk shells are found "in the position of life, with both valves united." These species "are arctic, but, as the bed seems in other places to contain *Ostrea edulis* [a mollusk], which requires a temperate sea, the evidence is conflicting as to the climate." [Ibid.]

What could have brought, together or in [relatively] quick succession, all these animals and plants, from the tundra of the Arctic Circle and from the jungle of the tropics, from lush oak forest and from desert, from lands of many latitudes and altitudes, from fresh-water lakes and rivers, and from the salt seas of the north and the south? The shells with ["united" or] closed valves furnish evidence that the mollusks did not die a natural death but were buried alive.

It would appear that this agglomeration was brought together by a moving force that rushed overland, left in its wake marine sand and deep-water creatures, swept animals and trees from the south to the north, and then turning from the polar regions back toward the warm regions, mixed its burden of arctic plants and animals in the same sediment where it had left those from the south. Animals and plants of land and sea from various parts of the world were thrown together, one group upon another, by some elemental force that could not have been an overflowing river. Also bones of animals already extinct in earlier epochs were carried [by denudation] out of their beds and thrown into the jumble.

The finding of warm-climate animals and plants in polar regions, coral and palms in the Arctic Circle, presents these alternatives: either these animals and plants lived there at some time in the past or they were brought there by tidal waves. In some cases the first is true, as where stumps of trees (palms) are found *in situ*. In other cases the second is true, as where, in one and the same deposits, animals and plants from sea and land, from south and north, are founded in a medley. But in both cases one thing is apparent: such changes could not have occurred unless the terrestrial globe veered from its path, [with these "changes" being] either because of [1] a disturbance in the speed of rotation, or because of [2] a shift in the astronomical or [3] geographical position of the terrestrial axis [eafc minor, hereafter eafc].

And of course a “shift in the astronomical...position” would be an **‘axis shift’**, while a “shift in the...geographical position” would be a **‘crust shift’**, both potentially extremely *catastrophic events*, especially occurring together, however the likely worst of such “changes” would be those caused by “a disturbance in the speed of rotation” as this could result in bigger **‘crust shifts’**, while “changes” triggered mostly by just an **‘axis shift’**, with little change in Earth’s “speed of rotation”, would result in smaller **‘crust shifts’** and be relatively less catastrophic.

And I mean you should also **understand**, besides the additional evidence Dr. Velikovsky offers in his next paragraph, that an ‘abrupt change’ in Earth’s *rotation*, and not much more than a ‘slight’ one, could destroy all but *microbial life*, while even ‘big changes’ in the “position of the terrestrial axis”, though quite catastrophic, would not so likely cause ‘complete destruction’, these two kinds of “changes” being the difference between, for example, the *force* of taking a ‘sharp turn’ versus the *force* of making a ‘sudden stop’, or in other words, if Earth’s *rotation* is, for example, ‘abruptly slowed’, everything on it not firmly enough attached to it, including its *crust*, would continue moving, and you, for example, would not ‘gently’ slow down, but continue moving with your original speed (or *velocity*) until you hit something, or roll over the *ground* or *water* long enough, which could very well be *ground* that is *melting*, or *water* that is *boiling*, especially if nearer to the *equator*, and this while *volcanoes* everywhere are **spewing**, and while an ‘almost-entirely-life-ending’, nearly or possibly full ‘global ice shroud’ begins to form.

And I should also clarify that “the rotational speed of a point at the equator is approximately 1037.6 mph” or about Mach 1.35 – a *supersonic speed*, and that is, faster than the *speed of sound* (which is around 760 to 770 *mph*, depending on the *air temperature*), and in “London England (about 51.533 degrees [N]), we find the rotational speed of the London Bridge is approximately 645.4 mph”, still close to the *speed of sound*, while “Anchorage, Alaska (about 54.667 degrees [N])... [with] a rotational speed of approximately 600 mph”, is not far behind, and even the city of “Reykjavík [on the southwestern coast of]... Iceland (64.0667 degrees [N]), has a [still ‘bone-crushing’] rotational speed of approximately 453.8 mph”, well over half the *speed of sound*,

(<https://www.vcalc.com/wiki/MichaelBartmess/Rotational+Speed+at+Latitude>).

And to be even clearer, just a 10% ‘abrupt slowing’ of Earth’s “rotational speed” could, if you were at the Equator, send you ‘flying’ over the surface of the planet at over 100 miles an hour, or it could ‘throw you off’ London Bridge, or ‘out of’ the city of Anchorage at around 60 miles an hour or better, unless or until you hit something firmly enough attached, or until you ‘tumble’ long enough over the resulting ‘burning hot’ *land* and/or ‘scalding hot’ *water*. And anything other than *microbial life* would not likely survive the *seismic*, *volcanic*, and *meteorological* aftermath.

And this is what I mean back in **SECTION 4** of **RGT** when I say,

High casualties would be expected if... [The 4th Trumpet Judgment] is caused by relatively abrupt changes [in Earth’s “rotational speed”]... Because surely God could handle this transition [from 24 to 16 hour days, evidently a better than 33% “acceleration of the rotation of the earth”,] as gently or as abruptly as He likes... The 4th Trumpet Judgment... [being] the beginning of the limiting of the number of deaths by the limiting of daylight hours. Of course if the event is ‘abrupt’, it will only help to preserve life after it’s all over.

So I'm guessing the *acceleration* of Earth's *rotation* in this **judgment** will definitely be catastrophic, but - somehow - 'gentle enough' to significantly limit the death toll.

In many cases it can be shown that the southern plants grew in the north; either the geographical position of the pole and [or] the latitudes or the inclination of the axis must have changed since then. In many other cases it can be shown that a marine irruption threw into one deposit living creatures from the tropics and from the Arctic; the change must have been sudden, instantaneous. We have both [**'axis-shifting'** and "marine irruption"] kinds of cases. Consequently there must have been [relatively less *catastrophic*, 'sharp-turn'] changes in the position of the axis, and they must have been sudden [and plainly 'bone-crushingly' *catastrophic*].

Cumberland Cavern

In 1912 near Cumberland, Maryland, workmen cutting the way for a railroad with dynamite and steam shovel came upon a cavern or a closed fissure with "a peculiar assemblage of animals. Many of the species are comparable to forms now living in the vicinity of the cave; but others are distinctly northern or Boreal in their affinities, and some are related to species peculiar to the southern, or Lower Austral, region." This wrote Dr. James William Gidley ["(1866-1931)... American paleontologist and museum curator... [B.S and M.S from Princeton, and Ph.D from George Washington University (*tbb next*)]... [who] became an Assistant in Vertebrate Paleontology at the American Museum of Natural History, in 1892... [remaining] at this job until 1905, after which he joined the United States National Museum as the Preparator in the Section of Vertebrate Fossils... [and in] 1908, after the development of the Division of Vertebrate Paleontology, he became the Custodian of Fossil Mammals... [and 4] years later... he became an Assistant Curator at USNM, a position he held until his death"] and Dr. Charles Lewis Gazin ["(1904-1995) American vertebrate paleontologist and paleobiologist... [educated] at California Institute of Technology [or Caltech, "often ranked as one of the world's top-ten universities"]... [earning his] bachelor's degree there in 1927... [and] his master's degree in 1928 and a PhD in 1930, and during the same year he began working for the United States Geological Survey... [and] was named Assistant Curator in the Division of Vertebrate Paleontology at the Smithsonian Institution in 1932... [and 10] years later... became Associate Curator and in 1946, a Curator of the Division... [and he] was named Senior Paleobiologist in 1967, and when his retirement came in 1970, he got a Paleobiologist Emeritus position... [and 12] years later in 1982 he became a Curator Emeritus... [and he] wrote ninety-nine works on vertebrate paleontology, most of which were focused on mammalian paleontology... [and he] served as President of the Society of Vertebrate Paleontology and was a Director of the American Geological Institute... [and among] his accomplishments, the Giant Ground Sloth of North America was discovered by Gazin... a specimen [now] on display in the Smithsonian Natural History Museum",] [both men, Dr. Gazin at least in the below cited paper, 'working for'] the United States National Museum [USNM, *eafcm*]. [J. W. Gidley and C. L. Gazin, *The Pleistocene Vertebrate Fauna from Cumberland Cave, Maryland, U.S. National Museum Bulletin*, 171 (1938).]

The George Washington University (GW, GWU, or George Washington) is a private...

...research university in Washington, D.C. It was chartered in 1821 by an act of the United States Congress [being “one of only 5 universities in the United States with a Congressional charter”].

The university is organized into 14 colleges and schools, including the Columbian College of Arts and Sciences, the Elliott School of International Affairs, the School of Media and Public Affairs, the Trachtenberg School of Public Policy and Public Administration, the GW Law School, [etc.]... George Washington's main Foggy Bottom Campus is located in the heart of Washington, D.C., with the International Monetary Fund and the World Bank located on campus and the White House and the U.S. Department of State within blocks of campus. GWU hosts numerous [government related] research centers and institutes... [and with its “two satellite campuses”] is the largest institution of higher education in the District of Columbia...

...Historical records have shown that the first president of the United States, President George Washington, had made indications to Congress that he aspired to have a university established in the capital of the United States. He presented numerous letters to Congress and included the subject in his last will and testament.

Baptist missionary and leading minister Luther Rice raised funds to purchase a site in Washington, D.C. for a college to educate citizens from throughout the young nation. A large building was constructed on College Hill, which is now known as Meridian Hill, and on February 9, 1821, President James Monroe approved the congressional charter creating the non-denominational Columbian College.

The first commencement in 1824 was considered an important event for the young city of Washington, D.C... During the Civil War, most students left to join the Confederacy and the college's buildings were used as a hospital and barracks... Following the war... Columbian College became the Columbian University and moved to an urban downtown location...

In 1904, Columbian University changed its name to the George Washington University in an agreement with the George Washington Memorial Association to build a campus building in honor of the first U.S. President. Neither the university nor the association were able to raise enough funds for the proposed building near the National Mall [- see the likely reason for this in the next paragraph]; however, the institution retained the name... The university moved its principal operations to the D.C. neighborhood of Foggy Bottom in 1912.

The George Washington University, like much of Washington, D.C., traces many of its origins back to the Freemasons. The Bible that the President of the George Washington University uses to swear an oath on upon inauguration is the Bible of Freemason [and President] George Washington. Freemasonry symbols are prominently displayed throughout

the campus including the foundation stones of many of the university buildings.

And you may remember that I, back in [Section 7](#), identified Empiricists as those 'lost souls', (though **God willing** not all **eternally**), that were and are "**blinded in the mind**" enough to reject the existence of the '**sin nature**', 'believing' instead that we all start with a 'clean' or "blank slate" "", and I identified one of their leading proponents as that "intellectual hero of the Whigs" in Great Britain, John Locke, who "influenced... many Scottish Enlightenment thinkers, as well as the American revolutionaries", and evidently especially the Masonic ones.

And you should also remember that some of these "American revolutionaries", the ones that were Masons, descended from the Knights Templar, who after being 'doublecrossed' by King Philip IV of France back in the 17th Century, and finally reluctantly by Pope Clement V too...

...migrated [especially to Scotland and eventually] to America, [where] some... became it's

"Founding Fathers", who naturally insisted on the 'declaration' that one of the "truths" to be held "self evident" was that "all men are created equal". And why [again] would they insist on this? Certainly the Great Awakenings, originally inspired by '**our brothers**' Jonathan Edwards and George Whitefield (again, pronounced 'Whitfield'), could be credited, but for Masons it wasn't as much a vague, godly generality, but it was their 'declaration of war' against the Catholic Church and **her** supposedly 'above-us-all', Holy Blood Dynasty Kings of Europe. Yes, this language [put into the Declaration of Independence by Masons] was – at least in part [and besides all the language **rightly** derived from **scripture**] – a slam against the idea that 'descendants of Christ' should rule. And this opening salvo in America against the Catholic Church and **her** 'holy bloodline kings' led to the French Revolution, which "led to the elimination of the thousand-year-old Holy Roman Empire", but on the downside, with 'salvation' and 'truth' being increasingly sought solely through Rationalism (or "Reason" or "Common Sense", terms that go back to Pythagoras, Plato and Aristotle), or through Empiricism (or call it 'Flesh-ism'), it also led to "the overall development of modern [increasingly Gospel-excluding] political and educational thought...

...and evidently especially at GWU. Nevertheless, again and generally, these changes increased liberty and limited tyranny, and facilitated, as Jesus **promised**, that...

...this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come [Mat 24:14](#).

But this 'war' between this faction of '**Satan's insiders**' known as the Masons – and surely at least their 'upper eschelon' is part of **them** [Dan 11:39](#) – with the Whore of Babylon, is now near full truce, at least 'on the surface', and at least until about the start of The 6th Plague Judgment.

And moving on from figurative to literal *crocodiles*, Dr. Velikovsky informs us that...

A crocodilid and a tapir are representative of southern climate; a wolverine and a lemming "are distinctly northern." It seems "highly improbable" that they coexisted in one place; the unusual assumption was made that the cave received the animal remains in a glacial and an interglacial period. However, the scientist who explored the cavern for the Smithsonian Institution as soon as it was discovered and who returned there in the following years for closer investigation, J. W. Gidley, contented that the animals were contemporaneous: the position of the bones excluded any other explanation. "This strange assemblage of fossil remains occurs hopelessly intermingled..." [Dr. James William Gidley ["of the United States National Museum" (USNM)] in *Explorations and Field-work of the Smithsonian Institution for the Year 1913* (Washington, 1914); Annual Report of the Smithsonian Institution for 1918, pp.281-87.]

The bones of the Cumberland cavern were "for the most part much broken, yet show no sign of being water worn." [*Explorations and Field-work of the Smithsonian Institution for the Year 1913*, pp.94-95.] This would signify that the bones were not carried for any length of time by a stream; however, it is quite possible that the animals were dashed against the rocks by an avalanche of water that carried them from far off, broke their bones inside their bodies - thus the bones are not water-worn - and there smashed together all kinds of animals; then gravel and rocks enclosed them. [Uh-huh.]

So also it happened that animals of northern regions - wolverine and lemming, the long-tailed shrew, mink, red squirrel, muskrat, porcupine, hare, and elk - were heaped together with animals "suggesting warmer climatic conditions" - peccary, crocodilid, and tapir. Animals that now live on the western coast of America - coyote, badger, and pumalike cat - are in this assemblage. Animals that live in areas of plentiful water supply - beaver and muskrat and mink - are found in the Cumberland cavern jumbled together with animals of arid regions - coyote and badger - and those of wooded regions together with animals of open terrain, like the horse and the hare. This is truly "a peculiar assemblage of animals." Extinct animals are found there intermingled with extant forms. Death came to all of them at the same time. Any theory that attempts to explain the presence of animal bones from various climates in one and the same locality by a sequence of glacial and interglacial periods must stumble on the bones of the Cumberland cavern.

In Northern China

In the village of Choukoutien, near Pelping (Peking) in northern China [also spelled "**Zhoukoudian**... [it being also] a cave system in... Beijing [map, p.119]... [which] has yielded many archaeological discoveries, including one of the first specimens of *Homo erectus* (*Homo erectus pekinensis*), dubbed Peking Man, and a fine assemblage of bones of the gigantic hyena"], in caverns and in fissures in rocks, a great mass of



Location of Beijing Municipality within China

animal bones was found. "The most astonishing fact was the discovery of this unimaginable wealth of bones of fossil animals" (Dr. Franz Weidenreich [- that late 19th to mid 20th Century "Jewish German anatomist and physical anthropologist [*evolutionist*]... [who, to expand his bio in SECTION 6,] studied at the University of Strasbourg where he earned a medical degree in 1899... [and from] 1921 to 1924 he served as a Professor of anthropology at the University of Heidelberg and was a visiting professor at the University of Chicago in 1934... [and in] 1935 he succeeded Canadian paleoanthropologist Davidson Black [the original "lead scientist in the study of... [the Piltdown Man] fossils"] as honorary director of the Cenozoic Research Laboratory of the Geological Survey of China... [and he] was among the scientists to claim that Piltdown Man was a "chimera", a composite between two unrelated species, long before fluoride analyses proved that Piltdown Man was a hoax [in 1953]... [and he] also [unsuccessfully] renamed... [an "extinct species of ape... [which were] the largest known primates that ever lived"] based on a theory that primitive forms of man were much larger than the more recent ones... [it being 'unsuccessfully renamed' because *evolutionists* in general are 'blind' to evidence that contradicts their 'theories', and] as this theory is contradictory to the Cope-Depéret rule (which states that in straight evolution lines of non-flying animals the size of species [only] increases, not the other way round), it was rejected... after the Second World War... [and embarrassingly enough - besides that his exit in 1941 from China and the Cenozoic Research Laboratory corresponded with the disappearance of the Peking Man fossils - it was when he was] honorary director of the Cenozoic Research Laboratory [that] he also studied fossils of the Peking Man... [and] originated the "Weidenreich Theory of Human Evolution" based on his examination... [this 'theory' being 'fabricated' on the basis of his experience as] an anatomist... [and because he] observed numerous anatomical characteristics that Peking Man had in common with modern Chinese... [which] led to his [obviously '*mis-imagined*' and soon to be painfully embarrassing] Polycentric evolution model of human origins"). [But he nevertheless confirmed another "astonishing fact".] These rich ossiferous deposits occur in association with human skeletal remains.

"As Weidenreich began his studies, other amazing, nearly unexplainable features appeared." The fractured bones of seven human individuals were found there. "A European, Melanesian, and an Eskimo type lying dead in one close knit group in a cave, on a Chinese hillside! Weidenreich marveled."...

[Dr. Ruth Ella Moore [a 20th Century "bacteriologist, who in 1933 became the first African-American woman to gain a PhD in a natural science... [and who] was a professor and head of the Department of Bacteriology at Howard University [another of those 5 "federally chartered [universities]... [it being a] private, coeducational, nonsectarian, historically black university... in Washington, D.C."], [and besides publishing work involving "bones...on a Chinese hillside", she published] work on tuberculosis, immunology and dental caries, the response of gut microorganisms to antibiotics, and the blood type of African-Americans"), *Man, Time, and Fossils* (1953), pp.274-75.]

...It was assumed that the seven inhabitants of the narrow fissure were murdered because their skulls and bones are fractured. It is possible that these several types of man came together in Choukoutien, since the migrations of ancient man were on a greater scale than is generally thought.

But the finders of the conglomerates of bones were perplexed also by the animal remains: the bones belonged to animals of the tundras, or a cold-wet climate; of steppes and prairies, or dry climate; and of jungles,

or warm-moist climate, "in a strange mixture." Mammoths and buffaloes and ostriches and arctic animals left their teeth, horns, claws, and bones in one great mélange, and though we have met very similar situations in various places in other parts of the world, the geologists of China regarded their find as enigmatic [or "mysterious"].

"No conclusive evidence can be derived from this faunal assemblage as regards the prevailing temperature at the time when it lived," says J. S. Lee in his *Geology of China*. [J. S. Lee, *The Geology of China* (London, 1939), p.370.] Some animals point "to a rather severe climate," other animals to "a warm climate." "It is almost inconceivable" that animals of such various habitats should live together. "And yet their remains are found side by side."

20th Century Mongolian-Chinese *geologist*, Professor J. S. Lee, "born as Li Siguang", was...

...the founder of China's geomechanics... [who] made outstanding contributions, which changed the situation of "oil deficiency" in the country, enabling the large-scale development of oil fields to raise the country to the ranks of the world's major oil producers... [and he] studied in Japan and the University of Birmingham in UK in his early years... [and] became a geological professor at Peking University upon his return from abroad in 1920... [and became] Wuhan University building preparatory chairman from July 1928 to April 1938... [and] president of National Central University (Nanjing University) in 1932... [and after] the People's Republic of China was established, Li held the positions of vice president of the Chinese Academy of Sciences (CAS) and minister of geology.

And Dr. Velikovsky and Prof. Lee contribute further to the conversation, saying,

It is asserted that since before the age of man - since late Tertiary times and through the time of the Great Ice Age in Europe and America [all initiated by [The Visits of Venus](#), and augmented by [The Visits of Mars](#)] - northern China experienced "progressive desiccation [or "drying out"] interrupted by pluvial [or "rainy"] intervals." [*Ibid.*, p.371.] Arid conditions prevailed over northern China and "the general absence of ice-sculptured features" led the naturalist to the conclusion that in northern China, as in northern Siberia, there were no glacial conditions and no formation of ice cover. "On the other had, certain obscure facts not in agreement with the foregoing interpretation are accumulating throughout the country." [*Ibid.*] Erratic blocks and striated boulders are found in the valleys and on the hills.

But if there was no ice cover in northern China or in Siberia to the north, what was it that carried the bones of animals into fissures in the rocks? And what striated the rocks and transported boulders far from the source of their origin and high onto hills?

At the same time convincing evidence was brought forth that "the mountain ranges in western China have been elevated since the Glacial Age." [*Ibid.* p.207.]

At Tientsin [or Tianjin, map, p.121] marine sands and clays with the shells



of sea mollusks have been found exposed on the surfaces of the ground. Borings made in the same location "showed the presence of sand and clays with fresh-water shells down to a depth of more than 507 feet below the marine layer which is exposed on the surface." [*Ibid.*, p.206.] Thus signs of both recent elevation and submergence are present.

Was not the irrupted sea the agent that threw together the animals of various latitudes and carried rocks of foreign origin to the tops of hills: Did not the mountains that sprang up in the age of

man rise in the upheaval that also moved the seas out of their borders?

Were not animals of various habitats swept into fissures - human beings with them - when mountains [in the presence of Venus] rose, [and when because of the resulting 'axis shifts'] seas irrupted, rock debris was carried toward summits, and climates changed?

The fossils of Choukoutien are found imbedded in a reddish loam, a mixture of clay and sand, the deposition of which belongs to the same stage as the fossils; this reddish loam occurs extensively all over northern China. Pierre Teilhard de Chardin [who took over for a short time at the Cenozoic Research Laboratory between the administrations of Drs. Davidson and Weidenreich] and Young [?] concluded that the observed [reddish] coloration "can neither be a quality inherited from the original material of which the loams are composed, nor a condition brought about by slow chemical processes long after their formation." The coloration of this widespread formation being of some extraneous and unexplained origin, the only definite statement concerning it is that some violent change of climate, in itself not the cause of color, occurred "immediately before the deposition of red loams - or soon after the disposition." [J. S. Lee, *The Geology of China*, pp.202, 368, 371.]

Similar observations were made in other parts of the world. Drift, the displacement of which is attributed to the ice cover, is often found tinted a reddish color. R. T. Chamberlin, looking for the origin of this hue, offered the hypothesis that "granite pebbles were decomposed, the liberated iron staining the drift reddish [which, though a 'mis-imagined' hypothesis, at least correctly identified iron as the 'coloring agent']." [Prof., Dr. Rollin Thomas Chamberlin in *Man and Science*, ed. Prof., Dr. Forest Ray Moulton, p.92.]

Professor Hans Pettersson ["FRSF [or FRS Foreign Member], HFRSE [or Honorary FRSE], RSAS [Royal Swedish Academy of Sciences]"], of the Oceanographic Institute at Göteborg [- or Gothenburg. a 20th Century Swedish physicist and oceanographer... [who] studied atomic physics as a postgraduate at the Institute for Radium Research, Vienna... [and in] 1913 he joined the staff of the Swedish Hydrographic-Biological Commission... [and in] 1914 he began lecturing in

Oceanography at Gothenburg University ["in Sweden's second largest city, Gothenburg"] ... [and] later brought this knowledge to the field of oceanography, and with the help of radium [and 'loop dating' as needed,] he [**'misrepresented'** himself – whether unwittingly or not – as someone who] could determine the [**'ridiculously-old'**] age of sediment samples from the bottom of the sea... [and so] became the first full professor of oceanography in Sweden and in 1938 founded the Institute of Oceanography in Gothenburg, however], on examining red clay from the bottom of the Pacific, found that the abysmal clay contains layers of ash and a high content of nickel, almost completely absent in the water. [H. Pettersson, "*Chronology of the Deep Ocean Bed*," *Tellus (Quarterly Journal of Geophysics)*, 1 (1949).] Pettersson, whose work will be described on a later page, [at least to some degree correctly] attributed the origin of nickel and iron in the clay to prodigious showers of meteorites; the lavas of the oceanic bedrock he recognized as "of recent origin [but to him surely not so much 'chronologically' as 'geologically']". [See the section, "*The Floor of the Seas*."]

All this points to a great shower of ferruginous [or *iron oxide*] dust at a [both] recent geological [and chronological] date, when the red clays of the Pacific, the drift of the Western Hemisphere, and the loam of China were deposited, and when the climate also changed [and where the degree of 'redness' in these clays, drifts, or loams is in direct proportion to each rock's hydraulic conductivity].

The Asphalt Pit of La Brea

At Rancho La Brea, once on the western outskirts of Los Angeles, and at present in the immediate neighborhood of the luxurious shopping center of that city, bones of extinct animals and of still living species are found in abundance in asphalt mixed with clay and sand. In 1875 some fossil remains of this bituminous deposit were described for the first time. By then thousands of tons of asphalt had already been removed and shipped to San Francisco for roofing and paving. [Cf. J. C. Merriam, "*The Fauna of Rancho La Brea*," *Memoirs of the University of California* [Berkeley, the Los Angeles campus being "second-oldest (after UC Berkeley)", becoming "the Southern Branch of the University of California in 1919"], 1, No.2 (1911).]

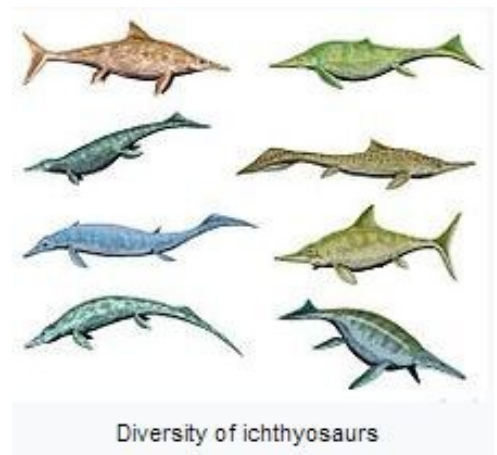
Professor, Dr. John Campbell Merriam, so far only identified – back in **SECTION 6** – as from the University of California, actually had many educational degrees, including a "PhD, University of Munich, 1893... ScD, Columbia University, 1921... ScD, Princeton University, 1922... ScD, Yale University, 1922... LLD, Wesleyan University, 1922... PHD, University of California ["the Southern Branch"?], 1924... LLD, New York University, 1926... LLD, University of Michigan, 1933... LLD, Harvard University in 1935... ScD, University of Pennsylvania, 1936... ScD, State University of New York, 1937... LLD, George Washington University, 1937... ScD, Oregon State College, 1939... LLD, University of Oregon, 1939", and he...

...was an American paleontologist, educator, and conservationist ["whose science verged into Christian mystical [or "supernatural"] telology", "telology" being "the explanation of phenomena by the purpose they serve rather than by postulated causes", and for him apparently related with *eugenics*]. The first vertebrate paleontologist on the West Coast of the United States, he is best known for his taxonomy of vertebrate fossils at the La Brea Tar Pits in Los

Angeles, particularly with the genus *Smilodon* [see picture again, p.41], more commonly known as the sabertooth cat [or *tiger*]. He is also known for his work to extend the reach of the National Park Service...

...[He] went to the University of California to study geology and botany under [Prof., Dr.] Joseph Le Conte [or "**LeConte**... a physician, geologist, professor at the University of California, Berkeley and early California conservationist"]. He later went to Munich, Germany, to study under the famous paleontologist Karl von Zittel [who in 1866 became "professor of palaeontology in the University of Munich, with the charge of the state collection of fossils... [and in] 1880 he was appointed to the geological professorship, and eventually to the directorship of the natural history museum of Munich... [and] from 1899 [till his death in 1904 he was] president of the Royal Bavarian Academy of Sciences, and in 1894 he was awarded the Wollaston medal by the Geological Society of London"]. In 1894... [Dr. Merriam] returned to the U.S. and joined the faculty at the University of California, teaching and performing research in both vertebrate and invertebrate paleontology.

In 1901 one of his lectures on paleontology inspired the young Annie Montague Alexander, who financed and took part in his expedition that year to Fossil Lake in Oregon... [and] who went on to a lifelong career as a paleontological benefactress, financed his subsequent expeditions to Mount Shasta [map, p.215] in 1902 and 1903, as well as his famous 1905 Saurian Expedition to the West Humboldt Range in Nevada. During this expedition... [he] unearthed 25 specimens of **ichthyosaur** ['artistically rendered' chart, p.122], many of them considered the finest ever found.



In 1903 he was recognized as an Associate Member of the Boone and Crockett Club, a wildlife conservation organization founded in 1887 by Theodore Roosevelt [et al.]...

In 1912 he was appointed chairman of the Department of Paleontology at the University of California. That same year he began his famous studies of vertebrates at the La Brea Tar Pits. He and his students categorized many of the vertebrate fossils found at the site, and many more were placed in storage. The smilodon [- see *skeleton*, again, p.41 -] was later established as the California state fossil.

In 1918 he co-founded the Save the Redwoods League, which began significant preservation efforts after Merriam traveled the Redwood areas of Humboldt County, California in 1922 seeking to spare its old-growth the effects of [the] logging he witnessed in Redwood forests closer to San Francisco. A biography, which details his efforts to preserve wild lands in California and throughout the United States, was published in 2005.

In 1919, Merriam served as president of the Geological Society of America.

In 1920 he was appointed Dean of Faculty at the University of California, Berkeley, but he left that same year to become president of the Carnegie Institution in Washington, D.C. His departure caused the university to combine the Paleontology Department with the Geology Department, angering Merriam's benefactress, Annie Alexander, who subsequently founded and endowed the university's Museum of Paleontology. As the head of Carnegie Institution, Merriam's administrative duties led to a reduction in his research for the rest of his career. His accomplishments as president included helping to advance the educational programs of the National Park Service, as well as helping to preserve the California redwoods. His published papers are collected in a four-volume set published in 1938 by the Carnegie Institution.

And as I've had some personal experience with them, I could go into the US government's "land use ordinances", their companion strategy to their extensive 'land grab' of the majority of the Western United States, the biggest excuse for all this 'land grabbing' being the "preservation" of our "National Forests", these 'strategies' really working to 'concentrate' people into large cities, making them ultimately easier to control, but I'll refrain, and instead dwell on the fact that...

Merriam was a founding member of the Galton Institute and a cautious political supporter of eugenics...

...The **Galton Institute** is a learned society based in the United Kingdom. Its aims are "to promote the public understanding of human heredity and to facilitate informed debate about the ethical issues raised by advances in reproductive technology".

It was founded in 1907 as the **Eugenics Education Society**, with the aim of promoting the research and understanding of eugenics. It became the **Eugenics Society** in 1926 (often referred to as the **British Eugenics Society** to distinguish it from others). From 1909-1968 it published *The Eugenics Review*. Membership reached its peak during the 1930s.

The Society was based near Brockwell Park, Lambeth in London. It is currently based in Northfields, London, and changed its name to the Galton Institute in 1989...

...**Eugenics**... is a set of beliefs and practices that aims at improving the genetic quality of a human population. The exact definition of *eugenics* has been a matter of debate since the term was coined by Francis Galton in 1883. The concept predates this coinage, with Plato suggesting applying the principles of selective breeding to humans around 400 BCE...

...[It is] a philosophy with implications for social order... [whose] definition is not universally

accepted... [but with which some] advocated for higher rates of sexual reproduction among people with desired traits (positive eugenics), or reduced rates of sexual reproduction and sterilization of people with less-desired or undesired traits (negative eugenics).

Alternatively, gene selection rather than "people selection" has recently been made possible through advances in genome editing, leading to what is sometimes called new eugenics, also known as neo-eugenics, consumer eugenics, or liberal eugenics.

While eugenic principles have been practiced as far back in world history as ancient Greece, the modern history of eugenics began in the early 20th century when a popular eugenics movement emerged in the United Kingdom and spread to many countries including the United States, Canada and most European countries. In this period, eugenic ideas were espoused across the political spectrum. Consequently, many countries adopted eugenic policies with the intent to improve the quality of their populations' genetic stock. Such programs included both "positive" measures, such as encouraging individuals deemed particularly "fit" to reproduce, and "negative" measures such as marriage prohibitions and forced sterilization of people deemed unfit for reproduction. People deemed unfit to reproduce often included people with mental or physical disabilities, people who scored in the low ranges of different IQ tests, criminals and deviants, and members of disfavored minority groups. The eugenics movement became [appropriately] negatively associated with Nazi Germany and the Holocaust when many of the defendants at the Nuremberg trials attempted to justify their human rights abuses by claiming there was little difference between the Nazi eugenics programs and the U.S. eugenics programs. In the decades following World War II, with the institution of human rights, many countries gradually began to abandon eugenics policies, although some Western countries, among them the United States and Sweden, continued to carry out forced sterilizations [- not to mention **murder** babies - mostly black ones - through legalized *abortion*].

Since the 1980s and 1990s, when new assisted reproductive technology procedures became available such as gestational surrogacy (available since 1985), preimplantation genetic diagnosis (available since 1989), and cytoplasmic transfer (first performed in 1996), fear has emerged about a possible revival of eugenics [- "**cytoplasm**" being "all of the material within a cell, enclosed by the cell membrane, except for the cell nucleus"].

A major criticism of eugenics policies is that, regardless of whether "negative" or "positive" policies are used, they are susceptible to abuse because the criteria of selection are determined by whichever group is in political power at the time. Furthermore, negative eugenics in particular is considered by many to be a violation of basic human rights, which include the right to reproduction. Another criticism is that eugenic policies eventually lead to a loss of genetic diversity, resulting in inbreeding depression due to lower genetic variation.

But is *eugenics* always a “violation of human rights”? You should **remember** that it isn’t, since Abraham and his descendents at times enforced such “eugenic policies” too. And you should remember Abraham went to great lengths to comply with them. And Joshua, Saul, David, and other Judges and Kings of Israel and Judah were responsible for worse than just *sterilization*, and for worse than just the **slaughter** of unborn children. And this was not just their doing, but sometimes the **commandment** of **the LORD of hosts** that they should, for example...

...go and smite... and utterly destroy all... and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass [1Sa 15:2-3](#).

And this kind of **slaughter** is eventually meant for everyone with such “undesired traits”, and it’s a **slaughter** that **we** will eventually participate in, **God willing** (e.g., [Joel 2:1-11](#)). And remember Nehemiah got quite irate with the Israelites that violated such “eugenic policies”, and he...

...contended [H7378](#) ***with them, and cursed*** [H7043](#) ***them, and smote*** [H5221](#) ***certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.***

And he rails on, saying,

Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?... Thus cleansed I them from all strangers... [Neh 13:23-31](#)

And by **strange**, Abraham, Nehemiah, and I are not only referring to **strangers**, but also to anyone who is even possibly ‘infected’ with **‘angel-human’ DNA**, (see for example, Verses 28-29), though **the blood of Christ** is now **‘withstanding’** for all, or so, **God willing**, I **hope**.

But putting this ‘genealogical mess’ to rest yet again, let’s get back to that formidable ‘geological resting place’ known as the “La Brea Tar Pits” as further depicted by Dr. Velikovsky.

Beds of petroleum shale (rock of laminated structure [or “constructed of layers of material bonded together” and] formed by the consolidation of clay [- these “layers” of *clay* evidently “bonded together” with ‘oily’ *plant and animal remains*]), ascribed to the Tertiary Age, having in many places a thickness of about two thousand feet [!!!], extend from Cape Mendocino in northern California to Los Angeles and beyond, a distance of over four hundred and fifty miles [again, !!!]. The asphalt beds of Rancho La Brea are an outcrop [- a relatively small area exposed at the surface -] of this [very] large bituminous [and mostly subterranean] formation.

Since 1906 the University of California has been collecting the fossils of Rancho La Brea, “a most remarkable mass of skeletal material.” When found, these fossils were regarded as representing the fauna of the late Tertiary (Pliocene) of early Pleistocene (Ice Age). The Pleistocene [or, in this case, ‘washed in place’] strata, fifty to one hundred feet thick, overlie the Tertiary [or ‘Venus-raised’] formations in which the main oil-bearing beds

are found. The deposit containing the fossils consists of alluvium, clay, coarse sand, gravel, and [biologically-based] asphalt. [Note: "Historically, **diluvium** was a term in geology for superficial deposits formed by flood-like operations of water, and so contrasted with **alluvium** or alluvial deposits formed by slow and steady aqueous agencies".]

Most spectacular among the animals found at Rancho La Brea is the saber-toothed tiger (*Smilodon* [again, p.41]), previously unknown elsewhere in the New or Old World, but found since then in other places too. The canine teeth of this animal, over ten inches long, projected from his mouth like two curved knives. With this weapon the tiger tore the flesh of his prey.

The animal remains are crowded together in the asphalt pit in an unbelievable agglomeration [- "jumbled cluster or mass of varied parts"]. In the first excavation carried on by the University of California "a bed of bones was encountered in which the number of sabertooth and wolf skulls together averaged twenty per cubic yard." [*Ibid.*] No fewer than seven hundred skulls of sabertoothed tiger have been recovered. [Prof. Richard Swann Lull, *Fossils* (1931), p.28.]

Among other animals unearthed in this pit were bison, horses, camels, sloths, mammoths, mastodons, and also birds, including peacocks.

In the time following the discovery of America this region of the coast was rather sparsely populated with animals; early immigrants found only "semi-starved coyotes and rattlesnakes." [George McCready Price, *The New Geology* (1923), p.579.] But when Rancho La Brea received its skeletons "there lived an amazing assemblage of animals in Western America." [Lull, *Fossils*, p.27.]

To explain the presence of these bones in the asphalt, the theory was [and still is] offered that the animals became entrapped in the tar, sank in it, and were embedded in asphalt when the tar hardened. However, the large number of animals that filled this asphalt bed to overflowing is baffling. Moreover, the fact that the vast majority of them are carnivorous, whereas in any fauna the majority of animals would be herbivorous - otherwise the carnivores would have no victims for their daily food - requires explanation. So it was assumed that some animal, caught in the tar, cried out, thus attracting more of its kind, and these were trapped, too, and at their cries carnivorous animals came, followed by more and more.

This explanation might be valid if the state of the bones did not testify that the ensnarement of the animals by the tar happened under violent circumstances. Oil from which the volatile elements have evaporated leaves asphalt, tar, and other bitumens. "As the greater number of the animals in the Rancho La Brea beds have been entrapped in the tar, it is to be presumed that in a large percentage of cases the major portion of the skeleton has been preserved. Contrary to expectations, connected skeletons are not common." [Merriam, *Memoirs of the University of California*, I, No.2.] The bones are "splendidly" preserved [Lull, *Fossils*, p.28.] in the asphalt, but they are "broken, mashed, contorted, and mixed in a mass heterogeneous mass, such as could never have resulted from the chance

trapping and burial of a few [or even many] stragglers." [Price, *The New Geology*, p.579.]

Were not the herds of frightened animals found at La Brea engulfed in a catastrophe? Could it be that at this particular spot large herds of wild beast, mostly carnivorous, were overwhelmed by falling gravel, tempest, tides and raining bitumen?...

[Abbot Charles-Étienne Brasseur de Bourbourg, *Histoire des nations civilistes du Mexique* [*History of the Civilized Nations of Mexico*] (1857-59), I, 55; *Popul-Vuh. le livre sacre* [*Popul Vuh. The Sacred Book* - "a cultural narrative that recounts the mythology and history of the...people who inhabit the Guatemalan Highlands northwest of present-day Guatemala City"], ed. Brasseur (1861), p.25.]

...Similar finds in asphalt have been unearthed in two other places in California, at Carpinteria and McKittrick; the depositions were made under comparable circumstances. The plants of the Carpinteria tar pits were found, with one exception, to have been "members of the Recent flora," or of the flora now living 200 miles to the north.

[R. W. Chancy [Professor "at the University of California (Berkeley)"] and Herbert Louis Mason ["1896-1994... Professor Emeritus of Botany, University of California at Berkeley"], "A Pleistocene Flora from the Asphalt Deposits at Carpinteria, California," in *Studies of the Pleistocene Paleobotany of California* (Carnegie Institution, 1934).]

Separate bones of a human skeleton were also discovered in the asphalt of La Brea. The skull belonged to an Indian of the Ice Age, it is assumed. However, it does not show any deviation from the normal skulls of Indians.

The human bones were found in the asphalt under the bones of a vulture of an extinct species. These finds suggest that the time when the human body was buried preceded the extinction of that species of vulture or at least coincided with it; in a turmoil of elements the vulture met its death, as did possibly the rest of its kind, with the saber-toothed tiger and many other species and genera.

Agate Spring Quarry

In Sioux County, [in the northwest corner of the Great Plains state of] Nebraska, on the south side of the Niobrara River, in Agate Spring Quarry, is a fossil-bearing deposit up to twenty inches thick. The state of the bones indicates a long and violent transportation before they reached their final resting place. "The fossils are in such remarkable profusion in places as to form a veritable pavement of interlacing bones, very few of which are in their natural articulation with one another," says Prof. Richard Swann Lull, director of the Peabody Museum [and as identified in SECTION 6, "Sterling Professor"] at Yale, in his book on fossils. [Lull, *Fossils*, p.34.]

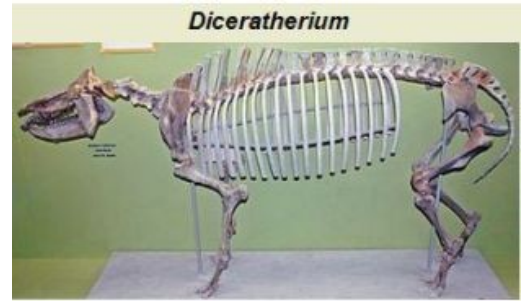
The profusion of bones in Agate Springs Quarry may be judged by a single block now in the American Museum of Natural History in New York. This block contains about 100 bones to the square foot. There is no



Moropus elatus skeleton at the National Museum of Natural History, Washington, DC

way of explaining such an aggregation of fossils as a natural death retreat of animals of various genera.

The animals found there were mammals. The most numerous was the small twin-horned rhinoceros (*Diceratherium*). There was another extinct animal (*Moropus*) with a head not unlike that of a horse but with heavy legs and claws like those of a carnivorous animal; and bones of a giant swine that



Skeleton, University of Wyoming Geological Museum

stood six feet high (*Dinohyushollandi*) were also unearthed [- photos of all these 'fossil skeletons', p.127].

The Carnegie Museum, which likewise excavated in Agate Spring Quarry, in a space of 1350 square feet found 164,000 bones or about 820 skeletons. A mammal skeleton averages 200 bones. This area represents only one twentieth of the fossil bed in the quarry, suggesting to Lull that the entire area would yield about 16,400 skeletons of the twin-horned rhinoceros, 500 skeletons of the clawed horse, and 100 skeletons of the giant swine.



Daeodon (Dinohyus) hollandi, complete skeleton from the Agate Springs Fossil Quarry

Tens of thousands of animals were carried over an unknown distance, then smashed into a common grave. The catastrophe was most probably ubiquitous [which means "existing or being everywhere, especially at the same time"], for [or because] these animals - the small twin-horned rhinoceros, clawed horse, giant swine, and gazelle camel - did not survive, but became extinct. There is nothing in their skeletons to warrant regarding them as degenerate and doomed to extinction. And the very circumstances in which they are found bespeak a violent death at the hands of the elements, not slow extinction in a process of evolution.

In many other places of the world similar finds have been made, and in one of the sections to follow we shall discuss the famous bone quarry of Siwalik. In the United States, Big Bone Lick, Kentucky, twenty miles south of Cincinnati, contained the bones of one hundred mastodons, besides many other extinct animals. President Jefferson gathered there his famous collection of fossils. In San Pedro, California, skeletons of the mastodon are found standing upright, in the posture in which they died, mired in gravel, ash, and sand. Fossils found in John



Prehistoric cave dwelling at Kesslerloch

Day Basin, Oregon, and the glacial Lake Florissant, Colorado, are embedded in volcanic ash. In the Southern states fossil bones are quarried for the commercial exploitation of phosphates [and they could not be if they were fully *fossilized into rock*].

In Switzerland a conglomerate of bones of animals that belong to different climates and habitats was found in **Kesslerloch** [- "a paleolithic cave and... a neolithic river bank settlement", photo of the cave, p.127] near Thayngen [- "a village and a municipality in the canton of Schaffhausen in [the northern-most part of] Switzerland"]: Alpine types are there in one "Tiergmisch" [evidently meaning 'conglomeration of animals'] with animals of the steppe and of the forest fauna...

[Prof. Jacob Heierli, (1853-1905, "Swiss archaeologist, historian and professor"), "*Das Kesslerloch bei Thayngen*," [*The Kesslerloch at Thayngen*] *Neue Denkschriften der Schweizerischen Naturforschenden Gesellschaft* [*New Thinking of the Swiss Naturalist Society*], Vol. XLIII (1907); Prof., Dr. Heinrich Brockmann-Jerosch, (1879-1939), "also known by his Polish name Henryk... a Swiss botanist and pioneer of plant sociology... [who was a professor] at the University of Zurich and was curator of the Geobotanical Research Institute Rübél in Zurich") in *Die Veränderungen des Klimas* [*The Changes of the Climate*], publ. by the XIth International Geological Congress (1910).]

...In Germany a gravel pit at Neuköln (formerly Rixdorf), a suburb of Berlin, disclosed two faunas: mammoth, musk ox, reindeer, and arctic fox "suggest a boreal climate"; lion, hyena, bison, ox, and two species of elephant "suggest varying degrees of warmer climate." The faunas were interpreted as belonging to two periods—glacial and interglacial—but the bones were found all together. "It seems probable that the relations are more complicated than has been realized." [Prof., Dr. Richard Foster Flint, *Glacial Geology*, p.329.] There has not yet been found "satisfactory climatic interpretation."

Great multitudes of animals that filled prairies and forests, water and air, [vibrant animal] forms, [both] fragile or sturdy, with an urge to live and multiply, were more than once suddenly called upon to write their names in the register of extinction.

CHAPTER VI

MOUNTAIN AND RIFTS

Mountain Thrusts in the Alps and Elsewhere

The Age of a rock formation is ascertained [read, **'mis-imagined'**] with the help of the fossils it contains. To the surprise of many scientists, it was found that mountains have traveled, since [somewhat] older formations have been pushed [and **'lifted'**] over on top of [somewhat] younger ones.

Chief Mountain [photo, p.128] in Montana is a [Rocky Mountain] massif standing several thousand feet above the Great Plains. [And it is "one of the most prominent peaks and rock formations along the Rocky Mountain Front, a 200 mi (320 km) long overthrust fault, known as the Lewis Overthrust ["a collision of tectonic plates...that drove [a] several miles thick wedge of rock 50 mi (80 km) eastwards, causing it to overlie softer [Great Plains] Cretaceous age rock that is... [somewhat] younger"], [and] which extends from central Montana into southern Alberta, Canada."] It [Chief Mountain] "has been [**'pulled'** and] thrust bodily upon the much younger strata of the **Great Plains** [- highlighted in red on the map on p.128], and then driven [or further **'pulled'**] over them eastward, for a distance of at least eight miles. Indeed, the thrust may have been several times eight miles," writes Daly. [Prof., Dr. Reginald A. Daly, *Our Mobile Earth*, pp.228-29.]

"By similar thrusting, the whole Rocky Mountain Front, for hundreds of miles, has been pushed up and then out, [as] many [as 50] miles over the plains." [*Ibid.*, p.231.]

Such titanic displacements of mountains have been found in many places on the earth. The displacement of the Alps is especially extensive.

"During the building of the Alps, gigantic slabs of rock, thousands of feet thick, hundreds of miles long, and tens of miles wide, were thrust [and **'pulled'**] up and then over, relatively to the rocks beneath. The direction of the relative overthrusting movement was from Africa toward the main mass of Europe on the north. The visible rocks of the northern Alps of



Switzerland have thus been shoved northward distances of the order of 100 miles [!!!, and yeah, that's

'Venus-class pull']. In a sense the Alps used to be on the present site of northern Italy." [*Ibid*, p.232-22.] **Mont Blanc** [- see the World map on p.6,] was moved from its place, and the **Matterhorn** [- photo and map of its location



in the Alps, p.129,] was over turned [*eafcm*].

And as I have on several occasions, though its been a while since my last visit, you can see a good-sized 'model' of the Matterhorn at Disneyland in Anaheim, California (in Greater Los Angeles, "the second-largest urban region" in the US), while riding the "Matterhorn Bobsleds" rollercoaster ride in and outside the 'mountain', and this 'shell of



a mountain' is "also intended to act as a decorative overlay to camouflage the central pylon of the [overhead cable car] Skyway" But sorry, the "bobsleds" aren't one of those 'throw up your hands and scream' kind of rides, because the 'caverns' you travel through get a little too tight for that. However the screaming and 'white knuckles' are both appropriate and common 😊.

Those portions of the Alps that surround the valley of the Linth, in the canton of Glarus in [again, Eastcentral] Switzerland, have lower parts of Tertiary formations or of the age of mammals [read, of *sedimentary and volcanic rock* that at evidently multiple points was '**lifted**' by Venus]; their upper parts are Permian (preceding the age of reptiles [read, are lower *layers of sedimentary rock*, which after being exposed by *denudation*, were later '**lifted**' and '**pulled**' by Venus over parts of Earth's surface that were less or not *denudated* by 'her']). This impels to one [or really both] of two conclusions: either the divisions of rocks into sequences based on the fossils they contain is fallacious [- meaning, "logically unsound", as well as "deceptive" and "misleading"], or the old mountains [and that is, '**Venus-denudated-and lifted**', originally '**lower-level-Mercury-laid**' strata] were moved bodily and set on the shoulders of ['**higher-level-Mercury-laid**', and therefore only slightly] more recent formations [except for the couple-of-millennia newer, *denudated sediments* that Venus also added to these 'front-loader-washer cycles']. The latter conclusion is chosen [by *evolutionists*, minus my 'clarifications', of course]; and if [that "Swiss geologist... [and] founder of alpinism and modern meteorology"] Prof. Horace Bénédict De Saussure's notion of the sea sweeping over the Alps appeared fantastic, the idea of a mountain traveling considerable distances must sound even more fantastic, unless we know of a physical cause that could have brought it [or 'front-loader-washed' it] about. But [being ignorant of my and Dr. Velikovsky's 'clarifications',] even the very cause of mountain building itself is obscure.

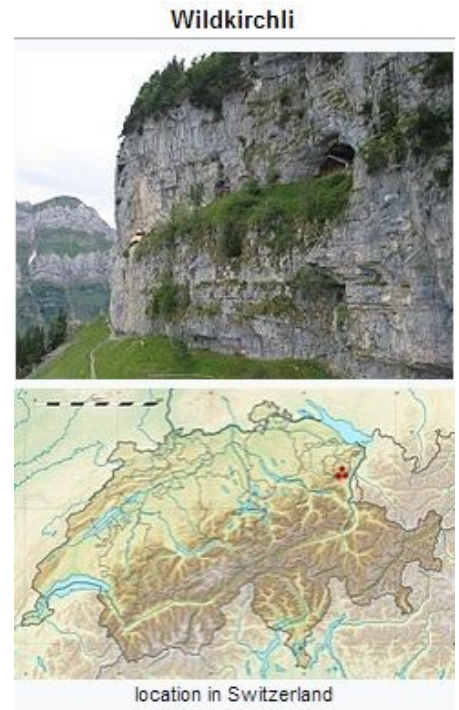
"The problem of mountain-making is a vexing one: Many of them [mountains] are composed of tangentially compressed and overthrust rocks that indicate scores of miles of circumferential shortening in the Earth's crust. Radial shrinkage is woefully inadequate to cause the observed amount of horizontal [or sideways] compression. Therein lies the real perplexity of the problem of mountain-making. Geologists have not yet found a satisfactory escape from this dilemma," says F. K. Mather of Harvard University. [F. K. Mather [- descendant of Increase and Cotton?], reviewing O. Gamow, *Biography of the Earth*, in *Science*, January 16, 1942.]

The origin of the mountains is not explained; and still less is their thrust of shift across valleys and over other mountains. The Alps were shoved a hundred miles to the north. Chief Mountain in Montana traveled across the plains and climbed the slopes of another mountain and settled on top of it. "...All of the Glacier National Park in Montana and all the Rocky Mountain area up to the Yellowhead Pass in Alberta" moved for many miles. [George McCready Price, *Common-sense Geology*, p.120. Idem, "*The Fossils as Age-makers in Geology*," *Princeton Theological Review*, Vol. XX, No.4, October 1922.] The mountains of western Scotland shifted from their places. The entire length of the Norwegian mountains showed a similar overthrust. What could have caused these mountains to travel

across valley and uphill with their masses of granite weighting billions of tons?: No force acting from inside the earth, pulling inwards or pushing outward could have created these overthrusts. Only twisting [along with 'Venus-class pull'] could have produced them. It could hardly have occurred if the rotation and revolution of our planet had never been disturbed.

In the Alps, caverns with human artifacts of stone and bone dating from the Pleistocene (Ice Age) have been found at remarkably high altitudes. During the Ice Age the slopes and valleys of the Alps, more than other parts of the continent, must have been covered by glaciers; today in central Europe there are great glaciers only in the Alps. The presence of men at high altitudes during the Pleistocene of Paleolithic (rude [or supposed 'early']) stone Age ["distinguished by the [supposed] original [or 'earliest'] development of stone tools", but continue to read, the 'Between-Visits-of-Venus' Age] seems baffling [to uniformitarian evolutionists].

The cavern of **Wildkirchli** [photo and map, p.130, it being "three interlinked caves situated in the Alpstein massif in the Appenzell Inner-rhoden canton", a canton literally surrounded by the **St. Gallen canton**], near the top of **Ebenalp** ["the northernmost summit of the Appenzell Alps", "the highest mountain in the Alpstein massif" being **Säntis** (8,209 ft), upper center on the map, p.131], is 4900 feet above sea level. It was occupied by man [apparently even after being lifted to that height by Venus] sometime during the Pleistocene [or during and following The Visits of Venus]. "Even more remarkable, in respect to altitude, is the cavern of **Drachenloch** ["in the [nearby] **Glarus Alps**", though not in Glarus but in the adjacent Canton of



St. Gallen, near the small village of Pfäfers, just west of the juncture of the **Alpine Rhine** and **Landquart Rivers**, (map, p.131), near the southeastern border of this canton, and therefore near Austria, and not far from where the Rhine leaves the Glarus Alps and becomes the border between Switzerland and Austria, and that is, after first becoming a border between Switzerland and the tiny country of **Liechtenstein**, this cavern being] at a height of 2445 meters [8028 feet]," near the top of **Drachenberg**

[photo, p.130], south of [Bad] Ragaz. This is a steep, snow-covered massif. "Both of these stations are in the very heart of the Alpine field of glaciation."

[Prof., Dr. George Grant MacCurdy ["well-known prehistorian and professor emeritus of Yale University ...[and a] graduate of both Harvard and Yale...[and] from 1894 to 1898 he...[took] postgraduate courses in anthropology at the Universities of Paris, Berlin and Vienna... [and from 1900-31 at Yale he taught "anthropology" and "prehistoric archaeology", and in] 1921 he took a leading part in the foundation of the American School of Pre-historic Research, and was its first director... until [1947]", <https://www.nature.com/articles/161047b0>], *Human Origins* (1924), I, 77.]



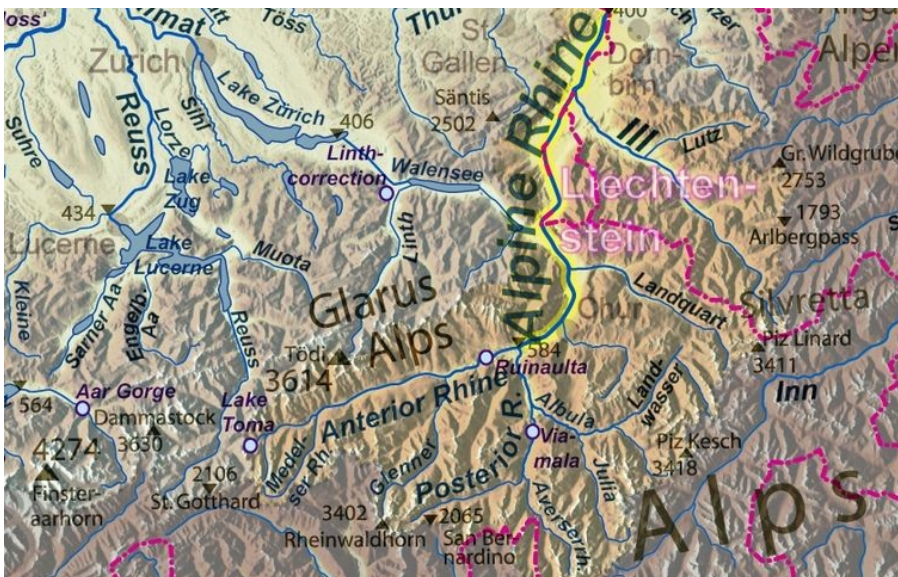
And no, we're still not finished with the Rhine, because I still need to introduce its various "headwaters" in the Alps, the Anterior, Posterior, Medelser (or Rein da Medel), Averser (or Avers), and the Alpine Rhine, bottom map on p.131. Pop Quiz: Also on the map locate Liechtenstein, and the partly shown countries of Switzerland, Austria, Germany, and Italy.

"Satellite image of the Jura mountains [less snow-covered] and Western Alps [more snow-covered], including Lake Geneva [in between], with major cities labeled", top map, p.131, and do you see the course of the Rhine in the upper right corner as it passes Basel? Yet another Pop Quiz: 1) What countries border this part

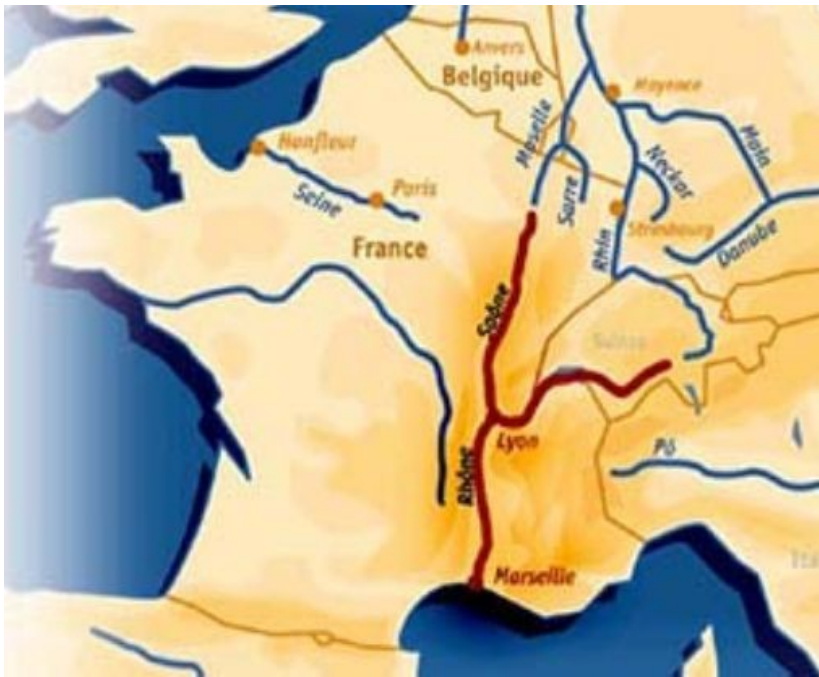
of the Rhine? 2) Name the 2 sections of the Rhine shown.

A continental ice sheet thousands of feet thick filled the entire valley between the Alps and the Jura [Mountains], where now lake Geneva [in Southwestern Switzerland] lies, to the height of the erratic boulders torn from the [Western] Alps and placed on the Jura Mountains [map, p.131]. In the same geological epoch, between two advances of the ice cover, during an interglacial inter-mission [- between and after The Visits of Venus], human beings must have occupied caverns [that

during The 2nd Visit were 'lifted' to] 8000 feet above sea level. No satisfactory explanation for such location of Stone Age man has even been offered.



And consider my deductions here. No one was living in caves before The 1st Visit of Venus. They only started occupying them for their protection because of what



they thought might again 'fall from the sky' after that 1st Visit. And they wouldn't have first occupied "caverns" at high altitudes, certainly not as high as 8,000 feet. So they must have been in or near these "caverns" when they were further lifted to such heights on The 2nd Visit of Venus.

And before I pass it by, the map showing the Rhône River from the previous volume doesn't so clearly identify the "headwaters" of this river, its origin being not far from the origin of the Anterior Rhine, and you can see it exiting the southwest (or lower left) corner of the map on p.131, and

you can see the valley it runs in before reaching the eastern end of Lake Geneva on p.131. So I'll suffice it to offer a 'crude' map that shows the course the entire Rhône River along with its biggest tributary, the Saône, both marked in red, and the Anterior, Alpine, High, Upper, Middle, and the beginning of the Lower Rhine, and its bigger tributaries, and other rivers including the Seine which runs through Paris, these rivers marked in blue on p.132. Yet another Pop Quiz: Identify, if you can, the error in this last map's placement of the Alpine and High sections of the Rhine River.

Could it be that the mountains rose as late as in the age of man and carried up with them the caverns of early man? [Or could it be that after sheltering themselves in these caverns following The 1st Visit of Venus, they were further 'lifted' during The 2nd Visit?] In recent years evidence has grown rapidly to show, in contrast to previous opinions, that the Alps and other mountains rose and attained their present heights, and also traveled long distances, in the age of man.

"Mountain uplifts amounting to many thousands of feet have occurred within the Pleistocene epoch [Ice Age] itself." This occurred with "the Cordilleran mountain system in both North and South America [- the "American Cordillera... [again, being] a chain of mountain ranges (cordilleras) that consists of an almost continuous sequence of mountain ranges that form the western "backbone" of North America, South America and Antarctica... [and it] is also the backbone of the volcanic arc that forms the eastern half of the Pacific Ring of Fire", and includes, from north to south and west to east, the Cascades, the Coastal



Mountains, the Sierra Nevadas, the Rockies, the Andes, the "island arc system" beginning off the southern tip of South America, know as "the Scotia Arc... [that next becomes] the mountains of the Antarctic Peninsula", map of the Scotia Sea (in blue) bounded by the Scotia Arc (mountains leading into and out of it, and the islands in it, marked in black (map, p.132), including South Georgia, this island near the peak of the arc, you know, where in the mid 1910's, "Disaster struck... [and the eventually to



be knighted Ernest Shackleton's ship was]... trapped in pack ice and... slowly crushed before the shore parties could be landed... [with his crew escaping] by camping on the sea ice until it disintegrated, then by launching the life-boats to reach Elephant Island and ultimately the inhabited island of **South Georgia** [relief map, p.132], a stormy ocean voyage of 720 nautical miles and Shackleton's most famous exploit", [and such **marvellous** "uplifts" also occurred with] the Alps-Caucasus-Central Asian system [including the Himalayas], and many others. [Prof., Dr. Richard Foster Flint, *Glacial Geology and the Pleistocene Epoch*, pp.9-10.] [And of course these "great mountain chains" mark the - apparently sometimes 'squirrely' - orbits of Earth by Venus along 'her' closest points to Earth.]

The fact of the late upthrust of the major ridges of the world created, when recognized, great perplexity among geologist who, under the weight of much evidence, were forced to this view. The revision of the concepts is not always radical enough. Not only in the age of man, but in the age of *historical* man, mountains were thrust up, valleys were torn out, lakes were dragged uphill and emptied. Helmut Gams and Rolf Nordhagen brought together very extensive material concerning the Bavarian Alps and the Tyrol, or Eastern Alps. We shall deal with this material [and bio these 2 Scandinavian scientists] in Chapter XI, "Klimaturz."

"The great mountain chains challenge credulity by their extreme youth." Wrote the explorer Bailey Willis about Asian mountains.

[Prof. Bailey Willis, [1857-1949, "a geological engineer [with degrees from Columbia] who worked for the United States Geological Survey (USGS), and lectured at two prominent American universities [John Hopkins and Stanford, and at Stanford he was both "professor and chairman of the geology department", and he led "an expedition to northern China" for the Carnegie Institution, and "consulted for the government of Argentina"... [and] played a key role in getting **Mount Rainier** [in the **Cascade Range** in **Southwest Washington State**, map, p.133] designated as a national park in 1899... [and after] later focusing more on seismology, [including becoming "president of the Seismological Society of America from 1921 to 1926"], he became one of the world's leading earthquake experts of his time", and in "1928, he published "Continental Drift" in the *SP 2: Theory of Continental Drift*, by the American Association of Petroleum Geologists, where he rejects the theory"] *Research in Asia*, 11, 24.]

And by the way, I lived in the sunset shadow of **Mount Adams**, (southeast of Mount Rainer), for 4 years, and during that time commuted to work (100 miles) through the



Columbia River Gorge.

The Himalayas

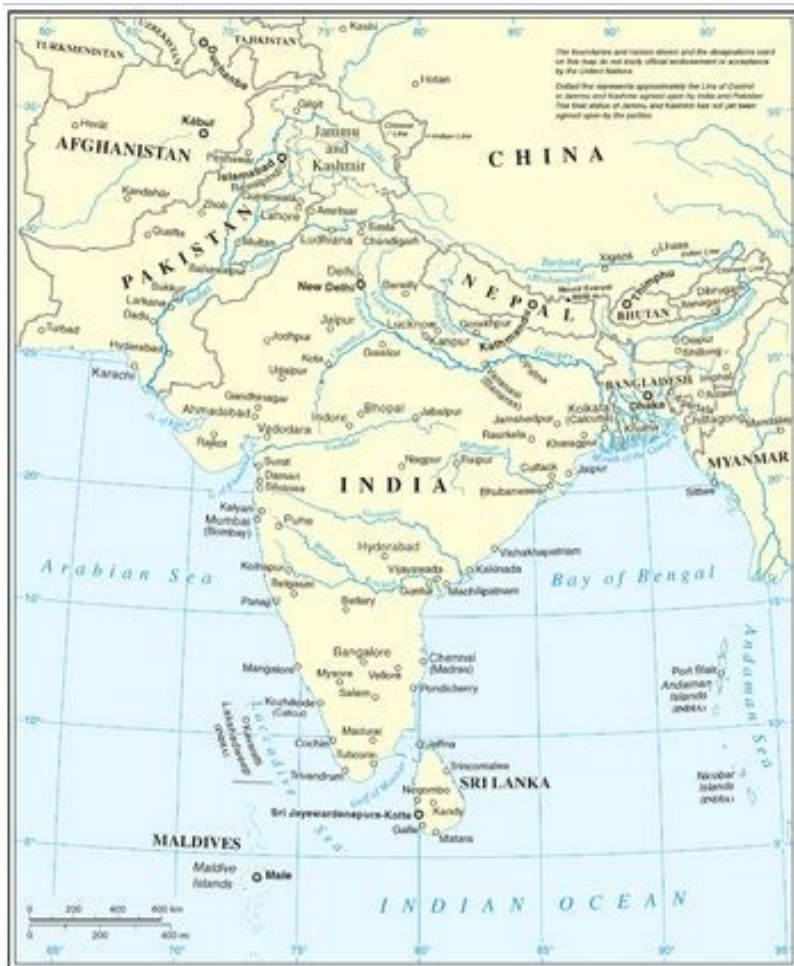
The Himalayas, highest mountains in the world, rise like a thousand-mile-long wall of India. This mountain wall stretches from **Kashmir** in the west to and beyond **Bhutan** in the east, with many of its peaks towering over 20,000 feet, and **Mount Everest** reaching 29,000 feet, or over five miles [photo, p.7, maps, p.7,134 & 140]. The summits of these lofty massifs are capped by eternal snow in those regions of the heavens where eagles do not fly nor any other bird of the sky.

Scientists of the nineteenth century were dismayed to find that, as high as they climbed, the rocks of the massifs yielded skeletons of marine animals, fish that swim in the ocean, and shells of mollusks. This was evidence that the Himalayas had risen from beneath the sea. At some time in the past, azure [blue] waters of the ocean streamed over Mount Everest, carrying fish, crabs, and mollusks, and marine animals looked down to where now we look up, and where man, after many unsuccessful efforts, has until now [1955] succeeded only once in putting his feet [but "by the end of 2016 there were 7,646 summits [of Everest] by 4,469 [different] people"]. Until recently it was assumed that the Himalayas rose from the bottom of the sea to their present height [- to again get 'ridiculous' -] tens or perhaps hundreds of millions of years ago. Such a ['ridiculously'] long period of time, so ['ridiculously'] long ago, was [for evolutionists] enough even for the Himalayas to have risen to their present height. Do we not, when we tell young listeners a story about giants and monsters, begin with "Once upon a time, long, long, ago..."? And the giants are no longer threatening and the monsters are no longer real [eafcm].

According to the general [*'ridiculously long', uniformitarian,*] geological scheme [- and yes, in this case for "scheme" you can read, 'an underhanded plot'], five hundred million years ago the first forms of life appeared on earth; two hundred million years ago life developed into reptilian forms that dominated the scene, achieving gigantic size. The huge reptiles died out seventy million years ago, and mammals occupied the earth - they belonged to the Tertiary. According to this [*deceitful*] scheme, the last mountain uplifts took place at the end of the Tertiary, during the Pliocene; this period lasted until a million years ago, when the Quaternary period, the age of man, began. The Quaternary is also the time of the Ice Age or the Pleistocene - the Paleolithic or Old Stone Age; and the very end of the Quaternary, since the end of the Ice Age, is called Recent time: the Neolithic (Late, or polished, Stone), Bronze, and Iron cultures [*or Ages*]. Since the appearance of man on earth, or since the beginning of the Ice Age, there [*is supposed to*] have been no uplifts on any substantial scale. In other words, [and as] we have been told [*or 'misinformed'*], the profile of the earth with its mountains and oceans was [*or is supposed to have been*] already established when man first appeared.

In the last few decades, however, numerous facts have emerged from mountains and valleys that tell a differ-ent story. In Kashmir, Helmut de Terra discovered sedimentary deposits of an ancient sea bottom that was elevated at places to an altitude of 5000 feet or more and tilted at an angle of as much as 40°; the basin was dragged up by the rise of the

mountain. But this was entirely unexpected: "These deposits contain Paleolithic [*Old Stone Age*] fossils." And this, according to Arnold Heim, Swiss geologist [*Professors, Drs. De Terra and Heim tbf later, God willing 😊*], would make it plausible that the mountain passes in the Himalayas may have risen, in the age of man, three thousand feet or more, "however fantastic changes so extensive [*and 'fast'*] may seem to a modern geologist."



[Arnold Heim and August Gansser [or "**Augusto Gansser-Biaggi** (1910 - 2012), Italian-born, "Swiss geologist who specialised in the geology of the Himalayas... [but his] geological researches were global in scope... [including "a 4-month expedition" to East Greenland (1934), "an 8-month expedition under Arnold Heim" to the Himalayas (1936), to Columbia for Shell Oil Co. (1937-45), to the Island of Trinidad on the southeastern edge of the Caribbean Sea near Venezuela(1947-50), and to Iran as "chief geologist of the National Iranian Oil Company" (1951-58), and from "1958 until 1977, he was professor of Geology at the University and the Swiss Federal Institute of Technology in Zurich... [carrying] out several researches in the Himalayas (Nepal, India and Bhutan). There were five expeditions between 1963 and 1977 to **Bhutan**" (highlighted in red on the map, bottom right, p.134), the long narrow unidentified country to its west being **Nepal**, with **India** (also unidentified - only partially shown) mostly south of Nepal, but these countries are entirely identified on the "**United Nations cartographic map of South Asia**", (bottom left, p.134), and Professor Gansser has been awarded the most prestigious metals by the geological societies of England, France, and Germany, is an "honorary member of the Nepal Geological Society", and in "1983 the University of Peshawar in **Pakistan** [on both maps] gave him the title of "Baba Himalaya" (Father of the Himalayas)", *The Throne of the Gods, an Account of the First Swiss Expedition to the Himalayas* (1939), p.218.]

Studies on the Ice Age in India and Associated Human Cultures, published in 1939 by De Terra, working for the Carnegie Institution, with the assistance of Professor T. T. Paterson of Harvard University [tbfb shortly], is one long argument and demonstration that the Himalayas were arising during the Glacial Age and reached their present heights only after the end of the Glacial Age, and actually in historical times. From other mountain ridges came similar reports.

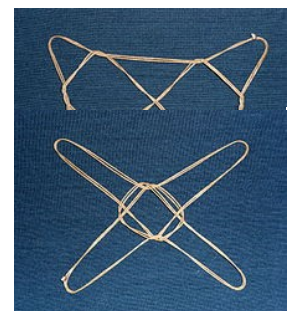
De Terra divided the Ice Age of the **Kashmir slopes** of the Himalayas [Kashmir now an area disputed between India, Pakistan, and China, and otherwise "the northernmost geographical region" of India, and these *slopes* are the transition between the **Kashmir Valley** and the encircling **Himalayas**, (satellite photo, p.135), his divisions of these *slopes* being] into [1] Lower Pleistocene (embracing the first glacial and interglacial stages), [2] Middle Pleistocene (the second, major glaciation and the following interglacial), and [3] Upper Pleistocene (comprising the last two glaciations and an interglacial stage).

"The scenery which this region presented at the beginning of the Pleistocene must have differed greatly from that of our time... The Kashmir valley was less elevated, and its southern rampart, the **Pir Panjal** [Range, also in the satellite photo on p.135], lacked that Alpine grandeur that enchants the traveler today..." Then various formation groups [of *strata*] moved "both horizontally and vertically, resulting in a southward displacement of older rocks upon foreland sediments, accompanied by [further] uplift of the mobile belt."

[H. de Terra and Prof., Dr. Thomas Thomson Paterson [FRSE, "1909-1994... a Scottish archaeologist, palaeontologist, geologist, glaciologist, geographer, anthropologist, ethnologist, sociologist, and world authority on



Kashmir valley seen from a satellite. Snow-capped peaks of the Pir Panjal Range (left in the image; southwest in compass) and the Himalayas (right in image; northeast in compass) flank the valley



administration... [as well as] curator of the Museum of Archaeology and Anthropology in Cambridge from 1937 to 1948... [and in] the 1930s Paterson participated in several Arctic expeditions, during which time [he] collected many string figures [- "a design formed by manipulating string on, around, and using one's fingers or sometimes between the fingers of multiple people... [that] may consist of singular images or be created and altered as a game" - examples in photos, p.135], leading to his 1949 article, "Eskimo String Figures and Their Origin," *Acta Arctica* 3:1-98... [and he] also participated in expeditions to East Africa, India, Greenland and Northern Canada", *Studies on the Ice Age In India and Associated Human Cultures* (1939), p.223.]

"The main Himalayas suffered sharp uplift in consequence of which the Kashmir lake beds were compressed and dragged upward on the slope of the most mobile range... Uplift was accompanied by a southward shifting of the Pir Panjal block toward the foreland of northwestern India." [*Ibid.*, p.225.] The Pir Panjal massif that was pushed toward India is at present 15,000 feet high.

In the beginning of this period the fauna was greatly impoverished, but thereafter, judging from remains, large cats, elephants, true horses, pigs, and hippopotami occupied the area.

In the Middle Pleistocene, or Ice Age, there was a "continued uplift." "The archaeological records prove that early Paleolithic man inhabited the adjoining plains." De Terra refers to the "abundance of Paleolithic sites [- where artifacts and fossil evidence are found]." Man used stone implements of "flake" form, like those found in the Cromer forest-bed in England.

Then once more the Himalayas were pushed upward, "Tilting of terraces and lacustrine [or "lake"] bed" indicated a "continued uplift of the entire Himalayan tract" during the last phases of the Ice Age [or during later 'passes' of Venus overhead]. [*Ibid.*, p.222.]

In the last stages of the Ice Age, when man worked stone in the mountains, he might have been living in the bronze stage down in the valleys. It has been repeatedly admitted by various authorities - quoted subsequently in this book - that the end of the glacial epoch may have been almost contemporaneous with the time of the rise of the great cultures of antiquity, of Egypt and Sumeria and, it follows, also of India and China. The Stone Age in some regions could have been contemporaneous with the Bronze Age in others. Even now there are numerous tribes in Africa, Australia, and Tierra del Fuego, the southern tip of the Americas, still living in the stone Age, and many other regions of the modern world would have remained in the Stone Age had it not been for the importation of iron from more advanced regions. The aborigines of Tasmania never got so far as to produce a polished - neolithic - stone implement, and in fact barely entered the crudest stone age. This large island south of Australia was discovered in 1642 by Abel Tasman; the last Tasmanian died in exile in 1876, and the race became extinct.

The more recent uplifts in the Himalayas took place also in the age of modern man. "The postglacial terrace record suggests that there was at least one prominent postglacial advance [of ice]," and this, in the eyes of

De Terra and Paterson, is indicative of a diastrophic movement of the mountains [- a "diastrophism", "Also called tectonism... [being] the action of the forces that cause the earth's crust to be deformed, producing continents, mountains, changes of level, etc"]. "We must be emphatic on one particular feature - namely, the dependence of Pleistocene glaciation on the diastrophic character of a mobile mountain belt. This relationship, we feel, has not been sufficiently recognized in other glaciated regions, such as Central Asia and the Alps, where similar if not identical conditions are found." [*Ibid.*, p.223.]



It had been generally assumed that loess - thin wind-blown dust that is built into clays - is a product of a glacial age. However, in the Himalayas De Terra reported finding neolithic, or polished stone, implemented in loess and commented: "Of importance for us is the fact that loess formations was not restricted to the glacial but that it continued... into postglacial times." In China and in Europe, too, the presence of polished stone artifacts in loess prompted a similar revision. The neolithic stage that began, according to the accepted scheme [🤔], at the end of the Ice Age, still persisted in Europe and in many other places at the time when, in the centers of civilization, the Bronze Age was already flourishing.

R. Finsterwalder, exploring the Nanga Parbat massif in the western Himalayas (26,660 feet high), dated the Himalayan glaciation as post-glacial; in other words, the expansion of the glaciers in the Himalayas took place much closer to our time than had been previously assumed. Great uplifts of the Himalayas took place in part after the time designated as the Ice Age, or only a few thousand years ago.

[Prof., Dr. Richard Finsterwalder [1899 -1963, "a German geodesist ["geodesy" being "the branch of applied mathematics that deals with the measurement of the shape and area of large tracts of country, the exact position of geographical points, and the curvature, shape, and dimensions of the earth"] and cartographer ["mapmaker"]... [who] worked as a university Professor in Hanover and Munich and as publisher of numerous mountain maps"], "*Die Formen der Nanga Parbat-Gruppe*" ["*The Forms of the Nanga Parbat Group*"], *Nanga Parbat* being in Pakistan, and "the ninth highest mountain in the world at 8,126 metres (26,660 ft) above sea level... [and] the western anchor of the Himalayas", photo, p.137], *Zeitschrift der Gesellschaft für Erdkunde zu Berlin* [*Journal of the Geography Society of Berlin*], 1936, pp.321 ff.]

Prof., Dr. Arnold Heim, investigating the mountain ranges of western China, adjacent to Tibet and east to the Himalayas, came to the conclusion (1930) that they had been elevated *since* the glacial age. [Prof. J. S. Lee, *The Geology of China*, p.207.]

The great massif of the Himalayas rose to its present height in the age of modern, actually historical, man. "The highest mountains in the world are also the youngest." [Heim and Gansser, *The Throne of the Gods*, p.220.] With their topmost peaks the mountains have shattered the entire scheme of the geology of the "long, long ago."

The Siwalik Hills

The Siwalik Hills are in the foothills of the Himalayas, north of **Delhi** [- “a city and a union territory of [Northcentral] India containing **New Delhi**, the capital of India” - see again the map on p.134, as well as the upcoming map on p.140]; they extend for several hundred miles and are 2000 to 3000 feet high. In the nineteenth century their unusually rich fossil beds drew the attention of scientists. Animal bones of species and genera, living and extinct, were found there in most amazing profusion. Some of the animals looked as though nature had conducted an abortive experiment with them and had discarded the species as not fit for life. The carapace [- the “dorsal (upper) section of the exoskeleton or shell” -] of a tortoise twenty feet long was found there; how could such an animal have moved on hilly terrain?...

[Prof., Honorary Dr. Darashaw Noshawan Wadia (FRS, (1883-1969), “a pioneering geologist in India and among the first Indian scientists to work in the Geological Survey of India... [who] is remembered for his work on the stratigraphy of the Himalayas... [and who] helped establish geological studies and investigations in India, specifically at the Institute of Himalayan Geology, which was renamed in 1976 after him as the Wadia Institute of Himalayan Geology... [and his] textbook on the *Geology of India*, first published in 1919, continues to be in use”), *Geology of India* (2nd ed.;1939), p.268.]

...The *Elephas ganeas*, an elephant species found in the Siwalik Hills, had tusks about

fourteen feet long and over three feet in circumference [!!!]. One author says of them: "It is a mystery how these animals ever carried them, owing to their enormous size and leverage." [Joseph Trank Wheeler (?), *The Zonal-Belt Hypothesis* (1908), p.68. A pair of tusks of this size is on view in the Paleontological Museum of Princeton University [- now at the Yale Peabody Museum].]

The Siwalik fossil beds are stocked with animals of so many and such varied species that the animal world of today seems impoverished by comparison. It looks as though all these animals invaded the world at one time: "This sudden bursting on the stage of such a varied population of herbivores, carnivores, rodents and of primates, the highest order of the mammals, must be regarded as a most remarkable instance of rapid evolution of species," writes D. N. Wadia in his *Geology of India*. [Wadia, *Geology of India*, p.268.] The hippopotamus, which "generally is a climatically specialized type" (Prof., Dr. Helmut De Terra), pigs, rhinoceroses, apes, oxen filled the interior of the hills almost to bursting. Alfred R. Wallace, who shares with Darwin the honor of being the originator of the theory of natural selection, was among the first to draw attention, in terms of astonishment, to the Siwalik extinction.

And since we've past the last references by Dr. Velikovsky to both Prof., Dr. Helmut de Terra, and Prof., Dr. Arnold Heim, I won't put off getting to them any longer. Prof., Dr. De Terra...

...was a [20th Century] geologist, explorer, archaeologist, author and anthropologist... [whose] boyhood interest in travel and natural science

led him to study geology and geography at the University of Munich, from which he received his PhD.

After the conclusion of his university studies in Munich, he began his research in Asia in 1927-28 as a member of a German-Swiss expedition to central Asia, which was soon to make his name well known. Crossing the Himalayas into **Tibet** and Chinese **Turkestan** prepared him for later expeditions to **Kashmir, India, Burma** [now **Myanmar**, maps, p.134 & 140] and **Java** [in **Indonesia**, map, p.139]. De Terra conducted a number of scientific expeditions into Asia and the Americas. He was the first to produce a glaciological map of the Eastern Himalayas and to advance the theory that humans were established in Asia almost as early as in Africa. Thereafter he accepted teaching and research positions at Yale University and the Carnegie Institution of Washington, D.C. Under their auspices he conducted three scientific missions to Asia, discovering stone-age cultures and collecting fossil remains of man's remotest [read, 'Between-& Post-Visits-of-Venus'] ancestors as well as making significant contributions to our knowledge of man's geologic antiquity. He was a close friend and colleague of Pierre Teilhard de Chardin... Teilhard [after leaving China, having there examined the Peking Man fossils,] joined de Terra's 1935 Yale-Cambridge India Expedition, and together they carried out research in Burma in 1938. They were both invited to Java in 1938... to confirm dating of strata in which... [was] found a skullcap of... Java Man. In 1964 de Terra published a book on him, *Memories of Teilhard de Chardin*. In February 1947, he discovered Tepexpan Man [- skeleton of "the oldest Mexican soldier" as "hailed by *Time* magazine"] in the Valley of Mexico, which is generally regarded as the beginning of Mexican pre-history... In 1955 he published a well-received biography of [that "renowned Prussian naturalist", South American explorer, and 'closet atheist',] Alexander von Humboldt, which has been translated into Spanish... In the late 1950s and 1960s Dr. de Terra was an Adjunct Professor in the History of Science at Columbia University. He then was named director of the Werner Reimers Foundation for Anthropo-logical Research ["located in Bad Homburg, close to Frankfurt am Main [in Hesse]... [and which] is dedicated to the fostering of science and research that concerns itself with the studies of mankind, its nature and environment"]. He has published extensively including scientific monographs and books, popular books and articles, and has lectured at many institutions in Europe and North America. He continued writing in his later years and died in Switzerland in 1981.

Prof. Dr. Arnold Heim, born in 1882 in Zurich, Switzerland, and dying in 1965, was...

...the son of geologist Albert Heim... Switzerland's first practicing physician. With the study of geology at the Swiss Federal Institute of Technology in Zurich (today: ETH Zurich) Arnold Heim followed in the footsteps of his father, who held the chair of geology at said university. Arnold received his diploma as a specialist teacher of natural sciences and then obtained his doctorate from the University of Zurich in 1908-1911 and from 1924 to 1928 he was a lecturer at the University and the

Polytechnic in Zurich. Father Albert cherished the hope that Arnold would succeed him. [In] 1929-1931 Arnold, however, took over a professorship at the Sun Yat Sen University Canton (China) and renounced to the dismay of his father on an actual academic career.

Between 1910 and 1920 Heim searched for oil in Java ["an island of [Southwestern] Indonesia", marked in red on the right map, p.139,] and Sumatra ["a



large island in western Indonesia", marked

in red on the left map, p.139]. He made groundbreaking research into the relationship between sedimentation and tectonics and gained world renown with his research in petrogeology.

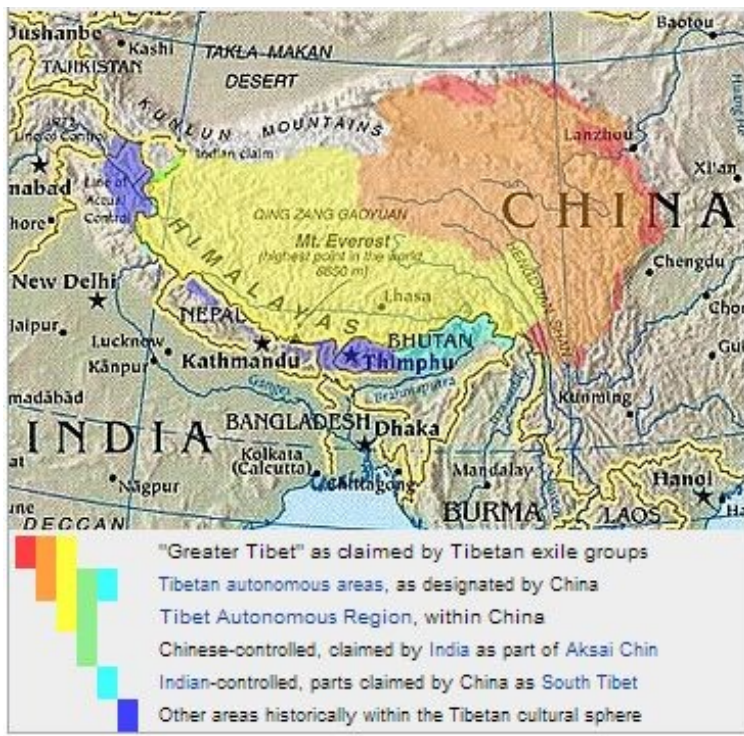
On December 7, 1926, he flew to South Africa [- why, my encyclopedia does not say].

In 1930 Heim was with... [traveling companions] on an expedition, on the occasion of which the mountain Minya Konka [or "Mount Gongga... the highest mountain in Sichuan province, China", [map, p.65,] was measured. Not 10,000 meters [32,800 feet] high, as rumors said, but only 7600 meters [25,000 feet] above sea level, was the result. Thus, Mount Everest [8,800 meters/29,000 feet] was still the highest mountain in the world.

In 1932 he was elected a member of the Leopoldina [or the "Academy of Sciences Leopoldina", founded in 1652, and now a "national academy of Germany", and "the oldest continuously existing learned society in the world", "located in Halle" in Saxony-Anhalt].

And back to those "unusually rich fossil beds" - or 'graveyards' really - with an "amazing profusion" of animals, otherwise known as the Siwalik Hills...

Many of the genera that comprised a wealth of species were extinguished to the last one; some are still represented, but only a few species. Of nearly thirty species of elephant found in the Siwalik beds, only one species has survived in India. "The sudden and widespread reduction by extinction of the Siwalik mammals is a most startling event for the geologist as well as the biologist. The great carnivores, the varied races of elephants belonging to no less than 25 to 30 species... the numerous tribes of large and highly specialized ungulates [hoofed animals] which found such suitable habitats in the Siwalik jungles of the Pliocene epoch, are to be seen no more in an immediately succeeding age." [Ibid., p.279.] It used to be assumed that the advent of the Ice Age



killed them, but subsequently it has been recognized that great destructions took place in the age of man, much closer to our day.

The older geologists thought that the Siwalik deposits were alluvial [or again, more 'slowly accumulated sediments'] in their nature, that they were debris carried down by the torrential Himalayan streams. But it was realized that this explanation "does not appear to be tenable on the ground of the remarkable homogeneity [or "uniformity"] that the deposits possess" and a "uniformity of lithologic [rock]

composition" in a multitude of isolated basins, at considerable distances from one another. [*Ibid.*, p.270.] There must have been some agent that carried these animals and deposited them at the feet of the Himalayas, and, after the passage of a geological age [or on later orbits of Earth by Venus, and possibly on 'her' 2nd visit], repeated the performance - for in the Siwalik Hills there are animals of more than one age, and signs of more than one destruction. There was also a movement of the ground: "The disrupted part of the fold had slipped bodily over for long distances, thus thrusting the older pre-Siwalik rock of the inner ranges of the mountain over the younger rock of the outer ranges." [*Ibid.*, p.264.]

If the cause of these paroxysms and destruction was not local, it must have produced similar effects at the other end of the Himalayas and beyond that range. Thirteen hundred miles [east] from the Siwalik Hills, in central Burma [map, p.140, now Myanmar, map, p.134], the deposits cut by the Irrawaddy River "may reach 10,000 feet [deep]." "Two fossiliferous horizons [or layers] occur in this series separated by [a layer of] about 4000 feet of sands." The upper horizon (bed [or layer]), characterized by mastodon, hippopotamus, and ox, is similar to one of the beds in the Siwaliks. "The sediments are remarkable for the large quantities of fossil wood associated with them... Hundreds and thousands of entire trunks of silicified trees and huge logs lying in the sandstone" suggest the denudation of "thickly forested" areas. [*Ibid.*, p.274-75.] Animals met death and extinction by the elementary forces of nature, which also uprooted forest, and from Kashmir to Indo-China [or Indochina, "the continental portion of the region now known as Southeast Asia",] threw sand over species and genera in mountains thousand of feet high [*eaftcm*].

Tiahuanacu in the Andes

In the Andes, a megalithic city was found at an elevation of 12,000 feet, in a region where corn will not ripen. The term "megalithic" fits the dead city only in regard to the great size of the stones in its walls [etc.], some of which are flattened and joined with precision [and where "the ["largest"] block [in Tiahuanacu or Tiwanaku] is estimated to weigh 131 metric tons [- nearly 300,000 pounds]... [and the] second-largest stone block... is estimated to be 85 metric tons [nearly 200,000 pounds]", implying that this city was built by mortal **giants**, if not '**angel-humans**'. It is situated on the Altiplano, the elevated plain between the Western and Eastern Cordilleras, not far from Lake Titicaca, the largest lake in South America and the highest navigable lake in the world, on the border of Bolivia and Peru.

The **Altiplano**, Spanish for "high plain", (marked in red on the map on p.140), or...

...**Collao** (...[or] Qullaw, meaning "place of the Qulla" [- the Qulla being "an indigenous people of western Bolivia, Chile, and Argentina"]), **Andean Plateau** or **Bolivian Plateau**, in west-central South America, is the area where the Andes are the widest. It is the most extensive area of high plateau on Earth outside **Tibet**[- now "controlled" mostly by China and, to a much smaller extent, India - see the color coded map that tells the story I could not resist including on p.140].



Location of the Altiplano in South America

The bulk of the Altiplano lies in Bolivia, but its northern parts lie in Peru, and its southern parts lie in Chile and Argentina...

Dr. Velikovsky continues, quoting Sir Clements Markham.

"There is a mystery still unsolved on the plateau of Lake Titicaca, which, if stones could speak, would reveal a story of deepest interest. Much of the difficulty in the solution of this mystery is caused by the nature of the region, in the present day, where the enigma still defies explanation." So wrote Sir Clements Markham in 1910...

[Sir Clements Robert Markham [KCB, FRS, (1830-1916), "an English geographer, explorer, and writer

... [who] was secretary of the Royal Geographical Society (RGS) between 1863 and 1888, and later served as the Society's president for a further 12 years... [and] was mainly responsible for organising the National Antarctic Expedition of 1901-04, and for launching the polar career of Robert Falcon Scott... [and] to the extent of disregarding or disparaging the achievements of other contemporary explorers... [and though he at one point] "expressed strong support" for Sir Ernest Shackleton... [he later, after "news of the [Shackleton] expedition's achievement of a new Farthest South latitude of 88°23' reached him"] adopted a bitterness towards Shackleton which he retained for the rest of his life... [and though Sir Clements] was recognised as a major influence on the discipline of geography



... it was acknowledged that much of his work was based on enthusiasm rather than scholarship", however, and by the way, he participated in one of the earlier searches for the lost Franklin Expedition, that failed expedition "in search of the

Northwest Passage”, and he “remained president of the Hakluyt Society until 1910”, “which publishes scholarly editions of primary records of historic voyages, travels and other geographical material... [and] the Society [also] organises and participates in meetings, symposia and conferences relating to the history of geographical exploration and cultural encounter”, *The Incas of Peru* (1910), p.21.]

Sir Clements added about Tiahuanacu, (or Tiwanaku, photo of the “restored” **Gate of the Sun** left, and photos from 1903 of it before it was restored, as well as of other “structures” below, p.141)...

"Such a region is [now] only capable of sustaining a scanty population of hardy mountaineers and laborers. The mystery consists in the existence



Gate of the Sun (1903)

Gate of the Sun, Rear View

Stairs of Kalasasaya (1903)

Temple of Kalasasaya (1903)

of ruins of a great city at the southern side of the lake, the builders being entirely unknown. The city [with a population that is estimated to have “peaked” at “around...10,000 to 20,000 people”] covered a large area, built by highly skilled mason, and with the use of enormous [or, arguably, ‘superhumanly-sized’] stones." [*Ibid.*, p.23.]

When the author of the quoted passages posed his question to the scholarly world, Leonard Darwin, then president of the Royal Society, offered the surmise that the mountain had risen considerably after the city had been built [underlining mine].

"Is such an idea beyond the bonds of possibility?" asked Sir Clements. Under the assumption that the Andes were once some two or three thousand feet lower than they are now, "maize would then ripen in the basin of Lake Titicaca, and the site of the ruins of Tiahuanacu could support the necessary population. If the megalithic builders were living under these conditions, the problem is solved. If this is geologically impossible, the mystery remains unexplained." [*Ibid.*]

Several years ago another authority, Arthur Posnansky [(1873-1946), often called "Arturo", [who] was at various times in his life an engineer, explorer, ship's navigator, director of a river navigation company, entrepreneur, La Paz city council member [- La Paz now the “de facto national capital of...Bolivia”], and well known and well respected avocational [or nonprofessional] archaeologist ... [and who during] his lifetime... was known as a prolific writer and researcher and for his active participation in the defense and development of Bolivia... [and] is well known for his books, including *Tihuanacu, the Cradle of American Man...* [as well as for] *Die Osterinsel und ihre praehistorischen Monumente* [*Easter Island and Its Prehistoric Monuments*], and *Razas y Monumentos Prehistóricos del Altiplano Andino* [*Races and Prehistoric Monuments of the Andean Altiplano*]... [and his] writings about the Tiwanaku Site have also been made popular by authors... who rely on Posnansky's dating of the

Tiwanaku Site to support their theories"], wrote in a similar vein: "At the present time, the plateau of the Andes is inhospitable and almost sterile. With the present climate, it would not have been suitable in any period as the asylum for great human masses" of the "most important prehistoric center of the world." [A. Posnansky, *Tiahuanacu, the Cradle of the American Man* (1945), p.15.] "Endless agricultural terraces" of the people who lived in this region in pre-Inca days can still be recognized. "Today this region is at a very great height above sea level. In remote periods it was lower." [*Ibid.*, pp.1,39.]



Illimani seen from La Paz, Bolivia

The terraces rise to a height of 15,000 feet, twenty-five hundred feet above Tiahuanacu, and still higher, up to 18,400 feet above sea level, or to the present line of eternal snow on **Illimani** ["highest mountain in the Cordillera Real (part of the Cordillera Oriental [on "the eastern edge of the Altiplano"], a subrange of the Andes) of western Bolivia", photo, p.142].

The conservative view among evolutionists and geologists is that mountain making is a slow process, observable [only] in minute changes, and that because it is a continuous process there never could have been spontaneous upliftings on a large scale. In the case of Tiahuanacu, however, the change in altitude apparently occurred after the city was built, and this could not have been the result of a slow process that required hundreds of thousands of years to produce [just] a visible alteration.

Once Tiahuanacu was at the water's edge; then Lake Titicaca was ninety feet higher, as its old strand line [or former "high water mark"] discloses. But this strand line is tilted and in other places it is more than 360 feet above the present level of the lake. There are numerous raised beaches; and stress was put on "the freshness of many of the strandlines and the modern character of such fossils as occur."

[H. P. Moon ["affiliated with University of Southampton, Southampton, England, United Kingdom and other places" is all I could find], "*The Geology and Physiography of the Altiplano of Peru and Bolivia*," *The Transactions of the Linnean Society of London*, 3rd Series, Vol. I, Pt.1 (1939), p.32.]

Further investigation into the topography of the Andes and the fauna of Lake Titicaca, together with a chemical analysis of this lake and others on the same plateau, established that the plateau was at one time at sea level, or 12,500 feet lower than it is today [!!!]. "[Lakes] Titicaca and Poopo, [the] lake and salt bed of Coipaga, [and the] salt beds of Uyuni - several of these lakes and salt beds have chemical compositions similar to those of the ocean." [Posnansky, *Tiahuanacu*, p.23.] As long ago as 1875 Alexander Agassiz demonstrated the existence of a marine [or "sea"] crustaceous fauna in Lake Titicaca. [*Proceedings of the American Academy of Arts and Sciences*, 1876.] At a higher elevation the sediment of an enormous dried-up lake, whose waters were almost potable, "is full of

characteristic mollusks, such as Paludestrina and Ancyclus, which shows that it is, geologically speaking, of relatively modern origin." [Posnansky, *Tiahuanacu*, p.23.]

Sometime in the remote past the entire Altiplano with its lakes rose from the bottom of the ocean [and/or were inundated with waters from the ocean, evidently on The 1st Visit of Venus]. At some other [earlier or later] point [- depending on whether the region emerged from the ocean or was just repeatedly inundated by it -] a city was built there and terraces were laid out on the elevation around it; then in another disturbance [during The 2nd Visit of Venus] the mountains were thrust up [again] and the area [which was then at too high an altitude] became uninhabitable.

The barrier of the Cordilleras that separates the Altiplano from the valley to the east was torn apart and gigantic blocks were thrown into the chasm. [Sir 'pants on fire', Lying] Lyell, combating the idea of a universal flood, offered the theory that the bursting of the Sierra barrier opened the way for a large lake on the Altiplano, which cascaded down into the valley and caused the aborigines to create the myth of a universal flood. [Lyell, *Principles of Geology* [or 'Anti-God Propaganda of Self-idolatry Promoting Satan Worship'], 1, 89; III, 270.]

Not so long ago an explanation of the mystery of Lake Titicaca and of the fortress Tiahuanacu on its shore was put forward in the light of Hörbiger's theory: A [captured] moon circled very close to the earth, pulling the waters of the oceans toward the equator; by its gravitational pull, the moon held, day and night, the water of the ocean at the altitude of Tiahuanacu: "The level of the ocean must have been at least 13,000 feet higher."...

[Hans Schindler Bellamy [1901-1982, apparently an Austrian "researcher and author... [whose] books investigate the work of Austrian cosmologist, Hanns Hörbiger and German selenographer [- "selenography" being "the study of the surface and physical features of the Moon"], Philipp Fauth, whose now-defunct Cosmic Ice (*Glacial Kosmogonie*) Theory: "...considers the Moon to be a metallo-mineral body covered with a sphere of ice... captured out of transterrestrial space where, probably not so very long ago, it existed as an independent planet..." [and where] "...Hydrogen and oxygen exist in the universe in their natural combination H₂O, water, in its cosmic form: ice"... [and that,] "When a block of this 'Cosmic Ice' plunges into a glowing star the impact generates heat... [the ice turning] into steam... [and,] Thermo-chemical decomposition splits the steam into its constituents... [and most] of the oxygen is bound to the stellar matter, producing more heat... [and "practically"] all the hydrogen is exhaled into space... [with the] star-matter-bound oxygen and the 'spatial' hydrogen for the vast stores out of which the Cosmic Ice is generated and its supplies repleted ['filled']"...(*Moons, Myths and Man*, 1936)... [and Mr. Bellamy's book] describes Hoerbiger's theory in detail, and its application to world myths, and his... [later] books develop the theory in light of the Bible, the Atlantis myth, and the Tiahuanaco ruins", *Built before the Flood: The Problem of the Tiahuanacu Ruins* (1947), p.14.]

...Then the moon crashed into the earth, and the oceans receded to the poles, leaving the island with its megalithic city as a mountain above the sea bottom, now the continent of the tropical and subtropical Americas. All this [supposedly] happened millions of years before our moon was caught by the earth, and thus the ruins of the megalithic city Tiahuanacu are [supposedly]

millions of years old, that is, the city must have been built long "before the Flood."

This theory is **bizarre** [- though not as bizarre as the **Theory of Evolution**]. The geological record indicates a late elevation of the Andes, and the time of its origin is brought ever closer to our time. Archaeological and radiocarbon analyses indicate that the age of the Andean culture and of the city is not much older than four thousand years. [Prof. Frank Cumming Hibben, *Treasure in the Dust* (1951), p.56.] Not only the "built before the Flood" theory collapses; so does the belief that the last elevation of the Andes was in the Tertiary, or more than a million years ago. [And really the present altitude and magnitude of this city, besides implying that **'giant humans'** and/or **'angel-humans'** built it, also all by itself "collapses" the entire Theory of Evolution.]

Sometime in the remote past the Altiplano was at or below sea level, so that originally its lakes were part of a sea gulf [or near sea level]. The last upheaval, however, took place in an early historical period, after the city of Tiahuanacu had been built; the lakes were dragged up,

and the Altiplano and the entire chain of the Andes rose to their present height.

The ancient stronghold of **Ollantaytambo** [or **Ollantaytambo**] in **Peru** [photo /map, p.144] is built on top of an elevation; it is constructed of blocks of stone twelve to eighteen feet high [!!!]. "These Cyclopean ['giant'] stones were hewn from the quarry seven miles away... How the stones were carried up to the site of the fortress remains a mystery archaeologists cannot solve." [Don Ternel [?], in *Travel*, April 1945.]

Another fortress or monastery, **Ollantayparubo**, in the Urubamba Valley in Peru, northwest of **Lake Titicaca** [- visible on the map, p.144, seen on the border between Peru and **Bolivia**, **Ollantayparubo** evidently located between **Ollantaytambo** and **Lake Titicaca**], "perches upon a tiny plateau some 13,000 feet above sea-level, in an uninhabitable region of precipices, chasms, and gorges." It is built of red porphyry blocks [again, "igneous rock with large crystals"]. The blocks must have been brought "from a considerable distance... down steep slopes, across swift and turbulent rivers, and up precipitous rock-faces which hardly allow a foothold." [Bellamy, *Built before the Flood*, p.63.] It has been suggested that the transportation of the building blocks was feasible only if the topography of these localities was different at the time of the construction. However, definite proof in this connection is lacking, and changes in topography must be deduced from abandoned terraces, from mollusks of the dried-up lakes, from tilted shorelines, and from other similar indications. [Pop Quiz: Name at least 3 of the 5 partially shown countries bordering Peru on the map on p.144.]

Charles ['Duhwind'] Darwin, on his travels in South America in 1834-35, was impressed by the raised beaches at Valparaiso, Chile, at the foot of



the Andes. He found that the former surf line was at an altitude of 1300 feet. He was impressed even more by the fact that the sea shells found at this altitude were still undecayed, to him a clear indication that the land had risen 1300 feet from the Pacific Ocean in a very recent period, "within the period during which upraised shells remained undecayed on the surface." [And of course this is another example of him being **willingly... ignorant.**] [Charles ['Duh-face'] Darwin, *Geological Observations on the Volcanic Islands and Parts of South America*, Pt.II, Chap.15.] And since only a few intermediary surf lines can be detected, the elevation could not have preceded little by little.

['Dimwit'] Darwin also observed that "the excessively disturbed condition of the strata in the Cordillera, so far from indicating single periods of extreme violence, presents insuperable difficulties, except on the admission that the masses of once liquefied rocks of the axes [or 'lines', in this case, of the *mountain ridges,*] were repeatedly injected [with *magma*] with intervals [in between being] sufficiently long for their successive cooling and consolidation." [*Ibid.*]

At present it is the common view that the Andes were created, not so much by compression of the strata, as by magma, or molten rock, invading the strata and lifting them. The Andes also abound in volcanoes, some exceedingly high and enormously large.

The foothills of the Andes hide numerous deserted towns and abandoned terraces, monuments to a vanished civilization. The terraces that go up the slopes of the Andes, and reach the eternal snow line and continue under the snow to some unidentified altitude prove that it was not a conqueror nor a plague that put the seal of death on gardens and towns. In Peru "aerial surveys in the dry belt west of the Andes have shown an unexpected number of old ruins, and an almost incredible number of terraces for cultivation." [E. Huntington [?], "*Cli-matic Pulsations*" in *Hylluingskrift* ["**Sacred Scripture**"], dedicated to Sven Hedin (1935), p.578.]

When ['Duhwind', 'Duh-face', 'Dimwit', 'Dunderhead'] Darwin mounted the Uspallata Range 7000 feet high in the Andes, and looked down on the plain of Argentina from a little forest of petrified trees broken off a few feet above the ground, he wrote in his *Journal*:

"It required little geological practice to interpret the marvellous story which this scene at once unfolded; though I confess I was at first so much astonished that I could scarcely believe the plainest evidence. I saw the spot where a cluster of fine trees once waved their branches on the shores of the Atlantic, when that ocean - now driven back 700 miles - came to the foot of the Andes. I saw that they had sprung from a volcanic soil which had been raised above the level of the sea, and that subsequently this dry land, with its upright trees, had been let down into the depths of the ocean. In these depths, the formerly dry land was covered by sedimentary beds, and these again by enormous streams of submarine lava - one such mass attaining the thickness of a thousand feet; and these deluges of molten stone and aqueous deposits five times

alternately had been spread out. The ocean which received such thick masses must have been profoundly deep [or **wondrously 'pushed and sloshed'**]; but again the subterranean forces exerted themselves, and now I beheld the bed of that ocean, forming a chain of mountains more than seven thousand feet in height... Vast, and scarcely comprehensible as such changes must ever appear, yet they have all occurred within a period, recent when compared with the history of the Cordillera; and the Cordillera itself is absolutely modern as compared with many of the fossiliferous strata of Europe and America." [*Journal of Researches... During the Voyage of H.M.S. Beagle*, From the entry of March 30, 1835.]

And let's consider here the perspective of 'Mr. Duhwind', which again is '**willingly ignorant**', but nonetheless again, useful to us, and I mean beyond that he remains one of our **examples** (or **ensamples**, e.g., [Heb 4:11](#); [1Co 10:6,11](#); [Rom 15:4](#)). He said, (and I'm assuming prosopopoeia is not appropriate here), that he saw "deluges of molten stone and aqueous deposits five times alternately had been spread out". I would assume "these deluges" to include 3 of "molten stone", and 2 of "aqueous deposits", with the "molten stone...deposits" being lowermost, in the middle, and uppermost, and these 5 *layers* together suggesting at least 3 *orbits* of Earth on either or both of The Visits of Venus. **Pop quiz**: Imagine more specifically how these 5 *layers* were 'laid'. And yes, guess, but I'm hoping that at this point it's more like how a skilled cook in his or her kitchen 'works' with their recipes than like what I can do with my limited skill in such venues.

But how extremely young the Cordillera of the Andes is, only the research of recent years has brought out [but as it's not supportive of The Theory of Evolution, it has been ignored or worse].

The Columbia Plateau



Great quantities of lava "flowed out in **Washington, Oregon and Idaho**, where some two hundred thousand square miles were covered to depths of hundreds and even several thousands of feet. The **Snake River** has cut the **Seven Devils Canyon** [maps, p.145.] more than three thousand feet deep without reaching the bottom of the lavas." [Chamberlin, in *The World and Man*, ed. Moullon, p.85.]



Map of the Columbia River Basin with the Snake River highlighted in yellow and the Columbia River in blue

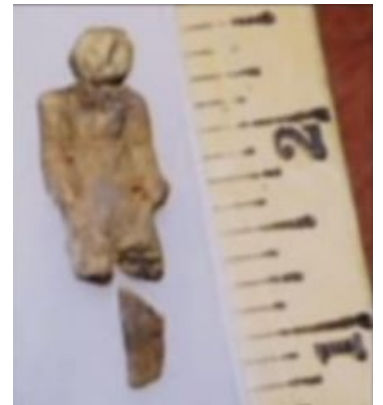
This enormous area, embracing all the **Northern states** [and **Southern Canadian provinces**] **between the Rocky Mountains and the Pacific coast**, was flooded with molten rock and metal pouring out of fissures torn in the ground. Certainly it does not look like a volcanic eruption of our days, and for this reason alone, if not for a multitude of others, the principle of uniformity is definitely misleading.

The depth of the lava of this vast **Colombia Plateau** is "as great as 5000 feet or more." [William John Miller [?], *An Introduction to Historical Geology* (5th ed., 2nd printing; 1946), p.355.] Even on the supposition that it was ejected in paroxysms, each time spreading a sheet only seventy-five feet thick, it is still enormous, and then such an ejection must have been repeated as much as seventy times in the Cenozoic Age - the age of the mammals and man.

And here is a striking thing, striking because we are too readily disposed to consider that we have solved a problem when we remove it to the remote past. "All competent observers have remarked the freshness of lava deposits in the Snake River valley in Idaho." [Pastor, Dr. George Frederick Wright, *The Ice Age in North America*, p.688.]

Only a few thousand years ago lava flowed there over an area larger than France, Switzerland, and Belgium combined; it flowed not as a creek, not as a river, not even as an overflowing stream, but as a flood, deluging horizon after horizon, filling all the valleys, devouring all the forests and habitations, steaming [or boiling] large lakes out of existence as though they were little potholes filled with water, swelling ever higher and overtopping mountains and burying them deep beneath molten stone, boiling and bubbling, thousands of feet thick, billions of tons heavy.

In 1889, on the occasion of the boring of an artesian well at Nampa, Idaho, on the Columbia Plateau near the Snake River, a small figuring of baked clay was extracted from a depth of 320 feet, penetrated after piercing a sheet of basalt lava fifteen feet thick. G. F. Wright described the find and wrote: "The well was tubed with heavy iron tubing six inches in diameter, so that there could be no mistake about the occurrence of the image at the depth stated." He also added: "No one has come forward to challenge the evidence except on purely a priori grounds from preconceived opinions of the extreme antiquity of the deposits" [- "a priori" meaning "valid independently of [or in this case, 'in spite of'] observation"]. [*Ibid.*, pp.701-3.] [And from **SECTION 4** of this **study**: "In the book, *Ammunition*, by Norm Scharbough, it is reported, (and pictured on p.338 [as well as in this volume on p.146]), that a small, fragmented **clay doll** [or "figurine"] was found by a well driller at a depth of 320 feet near Nampa, Idaho in 1889. The rock layer it was found in was ['loop'] dated at 12 million years old. The *doll* is reportedly being kept at the Idaho State Historical Society."]



Before the last lava sheets spread over the Columbia Plateau there were human abodes in the area.

A Continent Torn Apart

"Africa was in tension and torn by north and south fractures [which] along with the sinking of a strip of the crust formed the longest meridional ['north-south running'] land valley on earth ... From Lebanon [in Syria], then, almost to the [African southernmost] Cape there runs a deep and comparatively narrow valley, margined by almost

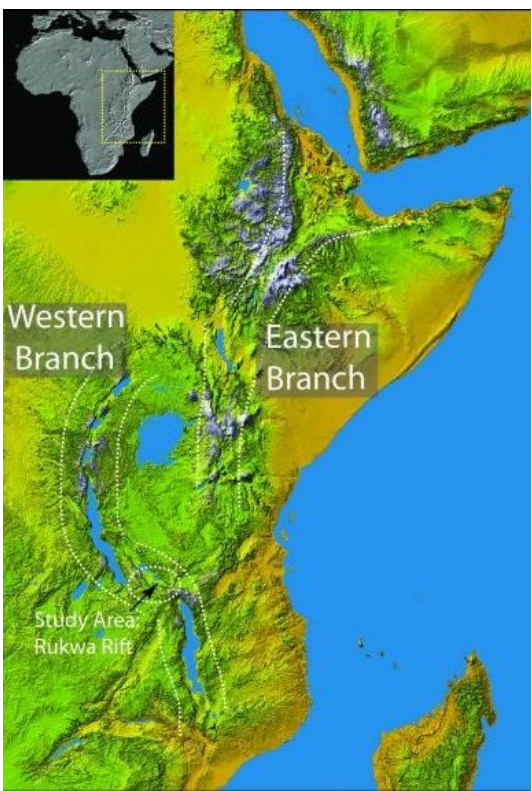


vertical sides, and occupied by the sea [i.e., the Red Sea], by salt steppes and old lake basins, and by a series of over twenty lakes, of which only one has an outlet to the sea. This is a condition of things absolutely unlike anything else on the surface of the Earth."...

[Prof., Dr. John Walter Gregory [FRS, FRSE, FGS, LLD (1864 -1932), "a British geologist and explorer, known principally for his work on glacial geology and on the geography and geology of Australia and East Africa... [who in 1887] was appointed an assistant in the geological department of the Natural History Museum, London... [and he] remained at the museum until 1900 and was responsible for a *Catalogue of the Fossil Bryozoa* in three volumes (1896, 1899 and 1909), and a monograph on the *Jurassic Corals of Cutch* (1900)... [and he] obtained leave at various times to travel in Europe, the

West Indies, North America, and East Africa... *The Great Rift Valley* (1896)... an interesting account of a journey to Mount Kenya and Lake Baringo [in Western Africa] made in 1892-3... [and he] was the first to mount a specifically scientific expedition to

the mountain... [and] made some key observations about the geology which still stand... [and in] 1896 he did excellent work as naturalist to... [an] expedition across Spitsbergen... [and his] well-known memoir on glacial geology written in collaboration... belongs to this period... [and his] polar and glaciological work led to his brief selection and service in 1900-1 as director of the civilian scientific staff of the Discovery Expedition [“known officially as the British National Antarctic Expedition... the first official British exploration of the Antarctic regions since James Clark Ross's voyage sixty years earlier”]... [which] was in planning during this period, and had not yet set sail for Antarctica when Gregory was compelled to resign from his position upon learning that he was outranked by the expedition's commander, Robert Falcon Scott... [and at this time the] University of Melbourne had created [a] new chair in geology and mineralogy... [and in] 1899 Gregory was appointed professor of geology and began his duties in the following February... [and] was less than five years in Australia but his influence lasted for many years after he left... [but] he came to the university when it was in great financial trouble, there was no laboratory worthy of the name, and the council could not promise any immediate improvement... [so in] 1904 he accepted the chair of





geology at Glasgow, and he was back in Great Britain in October of that year... [and besides] carrying out his professional work he had many other activities during his stay in Australia; during the summer of 1901-2 he had spent his vacation in Central Australia and made a journey around Lake Eyre... [an] account of this, *The Dead Heart of Australia*, was published in 1906, dedicated to the geologists of Australia... [and he] also published a popular book on *The Foundation of British East Africa* (1901), *The Austral Geography* (1902 and 1903), for school use, and *The Geography of Victoria* (1903)... [and] *The Climate of Australasia* (1904), was expanded from his presidential address to the geographical section of the Australasian Association for the Advancement of Science... [and this] does not give a complete impression of Gregory's activities in Australia, for he

was director of the Geological Survey of Victoria from 1901, in which year he was elected a fellow of the Royal Society, London, and he was able also to find time for university extension lecturing... [but in] 1904 Gregory was awarded the Chair in Geology at Glasgow University winning against... others... [and] occupied his chair at Glasgow for 25 years and obtained a great reputation both as a teacher and as an administrator... [and in] 1905 he was elected a Fellow of the Royal Society of Edinburgh... [and] served as the Society's Vice President from 1920 to 1923 and won their Keith Prize for 1921-23... [and he] made several expeditions including one to Cyrenaica ["an administrative unit... of eastern Libya from 1927 to 1963", and which proclaimed full autonomy in 2013]... in 1908, where he showed the same interest in archaeology as in his own subjects; another was to southern Angola in 1912... [and his] journey to Tibet with his son is recorded in *To the Alps of Chinese Tibet* by J. W. and C. J. Gregory (1923)... [his] other books on geology [being many]... [and he died] on an expedition to South America to explore and study the volcanic and earthquake centres of the Andes... [when he] drowned in the Urubamba River in southern Peru... The Gregory Rift in the Great Rift Valley [maps, p.147-8] is named in his honour", "Contributions to the Physical Geography of British East Africa," *Geographical Journal*, IV (1894), 290.]

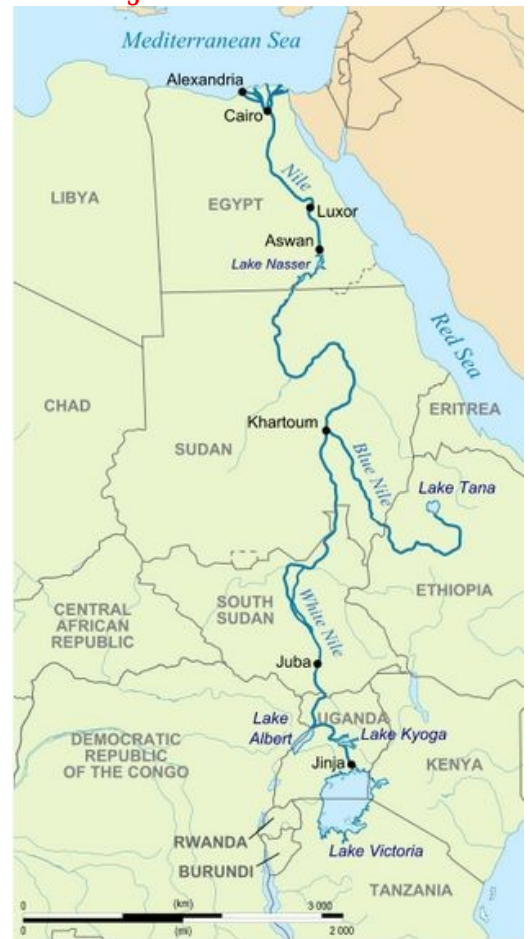
...The author of these lines [about this 'unique', "longest meridional", "deep and comparatively narrow valley"], J. W. Gregory, the famous explorer of the Great African Rift, adopted the view that a general common cause created the entire Rift from its north to its south end.

The Rift begins [- keeping in mind that its description is unavoidably challenging -] in the valley of the Orontes River [map, SEC. 7, p.526] in Syria; at Baalbek [also on this map] it goes over to the Litani River Valley [partially on this map],

then to Lake Huleh in Palestine; along the Jordan River to the Sea of Galilee, called also Bennesaret or the Sea of Tiberius, which lies in a depression below the level of the Mediterranean from there to the Dead Sea, the deepest depression on earth, between the Judean and Moabite mountainous plateaus that were torn apart; then along the Araba Valley [or Wady el-Arabah] to the Gulf of Aqaba in the Red Sea and across the channel of this sea into Africa [maps, p.147-8]; thence for an enormous distance [southward through Africa] to the Sabie River in the Trans-vaal [- "a historical geographic term associated with land north of the... Vaal River ["the largest tributary of the Orange River"]... in South



The course and watershed of the Orange



Africa", which runs for "1,120 kilometres (700 mi)" east to west... across the country of South Africa, beginning just east of Swaziland, maps, p.147-9], [the *rift*] branching, on the way, eastward to the Gulf of Aden [map, p.147-8] and [south]westward to Tanganyika [- now Tanzania, then including Rwanda and Burundi] and ["westward" also to] the Upper Nile [more maps, p.149], and the rift valleys of Lake Moeri [- my encyclopedia placing it "80 km (50 mi) southwest of Cairo, Egypt... today... a smaller saltwater lake called *Birket Qarun*", Cairo being "near [the beginning of] the Nile Delta", but Dr. Velikovsky seems to be talking about another, likely also renamed lake just south of the Nile's *head-waters* (Victoria Nile, Albert Nile, and White Nile, also seen on the maps on p.149),] and Lake Upemba in the central [Democratic Republic of the Congo [DRC] - all the way [or the entire *rift* running] from about 36° north latitude in Syria to about 28° south latitude in [South-]East Africa, in a sinuous line [- "having many curves, bends, or turns" -] along a meridian for more than a third of the way from one pole to another [eafcm]. [Pop Quiz: 1) Locate on the maps, longitudinally and latitudinally, the point where the *rift* leaves Africa and enters the Indian Ocean ("about" 28° S, 32° E). 2) What 3 nations are closest to this point? 3) What southern end of these nations is closest? - maps, p.147-48.]

It was recognized that a horizontal force of one kind or another had been the cause of this rift valley. "The simplest and earliest thought was that Africa had been pulled apart." [Prof. Bailey Willis, *East African Plateaus and Rift Valleys* (W6), p.1.] However, another school of geologists questioned whether the Rift could not have been produced under horizontal pressure, which forced the margins of the rift valley up and the valley strip down. After a long debate the consensus restated the view expressed by Prof. Eduard Suess, a prominent geologist at the turn of the [20th] century [who, as you may remember from his bio in SEC. 6, was the "grandfather of the UCSD founder Hans Edward Suess... [and author of] *The Face of the Earth*... his 4 volume work, published from 1883-1909, on the *geologic structure* of the entire *planet*, which included his theories of the *structure* and 'evolution' of (read, 'the passings of the *planets* over') the *lithosphere* - Earth's *crust* - and his tracing of the changes - or exchanges - in the *continents* and *seas* from ancient to modern time"]:

"The opening of the fissures of such magnitude can be explained only by the action of a tension [read, a '*pull*'], directed perpendicularly to [read in this case, 'upward from'] the trend of the split, the tension being relieved in the instant of bursting, that is, of opening of the fissure." [*Ibid.*, p.13. Prof., Dr. Erich Krenkel [1880-1964, "a German geologist and professor at the University of Leipzig... [and] one of the 34 founding members of the paleontological society in August 1912", and though both WW I & II interrupted and diminished his academic career, he was nonetheless] a German authority, [who] wrote in *Die Bruchzonen Ostafrikas* [*The Fractured Zones of East Africa*] (1922): "The tectonic setting of the East African fault zones, whether considered in detail or as a whole, admits of only one explanation: they are zones of tearing apart of the crust, produced by a direct tension [read, '*upward pull*']... The action of compressive [or '*squeezing*'] forces is nowhere recognizable." (Trans. [by] Prof. Bailey Willis.)] He observed also that immense floods of lava gushed out of the earth along the Rift and a most vigorous volcanic action took place. Suess brought to geology the now generally accepted concept of Gondwana land, a continental mass that [apparently formerly] occupied the larger portion of the Indian Ocean, and that in a relatively recent subsistence was torn apart and drowned [or *submerged*]. The subsidence of

the Gondwana continent could have caused a strain on western Asia and Africa, and under this ["horizontal"] tension [along with the 'upward tension' or '**pull from above**' - possibly at the time of this 'great tear', Venus having 'orbited around' to pull from the opposite side of Earth -] the land must have been rent and the Great Rift formed.

Gregory wrote: "The nearest approach in size [to the Rift] can probably be found on the moon, whose clefts or rifts no doubt represent long, steeply walled valleys and present to us much the same aspects as this East African valley would so to any inhabitant of our satellite. Not the least interesting of the points raised by the African-Red Sea-Jordan depression is the possibility that it may explain the nature of those lunar clefts which have so long been a puzzle to astronomers." [Gregory, *Geographical Journal*, IV (1894); *The Great Rift Valley* (1896), p.6.].

The Rift was produced by tension [- a geological definition of "tension" being, "a stress which stretches [or '**pulls**'] rocks in two opposite [or different] directions"]; hence the rifts on the moon were also caused by tension. Gregory followed Suess in linking the Great Rift Valley with "the mountain chains due to the last great uplift of fold [or "thrust"] mountains" in Europe, Asia, and the Americas. Thus the time of the last uplift, if established, would also clarify the time when Africa suffered the Great Rift. It is probable, too, that the Rift began in one great tension and increased in the next. [Uh-huh, these 'incidents' being just *orbits* and/or '**visits**' apart.]

Gregory concluded: "This wide-spread valley system is obviously not the result of some local fracture. Its length is about one-sixth of the circumference of the Earth. It must have some world-wide [or '**worlds-interacting**'] cause, the first promising clue to which is the date of its formation." [Gregory, "*The African Rift Valleys*," *Geographical Journal*, I.VI (1920), 31 ff.]

Although Gregory thought that the Rift first came into being at an early epoch - because of marine fossils found in it - he also saw signs of great earth movement along the Rift "at a recent date." "Some of the fault-scarp are so bare and sharp [or *steep*] that they must be of very recent date. This continuation of earth-movements into the human period is one of the most striking features of the district." Gregory found also that human memory retained recollection of the upheaval. "All along the line the natives have traditions of great changes in the structure of the country." [Gregory, *The Great Rift Valley*, pp.5, 236.]

The globe was in tension and its crust cracked along a meridian for most of the length of the African continent. The cause may have been [just] the subsidence of the Indian Ocean, or [and more likely] both tension in Africa [from the '**upward pull**' over the Himalayas, or somewhere along the American Cordillera, exploiting the newly 'vocationally perforated' *crust* running the length of Africa] and [possibly also the simultaneous] subsidence in the Indian Ocean could have [been] a [contributing] common cause. The mountain ridge on the floor of the Atlantic Ocean may have been produced by the same cause [though I see it as only indirectly related, and that is, I'd guess that this "ridge" was 'pushed up' due to the 'heating effect' Venus had on the Earth, this affecting Earth's internal *phased thermometallic radiation and convection*, and that is, it 'speeded up' the

twofold internal *thermodynamic circulation* that 'pushed up' the Mid-Atlantic Ridge]; and the time of the rupture and faulting must have been coincident with one of the periods of mountain formation in Europe and Asia [but as I see it, more likely on the opposite side of Earth, in the Americas]. Those mountains attained their present height in the age of man; the Rift, it is assumed today, was also created largely in the age of man at the end of the Ice Age. [Prof., Dr. Richard Foster Flint, *Glacial Geology*, p.523: "Late-Pleistocene mountain uplift occurred in the Himalayan region and in the Alps, and large-scale rifting took place in eastern Africa."]

What kind of force is necessary to tear apart a continent: Whence came the tension that was relieved by the bursting of the African land mass? Ice did not do it, nor did wind that erodes mountain heights, nor the rivulets that carry eroded detritus down to the sea.

Again 'hurtling over' a previously covered section, in this case, *The Sahara*, we 'move on' to the second section of CHAPTER VII, *Deserts and Oceans*, entitled...

Arabia

There is "a certainty beyond challenge that when the icecap of the last Glacial period covered a large part of the northern hemisphere, at least three great rivers flowed from west to east across the whole width of the [Arabian] Peninsula." So wrote Philby in his book *Arabia*.

[[And to repeat as well as somewhat expand his bio from SECTION 7] Harry St. John Bridger Philby [1885-1960, "CIE ["The **Most Eminent Order of the Indian Empire**... an order of chivalry founded by Queen Victoria in 1878... [including] members of three classes: 1. **Knight Grand Commander** (GCIE) ... 2. **Knight Commander** (KCIE)... 3. **Companion** (CIE)"]... also known as Jack Philby or Sheikh Abdullah... was a British Arabist, adviser, explorer, writer, and colonial office intelligence officer... [who as] he states in his autobiography... "became something of a fanatic" and in 1908 "the first Socialist to join the Indian Civil Service"... [and who after] studying Oriental languages at the University of Cambridge, he was posted to Lahore [a city now in Pakistan] in the Punjab [a province that in 1947 was divided between Pakistan and India] in 1908, acquiring fluency in... [several South Asian dialects), and eventually Arabic... [and he] converted to Islam in 1930, and later became an adviser to Ibn Saud, urging him to become King of the whole of Arabia, and helping him to negotiate with the United Kingdom and the United States when petroleum was discovered in 1938... [and who] married, for the second time, to a Saudi Arabian... [and] his only son... became known worldwide as a double agent for the Soviet Union, where he defected in 1963... [and Sheikh Abdullah] secretly helped secure American oil concessions in Saudi Arabia, double-crossing British competitors... [and he created economic partnerships, allied against British interests and in favour of Nazi Germany, with the help of Allen Dulles (later CIA Director)... and [likely most '**unfortunately**'] Philby worked with Nazi intelligence to sabotage efforts at creating a Jewish homeland"), *Arabia* (1930), p.xv.]

...There was also a large lake in Arabia that disappeared in some geological or climatal change.

[Described by Bertram Sidney Thomas [1892-1950, "an English diplomat and explorer who is the first documented Westerner to cross the Rub' al Khali (Empty Quarter ["the largest contiguous sand desert (erg) in the world [- an "erg" being "a broad, flat area of

desert covered with wind-swept sand with little or no vegetative cover... [and the] term takes its name from the Arabic word... meaning "dune field", encompassing most of the southern third of the Arabian Peninsula... [it being] part of the larger Arabian Desert"]; cf. Prof., Dr. Christina Phelps Grant [1902-72, later "Christina Harris... [born] Phelps... an American historian of the Middle East... [who] attended the Sorbonne in Paris, France, in 1919-20 and Wellesley College in 1920-22 before receiving her A.B. degree from Barnard College ["a private women's liberal arts college... in Manhattan, New York City... [f]ounded in 1889 by Annie Nathan Meyer", "an American author, an anti-suffragist and a promoter of higher education for women"] in 1925... [and 3] years later she was awarded her A.M. degree by Barnard... [after which she became] an instructor in English history at Vassar College ["a private, coeducational, liberal arts college in... New York... [f]ounded in 1861 by Matthew Vassar", "an English-born American brewer, merchant and philanthropist"] until she received her Ph.D. from Columbia University in 1930... [and not long there-after] returned to Barnard College, where she was appointed as an associate professor in history and assistant to the dean... [and from] 1942 to 1946 she was associate professor of history and college dean at Bryn Mawr College ["a women's liberal arts college in Bryn Mawr, Pennsylvania... [f]ounded as a Quaker institution in 1885"]... [and she] worked for the United States Department of State in 1946-47 and then became curator of the Middle East Collection of the Hoover Institution on War, Revolution and Peace at Stanford University in 1948... [and 3] years later, she was appointed a professor at Stanford on Middle East area studies and professor of political science from 1959 until her retirement in 1967... [and she] continued with the Institute until 1957 and then became an advisor until 1967... [and for] that same decade, she was also departmental editor for Near Eastern history for the Encyclopaedia Britannica... [and her doctoral] dissertation was published as *The Anglo-American Peace Movement in the Mid-Nineteenth Century*... [and her] travels in the Middle East during the 1930s led to the publication of *The Syrian Desert: Caravans, Travels and Explorations* in 1937... [and she] wrote *This Age of Conflict: A Contemporary World History 1914 -1943* in the mid-1940s and *Nationalism and Revolution in Egypt* twenty years later", *The Syrian Desert* (1937), p.53.]



At present, from Palmyra [in Syria, right map] to Mecca [in Saudi Arabia, left map, p.152] and beyond, the Arabian Peninsula is a waterless desert, interspersed with volcanoes active not so long ago, but now extinct, the last eruption having taken place in 1253...



[Prof., Dr. Bernhard Moritz [1859-1939, "a German Orientalist... [who] studied Protestant theology and oriental studies at the University of Berlin, where he received his doctorate in 1882... [and for] the years 1883/1884 and 1884/1885 he received a travel grant from the German Archaeological Institute, which enabled him to spend longer periods in Syria and Mesopotamia... [and after] his return Moritz worked as a research assistant at the Egyptian Department of the Royal Museums in Berlin and ... [participated in] excavations in Mesopotamia... [and in] 1887 Moritz received a position at the newly established Seminar for Oriental Languages... [where] he worked for ten years as acting secretary, librarian and teacher of Arabic... [and from] 1896 to 1911 Moritz led the library of Khediven in Cairo... [from which] he undertook frequent research trips to the Sinai and... Arabia... [and in] 1911 he returned to Berlin, where he was appointed director of the library of the Oriental Languages and Privy Council... [and a] few years later he received the title of professor... [and as] an Orientalist Moritz dealt

with topography and writing and linguistics of the Orient, especially Egypt, Arabia and the Sinaihalbinsel, where he also described the current situation... [and] his writings, which he wrote in German, English and Latin, especially his monographs, had lasting success... [and] are considered standard works of their subject", *Arabien, Studien zur phystkalischen und historischen Geographic des Landes* [*Arabia, Studies of Its Physical and Historical Geography*] (1923).]

...There were also, sometime in the past, numerous geysers all likewise extinct now.

Twenty-eight fields of burned and broken stones, called harras, are found in Arabia, mostly in the western half of the great desert. Some single fields are one hundred miles in diameter and occupy an area of six or seven thousand square miles, stone lying close to stone, so densely packed that passage through the field is almost impossible...

[Described by Charles Montagu Doughty [1843-1926, "an English poet, writer, explorer, adventurer and traveller... [and] a student at King's College London, eventually graduating from Gonville and Caius College, Cambridge in 1864... best known for his 1888 travel book *Travels in Arabia Deserta*, a work in two volumes that, although it had little immediate influence upon its publication, slowly became a kind of touchstone of ambitious travel writing, one valued as much for its language as for its content... [and being] rediscovered... [and] republished in the 1920s... [and since] then, the book has gone in and out of print... [it being] a vast recounting of Doughty's treks through the Arabian deserts, and his discoveries there... [and it being] written in an extravagant and mannered style, largely based on the King James Bible but constantly surprising with verbal turns and odd inventiveness... [and it is among his works that produced significant literary influence, and for which he] was awarded the 1912 Royal Geographical Society's Founder's Gold Medal for his travels and writings"] and by B. Moritz. The latter's book, *Arabien*, contains a close-up photograph of a harra.]

...The stones are sharp-edged and scorched black. No volcanic eruption could have cast scorched stones over fields as large as the harras; neither would the stones from volcanoes have been so evenly spread. The absence, in most cases, of lava - the stone lie free - also speaks against a volcanic origin of the stones.

It appears that the [small] blackened and broken stone of the harras are trains of meteorites, scorched in their passage through the atmosphere, that broke during their fall, as bolides do, or on reaching the ground [and they apparently looked like **fire and brimstone from heaven**]. Billions of [small] stones in a single harra indicate that the trains of meteorites were very large and can be classed as comets [and they may also "indicate" that some of the 'pieces' from the *collision* that made the Main Asteroid Belt were "sent" to Earth by God through His **use** of Jupiter]. Despite alternate exposure to the thermal action of the hot desert sun and the cool desert night, the sharp edges of the stones have been preserved, which shows that they fell in a not too distant period of time. Following the procedure adopted in this book, literary references to the harras of Arabia in ancient Hebrew and Arabic literatures will not be dealt with here.

Again, AWWWW !!! But fair enough. Remember that all the 'flack' for , or maybe better, the 'severe meteor shower' of criticism for *Worlds In Collision* - published 5 years before *Earth In Upheaval* - 'perturbed' (and of course it's a pun) Dr.

Velikovsky into omitting all 'mythological' evidence from *Earth In Upheaval*. And it's OK. Remember that I promised that there will be plenty of that when we get to *Worlds In Collision*, and that is, in **SECTION 9** and **10**.

Meteorites that fall on the earth are of two kinds. One consists of iron with an admixture of nickel; by means of this admixture and the characteristic pattern seen in the cut surface of such stones, their meteoric origin can be easily established. The other group, probably larger than the first, does not differ in its composition from the rocks of the earth and cannot be distinguished unless the fall has been observed, or, as in the case of the stones of the harras, their scorched and broken condition, together with their occurrence in large fields, speak for their extraterrestrial origin.

Larger bodies than the stones of the harras fell on Arabia too. In Wobar [or Wabar] in the desert there is a meteoric crater with meteoric iron and silica glass spread around it...

And my encyclopedia adds that...

The **Wabar craters** are impact craters [of which 5 have been reported since they were] first brought to the attention of Western scholars by... St John Philby... in 1932..., the largest of which measured 116 and 64 metres wide [127 and 70 yards wide]... the biggest iron meteorite ever found [there]... shaped roughly like a saucer... [and measuring] about four feet in diameter and two feet thick at center... [and therefore weighing] almost two and a half tons...

[Robert Gangolf Schwinner [1878 -1953, "an Austrian geologist and geophysicist... [who studied] engineering in Vienna after completing high school and military service, but switched to mathematics and physics studies at the University of Vienna, [and also] in Jena and Munich... [and after an] illness for three years... [he] continued with a focus on meteorology in Vienna and then studied geology and mineralogy.... [finally receiving] his doctorate in geology in Zurich... [including being] a student of Arnold Heim... [and he was] drafted during the First World War, [and] worked as a war geologist on the Italian front from 1915 to 1918 and habilitated [or taught at college level] during a leave of absence in Graz ["the capital of Styria [- "a state, or *Bundesland*, located in the southeast of Austria... [which in] area... is the second largest of the nine Austrian federated states"] and [Graz is] the second-largest city in Austria after Vienna"], where he was a Privatdozent [- "an unsalaried university lecturer or teacher in a German-speaking country remunerated directly by students' fees",] in 1917... [and in] 1919 he became an assistant at the Geological Institute in Graz, [and in] 1923 an associate professor with a teaching assignment in physical geology (although he still had to fulfill assistant duties until 1940)... [and he] also taught geophysics.... [and] in 1946 he became emeritus [professor of geology] ... [and he] tried to reconstruct the pre-Alpid [or 'pre-Alps'] tectonics of the Alps, first... near Graz, later in the crystalline of the entire Alps... [and he] attempted to bring together geological and geo-physical considerations... [as well as] astrophysical investigations (moon, sun)... [one] important theory of his [being the] thermally induced convection currents in the earth's mantle... [which was used but not credited to him in the] 1919, 4th edition of Alfred Wegener's book on continental drift... [which proposed theories] similar to today's Ideas on the causes of plate tectonics... [and suspiciously enough,] both taught at times simultaneously in Graz, without having any known close contact... [and he] published a three-volume physical geology textbook, but of which only

the first volume appeared... [the] manuscript of the second volume... [having] long been considered lost, but was found in 2007 in Graz in the Geological Institute”, *Physikalische Geologic [Physical Geology]* (1936), I,114,163; Leonard James Spencer [previously referenced, not yet covered, CBE, (one of the 5 “classes” of the Order of the British Empire, specifically, “Commander of the Most Excellent Order of the British Empire”), FRS, 1870-1959, “a British geologist... [who] was an Honorary member of the Royal Geological Society of Cornwall, and also a recipient of its Bolitho Medal [“for notable achievement in geology”]... [and he] was president of the Mineralogical Society of Great Britain and Ireland from 1936 to 1939... [and in] mineralogy Spencer was an original investigator who described several new minerals ... [and] also did important work as a curator, editor and bibliographer... [as well as being] the third person to receive the Roebing Medal, the highest award of the Mineralogical Society of America”, “*Meteoritic Iron and Silica Glass from the Craters of Henbury (Central Australia) and Wobar (Arabia)*,” *Mineralogical Magazine*, XXIII (1933), 387-404.]

Large rivers that disappeared, numerous volcanoes that burned and were extinguished, blackened stones that fell in areas each of them a hundred times larger than any volcanic eruption could have covered, and the meteoric iron spread around a large crater – all of these bespeak great upheavals in nature in recent as well as earlier ages, to which the vast peninsula of Arabia was more than once subjected.

And more specifically, “all of these bespeak great upheavals” from The God Zone Meteor Showers to The Visits of Mars, which would be the period from about 2000 BC to 700 BC.

In the southern part of the great Arabian desert, ancient ruins, almost entirely obliterated by time and the elements, and vestiges of cultivation are silent witnesses of the time when the land there was hospitable and fruitful; it was as copiously watered and luxuriously forested as India on the same latitude. Orchards covered Hadhramaut and Aden. It was a land of plenty, paradise on earth, but following a sudden catastrophe, Arabia Felix [- “the Latin name previously used by geographers to describe the southern part of the Arabian Peninsula”,] turned to a barren land. Arabia Petraea, the western part of the desert, is a dusty rock of lava [- now of course solidified into igneous rock,] that is broken by the Great Rift, with the Dead Sea, an inner lake, on its bottom [or marking its lowest point]. Sulphurous springs flow into it [the Dead Sea], and asphalt rises from its floor and floats on it...

And the “dusty rock of lava” that covers “the western part” of the **Arabian Peninsula** (map, p.155) is not technically an *igneous rock shield* but instead is classified as “a **large igneous province** (LIP)... [which is] an extremely large accumulation of igneous rocks, including plutonic rocks (intrusive) or volcanic rock formations (extrusive), arising when hot magma extrudes from inside the Earth and flows out”.



Like the Sahara and Arabian deserts, other great deserts of the world disclose the fact that

they were inhabited and cultivated sometime in the past. On the Tibetan plateau and in the Gobi Desert [in Asia], as in the Arabian and Sahara deserts, the impression is gained that in a tectonic disturbance the subterranean water dropped to a great depth, the sources became sealed [by magma and lava solidifying into igneous rock], and the rivers [therefore] dried up completely. Some changes in ground structure or in ground currents also affected the clouds, which pass over such lands without unburdening themselves [of the water that they contain].

And by now you should at least have a sneaking suspicion that this is yet another section that we've already covered before, yes, early in SECTION 6. And yes I did again, at least arguably, reintroduce it 'deceptively', which I again **hope** motivated you to give it fresh, and now more experienced attention. And in my defense I'm only doing to you what I repeatedly do to myself. And this time I added (or added to) all the bios and maps, etc., that I had left out the first time.

So on we go to the next section, one we really have not yet at all before covered...

The Carolina Bays

Peculiar elliptical depressions, or "oval craters," locally called "bays," are thickly scattered over the Carolina coast of the United States and more sparsely over the entire Atlantic coastal plain from New Jersey to northeastern Florida. These marshy depressions are numbered in the tens of thousands and, according to the latest estimate, their number may reach half a million.

[See, "*The Carolina bays: Explaining a cosmic mystery*", *The Virginia-Pilot, PilotOnline.com*, Sept. 7, 2008, which describes these so-called Carolina Bays as "gouged out shallow divots along the East Coast", numbering a "half a million", https://pilotonline.com/news/article_02e32329-cc55-59ec-b0a8-bf91c47dfd29.html, and see, "*Riddle of the Carolina Bays*", *Our State* (magazine), May 17, 2016, <https://www.ourstate.com/riddle-of-the-bays>, and (scrolling down for the satellite images), "*A model for the geomorphology of the Carolina Bays*",



Geomorphology (journal), <https://cosmictusk.com/wp-content/uploads/zamora-geomorphology-2017.pdf>, for [aerial photo/satellite images, etc.](#), p.155-56]

[Douglas Johnson [? → “Columbia Geomorph Studies”], *The Origin of the Carolina Bays* (– on Amazon, etc., 1942): Prof., Dr. William Frederick [“Fred”] Prouty [1879 -1949, “a geologist and university teacher”, and it was at “Syracuse University at Syracuse, N.Y., where he... received his B.S. degree with honors [cum laude] in geology... in 1903 and his M.S. in 1904, when he was also an instructor of geology... [and after] serving as assistant on the Geological Survey of Maryland during the summers of 1903 and 1904, Prouty entered Johns Hopkins University, from which he received a Ph.D. in 1906... [and later] that year, he accepted a position as associate professor of geology and mineralogy at the University of Alabama at Tuscaloosa, where he became head of the department in 1911... [and in] addition to his teaching duties at the university, Prouty served as chief assistant geologist of the Geological Survey of Alabama, for which he compiled mappings in the vicinity of Birmingham that were largely instrumental in the discovery and later development of a thick iron seam; the utilization of its rich ores was of great significance in making that city the steel center of the South... [and during] these years, he also did consulting work in

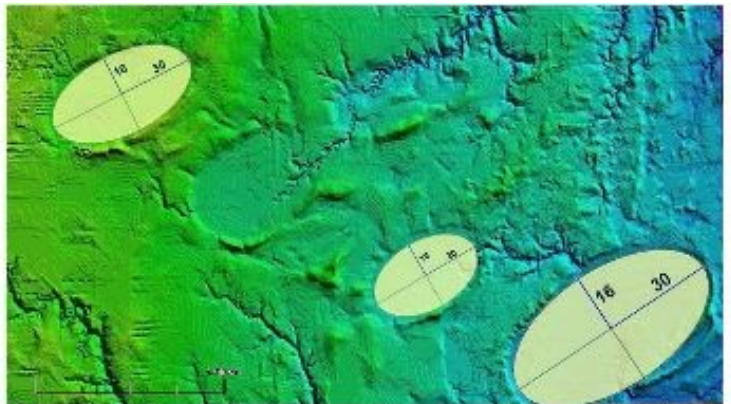
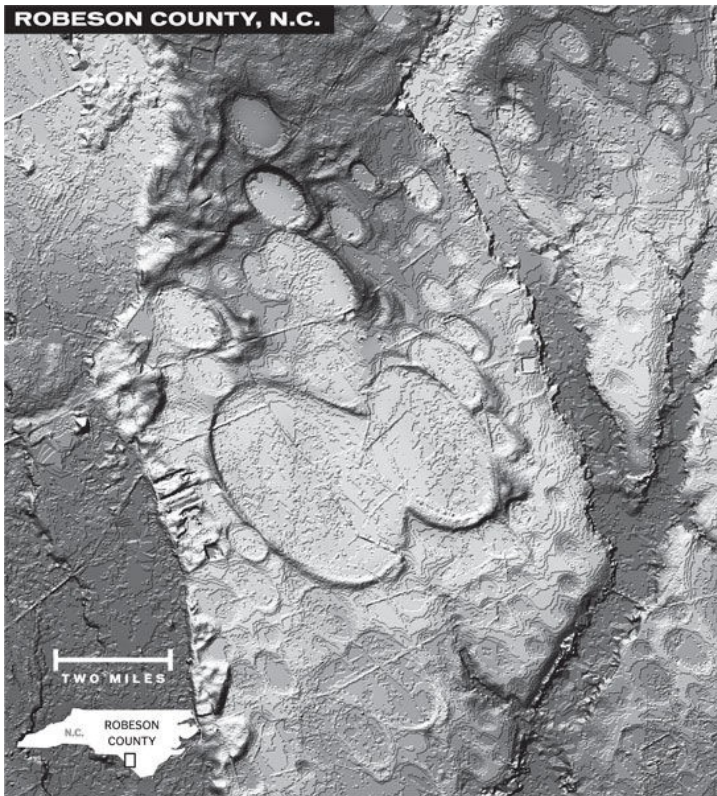


Fig. 3. Nebraska Rainwater Basins fitted with ellipses. (Lat. 40.545, Lon. –98.107) The center of the image is on farmland 5 km northwest of Clay Center, Nebraska. The small bay in the center has a length of 3.1 km and no smaller bays are visible.

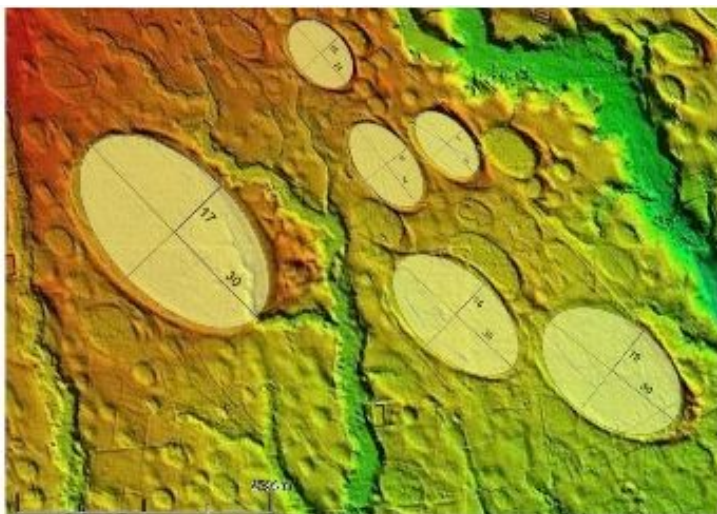


Fig. 2. Carolina Bays fitted with ellipses. (Lat. 34.833, Lon. –79.225) The center of the image is 4 km northwest of Red Springs, North Carolina. Small bays with lengths of 100 to 200 m appear as dimples with indistinct rims.

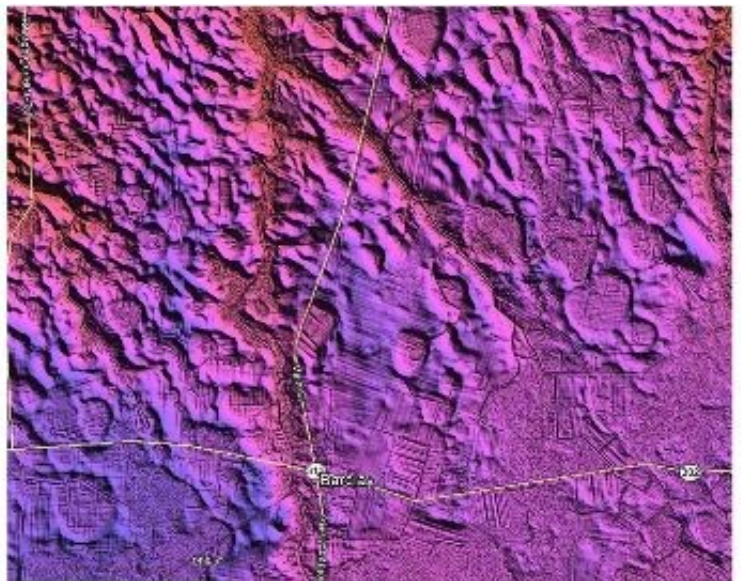


Fig. 4. Bays near Barclay, MD on the Delmarva peninsula. (Lat. 39.15933, Lon. –75.85541) The circular shape of the bays may be due to insufficient depth of unconsolidated material that prevented the formation of conical cavities. Circular bays are also found further south in the peninsula near Mappsville, VA.

Georgia, Tennessee, and Maryland, where his studies dealt largely with the availability and quality of iron, coal, graphite, and marble deposits... [and his] extensive work with marble later established him as one of the country's leading experts on marble... [and by] the end of World War I, Professor Fred Prouty had determined to concentrate on teaching, his first love, despite the many opportunities offered him as a freelance geological expert and oil prospector... [thus] he became a dedicated teacher who prepared many of his students to become prominent in their fields of geology, both in this country and abroad... [and in] 1919 he accepted a post at The University of North Carolina as professor of stratigraphical geology... [and in 1932] he was named head of the Geology Department, a position he retained until his sudden death in 1949... [and besides all this, from] 1920 to 1924 he also was geologist for the North Carolina Geological Survey, and from 1922 to 1925 he served as paleontologist with the West Virginia Geological Survey... [and in] 1938 he was named geologist on the Board of Consultants of the Tennessee Valley Authority, where he remained active until he died... [and during] World War II Prouty originated and supervised the teaching of map courses for the students of the V-12 ROTC units at Chapel Hill... [and for] this work he received full recognition from the service officials on location and in Washington, as well as many letters of appreciation from his former students then overseas... [and he] was the author of numerous articles appearing in scientific journals from 1907 to 1952, including a definitive work on a controversial subject, the "Carolina Bays and Their Origin," published posthumously in the *Bulletin of the Geological Society of America* (vol. 63, 1952), in which he established his modified meteoritic (air-shock wave) theory for the origin of the bays, a great many of which (such as those at White and Waccamaw lakes) appear throughout the coastal plain of North Carolina... [and he] was a Fellow of the Geological Society of America and a member of the American Society for the Advancement of Science, Society of Economic Geologists, American Institute of Mining and Metallurgical Engineers, Seismographical Society of America, American Geophysical Union, American Meteorological Society, North Carolina Academy of Science, Elisha Mitchell Society [- "founded in Chapel Hill in 1883 by... University of North Carolina scientists, [and it] served as a forerunner of the modern North Carolina Academy of Science"], Carolina Geology Society... [etc., and he] was a communicant ['partaker' of the Eucharist or Holy Communion] of the Episcopal Chapel of the Cross in Chapel Hill... [who 'suddenly'] died of a heart condition... and was buried in the old Chapel Hill Cemetery", and he "proposed a modified meteoritic (air-shock wave) theory for the origin of the [Carolina] bays and pointed out several major characteristics that are not adequately explained by the terrestrial processes of bay origin, such as the overlap patterns of multiple bays", however, *meteoritic* "theories for the origin of the Carolina Bays were [supposedly] refuted when stringent criteria for the identification of extra-terrestrial impacts were introduced by Eugene M. Shoemaker in the 1960s.... [the] new criteria... [requiring the] finding [of] evidence of petrographic shock metamorphism, such as planar deformation features in quartz grains made by a hyperspeed impact, and enrichment of the impact site by siderophile elements [- "chemical elements such as iridium or gold that tend to bond with metallic iron"]... which are more common in extra-terrestrial objects than in the Earth... [but] Carolina Bays do not have this type of evidence... [how-ever, though "hyperspeed"] extraterrestrial impacts have been ruled out as the origin of the Carolina Bays, it is still possible to consider secondary ballistic impacts... [or that these *impact craters* may instead have been made by 'slower-moving' *meteorites*, like 'redirected' Greeks or Trojans, or by *objects* otherwise 'transferred' to Earth from a '**visiting**' planet, and whatever the case,] Prouty's extensive research into the mechanism of formation and statistical analysis of the Carolina Bays still remains relevant today, even though his ["hyperspeed impact"] meteoritic theory has [supposedly] been invalidated", <https://www.scientificpsychic.com/etc/carolina-bays/carolina-bays-prouty.html>, and <https://www.ncpedia.org/biography/prouty-william-frederick> - a tribute by his son, William, 1994], "Carolina Bays and Their Origin," *Bulletin of the Geological Society of America*, LXIII (1952), 167-224.]

Measurements made on more prominent ones, seaward from Darlington, show that the larger bays average 2200 feet in length, and in single cases exceed 8000 feet. A remarkable feature of these depressions is their parallelism: the long axis of each of them extends from northwest to southeast, and the precision of the parallelism is "striking." Around the bays are rims of earth, invariably elevated at the southeastern end [and they are also predominantly 'strikingly' well-shaped, "oval craters", indicating *spheroidal meteor strikes* originating from the northwest]. These oval depressions may be seen especially well in aerial photographs. Any theory as to their origin must explain their form, the ellipticity of which increases with the size of the bays; their parallel alignment; and the elevated rims at their southeastern ends.

In 1933 a theory was presented by Melton and Schriever of the University of Oklahoma, according to which the bays are scars left by a "meteoric shower or colliding [and 'broken-apart'] comet." [F. A. Melton [tbb next] and William Schriever [?], "*The Carolina "Bays": Are They Meteorite Scars?*" *Journal of Geology*, XLI (1933).] Since then the majority of the authors who have dealt with the problem have accepted this view [and that is, until the 1960's], and it has [or for a while had] found its way into textbooks as the usual interpretation. [Cf. Johnson, *The Origin of the Carolina Bays*, p.4.] The authors of the theory stress the fact that, "Since the origin of the bays apparently cannot be explained by the well-know types of geological activity, an extraordinary process must be found. Such a process is suggested by the elliptical shape, the parallel alignment, and the systematic arrangement of the elevated rims [etc.]".

The bio of Prof., Dr. Frank "Armon" Melton, takes the following form: "Memorial to Frank Armón Melton", 1896-1985, by Kenneth S. Johnson, of the University of Oklahoma (7/85)...

Dr. Frank Armon Melton, photogeologist, geomorphologist, and professor emeritus of geology and geophysics at the University of Oklahoma... or "Armon" as he was known to family and close friends, was widely known and highly respected as a geologist, as a multidisciplinary scientist and thinker, and as an individual; his death brings a great loss to all who knew him, worked with him, or studied under him. He had a distinguished national and international reputation as an educator and as a photogeologist. His contributions to the profession were many, including the thousands of students whose education and careers were influenced by his teachings, and the pioneering work he did in interpretation of aerial photo-graphs. His extensive research led to more than 50 scientific papers and/or presentations at national geologic meetings... He graduated from Oklahoma A&M College (now Oklahoma State University) in Stillwater at the age of 18, having skipped high school entirely. After serving as an officer in the army during World War I, Frank attended the University of Missouri from 1917 to 1919 where he took his first course in geology. That was the beginning of his "lifelong love affair with the Earth," as he often proclaimed when discussing his fascination with geology. That interest expanded with time as he

followed man's exploration of the depths of the oceans, the distant moon and planets, and the far-off reaches of outer space... Having "discovered" the field of geology, Frank went on to the University of Chicago where he received his Ph.D. (cum laude ["with honors"]) in geology in 1924. He continued to pursue postdoctoral work intermittently through 1930 at universities in Berlin and Bonn, Germany, and Zurich, Switzerland. His first teaching position was as instructor in geology at Columbia University, New York City, from 1924 to 1926. He worked briefly in 1926 for the U.S. Geological Survey as a field geologist in Gold Hill, Utah, and came to the University of Oklahoma in 1926, where he served as professor in the School of Geology and Geophysics until his retirement 41 years later in 1967. Frank established himself as an international authority on the use of aerial photographs in photogeologic exploration and geomorphology. In the late 1920s he realized the value of aerial photos in geologic research and teaching, and he began using these photos to present to his students a worldwide survey of landforms and other geologic features. His pioneering work in photogeology led to research and publications that spanned six decades, his major reports dealing with the origin and development of the Ouachita Mountains ["in western Arkansas and southeastern Oklahoma"], the meteorite-impact origin of the Carolina Bays, the classification of flood-plain streams, the classification of sand dunes, and the use of aerial photos for interpreting structural geology in "flatlands" (regions of low-dipping strata mantled by glacial deposits or thick soils). In 1938 he offered at the University of Oklahoma the first formal course taught anywhere in which aerial photography was used as the main teaching device in interpreting geologic processes and landforms... During World War II Frank's expertise was called upon in assisting and teaching various military divisions in the selection of terrains suitable for tank operations in areas of Europe and North Africa. He was also employed by the Atomic Energy Commission, in the early stages of its existence, using photogeology in the search for uranium deposits. He was very active as a consultant in photogeologic exploration for petroleum and metallic mineral resources. Most of this work was centered in the southwest and south-central United States, but he did work for clients in virtually all the contiguous United States, as well as in Alaska and Canada. He also carried out projects in Mexico, South America, and North Africa. His clients, at one time or another, included most of the major oil companies, a number of the larger independent operators, and several of the major metals-mining companies... His early career in photogeology was driven by his desire to see as much of the Earth's surface as possible. He traveled widely in North America and Europe, always with special cameras in hand. He often hired private planes to survey and photograph firsthand the geologic or geomorphic features that were the subject of his research or teaching. He established, during his career, a research and teaching collection of nearly 13,000 photo-index sheets and 200,000 contact-print aerial photographs. It is probably the largest collection of aerial photographs ever acquired and used by any individual. His collection, valued

at about \$750,000, was donated to the Oklahoma Geological Survey and the University of Oklahoma several years ago and will be an invaluable aid in ongoing geologic and mineral investigations, as well as in teaching photogeology... Frank acquired aerial photos wherever and whenever he could. His family recalls one day in 1933 when they all gathered at the train depot in Norman to receive, inventory, and bring home crates containing 20 tons of aerial photos that Frank had purchased... as surplus from the U.S. Department of Agriculture. His inventory grew with the space program; he did research using ERTS [- now called Landsat 1, originally named "Earth Resources Technology Satellite 1",] and Skylab imagery, and he sought better understanding of the solar system by studying imagery from the Lunar and Mariner programs... But Frank was not exclusively a photogeologist. He used photographs as a means of examining a great multitude of geologic features from throughout the world (and beyond) to enable him to make interpretations of structure, stratigraphy, geomorphology, and mineral occurrences; in short, to enable him to understand the processes that have shaped and modified the Earth. He was also a consummate reader of scientific literature outside of geology, including literature in the fields of geophysics, physics, mathematics, chemistry, and astronomy. And he was adept in understanding the interrelationships of these sciences with geology and the role they play in investigating the Earth... Those who knew Frank well recognized in him a likeable eccentricity. He was not a conventional man, and he shared his unconventional and inquisitive nature with his students in the classroom. He inspired me and his other students to think well beyond the dogma of the day, encouraging us to pursue research that involved a multi-disciplinary approach to unravel geologic problems. His encouragement and support of student research is shown in his having directed or served on committees for 63 masters or doctoral theses at OU... His graduate-level course in the stratigraphy of southwestern United States was regarded by his students at OU as a rigorous and unique study of the principles of stratigraphy as exemplified in the southern midcontinent... Frank was a strong supporter of professionalism in the geological community and was an active member of the following professional societies: American Association of Petroleum Geologists, American Institute of Professional Geologists..., American Geophysical Union, American Society of Photo-grammetry, Society of Exploration Geophysicists, Oklahoma City Geological Society, Dallas Geological Society, Oklahoma Academy of Science, and Sigma Xi [- **"The Scientific Research Honor Society (ΣΞ)**... a non-profit honor society for scientists and engineers which was founded in 1886 at Cornell University by a junior faculty member and a handful of graduate students... [whose "members"] elect others on the basis of their research achievements or potential"]. He was a Fellow in the Geological Society of America and the American Association for the Advancement of Science. In 1951 he received the prestigious Talbert Abrams Award from the American Society of Photogrammetry. In his continuing pursuit of improving education and professionalism, he served for many years after his retirement on the Advisory Council to the

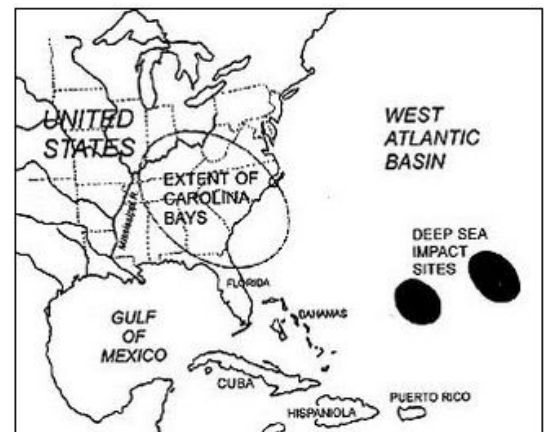
School of Geology and Geophysics at the University of Oklahoma... [and his] family has initiated a geological-research/scholarship/teaching award in his name at the University of Oklahoma...

<http://www.geosociety.org/documents/gsa/memorials/v17/Melton-FA.pdf>

And Dr. Velikovsky continues to ponder these “gouged out shallow divots”, reasoning that...

The comet [or *meteor shower*, or possibly just ‘rocks delivered by a **visiting planet**’] must have struck from the northwest. "If the cosmic masses approached this region from the northwest, the major axes would have the desired alignment." The time when the catastrophe took place was estimated [or ‘loop-dated’] as sometime during the Ice Age. The bays are "filled to a considerable extent by the deposition of sand and silt, a process which doubtless occurred while the region was covered by the sea during the terrace-forming marine invasion of the Pleistocene [glacial] period [though again, these were really mostly just the *inundations* ‘**pushed and slogged**’ over Earth by Venus, along with *her* other ‘geological effects’]." [Melton and Schriever, *Journal of Geology*, XLI (1933), 56.] But the possibility was also envisaged that "the collision[s] took place" through "the shallow ocean water during the marine invasion." The swarm of meteorites must have been large enough to hit an area from Florida to New Jersey.

Some critics disagree with the idea that the bays originated in the Ice Age or "are relatively ancient," and place their origin in a more recent time. [Johnson, *The Origin of the Carolina Bays*, p.93.] The craters were produced by meteoric impact, either by direct hits or by explosion in the air close to the ground, thus causing the formation of vast numbers of depressions. Some of the bays, it is assumed, are on the bottom of the ocean. It was also stressed that "a very large number of meteorites have been discovered in the southern Appalachian region, in **Virginia, North and South Carolina, Georgia, Alabama, Kentucky, and Tennessee**" ["Extent of Carolina Bays" map, p.160, <https://www.earthfiles.com/2001/12/15/are-carolina-bay-craters-linked-to-atlantic-ocean-impact-and-sinking-of-atlantis> - and check out the "Sinking of Atlantis" theory here].



[Cf. Prof., Dr. Charles P. Olivier [- from the article, "American Meteor Society's Founder", by Richard Taibi, AMS Advisor on History: "McCormick Observatory astronomers spread throughout the night-time Virginia countryside with their cameras. It was a full moon-lit night but if the Leonids stormed [- a "Leonid" being "any of a shower of meteors occurring around November 15 and appearing to radiate from a point in the constellation Leo"], it would not matter because the sky would be filled with bright meteors. Assisting one observatory staff member with his photographic apparatus was a fifteen-year-old lad from Charlottesville, site of the observatory. Charles Olivier must have been severely disap-pointed when only a few Leonids appeared that night. Years later, he would write that the 1899 Leonid fiasco set back public interest in meteors for many years. However, it did not extinguish his passion, because two years later, Charles' first meteor report

appeared in *Popular Astronomy*, the leading national magazine for amateur astronomers. He continued to be fascinated with meteoric phenomena and would publish meteor related studies for the next 73 years... Charles P. Olivier was born 10 April 1884 in Charlottesville, Virginia, site of the University of Virginia. His parents owned a college bookstore. They rented rooms in their rooming house to university faculty and hosted dinners to which faculty were invited. One frequent guest, Professor Ormond Stone, was the observatory's director who encouraged young Charles to become an astronomer. Stone taught him to use the 26-inch Clark refractor and smaller observatory telescopes. Charles began studies at University of Virginia in 1901 and earned a bachelor's degree in astronomy in 1905. While an undergraduate in 1904, Olivier became convinced that a prominent English amateur astronomer, William Frederick Denning (1848-1931) was wrong in his belief that a meteor shower could radiate from the same sky coordinates for weeks and months. Denning called these anomalies stationary radiants. Dr. Olivier's 1911 doctoral dissertation, using his own observational data from 6200 meteors, was an attack on stationary radiants... Five months after receiving his Ph.D. in astronomy, Olivier, now an associate professor at Agnes Scott College in Georgia, volunteered to lead the meteor section of the Society for Practical Astronomy, a Chicago amateur's astronomy club. In doing so, he simultaneously founded the American Meteor Society. AMS members' meteor plots from 1911 to 1931 furnished the data that Dr. Olivier used to demolish Denning's arguments for stationary radiants... His professional career continued at the University of Virginia (1914-1928). While there, he joined the observatory staff's program in which stars' parallaxes ["used to determine distances" from Earth] were determined photographically. This research allowed him to discover a number of new double stars. By the end of his career, he tallied 198 double star discoveries. Dr. Olivier's other telescopic work involved determining the visual magnitudes of stars in variable star fields. During a sabbatical from his academic and observational duties, 1923-1924, he performed library research at the United States Naval Observatory. The outcome was *Meteors*, published in 1925, a book that reviewed what was known about meteor showers and their observation techniques, meteor height determination, the relationship between comet and meteor stream orbits, and meteorites. Dr. Olivier also elaborated on the reasons that stationary radiants were impossible, including how past observational practices and data reduction errors contributed to the mistaken concept. His work at **McCormick Observatory** [- established 1884, "now used primarily for teaching and public out-reach", photo, p.161,] was rewarded by being named Secretary of the American Astronomical Society's Committee on Meteors, in 1916. In 1925, Dr. Olivier was further honored by being elected President of the Meteor Commission of the International Astronomical Union. Two years later, contributions to double star studies merited his appointment to the IAU's Commission on Double Stars... Dr. Olivier's accomplishments earned him the chairmanship of the astronomy department at the University of Pennsylvania (1928-1954), and the directorship of its **Flower Observatory** [- dedicated in 1897, and "closed"... in 1954, photo "sometime between 1904 and 1916" also p.161,



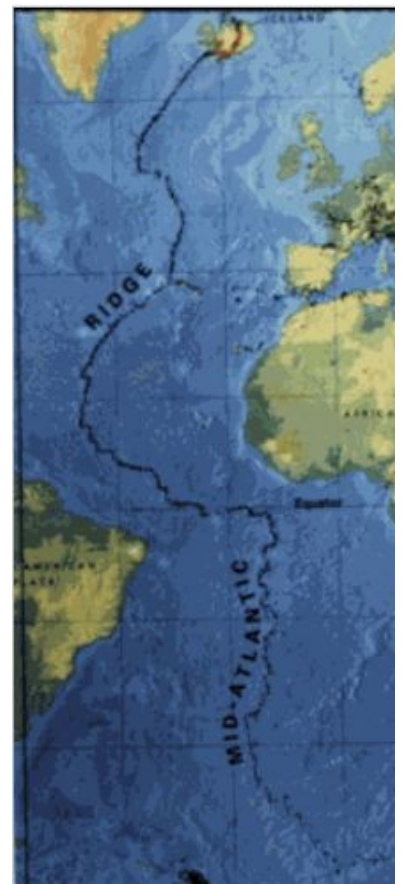
Leander McCormick Observatory at night



([http://gravic.com/graviclabs/pdf/astronomy/Observational Astronomy at UP 1751 - 2007 - Revision B.pdf](http://gravic.com/graviclabs/pdf/astronomy/Observational%20Astronomy%20at%20UP%201751%20-%202007%20-%20Revision%20B.pdf)]. He used the observatory's 18-inch Brashear refractor to make micrometric measures of double stars and visual estimates of comparison stars' magnitudes in variable star fields. As director, he was able to schedule some of his graduate students' time to the reduction of meteor data submitted by AMS members. Dr. Olivier also found funding to employ an assistant to compute fireballs' paths and orbits... Throughout his years at McCormick and Flower Observatories he wrote hundreds of "Meteor Notes" in Popular Astronomy. Each article summarized AMS members' observational results for annual meteor showers. He also used the monthly opportunities to instruct AMS members in proper observational procedures. Ever the coach to young observers, he used the Notes to praise involvement or cajole members' participation in meteor campaigns. Dr. Olivier was generous in praise for work well done and equally withering when members' efforts disappointed him. While at Penn, he published his second book, *Comets*. The 1930 book was a popular treatment of the comets he had observed and included a chapter about the disastrous effects a comet's collision with Earth would have upon humanity. Intended as a sequel to *Meteors*, *Comets* described how meteor showers were related to parent comets... Dr. Olivier retired to an emeritus professorship in 1954, at age 70. However, he continued to lead the AMS and publish members' observational results for another 19 years. In 1973, he selected... [the] next AMS Executive Director. Dr. Olivier published his last meteor analysis, a catalog of hourly meteor rates for each day of the year, in 1974, at age 90. Dr. Olivier died shortly after the Perseid shower maximum [- and yes, a "Persied" is "any of a shower of meteors appearing in August and radiating from a point in the constellation Perseus",] on 14 August 1975... In addition to Dr. Olivier's scientific contributions to double star, stellar photometry, and meteor astronomy, he was a tireless astronomy popularizer. He gave public lectures, radio interviews, and wrote newspaper articles to communicate astronomical information to the public. In newspaper articles, he frequently asked for citizens' help to document fireball occurrences. He also used the media to ask the public's help to monitor the Leonid meteor showers during the 1930s. Hundreds of people who never before studied the sky participated in these Leonid campaigns. It could be argued that Dr. Olivier's greatest contribution was as an educator and mentor. He helped two generations of young people develop the discipline needed to engage in scientific pursuits as well as the character needed for adulthood. Some of his protégés credited his guidance and influence with redirecting them toward constructive life goals. Dr. Olivier's example led some AMS members... to become noted professional astronomers...[and 2 of his] graduate students... became professional astronomers", <https://www.amsmeteors.org/about/ams-history/american-meteor-society%E2%80%99s-founder/>, *Meteors* (1925), p.240.]

And these "half a million" or more, generally "oval craters", as well as others found in **Nebraska** (see Fig.3, p.156), and at "deep sea impact sites" in the **West Atlantic Basin** (map, p.160), may be the result of an "explosion in the air" of a comet. But *evolutionists* understandably now reject this *hyperspeed impact theory*, and anything else that messes with their 'ridiculously-long-geological-timeframe' perspective. And they would not likely imagine the *collision* that made the Main Asteroid Belt as the cause either, nor that a '**visiting planet**' may have been involved, let alone that all these "bays" were "gouged out" sometime between just 2700 to 4000 years ago.

The Bottom of the Atlantic



In the fall of 1949, Professor M. Ewing of Columbia University published a report on an expedition to the Atlantic Ocean. Explorations were carried on especially in the region about the **Mid-Atlantic Ridge** [map, p.162], the [underwater] mountainous chain that runs from north to south, following the general outlines of the ocean [or of its coastlines]. The Ridge, as well as the ocean bottom to the west and to the east, disclosed to the expedition a series of facts that amounts to "new scientific puzzles." [M. Ewing, "New Discoveries on the Mid-Atlantic Ridge," *National Geographic Magazine*, Vol. XCVI, No.5 (November 1949).]

Dr. William Maurice "Doc" Ewing (1906 -1974),

...was an American geophysicist and oceanographer... [who] has been

described as a pioneering geophysicist who worked on the research of seismic reflection and refraction in ocean basins, ocean bottom photography, submarine sound transmission (including the SOFAR channel ["short for **Sound Fixing and Ranging channel... or deep sound channel (DSC)**"]), deep sea coring of the ocean bottom, theory and observation of earthquake surface waves, fluidity of the Earth's core, generation and propagation of microseisms [or 'micro-earthquakes'], submarine explosion seismology, marine gravity surveys, bathymetry [- again, "the study of underwater depth of lake or ocean floors"] and sedimentation, natural radio-activity of ocean waters and sediments, study of abyssal plains [- an "abyssal plain" being "an underwater plain on the deep ocean floor, usually... at depths between 3,000 metres (9,800 ft) and 6,000 metres (20,000 ft)",] and submarine canyons... [and he attended] Rice University... being awarded his Ph.D. in 1931... [and he finally moved] to Columbia University, becoming a professor of geology in 1947... [and in] 1959 he was named the Higgins Professor of Geology at Columbia... [and "Doc", as he was called "by those who worked with him",] was the founder (established in 1949) and first director of Lamont Geological Observatory (now known as Lamont-Doherty Earth Observatory (LDEO [- "a research unit of Columbia University... [and now] one of the world's leading research centers developing fundamental knowledge about the origin, evolution and future of the natural world"]) in Palisades, New York)... [and in] 1972 he joined the University of Texas Medical Branch at Galveston, and was named the head of the Division of Earth and Planetary Sciences of the Marine Biomedical Institute... [and during] his career he published over 340 scientific papers... served as president of the American Geophysical Union and the Seismological Society of America... led over 50 oceanic expeditions... made many contributions to oceanography, including the discovery of the SOFAR Channel, the invention of the sofar bomb, and did much fundamental work on plate tectonics... [and while] working on SOFAR, Ewing engaged in deep water photography, partly as a hobby and partly to help the government identify lost ships destroyed by U-boats... [and he] was the chief scientist on board the **Glomar Challenger** [- "a deep sea research and scientific drilling vessel for oceanography and marine geology studies", photo, p.163]... [and he] originated Project [or Operation] Mogul... [a top secret project by the US Army Air Forces involving microphones flown

on high-altitude balloons"], an early program to detect Soviet nuclear weapons tests.

And Dr. Velikovsky quotes 'Doc', who evidently often got 'abysmally deep', and who concerning these so-called "new scientific puzzles" said,

"One [of the "puzzles"] was the discovery of prehistoric beach sand... brought up in one case from a depth of two and the other nearly three and one half miles, far from any place where beaches exist today." One of these sand deposits was found twelve hundred miles from land.

Sand is produced from rocks by the eroding actions of sea waves pounding the coast, and by the action of rain and wind and the alternation of heat and cold. On the bottom of the ocean the temperature is constant; there are no currents; it is a region of motionless stillness [where sand is never produced]. Mid-ocean bottoms are covered with ooze made up of silt so fine that its particles can be carried suspended in ocean water for a long time before they sink to the bottom, there to build sediment. The ooze contains skeletons of the minute animals, **foraminifera** [picture gallery of examples, p.164], that live in the upper waters of the ocean in vast numbers. But there should be no coarse sand on the mid-ocean floor, because sand is native to land areas and to the continental shelf, the coastal rim of the ocean and its seas.

My encyclopedia informs me that...

...Foraminifera [or "forams" for short, "are usually less than 1 mm in size, but some are much larger, the largest species reaching up to 20 cm", and they] are primarily marine organisms, but living individuals have been found in brackish, freshwater, and even terrestrial habitats. The majority





Foraminifera of Pag Island, Adriatic Sea -60 m, field width 5.5 mm



Foraminifera of Pag Island, Adriatic Sea -60 m, field width 5.5 mm



Foraminifera of Pag Island, Adriatic Sea -60 m, field width 5.5 mm



Foraminifera of Pag Island, Adriatic Sea -60 m, field width 5.5 mm



Foraminifera of Indian Ocean, south-eastern coast of Bali, field width 5.5 mm



Foraminifera of Indian Ocean, south-eastern coast of Bali, field width 5.5 mm



Foraminifera of Indian Ocean, south-eastern coast of Bali, field width 5.5 mm



Foraminifera in Ngapali, Myanmar, field width 5.22 mm

of the species are benthic [- “benthos” being “organisms that live on or in the bottom of a body of water”], and a further 40 morphospecies are planktonic [- “plankton” being “the diverse collection of organisms that live in large bodies of water and are unable to swim against a current”]... A number of forams have unicellular algae as endosymbionts [- an “endosymbiont” or “endobiont” being “any organism that lives within the body or cells of another organism in a mutualistic (formerly called symbiotic) relationship with the host body or cell, often but not always to mutual benefit”], from diverse lineages such as the green algae, red algae, golden algae, diatoms, and dinoflagellates [- “dino-flagellates” being *organisms* whose “flagellar [or ‘propeller-like’] movement produces forward propulsion and also a turning force”, and which are “known to be photosynthetic, but a large fraction... are in fact mixotrophic, combining photosynthesis with ingestion of prey”]. Some forams are kleptoplastic, [- “Kleptoplasty or kleptoplastidy” being “a symbiotic phenomenon whereby plastids, notably [*photo-synthetic*] chloroplasts from algae, are sequestered [or ‘captured’] by host organism”, these “host organisms”,] retaining chloroplasts from ingested algae to conduct photosynthesis.

And getting back to Doc’s “puzzles”...

These considerations presented Professor Ewing with a dilemma: "Either the land must have sunk two to three miles, or the sea once must have been two or three mile lower than now. Either conclusion is startling. If the sea was once two miles lower, where could all the extra water have gone?"

It is regarded as an accepted truth in geology that the seas have not changed their beds with the exception of encroachment by shallow water on depressed continental areas. Thus it was difficult to accept the startling conclusion that the bottom of the ocean was at some time

in the past dry land.

But there was another surprise in store for the expedition. The thickness of the sediments on the ocean bottom was measured by the well-developed method of sound echoes. An explosion is set off and the time it takes for the echo to return from the sediment on the floor of the ocean is compared with the time required for a second echo to return from the bottom of the sediment, or from the bedrock, basalt or granite. "These measurements clearly indicate thousands of feet of sediment on the foothills of the Ridge. Surprisingly, however, we have found that in the great flat basins on either side of the Ridge, this sediment appears to be less than 100 feet thick, a fact so startling..." Actually, the echoes arrived almost simultaneously, and the most that could be attributed in such circumstances to the sediment was less than one hundred feet of thickness, or the margin of error.

"Always it had been thought the sediment must be extremely thick, since it had [or supposedly has] been accumulating for countless ages... But on the level basins that flank the Mid-Atlantic Ridge our signals reflected from the bottom mud and from bedrock came back too close together to measure the time between them... They show the sediment in the basins is less than 100 feet thick."

"The absence of thick sediment on the level floor presents "another of many scientific riddles our expeditions propounded." It indicates that the bottom of the Atlantic Ocean on both sides of the Ridge was only very recently formed. At the same time, on the flanks of the Ridge the layers of sediment in some places are "thousands of feet thick, as was expected."

"These ocean-bottom sediments we measured are formed from the shells and skeletons of countless small sea creatures" and "from volcanic dust and wind-blown soil drifting out over the sea; and from the ashes of burned out meteorites and cosmic dust from outer space sifting constantly down upon the earth."

Burned-out meteorites and cosmic dust elicited the question: If the meteoric dust in our age is so sparse that it is hardly detectable on the snow of high mountains, how could ashes of burned-out meteorites and cosmic dust make up a substantial part of the oceanic sediments? And how could it be that all other sources, including detritus carried by rivers, have created in all ages since the beginning a sediment of only very moderate thickness?

"We dredged up rocks of igneous, or 'fire-made', [or volcanic] type from the sides and tops of peaks on the Mid-Atlantic Ridge, which indicated that submarine volcanoes and lava flows have been active there. Probably the whole Ridge is highly volcanic, with perhaps thousands of lava outpourings and active and extinct cones scattered along its entire length."

And not only the submarine Ridge is volcanic. "There are many peaks of volcanic origin scattered over the Atlantic Basin." In the direction of the Azores [map SEC. 7, p.382] the expedition found an uncharted submarine mountain, 8000 feet high, with "many layers of volcanic ash,"

and farther on, a great hole dropping down 1809 fathoms (10,854 feet), "as if a volcano had caved in there at some time in the past."

Lava flowed under the water of the ocean, and the water must have boiled; meteorites, ashes, and cosmic dust fell from the sky; land was submerged thousand of fathoms deep, and beaches sank over three miles into the depths.

From the abyss of the ocean, rocks marked with deep scratches were raised by the expedition. "In a depth of 3600 feet (600 fathoms [- a *fathom* being 6 *feet*]) we found rocks that tell an interesting story about the past history of the Atlantic Ocean... granite and sedimentary rocks of types which originally must have been part of a continent. Most of the rocks that we dredged here were rounded and marked with deep scratches, or striations." Such marks on rocks are regularly ascribed to the action of glaciers that held rocks in a firm grip and moved them over the surface of other rocks. "But we also found some loosely consolidated mud stones, so soft and weak they would not have held together in the iron grasp of a glacier. How they got out here is another riddle to be solved by further research."

Finally, the very entrance to New York Harbor, the Hudson River, was found to have a canyon running into the ocean, [and] not only for the width of the continental shelf, a hundred and twenty miles offshore, as had been known for some time, but also for another hundred miles in deeper water. "If all this valley was originally carved out by the river on dry land, as seems probable, it means either that the ocean floor of the Eastern seaboard of North America once must have stood about two miles above its present level and has since subsided, or else that the level of the sea was once about two miles lower than now." [*Ibid.*] Each of these possibilities indicates an upheaval.

All in all, the results of the expedition of the summer of 1949 strongly indicate that, at some time not so long ago, in numerous places where the Atlantic Ocean is today there were land and beaches, and that in revolutions on a great scale land became sea thousands of fathoms deep. The leader of the *Atlantic* expedition, whom we have quoted here, did not use the term "revolution," but it is unavoidable in the face of the expedition's finds. In order not to be regarded as the proponent of a heresy, Ewing made only a negative statement: "There is no reason to believe that this mighty underwater mass of mountains is connected in any way with the legendary lost Atlantis which Plato described as having sunk beneath the waves."

The Floor of the Seas

In July 1947 a Swedish deep-sea expedition left Göteborg [or Gothenburg, map, p.171] on the *Albatross* for a fifteen-month journey around the world to investigate the bottom of the sea on the seventeen thousand miles of the ship's course with the help of a newly constructed vacuum core sampler. In the sediment that covers the rocky bottom of the oceans the expedition found, in the words of its leader, Professor Hans Pettersson,

director of the Oceanographic Institute at Göteborg, "evidence of great catastrophes that have altered the face of the earth." [Pettersson, in advance of the detailed report of the expedition, gave a popular account in an article entitled "*Exploring the Ocean Floor*," *Scientific American*, August 1950.]

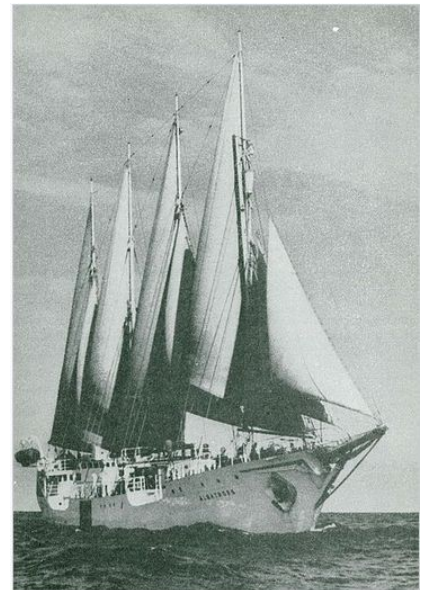
"Climatic catastrophes, which piled thousands of feet of ice on the higher latitudes of the continents, also covered the oceans with icebergs and ice fields at lower latitudes and chilled the surface waters even down to the Equator. Volcanic catastrophes cast rains of ash over the sea." This ash is preserved in the sedimentary bottom of the oceans. "Tectonic catastrophes raised or lowered the ocean bottom hundreds and even thousands of feet, spreading huge 'tidal waves' [now, *tsunami*] which destroyed plant and animal life on the coastal plains."

At many places, such as the coast of Sweden, the bottom of the sea proved to consist of "a lava bed of geologically recent origin, covered only by a thin veneer of sediment... The sediments of the Pacific and Indian Oceans, which often bore particles of volcanic material, also testified to the importance of volcanism in submarine geology. Some of our cores from the Mediterranean were marked with coarse-grained layers consisting largely of volcanic ash that had settled on the bottom after great volcanic explosions. These layers are an unrivalled record of the irregular [read, *cataclysmic*] volcanic activity of the past."

The oceanic floor all around the globe bears witness that the oceans of the earth were the scenes of repeated violent catastrophes when flows of lava and volcanic ash covered the precipitously rising or falling bedrock and tidal waves [yes, *tsunami*] raced against continents.

The bottom of the seas and oceans also contains evidence that the earth was showered with meteorites on a very large scale. In many places the bottom consists of red clay. Samples of the red clay from the central Pacific showed a "surprisingly high content of nickel," and also a high content of radium, though the water of the ocean is almost completely free of these elements. [Pettersson, "*Chronology of the Deep Ocean Bed*," *Tellus (Quarterly Journal of Geophysics)*, 1, 1949.] The red clay is red because it contains ferruginous (iron) compounds. Meteoric iron differs from iron of the terrestrial origin in its admixture of nickel, and it is this characteristic that makes it possible to differentiate iron tools of early ages, for instance of the pyramid age in Egypt [- the so-called *Early Bronze Age*], and to decide whether iron pieces were smelted from ore or were worked meteorites. "Nickel is a very rare element in most terrestrial rocks and continental sediments, and it is almost absent from the ocean waters. On the other hand, it is one of the main components of meteorites." [Prof. Hans Pettersson, *Westward Ho with the Albatross* (1953), pp.149-50.]

Thus it is assumed that the origin of the abysmal nickel was in meteoric dust or "the very heavy showers of meteors in the remote past. The principal difficulty of this explanation is that it requires a rate of accretion of meteoric dust several hundreds times



greater than that which astronomers, who base their estimates on visual and telescopic counts of meteors, are presently prepared to admit."

[Pettersson, *Scientific American*, August 1950.]

In a later publication, a popularized account of *the Albatross* expedition [photo, p.167], Pettersson writes: "Assuming the average nickel content of meteoric dust to be two percent, an approximate value for the rate of accretion of cosmic dust to the whole Earth can be worked out from these data. The result is very high - about 10,000 tons per day [would be required], or over a thousand times higher than the value computed from counting the shooting stars and estimating their mass."

[Pettersson, *Westward Ho with the Albatross*, p.150.]

In other words at some time or times there was such a fall of meteoric dust that, apportioned throughout the entire [supposedly ridiculously-long] age of the ocean, it would increase a thousandfold the daily accumulation of meteoric dust [that is presently happening, supposedly] since the birth of the ocean.

The ash and lava [which is now *igneous rock*] on the bottom of the oceans indicated catastrophic occurrences in the past. Iron and nickel point to celestial showers of meteorites, and thus possibly also to the cause of the tectonic ruptures, of the collapse of the ocean floor and of the outbursts of lava [- which before 'bursting out' was *magma* -] under the surface of great oceanic spaces.

Evidence of great upheavals has been brought forth from the islands of the Arctic Ocean and the tundras of Siberia; from the soil of Alaska; from Spitsbergen and Greenland; from the caves of England, the forest-bed of Norfolk, and the rock fissures of Wales and Cornwall; from the rocks of France, the Alps and Juras, and from Gibraltar and Sicily; from the Sahara and the Rift of Africa; from Arabia and its harras, the Kashmir slopes of the Himalayas, and the Siwalik Hills; from the Irrawaddy in Burma and from the Tientsin and Choukoutien deposits in China; from the Andes and the Altiplano; from the asphalts pits of California; from the Rocky Mountains and the Columbia Plateau; from the Cumberland cave in Maryland and Agate Spring Quarry in Nebraska; from the hills of Michigan and Vermont with skeletons of whales on them; from the Carolina coast; from the submerged coasts and the bottom of the Atlantic with its Ridge, and the lava bottom of the Pacific. [And you need to review SECTION 6, as well as this section so far, if you don't remember all this "evidence".]

With many other places in various parts of the world we shall deal in some detail in the pages that follow; but we shall not exhaust the list, for there is not a meridian of longitude or a degree of latitude that does not show scars of repeated upheavals.

CHAPTER VIII

POLES DISPLACED

The Cause of the Ice Ages

One after the other, scenes of upheaval and devastation have presented themselves to explorers, and almost every new cave opened, mountain thrust explored, undersea canyon investigated, had consistently disclosed the same picture of violence and desolation. Under the weight of this evidence two great theories of the nineteenth century have become more and more strained: the theory of uniformity and the theory of evolution built upon it [- not to mention the 'ridiculously-long timescales' of these 'theories' - read, '*satanic propaganda*']. The other fundamental teaching originating in the nineteenth century - the theory of ice ages - has been loaded more and more heavily with the responsibility for the geological facts revealed; however, the cause of the ice ages remained a much-discussed and never-agreed-upon subject.

The origin of the glacial periods was sought "on the earth below and in the heaven above." The theories that endeavored to explain what caused them fall under the following headings: [1] astronomical, [2] geological, and [3] atmospherical.

In the first group, some theories seek the cause of the ice ages in space, some in the sun, some in the relative positions of the sun and the earth. One idea was that the space through which the solar system traveled was not always of equally low temperature, the variations being due to [colder] gases of [or containing] dust present in some areas [which intermittingly engulfed Earth with *colder gases* and *dust* that blocked some of the Sun's *rays*]. This idea has been abandoned. Another theory was that the sun is a variable star emitting more heat at some periods and less at others. This theory also failed to be substantiated and was generally rejected; yet sporadically it finds new proponents. [Barbara Bell, *Science Newsletter*, May 24, 1952.] Still another theory would have the ice ages arrive when a hemisphere, the Northern or the Southern, happens to have its winter while the globe is at the farthest end of its ellipse, as the Southern Hemisphere is at present. The winter would be a little longer and colder; however, the summer, though a bit shorter, would be hotter, and if the earth always traveled on its present orbit, the described variations would not bring about an ice age. It was also claimed that the terrestrial orbit becomes alternately more and less stretched.

Of the geological group of theories, one supposed a change in the activity of warm springs; another, a change in the direction of the Gulf Stream, which carries water warmed in the Carib-bean Sea to the northern Atlantic; if there were no Isthmus of Panama, and North and South America were separated, a part of the stream from the Caribbean would flow into the Pacific. Both these theories were shown to be inadequate, and the paleontological survey of sea fauna on both sides of

the isthmus suggests that the dividing strip of land existed long before the advent of the Ice Age. Another geological theory, which still has some adherents, sees the origin of the glacial periods in the changing altitude of the continents, which would also influence the direction of winds and precipitation. But it is definitely opposed by such an authority on glacial geology as A. P. Coleman, professor emeritus of geology at Toronto University:

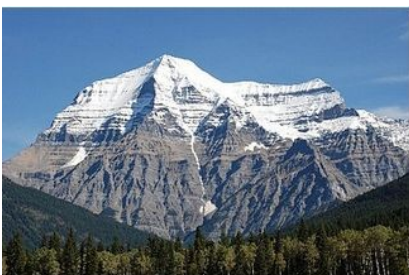
"When one considers the distribution of ice sheets in the Pleistocene, covering 4,000,000 square miles of North America and half as much of Europe... [and the ice in] Greenland, Iceland, Spitsbergen... the southern island of New Zealand and Patagonia in [the southernmost part of] South America, it becomes evident that all parts of the world could not have been elevated at once. The theory breaks down of its own weight" [pun apparently intended]. Therefore "elevation above snow line would cause local glaciation, but there is no evidence that large scale ice sheets can be formed in this way, and that a universal refrigeration, like that of the Pleistocene, could be produced thus is manifestly impossible." [A. P. Coleman, *Ice Ages Recent and Ancient* (1926). p.256.]

Prof., Dr. Arthur Philemon Coleman (1852 -1939), a Canadian geologist and academic...

...received a Ph.D. at the University of Breslau [- now **Wrocław**, in **Silesia**, in **Southwestern Poland**, map, p.32,] in 1881 [- this university arguably founded as early as 1505, but due to oppo-sition by popes, "numerous wars", and academic competition, only really got going when 'refounded' in 1702 "by the Holy Roman Emperor Leopold I of the House of Austria, King of Hungary and Bohemia

... [but '**fortunately**' after] the defeat of Prussia by Napoleon and the subsequent reorganisation of the Prussian state, the academy was merged... [in] 1811, with the Protestant Viadrina University, previously located in Frankfurt (Oder ["in Brandenburg, Germany"]), and reestablished in Breslau as the Royal University of Breslau - University of Letters Viadrina ([and] in 1911 named the Silesian Friedrich Wilhelm University of Breslau, to honour the founder Frederick William III of Prussia [tbb next]), [but '**unfortunately**' after WWII, though by then it likely no longer mattered, it was 'replaced' by the "University of Wrocław... a public research university"]... He joined the department of geology and natural history at Victoria College [or University "at the University of Toronto"] in 1882 as a Professor. From 1891 to 1901, he was a Professor of Geology at the School of Practical Science in Toronto. From 1893 to 1909, he was a geologist at the Bureau of Mines of the Government of Ontario. From 1901 to 1922, he was a Professor of Geology at the University of Toronto and was Dean of the Faculty of Arts from 1919 to 1922. From 1931 to 1934, he was a geologist with the Department of Mines of the Government of Ontario... He was elected a Fellow of the Royal Society of Canada in 1900 and was its President in 1921. He was awarded the Murchison Medal of the Geological Society of London in 1910 and in 1928 was awarded the Royal Society of Canada's

Flavelle Medal ["for an outstanding contribution to biological science during the preceding ten years or for significant



additions to a previous outstanding contribution to biological science"]. In 1902, he was elected President of the Royal Canadian Institute and in 1910, he was made a Fellow of the Royal Society. In 1915, he was President of the Geological Society of America. In 1929, he was appointed Honorary Vice-President of the Royal Canadian Geographical Society... [and besides his books on Canadian geology, he is the author of *Ice Ages, Recent and Ancient*, and *The Last Million Years*, and beyond his more scholarly achievements, he] achieved the first ascent of **Castle Mountain** [2,766 m, 9,075 ft, "in the Canadian Rockies", right photo, p.169] in 1884, and in 1907... the first white man to attempt to climb **Mount Robson** [2,829 m, 9,281 ft, "the highest point in the Canadian Rockies", left photo, p.169]. He made a total of eight exploratory trips to the Canadian Rockies, wholly four of them looking for the mythical giants of Hooker and Brown [- "two mythical mountains... [thought] to lie ...[in] the Canadian Rockies"]... Mount Coleman and Coleman Glacier ...["in the Canadian Rockies" are] named in his honour. He was awarded the Penrose Medal [which is the "top prize"] of The Geological Society of America in 1936... [and] Lake Coleman... in the same basin as Lake Ontario, was named in Coleman's memory.

Frederick William III, (1770-1840), his uncle being Frederick (II) the Great...

...was king of Prussia from 1797 to 1840. He ruled Prussia during the difficult times of the Napoleonic Wars and the end of the Holy Roman Empire. Steering a careful course between France and her enemies, after a major military defeat in 1806, he eventually and reluctantly joined the coalition against Napoleon... Following Napoleon's defeat he was King of Prussia during the Congress of Vienna, which assembled to settle the political questions arising from the new, post-Napoleonic order in Europe. He... was determined to unify the Protestant churches, to homogenize their liturgy, their organization and even their architecture... to have fully centralized royal control of all the Protestant churches in the Prussian Union of Churches. In a series of proclamations over several years the *Church of the Prussian Union* was formed, bringing together the majority group of Lutherans, and the minority group of Reformed Protestants. The main effect was that the government of Prussia had full control over church affairs, with the king himself recognized as the leading bishop... In 1838 the king distributed large parts of his farmland... to 422 protestant refugees from the Austrian Zillertal [- a "valley in Tyrol, [now a "federal state" in Western] Austria" -] who built Tyrolian style farmhouses in the Silesian village [- yes, in Silesia, map, p.32].

Moving on with the Ice Age the theories...

Of the atmospheric conditions that could affect a rise or drop in temperature, the varying quantity of carbon dioxide in the air and also of dust particles was called on to explain the changes in temperature in the past. With the diminution of the carbon dioxide content in the air there would be a fall in the temperature, but it was demonstrated by calculations that this could not have been sufficient to cause the Ice Age. If the earth were enveloped in clouds of dust that kept the rays of the sun

from penetrating to the ground, there would be a fall in temperature. However, one would have to explain where such extensive and thick clouds of dust in the atmosphere could come from.

"Scores of methods of accounting for ice ages have been proposed, and probably no other geological problem had been so earnestly discussed, not only by geologists but by meteor-ologists and biologist; and yet no theory is generally accepted." [*ibid.*, p.246.]

A true theory of the origin of ice ages, whether resorting to astronomical, geological, or atmospheric causes, must also explain why ice ages did not occur in northeastern Siberia, the coldest place on earth, but did occur in temperate latitudes, and in a much more [- or really, in just a little more] remote past in India, Madagascar, and equatorial Brazil. None of the theories mentioned explains these strange facts. Hypotheses concerning warmer and colder areas of space, or the variability of the sun as a source of energy, are especially inadequate to account for the geographical distribution of the ice cover. Thus the concept of ice ages, which is established in science as one of the most definite facts, serving also as a foundation for the theory of evolution, had no explanation itself.

Uh-huh, it's apparent we're instead going to have to 'shift things around' quite a bit.

Shifting Poles

All other theories of the origin of the Ice Age having failed, there remained an avenue of approach which already early in the discussion was chosen by several geologists: a shift of the terrestrial poles. If for some reason the poles had moved from their original positions, old polar ice would have moved out of the Arctic and Antarctic circles and into new regions. The glacial cover of the Ice Age could have been the polar icecap of an earlier epoch. Thus would be explained not only the origin of the ice cover but also the fact that its geographical position did not coincide with the present Polar Circles.

"The simplest and most obvious explanation of great secular changes in climate, and of former prevalence of higher temperatures in northern circumpolar regions, would be found in the assumption that the earth's axis of rotation has not always had the same position, but that it may have changed its position as a result of geological processes, such as extended rearrangement [or 'regional rising and falling'] of land and water."



The Karawanks (red, left) and Pohorje (red, right)

[Prof. Julius von Hann (Austrian meteorologist who “is considered the founder of modern meteorology ... studied mathematics, chemistry and physics at the University of Vienna... [and in] 1864 he passed the teaching examination for mathematics and physics and was a teacher at the upper secondary schools in Vienna and Linz between 1865 and 1868... [and in] 1865, the editorial board of the magazine for meteorology was transferred to him... [which] prompted Hann's appointment as provisional adjunct to the k. u. k., the Central Institute for Meteorology and Geomagnetism... [and in] 1868 he habilitated at the University of Vienna and in 1873 was appointed associate professor of physical geography... [and in] 1882 he was elected a member of the Leopoldina... [which was “founded in the city of Schweinfurt [“in...Bavaria in Germany” in] 1652”, Prof. Hann receiving] the Cothenius Medal of the Leopoldina [“awarded since 1792... for the life's work of a scientist”]... [and from] 1877 to 1897 Hann was director of the Central Institute for Meteorology in Vienna... [and on] his initiative in 1886 the observatory... [or “meteorological station Hannwarte [1891 drawing and 2006 photo, p.171] at the summit of Hochobir [in “the highest mountain massif of the North Karavanke”, the “Karawanken (Slovenian: Karavanke [English: Karawanks, map, p.171)]... [being] a mountain range of the Southern Limestone Alps”] in Carinthia [“the southernmost state” of Austria], and in Northern Slovenia”, and you should be able to distinguish both of these countries on the map,] was opened on October 10, 1891 – after several years of construction [and it “was



Location within Sweden

named "Hannwarte" in honor of the internationally renowned meteorologist Julius von Hann – who had also been actively involved in its construction”)... [and he] was Professor of Meteorology at the University of Graz from 1897 to 1900 and Professor of Cosmic Physics at the University of Vienna from 1900 to 1910... [and] in 1910 he was raised by Emperor Franz Joseph in the hereditary Austrian peerage” which evidently is like being ‘knighted’ in the UK.]... [and he became in 1877 a member of the Academy of Sciences in Vienna... [and also in 1877 became] a corresponding honorary member of the Naturfor-schenden Gesellschaft zu Emden [which I can't fully translate, but my German encyclopedia defines it as a “society [of Emden] with about 140 members, which promotes natural history and disseminates scientific knowledge... [and which was] founded... [in] 1814 in Emden”, “a city in the northwest of Lower Saxony”

→ Pop Quiz: What sea would be the closest to this city? (big hint: see the location of Emden, Germany on the map on p.171] ...[and he became a “member” of] the Royal Society of Sciences in Uppsala ([“the fourth-largest city in Sweden, after Stockholm, Gothenburg, and Malmö ... [and “located”] 71 km (44 mi) north of the capital Stockholm”] in 1881), the Royal Science and Literary Society in



Gothenburg (or, as Dr. Velikovsky has identified this city in Swedish, Göteborg, “the second-largest city in Sweden, fifth-largest in the Nordic countries”, map, p.171] in 1882), the Royal Prussian Academy of Sciences (in 1889), the Russian Academy of Sciences (in 1890), the American Academy of Arts and Sciences (in 1902), the Royal Swedish Academy of Sciences (in 1906) and the Bavarian Academy of Sciences (in 1910) ... [and in] 1924, the Hannplatz [“a street in the Döbling [19th district] of Vienna”] was named after him, 1839-1921), quoted by Dr. William Bourke Wright, *The Quaternary Ice Age*, p.313.]

For decades in the second half of the nineteenth century many scientists participated in the debate centering around this theme. Astronomers and mathematicians asked the geologists what in their opinion could have caused such a shifting of the terrestrial poles. The best the geologists could offer was the redistribution [or the ‘rising and falling’] of the weight on the surface of the earth. Sir George Biddell Airy, astronomer royal, analysed the question by assuming that the earth, a perfectly rigid spheroid (a flattened globe [or ‘bulging at the equator’]), was disturbed in its rotation by a sudden elevation of mountainous mass in latitudes “most favorable for production of a large [‘shifting’] effect.” The axis of rotation would no longer coincide with the axis of figure, and there would be wobbling. “Under these circumstances, the axis of rotation would wander in the solid earth. But it would not wander indefinitely...”

Sir George Biddell Airy KCB PRS [1801-1892]... was an English mathematician and astronomer, Astronomer Royal from 1835 to 1881 [who was educated at Trinity College, Cambridge, where “he had a brilliant career... [being] elected fellow of Trinity, and in December 1826 was appointed Lucasian professor of mathematics... [though this] chair he held for little more than a year, being elected in February 1828 Plumian professor of astronomy and director of the new Cambridge



This dome contains a 36 inch diameter reflector telescope

Observatory [“established in 1823 and... now part of the site of the Institute of Astronomy”, photo, p.172]... [and in] 1836 he was elected a Fellow of the Royal Society and in 1840, a foreign member of the Royal Swedish Academy of Sciences... [and in] 1859 he became [a] foreign member of the Royal Netherlands Academy of Arts and Science”. His many achievements include work on planetary orbits, measuring the mean density of the Earth, a method of solution of two-dimensional problems in solid mechanics and, in his role as Astronomer Royal, establishing Greenwich as the location of the prime meridian... His reputation has been tarnished by

allegations that, through his inaction, Britain lost the opportunity of priority in the discovery of Neptune. [Nevertheless, a Martian and a lunar crater are “named in his honour”.]

Having “analysed the question” of the “effect” of such “redistribution”, Dr. Velikovsky, quoting Sir George, counters...

However, the smallness of the effect would be disappointing. If a mountain mass should be produced equal to one one-thousandth part of

the mass of the equatorial bulge – "which I apprehend is very far above the fact [or far above what was actually "produced"]... the shift of the earth's pole would be only two or three miles, and this, though it would greatly surprise astronomers... would produce no such changes of climate as those which it is desired to explain." [*Athenaeum* ["a weekly London literary magazine 1828-1921"), September 22, 1860, p.384.]

Sir George Darwin, mathematician and cosmologist, the renowned [and 'unfortunate'] son of the illustrious father [- their 'glow' likely now even 'brighter', as I assume they are now both 'back lit' by *hell fire*], made more thorough calculations on this point. If an ocean bed 15,000 feet deep rose to become a continent the size of Africa 1100 feet above sea level, and on the other side of the globe an equal area became depressed, the effect would be a shift of the poles by about two degrees. However, were the earth plastic [or "capable of being molded"], the poles would wander to a greater extent.

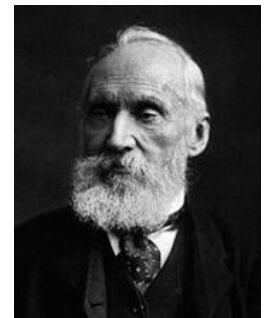
James Croll, the Scottish climatologist [who began his university career as a *janitor*], wrote:

"There probably never was an upheaval of such magnitude in the history of our earth. And to produce a deflection of 3° 17' – a deflection that would hardly sensibly affect climate – no less than one-tenth of the entire surface of the earth would require to be elevated to the height of 10,000 feet. A continent ten times the size of Europe elevated two miles would do little more than bring London to the latitude of Edinburgh [Scotland], or Edinburgh to the latitude of London. He must be a sanguine geologist indeed who can expect to account for the glaciation of this country, or for the former absence of ice around the poles, by this means. We know perfectly well that since the Glacial epoch there have been no changes in the physical geography of the earth sufficient to deflect the pole half a dozen miles, far less half a dozen degrees." [J. Croll, *Discussions on Climate and Cosmology* (1886), p.5.]

J. Evans, a geologist, suggested that the astronomers reconsider their conclusions, on the supposition that the earth is a shell filled with molten matter. He envisaged the possibility that, under a change of load in the crust, the crust would be forced to alter its position in relation to the axis by as much as twenty degrees. [J. Evans [?], *Journal of the Geological Society of London*, XXXIV, 41.]

Sir William Thomson ([“better known as”] Lord Kelvin), the physicist, took up the issue and retorted that "the earth cannot, as many geologists suppose, be a liquid mass enclosed in only a thin shell of solidified matter." [Thomson, *British Association for the Advancement of Science, Report of the 46th Meeting, 1876, Notices and Abstracts* (1877), pp.6,7.] "At the surface and for many miles below the surface, the rigidity [of the earth] is certainly very much less than that of iron; and therefore at great depths the rigidity must be enormously greater than at the surface... Whatever be its age, we may be quite sure the earth is solid in its interior... and we must utterly reject any geological hypothesis which... assumes the solid earth to be a shell of 30 or 100, or 500 or 1000 kilometers thickness, resting on an interior of liquid mass."

Sir William Thomson, 1st Baron Kelvin, OM, GCVO [“a dynastic order of knighthood established in 1896 by Queen Victoria”], PC [Privy Council of the United Kingdom, that “formal body of [Royal] advisers”], FRS, FRSE [1824-1907]... was a Scots-Irish mathematical physicist and engineer who... [at] the University of Glasgow he did important work in the mathematical analysis of electricity and formulation of the first and second laws of thermodynamics, and did much to unify the emerging discipline of physics in its modern form... He also had a career as an electric telegraph engineer and inventor, which propelled him into the public eye and ensured his wealth, fame and honour. For his work on the transatlantic telegraph project he was knighted in 1866 by Queen Victoria, becoming Sir William Thomson in 1904... [not to be confused with Sir Joseph John (J. J.) Thomson who first “proposed” his “plum pudding model” of the atom “in 1904”]. He had extensive maritime interests and was most noted for his work on the mariner's compass, which previously had limited reliability... Absolute temperatures are stated in units of kelvin in his honour... [and because he determined] its correct value as approximately -273.15 degree Celsius or -459.67 degree Fahrenheit... He was ennobled in 1892 in recognition of his achievements in thermodynamics, and [rightly enough, being “a member of the Scottish Episcopal [Anglican] Church”, for]...his opposition to Irish [Catholic] Home Rule, becoming Baron Kelvin... He was the first British scientist to be elevated to the [British Parliament's] House of Lords. [Also named after him is] the River Kelvin, which flows near his laboratory at the University of Glasgow... Despite offers of elevated posts from several world-renowned universities, Kelvin refused to leave Glasgow, remaining professor of Natural Philosophy for over 50 years... The Hunterian Museum at the University of Glasgow has a permanent exhibition on the work of **Lord Kelvin**... [and] he was recruited around 1899 by George Eastman to serve as vice-chairman of the board of the British company Kodak Limited, affiliated with Eastman Kodak.



And the evidently photogenic, (photograph, p.173),

Lord Kelvin showed that, if the earth were a liquid mass covered with a solid crust, "the solid crust would yield so freely to the deforming influence of sun and moon, that it would simply carry the waters of the oceans up and down with it, and there would be no sensible tidal rise and fall of water relatively to it. The state of the case is shortly this: The hypothesis of a perfectly rigid crust containing liquid, violates physics by assuming preter-naturally [or 'unnaturally'] rigid matter, and violates dynamical astronomy..." [*ibid.*]

Lord Kelvin admitted, however, that a larger shifting of the poles would be possible if the earth had a solid nucleus in the interior separated by a liquid layer from the outer crust. This he regarded as improbable and directed his argument against an earth with a molten interior.

George ['Baby Duhwind'] Darwin supported the views of Lord Kelvin, presenting figures to show that the earth could not have a fluid nucleus; its rigidity must be at least as great as that of steel. [George Darwin, "A Numerical Estimate of the Rigidity of the Earth," *Nature*, XXVII (1882), 23.]

Thus the efforts of the geologists to explain the origin of the ice cover by the shifting of the poles foundered on the calculations of the mathematicians. A mathematician made the point clear:

"Mathematicians may seem to geologists almost churlish [or "rude"] in their unwillingness to admit a change in the earth's axis. Geologists scarcely know how much is involved in what they ask. They do not seem to realize the vastness of the earth's size, or the enormous quantity of her motion [or *momentum*]. When a mass of matter is in rotation about an axis, it cannot be made to rotate about a new one except by external force. Internal changes cannot alter the axis, only the distribution of the matter and motion about it. If the mass began to revolve about a new axis, every particle would begin to move in a different direction. What is to cause this?... Where is the force that could deflect every portion of it, and every particle of the earth into a new direction of motion?" [*Geological Magazine* (1878), 265.]

Searching for causes in the earth itself, the geologists offered a theory concerning changes on the surface of the globe which, as the astronomers calculated, could have displaced the poles—but only to an extent entirely inadequate to account for the ice cover in the Ice Age. The explanation that appeared best to the geologists was rejected by the physicists and astronomers, who for their part could not propose any other satisfactory solution.

Further developments showed that tides in the terrestrial crust under the influence of moon and sun, unknown to Lord Kelvin, do exist, though they are minute; this means that the earth is not perfectly rigid. It was also found that the earth makes a real wobbling motion. S. C. Chandler, an American astronomer (1846-1913), explained the wobbling of the earth as an indication of its being [or its having been once or more] removed from a balanced position. Simon Newcomb, foremost American mathematical astronomer, in his paper, "on the Periodic Variation [or "wobble"] of Latitude," wrote:

"Chandler's remarkable discovery that the apparent variation in terrestrial latitudes [or the "wobble"] may be accounted for by supposing a revolution of the axis of rotation of the earth around that of figure [- the "axis of figure" being the 'center line' of the "wobble"]... is in such disaccord with the received theory of the earth's rotation, that, at first, I was disposed to doubt its possibility." However, on reconsideration, he found a theoretical justification: "Theory then shows that the axis of rotation will revolve [or "wobble"] around that of figure, in a period of 306 days and in a direction from west toward east." [Simon Newcomb, *Astronomical Journal*, XI (1891); Cf. *Idem*, *In Monthly Notices of the Royal Astronomical Society*, Lj1 (1892), No.35.]

And though I myself don't yet have a completely 'full grasp' of it all – here's my encyclopedia's definitions of "axis of figure" or "figure axis" and related terms: the "figure axis" is the "symmetrical axis of a body... [and in] the case of the Earth, it differs from the rotational axis by a few meters, and so is a partial cause of the Earth's wobble"; related to the "figure axis", the "**moment of inertia**, otherwise known as the **angular mass** or **rotational inertia**, of a rigid body is a tensor [- a "tensor" being a "geometric object" that is subject to "multi-linear" forces -] that determines the torque [- the "torque... or **moment of force**... [being] the rotational equivalent of [the] linear force" -] needed for a desired angular [or "rotational"] acceleration about a rotational axis", "angular acceleration" being "the rate of change of angular velocity in three dimensions", and "angular velocity" being "the rate at which it rotates around a chosen center point [or axis]; similar to how mass determines the force needed for a desired [linear] acceleration."

Or think of the "figure axis" as the 'at-rest agitator in a top-loading washer', and the clothes around it, which are always, at least to a small degree, 'out of balance', as the cause of the 'wobble' when it spins. In this example the imaginary 'center line' of that 'wobbling spin' would be the "figure axis", and the actual 'wobbling-spin line' would be the "rotational axis".

So Mr. Chandler and Prof. Newman's observations apparently suggest that this "wobble" now seen in Earth's orbit is evidence of an earlier "axis shift" – or 'shifts' – that left the Earth 'wobbling'.

G. V. Schiaparelli, the Italian astronomer, in his research, *De la rotation de la terre sous l'influence des actions géologiques* [*On the Rotation of the Earth Under the Influence of Geological Actions*] (1889), pointed out that in the case of displacement the pole of inertia (or of figure) and the new pole of rotation would describe circles around each other, and the earth would be in a state of strain. "The earth is at present in this condition and as a result the pole of rotation describes a small circle in 304 days, known as the Eulerian circle." [Later observations put the Eulerian, or Chandler's, period at 428 to 429 days.] This phenomenon of wobbling points to [or suggests] a displacement of the terrestrial poles sometime in the past. The question centers, then, on the forces that could have caused such a shift.

But were falling behind on the bios, namely of S. C. Chandler, Simon Newcomb, and G. V. Schiaparelli, so...

Seth Carlo Chandler, Jr... [[again, 1846-1913](#)] was an American astronomer... [who] was born in Boston, Massachusetts... [and who during] his last year in high school he performed mathematical computations for... **Harvard College Observatory** [- photo, p.175,



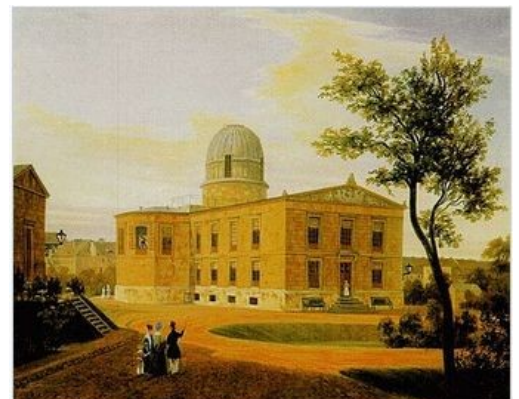
Harvard College Observatory, circa 1899

"located in Cambridge, Massachusetts... founded in 1839... [and with] the Smithsonian Astrophysical Observatory, it forms part of the Harvard-Smithsonian Center for Astrophysics"] ... [and after] graduating, he became the



assistant... [to the] director of the Longitude Department of the U.S. Coast Survey program, a geodetic survey program... [and subsequently] left to become director of the national observatory in Argentina [or the **Argentine National Observatory**, photo, p.175, “founded... 1871... [where the] first stellar photographs in the world – hundreds of sheets of open star clusters – were taken... [which] helped to determine the exact position of each star... [and work done at this observatory resulted] in the *Catálogo de zonas estelares* [*Star Zones Catalog*, 1884], the first systematic and large-scale astronomy book, including more than 70,000 stars of the southern hemisphere, and the Argentinian General Catalog, which contains about 35,000 stars, [and the *Star Zones Catalog*] was republished in 1897 under the title *Fotografías Cordobesas* [*Cordovan photographs*]“... [and] he continued to work in astronomy as an amateur affiliated with Harvard College Observatory... Chandler is best remembered for his research on what is today known as the Chandler wobble [- originally thought to be 304 to 305, and now “428 to 429 days”]. His research on this spanned nearly three decades... Chandler also made contributions to other areas of astronomy, including variable stars. He independently co-discovered... [a] nova..., improved the estimate of the constant of aberration [- which is related to the “**aberration of light** (also referred to as **astronomical aberration**, **stellar aberration**, or **velocity aberration**)... [which is] an astronomical phenomenon which produces an apparent motion of celestial objects about their true positions, dependent on the velocity of the observer”], and computed the orbital parameters of asteroids and comets... [and he] was awarded the Gold Medal of the Royal Astronomical Society in 1896 and the James Craig Watson Medal [“awarded by the U.S. National Academy of Sciences for contributions to astronomy”] in 1894... [and the] crater Chandler on the Moon is named after him.

Prof. Simon Newcomb... [1835-1909] was a Canadian-American astronomer, applied mathematician and autodidactic [or “self-taught”] polymath [though “he enrolled at the Lawrence Scientific School of Harvard University, graduating BSc in 1858”]... [and he was] Professor of Mathematics [“and astronomer at the **United States Naval Observatory**, Washington, D.C.”, aerial photo, p.176, and] at Johns Hopkins... [and he “was offered the post of director of the Harvard College Observatory in 1875 but declined, having by... [then] settled that his interests lay in mathematics rather than observation”]... Though he had little [- and that is, no post-graduate,] conventional schooling, he made important contributions to time-keeping as well as other fields in applied mathematics such as economics and statistics in addition to writing a science fiction novel... [And it was in] 1877 [that] he became director of the Nautical Almanac Office



1838 painting of the New Berlin Observatory (Linden Street), where the planet Neptune was discovered in 1846.

where... he embarked on a program of recalculation of all the major astronomical constants. Despite fulfilling a further demanding role as professor of mathematics and astronomy at Johns Hopkins University from 1884, he [co-]conceived... a plan to resolve much international confusion on the subject. By the time he attended a... conference in Paris, France, in May 1896, the international consensus was that all ephemerides [(singular: "ephemeris") - "gives the positions of naturally [and artificially] occurring astronomical objects... in the sky at a given time or times",] should be based on Newcomb's calculations - Newcomb's *Tables of the Sun*. A further conference as late as 1950 confirmed Newcomb's constants as the international standard.

Giovanni Virginio Schiaparelli FRS (Foreign) HFRSE... [1835-1910] was an Italian astronomer and science historian... [who] studied at the University of Turin, graduating in 1854, and later did research at **Berlin Observatory** [- the "first small observatory... [being] furnished in 1711", and the second "began operating in 1835", but because of encroaching city lights, it finally "was moved to Potsdam-Babelsberg in 1913", painting of the second one, p.176]... In 1859



-1860 he worked in **Pulkovo Observatory** near St Petersburg [Russia, photo, p.176, "the principal astronomical observatory of the Russian Academy of Sciences... opened in 1839... [but during WWII, "all"] of the buildings were completely destroyed... [though under] dramatic circumstances, the main instruments were saved and stored safely in Leningrad... [and in] 1954, the Observatory was reopened, not only having been restored but considerably expanded in

terms of instruments, employees and research subjects... [and "new"] departments had been created, such as the Department of Radio Astronomy and Department of Instrument Making (with its own optical and mechanical workshop)... [and the] surviving old instruments were repaired, modernized and put into service once again... [also] installed were new instruments, such as the 26-inch (660 mm) refractor, a horizontal meridian device, a photographic polar telescope, a big zenith telescope, stellar interferometer, 2 solar telescopes, coronagraph, a big radio telescope and all kinds of labware... [and it has the] 65 cm [25.59 in] Zeiss refractor... originally intended as a gift from then Chancellor of Germany Adolf Hitler to the Italian Benito Mussolini ... [which] was not delivered and instead... recovered by the Soviet Union", and then worked for over forty years at **Brera Observatory** [photo, p.177] in **Milan** [in Northern Italy, map, p.64]. He was also a senator of the Kingdom of Italy, a member of the Accademia dei Lincei ["anglicised as the **Lincean Academy**... an Italian science academy, located... in Rome, Italy"], the Accademia delle Scienze di Torino [the "Turin Academy of Sciences ... an Italian scientific academy founded privately in 1757 and officially recognized in 1783", and today "a private... body that by statute aims to "contribute to scientific progress, promoting research and taking care of the publication of their results...""] and the Regio Istituto Lombardo [Royal Lombard Institute → defunct or renamed?], and is particularly known for his studies of Mars.

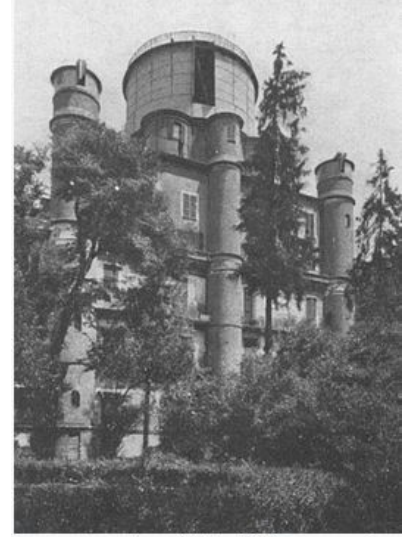
Also, as reported by Dr. Velikovsky,

Schiaparelli wrote: "The permanence of the geographical poles in the very same regions of the earth cannot yet be considered as incontestably established by astronomical or mechanical arguments. Such permanence may be a fact today, but it remains a matter still to be proven for the preceding ages of the history of the globe." [G. V. Schiaparelli, *De la rotation de la terre* [*On the Rotation of the Earth*], p.31.] He thought that a series of geological changes could, by their cumulative effect, step by step, destroy the equilibrium of the earth, on condition that the earth is not an absolutely rigid body. "The possibility of great shifting of the pole is an important element in the discussion of prehistoric climates and the distribution, geographic and chronologic, of ancient organisms. If this possibility is admitted, it will open new horizons for the study of great mechanical revolutions that the crust of the earth underwent in the past. We cannot imagine, for instance, that the terrestrial equator could take the place of a meridian [or be 'flipped over on it's side' like Uranus], without great horizontal tension in [or "great" 'upward pull' on] some regions, that would open great rifts; and in other regions, horizontal compressions would have taken place, such as are imagined today in order to explain the folding of the strata and formation of mountains."

The resistance of the spheroid or the terrestrial globe, flattened at the poles [and therefore 'bulging at the equator'], to a change in position must, in Schiaparelli's opinion, show itself also in the leveling of great areas and the extension of shallow seas, like that of the Baltic and North Seas [and the Mediterranean and Red Seas]. He finished by saying: "Our problem, so important from the astronomical and mathematical standpoint, touches the foundations of geology and paleontology: its solution is tied to the most grandiose events in the history of the Earth."

Thus, finally, an eminent astronomer, after a thorough examination of the problem, went over to the side of the geologist. However, he reasoned in a circle: the geological changes would cause the terrestrial poles to move from their places, and the motion of the poles from their places would cause geological and climatal changes. [In other words, he gave no cause.]

A gradual and slow displacement of the poles or a tilting of the axis would explain the geographical position of the ice in the past, but it would not account for other phenomena observed, such as the extent of the glacial cover and the suddenness with which it enveloped the earth. Agassiz realized this, and in support of the idea that the ice ages came suddenly, he quoted Cuvier. Cuvier died before the Ice Age theory was promulgated, but he understood that the climate must have altered suddenly in order to encase the large quadrupeds of Siberia in ice as soon as they were killed, and to preserve bodies from decay since them. "Therefore," wrote Cuvier in



(ca. 1886-1890)

prophetic anticipation of the debate that has been renewed for over a hundred years, down to our times, "all hypotheses of a gradual cooling of the earth, or a *slow* variation of the inclination or position of the terrestrial axis, are inadequate." [Agassiz, *Etudes sur les glaciers*, p.311; Cuvier, *Recherches sur les ossements fossiles* [*Research on Fossil Bones*] (2nd ed.), I, 202.]

The Sliding Continents [or '*Continental Roaring Rapids*']

The geological changes in the distribution of land and water being inadequate to explain the shifting of the poles, the problem is thrown back once more into the domain of astronomy. But before we ask, "What forces in the solar system could have displaced the terrestrial axis?" we shall discuss a theory that has for over three decades [and with 'deep adjustments' still today] occupied the minds of geologists, climatologists, and evolutionists - the theory of shifting continents [or "continental drift [which] has been subsumed by [or 'incorporated into'] the theory of plate tectonics"]. Instead of the poles shifting, according to Wegener's theory the continents drift and pass one after the other through the southern and northern regions.

In August 1950 the British Association for the Advancement of Science devoted the sessions of its annual convention to debate on the question: Is the theory of the continental drift (slide) right or wrong? There were many defenders of the theory and as many opponents. The theory was then put to a vote. The result was an even division between "yea" and "nay." The chairman was entitled to cast the deciding vote but abstained. Only through the fortuitous circumstances that the presiding officer was a conscientious - or undecided - person was the sanctification of continental drift [temporarily] averted.

The theory of drifting continents, debated since the 1920s, has its starting point in the "similarity of the shapes of the coastlines of Brazil and Africa." [A. Wegener, *The Origin of Continents and Oceans* (1924), p.1.] This similarity (or, better, complementation) plus some early faunal and floral affinities suggested to Professor Alfred Wegener of Graz in Styria [Austria] that in an early geological age these two continents, South America and Africa, were one land mass. But since animal and vegetable affinities could be found in other parts of the world, Wegener conjectured that all continents and islands were once a single land mass that in various epochs divided and drifted apart. Those who do [or did] not subscribe to the theory of continental drift continue [or used] to explain the affinity of plants and animals [only] by "land bridges" or former land connections between continents and also between continents and islands.

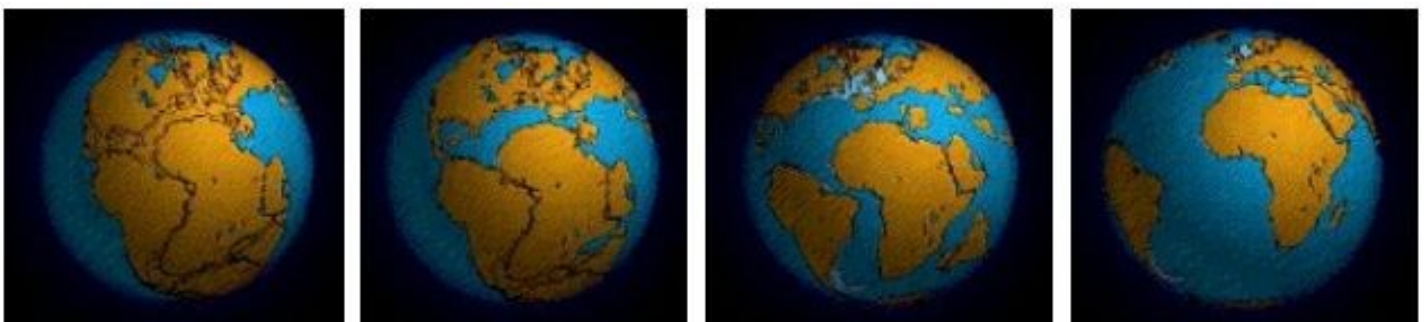
See the 'not-really-to-scale', but possibly 'roughly accurate', left-to-right sequence of four 'snapshots of Continental Drift' from my encyclopedia on p.178. And I mean they are 'roughly accurate' even if only correctly depicting that the Earth was not **divided** until the **days of Peleg**.

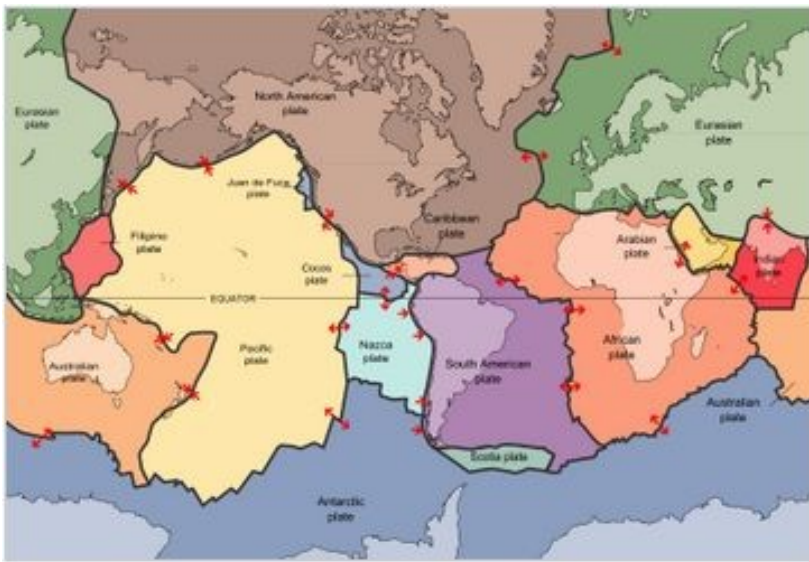
In order that continents might move, it is [or was incorrectly] claimed that there must be a basic difference between the composition of the earth's crust that is exposed in land masses and that which exists on the bottom of the ocean. The theory of drifting continents is grounded on [Bravo! - nice pun] the "increasingly well-proven [and evidently correct] doctrine of isostasy or the flotation of the crust of the earth" on plastic magma. A new nomenclature [or terminology] was introduced. The land masses [and now the ocean floors too] or the outer crust are called *sial*, an abbreviation of silicon and aluminum, two of the elements predominant in the composition of terrestrial rocks. The substratum is called *sima*, an abbreviation of silicon and magnesium, there [formerly] being a "good reason for believing that the rocks forming the substratum [bottom] of the ocean bed are more basic in composition and contain a large proportion of magnesia [magnesium oxide]." [John W. Evans, president of the Geological Society, in *Introduction to Wegener, The Origin of Continents and Oceans.*] It is also assumed that the *sima* underlines the *sial* of the continents and, possessing the plastic properties of **sealing wax**, permits the continents [and the "ocean beds" too] to drift [and during *The Visits of Venus*, 'rapidly roar'].

Sealing wax [photos, p.179] is a wax material of a seal which, after melting, hardens quickly (to paper, parchment, ribbons and wire, and other material) forming a bond that is difficult to separate without noticeable tampering. Wax is used to verify [that] something such as a document is unopened, to verify the sender's identity, for example with a signet ring [impression], and as decoration. Sealing wax can be used to take impressions of other seals. Wax was used to seal *letters close* [- "a type of obsolete legal document once used by the British monarchy, certain officers of government and by the Pope, which is a sealed letter granting a right, monopoly, title, or status to an individual or to some entity such as a corporation... [these being] personal in nature, and were delivered folded and sealed, so that only the recipient could read their contents... [and] this type of letter contrasts with the [similarly-purposed,] better-known [and openly "published written order" known as] *letters patent*",] and later, from about the 16th century, envelopes [were wax sealed]. Before sealing wax, the Romans used [readily available] bitumen for this purpose.



For the previously unbio'ed, John William (J.) Evans, (not John Wainwright Evans), 1857-1930... my encyclopedia only informs me that he "was a British geologist..."





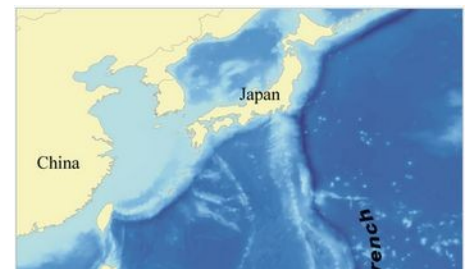
[and] president of the Geological Society of London 1924-26... [who] received its Murchison Medal in 1922”.

Besides accounting for the correspondence between the coastal features of eastern South America and western Africa and between those of other continents, and certain affinities in the animal and plant kingdoms, the theory of drift tries to

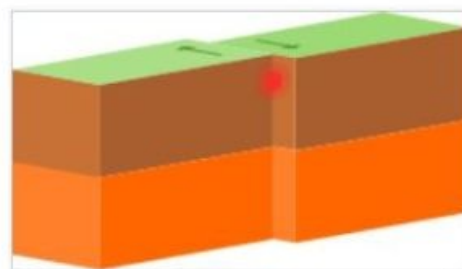
account for several geological phenomena, all in need of explanation: (1) the cause of the ice ages; (2) the distribution of coal beds; and (3) the formation of mountains. According to [the partly correct and partly incorrect view of] Wegener, mountainous crests rose, in the movement of the land, on the forward side of the floating continents; [How? →] meeting some resistance in its motion on [or ‘against’] elastic *sima* [or really ‘against’ the solid *sial* of the lower ocean floor], the [higher *continental*] *sial* formed elevations. Thus, when South America moved away from Africa, an elevation was raised [partly by the ‘pressing’ of *continental sial* ‘against’ *ocean floor sial*, this part of the ‘rising’ being the result of the *phased liquid to semi-solid circulation* of *sima* going on beneath Earth’s *crust*, and this *phased convection* being a ‘thermo-dynamic effect’ of The Visits of the Planets, but this “elevation” was also and much more extensively caused by their much greater ‘uplifting and subsiding effects’, and especially those caused by The Visits of Venus, all of which contributed to this ‘rise’ on the side turned to [or ‘pressed against’] the Pacific Ocean [Floor], [which altogether “raised”] the Andes.

And maybe you’re now **able** to **see** how God **appointed** ^{H6213}, and **set** ^{H1379; H5324; H7896} the *tectonic plate boundaries*, and so *continental boundaries*, as well as other **bounds** too (e.g., [Job 26:10](#); [Acts 17:24-26](#); [Exo 23:31](#)), by using His ‘**great instruments of life and death**’. See the “**Types of plate boundaries**” diagrams, and also the map of the “**tectonic plates of the world**”, where the red arrows show only direction of motion, and the map of “**Plate motion based on Global Positioning System (GPS) satellite data from NASA JPL**”, where “vectors [black arrows] show direction and magnitude of motion”, on p.179-80, (interactive maps at <https://sideshow.jpl.nasa.gov/post/series.html> → “Use ctrl + scroll to zoom in on map”).

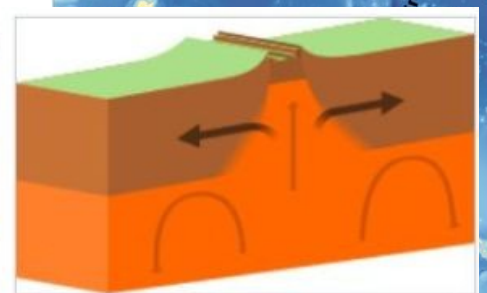
My encyclopedia also defines a “fourth, mixed type” of “plate boundary”, and that, “Oceanic trenches are topographic depressions of the sea floor, relatively narrow in width, but [usually] very long... [that] are a distinctive



Convergent boundary



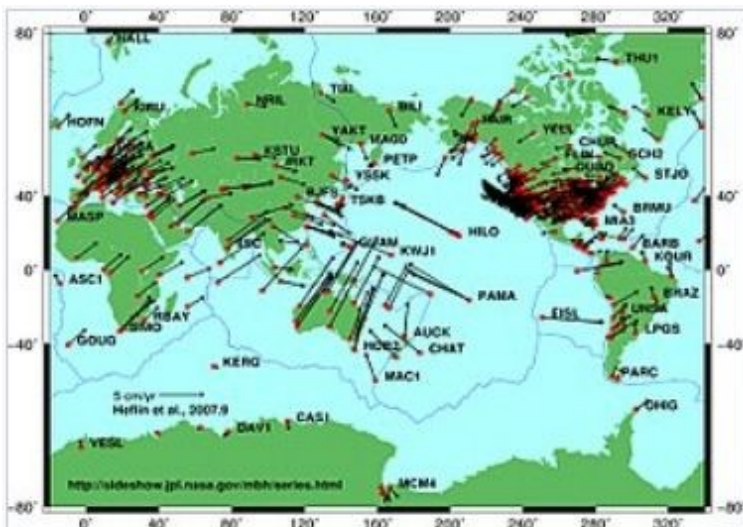
Transform boundary



Divergent boundary

morphological feature of convergent plate boundaries, along which lithospheric ["crust and upper mantle"] plates move towards each other at rates that vary from a few millimeters [less than an inch] to over ten centimeters [4 inches] per year... [and there] are approximately 50,000 km (31,000 mi) of convergent plate margins [evidently more or less alongside the various 'orbital paths' of '**visiting planets**', which is apparently one of the ways God has 'marked' where He has **set** His **bounds**], [this particular "type" of "boundary" found] mostly around the Pacific Ocean... but... also in the eastern Indian Ocean, with relatively short convergent margin segments in the Atlantic... and in the Mediterranean Sea", the "deepest" being the...

...**Mariana Trench** or **Marianas Trench**... located in the western Pacific Ocean approximately 200 kilometres (124 mi) east of the Mariana



Islands... [along the eastern "boundary" of the Filipino Plate, it being] a crescent-shaped trough in the Earth's crust averaging about 2,550 km (1,580 mi) long and 69 km (43 mi) wide... [and the] maxi-mum known [or 'verified'] depth [named "**Challenger Deep**"]... is 10,994 metres (36,070 ft [or 6.83 miles]) (\pm 40 metres [130 ft])... [however] some unrepeated measurements place the deepest portion at 11,034 metres (36,201 ft)... [but in any case,] if

Mount Everest were dropped into the trench at this point, its peak would still be over two kilometres (1.24 mi) under water [- maps, p.180].

And we will further consider such 'depths' when we get to the 'cramped' submarine adventures of Prof. Dr. Vening Meinesz.

Next, Dr. Velikovsky unnecessarily conditionally asserts that...

If [and this is a very, very, small if], from the beginning [about 6,000 years ago], there was but one land mass, there could have been only one ocean, too, and, according to Wegener, the only ocean was the Pacific. The Atlantic is a later formation, and its bottom cannot be of sima, like that of the Pacific, but is built of stretched sial. Sufficient proof of the difference in composition of the substrata of the Atlantic and the Pacific has not yet been adduced.

But this is no longer an issue, because the 'improved' theory, "plate tectonics" - which to review,

is "based on observations of (1) topography and (2) bathymetry ["study of underwater depth of lake or ocean floors"], observations of (3) rock in outcrop [or rock 'pushed up' from *underground*], (4) samples "brought to the surface from greater depths by volcanoes or volcanic activity" [etc.], (5) analysis of the seismic waves that pass through the Earth, (6) measurements of the gravitational and magnetic fields of the Earth [for determining composition by density, etc.], and (7) experiments with crystalline solids at pressures and temperatures [supposedly]

characteristic of the Earth's deep interior", etc. – only requires *sima*, or the 'slipperier', "sub-crust", *semi-solid rock* above the *outer core*, *liquid rock*, to be under the *crust*, both under *continental* and *ocean floor crust*, and for 3-phase *thermometallic radiation and convection* under the *crust* to continue, starting with the *heat radiation* upward from the *solid inner core*, causing the resulting twofold *thermodynamic circulation*, 1st in the *liquid*, and 2nd in the upper *semi-solid rock*, and this 2nd *semi-solid phase* of this *system of convection*, or of *phased* "heat transfer due to bulk movement of... [*liquid to semi-solid*] fluids", otherwise described as the *circulation or convection* "of the ["Stiffer" or *semi-solid*] mantle is expressed at the surface through the motions of tectonic plates", all of which has played a lesser, though significant, yet continually diminishing role in 'raising and lowering' *land* and *sea*, and is a more indirect consequence of The Visits of the Planets, while the more direct 'interactions' of the Earth with other *planets* play a much greater role in the 'raising and lowering' of *land* and *sea*, as well as in the process by which the *landmasses* of Earth become, since the **days of Peleg**, farther **divided**. Catch all that? You will, at least eventually, **if ye continue as instructed** [H3925](#); [H3256](#); [H3384](#); [H7919](#); [H3045](#); [H995](#); [G3100](#); [G4264](#); [G2727](#); [G3453](#).

The occurrence in an early glacial period of ice cover in lands now in tropical and subtropical regions is explained by the supposition that these lands were once in the Antarctic. However, their extent is so great that if all of them were joined around the South Pole, many parts that have signs of the Ice Age would still be too remote from the pole [to *glaciate*]. The theory assumes, therefore, that these lands occupied in succession [[over 'ridiculous amounts' of time, and at their present 'inching-along' speed](#)] the position of the Antarctic continent today, each in turn passing through a glacial period; the signs of glaciation in Africa, India, Australia, and South America are accounted for by the successive sliding of these continents through the southern polar region. A similar explanation is offered for the origin of the Ice Age in the Northern Hemisphere, at a much more recent date, when the land masses of North America and Europe wandered close to the North Pole [[evidently 'ridiculously long' before Santa Claus began his operations there](#)]. The North Pole [[by this 'much-slower-than-snail-pace' movement](#)] is charted on various points on the globe – in the Pacific, in the Canadian arctic archipelago, in Greenland, in Spitsbergen – all in succession during the Pleistocene, or recent Ice Age.

The coal beds in northern countries, among them Alaska and Spitsbergen, are dated by Wegener from the time when these lands occupied tropical or subtropical belts, on their passage from the South Hemisphere to the Northern.

If a theory can explain the origin of mountains, the cause of the ice ages, the coal beds in higher latitudes, and certain common characteristics of the fauna and flora of continents separated by oceans, then the correspondences in the contours of the Brazilian and West African coasts truly served as a clue to the solution of a major problem in geology and climatology. However, there are facts that strongly challenge [[or correct ^{H3198}](#)] this hypothesis.

The minute difference between the gravitational pulls to which the crust is subjected in higher ['flattened'] latitudes and closer to the ['bulged'] equator was offered by Wegener as the motive force in the drift of

continents. But Harold Jeffreys, a British cosmologist [and 'co-originator' of the 1918 "tidal theory" of planetary origins, who is *tbfb* next], computed that this force is one hundred billion times too weak to produce the effect. "There is therefore not the slightest reason to believe that bodily displacements of continents through the lithosphere [the crust] are possible." [H. Jeffreys, *The Earth, Its Origin, History and Physical Constitution* (2nd ed.; 1929), p.304.] Even assuming that this motive force was sufficient, why did the lands of Europe, Siberia, and North America first move away from the original common land mass toward the equator and then retreat from the equator [and do so as often as Ice Ages 'came and went']?

Sir Harold Jeffreys, FRS... [1891-1989] was a British mathematician, statistician, geophysicist, and astronomer. The book that he and Prof. Dr. Bertha Swirles [- his future wife, and "Lady Jeffreys upon his knighthood in 1953" -] wrote, *Theory of Probability*, which first appeared in 1939, played an important role in the revival of the Bayesian view of probability [- a theory "pioneered and popularised" by the *atheist*, Pierre-Simon 'Laplace']... [and he became] a fellow of St John's College, Cambridge in 1914... [and at] the University of Cambridge he taught mathematics, then geophysics and finally became the Plumian Professor of Astronomy... [and he received a dozen or more "honours and awards", including] the Gold Medal of the Royal Astronomical Society in 1937, the Royal Society's Copley Medal in 1960, and the Royal Statistical Society's Guy Medal in Gold in 1962... [and in] 1948... the Prix Charles Lagrange [- this Charles Lagrange apparently not the "French republican politician [and "revolutionary"] of the nineteenth century", but "Charles Henri Lagrange [1851-1932]... a Belgian mathematician and astronomer... [and] elder brother of Eugène Lagrange (physicist and mathematician)", and the "**Charles Lagrange Prize**... [being] a monetary prize, recognizing the best mathematical or experimental work contributing to the progress of mathematical knowledge in the world",] from the Académie royale des Sciences, des Lettres et des Beaux-Arts de Belgique [Royal Academies of Science and the Arts of Belgium or RASAB]... [and from] 1939 to 1952 he was established as Director of the International Seismological Summary further known as International Seismological Centre... [and like] most of his contemporaries... was a strong opponent of continental drift as proposed by Alfred Wegener... [since for] him, continental drift was "out of the question" because [and especially if like his much elder contemporary, Lord Kelvin, he assumed that the Earth was entirely *solid*,] no force even remotely strong enough to move the continents across the Earth's surface was evident... [but as] geological and geophysical evidence for continental drift and plate tectonics mounted in the 1960s and after, to the point where it became the unifying concept of modern geology, Jeffreys remained a stubborn opponent of the theory to his death.

And indeed a "force... strong enough to move the continents" was sought...

In search of another [sufficiently effective] moving force, A. L. du Toit, a South African scientist, offered a variation of Wegener's theory, namely, a "concept of an earth in which the periodic, though variable, softening of the sub-crust through radioactive heating enables the skin to creep differentially over the core with consequent wrinkling." [Prof. Alexander Logie

du Toit [sufficiently enough bio'ed SEC. 6, p.226], *Our Wandering Continents* (1937), p.3.]

As for the mountains, not all of them are situated as long ridges parallel to the seacoast. And no compelling evidence has been brought to support the contention that ice ages were consecutive in various parts of the Southern Hemisphere and, in much more recent times, in various parts of the Northern Hemisphere. Furthermore, how [can we] explain signs of the recent Ice Age in the Southern Hemisphere? In Patagonia, New Zealand, and other places in the Southern Hemisphere, signs of recent glaciation are found. It is also certain that the chilling of the ["recent"] Ice Age was simultaneous [and "sudden"] all over the world.

Coal is found not only in arctic lands but also in Antarctica. Did, then, this continent travel there from the tropics? And what was the motive force?

If the theory is correct, the motion of the continents should be observable at present; yet, though Wegener claimed, on the basis of certain reports, that Greenland and an island near its western coast still move, repeated observations and triangulations do [or did] not support this claim [mostly because much finer measurements of very, very slow movement are required]. Wegener perished on an expedition to Greenland in 1930.

The assumption that ocean floors and continents are eternally different in structure is in contradiction to a great number of observations, though the land surface has been better explored than the bottom of the sea. The idea of a basic difference between the rocks of the ocean bottom and those of the continents is disproved wherever the fossiliferous contents of the land and of the ocean bed are examined. Marine expeditions have failed to find at various places on the ocean bottom the thick layers of sediment that should have been present if the sea had been covering the areas for untold centuries. On the other hand, sediments of thousands and even tens of thousands of feet thick have been found on continents. Not only were large stretches of land in North America and Europe and Asia covered by the sea at various times in the past - and some well-investigated localities, like the gypsum bed of Paris, show repeated returns of the waters - but even the largest and highest mountain chains - the Alps, the Andes, the Himalayas - at some time were under the sea [or 'overtopped' by the '**pushing and sloshing**' of waters by God's '**great instruments of life and death**']. Since the ocean covered a vast expanse of land, it may at present occupy the place of former land.

The land masses of today do not [or only very slowly] change their latitudes [and longitudes]; the motive force claimed is insufficient by far [to account for their past movement, even given 'ridiculous amounts' of time]. Coal beds in Antarctica and recent glaciation in temperate latitudes of the Southern Hemisphere all conspire to invalidate the theory of wandering continents.

But today's *continents*, evidently because the interior of the Earth has significantly *cooled* since The Last Visit of Mars, have gone from 'roaring-rapids fast', especially during The Visits of Venus, to now 'hardly detectably slow'. And indeed, without the effects of The Visits of the Planets, the considerations offered above do "invalidate the theory" of such 'far-moving' *continents*, and would seem to invalidate even the

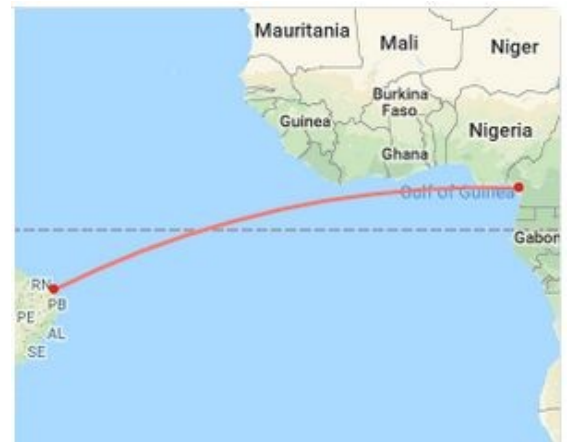
possibility of today's very, very slowly moving ones too, unless the Earth "in rather recent times" was 'greatly heated-up' by a few '**visiting planets**', where Earth's 'cooling-off' since then has resulted in the slowing down from 'roaring-rapids fast' to the now 'inching-along slow' movement that is presently measured. So *continents* are not now "sliding" or "drifting", and certainly not 'rapidly roaring', like they have in the past, and they must be moving slower all the time as the Earth continues to slowly *cool*. How much slower?

The North American and Eurasian tectonic plates, for example, are separated by the Mid-Atlantic Ridge. The two continents are moving away from each other at the rate of about 2.5 centimeters (1 inch) per year [*National Geographic.org Encyclopedia entry for Continental drift*].
[\[https://www.nationalgeographic.org/encyclopedia/continental-drift\]](https://www.nationalgeographic.org/encyclopedia/continental-drift)

Nowadays, this movement is tracked by "strategically located receivers" of the "Global Positioning System (GPS)... a satellite-based radionavigation system owned by the United States government and operated by the United States Air Force... [which] is a global navigation satellite system that provides geolocation and time information to... [all] GPS receiver[s] anywhere on or near the Earth". "Very Long Baseline Interferometry" (VLBI) is also used to measure *continental drift*, where, "The distance between... radio telescopes is... calculated using the time difference between the arrivals of the radio signal at different telescopes".

And indeed, at their present speeds it would take 'ridiculous amounts' of time for *continents* to 'travel' the distances hoped for by *uniformitarian evolutionists*. For example, at the above tracked speed of 1 inch per year, which is really just ½ inch a year for each *continent*, in a full billion years a *continent* could not quite 'travel' 8,000 miles, or about ⅔ of the way from pole to pole - only once. And at this speed, with Africa and South America each traveling in opposite directions, it would take 'a little' over 200 million years to create their present separation.

Geography/ math: the distance between the port cities of **Natal, Brazil**, on the **eastern tip of the east coast of South America**, and **Douala, Cameroon**, on the **Gulf of Guinea**, on the most 'recessed' coast of **West Africa** north of the **Equator**, is 5,109 km or about 3,175 miles, maps, **p.147, 162 & 184** → note: the **red line** on the map showing the shortest distance is curved because the Earth is round. So if these 2 coastal cities were once 'connected' or in close proximity, they have apparently each 'traveled' about half this distance or about 1,587.5 miles each in opposite, mostly easterly or westerly directions. And again, at ½ inch per year each, it should have taken them 'a little' over 200 million years to reach their present separation → 1 billion years x ½ inch/year = 500 million inches; 500 million inches x (1 foot ÷ 12 inches) x (1 mile ÷ 5280 feet) = 7,891.4 miles; and 1,587.5 miles or 100,584,000 inches is 201,168,000 ½ inches, or 'a little' over 200 million years of travel time.



But again, we're talking about a 'ridiculous amount' of time here, because we already **know** that in less than 20,000 years, in some examples, our Sun will not likely burn hot enough anymore to support life anywhere in our Solar System, which won't matter because the *orbits* of all the *objects* in our Solar System - and most

everywhere else in the Universe - will have *decayed*, which won't matter because Earth's rotation will be too slow to support *life* anymore, which won't matter because all *land* will have been 'washed' *underwater*, which won't matter because the Earth's *magnetic field* will be too weak to support *life* too, and which won't matter for a multitude other reasons, the most important being that our Lord will shortly **return** (e.g., [Acts 15:12-31](#), specifically Verse 16) to **restore** [H7725; H7999; H5927; G600](#) and **sustain** [H3557](#) this Earth **till the thousand years should be fulfilled**, shortly after which we will **see** that from God's...

...face the earth and the heaven fled away; and there was found no place for them.

And what **we** can also **see** from all this is, since *continents* are only 'inching along' today, that for such great distances to have been 'traveled' by them since The 2nd Visit of Mercury, or since the **days of Peleg**, all in less than the last 4,000 years, then they had to be moving much more quickly in the past, evidently at their fastest during The Visits of the Planets, especially during The Visits of Venus, when I **see** them not so much moving as fast as *whitewater rapids* in a *river*, but not unlike them in that the *land* likely moved both horizontally and vertically, and like elevators or escalators, or like "a potter's wheel", while making quite a 'roar' in the process (photo, "[Lower Niagara River Rapids](#)", p.184, https://www.niagarafallslive.com/white_water_walk.htm).



The Changing Orbit

The theory of sliding continents having been shown to be built on infirm foundations [[Bravo again!](#) - an 'ironical pun'], there remain three theoretical changes in the position of the terrestrial globe or its shell in relation to the sun that could cause great variations of climate: [1] a change in the form of the orbit, or the path the earth follows around the sun; [2] a change in the astronomical direction of the axis; [3] a change in the position of the terrestrial shell in relation to the core, and thus in the position of the poles (sliding shell).

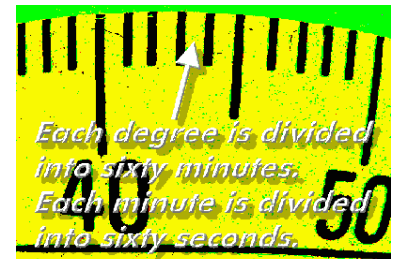
At present the elliptical form of the orbit changes by a very small amount. This could be the residue of a displacement the earth suffered on its path; by following the principle of [[Miss-sure](#)] Laplace and Lagrange [- not Charles, but Joseph-Louis, [tbb in a bit](#) -] concerning the stability of the planetary system, this variation in the shape of the terrestrial orbit is considered to be an oscillation, the mean shape of the orbit being regarded as fixed. The period of this oscillation is supposed to be of very long duration [[→ meaning Earth's orbit also has a very long, slow "wobble", in addition to its much faster and smaller one, both of which are likely the result of a prior "disturbance"](#)].

The obliquity of the ecliptic, or the angle which the plane of the equator makes with the plane of the earth's orbit, is 23½°; this obliquity causes the sequence of the seasons. It changes now at the rate of 0.47" (.47 seconds) a

year, "but the limits of its variation are difficult to calculate." [Dr. Charles Ernest Pelham Brooks, *Climate through the Ages* (2nd ed.; 1949), p.102]...

And fyi, *latitudes* and *longitudes* are measured in *degrees*...

The **degree** [°] is divided into sixty parts called **minutes** [']... [which] are further divided into sixty parts called **seconds** ["]. The words **minute** and **second** used in this context have no immediate connection to how those words are usually used as amounts of time. In a full circle there are 360 **degrees** [- multiple sources].



...The figures offered by various mathematicians differ greatly. Lagrange estimated the angle of the swing to be [1] as large as 7° with a period that had its last maximum in the year 2167 before the present era; Dr. John N. Stockwell [see the article: "Noted Scientist and Author of Mathematical Books Dies in Cleveland Home", May 19, 1920, *New York Times*, available (w/subs.) at <https://www.nytimes.com/1920/05/19/archives/dr-john-n-stockwell-astronomer-dead-noted-scientist-and-author-of.html>"]; author of *Memoir of the Secular Variations of the Orbits of the Eight Principal Planets, Mercury, Venus, the Earth, Mars, Jupiter, Saturn, Uranus, and Neptune; with Tables of the Same; Together with the Obliquity of the Ecliptic, and the Precession of the Equinoxes in both Longitude and Right Ascension*, <https://archive.org/details/memoirofsecularv00stocrich/page/n6>, and yes, it's a 50-word title, same number as the subtitle I added to Drs. Van Flandern and Harrington's "paper", "A Dynamical Investigation of the Conjecture that Mercury is an Escaped Satellite of Venus", back in SECTION 7, but my subtitle alone is 22 characters longer, in case, as I, you were wondering) calculated the angle of oscillation at [2] less than 3°; while Prof., Major-General Alfred Wilks Drayson [1827-1901, "an English army officer, author and astronomer... [who] graduated in 1846 at the Royal Military Academy, Woolwich ["in south-east London"]... [and after being commissioned he] served in the Seventh Xhosa War [- "also known as the **Cape Frontier Wars**, or **Africa's 100 Years War**... a series of nine wars or flare-ups (from 1779 to 1879) between the Xhosa Kingdom [- the "Xhosa" being "an ethnic group of people of Southern Africa mainly found in the Eastern and Western Cape, South Africa, and in the last two centuries throughout the southern and central-southern parts of the country... [and there] is a small but significant Xhosa (Mfengu) community in Zimbabwe, and their language, IsiXhosa, is recognised as a national language",] and European settlers in what is now the Eastern Cape in South Africa... [these "events" being] the longest-running military action in the history of African colonialism"... [and he] rose through the ranks of the Royal Artillery, being promoted captain in 1854, on his return from South Africa; major in 1868; lieutenant-colonel in 1869, and colonel in 1874 ...[and he] was in India around 1877, and was based at Halifax, Nova Scotia for five years... [and from] 1858 to 1873 Drayson was on the Military Topography staff at the Royal Military Academy, Woolwich, serving as Professor of Surveying and Topographical Drawing... [and he] retired from the army as a major-general in 1883, and became president of the Portsmouth Literary and Scientific Society... [and he] published scientific theories, not accepted by later authors... [including a] discussion of the obliquity of the ecliptic... [and he] was elected Fellow of the Royal Astronomical Society in 1868... [and though] related ideas were put forward [supporting his theories], the theoretical basis for large tilts in the Earth's axis was undermined by 1880, with work of George ['Baby Duhwind'] Darwin... [however he was a pro-ponent of "spiritualism" and "Blavatskian

[read, '**satanic**', *tbb* next] Theosophy", "the occultist current of Western esotericism" [- "Western esotericism" being "a wide range of loosely related ideas and move-ments which have developed within Western society... [such] ideas and currents... [being] united by the fact that they are largely distinct both from orthodox Judeo-Christian religion and from Enlightenment rationalism"... [and in] 1884, in the weekly *Light: A Journal of Psychical, Occult, and Mystical Research*, he published a paper [entitled,] *The Solution of Scientific Problems by Spirits*, on the moons of Uranus, relating a conclusion given by a medium in a séance of 1858... [which] was later contested... [but after] Drayson's death, his views were defended by Algernon Frederick Rous de Horsey in *Draysonia* (1911 [and consider the full title of this paper by Admiral Sir Algernon F. R. de Horsey, K.C.B., "*Draysonia: Being an Attempt to Explain and Popularise the System of the Second Rotation of the Earth as Discovered by the Late Major-General A. W. Drayson, F.R.A.S., For Fifteen Years Professor, Royal Military Academy, Woolwich; Also Giving the Probable Date and Duration of the Last Glacial Period, and Furnishing General Drayson's Data, From Which Any Person of Ordinary Mathematical Ability Is Enabled to Calculate the Obliquity of the Ecliptic, the Precession of the Equinoxes, and the Right Ascension and Declination of the Fixed Stars For Any Year, Past, Present, or Future*", http://www.archive.org/stream/cu31924012395962/cu31924012395962_djvu.txt], because it takes the prize for the longest title in these '**studies**' so far by 41 words], and ["his views were defended by"] others", his other works including: *Practical Military Surveying; The Common Sights in the Heavens; The Last Glacial Epoch; Experiences of a 'Woolwich Professor; Thirty Thousand Years of the Earth's Past History, read by the Aid of the Discovery of the Second Rotation of the Earth* [- worth 'honorable mention' at 22 words]; *Important Facts and Calculations for the Consideration of Astronomers and Geologists; Proper Motion of the Fixed Stars*; etc., and Prof. Drayson] estimated that the obliquity ranged from [3] 35° to 11°, that is, a swing of 24°. [*Ibid.*] This variation, whatever it numerical value, could have been caused by a disturbance [or "disturbances"] which the earth suffered; but again, the cause being unidentified, the effect is considered to be a permanent oscillation.



The logo for the Theosophical Society brought together various ancient symbols

Helena Petrovna Blavatsky [1831-1891]... was a Russian occultist [read, '**Satanist**'], philosopher, and author who co-founded the Theo-sophical Society in 1875. She gained an international following as the leading theoretician of Theosophy, the [Western] esoteric religion that the society promoted... [and she] was involved in the Spiritualist move-ment; although defending the genuine existence of Spiritualist phenom-ena, she argued [partly correctly] against the mainstream Spiritualist idea that the entities contacted were the spirits of the dead [but incorrectly that they were instead "Ascended Masters" or "Mahatmas", "Ascended Masters" being "spiritually enlightened beings who in past incarnations were ordinary humans, but who have undergone a series of spiritual transformations originally called initiations...

"Mahatma" and "Ascended Master"... [being] terms used in the Ascended Master Teachings... [and] based on the theosophical concept of the Mahatma or Masters of the Ancient Wisdom... [however] Mahatmas and Ascended Masters are believed by some to differ in certain respects", specific-ally, "Mahatmas are [supposedly] not disembodied

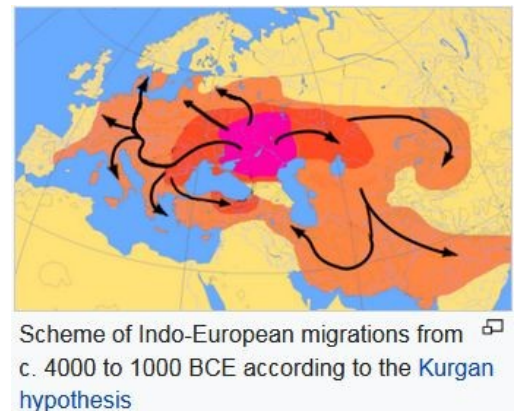
beings, but highly evolved people [usually in Tibet or India] involved in overseeing the spiritual growth of individuals and the development of civilizations... [and] Blavatsky is the first person in modern times to claim contact with these Adepts". Relocating to the United States in 1873, she befriended Henry Steel Olcott and rose to public attention as a spirit medium, attention that included public accusations of fraudulence... In New York City... [she] co-founded the Theosophical Society with Olcott and William Quan Judge in 1875... [and in] 1877 she published *Isis Unveiled*, a book outlining her Theosophical worldview. Associating it closely with the esoteric doctrines of [1] Hermeticism ["a religious, philosophical, and ['Early Traditional' Western] esoteric tradition based primarily upon writings attributed to Hermes Trismegistus ("thrice-greatest Hermes")", "the son of the first Hermes [Mercury] who is identified as the god Thoth", and the father of Agathodaemon, whose name was apparently associated with the Egyptian god "**Set** ...or [the Greek god] **Seth**... [who in Egyptian mythology is] a god of chaos, the desert, storms, disorder, violence... [etc.,] [and who had] a positive role where he accompanies Ra ["ancient Egyptian deity of the sun"] on his solar boat to repel Apep, the serpent of Chaos [- Apep apparently 'syncretizable' with Typhon, the "monstrous serpentine giant and the most deadly creature in Greek mythology" who "attempted to overthrow Zeus", and who Dr. Velikovsky will get to next section]... [and] Set had a vital role as a reconciled combatant... [and] was lord of the red (desert) land where he was the balance to Horus' role as lord of the black (soil) land... [and] Set [Seth] is portrayed as the usurper who killed and mutilated [dismembered] his own brother [or cousin] Osiris [Nimrod]... [where] Osiris' wife Isis [Sem-iramis] reassembled... Osiris' corpse and resurrected her dead husband long enough to conceive his son and heir Horus [Tamuz]... [where] Horus sought revenge upon Set, and the myths describe their conflicts... [with the various versions of this] Osiris [/Nimrod, Isis/Semiramis, Horus/Tamuz] myth... [being] a prominent theme in Egyptian [/ "Assyrian-Babylonian-Mesopotamian"] mythology), this '**angel father**' Hermes' presumedly '**demigod**' son, Hermes Trismegistus, (father of Agathodaemon), allegedly being the original author, translator into hieroglyphics, and editor into "books", respectively, of what 'Manetho' for Ptolemy II - or more likely what Ptolemy of Mendes for Caesar Augustus - allegedly used, and translated into Greek, (see again SEC. 7, p.372-78)... writings [which] have greatly influenced the Western esoteric tradition and were considered to be of great importance during both the Renaissance and the Reformation"] and [2] Neoplatonism [which again, "from Plato on it's all "Gnosticism", which, to 'boil down' the conclusions of this so-called "founder of Western political philosophy" that are sug-gested in his still influential "Socratic dialogue", *Republic*, is "elitism", or the rule of a "philosopher king", (read, a 'know-it-all tyrant/dictator'), which, as we will continue to see, marks a change in Satan's ongoing strategy of '**beastism**', (read, '**tyranny**'), and that is, it initiates a 'new form' of '**beastly totalitarian rule**', though one that still operates by **oppression**, and is still **a way that seemeth right unto** such 'absolutely powerful', 'philosopher kings' " (SEC. 7, p.265)], Blavatsky described Theoso-phy as "the synthesis of science, religion and philosophy", proclaiming that it was reviving an "Ancient Wisdom" which underlay all the world's religions. In 1880 she and Olcott moved to India, where the Society was allied to the Arya Samaj, a Hindu reform movement. That same year, while in Ceylon [- now **Sri Lanka** since 1972, an "island [east of the southern tip of India... [that] is historically and culturally intertwined with the Indian subcontinent", map, p.134] she and Olcott became, supposedly, the first people from the United States to formally convert to Buddhism. Although opposed by the British administration, Theosophy spread rapidly in India

but experienced internal problems after Blavatsky was accused of producing fraudulent paranormal phenomena. Amid ailing health, in 1885 she returned to Europe... establishing the Blavatsky Lodge in London... [and] published *The Secret Doctrine*, a commentary on what she claimed were ancient Tibetan manuscripts, as well as two further books, *The Key to Theosophy* and *The Voice of the Silence*. She died of influenza [at age 60, evidently because God will **not suffer a witch** ^{H3784} **to live** [Exo 22:18](#)]... Blavatsky was a controversial figure during her lifetime, championed by supporters as an enlightened guru and derided [likely as least sometimes justly] as a fraudulent charlatan and plagiarist by critics. Her theosophical doctrines influenced the spread of Hindu and Buddhist ideas in the West as well as the development of Western esoteric currents like [1] Ariosophy, [2] Anthroposophy, and [3] the New Age Movement.

[1] **Armanism** and **Ariosophy** are esoteric ideological systems pioneered by Guido von List and Jörg Lanz von Liebenfels respectively, in Austria between 1890 and 1930. The term 'Ariosophy', meaning wisdom concerning the Aryans [or the "people of Indo-European heritage", originating with "the migrations of pastoral peoples speaking the Proto-Indo-European language... who departed from the... Pontic-Caspian steppe", maps p.188, and in [SEC. 7, p.534](#), where is referenced Prof., Dr. Marija Gimbutas and her Pontic-Caspian steppe migration, "Kurgan hypothesis"], was first coined by Lanz von Liebenfels in 1915 and became the label for his doctrine in the 1920s. In research on the topic, such as Nicholas Goodrick-Clarke's book, *The Occult Roots of Nazism* [or see the



previously recommended book, *The Twisted Cross: The Occultic Religion of Hitler and the New Age Nazism of the Third Reich*, by Joseph Carr], the term 'Ariosophy' is used generically to describe the Aryan-esoteric theories of a subset of the 'Völkische Bewegung' [- the "**völkisch movement**... [being] the German interpretation of a populist movement, with a romantic focus on folklore and the "organic", i.e.: a "naturally grown community in unity", characterised by the one-body-metaphor (*Volkskörper*) for the entire population during a period from the late 19th century up until the Nazi era"]. This broader use of the word is retrospective ["applying to the past"] and was not generally current among the esotericists themselves." List actually called his doctrine 'Armanism', while Lanz used the terms 'Theozology' and 'Ario-Christianity' before the First World War.



[2] **Anthroposophy**... [which "has its roots in German idealist and mystical philosophies", and being] founded by the 19th century esotericist Rudolf Steiner... postulates the existence of an objective, intellectually

comprehensible spiritual world, accessible to human experience. Followers of anthroposophy aim to develop [their 'godhood' through] mental faculties of spiritual discovery through a mode of thought independent of sensory experience [read, as with all such 'arts' and 'practices', through **witchcraft** ^{H7081; H3784; G5331} or **sorceries** ^{H3785; G3095; G3096; G5331} or **divination** ^{H7081; G4436} and **enchantments** ^{H5172; H3858; H3909; H2267}]. They also aim to present their ideas in a manner verifiable by rational discourse and specifically seek a precision and clarity in studying the spiritual world mirroring that obtained by natural historians [i.e., with a "modern evolutionary perspective"] in investigations of the physical world... [and the] main organization for advocacy of Steiner's ideas, the Anthroposophical Society, is headquartered at **the** ["**Second**"] **Goetheanum** [- "the world center for the anthroposophical movement... [which was] designed by Rudolf Steiner and named after Johann Wolfgang von Goethe", *tbb* next] in [the municipality of] **Dornach, Switzerland** [photo and map, p.188 → **Pop Quiz**: Name 1) the 5 countries boarding Switzerland, and 2) the only one besides Switzerland which is fully seen on the map].

Johann Wolfgang von Goethe [1749-1832]... was a German [polymath,] writer and statesman. His works include four novels; epic and lyric poetry; prose and verse dramas; memoirs; an autobiography; literary and aesthetic criticism; and treatises on botany, anatomy, and colour. In addition, there are numerous literary and scientific fragments, more than 10,000 letters, and nearly 3,000 drawings by him extant... A literary celebrity by the age of 25, Goethe was ennobled... in 1782... following the success of his first novel, *The Sorrows of Young Werther* (1774). He was an early participant in the *Sturm und Drang* literary movement [- translated "literally "storm and drive", "storm and urge", though conventionally translated as "storm and stress")... [it being] a proto-Romantic movement in German literature and music that occurred between the late 1760s and early 1780s... [where within] the movement, individual subjectivity and, in particular, extremes of emotion were given free expression in reaction to the perceived constraints of rationalism



imposed by the Enlightenment and associated aesthetic movements... [the period being] named for Friedrich Maximilian Klingler's play of the same name, which was first performed... in 1777... [the "ideologue" of this movement being the] philosopher Johann Georg Hamann ... [with] other significant figures... [including] Johann Wolfgang von Goethe ... [however all of them] ended their period of association with it by initiating what would become Weimar Classicism", which I earlier described as just another "step deeper into '**worldly philosophy**' with which its "practitioners established a new humanism [read, 'pre-atheism'], from the synthesis of ideas from [the already too '**worldly philosophies**' (e.g., Col 2:8) of Romanticism, Classicism, and the Age of Enlightenment"].

During his first ten years in **Weimar** ["a city in the federal state of **Thuringia**... located in **Central Germany** ... [west of] **Jena**... [and] approximately 80 kilometres (50 miles) southwest of **Leipzig**", map, p.189 → '**Mid-sentence**' **Pop Quiz**: Name 1) the 5 German states that boarder Thuringia, 2) the 9 countries that border Germany, and 3) the only one besides Germany

which is fully seen on the map → check answers on p.37 & 24 as needed], Goethe was a member of the Duke's privy council, sat on the war and highway commissions, oversaw the reopening of silver mines in nearby Ilmenau, and implemented a series of administrative reforms at the University of Jena. He also contributed to the planning of Weimar's botanical park and the rebuilding of its Ducal Palace... Goethe's first major scientific work, the *Metamorphosis of Plants*, was published after he returned from a 1788 tour of Italy. In 1791, he was made managing director of the theatre at Weimar, and in 1794 he began a friendship with the dramatist, historian, and philosopher Friedrich Schiller [one of the former "storm and stress" movement writers], whose plays he premiered until Schiller's death in 1805. During this period, Goethe published his second novel, *Wilhelm Meister's Apprenticeship*; the verse epic *Hermann and Dorothea*, and, in 1808, the first part of his most celebrated drama, *Faust* [- "a tragic play... usually known in English as *Faust, Part One* and *Faust, Part Two*... rarely staged in its entirety... [but] the play with the largest audience numbers on German-language stages... [and] considered by many to be Goethe's *magnum opus* and the greatest work of German literature", which includes as one of its characters, "Mephistopheles, the Devil", who "makes a bet with God... [saying] he can lure God's favourite human being (Faust), who is striving to learn everything that can be known, away from righteous pursuits... [after which Faust is seen in his study] despairing at the vanity of scientific, humanitarian and religious learning, [and so] turns to magic for the showering of infinite knowledge... [but finding] that his attempts are failing... [and being "frustrated"], he ponders suicide, but rejects it as he hears the echo of nearby Easter celebrations begin... [at which point he] goes for a walk... and is followed home by a stray... dog... [that back in his] study... transforms into Mephistopheles... [and] Faust makes an arrangement with him... [where] Mephistopheles [says he] will do everything that Faust wants while he is here on Earth, and in exchange Faust will serve the Devil in Hell... [and where this devil compels] Faust to sign the pact with blood... [and following the **treacherously** tragic events and conclusion of Part One, Part Two becomes, literally, a fanciful 'fairy tale', where,] Ultimately Faust goes to Heaven, for he loses only half of the bet... [but evidently it's Satan's] Angels, who arrive ['disguised'] as messengers of divine mercy, [who] declare at the end... "He who strives on and lives to strive / Can earn redemption still". His conversations and various common [or mutual] undertakings throughout the 1790s with Schiller, Johann Gottlieb Fichte, Johann Gottfried Herder, Alexander von Humboldt, Wilhelm von Humboldt, and August and Friedrich Schlegel have come to be collectively termed Weimar Classicism.

[3] **New Age** is a term applied to a range of spiritual or religious beliefs and practices that developed in Western nations during the 1970s. Precise scholarly definitions of the New Age differ in their emphasis, largely as a result of its highly eclectic structure [- "**Eclecticism**... [being] a conceptual approach that does not hold rigidly to a single paradigm or set of assumptions, but instead draws upon multiple theories, styles, or ideas to gain complementary insights into a subject, or applies different theories in particular cases... [and] often without conventions or rules dictating how or which theories were combined... [or in other words, it is a "conceptual approach" where 'truth varies', and so it] can sometimes seem inelegant or lacking in simplicity, and eclectics are sometimes criticized for lack of consistency in their thinking... [but it is nonetheless] common in many fields of study... [an example being that] most psychologists accept certain

aspects of behaviorism, but do not attempt to use the theory to explain all aspects of human behavior”]. Although analytically often considered to be religious, those involved in it typically prefer the designation of **spiritual** or **Mind, Body, Spirit** and rarely use the term "New Age" themselves. Many scholars of the subject refer to it as the **New Age movement**, although others contest this term... As a form of Western esotericism, the New Age drew heavily upon a number of older esoteric traditions, in particular those that emerged from the occultist current that developed in the eighteenth century. Such prominent occult influences include the work of [1] Emanuel Swedenborg [1688-1772, “a Swedish Lutheran theologian, scientist, philosopher and mystic... [who] is best known for his book on the afterlife, *Heaven and Hell* (1758)... [and who] had a prolific career as an inventor and scientist... [but in] 1741, at 53, he entered into a spiritual phase in which he began to experience dreams and visions, beginning on Easter Weekend, on 6 April 1744... [which] culminated in a 'spiritual awakening' in which he received a revelation that he was appointed by the Lord Jesus Christ to write *The Heavenly Doctrine* to reform Christianity... [and according to his obviously not '**scripturally tested**' book,] *The Heavenly Doctrine*, the Lord had opened Swedenborg's spiritual eyes so that from then on, he could freely visit heaven and hell to converse with angels, demons and other spirits... [and according to this book] the Last Judgment had already occurred the year before, in 1757... [and for] the last 28 years of his life, Swedenborg wrote 18 published theological works – and several more that were unpublished... [and some] followers of *The Heavenly Doctrine* believe that of his theological works, only those that were published by Swedenborg himself are fully divinely inspired

... [while others] have regarded all... [his] theological works as equally inspired... [and for example,] The New Church, a new religious movement comprising several historically-related Christian denominations, reveres Swedenborg's writings as revelation”, and, btw, a “**new religious movement (NRM)**, also known as a **new religion** or **alternative spirituality**, is a religious or spiritual group that has modern origins and is peripheral to its society's dominant religious culture... [where] NRMs can be novel in origin or part of a wider religion, in which case they are distinct from pre-existing denominations... [and some] NRMs deal with the challenges posed by the modernizing world by embracing individualism, whereas others seek tightly knit collective means... [and “scholars”] have estimated that NRMs now number in the tens of thousands worldwide, with most of their members living in Asia and Africa... [most having] only a few members, [while] some have thousands, and a few have more than a million members... [and where in] Western nations, a secular anti-cult movement and a Christian countercult movement emerged [initiated in “the US... [in large part by] the Christian Research Institute...founded in 1960 by Walter Martin, which grew] during the 1970s and 1980s to oppose emergent groups... [but some “scholars” see “new religious movements” going] as far back as the founding of the Latter Day Saint [Mormons] movement in 1830”] and [2] Dr. Franz Friedrich Anton Mesmer [1734 -1815, from whom we get the term “mesmerized”, a German doctor with an interest in astronomy who theorised that there was a natural energy transference that occurred between all animated and inanimate objects that he called animal magnetism, sometimes later referred to as *mesmerism*... [and whose] theory attracted a wide following between about 1780 and 1850, and continued to have... influence until the end of the century... [and in] 1843 the Scottish doctor James Braid proposed the term hypnosis for a technique derived from animal magnetism... [which] today... is the usual meaning of *mesmerism*”, as well as the ideas of [3] Spiritualism [“the belief that the spirits of the dead exist and have both the ability and the inclination to communicate with the living”], [4] New Thought [“derived from the unpublished writings of Phineas

Quimby”, which are considered “in some ways similar” to Christian Science, whose “founder, Mary Baker Eddy, was a student and patient of Quimby’s but she later disavowed his influence”] and [5] [Blavatskian/Besantian/Bailian] Theosophy [“the belief” that communicating “spirits” are not “the dead” but “Ascended Masters” attempting to ‘guide humanity’ toward ‘godhood’, but read, to **seduce** ^{G635; G4105} humanity toward ‘**self idolatry**’, especially by **seducing** ^{G4108} **spirits** ^{G4151} and their **deceived** human **false teachers** ^{G5572}]. A number of mid-twentieth century influences, such as [6] the UFO religions of the 1950s [“the belief” in ‘higher evolved beings’ and their supposed benevolent intent to ‘guide humanity’ toward ‘evolutionary ascension’, but again read, toward ‘**self- idolatry**’], the [7] [“free love”] Counter-culture of the 1960s [read, **fleshly** ^{G4559; G4561} and **rebellious** ^{H4775; H4779; H4780; H4784; H4805; H5637} ‘**self-idolatry**’], and [8] the Human Potential Movement [“**HPM**... [which] “arose out of the counterculture milieu [- “milieu meaning the “**social environment, social context, [or] sociocultural context**”], of the 1960s and formed around the concept of cultivating extraordinary potential that its advocates believe to lie largely untapped in all people”, but read, **covetous** ^{H1214; H1215; G4123; G4124; G5366} ‘**self-idolatry**’], also exerted a strong influence on the early development of the New Age. The exact origins of the [New Age] phenomenon [though obviously at all stages **devices** ^{H2154; H4156; H4209; H4284; G3540} of **Satan**] remain contested, but there is general agreement that it developed in the 1970s, at which time it was centred largely in the United Kingdom. It expanded and grew largely in the 1980s and 1990s, in particular within the United States. By the start of the 21st century, the term "New Age" was increasingly rejected within this milieu, with some scholars arguing that the New Age phenomenon had ended... Despite its highly eclectic [or ‘indefinable’] nature, a number of beliefs commonly found within the New Age have been identified. [1] Theologically, the New Age typically adopts a belief in a holistic form of divinity that imbues all of the universe, including human beings themselves. There is thus a strong emphasis on the spiritual authority of the self [uh-huh, read, ‘**self-idolatry**’]. [2] This is accompanied by a common belief in a wide variety of semi-divine non-human entities [uh-huh, **seducing spirits**], such as angels and [“ascended”] masters [or “spirit guides”, as well as ‘higher-evolved alien beings’], with whom humans can communicate, particularly through the form of channeling [or by **telepathy**]. [3] Typically viewing human history as being divided into a series of distinct ages, a common New Age belief is that whereas once humanity lived in an age of great technological advancement and spiritual wisdom, it has entered a period of spiritual degeneracy, which will be remedied through the establishment of a coming Age of Aquarius, from which the milieu gets its name. [4] There is also a strong focus on healing, particularly using forms of alternative [or “Eastern” or “Traditional Asian”] medicine [or “therapy”, which are based on **sorcery**], and [5] an emphasis on a New Age approach to science that seeks to unite [**evolutionary**] science and spirituality...

...According to Belgian astronomer and mathematical wizard Jean Meeus... [bio link end of paragraph,] who does adhere to the IAU’s [International Astronomical Union’s] definitions, the sun at the March equinox passed from being in front of the constellation Aries to being in front of the constellation Pisces in 68 B.C... [and looking] ahead, again according to

Jean Meeus, the March equinox will cross over into the constellation Aquarius in 2597... [though] again... [this is] based on IAU constellation boundaries established in 1930... [however] there is no consensus as to when the Age of Aquarius begins. In *The Book of World Horoscopes*, Prof., Dr. Nicholas Campion [bio link at the site below] suggests that approximated dates for entering the Age of Aquarius range from 1447 A.D. to 3597 A.D... [including that some] astrologers say the Age of Aquarius actually began in 2012... because they believe the star Regulus in the constellation Leo the Lion marked the ancient border between the constellations Leo and Cancer. This star moved to within 30 degrees of the September equinox point in 2012, meaning that Regulus left the sign Leo to enter the sign Virgo in that year. Presuming equalized constellations in antiquity, that places the border of the constellations Pisces and Aquarius at 150 degrees west of Regulus, or at the March equinox point. By this reckoning, the Age of Aquarius started in 2012 [though **you should know** that the *constellations* have only had their present orientations to Earth since The Last Visit of Mars, or for about the last 2700 years]. [<https://earthsky.org/human-world/when-will-the-age-of-aquarius-begin>]

See also the previously recommended book, *The Hidden Dangers of the Rainbow*, by Constance Cumby. And perhaps I would be remiss not to mention occultist Alice Ann Bailey, 1880-1949...

...a writer of more than twenty-four books on theosophical subjects, and... one of the first writers to use the term New Age... [who from England] moved to the United States in 1907, where she spent most of her life as a writer and teacher... [and her] works, written between 1919 and 1949, describe a wide-ranging system of ["occultist current"] esoteric thought covering such topics as [1] how spirituality relates to the Solar System [which is termed, "esoteric astrology", but read, '**divinational false prophecy and doctrine**', "divination" being "the practice of attempting to foretell future events or discover hidden knowledge by occult or supernatural means"], [2] meditation [which is also one of the "practices" of **divination** and/or **enchantments**, an "enchantment" being "a magic spell or act of witchcraft"], [3] healing [which uses **sorcery**, "sorcery" being "the art, practices, or spells of magic, esp. black magic... [which] harness occult forces or evil spirits in order to produce preternatural effects", which, as in all these cases, also includes **lying wonders**], [4] spiritual psych-ology [or still more '**false doctrine**'], [5] the destiny of nations [or still more '**false prophecy**'], and [6] prescriptions for society in general [which are all derived from such **witchcraft**, "witchcraft" being "the art or practices of a witch; sorcery; magic"]. She described the majority of her work as having been telepathically dictated to her by... [an "Ascended"] Master of Wisdom [read, 'by one of Satan's **angels** if not Satan himself'], initially referred to only as "the Tibetan" or by the initials "D.K.", later identified as Djwal Khul. Her writings bore some similarity to those of Madame Blavatsky and are among the teachings often referred to as the "Ageless Wisdom"... She wrote on religious themes, including [**so-called**] Christianity, though her writings are fundamentally different from many aspects of [Biblical] Christianity or other orthodox religions. Her vision of a unified society included a global "spirit of religion" different

from traditional religious forms and including the concept of the Age of Aquarius [- an "astrological age... [which is] a time period in astrologic theology which astrologers claim parallels major changes in the development of Earth's inhabitants, particularly relating to culture, society, and politics... [where there] are twelve astrological ages corresponding to the twelve zodiacal signs... [where the] length of one cycle of twelve ages is 25,860 years", and they "exist as a result of [the] precession of the equinoxes"]... Bailey discovered the Theosophical Society and the work of Helena Petrovna Blavatsky. The Theosophical Society states that Bailey became involved in 1917... [and] "She quickly rose to a position of influence"

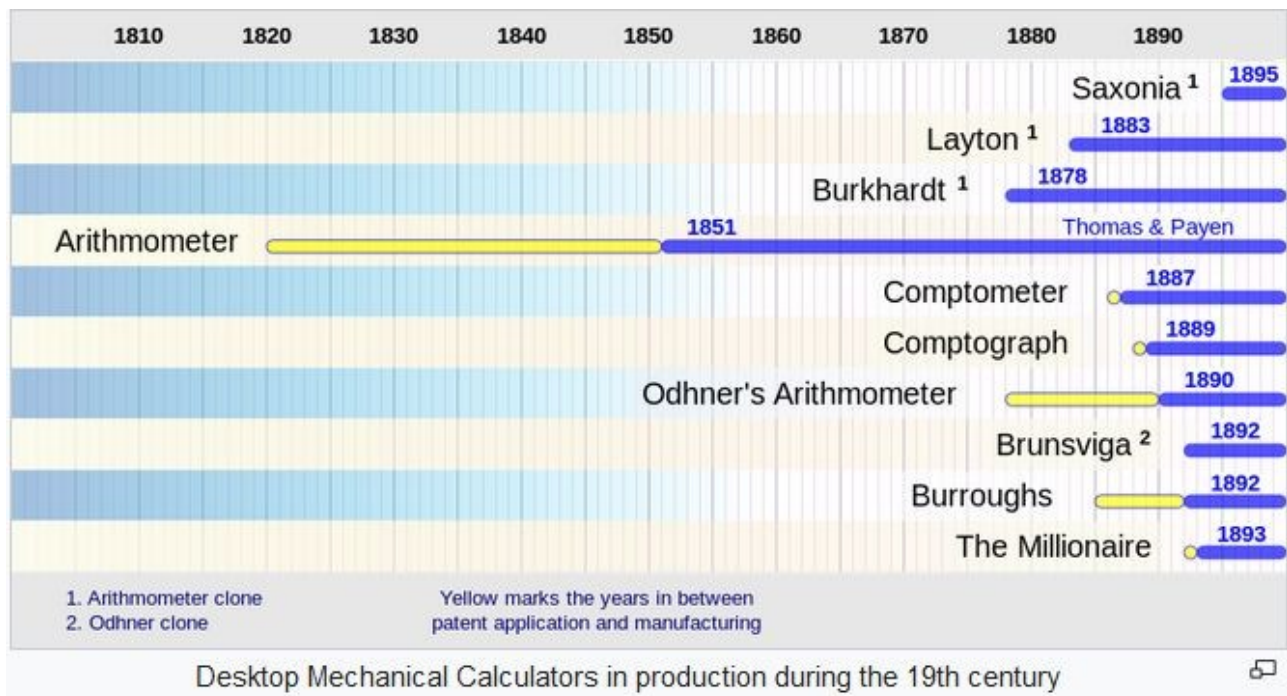
... [and] moving to Hollywood... became editor of its magazine, *The Messenger* [etc., and in] 1919, Foster Bailey (1888-1977), who was to be her second husband, became National Secretary of the Theosophical Society... [and they] married in 1921... [and the] Theosophist published the first few chapters of her first work, *Initiation, Human and Solar*... but then stopped for reasons Bailey called "theosophical jealousy and reactionary attitude"... [and she] worked with Foster Bailey to gain more power... [and] she became part of a progressive "Back to Blavatsky movement, led mainly by [her and her husband]"... [and she] outlined her vision for the Esoteric Section of the Theosophical Society; however, her efforts to influence the society failed... [and despite the fact that her] early writings of communications with the Tibetan were well received within the society... [the] society president Annie Besant questioned Bailey's claims of communications with "the Tibetan" and allowed the Baileys to be expelled from the organization... [and as a result the Baileys came] to see the society as authoritarian and involved with "lower psychic phenomena"... [after which they] founded the Lucis Trust in 1922... [an organization with] activities [that] include [1] the Arcane School, [2] World Goodwill, [3] Triangles, [4] a quarterly magazine called The Beacon, and [5] a publishing company primarily intended to publish Bailey's many books. [1] The Arcane School gives instruction and guidance in meditation [evidently including that, *ye shall be as gods*], via correspondence, based on the ideas in Bailey's books. [2] World Goodwill is intended to promote better human relations through good-will which they define as "love in action". That "action" included support of the United Nations. [3] The "Triangles" are groups of three people who agree to link up in thought each day and to meditate on right human relations, visualising light and love pouring into human minds and hearts, followed by the use of the Great Invocation [- "a mantra given in 1937 by Bailey... [which is a '*self-idolizing*' chant beginning with] "From the point of Light within the Mind of God, let light stream forth into the minds of men"... [and it's] well known by some followers of the New Age movement... [and] widely used as part of meditation, particularly in groups]... [And they] founded, [5] "Lucifer Publishing Company"... [though after] the first two or three years, the name was changed to "Lucis Publishing Co." (The Theosophical Society also used the name "Lucifer" for its early magazine.)

And finally we're ready to leave all this '*philosophy*' *falsely so-called*, but only to return to *science* *falsely so-called*, but *science* ^{G1108} which Dr. Velikovsky

and I are **endeavouring** ^{G4704} to **'correct, improve and expand'**, which brings us to the last *scientist* promised *tbb*...

Joseph-Louis Lagrange... born **Giuseppe Luigi Lagrangia** or **Giuseppe Ludovico De la Grange Tournier** [etc., 1736 -1813]... an Italian Enlightenment Era mathematician and astronomer... made significant contributions to the fields of analysis, number theory, and both classical and celestial mechanics... In 1766... [he became] the director of mathematics at the Prussian Academy of Sciences in Berlin, Prussia, where he stayed for over twenty years, producing volumes of work and winning several prizes of the French Academy of Sciences. Lagrange's treatise on analytical mechanics... published in 1788, offered the most comprehensive treatment of classical mechanics since Newton and formed a basis for the development of mathematical physics in the nineteenth century... In 1787, at age 51, he moved... to Paris and became a member of the French Academy of Sciences... He was significantly involved in the decimalisation [**'establishing the metric system'**] in Revolutionary France, became the first professor of analysis at the École Polytechnique upon its opening in 1794, was a founding member of the Bureau des Longitudes, and became Senator in 1799.

The **Royal Prussian Academy of Sciences**... [was] established in Berlin, Germany... [in] 1700, four years after the... "Arts Academy,"... [together also known as] "Berlin Academy"... [- **"the third-oldest such academy in Europe"**, and **"the first to teach both sciences and humanities"**, both schools being founded **"upon the advice of Gottfried Leibniz [tbb next]**, who was appointed president", by Frederick III, Elector of Brandenburg (1657-1713), before he became Frederick I (in 1701), the first **"King in Prussia"**... the paternal grandfather of Frederick the Great", (but not to be confused with the **"liberal"** - University of Bonn educated - only **"ninety-nine days"** King Frederick III (1831-1888), son of Wilhelm I and father of Wilhelm II, who while serving as prince, like his son, **"opposed the conservative Chancellor Otto von Bismarck"**)]. In the 18th century [and, **"[d]espite his opposition to France..."**, the **"main force in European geopolitics during Leibniz's adult life... [being] the ambition of [treacherously Catholic] Louis XIV [14th] of France [1638-1715], backed by French military and economic might"**], it was a French-language institution, and [or more likely, because] its most active members were Huguenots who had fled religious persecution in France [and though **"closed down by his son as an economic measure, it was reopened in 1740 by his grandson"**, and it suffered through WW I & II, and up to German Reunification in 1990, finally becoming **"Berlin-Brandenburg Academy of Sciences and Humanities"** in 1992, though **"60 of the members [of the Academy] broke off and created the private Leibniz Society in 1993"**, and some notable **"members"** of the Academy included Voltaire, c. 1750, Joseph-Louis Lagrange, 1766-1786, Immanuel [**'Kant-never-did-nothing'**] Kant, foreign member 1786, Max Planck, 1894, and Albert Einstein, 1914, but despite its original surely **strong** ^{H2388; G1743} [e.g., **Eph 6:10**] Huguenot start, evidently not too long afterward, for all **redeeming** ^{G1805} purposes, it too 'bit the dust', however I'm guessing it was a 'good sign' that Prof. Lagrange, throughout his career being honored by the French Academy of Sciences, finally abandoned the apparently less appreciative Berlin Academy, for the French one, as I assume he could no longer tolerate



all the then still **'god fearing'**, Catholic-resisting, descendents of Huguenots around him].

Prof., Dr. **Gottfried Wilhelm (von) Leibniz** [FRSF, 1646-1716]... was a prominent German ["philosopher", "theologian", "political adviser", "librarian", "unscrupulous" diplomat,] polymath[- he

'had his finger in a lot of pies' -] and philosopher in the history of mathematics and the history of philosophy [- born near the close of the Thirty Years War (1618-48), whose "father died when he was six years old... [having] been a Professor of Moral Philosophy at the University of Leipzig", and "his godfather [was a] Lutheran theologian"]. His most notable accomplishment was conceiving the ideas of differential and integral calculus, ['arguably' before and supposedly] independently of Isaac Newton's contemporaneous developments. [And though Newton is generally heralded as the inventor of Calculus in the Western World, mathematical] works have always favored Leibniz's notation as the conventional expression of calculus, while Newton's notation became unused. It was only in the 20th century that Leibniz's law of continuity and transcendental law of homogeneity found mathematical implementation... He became one of the most prolific inventors in **the field of mechanical calculators** [chart, p.194]. While working on adding automatic multiplication and division to Pascal's calculator, he was the first to describe a pin-wheel



Front panel of a Thomas arithmometer with its movable result carriage

calculator in 1685 and invented the Leibniz wheel, used in the **arithmometer**, the first mass-produced **mechanical calculator** [photo, p.194]. He also refined the binary number system, which is the foundation of all digital computers.

In philosophy, Leibniz [who sought, but was rejected for membership in the French Academy of Sciences] is most noted for his ['theistic'] optimism, i.e. his conclusion that our universe is...the best possible one that God could

have created, an idea that was often lampooned by others such as Voltaire [specifically, “in his popular book *Candide*”]. [But **‘unfortunately’**] [1] Leibniz, along with [the ‘pre-atheists’] [2] René Descartes [1596 -1650, “the father of analytical geometry, the bridge between algebra and geometry, used in the discovery of infinitesimal calculus and analysis”, “the Cartesian coordinate system... [being] named after him”, and his “best known philosophical statement ... [being,] “I think, therefore I am” (French: *Je pense, donc je suis*; Latin: *Ego cogito, ergo sum*)”, this so-called “first principle” of **philosophy**^{G5385} being one in which he “asserted that the very act of doubting one’s own existence [and that of God’s] served – at minimum – as proof of the reality of one’s own mind... [where] there must be a thinking entity – in this case the self – for there to be a thought”, which **you should** recognize as an ‘stepping stone’ to **‘foolish atheism’** [e.g., [Psa 14:1](#); [53:1](#)], not to mention increasing **‘self idolatry’**] and [3] Baruch Spinoza [1632-1677, known for “laying the ground-work for the Enlightenment and modern biblical criticism, including modern conceptions of the self and the universe... [who] argued that God exists... [but] is abstract and impersonal... [and his] view of God is [described by some] as Classical Pantheism... [and he] has also been described as an “Epicurean materialist,” specifically in reference to his opposition to [Descartes’] Cartesian mind-body dualism [or ‘separateness’]... [this “view” being] held by Epicureans before him, as they believed that atoms with their probabilistic paths were the only substance that existed fundamentally... however, [he] deviated significantly from Epicureans by adhering to strict determinism [- “the philosophical idea that all events, including moral choices, are determined completely by previously existing causes... [and] at times understood to preclude free will because it entails that humans cannot act otherwise than they do... [and when including the “view which holds... [that] free will does not exist”, it is] also... called hard determinism”), much like the Stoics before him, in contrast to the Epicurean belief in the probabilistic [read, ‘random’ or ‘accidental’] path of atoms, which is [supposedly] more in line with contemporary thought on quantum mechanics [which involves ‘mysteriously behaving’ *subatomic particles*]... [his] system... offering powerful weapons [or arguments] for prevailing against “received authority” [read, ‘Church authority’, and he] contended that everything that exists in Nature (i.e., everything in the Uni-verse) is one Reality (substance) and there is only one set of rules governing the whole of the reality that surrounds us and of which we are part... [and that] God and Nature... [are] two names for the same reality” [which is essentially **“Materialism... [a philosophy]** that holds that matter is the fundamental substance in nature, and that all things, including mental aspects and consciousness, are re-sults of material interactions”), which is a form of **‘foolish atheism’**, and so he evidently **denied**^{H3584:G720} the existence of **principalities**^{G746} **and powers**^{G1849} **in heavenly**^{G2032} **places**, (e.g., [Eph 3:10](#)), as well as **the nether [or low, lower, or lowest] parts of the earth**, [Psa 63:9](#); [139:15](#); [Isa 44:23](#); [Eze 26:20](#); [31:14,16,18](#); [32:18,24](#); [Eph 4:9](#)], and he evidently also believed “that miracles are merely lawlike events whose causes we are ignorant of”, [made Leibniz]... one of the three great [opposing] 17th-century advocates of rationalism [- again read, **‘seemeth-right-ism’**, which has roots in Ancient Greece, but “since the Enlightenment... [and in contrast to ‘sense oriented’ Empiricism, again read, **‘flesh-ism’**], historically emphasized a “politics of reason” centered upon [1] rational choice [- now called **“Rational choice theory**, also known as **choice theory** or **rational action theory**... a frame-work for understanding and often formally modeling social and economic behavior”, read, **‘worldly-ism’**], [2] utilitarianism [a “theory that states that the best action is the one that maximizes utility, which is usually defined as that which produces the greatest well-being of the greatest number of people”, read, **‘seemeth-right flesh-ism’**], [3] secularism [“indifference to, or rejection or exclusion of, religion and religious considerations”, read, **‘foolish atheism’**], and [4] irreligion [“the absence, indifference, rejection of, or hostility towards religion”, read,

'hard foolish atheism']). The work of Leibniz anticipated modern logic and analytic philosophy, but his philosophy also looks back to the [Catholic] scholastic tradition, in which conclusions are produced by applying reason to first principles or prior definitions rather than to empirical evidence [and though "he identified as a protestant, Leibniz learned to appreciate aspects of Catholicism through his patrons and colleagues ... [and he] never admitted the Protestant view of the Pope as an Antichrist"]... [Leibniz neither accepted] interaction between mind and matter arising in the system of Descartes... [nor the] lack of individuation ['numerical distinction'] inherent to the system of Spinoza, which represents individual creatures as merely accidental [though "choices" as "determined"]... [Leibniz saw people as "monads", or as "centers of force... [and] space, matter, and motion... [as] merely phenomenal", where "each monad is like a little mirror of the universe", this being his] attempt to reconcile his personal philosophical system with his interpretation of the tenets of Christianity [while 'explaining away' supernatural phenomenon such as **miracles** ^{H226: H4159: H6381: G4592: G1411}]. This project was motivated in part by Leibniz's belief, shared by many [then at least **backsliding** ^{H4878: H7726: H7728: H5637}] conservative philosophers and theologians during the Enlightenment, in the rational and enlightened nature of the Christian religion as compared to its purportedly less advanced non-Western counterparts. [He also 'believed'] in the perfectibility of human nature (if humanity relied on correct philosophy and religion as a guide), and... that metaphysical necessity [- also "called **broad logical necessity**... one of many different kinds... which sits between logical necessity and nomological (or physical) necessity... [where a] proposition is said to be *necessary* if it could not have failed to be the case... [and where nomological] necessity is... according to the laws of physics, and logical necessity is... according to the laws of logic, while metaphysical necessities are necessary in the sense that the world could not possibly have been otherwise... [and all of which] play an important role in certain arguments for the existence of God" -] must have a rational or logical foundation.

And his **philosophy** has been called "philosophical optimism", which is "countered by views such as idealism, realism, and philosophical pessimism", and he is called "a determinist... ['believing'] there are no miracles (the events so called being merely instances of infrequently occurring natural laws)... [and he] "argues that any scientific theory that relies on God to perform miracles after He had first made the universe indicates that God lacked sufficient foresight or power to establish adequate natural laws in the first place", and though 'Got-fried' may not be as bad as 'Upset-Da-Apple-Cart' and 'Spin-Out-of-Control-za', I see his **philosophy** as just a 'stepping stone' behind his contemporaries on the path to *humanism*, *atheism*, and **'self-idolatry'**, and I would call all such **'falsely so-called philosophies'** labeled as "rationalism" simply **wicked devices** ^{H2154} of a **wicked mind** ^{also H2154} and of an **evil** ^{H7451} **heart** ^{H3820} aiming to avoid having to **handle** ^{H8610} **scripture** 'rationally', and that would be literally and in context.

...When Leibniz died, his reputation was in decline... Voltaire and his *Candide* bear some of the blame for the lingering failure to appreciate and understand Leibniz's ideas... Much of Europe came to doubt that Leibniz had discovered calculus independently of Newton, and hence his whole work in mathematics and physics was neglected. Voltaire, an

admirer of Newton, also wrote *Candide* at least in part to discredit Leibniz's claim to having discovered calculus and Leibniz's charge that Newton's theory of universal gravitation was incorrect [which reminds me that even 'a broken clock', like 'Got-fried', is right twice a day']...

The **Leibniz Association**... is a [prestigious] union of German non-university research institutes from various branches of study... named after the German philosopher, mathematician, scientist, and inventor Gottfried Wilhelm Leibniz...

The **Leibniz Society of North America** is a philosophical society... [which] promote[s] the study of the philosophy of Gottfried Wilhelm Leibniz... publishes *The Leibniz Review*, organizes an annual conference, sponsors group sessions at meetings of the American Philosophical Association, holds an annual essay contest, and issues an annual newsletter.

And yes, there's both a 'long and large', and 'short and small', "wobble" to account for...

The earth experiences the precession of the equinoxes, or a large [additional] spin of the axis with consequent displacement of the seasons in relation to the perihelion (the point on the orbit closest to the sun). This precession or "preceding" of the vernal and autumnal equinoxes is as great as 50.2 " in a year, and the terrestrial axis [in addition to its smaller "wobble"] describes a wide circle in the sky in a period estimated at about 26,000 years [- and if you think that's slow, the "precession of the perihelion of Mercury", (measured at about 575 " (*seconds of arc or arcseconds*) of rotation per century, which at 3600 *arcseconds/arcdegrees* is about 0.16 *arcdegrees* per century), would take about 2250 centuries or 225,000 years to go full circle ($360^\circ \div 0.16^\circ / \text{century} \times 100 \text{ years} / \text{century}$), and apparently each *planet* has a "perihelion precession" (or "apsidal precession") which, over much more time than Mercury, "trace[s] out a flower-petal shape" around the Sun - see the "flower-petal shape" diagram in SECTION 7 on p.543 - and of course **you** should **know** that Mercury has only had its "petal-shape" *precession* since it settled into its present *orbit* around the Sun only around 4000 years ago, and that none of the other planets could have had theirs for much longer, and that all this 'wobbling' implies that *every* planet has been - likely repeatedly - "disturbed in its motion... sometime in the past"]. [**Our brother**, Sir Isaac] Newton explained this phenomenon

[- the "wide" *wobble*, also called Earth's "axial precession", a kind of *wobble* that apparently all the *planets* have too], known since the days of Hipparchus (- 120), as produced by the attractive effect of the sun and the moon on the bulging part of the equator. But this explanation does not account for what in the first place caused the earth's bulging part or equator to take the position under an angle to the plane of terrestrial revolution, or ecliptic. This ["wide"] swing of the terrestrial axis - as though the globe were a [spinning] top disturbed in its motion - could also be caused by



An assortment of spinning tops

a disturbance in the motion of the earth experienced sometime in the past. [See the photo of "An assortment of spinning tops" on p.197.]

Finally, we have already spoken of the wobbling of the terrestrial axis, or its describing a small circle around the geographical pole, or, better, of the wandering of the pole that causes small variations in latitudes, discovered late in the nineteenth century [which is not defined as a *precession*, but is instead called the 428-29 day "Chandler wobble"].

A theory that employed [1] the changes in eccentricity of the orbit [which are the changes in "the deviation of an elliptical [or "oval"] path... from a perfect circle"] and [2] the precession of the equinoxes to explain the variations of climate was advanced in 1864 by [janitor] James Croll, and accepted by Charles ['Duhwind'] Darwin and others; it has since been abandoned [or let's say was 'washed up', uh-huh, I couldn't resist], for it requires alternate glacial ages in the Northern and Southern hemispheres, and the evidence contradicts such an order of events.

More recently, M. Milankovitch introduced the third variable, the obliquity [or "inclination"] of the ecliptic, to correct some of the defects of ['Mr. Washed-up'] Croll's theory. In the opinion of his [earlier] critics, however, his curve of climatic changes widely upsets geological dates; nor do his variables offer sufficiently effective reasons for the vigorous changes of climate. Besides, he assigned an arbitrary length to the oscillation period of obliquity. And why were there no ice ages during long periods in the past, if the process recurs at calculable intervals?

Prof., Dr. **Milutin Milanković**... [1879-1958] was a Serbian mathematician, astronomer,

climatologist, geophysicist, civil engineer and popularizer of science... [who] gave two fundamental contributions to global science. The first contribution is the "Canon of the Earth's Insolation", which characterizes the climates of all the planets of the Solar system. The second... is the explanation of Earth's long-term climate changes caused by changes in the position of the Earth in comparison to the Sun, now known as Milankovitch cycles. This [also 'inadequate' theory, just better than the theory of 'Mr. Washed-up',] explained the ice ages occurring in the geological past of the Earth, as well as the climate changes on the Earth which can be expected in the future... He founded planetary climatology by calculating temperatures of the upper layers of the Earth's atmosphere as well as the temperature conditions on planets of the inner Solar system, Mercury, Venus, Mars, and the Moon, as well as the depth of the atmosphere of the outer planets. He demonstrated the interrelatedness of celestial mechanics and the Earth sciences, and enabled consistent transition from celestial mechanics to the Earth sciences and transformation of descriptive sciences into exact ones.

And today, with the earlier criticisms of his 'theory' overlooked or forgotten - there being nothing better available to support an 'Ice Ages Theory' that is compatible with 'Evolutionary Theory' - "studies... indicate the validity of the original Milankovitch theory... [and] orbital forcing of Earth's climate is well accepted,

[however] the details of how orbitally-induced changes... affect climate are debated". In other words, Prof. Dr. Milankovitch theory has 'inadequately' explained *climate* "changes". So Dr. Velikovsky is right to have concluded...

Thus the inquiry turned once more to a more radical change - the displacement of the terrestrial crust in relation to the core.

The Rotating Crust

The theory that the terrestrial crust is swimming on the magma was first offered when J. H. Pratt, in the 1850s, found that the Himalayas, the largest massif on earth, do not exert the expected gravitational pull and do not deflect a plumbline. Astronomer G. B. Airy was surprised, to the point of disbelief in fact; but then he offered a theory that the granite crust, much lighter than the magma underneath, is only sixty miles thick, and that under the mountains on the inside of the crust, there are reversed mountains, immersed in the heavier magma, which would account for the lack of gravitational pull by mountains. This is the theory of isostasy.

[John Henry Pratt [1809 -1871, "was a British clergyman, astronomer and mathematician... [and a] Cambridge Apostle [- "an intellectual society at the University of Cambridge founded in 1820 by... a Cambridge student... [which] drew most of its members from [Cambridge's] Christ's, St John's, Jesus, Trinity and King's Colleges"], [and] he joined the British East India Company in 1838 as a chaplain and later became Archdeacon of Calcutta [which since 2001 is called "**Kolkata**... the capital of the Indian state of West Bengal", maps, p.134 & 198]... [and though] nominated as Bishop of Calcutta, the decision was rescinded at the last moment... [but he was a] gifted mathematician who worked on problems of geodesy and earth science... [and was asked] by the Surveyor General of India to examine the errors in surveys resulting from the attraction of the plumbline to the mass of the Himalayan mountains... [which] led him to develop a theory based on a fluid earth of crustal balance... the basis for the isostasy principle ["the state of gravitational equilibrium between Earth's crust and mantle such that the crust "floats" at an elevation that depends on its thickness and density"]... [and he] died... of cholera [visiting the city of] **Ghazipur**", map, p.198 → Pop Quiz: Name 6 or more of the 12 countries partly or fully shown on the map beside **India** → answers p.134], "*On the Attraction of the Himalaya Mountains... upon the Plumbline in India,*" *Philosophical Transactions of the Royal Society of London*, Vol. CXLV (London, 1855). Sir George Biddell Airy, "*On the Computation of the Effect of the Attraction of Mountain-Masses,*" *ibid.*]



To the study of isostasy and its anomalies (gravitation is, strangely [or, as Dr. Velikovsky and I would actually expect], stronger over deep seas), F. A. Vening Meinesz, Dutch geophysicist and explorer of oceans, made many important contributions. He found in the very structure of the terrestrial crusts signs of some violent displacements on a global scale. Thus it is not merely in order to explain the climates of the past that the dislocation of the crust is postulated. In 1943, Vening Meinesz analyzed "the stresses brought about by a change in position of the rigid Earth's crust with regard

to the axis of rotation of the Earth." In this analysis he surmised the crust "to have the same thickness everywhere and to behave as an elastic body." He pointed out that if we assume that the crust happened to move clockwise in relation to the core by over 70° [!!!, which since, "Each degree of latitude is approximately 69 miles (111 kilometers) apart", is over 7770 km or 4830 miles] ... the expected effect "shows a remarkable correlation to many major topographic features and also to the shearing patterns of large parts of the Earth's surface, as, e.g., the North and South Atlantic, the Indian Ocean and the Gulf of Aden, Africa, the Pacific, etc. If the correlation is not fortuitous ["chance"], and this does not appear probable, we have to suppose that the Earth's crust at some moment of its history has indeed shifted ['roaring rapids' fast] with regard to the Earth's poles and that the crust has undergone a corresponding block-shearing."

Block Shear Rupture... is... [when] the main part of the member tears away from the connection [or in our case, when Earth's crust "tears away" and 'slides over' Earth's upper mantle, <https://www.bgstructuralengineering.com/BGSCM14/BGSCM003/BGSCM00307.htm>].

[Prof., Dr. Felix Andries Vening Meinesz [FRS, 1887-1966, "a Dutch geophysicist and geodesist... known for his invention of a precise method for measuring gravity... [and thanks] to his invention, it became possible to measure gravity at sea, which led him to the discovery of gravity anomalies above the ocean floor... [which he] later attributed... to continental drift... [and in] 1910 he graduated in civil engineering in Delft... [and in] the same year he started working for the Dutch gravity survey... [and in] 1915 he wrote his [doctoral] dissertation on the defects of the gravimeters used at that time... [and he] then designed a new gravimeter, which the KNMI (Royal Dutch Meteorological Institute) built... [its] apparatus [having]... two pendula of the same size hanging in a frame but moving in opposite phases... [and with] mirrors and lightbeams the difference in amplitude of the two pendula is captured on a film... [and his discovery] that horizontal accelerations (as by waves on a boat) had no influence on the difference in amplitude between the two pendula... [made it] possible to measure gravity more accurately... [and he] started with measuring gravity all over the Netherlands, for which a network of 51 monitoring stations was created... [which] became a success, [and] which encouraged him to do measurements at sea... [for which a] perfected gravimeter, hanging in a 'swing', was designed... [and] was successful... [and between] 1923 and 1929 the tall (over 2 metres [or over 6 ft. 6 in. man])... embarked in small submarines for some uncomfortable expeditions... [his goal being] to establish the exact shape of the geoid ["the shape that the ocean surface would take under the influence of the gravity and rotation of Earth alone, if other influences such as winds and tides were absent"] and [of] the Earth... [and when] his expedition with the submarine Hr. Ms. K XVIII was made into a movie in 1935... [he] became a hero of the Dutch cinema public... [and besides this] his research was in the international scientific spotlight... [and in] 1927 he became a part-time professor in geodesy, cartography and geophysics at Utrecht University ["a university in Utrecht [- "the fourth-largest city and a municipality of the Netherlands, capital and most populous city of the province of Utrecht", map,



Location in Utrecht

199]... [established in] 1636... [and being] one of the oldest universities in the Netherlands", and in 1937... professor at the Delft University of Technology as well [- "TU Delft... [being] the largest and oldest Dutch public technological university, located in Delft... [and] one of the best universities for engineering and technology worldwide...

[and] repeatedly considered the best university of technology in the Netherlands... [which] was established... [in] 1842 by William II of the Netherlands [- "son of William I... [who during] his reign, the Netherlands became a parliamentary democracy with the new constitution of 1848"], as a Royal Academy, with the main purpose of training civil servants for the Dutch East Indies... [whereafter the] school rapidly expanded its research and education curriculum, becoming first a Polytechnic School in 1864, Institute of Technology in 1905, gaining full university rights, and finally changing its name to Delft University of Technology in 1986"... [and he] was awarded the Howard N. Potts Medal [- a "subcategory" of the "**Franklin Institute Awards** (or **Benjamin Franklin Medal**)... a science and engineering award... since 1824 by the Franklin Institute, of Philadelphia",] in 1936... [and in] 1927 he became member of the Royal Netherlands Academy of Arts and Sciences... [and in] World War II... was involved in the Dutch resistance... [and after] the war... [took] up his tasks as a professor again... [and from] 1945 to 1951 he was the director of the KNMI... [and from] 1948 to 1951... President of the International Union of Geodesy and Geophysics (IUGG)... [and the] vast amounts of data that his [first 10] expeditions yielded were analyzed and discussed together with other leading Dutch Earth scientists of the time... the results [being] published in 1948... [and an] important result was the discovery of elongated belts of negative gravity anomalies along the oceanic trenches... [where the] mean gravity force appeared to be the same on land and at sea, which was in agreement with the principle of isostasy... [and he concluded that the] coexistence of active volcanism, large negative gravity anomalies and the sudden difference in terrain elevation could only be explained by assuming the Earth's crust was somehow pushed together [and 'forced' both upward and downward, the 'downward-moving' parts, under the increasing *heat* and *pressure*, turning into *semi-solid rock* under the *crust*, and the 'upward-moving' parts having *seismic disturbances* and/or *volcanic activity*] at these places [while at places like the Mid-Atlantic Ridge, *semi-solid rock* circulating upward against the *crust* creates mostly *volcanic activity* that "raises" and sometimes 'penetrates' the *crust*, and then laterally *circulates* in opposite directions creating *friction* that 'pushes' the *crust* from underneath, and to some degree 'adds to' and/or 'stretches' the *crust rock* in the process, and so, apparently, the *convection* of the "Stiffer mantle" below, along with the "drift" and "plate tectonics" of the "Rigid mantle" above, continues, resulting in a variety of "types" of *tectonic plate boundaries* globally - see again p.179-80]... [however as] a geophysicist, he was prejudiced that the crust was too rigid to deform at that scale in such a way... [but his] discoveries could be explained only with the development of the theory of plate tectonics in the '50s... [and he] measured the gravity field of the Earth with his pendulum apparatus onboard several submarines... [and all 16 of these] expeditions are described in his publications, "Gravity Expeditions at Sea"... [however he] was not onboard during expeditions after 1939... [so the last 6] were performed by his students... [from] 1948-1958"), "*Spanningen in de aardroost tengevolge van poolverschuivingen*" [*"Tensions in the Earth's Crust as a Result of Pole Shifts"*] in *N'ederlandsche Akademie van Wetenschappen Verslagen (N'landic Academy of Sciences Reports)*, Vol. LII, No.5 (1943).]

However, according to the theory of isostasy, the crust is not of the same thickness everywhere, the crustal protuberances are immersed in a very thick and viscous magma, and for the crust to move, even if it is only sixty miles thick, would require a greater force than is available under prevailing conditions in the solar system or on the earth itself.

The very idea of a crust changing its position in relation to the axis of the interior, or of the globe itself, presupposes the validity of the theory of isostasy. This theory, though generally accepted, finds difficulty in explaining the propagation of seismic waves around

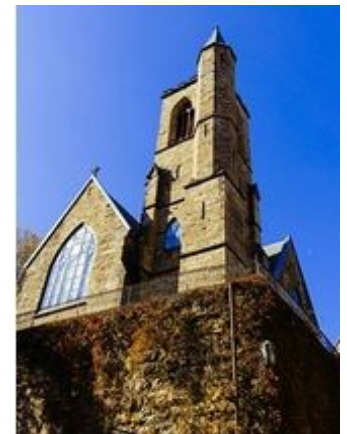
the globe [but at the same time such "propagation of ['shallow'] seismic waves", and the 'deeper' lack of such *propagation*, discloses the Earth's *semi-solid to liquid* internal composition]. [W. Bowie, "Isostasy," in *Physics of the Earth*, ed. B. Gutenberg (1939), II, 104.] If the earth's crust [in which *seismic waves* are best *propagated*] is not just sixty miles thick - which, in relation to the volume of the magma, is as the thickness of the shell to the content of an egg - but two thousand miles, as some scientists assume, then, of course, the displacement of the crust requires forces nearly as powerful as would [be required in] the displacement of the entire globe, by inclining its axis into a new position in respect to the cardinal points of the sky.

Dr. William Bowie, B.S., C.E., M.A... [1872 -1949] was an American ["Episcopalian"] geodetic engineer... [who] was educated... at St. John's College in Annapolis, Maryland [which has "some association with the Freemasons early in the college's history... [with the] college's original [1784] charter, reflecting the Masonic value of religious tolerance as well as the religious diversity of the founders... which included Presbyterians, Episcopalians, and... [one] Roman Catholic"], Trinity College in Hartford, Connecticut (B.S. 1893; M.A. 1907; Sc.D.



Asa Packer Mansion, September 2004

1919) [- Trinity College being founded "as **Washington College** in 1823 as an [Episcopalian] alternative to [Congregationalist] Yale, [and being] the second-oldest college in the state of Connecticut], and Lehigh (C.E. 1895; Sc.D. 1922) [- it being a "private research university in Bethlehem, Pennsylvania... established in 1865 by [the "conservative and religious"] businessman [and two-term Congressman] Asa Packer", whose "residence, the **Asa Packer Mansion**



became a museum... in 1956, and... a National Historic Landmark in 1985 [2004 photo, p.200]... [and he] was a member of **St. Mark's Episcopal Church** ["Completed in 1869", photo also p.200] and contributed large amounts of money to this beautiful Gothic Revival Church that is located in downtown Jim Thorpe... [which was also] declared a National Historic Landmark in 1987... [however "the St. John's church building was sold in 1984", but there] is also an elementary school in Bethlehem, Pennsylvania, named after Packer"]. He [Dr. Bowie] received honorary degrees (LL.D. 1936) from the University of Edinburgh, Scotland, at the meeting of the International Union of Geodesy and Geophysics (IUGG) of which he was President from 1933 to 1936, and from George Washington University (Sc.D. 1937)... In 1895 Bowie entered the United States Coast and Geodetic Survey. During World War I he served in the United States Army Corps of Engineers as a major... He represented the United States at various international geodetic conferences and congresses. His scientific researches had to do with the theory of isostasy and its applications to dynamic and structural geology... Bowie's professional activity was directed toward three general objectives: "Promotion of mapping of the United States and its territories and improvement of cartographic methods and technique;

Expansion of geodetic work and improvement of instruments and methods; Promotion of interest and progress in geophysical sciences, through the media of national and international bodies"... He was the first President of the American Geophysical Union from 1920 to 1922 and... [also] from 1929 to 1932... In 1932 [- the year Charles Lagrange died], Bowie received the Prix Charles Lagrange from the Académie royale des Sciences, des Lettres et des Beaux-Arts de Belgique. He later received the Franklin Institute's Elliott Cresson Medal in 1937... Two undersea features, the Bowie Seamount and the Bowie Canyon... [along with the] William Bowie Medal, the highest honor of the American Geophysical Union... [as well as the] U.S. Coast and Geodetic Survey coastal survey ship USC&GS *Bowie*... in commission from 1946 to 1967... [are] named for him.

"We are fully justified in concluding that the lithosphere was displaced [or "block-sheared"] during the great Ice Ages, and that [whenever] the ['visiting planets' initiated] displacements [of Earth's crust, they] were the direct cause of the alterations in climates during these periods."

[Karl A. Pauly, [a "brilliant", "American electrical engineer", and "head of Industrial Engineering for General Electric in the 1930s", and one of the inventors of the automobile voltage regulator, which supplies, "Constant voltage with current regulation... [which is a] system... [that] automatically adjust[s] to the battery's needs and also... cause[s] the generator to carry such loads as headlights, heaters and radio, instead of their being a drain on the battery... [which was not only] better for the battery but... designed to give about twice the output at no increase in cost to manufacture", and who "among other things, published a book explaining his theory of the causes of the World's great Ice Ages", and who "in the 1950's [along with] George W. Bain... supported a form of crustal shift", *Engineering Technology History Wiki*, "last edited on 13 January 2015", at https://ethw.org/First-Hand:The_Story_of_the_Automobile_Voltage_Regulator, and in *Atlantipedia: An A-Z Guide To The Search For Plato's Atlantis* at <http://atlantipedia.ie/samples/tag/karl-a-pauly>, see the June 10, 2010 article citing Mr. Pauly], "*The Cause of the Great Ice Ages*," *Scientific Monthly*, August 1952.]

The author of these lines [about a "displaced" *lithosphere*], K.A. Pauly, propagates the idea offered, or revived, by the astronomer Sir Arthur Stanley Eddington [OM, FRS, 1882-1944,] in his paper, "The Borderland of Geology and Astronomy." According to Eddington[- "an English astronomer, physicist, and mathematician...who did his greatest work in astrophysics...[and] was also a philosopher of science and a populariser of science... [and the] Eddington limit, the natural limit to the luminosity of stars...is named in his honour... [and in around] 1920, he anticipated the discovery and mechanism of nuclear fusion processes in stars, in his paper "The Internal Constitution of the Stars"...[and at a time when] the source of stellar energy was a complete mystery [though such "processes" could have only existed before **the curse**, huh]... [and he] was the first to correctly speculate that the source was fusion of hydrogen into helium [though again, this could have only been before **the curse** - see SEC. 2]... [and he] is famous for his work concerning the theory of relativity... [and he] wrote a number of articles that announced and explained Einstein's theory of general relativity to the English-speaking world [which **we** should now at least call 'questionable' - see SECTION 2 & 6, p.34-58]... [and he] conducted an expedition to observe the solar eclipse of...1919 that provided one of the earliest [supposed] confirmations of general relativity [but really just again proved that *light* is 'bent' as it passes the Sun, which Dr. Velikovsky

and I believe - thanks to the 'under-bio'ed' Prof., Dr. Michael Faraday's experiments proving that *magnetic fields* can 'bend' *light* all by themselves, experiments which he did nearly 75 years earlier (1845) - is at least mostly the result of the Sun's *magnetic field*, not so much 'warped' *space-time*], and Eddington became known for his popular expositions and interpretations of the theory... [and] Cambridge University's North West Cambridge Development has been named "Eddington" in his honour"], [Eddington's theory is that] the ice ages were caused by the shifting of the earth's outer crust over its interior as a result of tidal friction or the inequality of lunar pull on various layers of the earth; this theory abandons every effort to find in the earth itself the force that might cause the crust in its entirety to change its position in relation to the terrestrial axis, which, in this theory, maintains its astronomical direction. In order to pull the lithosphere, or crust, over the substratum, or core, a lesser force is required than that needed to incline the axis of the whole globe in some new direction, for the crust is but a portion of the entire mass of the earth, and the momentum is dependent on the mass. However, in order to move the crust, preserving the axis of the core as that of the entire globe, the friction between the crust and the substratum must be overcome; and because of the equatorial bulge, in order to alter the position of the crust, it must be stretched in some parts. This would require the application of a great force, which does not appear to exist in tidal friction originating in the moon.

But maybe now, thanks to Dr. Velikovsky, you can at least to some 'degree' (pun set up) share with me the '**corrected, improved, and expanded**' *revelation* of how Southwest Asia and Africa, along *mountain ranges* that were beforehand 'raised', 'heated', and 'perforated' by Venus, with likely a couple or more 'slides' of the *crust* —I'm picturing both northward and southward 'crust-slides', not to mention 'flying' hippos, elephants, pigs, etc. - were not just "stretched", but also, when encountering the "equatorial bulge", 'ripped apart', evidently altogether creating a 'tear' of about 70°, otherwise estimated by Dr. Velikovsky to be "about one-sixth of the circumference of the Earth", and by me, estimating from the [maps of Africa](#) on [p.147-49](#), and not counting how far this "**Great Rift**" may extend into the Indian Ocean, 75° (pun *fait accompli*, read, 'pun all done'), this 'rip' in Earth's *crust* altogether extending for at least 2/5 of the distance from pole to pole.

Furthermore, the tidal force acts on the surface of the earth in an east-west direction; and a change in this direction would not disturb the position of the latitudes in relation to the pole and could not have been the cause of the ice ages. Eddington's theory requires the sliding of the crust northward and southward; to explain the origin of such sliding, he suggested that the crust, moving slowly in the east-west direction, upon meeting some excessive local friction between itself and the substratum, would change its course. But, as indicated above, the tidal friction of the moon could hardly stretch [let alone 'tear'] the crust over the equatorial bulge.

The theory of the sliding lithosphere shares the quantitative inadequacy of the theory of sliding continents. Some motive agent more powerful than tidal friction (Eddington), or grav-itational differences at various latitudes (Wegener), or intermittent radioactivity [*phased thermo-*

metallic radiation and convection] in the earth (Du Toit), must have been at work in order to move continents or the entire lithosphere. Thus these theories meet the fate of the earlier theory that postulated the shifting of the poles because of a geological redistribution of land and sea.

Also the theory that would explain the displacement of the crust by an asymmetric growth of the polar icecaps is quantitatively indefensible; this theory uses the same phenomenon - the growing icecaps - as the cause *and* the effect of ice ages.

The present survey of theories, which are quantitatively inadequate yet based on the well-reasoned principle of change of latitudes or the direction of the axis as the cause of the ice ages, was here undertaken to make clear that thoughtful researches among geologists, climatologists, and astronomers were unsatisfied with views that would not solve the problem of the geographical distribution of the ice cover in the past, a point of which almost all other theories are strangely oblivious. It follows, then, that the clamor heard at the publications of *Worlds in Collision*, even from some astronomers and geologists, to the effect that the shifting axis or changing latitudes had never been heard of, is not supported by scientific literature.

Dr. William Bourke Wright, of the Geological Survey of Great Britain finds that the only way to explain ice ages is to assume that "the earth's axis of rotation has not always had the same position"; and "since it has now become obvious that geological history has witnessed many changes in position of the climatic zones on the surface of the earth and that at least one notable glaciation, that of the Permo-Carboniferous [*- two of the 'mis-imagined', 'ridiculously long' periods marked by these two sedimentary layers 'laid' in The Flood, layers later greatly exposed by the denudations of Venus, and glaciated, but also 'misplaced' by the fossils generally found buried in them, as*] preceding the time of the large reptiles], was due to a displacement of the pole from its present position, it becomes worth while to inquire whether the Quaternary [Recent] glaciation would not have a similar cause." [Wright, *The Quaternary Ice Age*, p.313.]

But every inquiry in this direction, in Wright's opinion, failed to find a cause that would account for recurrent but not periodic ice ages; they did not return through geological history at measured intervals. Therefore he concluded: "Among the theories that have been brought forward to account for the phenomena of the Ice Age, there is not a single one which meets the facts of the case in such a manner as to inspire confidence." [*Ibid.*, p.463.]

Not only must the cause have been more powerful than the agents invoked, but it must have acted with great suddenness. On this we shall dwell in the following sections.

Sudden the agent must have been, and violent: recurrent it must have been, but at highly erratic intervals; and it must have been of titanic power.

And surely these "sudden" and "recurrent" so-called "agents" of "titanic power", and at "highly erratic intervals" are God's Great Instruments of Life and Death,

Mercury, Venus and Mars. But Dr. Velikovsky is far from done with such **proofs** ^{G5039}. So on to the next chapter.

CHAPTER IX

AXIS SHIFTED

Earth in a Vise

The Displacement of the shell [or *crust* or "Rigid mantle" of the Earth] alone requires forces not in existence on the earth itself; and the turning of the earth's axis in a new direction requires more powerful forces still. Of course one change does not preclude the other. Each would result in climatic revolution [or 'rotation']. If the crust moved, the latitudes would be displaced and, in an extreme case, the poles and the equator could change places; and if the axis turned in a new direction, seasons would change their order and intensity and, in an extreme case, a polar region could be turned for a large part of the year into the warmest place on the globe, being day and night under the direct rays of the sun, as presently is the case with Uranus.

Harold Jeffreys asks in his book, *The Earth*: "has the inclination of the earth's axis to the plane of its orbit varied during its history?" and proceeds: "The answer to [this] question is a definite 'Yes!' The theory of tidal friction... assumes the equator and the plane of the earth's and moon's orbits to coincide. The fact [is] that they do not..." [Jeffreys, *The Earth*, p.303.]

The moon, it is assumed, issued from [or 'exploded out of'] the equatorial region of the earth by the process of disruption [or by a supposed *collision*,] and must, therefore, revolve in the plane of the terrestrial equator; but since it does not, there must have been a displacement either of the moon or of the terrestrial axis [or both]; and the position [or *orbit*] of the moon close to the plane of the ecliptic [while the Earth's rotation is tilted 23½° from the *ecliptic*] suggests that the terrestrial axis suffered displacement. Also, if from the beginning there was a difference in the direction of the axes of terrestrial rotation and lunar revolution, this difference must have [or should have] disappeared as the result of tidal friction. Jeffreys considered the works of George ['Baby Duhwind'] Darwin, who tried to explain the observed positions by recourse to several additional tidal frictions, but he found a flaw in Darwin's hypothesis [that disproved it].

Any internal changes in the earth would be "not important" for the observed change in the direction of the terrestrial axis. Jeffreys says: "If we consider the axis of the earth's angular momentum, this can change in direction *only through couples acting on the earth from outside*."

The arguments of astronomers against the idea of the geologists concerning the change in the position of the terrestrial axis were correct only in showing that the terrestrial causes could not effectively displace the axis of the earth; but the very fact of displacement is now claimed because of astronomical considerations and by such an authority in this

field as Jeffreys. What could have played the role of couples, or a vise, action [- using *atomic magnetic attraction or repulsion* -] from outside? And, again, was it a gradual change or a sudden displacement?

Evaporating Oceans

If we take into account the area occupied by ice in the glacial epoch, much larger than the area of the present polar ice, we must conclude that the shifting of the poles alone cannot explain the origin of the glacial cover. The expansion of the glacial cover in its various stages is supposed to be known. The usual estimate of its thickness is between six and twelve thousand feet. From these figures the mass of the ice is calculated and the quantity of water necessary to produce it. The water must have come from the oceans; it is estimated that the surface of the oceans must have been [made] at least three hundred feet lower when the ice cover was developed. Some estimates double, triple, quadruple, and even increase sevenfold this figure. But for all the oceans to have evaporated to such an extent, turning many areas of the continental shelf (the seas at the coast to a depth of a hundred fathoms, or six hundred feet) into a desert of sand and shells, an enormous amount of heat was necessary.

John Tyndall, a British physicist of the last [or 19th] century wrote:

"Some eminent men have thought, and some still think, that the reduction of temperature, during the glacial epoch, was due to a temporary diminution of solar radiation; others have thought that, in its motion through space, our system may have traversed regions of low temperature, and that during its passage through these regions, the ancient glaciers were produced... Many of them seem to have overlooked the fact that the enormous extension of glaciers in bygone ages demonstrates, just as rigidly, the operation of heat as well as the action of cold. Cold [alone] will not produce glaciers."

[Prof., Dr. John Tyndall [FRS, 1820 -1893, "a prominent 19th-century Irish physicist... [whose] initial scientific fame arose in the 1850s from his study of diamagnetism... [and later] he made discoveries in the realms of infrared radiation and the physical properties of air... [and he] also published more than a dozen science books which brought state-of-the-art 19th century experimental physics to a wide audience... [and from] 1853 to 1887 he was professor of physics at the Royal Institution of Great Britain in London", and he chose to do his postgraduate studies in Germany at the University of Marburg, believing it to be "ahead of any in Britain in experimental chemistry and physics... [and his appointment to] Professor of Natural Philosophy (Physics) at the Royal Institution in London... [was] due in no small part to the esteem his work had garnered from Michael Faraday, the leader of mag-netic investigations at the Royal Institution... [and about] a



decade later Tyndall was appointed the successor to the positions held by Michael Faraday at the Royal Institution on Faraday's retirement... [and besides his 'cutting edge' experimentation in "molecular physics of radiant heat"] Tyndall visited the Alps mountains in 1856 for scientific reasons and ended up becoming a pioneering mountain climber... [and he] visited the Alps almost every summer from 1856 onward, was a member of the very first mountain-climbing team to reach the top of the **Weisshorn** ["a major peak of the Swiss Alps", photo, p.204] (1861), and

lead of one of the early teams to reach the top of the Matterhorn (1868)

... [and he] is one [of] the names associated with the "Golden age of alpinism" – the mid-Victorian years when the more difficult of the Alpine peaks were summited for the first time... [and] Tyndall Glacier located in Chile and Tyndall Glacier in Colorado were named after John Tyndall, as is Mount Tyndall in California and Mount Tyndall in Tasmania... [but while the] majority of the progressive and innovative British physicists of Tyndall's generation were conservative and orthodox on matters of religion... [which] includes, for examples, James Joule, Balfour Stewart, James Clerk Maxwell, George Gabriel Stokes and William Thomson – all names investigating heat or light contemporaneously with Tyndall... [and while these] conservatives [read, **Christians**] believed, and sought to strengthen the basis for believing, that religion and science were consistent and harmonious with each other... [the '**unfortunate**' Prof., Dr.] Tyndall... was a member of a club that vocally supported Darwin's theory of evolution and sought to strengthen the barrier, or separation, between religion and science... [the] most prominent member of this club... [being] the anatomist Thomas Henry ['the Huckster'] Huxley"), *Heat Considered as a Mode of Motion* (1883), pp.191-92.]

Tyndall then went on to demonstrate the amount of heat necessary to transport water to the polar regions in the form of snow. He calculated that for every pound of vapor produced a quantity of heat is required sufficient to raise five pounds of cast iron to the melting point. Consequently, in order to evaporate the oceans and transform the water into aqueous clouds that would later descend as snow and turn to ice, a quantity of heat was needed that would raise to the melting point a mass of iron five times greater than the mass of ice. Tyndall argued that the geologists should substitute the hot iron for the cold ice, and they would get an idea of the high temperature immediately preceding the Ice Age and the formation of the glacial cover.

If this is so, then none of the theories offered in the explanation of the Ice Age really would account for it. Even if the sun disappeared and the earth lost its heat to cosmic space, there would be no Ice Age: the oceans and all the water would freeze, but there would be no ice formation on land. [Note: "Cast iron is a group of iron-carbon alloys with a [small] carbon content".]

The importance of heat in the formation of the ice cover of the Ice Age was stressed even more by another author, and astronomer of our day (D. Menzel, of the Harvard Observatory): "if solar variability caused the ice ages, I should prefer to believe that increased warmth brought them on, whereas a diminution of heat caused them to stop." [D. Menzel, *Our Sun* (1950), p.248.]

Prof., Dr. Donald Howard Menzel [1901-1976]... was one of the first theoretical astronomers and astrophysicists in the United States. He discovered the physical properties of the solar chromosphere, the chemistry of stars, the atmosphere of Mars, and the nature of gaseous nebulae. The minor planet 1967 Menzel was named in his honor, as well as a small lunar crater located in the southeast of Mare Tranquilitatis, the Sea of Tranquility... Born ["and raised"] in... Colorado... he learned to read very early, and soon could send and receive messages in Morse code, taught by his father. He loved science and mathematics, collected ore and rock specimens, and as a teenager he built a large chemistry laboratory in the cellar. He made a radio transmitter at a time when kits were rarely available and qualified as a radio ham. He was an Eagle

Scout, specializing in cryptanalysis [- “the study of analyzing information systems”], as well as an outdoorsman, hiking and fly fishing... much of his life... At 16, he enrolled in the University of Denver to study chemistry. His interest in astronomy was aroused through... observing the solar eclipse of... 1918, and through observing the eruption of Nova Aquilae 1918 (V603 Aquilae). He graduated from the University of Denver in 1920 with a degree in chemistry and a master's degree in chemistry and mathematics in 1921. He also found summer positions in 1922, 1923, and 1924 as research assistant to Harlow Shapley [- “head of”] ...the Harvard College Observatory [from 1921-1952, who had worked “at the Mount Wilson Observatory, where he had been hired by George Ellery Hale” (bio in SECTION 6, p.43 ff), and who “used RR Lyrae stars [“variable star[s] in the Lyra constellation”] to correctly estimate the size of the Milky Way Galaxy and the Sun's position within it by using parallax... [and in] 1953 he proposed his “liquid water belt” theory, now known as the concept of a habitable zone”, and besides other ‘con-tributions’ to science, his many ‘misadventures’ include that in “1950... [he] was instrumental in organ-izing a campaign in academia against the controversial US bestseller book (considered by scientists to be pseudoscience) *Worlds in Collision* by Russian expatriate psychiatrist Immanuel Velikovsky”]. At Princeton University... [Menzel] acquired a second master's degree in astronomy in 1923, and in 1924 a Ph.D. in astrophysics... After teaching two years at the University of Iowa and Ohio State University, in 1926 he was appointed assistant Professor at Lick Observatory in San Jose CA, where he worked for several years. In 1932 he moved to Harvard. During World War II Menzel was asked to join the Navy as Lieutenant commander, to head a division of intelligence, where he used his many-sided talents, including deciphering enemy codes. Even until 1955, he worked with the Navy improving radio-wave propagation by tracking the Sun's emissions and studying the effect of the aurora on radio propagation for the Department of Defense... Returning to Harvard after the war, he was appointed acting director of the Harvard Observatory in 1952, and was the full director from 1954 to 1966... [and] retired... in 1971. From 1964 to his death, Menzel was a U.S. State Department consultant for Latin American affairs... He received honorary A.M. and Sc.D. degrees from Harvard University in 1942 and the University of Denver in 1954... From 1946-1948 he was the Vice President of the American Astronomical Society, becoming their President from 1954-1956. In 1965, Menzel was given the John Evans Award of the University of Denver. In May 2001, Harvard-Smithsonian Center for Astrophysics hosted "Donald H. Menzel: Scientist, Educator, Builder," a symposium in honor of the 100th anniversary of the birth of Donald H. Menzel... Menzel travelled with several expeditions to view solar eclipses to obtain scientific data. On 19 June 1936, he led the Harvard-MIT expedition to the steppes of Russia (...in southwestern Siberia) to observe a total eclipse. For the...1945 eclipse, he directed the Joint U.S.-Canadian expedition to Saskatchewan, although they were clouded out. Menzel observed many total solar eclipses, often leading the expeditions, including... [to] California...1923,



cloudy... [and again] 1930... Maine...1932... Minnesota...1954... Massachusetts...1959... northern Italy...1951... Maine...1963, cloudy... Greece...1966... Peru...1966... Mexico...1970... Canada...1972... and western Mauritania [Northwest Africa]...1973... He proudly held the informal record for greatest number of observed solar eclipses, a "title" later broken by his student... Planetary nebula PK 329-02.2 also known as **Menzel 2**, or **Mz 2**... was discovered in 1922 [and later named after him, photo, p.206]... In the late 1930s he built an observatory for solar research at Climax, CO, using a telescope that mimicked a total eclipse of the sun, allowing him and his colleagues to study the sun's corona and to film the spouting flames, called prominences, emitted by the Sun. Menzel initially performed solar research, but later concentrated on studying gaseous nebulae. His work with [colleagues]... defined many of the fundamental principles of the study of planetary nebulae. He wrote the first edition (1964) of *A Field Guide to the Stars and Planets* ["published in 1975 by Harper Collins... [which] became a best-seller"], [and is now] part of the Peterson Field Guides. In one of his last papers, Menzel concluded, based on his analysis of the Schwarzschild equations, that black holes do not exist, and he declared them to be a myth... Menzel was a science fiction author; his "Fin's Funeral" appeared in *Galaxy Science Fiction* in 1965. He was also an artist, creating watercolor paintings of alien creatures and scenes which often featured 3-dimensional "holes" though characters, clouds, and alien spaceships... In addition to his academic and popular contributions to the field of astronomy, Menzel was a prominent skeptic concerning the reality of UFOs. He authored or co-authored three popular books debunking UFOs... All... ["argued"] that UFOs are nothing more than misidentification of prosaic phenomena such as stars, clouds and airplanes; or the result of people seeing unusual atmospheric phenomena they were unfamiliar with.

And it's not about 'aliens', but Dr. Velikovsky's next questions nevertheless get a little 'heated'.

What could have brought about such a rise in the temperature of the oceans that, all over the globe, they evaporated enough to lower their surface not three, not thirty, but more than three hundred feet? Could the heat have been generated by the decomposition of organic material in the sediments? It goes without saying that this source would have been utterly inadequate. A tremendous heating process must have preceded the formation of the ice cover; and since it is generally maintained that there were at least four glacial periods in the recent [Quaternary] Ice Age, in each of which the ice grew and then retreated in the interglacial stage, the globe, in a recent geological epoch, must have been repeatedly so hot that the portion of the heat the oceans received would have sufficed to turn an immense mountain of iron, five times the mass of the continental ice cover, to a white glow and melt it. According to Tyndall, if this did not happen, there could not have been any ice ages.

Do we know under what circumstances the earth and its oceans would be heated on [such] a stupendous scale?

If we subscribe to the Ice Age theory, we must assume that the terrestrial globe with its oceans was heated as in a furnace, in the age of man, since the Ice Age, together with the Recent, is the age of man. Large stretches of the bottoms of the oceans must have bubbled with lava. But what could have produced this simultaneous activity of subterranean heat over such vast areas?

We cannot imagine any cause or agent for this, unless it be an exogenous ["outside"] agent, and extraterrestrial cause. For the removal of the poles from their places, or the shifting of the axis, also, only an external agent could have been responsible. The adherents of the Ice Age theory must look to the celestial sphere [or to "agents" in *space*] for the causes of at least four separate encounters, in the not too distant past, with some celestial mass of matter [and/]or field of force.

On passing through a large cloud of dust particles or meteorites, the earth and its atmosphere would be heated by the direct impact of these bodies on its atmosphere, its oceans, its land. Under such an impact a displacement of the poles or disturbance in axial rotation would also produce heat in every particle of the globe, because of the conversion of a portion of the energy of motion [or *kinetic energy*] into heat [or *thermal energy*]. This is one theoretical possibility [which during '**planetary visits**' simultaneously occurred with others].

The other [or another likely simultaneously occurring] possibility would be that, on passing through a cloud of dust carrying an electromagnetic charge, the earth would react with electrical currents on its surface that would develop a thermal effect. If the earth passed through a strong field, the heat would be very intense. Selecting the better conducting strata, these currents would go through metal-bearing formations, possibly deeper in the crust, sparing life in some quarters and destroying it in others. Such heat could evaporate oceans to a great depth, cause the intrusion of igneous rock into sedimentary rock, start the flow of magma from fissures, and activate all volcanoes. [And I'm going to take his word for this.]

The earth is itself a large magnet. A charged cloud of dust or gases, moving in relation to the earth, would be an electromagnetic. An extraneous electromagnetic field that would produce a thermal effect on the earth would also shift the terrestrial axis and change the rotational velocity of the earth. This, in turn, would have a thermal effect, since the energy of motion would be converted into heat, and possibly into other forms of energy - electrical, magnetic, and chemical, as well as nuclear - with ensuing radioactivity, and again with thermal effect.

But here Dr. Velikovsky seems to have thought less about "celestial mass of matter" and more about "field of force", in that he did not focus on the greater "celestial mass" of a '**visiting planet**' and its necessarily greater "thermal effect" via *atomic magnetic attraction*, and he instead focused on the likely accompanying, but surely lesser effects of *meteor* "impact", and of other "electrical, magnetic, and chemical, as well as nuclear" *forces*. And I expect he did so, if not because he 'discounted gravity', then because he believed the "ensuing radioactivity"

supported the idea of *organic evolution by mutation*, this supposedly happening most effectively by “a cloud of dust carrying an electro-magnetic charge”, this conclusion of his being mistaken, as **proved** in previous sections. And I mean, again, **‘visiting planets’**, or even just ‘forces’, while being able to produce all these kinds of ‘physical effects’, are incapable of causing ‘organic evolution’ effects too. Beyond this Dr. Velikovsky, again, doesn’t entirely limit his ‘imagination’ to the confines of reality as defined by **scripture** and The 7,000-year Plan of God for His Creation, and so he **naturally ‘mis-imagines’** a scenario that, over ‘ridiculous amounts’ of time, **seemeth** to accomplish not only “catastrophes”, but also so-called ‘organic evolution’.

An extraneous [read, *extraterrestrial*] mechanical or electromagnetic force would [nonetheless] produce both phenomena, which are prerequisites of a glacial period: [1] the astronomical or geographical shifting of the axis and [2] the heating of the globe. The astronomers who oppose the theory of cosmic catastrophes must likewise reject the theory of the Ice Ages.

Condensation

In the preceding section it was made clear that, for the ice cover of the glacial epoch to be formed, evaporation of the oceans on a large scale must have occurred. But evaporation of the oceans would not be enough; rapid and powerful condensation of the vapors must have followed. "We need a condenser so powerful that this vapour, instead of falling in liquid showers to the earth, shall be so far reduced in temperature as to descend as snow." [Prof., Dr. John Tyndall, *Heat Considered as a Mode of Motion*, pp.188-89.]

An unusual sequence of event was necessary: the oceans must have steamed and the vaporized water must have fallen as snow in latitudes of temperate climates. This sequence of heat and cold must have taken place in quick succession. A precipitate drop in temperature and a rapid condensation of vapors could have followed from the screening effect of clouds of dust. Dust of either volcanic or meteoric origin, by enveloping the earth, could have impaired the solar light and warmth reaching the lower atmosphere. The dust particles ejected by erupting volcanoes have been observed to float in the sky around the globe for many months. So, after the eruption of Krakatoa in Sunda Strait between **Java** and **Sumatra** [map, p.139] in 1883, dust particles suspended in the atmosphere continued for over a year to act as a screen around the world that caused the sunsets to be unusually colorful...

[Cf. George James Symons [1838 -1900, “a British meteorologist who founded and managed the *Brit-ish Rainfall Organisation*, an unusually dense and widely distributed network of rainfall data collection sites throughout the British Isles... [and who from] boyhood... made observations on the weather with instruments of his own construction, and at the age of seventeen became a member of the Royal Meteorological Society... [and from] 1863, he sat on the council, acted as secretary 1873-9 and 1882-99, and was elected president in 1880 and again in 1900... [and in] 1857, he undertook, and continued to discharge until his death, the duties of meteorological reporter to the registrar-general, and was appointed... in 1860 to a post in the meteorological department of the board of trade, which he held for three years... [and he] resigned it owing to the growing exigencies [“urgent demand[s]; pressing requirement[s]”] of his rainfall observations...

[from which the] first of a series of thirty-nine annual volumes containing statistics on the subject was published by him in 1860... [which] included records from 168 stations in England and Wales... [and by] 1898, the number of stations had grown to 3,404, of which 436 were in Scotland and 186 in Ireland, and they were manned by an army of over three thousand volunteer observers...[this] unique organisation... [being] kept by Symons under close personal supervision, and the upshot was the accumulation of a mass of data of standard value, unmatched in any other country... [and the] sanitary importance of water-supply was a determining motive for its collection... [and he] began, in 1863, the issue of a monthly rain-circular, which developed in 1866 into the *Monthly Meteorological Magazine*, still in course of publication... [and he] was a prominent member of various committees appointed by the British Association, and as secretary to the conference on lightning rods in 1878 shared largely in the four years' task of compiling its report... [and being elected] in 1878 a fellow of the Royal Society, he acted as chairman of the committee on the eruption of Krakatoa in 1883, and edited the voluminous report published in 1888... [and he] sat on the council of the Social Science Association in 1878, and on the jury of the Health Exhibition in 1884... [and] was registrar to the Sanitary Institute from 1880 to 1895, and drew up a report on the 1884 Colchester earthquake for the Mansion House committee... [and in] 1876, he received the Telford premium of the Institution of Civil Engineers for a paper on *Floods and Water Economy*, and in 1897 the Albert medal of the Society of Arts for the 'services rendered to the United Kingdom' by his rainfall observations... [and he] was a member of the Scottish and Australasian Meteorological Societies, of the Royal Botanic Society, and of many foreign learned associations... [and being twice] elected to the council of the Societe Météorologique de France... frequently attended its meetings at Paris, and was made, in 1891, a chevalier of the legion of honour [- "the highest French order of merit for military and civil merits, established in 1802 by Napoleon Bonaparte"]... [and a] gold medal in his memory was founded by [the Royal Meteorological Society]... to be awarded for services to meteorological science"], ed., *The Eruption of Krakatoa: Report of The Krakatoa Committee of The Royal Society* (1888), pp.40 ff.]

...Dust from many volcanoes could build a screen that would obstruct the solar light. Actually the screening of the earth by clouds of dust of volcanic origin was one of the theories concerning the origin of ice in the glacial epochs; however, like heat alone, cold alone would not have sufficed to produce the continental ice covers.

In the struggle between heat and cold, snow would descend in some parts of the world and torrential rains in others. And, in fact, numerous scientists who conducted their field study in various areas outside the former ice cover came to the conclusion that those areas had experienced periods of torrential rains that were simultaneous with the glacial periods in higher latitudes. Prof., Dr. John Walter Gregory, studying the African continent, observed signs of water action on a great scale at the same time that other areas were being covered by advancing ice.

[*British Association for the Advancement of Science, Report of the 98th Meeting*, 1930 (1931), p.371.] There remained in the Sahara and adjacent regions stream channels "not now occupied by water courses" that obviously carried great quantities of water. "It is believed probable that these streamways were trenched during a pluvial age or pluvial ages" (Dr. Richard Foster Flint). In the Pluvial, Lake Victoria in Africa stood over 300 feet above its present level; since that time there was a complete reversal of the river system in the region...

[Prof., Dr. Louis Seymour Bazett Leakey [1903-1972, whose "patron and mentor at Cambridge was... [Sir] Arthur Keith", [bio SECTION 3, p.210 ff], "was a Kenyan

paleoanthropologist and archaeologist whose work was important in [supposedly] demonstrating that humans evolved in Africa, particularly through discoveries made... with his wife, fellow paleontologist Mary Leakey... [and he] established a program of palaeoanthropological inquiry [or really of 'evolutionary fantasy'] in eastern Africa... [and] motivated many future generations to continue this scholarly [read, **deceiving** ^{G3884: G4105}] work... [of which "several"] members of Leakey's family became prominent scholars [and so were likely 'sucked' into '**the pit of hell**', e.g., [Isa 14:15](#); [Eze 31:16](#)] themselves... [and another] of Leakey's legacies stems from his role in fostering field research of primates in their natural habitats, which he saw [or '**mistook**'] as key to understanding human evolution... [and he personally chose [or **ensnared** ^{H4170}] three female researchers, Jane Goodall, Dian Fossey, and Birutė Galdikas, calling them The Trimates... [each going] on to become an important ['evolution-propagating'] scholar in the field of primatology. Leakey also encouraged and supported [again, **ensnared**] many other Ph.D. candidates, most notably from the University of Cambridge...[and the ways he **cumbered** ^{G4049} others with his '**falsely so-called**' science included that he] played a major role in creating organizations for future research in Africa and for protecting wildlife there", "*Changes in the Physical Geography of East Africa in Human Times*," *The Geographical Journal of the Royal Geographical Society*, Vol. LXXXIV (1934).]

Shor Kul, a salt lake in Sinkiang [or Shorkul in Xinjiang, though the lake that I found by this name, and surely it's just one of the lakes that is left of a much larger lake (*kul*), is now just outside the southwest border of **Xinjiang Province, China**, and just inside the eastern border of the country of **Tajikistan**, 'Google-pinned' on the map on [p.210 with link](#)], had its level 350 feet higher than it is today. Lake Bonneville, which occupied parts of Utah, Nevada, and Idaho [within the **Great Basin**, see [maps, SEC. 7, p.82](#)], and collected pluvial water [and '**pushed and sloshed**' **waters**,] as well as melt water from the local glaciers in the mountains, stood "more than 1000 feet above the present **Great Salt Lake**." [Dr. Richard Foster Flint, *Glacial Geology*, pp.472,479 [- and **remember** Lake Agassiz became just the Great Lakes, and a lot of smaller lakes, and there are maps of what's left of Lake Victoria, Africa on [p.147-49](#)].]



<https://www.google.com/maps/place/38%C2%B027'48.8%22N+74%C2%B015'19.4%22E/@38.1405171,74.2389193,9z/data=!4m5!3m4!1s0x0:0x0!8m2!3d38.4635555!4d74.2553988> → Rangkul & Shorkul Lakes, Tajikistan]

Although some geologists, on theoretical grounds, would prefer to think that a dry climate prevailed in the world when so much water was concentrated in the ice covers, field geology shows the opposite to have been the case: snow fell in huge masses, and rain cascaded from the sky at the very same time.

A Working Hypothesis

Let us assume, as a working hypothesis, that under the impact of a force of the influence of an agent - and the earth does not travel in an empty universe [after all] - the axis of the earth shifted or tilted. At that moment an earthquake would make the globe shudder. Air and water [and possibly also Earth's *crust*] would continue to move through inertia; hurricanes would sweep the earth and the seas would rush over continents, carrying gravel and sand and marine animals [including 'flying' hippos, elephants and pigs], and casting them on the land. Heat would be developed, rocks would melt, volcanoes would erupt, lava would flow from fissures in the ruptured ground and cover vast areas [both on *land* and in *seabeds*]. Mountains would spring up from the plains and would travel and climb on the shoulders of other mountains, causing faults and rifts. Lakes would be tilted and emptied, rivers would change their beds; large land areas with all their inhabitants

would slip under the sea. Forests would burn, and the hurricanes and wild seas would wrest them from the ground on which they grew and pile them, branch and root, in huge heaps. Seas would turn into deserts, their waters rolling away.

And if a change in the velocity of the diurnal [or “daily”] rotations – slowing it down – should accompany the shifting of the axis, the water confined to the equatorial oceans by centrifugal force would retreat to the poles, and high tides and hurricanes would rush from pole to pole, carrying reindeer and seals to the tropics and desert lions into the Arctic, moving from the equator up to the mountain ridges of the Himalayas and down the African jungles; and crumbled rocks torn from splintered mountains would be scattered over large distances; and herds of animals would be washed from the plains of Siberia. The shifting of the axis would also change the climate of every place, leaving corals in Newfoundland and elephants in Alaska, fig trees in northern Greenland and luxuriant forest in Antarctica. In the event of a rapid shift of the axis, many species and genera of animals on land and in the sea would be destroyed, and civilizations, if any, would be reduced to ruins [if not entirely ‘erased’].

Water evaporated from the oceans would rise in clouds and fall again in torrential rains and snowfalls. Clouds of dust, ejected by numerous volcanoes and swept by hurricanes from the ground, and possibly dust clouds of extraneous origin – if a cometary train of meteorites was the foreign body causing the upheaval – all this dust would keep the rays of the sun from penetrating to the earth. The temperature under the clouds would be reduced, but close to the ground it would be higher than normal because the heated earth would, by convection, dissipate its heat into the atmosphere. Great streams would be formed by the melting of ice of the polar regions, carried out of the Polar Circle, and heated by the ground. Glaciers from the mountains would dissolve and inundate the valleys. In higher and in temperate latitudes the falling snow would turn to water or even vapor before reaching the ground or soon thereafter. For many months and probably years, the snow falling on the ground would melt and run in great streams to the sea, cutting new river channels and carrying off great masses of debris.

Falling again and again in a sunless world, the snow, shielded from the sun’s rays by thick clouds enveloping the earth, would finally cool the ground to the point where it would turn, not into water, but into ice. At first this ice would not lie firmly on the ground; from inclines and slopes it would slide down to the deeper valleys and then toward the sea. Large icebergs would fill the sea and, tossing about, melt and drop a load of stones or other detrital material to the bottom: other icebergs, floating over valleys filled with water, would deposit their loads there. In the course of the years the incessant action of snow would cool the ground in the higher latitudes to such an extent that a permanent cover would be built. And the earth would go on shuddering for centuries, slowly quieting down, and as time passed one after another the volcanoes would burn themselves out [and become as they are today].

This catastrophic shifting of the axis, once or a number of times, is presented here only as a working hypothesis but, without exception, all its potential effects have actually taken place.

Assuming now that the working hypothesis is wrong, we are faced with the necessity of finding a special explanation for each and every phenomenon observed.

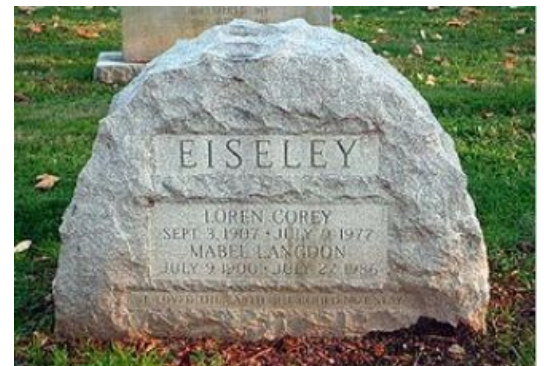
The mountains rose from the beds of the seas and folded and faulted. "What generates the enormous forces that bend, break, and mash the rocks in mountain zones? Why have sea floors of remote periods become the lofty highlands of today? These questions still await satisfactory answers."


[Prof., Dr. Chester Ray Longwell (1887-1975, American geologist, professor and writer, PhD in Geology, Yale University 1920, employed by the U.S. Geological Survey, "served... overseas in France" during WW II, Research Associate Professor, Stanford University, Professor Emeritus, Yale University, President of the Geological Society of America (1949), "a member of the American Association of Petroleum Geologists, the Seismological Society, the Philosophical Society, the American Academy of Arts and Sciences, the American Geophysical Union, the American Association for the Advancement of Science", and the National Academy of Sciences - see <http://www.geosociety.org/documents/gsa/memorials/v07/Longwell-CR.pdf>, or for just the outline, <https://www.wikidata.org/wiki/Q1070740>, Prof., Dr. Adolph Knopf [1882-1966, "an American geologist ... [e]ducated at the University of California, Berkeley... [who] held professional appointments at the United States Geological Survey, Yale University, and Stanford University... [and] was primarily a petrologist and mineralogist, though later in his career contributed to geochronology... [and he] performed much of his field work in the western United States, investigating mineral deposits in Alaska, the Boulder Batholith in Montana, and the Gold Country of California... [and he] was a member of the National Academy of Sciences and the American Academy of Arts and Sciences... [and] served as President of the Geological Society of America in 1944 and received its Penrose Medal in 1959... [his] second wife, Eleanora Knopf... [being] a notable geologist and frequent collaborator... [and in] his will he endowed a chaired professorship at Yale... [and] Adolph and Eleanora Knopf also endowed a graduate fellowship in petrology at Stanford... [and 'above' that,] Mount Adolph Knopf in Juneau Borough, Alaska is named after him"), and [the third author of this geology textbook being,] Prof., Dr. Richard Foster Flint, *A Textbook of Geology* (1939), p.405.]

Climate changed, and the continental ice cover formed. "At present the cause of excessive ice making on the lands remains a baffling mystery, a major question for the future reader of earth's riddles." [Prof., Dr. Reginald A. Daly, *The Changing World of the Ice Age*, p.16.]

Species and genera of animals were extinguished. "The biologist is in despair as he surveys the extinction of so many species and genera in the closing Pleistocene [Ice Age]"...

[Prof., Dr. Loren Corey Eiseley (1907-1977), an American anthropologist, educator, philosopher, and natural science writer, who taught and published books from the 1950s through the 1970s... [and who] received many honorary degrees and was a fellow of multiple professional societies... [and at his] death, he was Benjamin Franklin Professor of Anthropology and History of Science at the University of Pennsylvania... [and he was] a "scholar and writer of imagination and grace,"



Loren Eiseley's headstone in West Laurel Hill Cemetery - "We loved the earth but could not stay" 

whose reputation and accomplishments extended far beyond the campus where he taught for 30 years, [and a] library in... Lincoln City... is named after Eiseley... [and he] was awarded the Distinguished Nebraskan Award and inducted into the Nebraska Hall of Fame ... [and a] bust of his likeness resides in the Nebraska State Capitol"... but I can 'sum up' all his 'efforts' simply enough as 'lost in evolutionary meanderings', and appropriately enough, on his shared gravestone it reads (across the bottom, photo, p.212), "**We loved the earth but could not stay**", but surely this was only to find that such '**worldly love**' only results in being **imprisoned** inside the Earth, and finally inside New Earth, to be **tormented day and night for ever and ever**, [Rev 20:10-15](#)), "*The Fire-Drive and the Extinction of the Terminal Pleistocene Fauna*," *American Anthropologist*, XLVIII (1946).]

...Equally sudden and unexplained changes accompanied the close of each geological period.

What caused tropical forests to grow in polar regions? What caused volcanic activity on a great scale in the past and lava flows on land and in the ocean beds? What caused earthquakes to be so numerous and violent in the past? Puzzlement, despair, and frustration are the only answers to each and every one of these phenomena.

The theories of uniformity and evolution maintain that the geological record bears witness that from time immemorial, even from the time this planet began its existence, only minute changes—caused by the wind blowing on the rocks, the sands grains swimming to the sea - accumulated into vast changes. These causes, however, are inadequate to explain the great revolutions in nature, and they evoke expressions of futility on the part of the specialists, each in his field.

Ice and Tide

Having shown that only global catastrophes could have brought about the building and spreading of ice covers, I shall now go on to [further] demonstrate that many effects attributed to ice were caused not by it but by onrushing water. The simplicity with which cosmic catastrophes can explain the origin of the continental ice covers should not make us uncritical. The same catastrophes caused great tides to rush over continents. Both phenomena - waves of translation [or of "moving" **waters from one place to another,**] and ice cover - took place.

Tidal waves [or *tsunami*] traversed continents, moving [or '**sloshed**'] by inertia when the daily rotation of the earth was disturbed; the ocean water also retreated from the equatorial to the polar regions, returning to the equator with the adjustment of the diurnal [daily] rotation. These tidal waves, augmented by others produced by the extraneous fields of force, and by tides generated [or '**pushed**'] by submarine earthquakes and hurricanes, were the main agents that dispersed erratic boulders, distributed marine sediment over the land, covered the ground with drift. Invasions of the land by the sea, torrential rains, prodigious snowfalls, floods caused by the melting icecover, and multitudinous icebergs sliding into the sea, all contributed to the readjustment of the mantle of the earth, shifting the sea-floor sand, the disintegrating rock,

the lava, the volcanic and meteoric dust and ashes. The arctic lands were denuded and their detachable mantle was washed away; thus was formed the barren stone surface of the Canadian Shield, its soil being carried away as drift.

Up till now I imagined the **Canadian Shield** (SEC. 6, p.93) to be mostly the result of 'surface-breaching' *volcanic activity* or *lava flows*, the kind I still expect Dr. Velikovsky imagines for the Columbia Plateau in the Northwest United States. Now I **see** it as more likely the result of the upper *sediments* 'laid' in The Flood being "washed away", apparently down to enormous, once underground *sills* (SEC. 7, p.531), but in places all the way down to the Genesis rock too.

The erosion and drift, the excavation of lakes and valley, and their filling in with clay, boulders, and sand have been ascribed to ice that eroded and moved the debris along. The opponents of the Ice Age theory, the last of which is George McCready Price, pointed to the effect of the ice cover in Antarctica on the rocks beneath: ice plays there a protective and not an eroding role: it shields the underlying rock from the erosive action of the elements and especially of the high velocity winds that blow most of the year in this part of the world. Yet in rapid motion, with many stone fragments and other debris under it, ice could scratch the bedrock and erode and flute the slopes of valleys. But it is doubtful that the weight of the ice would excavate lake basins in cold, hard rock. The ground was heated, lava gushed out of the earth, formations were softened, and oceans, pouring water and stones on rock and lava, made deep impression in them. When, after the mountainous ice cover was formed, the ground in a new paroxysm gushed lava under the ice, the latter steamed and, subsiding, pressed with great weight on the softened ground; in this manner, too, ice could excavate beds of lakes and leave other deep marks on the ground it once covered.

Before the Ice Age theory was conceived, drift and erratic boulders were ascribed to the action of great tidal waves. But with the advent of this theory the role of water in the deposition of drift and erratic boulders was denied. "Gigantic waves," wrote J. Geikie, "were supposed to have precipitated upon the land, and then swept madly on over mountain and valley alike, carrying along with them a mighty burden of rocks and stones and rubbish."

[Prof., Dr. James Murdoch Geikie (PRSE (1904-10), FRS, LLD, 1839 -1915, "a Scottish geologist... [and the "younger brother of Sir Archibald Geikie" (bio p.79-81), who] served on the Geological Survey from 1862 until 1882, when he succeeded his brother as Murchison professor of geology and mineralogy at the University of Edinburgh... [and from] 1888 he was honorary editor of the *Scottish Geographical Magazine*... [and in] 1910 he was awarded the Gold Medal of the Royal Scottish Geographical Society... [and] John Muir (1838-1914) named a glacier in Alaska after [the younger] Geikie"), *The Great Ice Age and Its Relation to the Antiquity of Man* (1894), pp.25-26.]

This view assumed, however, "the former existence of a [*catastrophic*] cause which [*uniformi-tarians* '**falsely saw**' (i.e., [Jer 14:14](#))] there was little in

nature to warrant." A late opponent of the Ice Age theory, [however,] Sir Henry H. Howorth (1842-1923), sought the origin of such tidal waves in a sudden rise of a mountain chain or in an earthquake of the oceanic bottom.

[Sir Henry Hoyle Howorth [KCIE ("Knight Commander of the [British] Indian Empire"), FRS, 1842-1923, "a British Conservative politician, barrister and amateur historian and geologist... [and apart] from the law and politics, Howorth was deeply interested in archaeology, history, numismatics [- again, "the study or collection of currency",] and ethnography [- again, "the systematic study of people and cultures"... [and he] was a prolific writer, contributing articles to a number of journals... [who] rejected [- "against considerable opposition as he lacked any formal scientific education", but read, 'lacked evolutionary indoctrination' -] the uniformitarianism of... Charles ['Liar'] Lyell [et. al]... [and he] attacked the ice age theory in his book, *The Mammoth and the Flood* (1887)... [and he] defended a form of neo-diluvialism, that catastrophic floods had devastated large areas of the earth... [but '**unfortunately**' he] did not believe in a global flood and considered the biblical deluge just one of many flood myths to support his theory... [though he] used geological evidence to support his theory in *The Glacial Nightmare and the Flood* (1893)... [and in] 1905, he wrote another book, *Ice or Water*, that attempted to refute the glacial theory in detail... [though **naturally**, "professional" uniformitarian] geologists were not convinced by his theory"), *The Glacial Nightmare and the Flood* (1893).]

As we have learned on preceding pages, a disturbance in the axial rotation of the earth must have created a displacement [or '**sloshing**'] of the oceans and their irruption on land; and this very cause - the disturbance in the axial rotation of the earth - must have acted also in order to build the continental ice covers; it also changed the profile of the earth's crust, lifting some mountains and leveling others.

All this created scenes of the utmost complexity. An example is the old but not antiquated description of the Northeastern United States from Maine to Michigan and New Jersey by J. D. Whitney, professor of geology at Harvard (1875-96). In his work, *The Climatic Changes of Later Geological Times* (1882), he wrote about this area as "a region where the Glacial phenomena exhibit the highest degree of complexity. We are beset with difficulties when we attempt to solve the problem presented by the Northern Drift in Northeastern America... Extreme complexity in the direction of the striation; proof of the former presence of the sea over a part of the region, and of fresh water over another extensive portion; enormous accumulations of detrital material evidently deposited by water; occasional peculiar transportations of boulders in a manner not in harmony with anything we see ice doing at the present time; occurrence of linear accumulations of sand gravel, and boulders closely resembling the osar [Scandinavian crest of drift] in character; proofs in some parts of the Drift region of the prevalence during the Glacial epoch of a colder climate, and in others one warmer than that now existing - these are some of the difficulties which must be met by those who undertake to solve the problem of the Northern Drift of Northeastern America."



[Prof., Dr. Josiah Dwight Whitney (1819 -1896) “an American geologist, professor of geology at Harvard University (from 1865), and chief of the California Geological Survey (1860-1874) ... [who] through his travels and studies in the principal mining regions of the United States... became the foremost authority of his day on the economic geology of the U.S... [and] Mount Whitney, the highest point in the continental United States [photo & map, p.214], and the Whitney Glacier, the first confirmed glacier in the United States, on Mount Shasta [map, p.214, the large valley south of Shasta & west of Whitney, the San Joaquin Valley, being where I grew up, mostly in the southern end, in the shadow of Whitney], were both named after him by members of the Survey... [and in] 1841, [when] preparing to enter Harvard Law School... he [‘unfortunately’] happened to hear a lecture on geology by Charles [‘Liar’] Lyell... [and] decided to change career plans and sailed to Europe in 1842 to continue his studies in science... [and for] the next five years he traveled through Europe and studied chemistry and geo-logy in France and Germany... [and when he] returned home in 1847, he... [was] hired to assist... in making a federal survey, of the Lake Superior land district of northern Michigan, which was about to become a major copper and iron mining region... and the final report was published under... [his and his colleague’s] names... [and building] on this experience, Whitney became a mining consultant, and... wrote the book, *Metallic Wealth of the*

United States (1854)... [which] was considered to be the standard reference for the next 15 years... [and during] the 1850s, Whitney participated in geological surveys of Iowa, Illinois, and Wisconsin [- the region where I now live starting in December 2015]... [and he] was appointed state chemist and pro-fessor in the Iowa State University in 1855, and together with James Hall, he issued reports on Iowa's geological survey (1858-1859)... [and in] 1858-1860, he took part in the survey of the lead region of the Upper Missouri River, publishing, again with...[his colleague], a report in 1862... [and in] 1860, he was appointed the state geologist for California and was instructed by the legislature to undertake a compre-hensive geologic survey of the state... [and so he and his colleagues] began a survey that covered not only geology and geography, but also botany, zoology, and paleontology... [however] Whitney made a tactical error by first publishing two volumes on paleontology when the legislators were clamoring for information about gold... [while] Whitney argued that the survey should do more than simply serve as a prospecting party... [but the] legislature grew impatient with the scope and pace of the survey work and slowly cut the budget... [while] Whitney tactlessly complained, telling legislators, “We have escaped perils by flood and field, have evaded the friendly embrace of the grizzly, and now find ourselves in the jaws of the Legislature”... [and in] 1867, the survey was eliminated from the budget, and work was suspended in 1868... [but] Whitney managed to retain the title of state geologist until 1874... [but the] survey's field work never resumed... [and] California was left without a geological agency until 1880, when the legislature created the State Mining Bureau, which... after the legislators' experience with Whitney... only... address[ed] mining issues, and set up with a board of trustees to keep the new agency focused on that narrow purpose... [and though one] or two bureau chiefs tried to broaden the scope to include geology... [it] was not allowed to hire a geologist until 1928, six decades after the old survey's demise... [but the] state funded the publication and printing of the first three volumes of the survey's results, and Whitney published the remaining reports using his own money... [and in] spite of financial difficulties and political problems, the survey was significant not only for its published results, but also because of the men involved, and the survey methods developed - in particular, topographical mapping by triangulation... [and] Whitney also wrote *The Yosemite Book* (1869)... essentially a travel guide to Yosemite Valley and the surrounding area... [in which] he advocated the protection of Yosemite, and was one of

the first to propose creation of a national park... [and while] in California, Whitney became embroiled in three notable controversies... [the first being that he] maintained that Yosemite Valley was created by a cataclysmic sinking of the valley floor... [while] John Muir [- 'toeing the uniformitarian party line', and ultimately getting one of the colleges at UCSD name after him -], argued that the valley was carved by glacial action... [and though] Whitney derided Muir as an "ignoramus" and a "mere shepherd"... [his] reports [supposedly] suppressed evidence of glaciers, and he never abandoned his viewpoint... [and all the *uniformitarian*] scientists eventually dismissed Whitney's hypothesis and accepted Muir's... [and the] second controversy involved the discovery of the Calaveras Skull, allegedly uncovered by a miner 130 feet beneath the surface of the earth... [which "eventually"] made its way into the possession of Whitney, who quickly pronounced it genuine and concluded that it came from the Pliocene era (5.3 mya -1.8 mya [- *mya* being "million years ago", but evidently the "abbreviation" *myr* ("million years"), and just *Ma*, "megaannum - a unit of time equal to one million...years" are now more commonly used])... [h]owever, others assert that the skull is much younger, as little as 1000 years"... [and the] third controversy involved the dispute over California's potential oil wealth with Yale Professor Benjamin Silliman Jr. [whose father and family were indirectly bio'ed back on p.76-7]... [and after] conducting a small-scale survey of surface seeps of petroleum in Ventura County, Silliman claimed that California possessed "fabulous wealth in the best of oil"... [which] Whitney vehemently contested... and accused Silliman of self-interested speculation aimed at prospective investors... [and] Whitney devoted much of his time and energy to personally attacking and discrediting Silliman, whose reputation was severely tarnished over the course of the public debate between the two... [but] Silliman was ultimately vindicated - first in 1874 when the first major California oil strike occurred, and then in subsequent decades when California went on to produce 80 million barrels per year by 1910 - 40% of total U.S. domestic oil production [with the "most productive" fields surrounding Bakersfield (marked on the map on p.214), where I lived about 25 years altogether, and btw, when I was 3 to 5 years old, and this would be in the early 1960's, my parents used to drop me off - since they apparently thought that it was important that their children receive a 'Christian education' - at the "First Baptist Church, also known as the Bell Towers... a historic [Downtown Bakersfield] church complex built in 1931" (photo, p.215), "the only religious structure of its era to survive the 1952 Kern County earthquake... [and] one of the few buildings in the area to remain relatively unaltered over the ensuing years", and it's where I was **encouraged**^{H2388} by my Sunday school teacher to memorize the Books of the Bible, which to this day I can - at least nearly - recite, however it is "presently used as an office building"... [and nevertheless, in] 1865, Whitney was appointed to the Harvard faculty in order to found a school of mines... [while being] allowed an indefinite leave of absence to complete his work in California... [which] ended in 1874... [and he] returned to Harvard and opened the school of mines, which... merged a year later into the Lawrence Scientific School... where he] held his position as professor of geology for the rest of his life" - and this story should sound familiar, because I've already told a good part of it near the end of SEC. 7, p.563-4], *The Climatic Changes of Later Geological Times* (1882), p.391.]

The theories of warm interglacial periods and of the deformation of the land and its sub-mersion as the result of the removal of the ice cover could explain the puzzling phenomena in some cases, but in many others they could not do so. Thus bones of seal and walrus are found in Holderness, Yorkshire, with fresh-water mollusks of warm climate. "Despite its anomalous elements, the deposit is classed as interglacial." [Dr. Richard Foster Flint, *Glacial Geology*, p.342.] In similar strata in Yorkshire hippopotami are found [- and surely in some cases, 'landed'], too.



The glaciers in the Alps served as observational material for deductions concerning the continental ice cover. However, alpine glaciers carry stones downhill, not uphill, and the general question was asked whether ice could carry rocks uphill. [Pastor, Dr. George Frederick (not George Ernest or William Bourke) Wright, *The Ice Age in North America*, p.634.]

Erratic boulders are often found in places where continental ice could hardly have deposited them. Charles ['Duhwind'] Darwin inquired and learned that erratics are found on the Azores [SEC. 7, p.382], islands separated from the ice cover by a wide expanse of ocean [though remember these islands are thought by some to be a remnant of the continent of Atlantis].

And btw, how is it then that we are to think that God never showed 'Mr. Duhwind' **the truth**? And surely God **revealed** Himself to Dr. Velikovsky too, as he unavoidably does to us all.

Cumming described erratics close to the summit of the Isle of Man amidst the Irish Sea, where only waves could have lifted them.

[Rev. J. G. Cumming [or Gumming, "M.A., F.G.S, Head Master of the Grammar School, Lichfield", "a cathedral city and civil parish in Stafford-shire [County], [Central] England", and "Vice-Principal of King William's College at Castletown", "an independent school for pupils aged 3 to 18, located near Castletown on the Isle of Man", "a self-governing British Crown dependency in the Irish Sea between Great Britain and Ireland", map, p.216), *Isle of Man*, pp.176-78.]

In Labrador [map, p.81] boulders have been seen, rammed against the slopes of the hills, which could have been done only by a tidal wave. As already said, in India, in an earlier ice age, detritus and blocks were carried, not from the land toward the sea, but in the opposite direction, from the sea up the Himalayas [photos & maps, p.6-7 & 140], and not from higher latitudes toward the lower, but in the opposite direction. The whales in the hills of Vermont and Quebec were cast there by an irrupting ocean.

The very profusion of erratic boulders in many places of the world, sometimes covering wide stretches of a country, whether carried by ice or by tides, presents the problem of their origin: they must have been broken off the mountains in great numbers at a time when ice and water were thrown into action. The mountains must have been under stress, the massifs must have been heated and split, or shattered by earthquakes; they must have been mashed and twisted and rent when the seas trespassed their borders and carried their billows to mountainous ridges, red and bursting.

Magnetic Poles Reversed



When rock is liquefied it is non-magnetic but, cooling to about 580^o Centigrade ([1076^oF or] Curie point), it acquires a magnetic state and orientation dependent upon the magnetic field of the earth. After solidifying, lava rock retains its magnetic property, and it would retain it even though it became displaced or the magnetic orientation of the earth changed.

In all parts of the globe rock formations are found with reversed polarization [A. McNish [?], "On Causes of the Earth's Magnetism and Its Changes," in *Terrestrial Magnetism and Electricity*, ed. J. A. Fleming [a member of the "Society for Promoting Christian Knowledge (Great Britain)... [on the] Christian Evidence Committee", he & it *tbf* next] (1939 [- on line]), p.326.]; paleomagnetism almost every month detects more areas of inverted orientation.

"Sufficient experiments have now been made to allow only one plausible explanation of this 'inverted' magnetization - that the Earth's magnetic field was itself reversed at the period when the rocks were formed." [H. Manley [Prof., Dr. John Henry Manley?] "Paleomagnetism," *Science News*, July 1949, p.44.] At the same time it was admitted that "no known mechanical or electromagnetic [local] effect can cause a reversal of magnetization over such an area." [*Ibid.*, pp.56-57.]

Prof., Dr., Sir John Ambrose Fleming FRS... [1849-1945], an English electrical engineer and physicist [and Anglican Christian], invented the first thermionic valve or vacuum tube, designed the radio transmitter with which the first transatlantic radio transmission was made, and also established the right-hand rule used in physics. He was the eldest of seven children of James Fleming DD... a Congregational minister... A devout Christian, he once preached at **St Martin-in-the-Fields** [Anglican Church, "constructed in a Neoclassical design... in 1722-1726", (2011 photo, p.217)] in London on evidence for the resurrection. [And besides his involvement in the Society for Promoting Christian Knowledge (*tbb* next), in] 1932, he and... [others] helped establish the Evolution Protest Movement. Childless himself, he bequeathed much of his estate to Christian charities, especially those for the poor. He was a noted photographer, painted water colours, and enjoyed climbing the Alps... [and he] entered St John's College, Cambridge in 1877, gaining his BA in 1881 and becoming a Fellow of St John's in 1883... [and he] went on to lecture at several universities including the University of Cambridge, University College Nottingham, and University College London, where he was the first professor of electrical engineering... [and he] was also consultant to the Marconi Wireless Telegraph Company, Swan Company, Ferranti, Edison Telephone, and later the Edison Electric Light Company. In 1892, Fleming presented an important paper on electrical transformer theory to the Institution of Electrical Engineers in London... [And in the decade before going to Cambridge, he received] a BSc degree at University College, London... [graduating] in 1870... [after which he] became a



student of chemistry at the Royal College of Science in South Kensington in London (now Imperial College). There he first studied Alessandro Volta's battery, which became the subject of his first scientific paper. This was the first paper to be read to the new Physical Society of London (now the Institute of Physics) and appears on page one of volume one of their Proceedings. Financial problems again forced him to work for a living and in the summer of 1874 he became science master at Cheltenham College, a public [elementary through high] school, earning £400 per year. (He later also taught at Rossall School [- now a pre-K-12 school, and originally "directly affiliated to the Church of England"].) His own scientific research [nonetheless] continued and he corresponded with [**our brother**, the 'math wiz' who rivaled Sir Isaac, and who was also an "evangelical Presbyterian and... Elder of the Church of Scotland",] James Clerk Maxwell at Cambridge University... [which evidently led to him enrolling there, where he] "attended Maxwell's last Course"... [and on] occasions Fleming was the only student at those lectures... [and he] graduated... with a First Class Honours degree in chemistry and physics... then obtained a DSc from London and served one year at Cambridge University as a demonstrator of mechanical engineering before being appointed as the first Professor of Physics and Mathematics at University College Nottingham, but he left after less than a year

...After leaving the University of Nottingham in 1882, Fleming took up the post of "electrician" to the Edison Electrical Light Company, advising on lighting systems and the new Ferranti alternating current systems. In 1884 Fleming joined University College London taking up the Chair of Electrical Technology, the first of its kind in England. Although this offered great opportunities, he recalls in his autobiography that the only equipment provided to him was a blackboard and piece of chalk. In 1897 the Pender Laboratory was founding at University College, London and Fleming took up the Pender Chair after the £5000 was endowed as a memorial to John Pender, the founder of Cable and Wireless... In 1899 Guglielmo Marconi, the inventor of radiotelegraphy, decided to attempt transatlantic radio communication. This would require a scale-up in power from the small 200-400 watt transmitters Marconi had used up to then. He contracted Fleming, an expert in power engineering, to design the radio transmitter. Fleming designed the world's first large radio transmitter, a complicated spark transmitter powered by a 25 kW alternator driven by a combustion engine, built...[in the] UK, which transmitted the first radio transmission across the Atlantic on 12 December 1901. Although Fleming was responsible for the design, the director of the Marconi Co. had made Fleming agree that: "If we get across the Atlantic, the main credit will be and must forever be Mr. Marconi's". Accordingly, the worldwide acclaim that greeted this landmark accomplish-ment went to Marconi, who only credited Fleming along with several other Marconi employees, saying he did some work on the "power plant". Marconi also forgot a promise to give Fleming 500 shares of Marconi stock if the project was successful. Fleming was bitter about his treat-ment. He honoured his agreement and didn't speak about



Location of Norman Lockyer Observatory

it throughout Marconi's life, but after his death in 1937 said Marconi had been "very ungenerous"... In 1904, working for the Marconi company to improve transatlantic radio reception, Fleming invented the two-electrode vacuum tube diode, which he called the oscillation valve, for which he received a patent on 16 November. It became known as the Fleming valve. The Supreme Court of the United States later invalidated the patent because of an improper disclaimer and, additionally, maintained the technology in the patent was known art when filed. This invention is often considered to have been the beginning of electronics, for this was the first vacuum tube. Fleming's diode was used in radio receivers and radars for many decades afterwards, until it was superseded by solid state electronic technology

more than 50 years later... Fleming also contributed in the fields of photometry, electronics, wireless telegraphy (radio), and electrical measurements. He coined the term Power Factor to describe the true power flowing in an AC power system

... Fleming retired from University College, London in 1927 at the age of 77. He remained active, becoming a committed advocate of the new technology of Television which included serving as the second president of the Television Society. He was knighted in 1929, and died at his home... in 1945. His contributions to electronic communications and radar were of vital importance in winning World War II. Fleming was awarded the IRE Medal of Honor [- "the highest recognition of the Institute of Electrical and Electronics Engineers (IEEE)",] in 1933 for "the conspicuous part he played in introducing physical and engineering principles into the radio art". A note from [his] eulogy at the Centenary celebration of the invention of the thermionic valve: "One century ago, in November 1904, John Ambrose Fleming FRS, Pender Professor at UCL, filed... [a patent] in Great Britain, for a device called the Thermionic Valve. When inserted together with a galvanometer, into a tuned electrical circuit, it could be used as a very sensitive rectifying detector of high frequency wireless currents, known as radio waves. It was a major step forward in the 'wireless revolution'." "In November 1905, he patented the "Fleming Valve"... As a rectifying diode, and forerunner to the triode valve and many related structures, it can also be considered to be the device that gave birth to modern electronics." In the ensuing years, [these] valves

... were the main device used to create the electronics industry of today. They remained dominant until the transistor took dominance in the early 1970s. Today, descendants of the original valve (or vacuum tube) still play an important role in a range of applications. They can be found in the power stages of radio and television transmitters, in musical instrument amplifiers



The Norman Lockyer Observatory in 2010

(particularly electric guitar and bass amplifiers), in some high-end audio amplifiers, as detectors of optical and short wavelength radiation, and in sensitive equipment that must be "radiation-hard"... In 1941 the London Power Company commemorated Fleming by naming a new 1,555 GRT ["gross registered tonnage"] coastal ["coastal trading vessel"] collier ["a bulk cargo ship designed to carry coal... [because, up to and beyond WW II,] "Coaling at sea was critical to navies and speed of coal transfer was an important metric of naval efficiency"] SS *Ambrose Fleming*... On 27 November 2004 a Blue Plaque presented by the Institute of Physics was unveiled at the **Norman Lockyer Observatory**, Sidmouth [- the "town" where **our brother** John died and was buried in "South West England", map & 2010 photo, p.219], to mark 100 years since the invention of the Thermionic Radio Valve. In 1894 and 1917 Ambrose Fleming was invited to deliver the Royal Institution Christmas Lecture on *The Work of an Electric Current* and *Our Useful Servants: Magnetism and Electricity* respectively.

Note - in this case a sad one:

On April 29th, 1941, the British collier AMBROSE FLEMING, built in 1941 by Burntisland Shipbuilding Company... on voyage from London to **Burtisland** [Scotland, map, p.219], was torpedoed and sunk by the German E-boat, A 29... She was carrying a crew of 17 and 5 gunners. 11 people lost their lives [East Coast Shipwreck Research: <https://www.wrecksite.eu/wreck.aspx?2821>].



The **Society for Promoting Christian Knowledge (SPCK)** is a UK-based Christian charity... Founded in 1698... [it] has worked for over 300 years to increase awareness of the Christian faith in the UK and across the world... The SPCK is the oldest Anglican mission organisation in the world, though it is now [naturally] more ecumenical in outlook and publishes books for a [now overly] wide-range of Christian [and so-called Christian] denominations. It is currently the leading publisher of Christian [and 'so-called Christian'] books in the United Kingdom and also the third oldest independent publisher in the UK... The SPCK has a vision of a world in which everyone is transformed by Christian knowledge. Its mission is to lead the way in creating books and resources that help everyone to make sense of faith.

But despite it's **strong** start, and long **run** ^{H8264; G5143}, the SPCK now only publishes the **NLT** and **NRSV** (<https://spckpublishing.co.uk>), which reveals their present "ecumenical...outlook", *ecu-menicalism* being a "movement" that is "aimed at achieving universal Christian unity and church union [including with Catholics, Universalists, etc.] through international interdenominational organizations that cooperate on matters of mutual concern", but which too often really only ... **hinder** ^{G1464} **the gospel** ^{G2098} **of Christ** 1Co 9:12, or **worse** ^{H7451; H7489; G5501}, are used to **preach** ^{G2784} **another** ^{G243} **Jesus, whom we have not preached...** [by] **another** ^{G2087} **spirit** ^{G4151}, **which ye have not received, or another gospel, which ye have not accepted** ^{G1209} ... 2Co 11:4.

An even more puzzling fact is that the rocks with inverted polarity are much more strongly magnetized than can be accounted for by the earth's magnetic field. Lava or igneous rock, on cooling below Curie point, [naturally] acquires a magnetic charge stronger than the charge this rock would in the same magnetic field at outdoor temperature, but only doubly so. [The intensity of the acquired magnetic state depends on the velocity with which the lava cools and on the form, size, and composition of its particles.] The rocks with inverted polarity, however, are magnetically charged ten times and often up to a hundred times stronger [!!!] than they could have been by terrestrial magnetism. "This is one of the most astonishing problems of paleo-magnetism, and is not yet fully explained, although the facts are well attested." [Ibid., p.59.]

Thus we are confronted with an ever growing puzzle. [1] The cause of the reversal of the magnetic field in the rocks of the earth is unknown and the fact contradicts every cosmological theory. [2] The strength of the magnetization of the rocks with inverted polarity is astonishing.

Now, if the earth's axis changed its direction or position under the influence of an external magnetic field, [this "puzzle" can be solved, as] we should expect to find the following:

The external magnetic field would create eddy (electrical) currents in the surface layers of the earth; the currents would create a magnetic field around the earth that would counteract the external magnetic field. The strength of the magnetic field created by the eddy currents would be dependent on the external magnetic field and velocity with which the earth traveled through it. The thermal effect of the electrical currents would liquefy the rocks [- again, OK, if he says so]. The process would be accompanied by volcanic activity and intrusion of igneous rock into surface sedimentary rocks. The molten rock would acquire a magnetic state as soon as its temperature dropped to about 580° C.; also, those rocks that were heated [but] below this temperature would acquire [or retain?] the orientation of the prevailing magnetic field. It is also apparent that an external magnetic field that could shift the terrestrial axis in a short time would have to be of considerable intensity [or again, and more likely to me, of significant but lesser intensity if accompanied by the *atomic magnetic attraction* necessary to help 'pull' the *axis* into a new position].

We have [in either case] all three expected effects: lava flowed and igneous rock intruded in the form of dykes or otherwise; the heated rocks acquired a reversed magnetic orientation; the intensity of their magnetization is stronger than the earth's own field could possibly produce.

In the section "A Working Hypothesis," it was asserted that the formation of the ice cover, pluvial phenomena, and mountain building could be explained if the earth's axis was shifted, and it was assumed [by Dr. Velikovsky] that the axis was [primarily] shifted by an extraneous magnetic field [and by me that this was accompanied by *atomic magnetic* and '*gravitational*' *fields*]. Now, the circumstance that rocks the world over [actually] show reversed magnetic orientation and an intensity of magnetization which the earth's magnetic field could not have induced,

proves that our assumption [- whether just his or both his and mine -] was not unfounded.

And when I intervene into Dr. Velikovsky's paragraph to imply that "the axis was [not, or may not have "primarily" been] shifted by an extraneous magnetic field", but possibly as much or more by "extraneous" *atomic magnetic* and 'gravitational' *fields*, it reminds me of what my high school physics teacher, Mr. Smith, would sometimes say: "Let's grapple with this for a while."

Sure, the *magnetic attraction*, or in other 'situations', *magnetic repulsion*, that one 'planet-sized' *ball magnet* traveling through space 'encounters from' and 'projects toward' another could result in the 'encountered' *magnet* being 'flipped over'. But would this always cause localized and/or total "reversed magnetic orientation"? Maybe it would be just 'reversed axial orientation'. And it seems that it would take complete "liquefaction" (now, "liquefaction") and/or 'sparked exchanges' of *charge* - in the form of horrendous *lightning bolts* - to cause an actual total *reversal of mag-netic orientation*. And when the *rock* starts to *melt* in such 'planet dances' it would be hard to tell what 'orientations' may result. And *planet magnets* that 'encounter' each other in this way, it would seem to me, are just as likely to have their *magnetic fields* - being opposed by *momentum* - become temporarily 'interlocked', holding them in a fixed relationship to each other, as much as it is likely that one 'pulls' the other into an new orientation to it.

And when it comes to *melting rock*, surely "*atomic magnetic* and 'gravitational' *fields*" could help with that. And whether such *fields* are working alone, or in opposition to, if not cooperation with *magnetic fields*—as well as with the opposition or cooperation of *momentum* - I **see** both 'interlocking' and 'reorienting' scenarios happening, possibly within single *orbits* of each other.

However I also **see** "prolonged" activity of this kind as very unlikely, because such 'flying' *magnets* would most likely either [1] be *repelled* from each other as a result of an *elastic* (soft) *collision* of the *positive poles*, or of the *negative poles*, which would send them flying in different directions, or, and more likely, [2] be *attracted* to each other, which would result in an *inelastic* (hard) *collision* of a *positive* to a *negative pole*, which in the case of 'colliding planets' would severely damage if not '**obliterate**' [H7665](#) (but not in the sense of [Dan 11:20](#)) them both.

So really it all depends on how our **great and terrible God** 'plays' each of these 'billiard shots', huh. And whatever the case, I hope you're to some degree '**expanding**' your **revelation** that this is more than just a 'tricky shot'. It's incredibly complicated to the point of it being impossible for us to entirely account for, let alone fully imagine. But I said "fully imagine", because I **know** that He wants us to try, and '**increasingly**' so, **for ever**.

And this reminds me of when I myself was a high school physics teacher in Hawaii. (I taught all the 7th-12th grade sciences and some history and Bible too at a small, private school run by an Assembly of God (Pentecostal) Church in Kailua). I was, even back in the late 1980's, trying to imagine such 'encounters', having already been introduced to the works of Dr. Velikovsky a few years earlier. So as a demonstration to one of my classes, I used, as I remember, a 1 to 2 pound *horseshoe magnet* like the one pictured on [p.221](#). Holding the *magnet* with its two 'prongs' pointing upward I dropped a large metal paperclip from a point a couple feet above it and several inches to its side. And of course it fell straight to the floor. I dropped it closer to its side and it 'veered' toward the magnet as it passed before hitting the ground. I also



dropped it close enough to the magnet so that it easily 'caught' it. Finally I dropped it close to its side, but evidently not too close, and something amazing happened. It was 'pulled sideways' by the *magnet*, and passed close underneath, then it 'flew' upward, making an almost complete *orbit* around the *magnet* before landing on top of the 'prongs'. Yes, it 'swooped' under the bottom, 'swung' around the opposite side, and when it had 'climbed' a foot or so directly above the *magnet*, it 'stopped', 'fell', and was 'caught' by the *magnet*. 'Good shot', but not a '**God shot**'.

I mean I was only dealing with 'one way' *atomic magnetic attraction*, and the *momentum* of just one of the two objects involved, not counting the Earth. '**God shots**' involve many more factors, including that they often involve multiple *elastic collisions* that start a lot further away than just 2 feet. They are the kind of '**shots**' that only He could **make**, as well as **sustain** for multiple *orbits*, and without ending in an *inelastic collision*, like mine did on the first 'go-around'.

And btw, in another demonstration, using a couple *horseshoe magnets*, my class and I saw the Red Sea '**part**', which hopefully I'll remember to recount at some point in a later section. But there's evidently some more 'grappling' to do here, because Dr. Velikovsky next reports...

In a recent article [September 1955], S. K. Runcorn of the University of Cambridge reports that "the evidence accumulates that the earth did reverse its [both axial and/or magnetic] field [orientations] many times." "The north and south geomagnetic poles reversed places several times... the field would suddenly break up and reform with opposite polarity."

How and why would both happen - the "reverse" of both *magnetic and axial orientations*? And to be clear, this means that when *planet magnets* 'flip over', the *north magnetic pole* does not become - or remain - the same *pole magnetically* on the south side, and vice versa, because when this happens, apparently "the field [also] would suddenly break up and reform with opposite polarity". This "puzzle" may be solved when we **remember** that the biggest *magnet* in this 'planet dance' is not one of the *planets*, but the Sun, and **remember** that the stability of the Sun's *orbiting planets* is not just the result of 'gravity' balanced with *momentum*, because all the *planets* are held in a relatively 'stable inverted position', *magnetically*, by the Sun's giant, Solar-System-permeating, *magnetic field*. And apparently this means that if the *magnetic orientation* of a *planet* is "shifted", its *axis orientation* must be comparably "shifted" along with it, with or without any localized *liquefaction* or *exchanged charge*.

[Prof., Dr. (Stanley) Keith Runcorn [FRS, 1922-1995, "a British physicist whose paleomagnetic reconstruction of the relative motions of Europe and America revived the theory of continental drift and was a major contribution to plate tectonics... [who] graduated in engineering from the University of Cambridge in 1942... [and after] a period in radar research during the World War II, he joined the Physics Department at the University of Manchester where he did research on aspects of the Earth's magnetic field, taking his Ph.D. for research... [which led to his interest in *paleomagnetism* [- "the study of the magnetism of rocks", "or [of] archeological materials" or *artifacts*], which he pursued first at the Geophysics Department at the University of Cambridge and later at Newcastle University, where he was appointed to the chair of Physics in 1956... [and there he] developed a strong research group in geophysics, and made substantial contributions to various fields, including convection in the Earth and Moon, the shape and magnetic fields of the Moon and planets, magnetohydrodynamics [- "the study of the magnetic properties and behaviour of electrically conducting fluids",] of the Earth's core, changes in the length of the day, polar wandering, continental drift and plate tectonics... [and

after] his retirement in 1988 he continued to be active in various lines of research until his untimely death in San Diego in 1995... [though he nevertheless] received many honours, including Fellowship of the Royal Society in 1965, the Gold Medal of the Royal Astronomical Society (RAS) and the Fleming medal of the American Geophysical Union (AGU)... [**'unfortunately'**,] he was also a member of the Pontifical Academy of Science [- "a scientific academy of the Vatican City"... [and in] 1970 he was awarded the Vetlesen Prize [- "a prize in geology awarded jointly by Columbia University's Lamont-Doherty Earth Observatory and the G. Unger Vetlesen [- "a Norwegian-American shipbuilder and philanthropist" -] Foundation"], widely considered the highest honor in geology... [and in] 1981, Runcorn became a founding member of the World Cultural Council [- "an international organization whose goals are to promote cultural values, goodwill and philanthropy among individuals [read, promote **'worldly-ism'**]... founded in 1981 and based in Mexico, [which] has held a yearly award ceremony since 1984 by granting the Albert Einstein World Award of Science, the José Vasconcelos [*tbb* next] World Award of Education, and the Leonardo da Vinci World Award of Arts to outstanding scientists, educators, and artists, who have contributed positively to the cultural enrichment of man-kind... [and the] members of the Council include several Nobel laureates"... [and he] served as the Sydney Chapman Endowed Chair in Physical Sciences at the University of Alaska from 1989 to 1995 ... [and in] 2007 the RAS named an award - for the year's best PhD thesis in geophysics - the Keith Runcorn Prize in his honour"], "*The Earth's Magnetism,*" *Scientific American*, September 1955.]

José Vasconcelos Calderón [1882-1959]... [the first "Secretary of Public Education" in Mexico, 1921-24, who "later directed the National Library of Mexico (1940) and presided over the Mexican Institute of Hispanic Culture (1948)",] has been called the "cultural *caudillo*" [- "a type of personalist leader wielding military and political power",] of the Mexican Revolution [- "a major armed struggle, lasting roughly from 1910 to 1920, that radically transformed Mexican culture and government"]. He was an important Mexican writer, philosopher and politician... [and] one of the most influential and controversial personalities in the development of modern Mexico. His philosophy of the "**cosmic race**" affected all aspects of Mexican sociocultural, political, and economic policies [and is otherwise known as "**la Raza** (literally "the Race")... [referring] to the Hispanophone populations (primarily though not always exclusively in the Western Hemisphere), considered as an ethnic or racial unit historically deriving from the Spanish Empire, and the process of racial miscegenation ["the mixing of different racial groups"] of the Spanish colonizers with the indigenous populations of the New World (and sometimes Africans brought there by the Atlantic slave trade)... [this term being] in wide use in Latin America in the early-to-mid 20th century but has gradually been replaced by **Hispanidad** [or "Hispanic"] in some countries... [and] remains in active use specifically in the context of Mexican-American identity politics in the United States"].

The unavoidable conclusion, according to Runcorn, is that "the earth's axis of rotation has changed also. In other words, the planet has rolled about, changing the location of its Geograph-ical [and Magnetic] poles." He charted the various positions of the north geographical pole.

The next question, then, is: When was the terrestrial magnetic field reversed for the last time?

Most interesting is the discovery that the last time the reversal of the magnetic field took place was in the eighth century before the present era, or twenty-seven centuries ago. The observation was made on clay fired in kilns by the Etruscans [**'pre-Romans'**] and Greeks.

The position of the ancient vases during firing is known. They were fired in a standing position, as the flow of the glaze testifies. The magnetic inclination or the magnetic dip of the iron particles in the fired clay indicates which was the nearest magnetic pole, the south or the north.

In 1896 Giuseppe Folgheraiter began his careful studies of Attic (Greek) and Etruscan vases of various centuries, starting with the eighth century before the present era. His conclusion was that in the eighth century the earth's magnetic field was inverted in Italy and Greece...

[Giuseppe Folgheraiter [1856-1913, "the father of archeomagnetism", and one of the "pioneers" of *geomagnetism*, who by "field work near Rome... in 1899... extended... [the study] to other naturally magnetized materials including bricks [and pottery], asserting "Baked earth preserves acquired magnetization with a level of tenaciousness, which we cannot assert for any other substance, including steel" "<https://books.google.com/books?id=fU5orRv4qxYC&pg=PA231&lpg=PA231&dq=Giuseppe+Folgheraiter&source=bl&ots=Off81ItznT&sig=ACfU3U21ZXRkmKuYOBxReZnSENm12RuX2O&hl=en&sa=X&ved=2ahUKEwiV4tvb04nhAhVtdt8KHAYAXv44ChDoATANegQIAxAB> & <http://www.irm.umn.edu/quarterly/irmq20-3.pdf>] in *Rendi Conti del Licet [Make Legitimate Claims]*, 1896, 1899; *Archives des sciences physiques et naturelles [Archives of the Physical and Natural Sciences]* (Geneva), 1899; *Journal de physique*, 1899; Prof., Dr. Paul Louis Mercanton [1876-1963, "a Swiss meteorologist, glaciologist and Arctic explorer... [who "in 1903... [became] Professor of the Faculty of Science [at the University of Lausanne] until 1934" "https://www.persee.fr/doc/globe_0398-3412_1963_num_103_1_3496"], and he was] a member of Arctic expeditions to Spitsbergen (1910), *Greenland* ["the world's largest island"] 1912-1913) and *Jan Mayen* ["a Norwegian [since 1930] volcanic island...in the Arctic Ocean", where "Dutch whalers established several stations [in the 17th Century]... [and the island] obviously received its name in those years, commemorating a Dutch whaling captain [who died there]", <https://www.jan-mayen.com/jan-mayen-information.html>] (1921 and 1929)... [and] Mercantonfjellet, a mountain area at Spitsbergen, *Svalbard* [meaning, "cold coast", all 3 islands on the map on p.64], is named after Mercanton", "*La méthode de Folgheraiter et son rôle en géophysique*" [*Folgheraiter's Method and Its Role in Geophysics*], *Archives des sciences physiques et naturelles [Archives of the Physical and Natural Sciences]*, 1907.]

...Italy and Greece were [at one time or more] closer to the south than to the north magnetic pole.

P. L. Mercanton of Geneva, studying the pots of the Hallstatt age from Bavaria ([dated at] about the year -1000) and from the Bronze Age caves in the neighborhood of Lake Neuchâtel [- "a lake... [which] lies mainly in the [Swiss] canton of Neuchâtel" bordering France], came to the conclusion that about the tenth century before the present era the direction of the magnetic field differed only a little from its direction today, and yet his ["archeological"] material was of an earlier date than the Greek and Etruscan vases examined by Folgheraiter. But checking on the method and the results of Folgheraiter, Mercanton found them perfect.

An ancient vase found by François-Alphonse Forel [- 1841-1912, "a Swiss scientist who pioneered the study of lakes, and is thus considered the founder of limnology... [and being born] in Morges on Lake Geneva, he worked as a professor of medicine at the University of Lausanne... [but] his real love was the lake... [where] his investigations of biology, chemistry, water circulation, and sedimentation, and most

importantly their interactions, established the foundation of a new discipline... [including that he] discovered the phenomenon of density currents in lakes, and explained seiches, the rhythmic oscillations observed in enclosed waters... [and in] a totally different field, in cooperation with the Italian seismologist Michele Stefano de Rossi, he developed the Rossi-Forel scale to describe the intensity of an earthquake... [and the] Institute F.-A. Forel of the University of Geneva is named after Forel... [as well as] Foreltinden, a mountain at Spitsbergen, Svalbard... [and] Forel (station) in Maule, Chile is named after him" too - this "ancient vase" found by Forel being] in Boiron de Morges [- "a river in the canton of Vaud", a canton also bordering France, on the south side of Neuchâtel], [and] on [the north side of] Lake Geneva, [and the vase] was broken and its pieces were scattered and lay in all direction; when assembled, they all showed one and the same magnetic orientation, which proves again... that the magnetic field of the earth was unable to change the orientation originally acquired by the clay when fired and cooled in the kiln. [*Bulletin de la Societe Vaudoise des sciences naturelles*, Séance du 15 decembre 1909 [*Bulletin of the Vaudoise Society of Natural Sciences*, Session of 12/15/1909.]

And The Vaudoise Society of Natural Sciences (SVSN), founded in 1819, may be just a society for "the study, advancement and dissemination of natural sciences" (<https://wp.unil.ch/svsn/about>),

but it brought to my attention to the name "Vaudoise" (a French feminine noun), which besides being derived from the Swiss canton named Vaud, where the society is headquartered, I'm guessing it's also 'connectable' to the masculine form of this name, Vaudois, as well as to the...

Waldensians... also known as **Waldenses**..., **Vallenses**, **Valdesi** or **Vaudois** [- "Vaudois" being the French/Swiss masculine name for the] ...ascetic movement within Christianity, reputedly founded by Peter Waldo [or "Pierre Vaudès or de Vaux"] in Lyon [map, p.110] around 1173...

...because Lyon is 212 km (130 miles), or according Google Maps, a 2 to 3 hour drive from the headquarters of the SVSN in Vaud, and both are near the same distance from where this "ascetic movement" is presently "centered on Piedmont in northern Italy" (SEC. 7, p.308).

These researches, continued and described in a series of papers by Professor Mercanton, presently with the Service Météorologique Universitaire in Lausanne, show that the magnetic field of the earth, not very different from what it is today, was disturbed sometime during or immediately following the eighth century to the extent of complete reversal.

[Manley [and if it's not Prof., Dr. John Henry Manley, 1907-1990, the "American physicist who worked with J. Robert Oppenheimer at the University of California, Berkeley before becoming a group leader during the Manhattan Project", "a research and development undertaking during World War II that produced the first nuclear weapons", I don't know who he is,] speaks of "the possibility of its [Earth's magnetic field's] reversal in historical times, 2500 years ago, to be cleared up by more research." However, the more exact date is, according to the original works of Folgheraiter and Mercanton, the eighth century before the present era, or shortly thereafter [or around the time of The Visits of Mars].]

The eighth and the beginning of the seventh centuries before the present era were periods of great cosmic upheavals, described in *Worlds in*

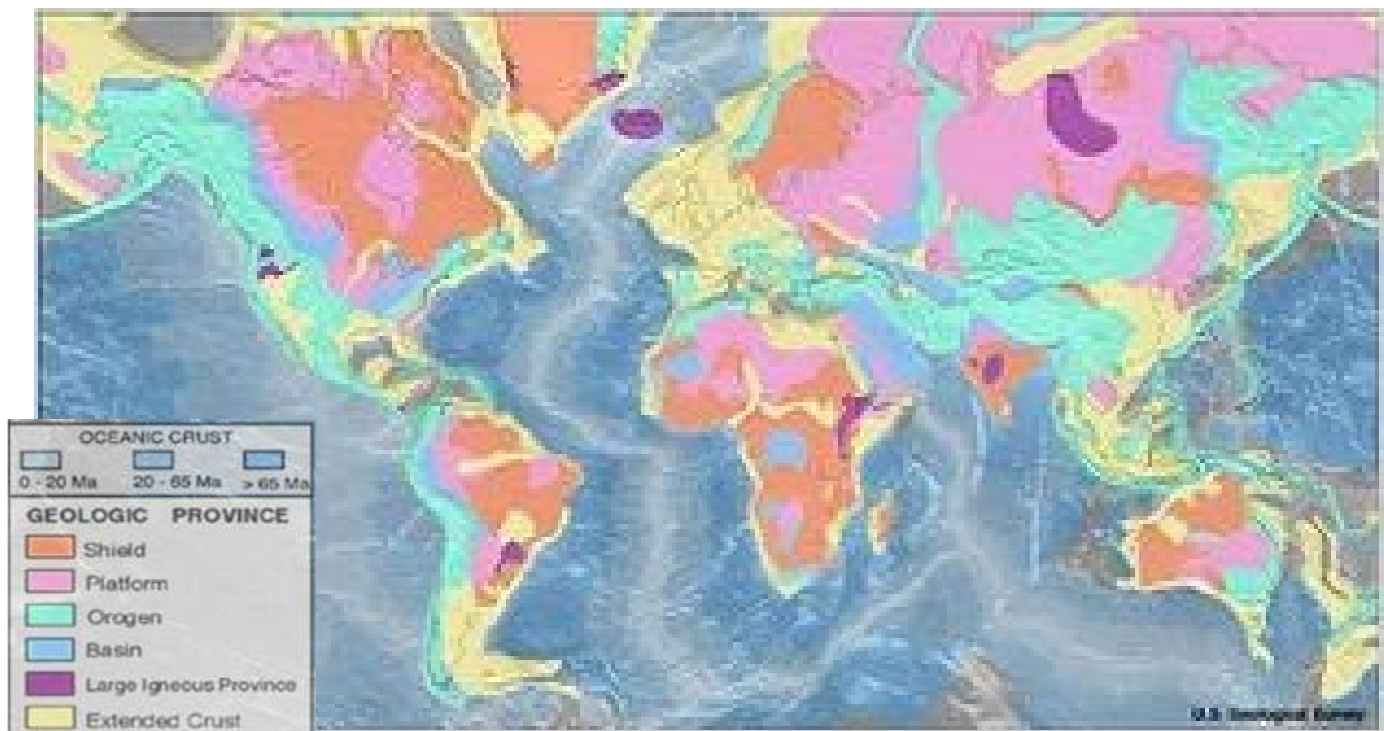
Collision, pages 207-359 [or in **SEC. 10** of this **study**]. At one [or all] of the occurrences [of *magnetic* “reversal”] the solar motion appeared to be reversed, reflecting some disturbance in the terrestrial motion.

Volcanoes, Earthquakes, [and] Comets [Oh, My!]

A great chain of volcanoes [known as the “Ring of Fire”] girdles [or ‘rims’ or ‘rings’] the Pacific Ocean. The Andes in South America are studded with many volcanic summits, among them the loftiest volcanic mountains in the world: Cotopaxi in Equator is over 19,000 feet high. The Andes reach their present height only in the age of modern man. Magma intruded into the rock and lifted it; in many places magma reached the surface, broke through vents, and

built craters. Most of those volcanoes, however, are already extinct.

Central America abounds in volcanoes, most of them extinct or dormant; the highest, Orizaba in Mexico, over 18,000 feet high, was active for the last time three centuries ago. In the United States few volcanoes are active, though many became extinct very recently, in the geological sense. Alaska, the Aleutian Islands [p.11, 75], the Kamchatka Peninsula, and the Kurile Islands [p.14] encircle the northern Pacific with a volcanic arc. The Japanese islands contain volcanoes by the score; most of them are extinct, some only recently so. Formosa [-now Taiwan, “an island... 180 kilometres (112 miles) off the southeastern coast of mainland China”], the Philippines [- “an archipelagic country”, south of Taiwan and north of Indonesia, which “consists of about 7,641 islands”, map of the **Philippines** and **Indonesia** on p.139], the so-called Volcano Islands [“a group of three Japanese islands” southeast of Japan and northeast of Taiwan] – one of which is Iwo Jima [site of a “major” battle in WW II] – the Moluccas [“an archipelago in eastern Indonesia... [but] west of New Guinea... [that] were known as the **Spice Islands** due to the nutmeg, mace and cloves that were originally exclusively found there... which sparked colonial interest from Europe in the 16th century”], northern New Zealand [which is southeast of Australia], the Sunda Archipelago [which includes **Sumatra** and **Java**, and which is part of what is now called



the “**Malay Archipelago**... [which is all the islands] between mainland Indochina and Australia”, including both **Indonesia** and the **Philippines**, map, p.139] – all are crowded with volcanoes, most of them only recently extinct. In the center of this chain [or “Ring of Fire”, SEC. 7, p.365, SEC. 8, p.180 & 225] are the Hawaiian Islands [p.76], with fifteen great mountainous volcanoes, all extinct or dormant except Mauna Loa and Kilauea, two of the largest volcanoes on earth. “How was that 30,000 foot cone built from the floor of the deep sea?” [Daly, *Our Mobile Earth*, p.91.] When, in 1855, Mauna Loa erupted, the lava ran over the land at a velocity of forty miles an hour, faster than a swift horse. In 1883, when the volcanic island of Krakatoa in the Sunda Strait blew off, it sent a column of pumice and ashes over seventeen miles high; it raised tides 100 feet high that carried steamships miles inland and were felt on the eastern coast of Africa and the western coast of the Americas as far as Alaska; it created a noise that was heard in Ceylon [**Sri Lanka**, map, p.134, and it’s the ‘yellow spot’, which identifies it as **Extended Crust**, near the southeast coast of **India** on the **Geologic Province** map on p.225], [and heard] in the Philippines, and even in Japan over three thousand miles away [- both of these archipelago nations marked with ‘light blue strips’, identifying them as **Orogen**, where “mountains are built”]. This would compare with an explosion in London heard in New York. When Bandai erupted in Japan in 1888, it cast up almost three billion tons of material and blew off one of its four peaks. But these delayed actions of single volcanoes look like child’s play when compared with the forces that in past ages [1] thrust up the **Andes** [‘light blue’ **Orogen** ‘strip’ along the entire east coast of **South America**], [2] spread the **Deccan trap** – the great lava flows, several thousand feet thick, that cover 250,000 square miles in **India** [- the ‘purple spots’, which are identified as **Large Igneous Provinces (LIP)**] – [3] built the lava dykes that cross **South Africa** [- a region containing **Shields**, **Platforms**, and **Basins**], [4] spread the **Columbia Plateau** [- the 2 ‘purple blotches’, or LIP’s, near the **Pacific Coast**] in [**North**] **America**, and [5] laid the lava bed of the Pacific. [Adjustment of **Oceanic Crust** legend to a 6,000-year time period: lightest blue = 0 - 2.75 Ma; medium blue = 2.75 - 4.25 Ma; darkest blue = 4.25 - 6 Ma - but in this case Ma = millennia ago, huh].

And if you **study** the map closely, you should eventually be **able** to **see** the almost continuously running, light blue, **Orogen** ‘strip’ that surrounds the Pacific. Starting from the southern tip of South America, it runs up the entire western coasts of South and North America, with some ‘variations’, especially in North America, that evidently identify somewhat different ‘orbital lines’, and the different velocities of the *planet*, and/or its different distances from Earth’s surface when passing over, (*orbits* being always to some extent *elliptical* or ‘oval-shaped’), and from Alaska it runs along the Aleutian Islands, then through the Kamchatka Peninsula and the Kurile Islands that extend from it, then down the Japan Archipelago, and from there to the ‘stepping stones’ of Taiwan, the Philippines, and Indonesia, and lastly through the island of New Guinea before jumping to the northeast coast of Australia and running to its southernmost end, with apparent ‘variations’ – or ‘intersections’ – of *orbits* in this region too. And eventually you can also trace other ‘orbital lines’, and locate their ‘intersections’, marked by the various ‘**planetary visits**’, these being to some degree identifiable by the other **Orogen** ‘strips’ seen on this map.

But **be...patient**, because the better 'mind-videos' of such *orbits* should take some time.

The **Indian Ocean** from **Java** [- marked as an Orogen 'strip'], an island full of volcanoes, extinct, dormant, and active, to **Kilimanjaro** [which is about midway between **Lake Victoria** and the **Indian Ocean**, on the eastern border of the **Great Rift**, and on the border between **Tanzania** and **Kenya**, maps, p.147-49], an extinct volcano over 19,000 feet high in East **Africa**, is circled with volcanoes [too] and its bottom is [also] of lava, with several volcanic isles in the middle of it. Along the Arabian coast of the Red Sea [map, p.154] stretches a long chain of volcanoes; the numerous craters are all extinct, but it is not so long ago that they became inactive, the last eruptions having taken place in the year 1222 at Killis in northern Syria and in 1253 at Aden.

[Prof., Dr. Bernhard Monte [or Moritz, bio, p.152-3], *Arabien, Studien zur physikalischen und histori-schen Geographie des Landes* [*Arabia, Studies of Its Physical and Historical Geography*], p.12.]

In the Mediterranean region **Thera** ([now Santorini]) [- "an island in the southern **Aegean Sea** [map, SEC. 7, p.535]... which bears the same name and is the remnant of a volcanic caldera... [and it is] the site of one of the largest volcanic eruptions in recorded history... which occurred about 3,600 years ago [or more likely 3200 to 3500 years ago] at the height of the Minoan civilization", the "**Minoan civilization**... [being] a Bronze Age Aegean civilization on the island of Crete and other Aegean Islands which flourished from c. 2700 [or more likely, since *The Last Visit of Mercury*] to c. 1450 BC [or until *The Visits of Venus*], before a late period of decline, finally ending around 1100 BC", or more likely with *The Visits of Mars*], which exploded with unusual force [for modern times] about -1500, is still active or dormant; Etna on **Sicily**, a snow-capped volcano, **Stromboli**, and Vulcano [which with Stromboli "is another small volcanic island in the **Tyrrhenian Sea**... and... [one] of the eight **Aeolian Islands**" which extend west from Stromboli, all just north of Sicily,] are active [maps, p.226-7]. On the mainland of Europe, however, [in **Italy** near **Naples**, map, p.64,] the only active volcano left is **Vesuvius** [- "best known for its eruption in AD 79 that led to the burying and destruction of... [a number of] Roman cities... [including] Pompeii", map, p.227]. In the past France and the British Isles saw extensive volcanic activity, and though this activity is ascribed to the Tertiary [- read, the 'mountain-raising time' of *The Visits of Venus*], some of the "the cones, craters, and lava-streams [in France]... stand out so fresh that they might almost be supposed to have been erupted only a few

generations ago," in the words of Sir Archibald Geikie. [A. Geikie, *The Ancient Volcanoes of Great Britain* (1897), p.viii.]





Iceland in the North Atlantic [maps, p.24 & 64, and evidently it's the "purple spot" (LIP) in the North Atlantic on the Geologic Province map on p.225] has 107 volcanoes on it and thousands of craters, large and small; none of the volcanoes is geologically ancient, but many of them are extinct. The island is covered with coagulated lava, fissures, and crater formations. Iceland is one of the rare places where in modern times lava streams have been vomited from fissures in the earth without a crater having been formed.

From Iceland down the Atlantic, the Azores, the Canary Islands, the Cape Verde Islands [map of these 3 "island chains" or "archipelagos" in Macaronesia, p.227],

Ascension [circled in red on map, p.227], and St. Helena [where Napoleon was finally "exiled" in 1815 and "died" in 1821, this being the next island southeast of Ascension,] are volcanic islands, some of them thrust up from the bottom of the

ocean; their volcanic activity, like the activity of the many volcanoes on the bottom of the Atlantic, has ceased.

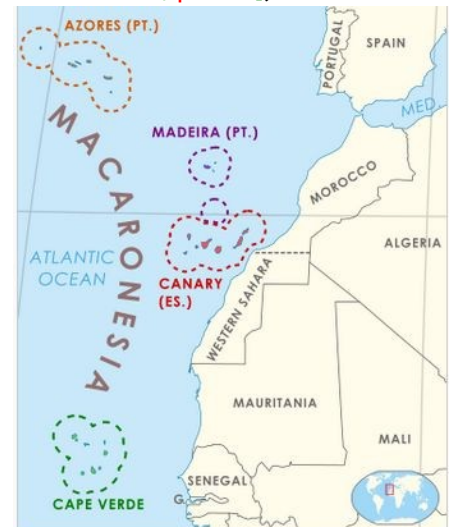
In Patagonia volcanic eruptions have occurred down to fairly recent times, and the land [of South America] between the Atlantic and the Andes is covered in many places with lava flows.

All in all only about four or five hundred volcanoes on earth are considered active or dormant, against a multiplicity of extinct cones. Yet only five or six hundred years ago many of the presently inactive volcanoes were still active. This points to a very great activity at a time only a few thousand years ago. At the rate of extinction witnessed by modern man, the greater part of the still active volcanoes will become inactive in a matter of several centuries.

The cause of volcanic activity is supposed to be in movements and fractures of the outer crust of the earth, "however these [disturbances] may be brought about [otherwise], a matter as yet by no means settled." The coincidence in time and place of mountains folding and volcano building is regarded as significant for the solution of the problem of the origin of volcanoes.

Seas of lava and crater formations cover the entire face of the moon. "No one who has observed the moon, even through a relatively small telescope, can forget this picture of tremendous catastrophe: a flood of molten lava that has engulfed... and obliterated craters and mountain ridges in its path"...

[Otto Struve [1897-1963, "a Russian-American astronomer... [who] spent most of his life and his



entire scientific career in the United States... was the descendant of famous astronomers of the Struve family... [who wrote] more than 900 journal articles and books... [and] was one of the most distinguished and prolific astronomers of the mid-20th century... [and he] served as director of Yerkes [University of Chicago, photos SEC. 7, p.435], McDonald [- "part of the University of Texas at Austin"], Leuschner [- "jointly operated by the University of California, Berkeley and San Francisco State University"], and National Radio Astronomy Observatories [- NRAO, "a Federally Funded Research and Development Center of the United States National Science Foundation... of radio astronomy", which includes the VLA, photo, SEC. 2, p.51] and is credited with raising worldwide prestige and building schools of talented scientists at Yerkes and McDonald observatories... [including 2] Nobel Prize winners... [and his] research was mostly focused on binary and variable stars, stellar rotation and interstellar matter... [and he] was one of the few eminent astronomers in the pre-Space Age era to publicly express a belief that extraterrestrial intelligence was abundant, and so was an early advocate of the search for extraterrestrial life", O. Struve, review of *The Planets, Their Origin and Development*, by Prof., Dr. Harold Urey, in *Scientific American*, August 1952.]

...Whether the crater formations on the moon, some of which reach 150 miles in diameter, resulted from bombardment by enormous meteorites, or are extinct volcanoes, or, as I assumed in *Worlds in Collision*, are the congealed effects of bubbling activity on the surface of the moon that became molten, the face of the moon is indisputable proof of catastrophic events on a planetary scale. The theory of uniformity can be taught only on moonless nights.

As with the volcanic activity, the seismic shocks, judged by their effects, must have been of a very different order of magnitude in the past. "The earthquakes of the present day," writes [grandfather] Eduard Suess ["Professor of Paleontology and Geology at the University of Vienna] in his *The Face of the Earth (Das Antlitz der Erde)*, "are certainly but faint reminiscences of those telluric [read, '**earthshaking**'] movements to which the structure of almost every mountain range bears witness. Numerous examples of great mountains chains suggest by their structure... episodal disturbances of such indescribable and overpowering violence, that the imagination refuses to follow the understanding..." [E. Suess, *The Face of the Earth* (1904), I, 17-18.] Suess thought that mountain building came to an end before the advent of man; but today we know that it lasted well into Recent time, and consequently man must have witness the great earthquakes that made the globe shudder [which of course only few survived].

When the Andes rose in South America, according to the description by Prof., Dr. Rollin Thomas Chamberlin, "Hundreds, if not thousands, of cubic miles of the body of the earth almost instantaneously heaved upward produced a violent earthquake which spread... throughout the entire globe. Many world shaking earthquakes must have been by-products of the rise of the Sierras." [Chamberlin in *The World and Man*, ed. Prof., Dr. Forest Ray Moulton, p.87.]

Again, we now know that the Sierras attained their present height in the age of man, in Recent time. [And Dr. Velikovsky is apparently referring to the mountains running along the border between California and Nevada, but we could also include the other "Sierras", ("a Spanish word meaning mountain chain and saw, from Latin *serra*"), in Argentina, Brazil, Chile, Uruguay, Columbia, Ecuador, Mexico, The Philippines, Portugal, Spain, as well as in the US states of Arizona, New Mexico, and also the other "Sierras" in Southwestern California - the "Sierra Madre Mountains".]

And if we give credence to the records of earthquakes in the chronicles of the ancient East and in those of the classical age, we shall be amazed at the number of seismic shocks and tremors. One example is the Babylonian records on clay tablets stored in the library of Nineveh, excavated by Sir Austen Henry Layard [1817-1894, mentioned in SEC. 7, p.547, an English traveller, archaeologist, cuneiformist, art historian, draughtsman, collector, politician and diplomat... best known as the excavator of Nimrud ["ancient Assyrian city located 30 kilometres (20 mi) south of the city of Mosul"] and of Nineveh, where he uncovered a large proportion of the Assyrian palace reliefs [sculptures] of the ancient Assyrian states", example photo, "Winged genie", p.228]... and in 1851 the library of Ashurbanipal", and I should mention that he was the "first president" of the Huguenot Society (<https://www.huguenotsociety.org.uk>), "created... [in 1885] to promote the publication and interchange of knowledge about Huguenot history"); another [example of "chronicles... of seismic shocks and tremors"] is the Roman records of a later age: in a single year during the Punic Wars [which brought about the fall of the Macedonian Greek Kingdom, the second to fall of the 4 divided from Alexander's empire,] fifty-seven earthquakes were reported in Rome. [Pliny, *Natural History* (trans. Dr. John Bostock and Henry Thomas Riley, Esq., 1855), II, 86.]



"Winged genie", Nimrud c. 870 BC, 5

From all this it is apparent that seismic activity on our planet subsided very quickly in intensity as well as in the number of occurrences; and this again would point to a stress or stresses that took place not so long ago: earthquakes are readjustments of the terrestrial strata, with accompanying relief from the stress.

The theory of Alexis Perrey, regularly quoted in textbooks, connects the occurrence of earthquakes in our time with the position of the nearest celestial body, the moon. Earth tremors occur more often when the moon is full or when the Earth is between the sun and the moon; when the moon is new, or when it is between the sun and the earth; when the moon crosses the meridian of the afflicted locality; and when the moon is closest to the earth on its orbit. With the possible exception of the fourth case, the statistics for the last century appear to support Perrey's theory. But if this statistical theory is correct, then we have to look to the celestial sphere for the stresses that are relieved in earthquakes; and the farther in time from the stresses, the less numerous and less violent are the shocks.

Alexis Perrey (1807-1882) was a historical French seismologist and compiler of earthquake catalogs [of records]. He is considered a pioneer in this area, having published a paper on earthquakes in Algeria as early as 1848, in the journal *Mémoires de l'Académie des Sciences, Arts et Belles-Lettres de Dijon*. He continued to post annual observations on Algerian earthquakes until 1871... He suspected a correlation between the moon and seismic activity on earth, and developed his theory with the use of statistics. He found that earth tremors occurred most frequently during full and new moons, when the earth is between the sun and moon, when the moon is between the earth and sun, and when the moon is closest in its orbit to the earth... [and] found indications in some cases that the moon had crossed the meridian of affected locales at the time of the earthquake.

Finally, a third natural phenomenon shows a definite downward curve. The number of comets visible to the unaided eye in recent centuries is only a small fraction of the number of cometary bodies that were observed in the historical past, in comparable periods of time. Whereas in our age about three comets are seen without the help of a telescope in the Northern Hemisphere in a century, in the days of imperial Rome, nineteen centuries ago, comets were so frequent that they were associated with many state events, such as the beginning of the rule of an emperor, his wars, his death. Often more than one comet was seen simultaneously. Some of the comets were spectacular and glowed even in the daytime.

Approaching the sun, a comet emits a tail consisting of gases and dust particles. It is believed that these tails are wasted [because of solar wind] and that their material does not return to the head. A comet that recurs every seventy-six years, as Halley's comet does, would have to grow and lose its tail about forty million times, if we take the usual figure for the age of the solar system, and such a wasting would have long ago reduced the comet to nothing.

In modern times, several comets of short period, or a period less than that of the Halley comet, and thus subject to check by observatories, vanished and did not return when expected; the number of comets, at least of those closely associated with the solar system, becomes ever smaller.

According to a hypothesis offered by [Dr. Edgar] Swinne [?] and referred to by Professor Hans Pettersson, "meteorites should be a relatively recent occurrence, limited to the last 25,000 years, and have been absent during [the 'mis-imagined'] preceding millions of years [- the actual period of 'absence of comets' being from Creation until the 'fallout' from The Curse began]." [Pettersson, *Tellus (Quarterly Journal of Geophysics)*, 1 (1949), 4.]

The rapid decrease in luminosity of periodical comets points to some unusual activity in the sky in the geologically [and chronologically] recent past; in the careful estimate of the Russian astronomer [and "leading authority on the subject [of "comets"], Professor"] S. K. Vsehsviatsky (1953), this unusual activity took place in historical times, only a few thousand years

ago. [See reference to the work of Prof. S. K. Vsehsviatsky in the Supplement to this volume [which in part reads, "In the Publications of the Kiew [or Kiev or Kyiv] Observatory [- at the Taras Shevchenko National University, founded in 1834, Kiev being "the capital and most populous city of Ukraine", and the "astronomical observatory" being "opened" in 1845,] for 1953, Vsehsviatsky says: "The history of the planetary system was characterized, we assume, by definitely more rapid changes and more active physical processes than appeared when only gravitational interrelations in the solar system were taken into account." S. K. Vsehsviatsky, "New Works Concerning the Origin of Comets and the Theory of Eruption," *Publications of Kiew Observatory*, No.5 (1953), pp.3-57.]

All three natural phenomena are on the wane. Volcanic activity is generally considered as connected with seismic activity; and the latter appears to be a response to a stress; and stress appears to have its origin in forces outside our earth [and that would be from "cometary bodies"].

And here we 'leapfrog' over a previously covered chapter, only to land 'knee-deep' in...

CHAPTER XI

KLIMASTURZ

Klimasturz

Not long ago "it was generally believed that variations of climate came to an end with the Qua-ternary Ice Age, a period, moreover, which was placed hundreds of thousands [of] years ago"...

[Dr. Charles Ernest Pelham Brooks, (1888-1957, the "English meteorologist, for whom Cape Brooks, Antarctica, was named", and about whom I just found much more detailed information than what was shared back on p.83, including that he was "on the staff of the Meteorological Office, from 1907 to 1949", and was "probably the most prolific climatologist of his generation... [the] range of his publica-tions... [being] evident in [1] the memorial issue of *Meteorological abstracts and bibliography* (Rigby and Rigby, 1959), in [2] holdings of the National Meteorological Library and in [3] citations found in a Google search... [moreover,] Rigby (1959) refers to *thousands of publications by other scientists where his works are cited, or where his ideas have been appropriated or extended without being credited...* [and he] was born in... London... [and] in 1903, won a scholarship to University College School, where he studied economics and won the mathematics prize.. [and he] joined the Meteorological Office as a probationer...[in] 1907... his first task...[being] the compilation of monthly and annual summaries of pressure, temperature and precipitation for the worldwide network of observing stations that formed the *Reseau Mondial*, sponsored by the International Meteorological Committee... [and he] continued working at the Meteorological Office, as a Clerk (1910 - 1911), Clerk Assistant (1911-1913) and Professional Assistant (1913-1915)... [and in] 1911 he worked under Ernest Gold in the Statistics and Library Division, forerunner of the Climatological Division, and later became Chief Climatologist... [and he] was Librarian for the Meteorological Office from 1917 and edited the *Meteorological Magazine* for 22 years... [and became] Fellow of the Royal Meteorological Society from 1913... [and] served on Council from 1916 to 1921, 1923-1926 and 1936-1938, as Honorary Secretary from 1927 to 1931, Vice-President in 1932-1933 and Librarian to 1948... [and in] 1931, the Royal Meteorological Society awarded him the Buchan Prize... [and he] studied in his spare time and attained London University degrees of BSc in Geology with subsidiary Zoology in 1912 and MSc in Geology in 1916... [and in] 1916, he married a colleague, Dora Buckeridge, who assisted him in much of his work... [and in] 1926, London

University awarded Brooks the DSc for his study of the variations of pressure in the neighbourhood of the British Isles (*Quarterly Journal of the Royal Meteorological Society* **52**: 263-276)... [and he] compiled [the repeatedly later updated], *A selected bibliography of meteorological literature, 1901-1935* (Meteorological Office Memoir, 1939), and [such] bibliographic work led him to collaborate... on the International Meteorological Organization's (IMO) Commission for Bibliography and Publications and the application of the Universal Decimal Classification to meteorology... [and he] was responsible for moving the library and climatological records to Stonehouse (Gloucestershire) in 1939 and, after the [1st World] war, to a new branch of the Office at Harrow (Middlesex)... [and he] helped to establish several branches of the Meteorological Office, such as Agricultural Meteorology and Upper Air Meteorology (Glasspoole, 1958), and represented the Meteorological Office at meetings of the IMO, including the Toronto Conference in 1947... [and in] 1948, Brooks was made a Companion of the Imperial Service Order, for 'long and meritorious service' as a civil servant... [and later that year] retired as Assistant Director of the Meteorological Office... then worked part-time for a few years and published major works in his retirement... [and] he was not slow to give credit for the least suspicion of an idea, so that assistants became collaborators... [and his] work as Librarian allowed *meteorologists in this country to have access to almost every meteorological paper they are likely to call for* (Meteorological Magazine, 1949) – a tradition that continues at the National Meteorological Library and Archive, Exeter... [and when he died in] 1957... ["obituaries"] refer to him as a great and distinguished climatologist... as one of the most versatile members of the meteorological profession... and one of the best-known and most enthusiastic exponents of climatology... [and it was said that his] works were *the chief witness to a life well spent in the service of science, country, the world and humanity*", <https://rmets.onlinelibrary.wiley.com/doi/full/10.1002/wea.1920>], *Climate through the Ages* (2nd ed.) p.281.]

...It [- the 'ridiculously-long-past' Quaternary Ice Age -] was regarded as an established fact in the history of climate and in historical geology that during the period since the close of the glacial ages, called Recent, the climate of the earth did not change appreciably.

Then, in 1910, at the International Geological Congress in Stockholm, facts were placed before the scientist that demonstrated great changes and catastrophic fluctuations in the climate of the earth in the past few thousand years. Since that congress many works have been written to describe the climatic as well as geological changes that occurred in this recent time. In many places the present land was covered by sea and the present sea was land. For instance, from the changes in the mollusk population of the seas and the tree population of the submerged forests, it was concluded that **the North and the Baltic seas** [maps, p.24 & 64] assumed their present shapes during the Recent period. Explorations conducted in various countries combined also to demonstrate that "the ice age itself was not so remote as it had seemed to be, and that in fact the post-glacial 'geology' of Europe was partly contemporaneous with the 'history' of Egypt." [*ibid.*]

One very strong disturbance in the climate, or climatic plunge (*Klimasturz*), occurred in the Subboreal, a subdivision of the Recent, [and defined as the previous "climatic period... of the [supposedly now ongoing] Holocene" Epoch, the "Holocene... [being] subdivided into five time intervals, or chronozones, based on climatic fluctuations", the 4th of which is the Subboreal, and where the "Holocene and the preceding Pleistocene together form the Quaternary [or "Recent"] period", the Subboreal supposedly starting anywhere from "6780" to "3710" BP (before

present - defined next), and ending anywhere from "1170 to...450 BCE", however we are actually talking about climatic changes that are the result of The Visits of Venus and/or Mars and therefore ranging from about 3500 BP to a few centuries beyond the 8th Century BC] and [this Subboreal *Klimasturz*] is assigned to the middle of the second millennium before the present era [or to the time of The Visits of Venus]. The second climatic catastrophe of the Recent period took place in the century following the year -800, a time period that is well within recorded history [and plainly the result of The Visits of Mars]. "The beginning of the 'period of unchanging climate' has advanced later and later before the attacks of geologists, and now, in the minds of most of the authors who concern themselves with the subject, it apparently stands only a few centuries before Christ." [*Ibid.*]

Before Present (BP) years is a time scale used mainly in archaeology, geology and other scientific disciplines to specify when events occurred in the past... [and because] the "present" time changes, standard practice is to use 1 January 1950 as the commencement date of the age scale, reflecting the origin of practical radiocarbon dating in the 1950s... [and the] abbreviation "BP" has alternatively been interpreted as "Before Physics"... [or] before nuclear weapons testing artificially altered the proportion of the carbon isotopes in the atmosphere, making dating after that time likely to be unreliable... [and that is, if you're ignorant of the fact that '**visiting planets**' have even more severely, but naturally, "altered the proportion of the carbon isotopes in the atmosphere" every time one '**visits**'].

The new understanding originated with Prof., Dr. Axel Gudbrand Blytt [1843-1898], a Norwegian scientist who began his work in the seventies of the last century [and he "was a Norwegian professor, botanist and geologist... [who was] the author of a number of books regarding the flora of Norway... [and today] is most associated with his role in developing the Blytt-Sernander theory of climatic change... [and] Blyttberget, a high crag [or the "steep, rugged rock"]... on the Norwegian island of Jan Mayen, is named for him... [and the] German botanist ["and naturalist"] Wilhelm Schimper [whose "botanist, naturalist" brother is Karl, indirectly bio'ed on p.58,] named several mosses after him as well]. Johan Gunnar Andersson [1874-1960] and Johan Rutger Sernander [1866-1944], also Scandinavian scientists, carried on the work that Blytt started ["**Andersson**" being, more specifically, "a Swedish archaeologist, paleontologist and geologist, [and] closely associated with the beginnings of Chinese archaeology in the 1920s... [and it was after his] studies at Uppsala University [*tbb* shortly], and research in the polar regions, Andersson served as Director of Sweden's National Geological Survey... [and he] participated in the Swedish Antarctic Expedition of 1901 to 1903... [and his] work on the Falkland Islands and the Bjørnøya [or "**Bear Island**... the southernmost island of the Norwegian Svalbard archipelago"], where he first coined the term solifluction, influenced... [the creation of] the concept of periglaciation [- "geomorphic processes that result from seasonal thawing of snow in areas of permafrost, the runoff from which refreezes in ice wedges and other structures",] in 1909", and "**Sernander**" being the one who "first introduced [the word Subboreal] in 1889... to distinguish it from Axel Blytt's Boreal", (now defined as the 2nd "chronozone" of the Holocene), and he was "a Swedish botanist, geologist and

archaeologist... [who] was one of the founders of the study of palynology [- the "study of dust", where the "palynologist analyses particulate samples collected from the air, from water, or from deposits including sediments of any age... [and where the] condition and identification of those particles, organic and inorganic, give the palynologist clues to the life, environment, and energetic conditions that produced them"]... as well as a pioneer in the early Swedish natural conservation and ecology movements... [and he] was, among other societies, a member of the Royal Swedish Academy of Sciences, the Royal Swedish Academy of Letters, History and Antiquities, and Norwegian Academy of Science and Letters... [and he] was one of the founders of the Swedish Society for Nature Conservation in 1909, as well as its chairman during a number of the first years"]. Thus it happened that Scandinavia and the surrounding seas were investigated first.

In Scandinavia the last *Klimasturz* marked the end of the Bronze Age. The following centuries offer a picture of desolation and wretchedness attributed to the altered climate. "Opulent plenty" was followed by "striking poverty." [R. Sernander, "*Klimaverschlechterung, Postglaciale*" [*Climate Deterioration, Postglacial*"] in *Reallexikon der Vorgeschichte* [*Real Lexicon of Prehistory*], ed. Prof., Dr. Max Ebert [1879-1929, "a German prehistorian known for his studies associated with the Baltic states and South Russia... [who] studied history and Germanistics [- "the field of humanities that researches, documents, and disseminates German language and literature in both its historic and present forms",] at the universities of Innsbruck, Heidelberg, Halle[-Wittenberg] and Berlin... [and from] 1906 to 1914 he worked as a research assistant in the prehistory department at the Berlin State Museums, during which time, he participated in excavations in Courland [- "one of the historical and cultural regions in western Latvia",] and southern Russia... [and in] 1922 he became a professor of prehistory at the University of Königsberg, and at the same time served as a professor at the University of Riga [or "Riga Polytechnic (founded in 1862)", now the "University of Latvia (LU)"] in 1922-24... [and in] 1927 he was appointed professor of prehistory at the University of Berlin"], VII (1926).] Study of changes in the flora, as reflected in the pollens of trees found in the ancient moors, also disclosed a picture of a sudden climatic catastrophe. "The deterioration of the climate must have been catastrophic in character," wrote Sernander, whose laboratory at the University of Uppsala became the center of research in the history of climate. To the period of the greatest change he gave the name Fimbul-Winter, borrowing the term from the northern epic, the *Eddy*. In this epic Fimbul-Winter is a [likely accurate] designation for a snowfall that continued through winter and summer alike, uninterrupted for years.

Uppsala University... is a research university in Uppsala, Sweden ["71 km (44 mi) north of the capital Stockholm", map, p.171], and is the oldest university in Sweden and all of the Nordic countries still in operation, founded in 1477... As with most medieval universities, Uppsala University initially grew out of an ecclesiastical [Catholic] center. The archbishopric of Uppsala had been one of the most important sees in Sweden proper since Christianity [read, Catholicism] first spread to this region in the ninth century. Uppsala had also long been a hub for regional trade, and had contained settlements dating back into the deep Middle Ages. As was also the case with most medieval universities, Uppsala had initially been chartered through... [let's just say,] a ['bunch' of]

papal bull... [and was given] the same freedoms and privileges as the University of [a 'bunch' of] Bologna [in Italy]... [But the] turbulent period [of the Protestant Reformation in the 16th Century] ...resulted in a drop in the already relatively insignificant number of students in Uppsala, which was seen as a center of Catholicism and of potential disloyalty to the [newly Lutheran-Church-supporting] Crown. [So] Swedish students generally travelled to one of the Protestant universities in Germany, especially Wittenberg... At the end of the century the situation had [fully] changed, and Uppsala became a bastion of Lutheranism, which Duke Charles ... third of the sons of Gustavus Vasa to eventually become king (as Charles IX ["King of Sweden from 1604 until his death" in 1611]), used to consolidate his power and eventually oust his nephew Sigismund from the throne [- Sigismund III Vasa, 1566-1632, being the "King of Poland, Sweden [until 1599] and Grand Duke of Lithuania"]. The Meeting of Uppsala in 1593 established Lutheran orthodoxy in Sweden, and Charles and the Council of state gave new privileges to the university... [and from that] same year... [though] Theology still had precedence... the importance of a university to educate secular servants of the state was also emphasized... [And it was the] aspirations of the emergent new great power of Sweden [that] demanded a different kind of learning... [and this newly Lutheran-Church-inspired "empire"] both grew through conquests and went through a complete overhaul of its administrative structure. [And these "conquests" were mostly because "Sweden became involved in the Thirty Years War [1618-48] on the Reformist side, [where] an expansion of its territories began and eventually the Swedish Empire was formed... [and it] became one of the great powers of Europe until the early 18th century... [when] Swedish territories out-side the Scandinavian Peninsula were gradually lost during the 18th and 19th centuries", but while it lasted such growth] ...required a much larger class of civil servants and educators than before. Preparatory schools, gymnasiums [read, 'high schools'], were also founded during this period in various cathedral towns... the first one... in 1623. Beside Uppsala, new universities were founded in more distant parts of the Swedish Realm, [including] the University of Dorpat (present-day Tartu) in Estonia (1632)... [and after some] provinces were taken from Denmark, Lund University was founded in 1666. Instrumental in the reforms of the early 17th-century [Lutheran] Swedish state was the long-dominant Chancellor Axel Oxenstierna, who had spent his... student days in German universities and who for the last years before his death was also chancellor of the university. King Gustavus Adolphus [or Gustav Adolf, "King...from 1611 to 1632", mentioned in SEC. 7, p.324 & 405, and "credited for the founding of Sweden as a great power",] showed the university a keen interest and increased the professorial chairs from eight to thirteen in 1620, and again to seventeen in 1621. In 1624 the king donated [to the university] "for all eternity" all his own inherited personal property in... [2] provinces..., some 300 farms, mills and other sources of income... In the 1630s, the total number of students were about one thousand... Queen Christina [- "the only surviving legitimate child of King Gustavus Adolphus of Sweden... [who ruled "the Swedish Empire when she reached the age of 18 in 1644"]...until her abdication in 1654] was generous to the university, gave scholar-ships to Swedish students to study abroad and recruited foreign scholars to Uppsala chairs, among them several

from the University of Strassburg... The Queen, who would eventually declare her abdication in the great hall of Uppsala Castle, visited the university on many occasions; in 1652 she was present at an anatomical demonstration arranged at the castle for the young physician Olaus Rudbeck. Rudbeck, one of several sons of Johannes Rudbeckius, a former Uppsala professor who became Bishop of Västerås, was sent for a year to the pro-gressive University of Leiden in the Netherlands. Returning in 1654, he received an assistant-ship in Medicine in 1655, and had already gone to work on a program of improving aspects of the university. He planted the first botanical garden, the one which would eventually be tended by Carl Linnaeus and is kept today as a museum of 18th century botany under the name Linnaeus' Garden... Rudbeck was made full



Detail of Gustavianum in Uppsala, showing the cupola housing the anatomical theatre from 1663

professor in 1660, was elected rector for two terms, despite his youth, and started a revision of the work of the other professors and a building spree with himself as architect. His most significant remaining architectural work is the **anatomical theatre**, which was added... in the 1660s and crowned with the characteristic **cupola** for which the building is today known [photo, p.234]... A gifted scientist, architect and engineer, Rudbeck was the dominant personality of the university in the late 17th century who laid some of the groundwork for Linnaeus and others, but he is perhaps more known today for the [supposedly] pseudohistorical speculations of his *Atlantica* [- the 'lost continent of Atlantis'], which consumed much of his later life. When large parts of Uppsala burned down in 1702... the university library and its many valuable manu-scripts, escaped the fire; local lore has it that

the aging Rudbeck stood on the roof directing the work of fighting the fire... [The 18th Century of "Enlightenment and mercantilism" at UU] was still characterized by the combination of Lutheran orthodoxy and classical philology of the previous century, but eventually a larger emphasis on sciences and practically useful knowledge developed. The innovative mathe-matician and physicist Samuel Klingenstierna (1698-1765) was made a professor in 1728, the physicist and astronomer Anders Celsius in 1729 [who "was professor of astronomy at Uppsala University from 1730 to 1744, but traveled from 1732 to 1735 visiting notable observatories in Germany, Italy and France... [before he] founded the Uppsala Astronomical Obser-vatory in 1741, and in 1742 proposed the Celsius temperature scale which bears his name"], and Carl Linnaeus [1707-1778, "also known after his ennoblement as **Carl von Linné**... a Swedish botanist, physician, and zoologist who formalised binomial nomenclature ["also called **binominal nomenclature** ("two-name naming system") or **binary nomenclature**... a formal system of naming species of living things" [which has become]... the modern system of naming organisms... [and so he] is known as the "father of modern taxonomy"... [who was] born... in southern Sweden... [and] received most of his higher education at Uppsala University and began giving lectures in botany there in 1730... [and he] lived abroad between 1735 and 1738, where he studied and also published the first edition of his *Systema Naturae* [*Nature System*] in the

Netherlands ... [and he] then returned to Sweden where he became professor of medicine and botany at Uppsala... [and in] the 1740s, he was sent on several journeys through Sweden to find and classify plants and animals... [and in] the 1750s and 1760s, he continued to collect and classify animals, plants, and minerals, while publishing several volumes... [and he] was one of the most acclaimed scientists in Europe at the time of his death... [and] Jean-Jacques Rousseau [18th Century Swiss “philosopher, writer and composer... [whose] “political philosophy influenced the progress of the Enlightenment throughout Europe, as well as aspects of the French Revolution and the development of modern political, economic and educational thought” (read, the development of **‘worldly-ism’**,] sent him the message: "Tell him I know no greater man on earth", [and] Johann Wolfgang von Goethe wrote: "With the exception of Shakespeare and [‘Spin-out-of- Control-za’] Spinoza, I know no one among the no longer living who has influenced me more strongly"

... [and] Linnaeus has been called *Princeps botanicorum* (Prince of Botanists) and "The Pliny of the North" [- Pliny being the one who wrote, "**Natural History** (Latin: *Naturalis Historia*)... a book about the whole of the natural world in Latin... [otherwise known as] Pliny the Elder, a Roman author and naval commander who died in 79 AD [“while attempting the rescue of a friend and his family by ship from the eruption of Mount Vesuvius”, btw]... [his “book” being] one of the largest single works to have survived from the Roman Empire to the modern day and purports to cover all ancient knowledge ... [and] Pliny himself defines his scope as "the natural world, or life"... [and it] is encyclopedic in scope [and to some degree “became a model for all other encyclopedias”]... [and Prof. Linnaeus] is also considered as one of the founders of modern ecology... [and] Linnaeus's remains comprise the type specimen for the species *Homo sapiens*... since the sole specimen that he is known to have examined was himself", and he] was made professor of Medicine with Botany in 1741... Although it took some time after the fire of 1702, Uppsala Cathedral and Uppsala Castle were both eventually restored... [and] a new conservatory for Linnaeus' botanical garden [was built]... A large new conservatory was built... [and additional] grounds adjacent to the baroque garden has since been added. The old garden of Rudbeck and Linnaeus was largely left to decay, but was reconstructed in the years between 1918 and 1923 according to the specifications of Linnaeus in his work *Hortus Upsaliensis* from 1745...

And Prof. Linnaeus'...

...library and collections were left to his widow Sara and their children... [who sold them to] a 24-year-old medical student, James Edward Smith, who bought the whole collection: 14,000 plants, 3,198 insects, 1,564 shells, about 3,000 letters and 1,600 books... [and] Smith founded the Linnean Society of London five years later [- the Linnean Society is mentioned in this **study** at least 10 times: in Vol.I, p.183, 195 (3), 211, 216 & 289, and in Vol.III, p.61, 142 & 235].

But surely the UU's **strong** and comparatively long **run** following the Protestant Reformation is long over, it too having ‘full-mouthedly bit the Enlightenment and then Evolutionary dust’.

The last series of climatic disturbances of the eighth and the beginning of the seventh centuries did not take the form of a single drop in temperature. According to Sernander, "The desolating effect of the

Fimbul-Winter on the northern culture was caused not so much by the fall in temperature as by oscillations and instability of the climate..." [*ibid.*] However, its catastrophic beginning was emphasized by him and also by other authors; thus G. Kossinna [*tbb next*], who ascribes the *Klimasturz* to "about the year 700 B.C.," stressed that it took place with catastrophic suddenness.

[Prof., Dr. Gustaf Kossinna [1858-1931, "a German linguist and professor of German archaeology at the University of Berlin... [who studied "classical and Germanic philology in Göttingen, Leipzig, Berlin and Strassburg... [and] obtained his doctorate at Strasbourg in 1887... [and] 1902 he was appointed as Professor of German archaeology at the University of Berlin... [and in] the same year he identified the Proto-Indo-Europeans with the north German Corded Ware culture... [and he also] placed the Indo-European urheimat in Schleswig-Holstein... [and thereafter] he published many books on the origins of the Germanic peoples, founding the "German Prehistory Society" to promote interest and research in the subject... [and] became the most famous archaeologist in the German-speaking world, and was notable for his use of archaeology to promote claims for an expanded German nation", and along] with Carl Schuchhardt he was the most influential German prehistorian of his day, and was creator of the techniques... "settlement archaeology"... [and his] nationalistic theories about the origins of the Germanic peoples influenced aspects of Nazi ideology... nevertheless, he was rejected by the party as their official prehistorian... [but] made a huge influence in the course of the Archaeological Thought, that inspired some of the finest [Evolutionary] Archaeologist in the XX [20th] century"] in *Mannus, Zeitschrift für Vorgeschichte* [*Mannus, Journal of Prehistory*], IV (1912), 418.]

Note: "Mannus", a German journal of prehistory, is also "a figure in the creation myths of the Germanic tribes", and "Guido von List [briefly bio'ed on p.187-8] incorporated the myth of Mannus and his sons into his occult beliefs which were later adopted into Nazi occult beliefs".

Tree Rings

The [*supposedly*] annual rings of trees reveal whether in some particular year or period growth was stimulated or inhibited. The oldest trees on record are among the sequoias of California. Some of them measure ninety feet in circumference. Of all the specimens whose rings were counted [- if indeed each "growth ring" represents a full year -] the most ancient started life after the year 1300 before the present era. (The age of the General Sherman tree in Sequoia Nation Park is not known, since it has not been cut down.) Thus it appears that no tree has survived to modern times from the days of the great catastrophe of the middle of the second millennium [*or from The Visits of Venus*]. The sequoias are protected against fire by a bark often two feet thick, which resists combustion almost as well as asbestos. In order to survive through the days of global catastrophe a tree had also to withstand hurricane and tidal wave, and live in a sunless world [- and that is,] under a canopy of dust clouds that enshrouded the world for many years [*which apparently was possible because I seem to remember that I have heard of trees that are supposedly over 4,000 'tree-ring-years' old, supposedly growing since shortly after The Flood*].

The oldest [known] trees that started life about 3200 years ago by a series of later climatic dis-turbances on the global scale that, according to

the pollen analysis, took place in the eighth and the beginning of the seventh centuries, or 2700 years ago. According to the historical material collected in *Worlds in Collision*, the memorable dates are -747, -702, and especially -687.

The Carnegie Institution published in 1919 a graph drawn by A. E. Douglas, then director of **Steward Observatory** [UA campus photo, p.236], who studied tree rings in order to discover the solar activity of the past...

[Andrew Ellicott Douglass [1867-1962, "an American astronomer... [discoverer of the supposed] correlation between tree rings and the sunspot cycle, and... [founder] of dendrochronology [- "the scientific method of dating tree rings (also called growth rings) to the [supposedly] exact year they were formed"], which is a method of dating wood by analyzing the growth ring pattern... [and he] started his discoveries in this field in 1894 when... working at the Lowell Observatory [tbb next]... [as] an assistant to [its founder] Percival Lowell, but fell out with him when his experiments made him doubt the existence of artificial "canals" on Mars and visible cusps on Venus... [nevertheless, craters] on the Moon and Mars are named in his honor"], *Climatic Cycles and Tree Growth*, Carnegie Institution Publications, No 289 (1919), L, 1118-19.]

...The graph actually reveals a spurt of oscillations in the annual growth of the tree rings around the year -747 (the identification of the rings as to their years is approximate). There is an unusually high crest [where the rings are 'irregularly wide'] in the last years of the eighth century and the beginning of the seventh century. After a record high crest of six-year duration there is in -687 a precipitate drop [where the rings have more 'regular widths' again].

Lowell Observatory is an astronomical observatory in Flagstaff, Arizona, United States. **Lowell Observatory** [photo, p.236] was established in 1894, placing it among the oldest observatories in the United States, and was designated a National Historic Landmark in 1965. In 2011, the Observatory was named one of "The World's 100 Most Important Places" by *TIME*. It was at the Lowell Observatory that the dwarf planet Pluto was discovered in 1930... The observatory was founded by astronomer Percival Lowell of Boston's Lowell family and is overseen by a sole trustee, a position historically handed down through the family... The observatory operates several telescopes at three locations in the Flagstaff area. The main facility, located on Mars Hill just west of downtown Flagstaff, houses the original 61-centimeter (24-inch) Clark Refracting Telescope, which is now used for public education,

Steward Observatory



The observatory on the campus of the University of Arizona in Tucson

Lowell Observatory



The Clark Telescope Dome on Mars Hill



with 85,000 annual visitors. The telescope, built in 1896 for \$20,000, was assembled in Boston... then shipped by train to Flagstaff. Also located on the Mars Hill campus is the

33-centimeter (13-inch) Pluto Discovery Telescope, used... to discover the dwarf planet Pluto... Lowell Observatory currently operates four research telescopes at its Anderson Mesa dark-sky site, located 20 km (12 mi) southeast of Flagstaff, including the 180-centimeter (72-inch) Perkins Telescope (in partnership with Boston University) and the 110-centimeter (42-inch) John S. Hall Telescope. [And] Lowell is a partner with the **United States Naval Observatory** and **Naval Research Laboratory** in the **Navy Precision Optical Interferometer** (NPOI) also located at that site [photo, p.237 - which has "the world's largest baselines... [and which] primarily produces space imagery and astrometry, the latter a major component required for the safe position and navigation of all manner of vehicles for the DoD"]. The [Lowell] Observatory also operates smaller research telescopes at its historic site on Mars Hill and in Australia and Chile... [and near] Anderson Mesa... has also built... the 4.28-meter (169-inch) Discovery Channel Telescope in partnership with Discovery Communications, Inc.

Natural upheavals of great violence reacted destructively upon the forests. But those trees that survived the *Klimastürz* of the eighth and seventh centuries (hurricanes, flood, lava, and fire) were stimulated to growth by the increased presence of carbon dioxide in the air, yet impeded by a screen of clouds and dust; they might have been invigorated by electrical discharges in the atmosphere and possibly magnetic storms, and benefited from the addition of ashes to the soil. The singeing of leaves and changed conditions of ground water, as well as the change of climate generally, must have entered the picture. All in all, strong oscillations in the size of [supposedly 'annually-formed'] tree rings must be expected in years of great natural catastrophes. These are clearly recognizable on the annual rings of sequoias [which are, again supposedly,] from about the years -747, -702, -687, and generally in that century.

And this apparently means that of The 7 Visits of Mars, each of which were spaced about 15 years apart, 3 of them got a little closer than the others, and "especially" the last one in 687 BC.

However I haven't forgotten the story of the 'walking cane maker' who grew his own wood, and who testified that in 7 years he got an average of about 11 rings. Are we talking about what better fertilizer, milder climates, etc., can do? And if you want examples of [1] trees that have apparently survived since just after The 1st Visit of Mercury: "The bristlecone pines in the White Mountains of California live to extremely old ages, some in excess of 4,000 years", (some have over 4,000 rings anyway), and an example of [2] a tree that has supposedly somehow survived from Creation to modern times: "The University of Arizona dendrochronology lab sports a (no longer living) specimen which contains over 6,000 rings", or [3] a '**seemingly**' strong argument against 'multiple rings per year', and for "annual rings", see the article by Biblical Chronologist.org at http://www.biblicalchronologist.org/answers/c14_treerings.php.

And whatever the case, this is good news in respect to what mortals may expect in The Millennium, when,

There shall be no more thence an infant of [or “who lives but a few”] ***days, nor an old man that hath not filled his days: for*** [only in ‘unfortunate’ circumstances] ***the child shall die*** [at the relatively very young age of] ***an hundred years old*** [→ a 10-year-old ***child*** is very young to those who are 70 to 100, and an 100-year-old is the same to those who are 700 to 1000]; ***but the sinner*** [H2398](#); [G268](#) [or ***unbelievers*** [G571](#), if they ***shall die***] ***being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them*** [Isa 65:20-23](#).

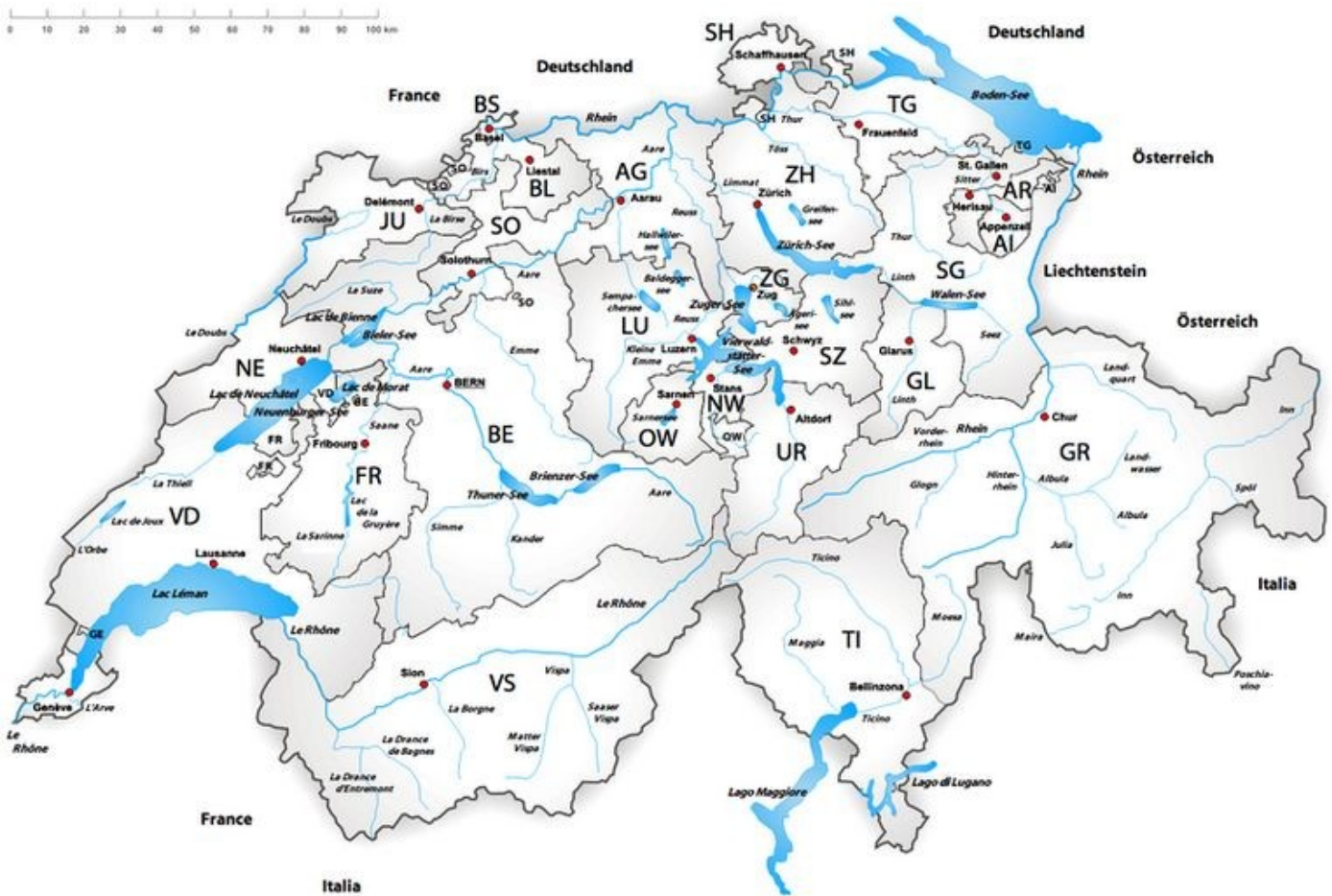
Lake Dwellings

At the close of the Stone Age in Europe, about -1800, lake dwellings existed in which man and his cattle lived, protected from wild animals. The structures were erected on wooden poles driven into the ground. Remains of such dwelling were discovered on the shores of the lakes of Scandinavia, Germany, Switzerland, and northern Italy. Sometime in the middle of the second millennium before the present era a "high-water catastrophe" occurred. The villages were overwhelmed and covered with mud, sand, and calcareous deposit. Life came to an end in all lake dwellings. Then for about three or four centuries they were not rebuilt; but after -1200 [BC] new villages were erected, in some places on top of the earlier ones, in other places on new ground. It was already the Bronze Age in Europe; bronze articles are found among the remains of the lake dwellings of that period.

After a second period of prosperity, which lasted about four centuries [evidently between The Visits of Venus and The Visits of Mars], in the eighth century before the present era a new catastrophe overwhelmed the lake villages on all the lakes of central and northern Europe, and again it was a "high water catastrophe"; once more mud and sand covered the villages on poles, and, abandoned by man, they were never rebuilt.

Thus it occurred that twice, once at the close of the Stone (Neolithic) Age and the second at the close of the Bronze Age, the lake dwellings were swamped by water and mired in mud. The coincidence of their destruction with the end of the cultural ages was called *nerjwüridig* (remarkable) by Ischer, who explored the Bielersee (Lake of Bienne [marked as **Bieler-See** (German) and **Lac de Bienne** (French) on the map on p.239]),...

[Prof., Dr. Théophile Ischer [1885-1954, “a Swiss professor and prehistorian... [who] earned his doctorate in 1913, and for decades worked in pile [or stilt] dwellings on Lake Biel becoming a "pioneer of pile study" in Switzerland... [and from] 1937 to 1940 he was president of the Swiss Society for Prehistory... [and from] 1942 to 1954 he was President of the Institute for Prehistoric and Proto-historic Switzerland”], *Die Pfahlbauten des Bielersees* [*The Stilt Houses of Lake Biel*], p.99.] [And I found a ‘glowing’ review of this book from 1929 - in French - in *Journal des Savants*, Vol.7, pp.323-324, which summarizes his 25 years of work in **Switzerland** on Lake Biel, (or **Lac de Bienne** (French)),



or *Bielersee* or *Bieler-See* (German), map, p.239), at https://www.persee.fr/doc/jds_0021-8103_1929_num_7_1_2317_t1_0323_0000_4, this lake being “a northward continuation of Lake Neuchâtel” (or *Lac de Neuchâtel* (French), *Neuenburgersee* or *Neuenburger-See* (German), map p.239), and the “town” of “*Biel/Bienne*”, the namesake of the lake, (this being its official name since 2005, and before that it was just *Biel*), uses both its German and French name because it is “in the **canton of Bern** in Switzerland... [and] lies on the language boundary between the French-speaking and German-speaking parts of Switzerland, and is throughout bilingual... [and the town] lies at the foot of the first mountain range of the **Jura Mountains area**... on the northeastern shores of Lake Biel
 ... [and the] cities **Neuchâtel**, **Solothurn**, and **Bern** (capital of Switzerland [maps, p.64, 131 & 239]) lie [south]west, [north]east and southeast of Biel/Bienne... [each of which] can be reached in about 30 minutes by train or car”).]

Pop Quiz: 1) Trace the courses of the **Rhein** and **Rhône** Rivers from their sources through and along the borders of Switzerland on the “**Map of major lakes and rivers of Switzerland labelled in the relevant local language (French, German or Italian)**” on p.239. **2)** Find the cantons (marked by initials in capital letters) and the cities of **Bern**, **Solothurn**, **Neuchâtel**, **Vaud**, **Geneva**, **Lausanne**, **Lucerne**, **Zürich**, **Char**, **Glarus**, **St. Gallen**, **Appenzell**, and **Schaffhausen**. **3)** Find Lake Geneva (French: *lac Léman* or *le Léman*, rarely *lac de Genève*; German: *Genfersee*), Lake Neuchâtel (French: *Lac de Neuchâtel*; German: *Neuenburgersee* or *Neuenburger-See*), Lake Biel (also identified in both German and French), and **Lake Constance** (German: *Bodensee* or *Boden-See*).

...and [“the lake dwellings... destruction with the end of the cultural ages was called”] *rätselfaft* (puzzling) by Reinerth, who explored the Bodensee (Lake Constance);...

[Prof., Dr. Hans Reinerth [1900-1990, an Austria-Hungary-born “German archaeologist... [who] was a pioneer of Palynology (pollen analysis) and modern settlement archaeology, but is controversial because of his role before and during the period of National Socialism.[Nazism]... [and he] completed his doctorate in 1921 in Tübingen [*tbb next*]... [and it was with the] Tübingen prehistoric research institute... [which] carried out extensive excavations at the Federsee [“a lake” in Southeastern Baden-Württemberg], where Reinerth soon played an important role. He examined, among other things, the Bronze Age water castle at Buchau [now Bochov, Czech Republic?], but never published a complete report of the excavation during his life... [and] Reinerth was a member of the völkisch-minded [- the “**völkisch movement**... [again, being that] German... [“organic”, pre-Nazi, and Nazi-era] populist movement”, a “subset” of which was “Ariosophy” (p.187-8)], anti-Semitic Militant League for German Culture (*Kampfbund für deutsche Kultur*) and joined the Nazi Party in 1931... [and in] 1933 he signed the declaration of 300 professors for Adolf Hitler... [and from then] until the end of the Second World War Reinerth was head of the Reichsbund für Deutsche Vorgeschichte [“DGV... German Society for Prehistory”]... [and in] 1944 he was elected a member of the Academy of Sciences Leopoldina... [and in] 1934 Reinerth succeeded Gustaf Kossinna in the chair at the University of Berlin... [and he] became editor of the magazines *Germanen-Erbe* [*Germanic Heritage*] and *Mannus, Zeitschrift für Deutsche Vorgeschichte* [*Mannus, Journal of German Prehistory*] and in addition was department head for pre- and early history with the *Nationalsozialistischen Kulturgemeinde* [National Socialist Cultural Community], the successor organization of the *Kampfbund*... [and in] 1936 he was instrumental in the construction of the Archaeological Open Air Museum in Oerlinghausen [in NRW]... [and in] 1937 he wrote in the magazine *Volk und Heimat* [*People and Homeland*]: “Whoever reviles and depreciates our Germanic ancestors is no longer confronted today with the isolated nationalist fighter but with the united front of all National Socialist Germans”... [and in] 1938, with the Gauleiter [or “the party leader of a regional branch of the Nazi Party”]... in attendance, Reinerth inaugurated an open-air museum he had designed with fourteen reconstructed stone age huts in Radolfzell [“a town... at the western end of Lake Constance [“German: **Bodensee**”]... in Baden-Württemberg”]... [and in] 1939 he was in Alfred Rosenberg's *Beauftragter des Führers für die Überwachung der gesamten geistigen und weltanschaulichen Schulung der NSDAP* [- Representative of the Leader [Hitler] for the Supervision of the Entire Spiritual and Ideological Training of the NSDAP, the NSDAP (translated) being the “National Socialist German Workers' Party”, or just the “Nazi Party”, and this “long official name” being a “function” of] (*Amt Rosenberg*) [“**ARo**... an official body for cultural policy and surveillance within the Nazi party, headed by Alfred Rosenberg... established in 1934 under the name of *Dienststelle* [Department] *Rosenberg* (DRbg)... [but due to] the long official name of Rosenberg's function... the short description, *Reichsüberwachungsamt*, Reich “surveillance office”, was used alongside, also shortened simply to *Überwachungsamt*, “surveillance office” " -] in charge of the prehistory department... [and from] 1940 Reinerth served as head of a special prehistory staff for the Reichsleiter Rosenberg Taskforce (ERR), which expropriated so-called “ownerless cultural property of Jews”, whose owners had usually been previously killed [- his **conscience** likely by this time thoroughly, though at this point still just metaphorically, **seared with a hot iron**], [and in] 1941, after the German conquest of Greece, he directed the excavation of a Neolithic settlement in Thessaly, by which he “proved” that Germans had colonized Greece from the north... [and some] of the finds were transferred to Germany and surfaced only after his death in his private holdings... from where they were repatriated [sent back to Greece] in 2014... [and in] 1942 Rosenberg assembled a “Working Group for Greek-Iranian Antiquity Research in the [German] Occupied Eastern Territories”, as a branch of the Institute of Indo-European Intellectual History, based in Munich... [with] Reinerth... as head of the special prehistory staff... [he being] appointed as his representative in order to strengthen the cooperation between the staff and this working group... [and regarding this “working group”, in a letter of September 29, 1942 Rosenberg... [apparently admitted that their efforts of] “protection”... [were really just] “robbery”... [and he

reports that from] “September, 1942 onwards... [he had] tasked Dr. Reinerth with the identification, protection, and research of pre- and protohistoric Germanic and Slavic finds and other legacy items in the museums, scientific institutes, private collections, and other places in the occupied eastern territories”... [but, and could this be evidence of **redemption?**] Reinerth was expelled from the Nazi Party on February 27, 1945 by the Supreme Party Court... [the] ostensible [or “apparent”] reason... [being] that he had “friendly relations with Jews” [!?!]... [however, and dashing our **hope** of his **redemption**, the] real reason was turf war between the Amt Rosenberg and the SS Ahnenerbe [- “*Ancestral Heritage*... a think tank that operated in Nazi Germany between 1935 and 1945... [that] was an appendage of the Schutzstaffel (SS) [“Protection Squadron”, “a major paramilitary organization under Adolf Hitler and the Nazi Party (NSDAP) in Nazi Germany, and later throughout German-occupied Europe during World War II”], since Reinerth worked for Amt Rosenberg... [and after] the Second World War, Reinerth became director of the Pfahlbaumuseum Unteruhldingen [- “German for ‘Stilt house museum’... an archaeo-logical open-air museum on Lake Constance (Bodensee, [Satellite image, p.240]) in Unteruhldingen”, Baden-Württemberg, Germany, “**Unteruhldingen**... [being] a small village... on the northwestern shore of Lake Constance”, and “**Lake Constance** (German: **Bodensee**)... [being] a lake on the [High] Rhine at the northern foot of the Alps... [which] consists of three bodies of water: the *Obersee* or *Upper* [and larger] *Lake Constance*, the *Untersee* or *Lower* [and smaller] *Lake Constance*, and a connecting stretch of the Rhine, called the *Seerhein* [meaning, “Lake Rhine”, “a river about four kilometres long, in the basin of Lake Constance” - and you thought we were done with identifying all the different sections of the Rhine, huh - and these] water-bodies lie within the Lake Constance Basin (*Bodensee-becken*), which is part of the Alpine Foreland and through which the [High] Rhine flows... [and the] lake is situated in Germany, Switzerland, and Austria... [and its] shorelines lie in the German states of Bavaria and Baden-Württemberg, the Austrian state of Vorarlberg, and the Swiss cantons of **Thurgau**, **St. Gallen**, and **Schaffhausen**... [and the **Alpine**] **Rhine** flows into the lake from the south [which is hard to see in the “**Satellite image**”, but easy to locate, along with the Swiss cantons, etc., on the map on p.239], with its original course forming the Austro-Swiss [as well as the **Liechtenstein**-Swiss] border, and has its outflow on the “Lower [or smaller] Lake” where - except for **Schaffhausen** [“the northernmost canton of Switzerland... [which] lies [in 3 separate parts] almost entirely on the right [or northern] bank of the Rhine”] - it forms the German-Swiss border until the city of **Basel**”, where at this point the **High Rhine**, which runs mostly east to west, turns northward and becomes the Upper Rhine, as well as the border between Germany and France]... [and] for a long time [this “open-air museum on Lake Constance”] provided a very conservative picture of prehistory... [however he] was one of the few archaeologists tainted [and possibly **damned**^{G2632: G2919}] by National Socialism who could not continue their career in the post-war period

... [and in] 1949 he was excluded in a resolution of the scientific community of prehistoric and early historians by colleagues, including several former SS members... [one of which was] later professor of prehistory and early history in [the University of] Göttingen [- the one founded in 1734 by Protestant King George II of Great Britain, which, ‘**unfortunately**’, “was conceived to promote the ideals of the Enlightenment... [and which is] the oldest university in the state of Lower Saxony”, but which otherwise I left to you to further investigate], [this exclusion] from a meeting in Regensburg [“the fourth-largest city in the State of Bavaria after Munich, Nuremberg and Augsburg”] because of “unobjective and ten-dentious [“bigoted” or “biased”] science of prehistory”... [so between] 1954 and 1958 Reinerth was the first chairman of the newly founded Association of German Scuba Divers (*Verband Deutscher Sport-taucher*-VDST)... [and in] 1958 he was appointed Honorary President of the VDST... [and in] 1954 to 1961 he led the underwater research department within the association... [and

Lake Constance



Satellite image

during] those years Reinerth published several articles in the *Delphin* [*Dolphin*], the member magazine of the VDST, on his research on the stilt houses at Unteruhldingen, *Die Pfahlbauten am Bodensee* (1952), p.35.]

...but all explorers agree that the cause was a natural catastrophe at the end of the Stone Age and another natural catastrophe before the advent of the Iron Age in central and northern Europe. It is also generally held that the catastrophes were accompanied by very great and sudden climatic changes, *Klimastürz.* [O. Paret [tbb after UT], *Das Neue Bild der Vorgeschichte* [*The New Picture of Prehistory*] (1948), p.44.] For the first event scientists fix the date at about -1500, some diverging a few centuries either way, from -1800 to -1400. [Brooks, *Climate through the Ages* (2nd ed.), p.300.] For the second event the preferred date is the eighth century before the present era, with some authors reducing the date to the seventh century.

The **University of Tübingen**, officially the **Eberhard Karls University of Tübingen**... is a public research university located in the city of **Tübingen** [map, p.243], Baden-Württemberg, Germany. It is a German Excellence University... regularly ranked as one of the best universities in Germany... [and] especially known as a centre for the study of medicine, law, and theology and religion. The university's noted alumni include numerous presidents, ministers, EU Commissioners and judges of the Federal Constitutional Court. The university is associated with eleven Nobel laureates, especially in the fields of medicine and chemistry... [and] was founded in 1477 by Count Eberhard V (Eberhard im Bart ["the Bearded"]), 1445-1496, later [and that is, for the last seven months of his life, Eberhard I,] the first Duke of Württemberg, a civic and [Catholic] ecclesiastic reformer who established the school after becoming absorbed in the Renaissance revival of learning during his travels to Italy [and who, apparently around the same time he founded the university, "ordered the expulsion of all Jews living in Württemberg... [and in 1482] Pope Sixtus IV [who btw, shouldn't be confused with Pope Sixtus V, who "destroyed what still remained of the ancient palace of the Lateran in 1586" [SEC. 7, p.311,] awarded him [Eberhard] the Golden Rose ["a gold ornament, which the popes of the Catholic Church... occasionally conferred as a token of reverence or affection"]...[and in] 1492 he was awarded the Order of the Golden Fleece ["a Roman Catholic order of chivalry"], by Maximilian I [1459-1519, indirectly bio'ed in SEC. 7, p.458], then King of Germany [and later Holy Roman Emperor, and the father of "Philip IV of Burgundy (1478-1506)", not "Philip IV of France (1268-1314)" who oppressed the Knights Templar and Jews, and was bio'ed in SEC. 7, p.407-10, but the Philip IV who by the marriage arranged by his father Maximilian I became Philip I of Spain (or Castile), who should not be confused with our brother, Philip I, Landgrave of Hesse, 1504-1567, this 'Spanish' Philip I & IV also known, (along with Philip IV of France), as "Philip the Handsome", and as the father of Holy Roman Emperor, Charles V (1500-1558, mentioned about 2 dozen times in SEC. 7 from p.384-487, and a few times in this section), who was the father of Philip II of Spain (1527-1598, mentioned 15 times in SEC. 7 from p.439-487, and several times in this section), and Philip I & IV was also the father of Ferdinand I (1503-1564, referred to several times in SEC. 7), who became Holy Roman Emperor after his brother Charles died, and whose grandson, (by his third son, Charles II, Archduke of Austria), became

Holy Roman Emperor, Ferdinand II (1578-1637, refer-enced a dozen times in SEC. 7 from p.304-509), and this third son of Ferdinand I, Charles II, was another to 'almost marry' Elizabeth I, but '**fortunately**' she finally "decided that she would not marry [him]... religion... [being] the main obstacle to the match... [and] Charles was also [later] a suitor of Mary, Queen of Scots", who finally married that '**predestinated**' **churl**^{H3596}, Philip II of Spain)... [and the] University of Tübingen has a history of innovative [read, '**reformative**' to **perverted**] thought, particularly in theology, in which the university and the Tübinger Stift [- "a hall of residence and teaching... owned and supported by the Evangelical-Lutheran Church in Württemberg... founded as an Augustinian monastery in the Middle Ages... [but in] the Reformation, in 1536, Duke Ulrich turned the Stift into a seminary which served to prepare Protestant pastors for Württemberg... [and to] this day the scholarship is still given to students in preparation for the ministry or teaching in Württemberg", and so it remains] famous to this day. [**Our brother**] Philipp Melanchthon (1497-1560), the prime mover in building the German [Lutheran] school system and a chief figure in the Protestant Reformation, helped establish its [new] direction. Among Tübingen's eminent students (and/or professors [and "Stiftlers"]) have been the astronomer Johannes Kepler... [and, after **corruption** had fully set in,] Joseph Ratzinger (Pope Benedict XVI)... [as well as] the [**worldly**] philosophers Friedrich Schelling [- identified as "the midpoint in the development of German idealism, situating him between Johann Gottlieb Fichte, his mentor in his early years [and also one of the "Stiftlers"], and Georg Wilhelm Friedrich Hegel, his former university roommate",] and Georg Wilhelm Friedrich Hegel ["an important figure of German idealism... [who] achieved wide recognition in his day... [and though he] remains a divisive figure, his canonical stature within Western [**worldly**] philosophy is universally recognized", though German Idealism has been called just "a reaction to ['Kant never did nothing'] Immanuel Kant's *Critique of Pure Reason*... [and it is] closely linked with both Romanticism [- "the dominant intellectual movement of German-speaking countries in the late 18th and early 19th centuries, influencing philosophy, aesthetics, literature and criticism... [and compared] to English Romanticism, the German variety developed relatively late, and, in the early years, coincided with Weimar Classicism (1772-1805)... [and in] contrast to the seriousness of English Romanticism, the German variety of Romanticism notably valued wit, humour, and beauty, and the revolutionary politics of the Enlighten-ment", but like the English "variety", what it really "valued" was '**worldliness**']... The university rose to the height of its prominence [read, **sunk to new depths of corruption**] in the middle of the 19th century with the teachings of... [the **backslider**^{H4878: H7726: H5637},] Protestant theologian Ferdinand Christian Baur, whose circle, colleagues and students became known as the "Tübingen School", which pioneered the historical-critical analysis of biblical and early Christian texts, an approach generally referred to as "higher criticism" [or, "**Historical criticism**, also known as **the historical-critical method**... a branch of criticism that investigates the origins of ancient texts in order to understand [and too often '**mis-imagine**'] "the world behind the text" ", making it what I would call 'New Testament Deconstructionism', and I mean that I **fear** that our '**backsliding brother**' Ferdinand is **damned**, as he essentially started a practice of distorting and 'tearing apart' the New Testament in general by viewing it as mainly the result of a conflict between Jewish and Gentile Christians, and as a result **presumed**^{H6075} that there were different authors for some of the Pauline Epistles other than Paul, etc]... The University of Tübingen also was the first German university to establish a faculty of natural

sciences, in 1863. DNA was discovered in 1868 at the University of Tübingen by Friedrich Miescher. Christiane Nüsslein-Volhard, the first female Nobel Prize winner in medicine in Germany, also works at Tübingen. The faculty for economics and business was founded in 1817... and was the first of its kind in Germany... [but **'unfortunately'** in Nazi Germany, the] University played a leading role in efforts to legitimize the policies of the Third Reich as "scientific". Even before the victory of the Nazi Party in the general election in March 1933, there were hardly any Jewish faculty and a few Jewish students... [and a Jewish professor was] dismissed... [and professors with Jewish wives were] forced to take early retirement... [and at least 1158 people were sterilized at the University Hospital... After the war... [in] 1966, Joseph Ratzinger, who would later become Pope Benedict XVI, was appointed to a chair in dogmatic theology in the Faculty of Catholic Theology at Tübingen... [And the **backsliding** accelerates, now at Olympic "luge" speed in its 'slide' into **'the pit of hell'**.]



The Neckar in southwest Germany flows from south to north, and joins the Rhine at Mannheim.

[Prof., Dr. Oscar Paret, [1889-1972, "a German archaeologist... [who from] 1949 to 1954 he was State Conservator of Baden-Wuerttemberg ... [and] in his early childhood Paret's interest in archeology and local history was awakened... [and he wrote] at the age of 13... a treatise on his home borough Heutingsheim and another on Geisingen [- "boroughs" being "self-governing... town[s]" or "districts", both of these being near "**Freiberg am Neckar**... a town in the district of Ludwigsburg, [Northcentral] **Baden-Württemberg**... situated on the left bank of the **Neckar**, 18 km north of **Stuttgart** ["the capital and largest city of... **Baden-Württemberg**"], and 4 km north of **Ludwigsburg**", "the largest and primary city of the Ludwigs-burg district", map, p.243]... [and he] founded an antiquity club and a collection at age 14... [and in] 1907, at the time of his visit to the Friedrich-Eugen-Oberrealschule ['Upper Secondary School'] in Stuttgart, he became acquainted with [Prof.] Peter Goessler [1872-1956, "a German prehistorian and monument conservator in the state of Württemberg... [and "chairman" of] the Württemberg Historical and Antiquity Society"), [and] the then head of the Stuttgart Antiquities Collection, where he explored the foundations of Villa Rustica von Heutingsheim [evidently nearby]... [and his first "excavations" were] performed in 1908... [and he] started his studies of architecture at the Technical University of Stuttgart in autumn of the same year... [and in] 1912 he began his studies of archeology and ancient history in **Tübingen** [map, p.243] and in Berlin [HU Berlin *tbb* shortly], which he had to interrupt in 1914 because of the outbreak of the First World War... [and in] the meantime, he was appointed for a short time by the Ministry of Culture as the honorary deputy of the Goessler Conservatory in Greece... [and in 1911 he investigated] the "Eglosheimer Castle" at Ludwigsburg-Hoheneck... [and in 1919 he] earned his doctorate in Tübingen... [and in] the same year he became assistant and conservator at the Landesmuseum ['local/regional museum'], initially under Eugen Gradmann, then under Peter Goessler [who in 1933 "had to vacate his post" for a Nazi, though after the War he regained his prominence in the Württemberg Historical and Antiquity Society] ...[and in 1930 Paret worked with Dr.] Walther Veeck...[1886-1941, a German archaeologist, who is considered a specialist in the Merovingian period]... [and in] the Second World War Paret was drafted again... [and after Dr.] Veeck's death in... 1941 Paret served... as director... [which

involved] the relocation and care of the holdings of the antiquities collection, and the Ludwigsburg Heimatmuseum at the time of bombing... [and from] 1941 to 1961, he served as chairman of the Historical Association for Ludwigsburg and the surrounding area... [and in] 1945 Paret proposed a 15-point questionnaire at the Ludwigsburg county cultural council [regarding establishing] a record of the events of the Second World War. The questions were later the basis for the reports of communities about the war in 1945 and the extent of the destruction in the Second World War... [and in] the reestablishment of the Württembergisches Landesmuseum in 1947, he was entrusted with the management of the prehistoric and protohistoric collections as well as the archaeological preservation of monuments... [and the] Technical University of Stuttgart appointed him in 1948 honorary professor... [and until] his retirement in 1954 Paret paved the way for a comprehensive documentation and presentation of the collections and numerous new finds in the archive and museum... [and a] number of local museums in the country owe their founding to his initiative" *Das Neue Bild der Vorgeschichte [The New Picture of Prehistory]*, p.135. In the first edition of his book, *Climate through the Ages*, Brooks placed the beginning of the Sub-atlantic time, that followed the last Kltmastuze, in 850 and in the second edition in the end of the sixth century before the present era.]

H. Gams and R Nordhagen made an extensive survey of German and Swiss lakes and fens and published a classical work on the subject [- these scientists, like O. Paret, having been previously mentioned a couple times, though unlike Paret, have not yet been bio'ed, but along with associates, and the schools they attended and/or taught at, they are *tbb* forthwith]...

[Prof., Dr. Helmut Gams (1893-1976, an Austrian botanist... [who] studied at the University of Zurich ["the largest university [in "the largest city"] in Switzerland... founded in 1833 from the existing colleges of theology, law, medicine and a new faculty of philosophy... [and as of] 2018, 23 Nobel laureates... have been affiliated with [the] University", and the "existing colleges" from which it was founded, called collectively the "Carolinum", "named after Charlemagne (Carol or Swiss-German Karl)", and "founded by [our brother] Huldrych Zwingli in 1525... [who] initiated the transformation of the former Latin [read, Catholic] school... into a training center for reformed [read, Protestant] theologians, by a Zürich city's council mandate... [in] 1523", but today, though still the "university claims to be established in the tra-dition of the canons of the Carolinum's institutions", it has surely 'full-mouthedly bit the dust' too], [and it's where Dr. Gams] received his doctorate in 1918... [and because] of his already comprehensive knowledge of plants he was appointed to the Munich "Hegi-Redaktion" [Hegi 'editorial staff'], where he worked as an assistant to Gustav Hegi [1876-1932, "a Swiss botanist... [who] is particularly asso-ciated with editing the multi-volume work **Illustrierte Flora von Mittel-Europa** [*Illustrated Flora of Central Europe*], which is one of the most comprehensive floras in the World... [with] extensive morpho-logical, ecological and phytogeographical [*scholarship*] of all plant species occurring in Central Europe", this work centered] at the University of Munich ["**Ludwig Maximilian University of Munich** ...also referred to as **LMU** or the **University of Munich**... Germany's sixth-oldest university in continuous operation... [and] currently the second-largest university in Germany in terms of student population... founded with papal approval in 1472... [and from] 1549 to 1773, the university was influenced by the **Jesuits** and became one of the centres of the Counter-Reformation... [and of course at] the end of the 18th century, the university was influenced by the Enlightenment, which led to a stronger emphasis on natural science... [but it is encouraging to note that in] 1800, the Prince-Elector Maximilian IV Joseph (later Maximilian I, King of Bavaria) moved the university to Landshut, due to French aggression that threatened Ingolstadt during the Napoleonic Wars... [and in] 1802, the university was renamed the Ludwig Maximilian University in honour of its two founders, Louis [Ludwig in German] IX, Duke of Bavaria and Maximilian I, Elector of Bavaria... [and the] Minister of Education, Maximilian von Mont-gelas, initiated a number of reforms that sought to modernize the rather conservative [read,

‘staunchly Catholic’] and Jesuit-influenced university... [and in] 1826, it was moved to Munich, the capital of the Kingdom of Bavaria... [where the] locals were somewhat critical of the number of Protestant professors Maximilian and later Ludwig I invited to Munich... [and so much so that these Protestant professors] were dubbed the "Nordlichter" (Northern lights) and... [the ‘staunchly Catholic’ professors were] quite angry about them”,] [this university being where Dr. Gams worked] from 1920 to 1923 on the "Illustrated Flora of Central Europe"... [and he] founded the "Biological Station Mooslachen" near Wasserburg on Lake Constance and was their leader for many years... [and in] 1929 he received his habilitation at the University of Innsbruck, where he worked as a private lecturer, later as an associate professor, from 1949 as a full professor, and most recently since 1964 as a professor emeritus to the end of his life... [and in] 1956 he became a member of the Leopoldina... [and he] worked mainly as a plant pathologist [“the scientific study of diseases in plants caused by pathogens (infectious organisms) and environmental conditions”] and founded the Small Cryptogamic Flora [“an important scientific work on the cryptogams of Europe], which he published until his death... [and he] worked in this series especially on mosses, lichens and algae... [and he] also pioneered the field of pollen analysis... [and in collaboration] he examined peatlands, lakes and glacial ice, and achieved pioneering results that also found its way into medical palynology... [and as] a result, a department of palynology was established at the Botanical Institute of the University of Innsbruck [a public university in Innsbruck, the capital of the Austrian federal state of Tyrol... [refounded in 1669 from] a Jesuit grammar school” founded in 1562]... [and in 1918] ...Gams introduced the notion of synusia [*phytozoenology*] into the science of plant communities”) and Prof., Dr. Rolf Nordhagen [1894-1979, a Norwegian botanist... [whose] greatest scientific efforts were in the area of plant sociology... [and who] took the cand.real. degree [- “**Candidatus... or candidata realium...** a former academic degree used in Norway, and conferred in mathematics and natural sciences... abolished in 1985... [and] sometimes translated as PhD”,] ...in 1918... [and he] worked as an assistant in the Botanical Garden in Kristiania [“Norway’s oldest botanical garden... first established in 1814 and... administrated by the University of Oslo”] from 1915 to 1920, was a research fellow at the Royal Frederick University from 1920 to 1925 and took the doctor of philosophy degree in 1922... on the subject of limestone tuff... [and he] was a teacher at the Norwegian College of Agriculture from 1924 to 1925, professor at Bergen Museum from 1925 to 1945 and professor at the University of Oslo [“founded in 1811 and... modeled after the University of Copenhagen [- founded in 1479... the second oldest institution for higher education in Scandinavia after Uppsala University... [and] a centre of Roman Catholic theological learning, but also had faculties for the study of law, medicine, and philosophy... [and following the familiar pattern] was closed by the [Catholic] Church in 1531 to stop the spread of Protestantism, and re-established in 1537 by King Christian III after the Lutheran Reformation and transformed into an evangelical-Lutheran seminary”, though of course only until the Enlightenment and later the Theory of Evolution **corrupted** it into its present ‘**irredeemable**’ condition,] and [worse, UO was also modeled after] the recently established University of Berlin [- now “**Humboldt University of Berlin...** abbreviated **HU Berlin...** a university in...Berlin, Germany... established by Frederick William III [“king of Prussia from 1797 to 1840”, (bio’ed, p.169-70),] on the initiative of... [a number of prominent Weimar Classicists and German Idealists] as the **University of Berlin...** opened in 1810, making it the oldest of Berlin’s four universities... [and which from] 1810 until its closure in 1945... was named **Friedrich Wilhelm University...** [and which during] the Cold War... found itself in East Berlin and was *de facto* split in two when the Free University of Berlin opened in West Berlin... [and it] received its current name in honour of Alexander and Wilhelm von Humboldt in 1949”,] [and Dr. Nordhagen was professor at UO] from 1946 to 1964... [and he] was the manager of the Botanical Garden in Bergen, and the Botanical Garden and Museum in Oslo... [and his] professional fields were phytomorphology, phytosociology and phytogeography [read, ‘a wide range of evolutionary plant sciences’]... [and he] was also known to draw from humanist subjects such as philology, ethnology and history [evidently like Dr. Velikovsky does in *Worlds In Collision*, and in his *Ages In Chaos* series, as we will

soon better see]... [and his] first work was *Die Vegetation und Flora des Sylenegebietes*, about the mountain flora of the Sylane range, released by the Norwegian Academy of Science and Letters in 1927-1928... [and] *Versuch einer neuen Einteilung der subalpinen-alpinen Vegetation Norwegens* [*Attempt at a New Classification of the Subalpine-Alpine Vegetation of Norway*] came in 1936... [and his] main work was *Sikkilsdalen og Norges fjellbeiter* (*Sikkilsdalen and Norway's mountain pastures*), *En plantesosiologisk monografi* [*A Plant Sociological Monograph*], released in 1943... [and more] popular releases were the text volume of *Norsk* [*Norse*] *flora* in 1940 and *Våre ville planter* [*Our Wild Plants*]... [the] latter book... released in eight volumes between 1950 and 1958 in which he contributed with four other authors... [and] Nordhagen was a member of the Norwegian Academy of Science and Letters from 1923, of the Royal Norwegian Society of Sciences and Letters from 1952, and of academies in København, Helsinki, Uppsala, Stockholm, Göteborg and Lund], "*Postglaziale Klimaänderungen und Erdkrustbewegungen in Mitteleuropa*," [*"Postglacial Climate Changes and Earth Crust Movements in Central Europe"*] *Mitteilungen der Geographischen Gesellschaft in München* [*Communications of the Geographical Society in Munich*], XVI, Heft 2 (1923),13-348.]

...They found not only that the lakes at two periods in the past - the end of the Neolithic (recent Stone) Age in Europe, in the middle of the second millennium, and in the eighth century before the present era - were subjected to high-water catastrophes, but also that these catastrophes were accompanied or caused by very strong tectonic movements. The lakes suddenly lost their horizontal position, one end often being tilted up, the other down, so that the old strand line [*"high water mark"*] may now be seen to run obliquely [*on a rising slope*] to the horizon. Such is the case of Ammersee and Würmsee in the foothills of the Bavarian Alps and of other lakes on the alpine fringes. [*Ibid.*, pp.17-44.] In these catastrophes, the water of the Bodensee (Lake Constance) rose thirty feet, and the bed was tilted. The tilted strand lines of lakes were also found in regions far away from the Alps, for instance, in Norway by Bravais and Hansen and in Sweden by De Geer and Sandergrén, dating from the same ages. [*Ibid.*, pp.34,225-42.]

Some lake basins were suddenly emptied of all their water as the result of the tilting, as were Ess-see and Federsee. [*Ibid.*, p.44] The Isartal (the valley of the Isar) in the Bavaria Alps was "violently torn out" in "very recent times." [*Ibid.*, pp.53,60.] And in the Inntal in the Tyrol the "many changes of river beds are indicative of ground movements on a great scale." [*Ibid.*, pp.73.]

All the explored lakes on the Swiss Alps region, as well as of the Tyrol, the Bavarian Alps, and around the Jura, were flooded twice in catastrophic surges of water (*Hochwasserkatastrophen* [*"Floods"*]), and the cause lay in tectonic movements and in sudden melting of glaciers [*which, again, must have been caused by The Visits of Venus and Mars*]. It happened in the post-glacial period, the last time actually in the historic age, not long before [and evidently the reason that] the Romans started to spread into those parts of the world. [*Ibid.*, p.219.]

Gams and Nordhagen also presented extensive material to show that the tectonic disturbances were accompanied not only by high-water catastrophes but also by climatic changes. They undertook a close

examination of the pollen content of peat bogs. Since the pollen of each species of tree is characteristic, it is possible to detect by analysis what kinds of forests grew in various periods of the past, and consequently the then prevailing climate. The pollen disclosed a "radical change of life conditions, not a slow building of fens." [*Ibid.*, p.94] Men and animals suddenly disappeared from the scene, although at that time the area was already rather thickly populated. Oak was replaced by fir, and fir descended from the heights on which it had grown, leaving them barren.

The Alpine passes were much traveled during the Bronze Age: many bronze objects from before -700 were found in numerous places, especially on St. Bernard. Also mines were worked in the Alps in the Bronze Age. With the advent of the *Klimasturz* the mines were suddenly abandoned, and the passes were not traveled any longer, as though life in the Alps had been extinguished. [Cf. the section "*Der vorgeschichtliche Verkehr über die Alpenpässe*" [*Prehistoric Traffic Over the Alps*"] in the quoted work by Gams and Nordhagen.]

A chronological scale has been set up relating pollen analysis to archaeological finds. The pollen analysis, like other methods of investigation, showed that in the middle of the second millennium and again in the eighth or seventh century before the present era central Europe and Scandinavia passed through climatic catastrophes.

Coincident [or concurrently occurring] tectonics, high-water, and climatic catastrophes thus brought havoc to the entire area investigated, from Norway to the Jura, the Alps, and the Tyrol, tearing out valleys, overturning lakes, annihilating human and animal life, suddenly changing the climate, replacing forests with bogs, and doing this at least twice in Subboreal time, the period that is estimated to have lasted from about the year -2000 [or according to my encyclopedia, anywhere from 6780 to 3710 BP], or possibly [and most likely] from a date closer to the middle of the second millennium before the present era, to -800 or -700. [Cf. *Ibid.*, p.295.] These climatic and tectonic catastrophes precipitated the wandering of hordes of destitute human beings, including, after the last catastrophe, Celts and Cimbrians. [*Ibid.*, p.187.] The migrants came to the desolate lands from other, faraway regions, probably equally fearfully devastated.

Dropped Ocean Level

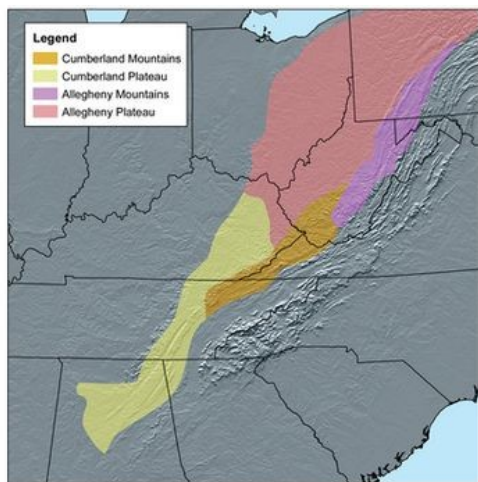
In many places of the world the seacoast shows either submerged or raised beaches. The previous surf line is seen on the rock of raised beaches; where the coast became submerged, the earlier water line is found chiseled by the surf in the rock below the present level of the sea. Some beaches were raised to a height of many hundred feet, as in the case of the Pacific coast of Chile, where Charles [*'willing-ignorant'*] Darwin observed that the beach must have risen 1300 feet only recently. He thought also that the "most probable" explanation would be that the coast level, with "whole and perfectly preserved shells," was "at one blow uplifted above the future reach of the sea," following an earthquake. [*'Willingly A. Ignoramus'* Darwin, *Geological Observations on the Volcanic Islands*

and Parts Of South America, Pt II, Chaps. IX and XV.] In the Hawaiian Island there is a 1200-foot raised beach. On Espiritu Santo Island in the New Hebrides in the southern Pacific, corals are found 1200 feet above sea level. [Prof., Dr. Lewis Don Leet [to be 'memorialized' next], *Causes of Catastrophes* (1948), p.186.] Corals do not grow high above the sea or in the depths of the sea; their formation is limited to levels close to the surface of the sea. Thus corals of bygone ages are recorders of previous sea [or land] levels.

Memorial to L. Don Leet 1901-1974

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Lewis Don Leet, professor emeritus of geology, died on January 2, 1974, after a notable career as seismologist, geologist, and engineering consultant. The destructive Japanese earthquake of September 1, 1923, coming shortly after his graduation from Denison College, drew his attention to seismology. From the study of natural earth motions he was led to an interest in explosion



Map showing the Allegheny Mountains in purple

generated vibrations, and much of his subsequent professional activity was devoted to observations and analysis of blasting... After schooling in East Cleveland and a year at Columbia University, Leet received an S.B. degree in 1923 from Denison College [- now Denison University, founded in 1831, in Granville, Ohio, which "had a strong Baptist heritage", and "the college's first president... [was] a graduate of Brown University... [and it was] the second Baptist college west of the Allegheny mountains [- "the rugged western-central portion of the Appalachians... [which] rise to... 4,862 feet (1,483 m) [centered] in northeastern West Virginia", map, p.247 -] after Georgetown College, which was founded in 1829", and which until recently was controlled by the Kentucky Baptist Convention, but

now "has joined the Baptist World Alliance; and has an agreement with the International Baptist Convention [both organizations *ttb* shortly], which allows Georgetown students to work as interns in European Baptist churches", while "Denison University... [is now] non-sectarian... [and has been so] since the 1960s", where he was attracted to geology by Prof., Dr. Kirtley F. Mather [an American geologist and faculty member at Harvard University... [an] expert on petroleum geology and mineralogy... a prominent scholar, advocate for academic freedom, social activist, and critic of McCarthyism [- "the period... from the late 1940s through the 1950s... [when] hundreds of Americans were accused of being Communists or Communist sympathizers... [which] became the subject of aggressive investigations and questioning before government or private industry panels, committees, and agencies... [the] primary targets of such suspicions... [being] government employees, those in the entertainment industry, academicians, and labor-union activists"... [and Prof., Dr. Mather was] known for his efforts to harmonize the dialogue between science and religion [which would be "between" the Theory of Evolution and Christianity], his role in the Scopes "Monkey Trial" [where "his love of

religion, as well as his commitment to [evolutionary] science, drove him to oppose William Jennings Bryan and the prosecutors of organic evolution", [and] his faith-based liberal [read, 'evolution-supporting'] activism", who soon thereafter came to teach at Harvard. When the great Japanese earthquake aroused his interest, Leet was selling bonds in Cleveland. He obtained a position as secretary in the Tokyo office of the YMCA, where he spent a year with ample opportunity to study the damaged region. In 1927 he was admitted to the Harvard Graduate School for the study of seismology. Research in this branch of Earth science at Harvard had been initiated by J. B. Woodworth with the installation of two Bosch-Omori horizontal seismographs in the University Museum in 1908, but when Leet entered the Department of Geology and Geography, there was no advanced instruction in seismology. Arrangements were made with Ernest A. Hodgson, director of the Dominion Seismological Observatory at Ottawa, to accept Leet as an apprentice. Leet completed a doctoral thesis, "Empirical Investigation of Surface Waves Generated by Distant Earthquakes," in 1930. His Ph.D. degree in seismology is said to have been the third such degree granted in this country. He was immediately appointed an instructor in geology and director of the Harvard Seismograph Station. After a wartime leave of absence, when he served in administrative positions in the Radio Research Laboratory and the Underwater Sound Laboratory, he became a professor in 1946. From 1946 to 1947 he was a member of the Board of Freshman Advisers and from 1954 to 1958, chairman of the Department of Geology and Geography. He became professor emeritus in 1968. In 1930 geophysics at Harvard was given a new impetus by Reginald A. Daly, L. C. Graton, and D. L. McLaughlin in geology, joined by Harlow Shapley in astronomy, and P. W. Bridgman in physics. An interdepartmental Committee on Experimental Geology and Geophysics succeeded in raising funds for a program of research, which included the construction and instrumentation of a new seismograph station on the grounds of the Harvard Astronomical Observatory in Harvard, Massachusetts. The museum had long been unsuitable for sensitive instruments - the recordings showed principally the coming and going of classes and the traffic on Oxford Street. Leet designed and supervised the new installation in a vault excavated in bedrock. With the acquisition in 1935 of a full set of Benioff seismometers and accessory equipment, the Harvard station became a first-class unit. Leet kept the station in operation from 1933 to 1955 and published 45 bulletins of observation. The deliberate use of explosives to generate seismic waves for exploring near-surface geological structure had become a standard prospecting technique by the 1930s, and occasional accidental explosions had given seismologists opportunities for calibrating natural sources. Leet's first published paper was entitled, "Earth Vibrations from Dynamite Blasts." In early collaboration with Prof., Dr. William Maurice "Doc" Ewing [bio'ed on p.162-64], he undertook seismic surveys in several quarries, where the results could be reasonably attributed to the properties of well-defined rock masses. This brought him into a mutually beneficial collaboration

with quarry operators; soon all planned quarry blasts in New England were reported to Leet in advance. The travel times of the shocks from the quarries to the seismograph station were used to analyze the regional seismic structure, and Leet quickly found deficiencies in studies based on earthquakes alone. In particular, his determination of the velocity of propagation of compressional waves in the upper crust, at variance with then-accepted values, has been generally confirmed by later work. As consultant on seismic prospecting, Leet undertook widely scattered projects in the search for oil, gold, bauxite, and bed rock. An important early contribution to the technique of seismic exploration was the introduction of the "weathering correction," an allowance for anomalous propagation in the near-surface rock. Operators of quarries and other blasting operations frequently have to deal with the complaints of householders who, after the shots, discover cracked plaster and broken window panes that they had not noticed before. Leet developed a portable seismometer that could be used for monitoring earth motion in the vicinity of explosions, and soon he was in demand as an expert witness in damage suits. His equipment was used by himself and by assistants for recording shocks on every scale, from small quarry shots to such gigantic explosions as the 1.3-million pound shot for the South Holston, Tennessee, dam of the Tennessee Valley Authority in 1949, and most notably, the "Trinity" nuclear explosion of July 16, 1945, in the Jornada del Muerto, New Mexico. Leet was a consultant or expert witness on blasting problems for numerous... agencies, among them the U.S. Corps of Engineers, the Isthmian Canal Commission [- which was "an American administration commission set up to oversee the construction of the Panama Canal"], and manufacturers of explosives. He advised on safety regulations concerning explosives for Connecticut, Massachusetts, New Hampshire, New Jersey, and New York. The pressure of consulting commitments led to the formation of a company, Leet Associates, which undertook studies of ground motion caused by blasting, traffic, and heavy machinery. In the debate on detection of underground nuclear explosions, he drew on his long experience with chemical explosions to advocate methods of discrimination, resembling in principle criteria now considered most useful. Besides papers on earth structure, microseisms, and vibrations from blasting, Leet wrote books notable for their clarity and excellent illustrations: *Practical Seismology and Seismic Prospecting* (1938), *Earth Waves* (1950), *Vibrations from Blasting Rock* (1960). Following Mather's retirement, he gave the introductory course in physical geology for four years, and this led (with the collaboration of Sheldon Judson) to a highly successful introductory text, *Physical Geology* (1954 and later editions). There were also several popular books: *Causes of Catastrophe* (1948), (with his wife, Florence J. Leet) *The World of Geology* (1961), and *Earthquakes - Discoveries in Seismology* (1964). He gave lectures on "earth waves" at the Lowell Institute in 1946, and he was in demand for lectures on blasting effects and procedures at conventions of the crushed-stone industry. His ability to present technical matters in simple, intelligible terms, with a welcome dash of humor, made him a

popular speaker and a successful witness in numerous court proceedings... He was a member or Fellow of the following: Sigma Xi, Phi Beta Kappa, the Seismological Society of America, the Geological Society of America, and the Society of Exploration Geophysicists. Denison University awarded him an honorary degree of D.Sc. in 1948 [<http://www.geosociety.org/documents/gsa/memorials/v06/Leet-LD.pdf>].

The **Baptist World Alliance (BWA)** is a worldwide alliance of Baptist churches and organisations formed in 1905 at Exeter Hall in London during the first Baptist World Congress. The organisation counts 47 million people and is the largest organisation of Baptist churches in the world. Less than a half of the world's Baptists are affiliated with this organisation... The roots of the Baptist World Alliance can be traced back to the seventeenth century when Baptist leader Thomas Grantham [*tbb* shortly too, along with a few others] proposed the concept of a congregation of all Christians in the world that are "baptised according to the appointment of Christ." Similar proposals were put forward later such as the call of John Rippon in 1790 for a world meeting of Baptists "to consult the ecclesiastical good to the whole"... It was, however, only in 1904 when such congregation became a reality. John Newton Prestridge, editor of *The Baptist Argus*, at Louisville, Kentucky called for a world gathering of Baptists. John Howard Shakespeare, editor of *The Baptist Times and Freeman*, London, endorsed the pro-posal. In October 1904, the Baptist Union of Great Britain passed a resolution to invite a Congress to meet with them in 1905. At the Congress, a committee was formed, which pro-posed a *Constitution for a World Alliance*. The Baptist World Alliance was founded in London, during this first Baptist World Congress in July 1905... Membership was opened to "any general Union, Convention or Association of Baptist Churches", and it was decided that the Alliance would "meet in general assembly ordinarily once in five years, unless otherwise determined by the Executive Committee". Three leading personalities involved in the organisation included Prestridge, Shakespeare and Alexander Maclaren (who served as provisional President)... The gathering was referred to as an "alliance" and not a council in order to es-tablish the nature of the dialogue as a meeting. This means that the body wields no authority over participating churches or national Baptist unions, serving only as a forum for collaboration ... In 2015, the South African Ngwedla Paul Msiza becomes President of the Alliance... In 2017, the organization has 239 Baptist denominations members in 125 countries, 168,491 churches and 47,500,324 members... The alliance's stated goals are... "(1) To Unite Baptists Worldwide; (2) To Lead in World Evangelization; (3) To Respond to People in Need; and (4) To Defend Human Rights" [which '*unfortunately*' now evidently too often includes 'defending' so-called "lesbian, gay, bisexual, and transgender" (LGBT, etc.) 'rights']... The Alliance is divided into six regional or geographical fellowships... [with] regional fellowship... served by an Executive Secretary... The Baptist World Alliance maintains ecumenical relations with the Pontifical Council for Promoting Christian Unity [**PCPCU**... whose

origins are associated with the Second Vatican Council which met intermittently from 1962 to 1965"]. One series of International Conversations between the BWA and the Catholic Church took place from between 1984 and 1988 moderated by the Reverend Dr. David T. Shannon, sometime President of Andover Newton Theological School [**ANTS**... an American graduate school and seminary located in Newton, Massachusetts... [a]ffiliated with the American Baptist Churches USA [ABCUSA] and the United Church of Christ... [which] was an official open and affirming seminary [ONA]", this being "an official designation of congregations and other settings in the United Church of Christ (UCC) affirming the full inclusion of gays, lesbians, bisexuals and transgender persons (LGBT [etc.]) in the church's life and ministry... [and] the school announced that it would sell its campus and relocate, after a presence of 190 years on that site... [but **'unfortunately'**, on] July 2017, Andover Newton and Yale Divinity School completed a formal affiliation, in which Andover Newton became part of Yale"], and ["moderated by"] the Most Reverend Bede Heather, [Catholic] Bishop of Parramatta [- Parramatta being "a prominent suburb of Sydney, in the state of New South Wales, Australia"]. While this dialogue produced the report called *Summons to Witness to Christ in Today's World*, the second phase did not push through because of [the remaining appropriate Protestant] opposition from within the Baptist World Alliance itself. Negotiations continued, however, so that a series of consultations transpired from 2000 to 2003. During this period the Baptists and Catholics discussed [but surely mostly 'over-looked'] important doctrines that divide these denominations. These second series of conversations resulted in formal meetings between 2006 and 2010. The current Co-Moderators [of the **fall** [H5307](#); [G4098](#) of the BWA] are Paul Fiddes, Professor of Systematic Theology in the University of Oxford and formerly Principal of Regent's Park College, Oxford, and Arthur J. Serratelli, Bishop ["of the Roman Catholic Diocese"] of Paterson ["in northern New Jersey, USA"].

And before I get to the IBC, let's get to some of **our** other **brothers**, etc. And we'll start in the mid-17th Century, in Lincolnshire, England, (during the time of Protestant-controlled Protectorate (1653-59) rule, within the Commonwealth rule (1649-60), that was established and held via the 3 English Civil Wars (1642-51) under Lord Protector Oliver Cromwell), with Messenger, Pastor Thomas Grantham, who became a Baptist pastor of a "nonconformist congregation... which met in private houses... holding Arminian sentiments", and so this congregation was...

...distinct from the Calvinistic [Reformed or] Particular Baptists... [however with the Restoration of Catholic - while 'pretending to be Protestant' - Charles II to the thrown in 1660,] Grantham soon came into conflict with the authorities... [and in] 1662 he was [twice] arrested... [the 2nd time being] thrown into Lincoln gaol [jail], and kept there some fifteen months, till... [when in] 1663 he and others were released, pursuant to a petition drawn up by him and presented to the king [Charles II]... [and in] 1666 Grantham became a "messenger," a position originally created by the older Baptists for the supervision of congregations in a district... [and he] developed the office into an itinerant ministry-at-large to "plant" churches... [and in] 1670 he issued proposals for a public disputation [debate] with Robert Wright, formerly a Baptist preacher... but neither Wright nor William Silverton, chaplain to Bishop William Fuller [1608-1675, "an English [Catholic]

churchman... [who] was dean of St Patrick's Cathedral, Dublin (1660), bishop of Limerick (1663), and bishop of Lincoln (1667)", would respond... [and evidently consequently, and as a result of] the Conventicle Act 1670 Grantham was imprisoned again for six months... [and soon] after his release he baptised a married woman... [whereafter her] husband threatened him with an action for damages, for having thereby assaulted her... [and when] the Lincolnshire Baptists... [found the court ruling on the matter 'unsatisfactory'] Grantham had another interview with the king on their behalf, and obtained an ineffectual [and therefore still 'unsatisfactory'] promise of redress [however I should acknowledge here that "Charles's [mostly Anglican Protestant] English parliament enacted laws known as the Clarendon Code, designed to shore up the position [and exclusiveness] of the re-established [Anglican] Church of England... [to which] Charles [unavoidably] acquiesced... even though he favoured a policy of religious tolerance [which I'd guess was only because it would be his best means of opposing the Anglican Church]... [and] Charles attempted to introduce religious freedom for Catholics and Protestant dissenters [of the Anglican Church] with his 1672 Royal Declaration of Indulgence [which I'd again guess was the best way he thought he could weaken the then dominating Anglican Church], but the English Parliament forced him to withdraw it", understandably not wanting to weaken the position of the vulnerable Anglican Church against the 'ever-conspiring' Catholic Church, which Protestants generally then *knew* was controlled by its founder, you *know*, that continual **accuser of our brethren**, also known as the **red dragon**, (and it would help to review the bio of the Puritans on p.91-3)]... [and so **our brother** Thomas consequently] suffered several imprisonments during the remaining years of Charles's reign... [and in] 1685 or 1686 Grantham moved to Norwich ["a historic city in Norfolk"], where he founded... [2] General Baptist congregation[s]... [and in] 1688 he baptised persons... in Huntingdonshire [a "district of Cambridge-shire"... [and] in 1689 he was allowed to preach in the town hall of King's Lynn [Cambridgeshire], and founded a congregation there... [And his] closing years were full of controversies with other [likely both Catholic and Protestant] dissenters in Norwich... [but with] the established [Anglican] clergy of the city he was on better terms... [and in] 1691 John Willet, rector of Tattershall, Lincolnshire [map, p.267], was brought up before the mayor of Norwich... for slandering Grantham at Yarmouth and Norwich... [and] Willet admitted that there was no foundation for his statement that Grantham had been pilloried [put in stocks] ... for sheep-stealing... [however] Grantham paid Willet's costs, and kept him out of gaol... [and **our brother**] died... [in] 1692, aged 58 years, and was buried just within the west door of St. Stephen's Church... [where a] crowd attended the funeral... [and generally] Grantham, as the leading theologian of the General Baptists of the seventeenth century, was an Arminian... [yet] he differed from the Anglican Arminians of his day in that he advocated more reformed doc-trines of human depravity [- that everyone has a '**sin nature**'], the inability in spiritual matters apart from the convicting and drawing grace of the Holy Spirit [- that there are no more **miracles** or **spiritual gifts** since the **apostles** (cf. **1Co 12 & 14**)], penal substitutionary atonement [- "a theory [or **doctrine** ^{H3948; H8052; G1319; G1322}],... which argues that Christ, by his own sacrificial choice, was punished (penalized) in the place of sinners (substitution), thus satisfying the demands of justice so God can justly forgive...sins"], and justification by the imputed active and passive obedience of Christ [- the

“active” part comprising “the totality of... [Christ’s] actions, which [Protestant] Christians believe was in perfect obedience to the law of God... [and in] Reformed theology, Christ's active obedience is generally believed to be imputed to Christians as part of their justification”, and the “passive” part being Christ’s “duty to obey the law, in particular accepting punishment as part of this obedience”, as well as a more reformed view of sanctification [- and for example, **our brother** Martin says that **sanctification**^{G38} is “the Holy Spirit's work of making us holy... [in that when] the Holy Spirit creates faith in us, he renews in us the image of God so that through his power we produce good works... [and these] good works are not meritorious but show the faith in our hearts ([Ephesians 2:8-10](#), [James 2:18](#))... [and **sanctification**] flows from justification [[G1345](#); [G1347](#)]... [as it] is an on-going process which will not be complete or reach perfection in this life” - but of course you should know that I **believe** that **works** are to some extent “meritorious” (e.g., [Mat 5:10-12](#), [1Co 3:11-15](#), [2Co 5:9-10](#), etc.)... [and his] view of perseverance [or “**conditional security**”] also differed from other Arminians of his day, in that Grantham believed salvation could be forfeited only by apostasy from Christ through unbelief, a condition from which one could not recover [[Hbr6:4-6](#)]... [and like] the other General Baptists, Grantham advocated more interdependence of local congregations... [and these] associations had more power than in most later Baptist associations, though the individual congregation was ultimately self-governing and could disagree with the findings of associations and messengers... [and the] stronger view of inter-connection between local congregations melded with Grantham's conception of the office of messenger, to which he was ordained... [“messengers” being] seen as having duties similar to the apostles, yet without the extraordinary gifts and authority of the original apostles... [and so] messengers engaged in evangelism, and apologetic activities, advising churches, mentoring and ordaining ministers, helping to resolve congregational conflicts... [and he] advocated the imposition [**laying on**] of hands on the newly baptized [[Act 8:14-24](#); also [1Ti 4:14](#) & [Hbr 6:1-3](#)], believed in anointing with oil for healing ([e.g., [Jas 5:14](#)] but not in the gift of healing, which [he “believed”] was limited to the original apostles [- and be careful about **judging**^{H8199; G2919} him, because no one gets it all ‘**rightly divided**’]), and, like most General and Particular [read, Arminian and Calvinist] Baptists of his day, believed in the singing of psalmody only by single voices as a part of public worship [[1Co 14:15,26,33-40](#)?]... [and he] also believed strongly in the Baptist doctrine of religious liberty or liberty of conscience [“free will”], being one of the most prolific authors on the concept in the seventeenth century... [and his] views on Scripture and tradition were similar to those of [‘**our brothers**’] John Calvin and Prof., Dr. Balthasar Hubmaier [who was born in about “1480 in Friedberg, Duchy of Bavaria... [and died in] 1528 in Vienna, Archduchy of Austria, in the Holy Roman Empire... an influential German Anabaptist leader... [who] was one of the most well-known and respected Anabaptist theologians of the Reformation... [who] attended Latin School at Augsburg, and entered the University of Freiburg [in Southwest Baden-Württemberg, “founded in 1457 by the Habsburg dynasty as the second university in Austrian-Habsburg territory after the University of Vienna”]... [in] 1503... [but lack of] funds caused him to leave the university and teach for a time at Schaffhausen, Switzerland... [but he] returned to Freiburg in 1507 and received... a bachelor's and a master's degree in 1511... [and in] 1512, he received a doctor's degree from the University of Ingolstadt [- “founded in 1472... [in Eichstätt, Bavaria, and] modeled after the University of

Vienna... [its] chief goal... [being] the propagation of the Christian [read, the Catholic] faith... [but **'fortunately'** it] closed in...1800, by order of the Prince-elector Maximilian IV (later Maximilian I, King of Bavaria)"... and [Hubmaier] became the university's vice-rector by 1515... [and his] fame as a pulpiter was widespread... [and he] left the University of Ingolstadt for a pastorate of the Roman Catholic church at Regensburg in 1516 [- "a city... at the confluence of the Danube, Naab and Regen rivers... [that today] is the fourth-largest city in... Bavaria after Munich, Nuremberg and Augsburg"... [and after Holy Roman Emperor] Maximilian I's death in 1519, Hubmaier helped orchestrate a violent pogrom against Regensburg's Jews, as well as the total destruction of their synagogue... [and] after the Jews' murder and expulsion, he was instrumental in orchestrating - near the site of the... [former] synagogue - an image cult of the Beautiful Maria of Regensburg which drew pilgrims from all over Europe and was much criticized by Reformers... [and in] 1521 Hubmaier went to Waldshut [now "**Wald-shut-Tiengen... a city in southwestern Baden-Württemberg right at the Swiss border**"...]... [and in] 1524, he married Elizabeth Hüglin... [and in] 1522 he became acquainted with Heinrich Glarean [1488-1563, a "humanist [read, Platonism/Neoplatonism] scholar... [who was u]nder the influence of Erasmus [tbb in a bit] in Basel (from 1514 on), [and] an enthusiastic humanist and opponent of the Reformation", but also, "Conrad Grebel's [most "important"] teacher" [- **our brother** Conrad at times referred to as the "father of the Anabaptists", as he was a "co-founder of the Swiss [or Zürich] Brethren movement", "a branch of Anabaptism that started in Zürich, spread to nearby cities and towns, and then was exported to neighboring countries... [and today's] Swiss Mennonite Conference can be traced to the Swiss Brethren", and this despite the fact that **our brother** Conrad, with "a stipend from [Holy Roman] Emperor Maximilian [I]... [studied] at the University of Vienna", and he also, with "a scholarship... from the King of France... [attended] the University in Paris... [and he altogether] spent about six years in three universities [the 3rd being the University of Basel], but without finishing his education or receiving a degree... [however after that he became one of the "enthusiastic followers" of **our brother** Huldrych, until when] Zwingli argued before the council for abolishing the Mass and removing images from the church... [and] he saw that the city council was not ready for such radical changes... [and] he chose not to break with the council, and even continued to officiate at the Mass until it was abolished in May 1525... [while] Grebel saw this as an issue of obeying God rather than men, and, with others, could not conscientiously continue in that which they had condemned as unscriptural... [and these] young radicals felt betrayed by Zwingli, while Zwingli looked on them as irresponsible... [and about] 15 men broke with Zwingli, and, while taking no specific action at that time, they regularly met together for prayer, fellowship and Bible study... [and at] this time of waiting for direction from God, they sought religious connections outside of Zürich... [and] Grebel wrote to both [of **'our brothers'**, the University of Wittenberg Chancellor] Andreas Bodenstein Karlstadt [tbb after the IBC] and Martin Luther [who was also in Wittenberg] in...1524, and to [**our brother**] Thomas Müntzer ["a German [Catholic] priest, and "early reformation", "reformed gospel"] preacher and radical theologian... [who was into "**German mysticism** ...sometimes called **Dominican mysticism** or **Rhineland mysticism**... [which deals with "enlightenment through dreams and visions", which is not necessarily **sorcery** or **witchcraft** (cf. [Joel2:28/Act 2:17 v. 1Jo 4:1](#)), because it is "viewed"] as a predecessor of the reformation... [with some] of the movement's characteristics" being [1] "A focus on laymen as well as clerics", [2] "An emphasis on instruction and preaching", [3] "Downplaying asceticism", "Asceticism... [being, again,] a lifestyle... [of] abstinence from sensual pleasures, often for the purpose of pursuing spiritual goals", [4] "A focus on the New Testament rather than the Old Testament", [5] "A focus on the Christ rather than the Church", and [6] "A use of the vernacular (German and Dutch) rather than Latin or Hebrew", "and these elements are both taken up and transformed in the writings of Martin Luther", [and **our brother** Thomas'] opposition to

both Martin Luther and the Roman Catholic Church led to his open defiance of late-feudal authority in central Germany... [and he] was foremost amongst those reformers who took issue with Luther's compromises with feudal authority... [and he] became a leader of the German peasant and plebeian uprising of 1525 commonly known as the German Peasants' War... [but he] was captured after the battle of Frankenhausen [- "fought on 14 and 15 May 1525... [it being] an important battle in the German Peasants' War and the final act of the war in Thuringia... [where] joint troops of [**our brother**] Landgrave Philip I of Hesse and [**'our enemy'**] Duke George of Saxony defeated [**'our brothers and sisters'**] the peasants under their spiritual leader Thomas Müntzer", and btw, Duke George (1471-1539), resisted Lutheranism, but despite his best efforts to avoid it, he was succeeded by "Henry IV [1473-1541]... [who upon] his accession... introduced Lutheranism as a state religion in the Albertine lands of Saxony", and [**our brother** Thomas] was tortured and executed", and my encyclopedia adds that "all modern studies of Müntzer stress the necessity of understanding his revolutionary actions as a consequence of his theology... [because he] believed that the end of the world was imminent and that it was the task of the true believers to aid God in ushering in a new era of history... [namely, the Millennium, and within] the history of the Reformation, his contribution, [having studied at the (Catholic) University of Leipzig (in Saxony, founded 1409) and at the (Catholic) Viadrina University Frankfurt (Oder)", founded in 1506, now in Wrocław,) especially in liturgy and biblical exegesis, was of substance, but remains under-valued", and this is likely because some question his ultimate **salvation**, one of the most glaring reasons for this being that after he "was caught, imprisoned, and soon tortured to make him yield a full confession of all his misdeeds... [he] recanted, accepted the Mass according to Catholic rites, and wrote a farewell letter to his followers... which is a complete turnabout from his former position... [and thereafter] was beheaded", and you can see the more and less critical entries about him in GAMEO at [https://www.gameo.org/index.php?title=M%C3%BCntzer,_Thomas_\(1488/9-1525\)](https://www.gameo.org/index.php?title=M%C3%BCntzer,_Thomas_(1488/9-1525))... [and **our brother** Andreas] traveled to Zürich and met with... [the Swiss Brethren] in October of [1524]... [but despite] similarities, no connection... [with] the Zürich radicals... ever came to fruition [Cf. [https://gameo.org/index.php?title=Karlstadt,_Andreas_Rudolf-Bodenstein_von_\(1486-1541\)](https://gameo.org/index.php?title=Karlstadt,_Andreas_Rudolf-Bodenstein_von_(1486-1541)))]... [and in] his letter to Müntzer, Grebel encouraged Müntzer in his opposition to Luther, but also reproached him for several errors he felt he was making... [and he] urged Müntzer not to take up arms... [but the] letter was returned to Grebel, having never reached Müntzer... [and the] final question to completely sever ties between the radicals and Zwingli was the question of infant baptism... [and this was when a] public debate was held on 17 January 1525... [where] Zwingli argued against Grebel [et al.]... [but of course the] city council decided in favor of Zwingli and infant baptism, ordered the Grebel group to cease their activities, and ordered that any unbaptized infants must be submitted for baptism within 8 days... [and that failure] to comply with the council's order would result in exile from the canton... [and though] Grebel had an infant daughter, Issabella, who had not been baptized... he resolutely stood his ground... [and] did not intend for her to be baptized... [and the] group met together for counsel on 21 January in the home of Felix Manz... [knowing this] meeting was illegal according to the new decision of the council... [and moreover] George Blaurock asked Grebel to baptize him upon a confession of faith... [and afterward] Blaurock baptized the others who were present... [and as] a group they pledged to hold the faith of the New Testament and live as fellow disciples separated from the world... [and they] left the little gathering full of zeal to encourage all men to follow their example ... [and being] well known in Zürich, Grebel left the work to others and set out on an evangelistic mission to the surrounding cities... [and in] February, Grebel baptized

Wolfgang Ulimann by immersion in the Rhine River... [and later] Conrad Grebel and Wolfgang Ulimann spent several months preaching with much success in the area of St. Gall [or St. Gallen, “a Swiss town and [now] the capital of the canton of St. Gallen”] ... and in] the summer he went to Grüningen [“in the canton of Zürich in Switzerland”] and preached with great effect... [and in] October 1525 he was arrested and imprisoned... [but while] in prison, Grebel was able to prepare a defense of the Anabaptist position on baptism... [and through] the help of some friends, he escaped in March 1526... [and he] continued his ministry and was at some point able to get his pamphlet printed... [and he] removed to the Maienfeld area in the Canton of Grisons (where his oldest sister lived [- now “the largest and easternmost canton”, map, p.239])... [and shortly] after arrival he died, probably around July or August... [and “ultimately thousands of martyrs, followed in Grebel's train”, but did he die a *martyr*?!... evidently not, but like *Epaphroditus* almost did (Phl 2:26-30), as GAMEO reports, “Worn and weary, in ill health from the long imprisonment and the hardships he had been compelled to undergo, Grebel sought to find a safer field of labor and possibly the rest and quiet which he so sorely needed by going to the region of Maienfeld in the canton of Grisons, where his oldest sister had been living for some time... [however there] is no record of his movements or activities in this region, except for the brief statement in Kessler's *Sabbata* that shortly after his arrival in Maienfeld he died of the plague... [so he] did not die in prison as [Mennonite “world conference leader”, Christian] Neff and others have claimed” [https://www.gameo.org/index.php?title=Grebel,_Conrad_\(ca._1498-1526\)](https://www.gameo.org/index.php?title=Grebel,_Conrad_(ca._1498-1526))” ,] [and though] his entire life was less than 30 years, his Christian ministry was compressed into less than four years, and his time as an Anabaptist was only about a year and a half, Conrad Grebel's impact earned him the title “the Father of Anabaptists”... [and] Grebel performed the first known adult baptism associated with the Reformation, and was referred to as the “ringleader” of the Anabaptists in Zürich... [and] Zwingli complained of no major differences with Grebel... of theology, and minimized Grebel's differences as “unimportant outward things, such as these, whether infants or adults should be baptized and whether a Christian may be a magistrate”... yet these differences reveal a deep division of thought on the nature of the church, and the relationship of the church and the Christian to the world... [and the] beliefs of Conrad Grebel and the Swiss Brethren have left an impression on the life and thought of Amish, Baptist, Schwarzenau Brethren/German Baptist, and Mennonite churches, as well as numerous pietistic and free church [and other] movements... [a big reason being that where] others only longed for restitution or shrank from too much reform, Grebel and his group acted decisively and at great personal risk... [and freedom] of conscience and separation of church and state are two great legacies of the Anabaptist movement initiated by these Swiss Brethren... [and along] with Petr Chelčický (1390-1460) of Bohemia [“a Czech Christian spiritual leader and author in the 15th century... [who] was one of the most influential thinkers of the Bohemian Reformation... [and he] influenced such luminaries as Tolstoy, Gandhi, and M. L. King... [and maybe ‘*fortunately*’], the main part of the Hussite movement rejected his teachings of nonviolence which led to much violence... [however his] teachings laid the foundation of the Unity of the Brethren [- “also known as the **Czech** or **Bohemian Brethren** [“who continued to the present day under the name Moravian Brethren”, https://gameo.org/index.php?title=Bohemian_Brethren]... a Protestant movement founded in 1457, whose roots are in the pre-Reformation work of Petr Chelčický and Jan Hus”], Conrad Grebel is considered one of the first nonresistant Christians of the Reformation... [and in] 1961 a Mennonite University College was named after him in Waterloo, Ontario”] and [our brother Balthasar also “became acquainted with” Heinrich Glarean’s ‘life-long friend’] Erasmus [“a Dutch Christian humanist who was the greatest scholar of the northern Renaissance... [originally] trained as a Catholic priest... [and who] was an important figure in classical scholarship who wrote in a pure

Latin style... [and was called] "Prince of the Humanists", and has been called "the crowning glory of the Christian humanists"

... [and he used] humanist techniques for working on texts... [to prepare so-called] important new Latin and Greek editions of the New Testament, which raised questions that would be influential in the Protestant Reformation and Catholic Counter-Reformation... [and] he was critical of the abuses within the Catholic Church and called for reform, [but] he nonetheless kept his distance from Luther, Henry VIII and John Calvin and continued to recognise the authority of the pope, emphasizing a middle way with a deep respect for traditional [read, Catholic] faith, piety and grace, and rejecting Luther's emphasis on faith alone... [and **'unfortunately'** he] remained a member of the Roman Catholic Church all his life... [though] remaining committed to reforming the church and its clerics' abuses from within... [and he] also held to the Catholic doctrine of free will, which some Reformers rejected in favor of the doctrine of predestination Calvinism]... [and his middle road ("*via media*") approach disappointed, and even angered, scholars in both camps [- as well as God, e.g., [Rev 3:15-16](#)]", cf. [https://gameo.org/index.php?title=Erasmus_Desiderius_\(1466-1536\)](https://gameo.org/index.php?title=Erasmus_Desiderius_(1466-1536))]... [and in] 1523, in Zürich, Hübmaier met with [**our brother**] Huldrych Zwingli, and even participated in a disputation there in October of that same year... [and in] the disputation, he set forth the principle of obedience to the Scriptures, writing, "In all disputes concerning faith and religion, the scriptures alone, proceeding from the mouth of God, ought to be our level and rule" ... [and it] was evidently here that Hübmaier committed to abandoning infant baptism, a practice he could not support with Scripture... [and he] held that even where the Scriptures appear to contain contradictions, both truths are to be held simultaneously... [and] Anabaptist Wilhelm Reublin arrived in Waldshut in 1525, having been [**'predestinatedly'**] driven out of Zürich... [and that year] Reublin baptized Hubmaier and sixty others... [but I cannot for sure call Wilhelm **our brother** because, to make a longer story short, he "eventually renounced Anabaptism and lived for more than 30 years afterward", evidently as a Catholic]", [https://www.gameo.org/index.php?title=Reublin_Wilhelm_\(1480/84-after_1559\)](https://www.gameo.org/index.php?title=Reublin_Wilhelm_(1480/84-after_1559)),] [and in] Waldshut, Hubmaier's increasingly Anabaptist views gained him the disfavor of Prince Ferdinand [later Ferdinand I, Holy Roman Emperor]... [and it] was that rivalry that would eventually lead to Hubmaier's martyrdom... [and] Hubmaier initially went to Schaffhausen in order to find protection against the Prince... [and late in] 1525, Hubmaier again fled to Zürich to escape the Austrian army... [and hoping] to find refuge, Zwingli instead had him arrested... [and while] a prisoner, Hubmaier requested a disputation on baptism, which was granted... [but despite] Hubmaier's arguments [that exposed our brother Huldrych as a 'flip-flopper' on infant baptism], the council sided with the native Zwingli... [and **our brother** the] bewildered Hübmaier agreed to recant... [but, 'flip-flopping' again] before the congregation the next day, he attested the mental and spiritual anguish brought on by his actions and stated "I can and I will not recant"... [and back] in prison and under the torture of the rack, he ['flip-flopped' yet again, and] did offer the required recantation... [and with] this, he was allowed to leave Switzerland and [also **'predestinatedly'**] journeyed to Nikolsburg [now called "**Mikulov**"] in Moravia [- "a historical region in the Czech Republic (forming its eastern part)"]... [where this] weakness troubled him deeply and brought forth his *Short Apology* in 1526, which includes the statements: "I may err - I am a man - but a heretic I cannot be... O God, pardon me my weakness"... [and in] Nikolsburg, Hubmaier's preaching soon made converts to Anabaptism out of the group of Zwinglians who lived in the area... [but political] fortunes turned... and Ferdinand, to whom Hubmaier had already become an enemy while in Waldshut, gained control of Bohemia, thus placing Hubmaier once again



in Ferdinand's jurisdiction... [and] Hubmaier and his wife were seized by the Austrian authorities and taken to Vienna... [where he] was held in the castle Gratzenstein (now called "Burg Kreuzenstein"... [photo, p.255]), until March 1528... [and where he] suffered torture on the rack, and was tried for heresy and convicted... [and] was taken to the public square and executed by burning... [while his] wife exhorted him to remain steadfast... [and eventually a] monument to "Dr. Balthasar Hubmaier" was erected... in Vienna... [and 3] days after his execution, his wife, with a stone tied around her neck, was drowned in the River Danube", cf. [https://gameo.org/index.php?title=Hubmaier,_Balthasar_\(1480%3F-1528\)](https://gameo.org/index.php?title=Hubmaier,_Balthasar_(1480%3F-1528)),] [and **our brother** Thomas Grantham's "views on Scripture and tradition were similar to those of ['**our brothers**'] John Calvin... [and] Balthasar Hubmaier"] "in that he had a high esteem for the church fathers and quoted them widely yet held to a standard [in accord with the] Reformed and Anabaptist *sola Scriptura* ["Latin: by scripture alone"] approach to the sufficiency of Scripture... [and his] debates with Anglicans, Presbyterians, Quakers, and Roman Catholics were widely read and quoted in the seventeenth century and evinced his unique Arminian Baptist theology".

The **International Baptist Convention** [IBC] is an association of English-speaking Baptist churches and missions in Africa, Europe and the Middle East... [and over] one-third of IBC churches are composed of mostly military personnel, but there is a growing "international" membership. Membership in the Convention is open to all churches that "willingly seek to implement" the principles and practices of the IBC Constitution. Over 70 churches in 27 countries (Austria, Belgium, Bulgaria, Czech Republic, Denmark, France, Germany, United Kingdom, Greece, Hungary, Italy, Netherlands, Norway, Poland, Portugal, Romania, Russia, Slovakia, Spain, Switzerland, Ukraine, United Arab Emirates [+ 5 others]) are affiliated with the International Baptist Convention. Possessing an ecumenical [read, a 'Catholic-Church-accepting'] outlook, most of the IBC churches cooperate with other Baptist bodies in their respective countries. The IBC also partners with International Baptist Church Ministries, a non-profit corporation headquartered in Richardson, Texas... [and] has its roots in the **Association of Baptists in Continental Europe (ABCE)** and mission work by the Southern Baptist Convention (SBC) [which you should remember broke from the Triennial Convention, (later the Northern Baptist Convention, and now the ABCUSA), in 1845, brief bio p.89-90]. Two Baptist churches in Germany - Immanuel Baptist Church in Wiesbaden and Bethel International Baptist Church in Frankfurt - formed the ABCE circa 1959. Beginning in 1961, the Foreign Mission Board of the SBC sent a missionary couple to work with these churches. Some churches from England joined the ABCE in 1964, and the name was changed to the **European Baptist Convention (EBC)**. The first EBC churches were started to minister to United States military personnel stationed in Europe. The name was changed to International Baptist Convention after the body expanded outside Europe... [and these] Churches... hold as important the following beliefs - the triune Godhead, Jesus Christ as the only savior, the Bible as the inspired Word of God,

personal faith in Christ, the priesthood of all believers, baptism by immersion for believers only, and religious liberty [*ea fcm*].

And though his *GAMEO* entry was already referenced in that 5½-page ‘paragraph’ preceding the last one, to ‘tie off’ a major ‘loose end’, **glory to God**, I give you **‘our brother’**...

Archdeacon, Chancellor, Dr. **Andreas Rudolph Bodenstein von Karlstadt** (1486 in Karlstadt, [*in Northeastern Bavaria on the Main River*]... in the Holy Roman Empire - 24 December 1541 in Basel, Canton of Basel in the Old Swiss Confederacy), better known as **Andreas Karlstadt** or **Andreas Carlstadt** or **Karolostadt**, or simply as **Andreas Bodenstein**... a German Protestant theologian, University of Wittenberg chancellor, a contemporary of [*our brother*] Martin Luther and a reformer of the early Reformation... Karlstadt was a close associate of Martin Luther and one of the earliest Protestant Reformers. After Luther was concealed at Wartburg [Castle] by [*our brother*] Frederick III [the Wise], Elector of Saxony, [*‘our brothers’*] Bodenstein and Thomas Müntzer started the first iconoclastic [*“destruction of... images”*] movement in Wittenberg and preached theology that was viewed as Anabaptist, but Bodenstein and Müntzer never considered themselves to be Anabaptist... He was a church reformer pretty much in his own right and after coming in conflict with Luther, he switched his allegiance from Lutheran to the Reformed camp, and later became a radical reformer [*which we could call Anabaptist*] before once again returning to the Reformed tradition. First, he served as one of many Lutheran preachers in Wittenberg. Bodenstein led a life full of travels that did not go beyond the borders of the Holy Roman Empire. He traveled to German-speaking, French-speaking and Italian-speaking lands. By the end of his life, he allied himself with [*our brother*] Heinrich Bullinger in Switzerland [*“the successor of Huldrych Zwingli as head of the Zürich church ... [and] recent research shows that he was one of the most influential theologians of the Protestant Reformation in the 16th century”*] and [*our brother* Andreas] worked in Basel, where he eventually died. Despite coming closer to the Reformed tradition by the time of his death, Bodenstein maintained his own distinct understanding on many theological issues throughout much of his life... Karlstadt had been educated at [*the University of*] Erfurt (1499-1503) [*“founded in 1379... closed in 1816... [and] re-established in 1994, three years after German reunification... [making it] both the oldest and youngest university in Germany... [in what is now Thuringia, and the] institution identifies itself as a reform university, due to its most famous alumnus Martin Luther, the instigator of the Reformation, who studied there from 1501 to 1505”*] and [*brother* Andreas also “had been educated”] in Cologne (1503-1505) [*“established in 1388 as the fourth university in the Holy Roman Empire”, “the sixth university to be established in Central Europe and, although it closed in 1798 before being re-established in 1919, it is now one of the largest universities in Germany”, in what is now NRW*]. Karlstadt obtained his master's degree from the newly founded university at Wittenburg in 1505 [*“founded in 1502”, and now the “Martin Luther University of Halle-Wittenberg*

... also referred to as MLU... in the cities of Halle and Wittenberg in Saxony-Anhalt, Germany”, and received his doctorate from the same university five years later. In the same year in which Karlstadt received his doctorate he became archdeacon and the chair of the theology department. In 1511 he became chancellor of Wittenberg university. In 1512 he awarded Martin Luther his doctorate. From 1515-16, he studied in Rome, where he obtained the double degree in canon and civil law (utriusque juris [meaning, “both laws”]) at the Sapienza university [“founded in 1303... [like all pre-Reformation universities] with... [a load of] Papal bull”]... Before 1515, Karlstadt was a proponent of a modified scholasticism [- *scholasticism* being ‘Catholic-style-Scripture-manipulation’]. He was a "secular" cleric with no official ties to any monastic order. His beliefs were challenged during his stay in Rome [uh-huh], where he alleges he saw large-scale corruption in the Roman Catholic Church [No !!!], and on a document dated 16 September 1516 he wrote a series of 151 theses. (These should not be confused with Luther's 95 theses (1517) that attacked indulgences)... In 1519, Johann Eck [“German Scholastic theologian, Catholic prelate, and early counterreformer who was among Martin Luther's most important... theological opponents”] challenged Karlstadt to the Leipzig Debate. There, Eck debated with Luther as well as Karlstadt [with **our brother** Thomas apparently in attendance]... On 15 June 1520 Pope Leo X issued the papal bull [named - and yes, such ‘loads’ have names,] *Exsurge Domine* [Latin for “Arise, O Lord”] that threatened Luther and Karlstadt with excommunication, and condemned several of their theses. Both reformers remained steadfast, and excommunication followed in 1521 in the papal bull *Decet Romanum Pontificem* [“English: It Befits [or “beshits” - and yes, it’s really a word (<https://www.merriam-webster.com/dictionary/beshit>),] the Roman Pontiff”]... After the Diet of Worms (January-May, 1521), and while Luther was hiding at Wartburg Castle, Karlstadt worked toward reform in Wittenberg. On Christmas Day 1521, he performed the first *reformed* communion service. He did not elevate the elements of communion, wore secular clothing during the service, and purged all references to sacrifice from the traditional Mass. He shouted rather than whispered the words of institution (“This is my body...”, etc.) in German instead of Latin, rejected confession as a prerequisite for communion, and let the communicants take both bread and wine on their own during the Communion [!!!]... In early January 1522, the Wittenberg city council authorized the removal of imagery from churches and affirmed the changes introduced by Karlstadt on Christmas. Karlstadt wrote his thesis “On the Removal of Images and That There Should Be No Beggars Among Christians” in 1522 [e.g., [Exo 20:4-6](#) & [Psa 37:25](#)], shortly after this authorization from the city council. On 19 January Karlstadt married Anna von Mocha, the fifteen-year-old daughter of a poor nobleman. On 20 January the imperial government [read, Holy Roman Empire] and the Pope ordered [**our brother**] Frederick [III] the Wise, Elector of Saxony to undo the changes. Frederick let most of the Mass revert to its Catholic form, but in a letter to the Wittenberg Council, he noted his personal

compassion for Karlstadt... In the first week of March, Luther returned from Wartburg. From 9-16 March Luther gave eight sermons in which he stressed some theological similarities with Karlstadt, but, in hindsight, urged caution. This was a major turning point between Karlstadt and Luther. Karlstadt reasserted some of his moderately mystical [read, "German mysticism"] leanings [- while "Luther [possibly **rightly**] dismissed the allegorical interpretation of the bible, and condemned Mystical theology, which he [perhaps '**appropriately**'^{H3559; H2428; G514; G1163; G2570}] saw as more Platonic than Christian"], [and **brother Andreas**] continued wearing peasants' clothing, asked to be called "Brother Andreas", and [evidently like I did,] became disillusioned with academic life. In fact, he renounced his three doctoral degrees, and, according to one source, "gave excellent but infrequent lectures"... In May 1523, Karlstadt was invited by the church of Orlamünde [now "in Thuringia, Germany"] to be its pastor, and he accepted at once. Here he instituted all his radical reforms, and Orlamünde became the model of a congregationalist reformation. Church music and art were set aside, clerical matrimony was preached, and infant baptism was rejected. Perhaps most importantly, in Orlamünde Karlstadt denied the physical but affirmed the spiritual presence of Christ in the communion... From Spring 1524, Luther started to campaign against Karlstadt, denying his right to publish and preach without Luther's authorization. In June, Karlstadt resigned as archdeacon. In July, Luther published the *Letter to the Saxon Princes*, in which he argued that Thomas Müntzer and Karlstadt agreed, and were both dangerous sectarians with revolutionary tendencies... On 22 August 1524, Luther preached in Jena. Karlstadt hid in the crowd during Luther's preaching, and wrote to Luther, asking to see him. This led to the well-known confrontation at the Black Bear Inn in a conversation recorded by a Martin Reinhardt and published within a month. There were a number of misunderstandings between the two men. For example, Luther said that he was convinced that Karlstadt had revolutionary tendencies, despite the fact that Karlstadt had all along rejected violence in the name of religion, and rejected Thomas Müntzer's invitation to join the League of the Elect. Karlstadt's answer was published in 1524 in Wittenberg, and is still extant. This showed that Karlstadt continued to reject the violence that led to the German Peasants' War. Another defamation was Luther's accusation that Karlstadt was not authorized to preach at the city church in Wittenberg during Luther's stay at Wartburg. The conversation ended when Luther gave Karlstadt a guilder [or "gold penny"] and told him to write against him. In September 1524 Karlstadt was exiled from Saxony by Frederick [III] the Wise and George, Duke of Saxony. Luther also wrote against Karlstadt in his 1526 *The Sacrament of the Body and Blood of Christ - Against the Fanatics*... When the Peasant War broke out, Karlstadt was threatened and wrote to Luther and asked for assistance. Luther took him in, and Karlstadt lived secretly in Luther's house for eight weeks. However, Karlstadt had to sign a pseudo retraction, titled "Apology by Dr. Andreas Karlstadt Regarding the False Charge of Insurrection Which has Unjustly Been

Made Against Him." It also contained a preface by Luther. In March, Katharina, Luther's wife, became godmother to one of Karlstadt's children. Karlstadt was not allowed to preach or publish, and supported his family as a farmer and peddler near Wittenberg until 1529... [And as for his "Iconoclasm and Marian ['Mary worship'] views", he,] together with Huldrych Zwingli and John Calvin [and others] encouraged the removal of religious images by invoking the Decalogue's [or 10 Commandments'] prohibition of idolatry and the manufacture of graven images of God. As a result, religious statues and images were destroyed and damaged in spontaneous individual attacks as well as unauthorised iconoclastic riots. Erasmus described in a letter of 1529 such a riot that had occurred in Basel: "They heaped such insults on the images of the saints, and the crucifix itself, that it is quite surprising there was no miracle ['response from God']... Not a statue was left either in the churches, or the vestibules, or the porches, or the monasteries. The frescoes were obliterated by means of a coating of lime; whatever would burn was thrown into the fire, and the rest pounded into fragments. Nothing was spared for either love or money" [e.g., [Deu 7:5,25](#); [12:3](#); [2Ch 34:1-7](#); [Mic 1:1-7](#)]... Karlstadt has been seen as closely associated with "*Bildersturm*"... [or "*Beeldenstorm*"... in Dutch, roughly translatable to "statue storm"... [also called] the **Great Iconoclasm** or **Iconoclastic Fury**... term[s] used for outbreaks of destruction of religious images that occurred in Europe in the 16th century", and previously mentioned in SEC. 7, p.446, in the middle of that very long bio of William the Silent (or William I of Orange)] ...In 1522, he convinced the Council of Wittenberg to order the removal of a number of images from the local churches, which had "catastrophic consequences." Martin Luther distanced himself from these actions. On March 12, 1522, Karlstadt spoke about Marian [Mary, mother of Jesus] pictures, which were venerated at the time, and urged that they all be removed. Special aim was taken at Marian pictures visited in pilgrimages, but he also called for the removal of all public religious imagery and symbols. He asked for the destruction of Marian shrines such as the church Mary the Beautiful in Regensburg. Karlstadt was supported by Martin Bucer [1491-1551, "a German Protestant reformer in the Reformed tradition based in Strasbourg who influenced Lutheran, Calvinist, and Anglican doctrines and practices... [and who] was originally a member of the Dominican Order, but after meeting and being influenced by Martin Luther in 1518 he arranged for his monastic vows to be annulled... [and he] then began to work for the Reformation, with the support of Franz von Sickingen ["who, along with Ulrich von Hutten [1488-1523, "a German scholar, poet and satirist, who later became a follower of Martin Luther and a Protestant reformer"]"], led the Knight's Revolt and was one of the most notable figures of the early period of the Reformation", the "**Knights' Revolt** [1522-1523]... [being] a revolt by a number of Protestant...German knights led by Franz von Sickingen, against the Roman Catholic Church and the Holy Roman Emperor... [which] was short-lived but would inspire the bloody German Peasants' War of 1524-1526"), [and Karlstadt was also supported by] Huldrych Zwingli and John Calvin... Yet this was more than a local German event. Significant iconoclastic riots took place in Zürich (in 1523), Copenhagen (1530), Münster (1534), Geneva (1535), Augsburg (1537), and Perth (1559 ["in central Scotland... known as *The Fair City* since the publication of the story *Fair Maid of Perth* by Scottish writer Sir Walter Scott in 1828"])...

[as well as in the] Seventeen Provinces (now the Netherlands and Belgium and parts of northern France) [which] were hit by a large wave of Protestant iconoclasm in the summer of 1566... [that] began with the destruction of the all the images of the Monastery of Saint Lawrence in Steenvoorde after a "*Hagenpreek*" (field sermon) by [evidently 'icon-supporting'] Sebastiaan Matte, and the sacking of the Monastery of Saint Anthony after... [another apparently 'icon-supporting'] sermon by Jacob de Buysere... [And this] "Beeldenstorm" is often held to mark the start of the Dutch Revolt [or the Eighty Years' War (1568-1648, the last 30 years being the Thirty Years' War), beginning under William the Silent, (or William I of Orange),] against the Habsburg rulers [beginning with King Philip II of Spain and Holy Roman Emperor Maximilian II, son of Emperor Ferdinand I, who along with his brother Emperor Charles V, were sons of King Philip [I] the Handsome, who was the son of Emperor Maximilian I, with all these "Habsburg rulers" who became emperors ruling from 1508 to 1576]... Fleeing Saxony, Karlstadt served as a minister in Switzerland in Altstätten [- now "a small historic rural town and a municipality in the district Rhine Valley, in the canton of St. Gallen in Switzerland... located... about 5 kilometres (3.1 mi) west from the Alpine Rhine in the flat and wide St. Gall Rhine Valley... [and] near to the border of Austria, at the foot of the Alpstein-Mountains"] and [he served also in] Zürich. In 1534, he went to Basel as minister of the university church and Professor of Hebrew and Dean of the university. He remained in Basel until he died of the plague [or the "**Black Death**, also known as the **Great Plague**... or less commonly the **Black Plague**"] on 24 December 1541... During Karlstadt's lifetime he published about 90 writings in about 213 editions. Between the years 1518-1525, 125 editions of his works were published in Germany, more than any other writer, save Luther. Karlstadt anticipated many Anabaptist view-points. His books on the Lord's Supper were published with the co-operation of the Swiss Brethren in Zürich, specifically [with the help of *our brothers*] Felix Mantz [et al.]... as well as Karlstadt's brother-in-law, Gerhard Westerburg of Cologne, who baptized over 2,000 adults in his swimming pool. Karlstadt's influence on Protestantism in general included the abolition of mandatory celibacy (he married more than three years before Luther, and published several writings on the subject, both in Latin and German). As to images and liturgy, he influenced Zwingli and the Anabaptists directly, and, indirectly, the Baptists and Presbyterian Protestants...

And finally 'tying-up' that 'loose end', *glory to God*, it is *our brother* Andreas that...

...had a remarkable impact on the furrier [and the “Apostle of the North”, **our brother**] Melchior Hoffman, who spread Anabaptist ideas to northern Germany and what is now the Netherlands... [and where in] Amsterdam, the founders of the English Baptists, [**‘our brothers’**] John Smyth [to whom historians “trace the earliest church labeled “Baptist” back to 1609 in Amsterdam”, **SEC. 7, p.316-17**] and John Murton [“a close disciple of John Smyth while in Holland... [who] eventually... returned to London with [another of **our brother** John Smyth’s “close” **disciples,**] Thomas Helwys”], accepted central teachings from the [“liberal”, read, ‘accepting of outsiders’,] Waterlander Mennonites [“of Amsterdam”, “Waterlanders... deriving their name from Waterland, a region in the province of North Holland“]... [And the] Baptist movement [in England] originated with Thomas Helwys [et al.]... [who “died in prison as a consequence of the religious persecution of Protestant dissenters [read, non-Anglicans] under King James I”, but who before that] left his mentor John Smyth (who had moved into shared belief and other distinctives of the Dutch Waterlander Mennonites of Amsterdam [<https://gameo.org/index.php?title=Waterlanders>]) and returned [from Holland] to London to start the first English Baptist Church in 1611 [or in other words, “Smyth and part of the church joined a [Waterlander] Mennonite church, while Helwys [with Murton] and another part of the church returned to England to found the first permanent Baptist church in 1611”]. Later General Baptists such as John Griffith, Samuel Loveday, and Thomas Grantham defended a Reformed Arminian theology that reflected more the [original] Arminianism of Arminius [bio, **SEC. 7, p.467-8**] than that of the later Remonstrants or the English Arminianism of Arminian Puritans... or Anglican Arminians... The General Baptists encapsulated their Arminian views in numerous confessions, the most influential of which was the Standard Confession of 1660. In the 1640s the Particular Baptists were formed, diverging strongly from Arminian doctrine and embracing the strong Calvinism of the Presbyterians and Independents. Their robust Calvinism was publicized in such confessions as the London Baptist Confession of 1644 and the Second London Confession of 1689. The London Confession of



1689 was later used by Calvinistic Baptists in America (called the Philadelphia Baptist Confession), whereas the [Arminian] Standard Confession of 1660 was used by the American heirs of the English General Baptists, who soon came to be known as Free Will Baptists [which in America, according to my encyclo-pedia, was characterized by “a systematic rejection of the Puritan movement, due to its overall religious beliefs and lack of social mobility”, or lack of ‘acceptance of outsiders’].

And finally getting back to the literally more *liquid* ‘ups and downs’ of God’s **great**, though so far just **‘precursory’ judgments** (e.g., [1Pe 4:17](#)), Dr. Velikovsky tells us that...

In numerous instances evidences of submergence and emergence are seen on the same rock. One such case we have discussed - the Rock of Gibraltar. To lesser degree the phenomenon is repeated in **Bermuda**. From the evidence of submerged caves, the sea level at Bermuda "must at one time have stood at least 60 to 100 feet lower than at present," while from raised beaches "it appears to have stood at one time at least 25 feet higher than at present" (H. B. Moore [? - I only found that he “collected specimens in Nassau, New Providence, Bahamas, in 1876-1877”, and he evidently also stopped on his way there and/or back in Bermuda, a “British overseas territory”, map, p.260, https://siarchives.si.edu/collections/auth_per_fbr_eacp588, and btw, Nassau is “the capital and commercial centre of the Commonwealth of the Bahamas”, and “**New Providence** is... the location of the national capital city of Nassau, whose boundaries are coincident with the island”, and **The Bahamas** is an “archipelagic state... of more than 700 islands”, map, **SEC. 7, p.489**]).

These changes date from different ages, but common to all of them is the absence of intermediate surf lines; if the emergence or submergence had been gradual, intermediate surf lines would be seen in the rock.



R. A. Daly observed that in a great many places all around the world there is a uniform emergence of the shore line of eighteen to twenty feet. In the southwest Pacific, on the island of Tutuila, Tau [or Ta'ū], and Ofu and on Rose atoll, all belonging to the Samoan [Islands] group but spread over [nearly] two hundred miles [maps, p.261-2], the same emergence is evident. In Daly's opinion this uniformity indicates that the rise was due to "something else than crustal warping." A force pushing from inside would not be "so uniform throughout a stretch 200 miles long." [Daly, *Our Mobile Earth*, p.177.] Nearly halfway round the world, at St. Helena in the South Atlantic [map, p.227], the lava is punctuated by dry sea caves, the floors of which are covered with water-worn pebbles, "now dusty because untouched by the surf." The emergence here is also twenty feet. At the Cape of Good Hope [map, p.262] caves and benches "also prove recent and sensibly uniform emergence to the extent of about 20 feet."

Daly proceeds: "Marine terraces, indicating similar emergence, are found along the Atlantic coast from New York to the Gulf of Mexico; for at least



1000 miles along the coast of **eastern Australia**; along the coasts of Brazil, southwest Africa, and many **islands of the Pacific** [map, p.261], Atlantic, and Indian Oceans; in all these and other published cases, the emergence is recent as well as of the same order of magnitude. Judging from the condition of benches, terraces, and caves, the emergence seems to have been simultaneous on every shore." [Ibid., p.178.]

Of course Daly also found many places where the change in the position of the shore line was of a different magnitude, but "these local exceptions prove the rule." In his opinion, the cause of the world-wide emergence of the shore lies in the sinking of the level of all seas on the globe, "a recent world-wide sinking of ocean level," which could have been caused by water being drawn from the oceans to build the icecaps of Antarctica and Greenland. Alternatively, Daly thinks it could also have resulted from a deepening of the oceans or from an increase in their areas.

P. H. Kuenen of Leyden University, in his *Marine Geology*, finds Daly's claim confirmed: "In thirty-odd years following Daly's first paper many further instances have been recorded by a number of investigators the world over, so that this recent shift is now well established."

[Prof. Philip Henry Kuenen [1902-1976, "a Dutch geologist... [who] spent his earliest youth in Scotland, as his father (Johannes Petrus Kuenen) was professor of physics at University College, Dundee until 1906... [and he] studied geology at Leiden University, where he was a pupil of... [Johann Karl Ludwig] Martin ["professor in geology at Leiden University from 1877 to 1922... [and from] 1880 to 1922... also was director of the Geological Museum of Leiden... [and was] known for his paleontological and stratigraphical research on the Cenozoic fauna of the Dutch East Indies, especially on mollusks"] and B.G. [Berend George] Escher ["a Dutch geologist... [who] had a broad interest, but his research was mainly on crystallography, mineralogy and volcanology... [and he] was a pioneer in experimental geology... [and] the son of G. A. Escher, a director of the Dutch water management... [so he] spent his youth in Switzerland... [and] studied geology at the Eidgenössische Technische Hochschule (Technical University) of Zürich, where he was a pupil of [Prof., Dr.] Albert Heim [1849-1937, "a Swiss geologist, noted for his three-volume *Geologie der Schweiz* [*Geology of Switzerland*]... [and being born] in Zürich, he was educated at Zürich and Berlin universities... [and] early in life he became interested in the physical features of the Alps, and at the age of sixteen he made a model of the Tödi group ["a mountain massif... [that] with the mountain peak **Piz Russein**... [is] the highest mountain in the Glarus Alps and the highest summit in the canton of Glarus, Switzerland"] ...[and this "model"] came to the notice of Arnold Escher von der Linth, to whom Heim was indebted for much encouragement and geological instruction in the field... [and in] 1873 he became professor of geology in the polytechnic school at Zürich, and in 1875 professor of geology in the university... [and in] the same year he married Marie Heim-Vögtlin, Switzerland's first woman physician... [and in] 1882 he was appointed director of the Geological Survey of Switzerland, and in 1884 the honorary degree of Ph.D. was conferred upon him at the University of Berne... [and he] was especially distinguished for his researches on the structure of the Alps and for the light thereby thrown on the structure of mountain masses in general... [and he] traced the plications [foldings] from minor to major stages, and illustrated the remarkable foldings and overthrust faultings in numerous sections and with the aid of pictorial drawings... [and his] initial misinterpretation of the Glarus Alps as resulting entirely from folding rather than from a major thrust fault, an error which he acknowledged in 1901, did not detract measurably from his considerable contributions... [and his] work,

Mechanismus der Gebirgsbildung [*Mechanism of Orogeny*] (1878), is now regarded as a classic, and it served to inspire Professor C. Lapworth in his brilliant researches on the Scottish Highlands (see *Geol. Mag.* 1883)... [and he] also devoted considerable attention to the glacial phenomena of the Alpine regions... [and the] Wollaston medal was awarded to him in 1904 by the Geological Society of London, and in 1905 he was made a member of the Royal Swedish Academy of Sciences... [and a] constant kinetic friction coefficient controlling the movement of pyroclastic flows and avalanches was named Heim coefficient after Albert Heim... [and the] ridge Dorsum Heim on the Moon was also named after him"] ...[and Escher] finished his studies in 1911 and returned to the Netherlands where he first became the assistant of Prof., Dr. Marie Eugène François Thomas Dubois [1858-1940] at the University of Amsterdam ["a Dutch paleoanthropologist and geologist... [who] earned worldwide fame for his discovery of *Pithecanthropus erectus* (later redesignated *Homo erectus*), or "Java Man"... [and although] hominid fossils had been found and studied before, Dubois was the first anthropologist to embark upon a purposeful [**'propaganda'**] search for them"... and I use the **word, 'propaganda'**, because, as mentioned in SEC. 3, p.208, he was the "supervising scientist... [of the Java Man 'find' that] later admitted that the *bones* were more likely from a *gibbon*" and then [Escher became] curator of the geological collections at Delft University... [and in] 1916 he was employed by Royal Dutch Shell in the Dutch East Indies... [after which he] became professor at Leiden University in 1922, at the same time he became director of the geological museum there... [and] was the successor of K. Martin in that position... [but he] was in the first place [a] mineralogist... [and he] reorganized the museum by giving more attention to educating the general public in geology... [and] wrote books on geology, mineralogy and crystallography, scientific as well as for the general public... [and his] research area was mainly volcanology... [though he] was also interested in the geology of the Moon... [and of] importance were his contributions in discussions with F. A. Vening Meinesz, Ph.H. Kuenen and J.H.F. Umbgrove on zones of negative gravitational anomalies, which they explained by assuming that convection took place in the mantle... [and his] contribution was to research volcanism at these zones... [and he] was also a pioneer in using experiments to solve geological questions, for which he set up a laboratory in Leiden... [and during] the German occupation of the Netherlands in World War II, Escher was kept captive by the nazis for some time... [after which] he went in hiding till the liberation in 1945... [and when] Leiden University reopened he became rector magnificus... [and] retired in 1955... [and he] was elected IAV President (IAV at that time) for two periods (1948-1954)"] ...[and Prof. Kuenen] finished his studies in 1925 and then became assistant to Escher... [and] worked on paleontology and experimental geology... [and in] 1929-1930 Kuenen participated in the Snellius expedition to the seas surrounding the Sunda Islands of the Dutch East Indies... [and in] 1934 he became lecturer at Groningen University... [and because] the Dutch government had decided that geology would not be a major subject at Groningen University Kuenen was able to dedicate most of his time to research... [and in] 1946 he became a full professor... [because] during the German occupation in World War II the nazis had prevented this because he had British ancestors ... [and in the] same year he became member of the Royal Netherlands Academy of Arts and Sciences ... [and he] is known particularly for his work on marine geology and he published a book on the subject... [some] of his other contributions to geology... [being] geochemical calculations about sediments and the water cycle and research on absolute and relative sea level changes, the rounding of sediment particles, normal faulting in the continental slope domain and especially turbidites [or "a sedimentary deposit laid down by a turbidity current", and a "turbidity current" being "a turbid [or "clouded"], dense current of ["stirred-up"] sediments... moving along the slope and bottom of a lake or ocean"]... [and he] studied many geological and sedimentological topics through experiments as well as in geological outcrops", *Marine Geology* (1950), p.538.]

Note: the IAV, a division of the IUGG, is now the IAVCEI, or the...

...International Association of Volcanology and Chemistry of the Earth's Interior (IAVCEI)... a learned society that focuses on research in volcanology, efforts to mitigate volcanic disasters, and research into closely related disciplines, such as igneous geochemistry and petrology, geochronology ["the [supposed] science of determining the age of rocks, fossils, and sediments using signatures inherent in the rocks themselves" - which is too often just 'loop dating'], volcanogenic mineral deposits, and the physics of the generation and ascent of magmas in the upper mantle and crust. It is one of eight constituent associations of the International Union of Geodesy and Geophysics (IUGG)... The International Union of Geodesy and Geophysics, a non-governmental organisation, was established in 1919. The Volcanology section of the IUGG, also founded in 1919, was the forerunner of the IAVCEI. It was formally constituted at the First General Assembly of the IUGG (Rome, 1922). The name was changed to **International Association of Volcanology (IAV)** at the Fourth General Assembly of the IUGG (Stockholm, 1930). IAV statutes and by-laws were adopted in Helsinki in 1960 and were revised in Zurich in 1967 and in Canberra in 1979. The association's present name was adopted in 1967 in order to harmonise with the name of the International Association of Seismology and the Physics of the Earth's Interior (IASPEI).

Whatever was the cause of the phenomenon observed, it was not the result of a slow change; in such case we would have intermediate shore lines between the present surf line and the twenty-foot line on the same beaches, but there are none.

Of special interest is the time of the change. According to Daly, "This increase of the ice-cap or caps has been tentatively referred to late-Neolithic time, about 3500 years ago. At that approximate date there was some chilling of the northern hemisphere at least, following a prolonged period when the world climate was distinctly warmer than now. Late-Neolithic man lived in Europe 3500 years back." [Daly, *Our Mobile Earth*, p.179.]

As to the date of the sudden drop of oceanic level, Kuenen writes: "The time of the move-ment was estimated by Daly to be probably some 3000 to 4000 years ago. Detailed field work in the Netherlands and in eastern England has shown a recent eustatic depression [- "eustasy" being "any uniformly global change of sea level that may reflect a change in the quantity of water in the ocean, or a change in the shape and capacity of the ocean basins"] of the same order of magnitude as deduced by Daly. Here the time can be fixed as roughly 3000 to 3500 years ago." [Kuenen, *Marine Geology*, p.538.] Thus the work in the Netherlands and in England confirmed not only Daly's finding but also his dating. The ocean level dropped, of course, all over the world. It was [a drop] of the ocean over land, or a slow evaporation of oceanic water: whatever it was, it was sudden and therefore catastrophic.

Thirty-five hundred years ago was the middle of the second millennium before the present era, at the close of the Middle Bronze Age in Egypt [or the time of The Visits of Venus].

The North Sea

The stormy **North Sea**, bordered by **Scotland**, **England**, the **Low Countries** [the **Netherlands** and **Belgium**], **Germany**, **Denmark**, and **Norway**, is a very recent basin. The geologists assume that the area was once before occupied by a sea, but that early in the Ice Age the detritus carried from Scotland and Scandinavia filled it, so that there was no sea left: it was all turned into land. The river Rhine flowed



Outline (in red) of the Dogger Bank

through this land and the Thames was its tributary; the mouth of the river was somewhere near **Aberdeen** [topographical map and satellite photo, p.265].

In post-glacial times, so it is assumed, in the Subboreal period, which began about 2000 years before the present era [or at [The Visits of Venus](#)] and endured to about -800 [or till [The Visits of Mars](#)], large parts of the area were added to the sea. The **Atlantic Ocean** sent its waters along the **Scottish** and **Norwegian shores**, and also through the [**English**] **Channel** that had been formed only a short while before. Human artifacts and bones of land animals were dredged from the bottom of the **North Sea**; and along the shores of **Scotland** and **England**, as well as on the **Dogger Bank** in

the middle of the sea [maps & satellite photo, p.114 & 265], stumps of trees with their roots still in the ground were found. Forty-five miles from the coast, from a depth of thirty-six meters, Norfolk fishermen drew up a spearhead carved from the antler of a deer, embedded in a block of peat...

[E. Janssens [?], *Histoire ancienne de la Mer du Nord* [[Ancient History of the North Sea](#) - available in French (in euros), and I found book reviews also in French online], (2nd ed.; 1946), p.7; Karl Christian Johannes Gripp (1891-1985, "a German geologist... [who] studied... at the University of Göttingen [in the southernmost end of Lower Saxony], in Grenoble ["in south-eastern France"] and at the University of Kiel [- "the largest, oldest, and most prestigious [but "one of the first German universities to obey the *Gleichschaltung*", read, to become 'Nazified'] in the state of Schleswig-Holstein"], where he received his doctorate in 1914... (on the subject of the marine Altmiocene in the North Sea Basin) [- the Miocene Epoch identified as the 2nd to last epoch of the Tertiary Period, which added to the so far 2.6 million-year-long Recent or Quaternary Period, makes up the presently ongoing supposedly 66 million-year-long Cenozoic Era -]... [and he] habilitated at the University of Hamburg in 1920... [and in] 1927 he became associate professor of geology in Hamburg, but in 1934 - as he explained himself - he retired for political reasons... [and in] 1940 he became an unscheduled profes-sor in Kiel (for diluvial prehistory ["diluvial" meaning "pertaining to or caused by a flood"])... [and in] 1945 he became a full professor in Kiel... [and from 1943 was also] director of the Geological Institute of the University until his retirement in 1958... [and even] after his retirement he remained scientifically active... [and he] explored, among other things, the tertiary and Pleistocene predecessors of today's North

Sea and the ice ages in northern Germany, where he also operated comparative studies in today's Arctic... [and in] 1925 and 1927 he undertook expeditions to Spitzbergen and in 1930 to Greenland... [and in] 1913 he was a pioneer in the exploration of cave formations... [including] of the Kalkberg [a "91-metre-high rock"] of Bad Segeberg ["located in the state of Schleswig-Holstein... [and] situated approximately 50 kilometers (31 mi) northeast of Hamburg"]... [and in] the 1950s, he emerged publicly as an opponent of the Atlantis theory of Jürgen Spanuth [1907-1998, "a German Protestant pastor who had also studied archeology...[and] became famous for his controversial Atlantis theory"] ... [and] Gripp was a member of the working group of North German geologists... [and in] Kiel he was the founder of the geological journal *Meyniana*... [and in] 1968 he received the Albrecht Penck Medal, "for accomplishments associated with Quaternary science"), "*Die Entstehung der Nordsee*," ["*The Emergence of the North Sea* "] in *Werdendes Land am Meer* [*Emergent Land by the Sea*] (1937), pp.1-41.]

...This ["spearhead carved from the antler of a deer, embedded in a block of peat"] artifact dates from the Mesolithic or early Neolithic Age and serves as one of many proofs that the area covered by the North Sea was a place of human habitation not many thousands of years ago. From the analysis of the pollens found in the peat taken from the bottom of the sea, the conclusion was reached that these forests existed in not too remote times. It had also been assumed that the building of large areas of the North Sea in the Subboreal period resulted from a rather sudden sinking of the land, which some authorities date at about -1500, or a little earlier, at the same time that floods destroyed the lake dwelling of central Europe.

If we consider that Phoenician vessels were already visiting the Atlantic coast of Europe in the days of the Middle Kingdom in Egypt, or before -1500, we begin to see in its historical perspective the catastrophe that spread the North Sea over inhabited land. The submerged land must have been occupied by human settlements of the Mesolithic and Neolithic ages, whereas Egypt and Phoenicia had already reached the Middle [or "Intermediate"] Bronze.

[Janssens, however, writes: "*L'ouverture de la mer du Nord sur l'océan Atlantique est donc beaucoup plus récente que la coupure de la Méditerranée aux colonnes d'Hercule; elle coïncide à peu près avec l'épanouissement de la civilisation sumérienne en Mésopotamie.*" ["The opening of the North Sea to the Atlantic Ocean is therefore much more recent than the opening of the Mediterranean through the columns of Hercules [Strait of Gibraltar]; it coincides roughly with the development of the Sumerian civilization in Mesopotamia."]]

The sea did not slowly encroach, finally to evict the population of the settlements; it entered the land without much warning, and sent its dark billows rolling to find new barriers. The Dogger Bank may have stood out for some time longer, but at last it, too, was taken over by the sea.

After a hundred generations, man began with great effort to recapture bits of land from the sea, building dams and sluices; at this work he, too, discovered bones of animals in vast and tangled masses, of extinct and living forms, generally ascribed to the Ice Age. So, in the Dutch village of



Location of Limburg in the Netherlands

Tegelen [in the Province of Limburg, the southeastern-most province of the Netherlands bordering both Germany and Belgium, and where **our brother** Menno "lived" and "preached", map, p.266], in a layer of sand, silt, clay, and peat, ancient elm, ash, and grape were found with extinct fresh-water snails, with bones of elephants, mammoths, rhinoceroses, hippopotami, deer, horses (*Equus stenorhis*), and hyenas. [Dr. Richard Foster Flint, *Glacial Geology and the Pleistocene Epoch*, p.325.]

A recent investigation of the English Fens by H. Godwin of Cambridge University, with emphasis on the plant life in the post-glacial period, disclosed a "general transgression" of the sea "in the period between the Neolithic and Romano-British times, for which our evidence is best." [H. Godwin [tbb after the next paragraph], "Studies of the post-glacial history of British vegetation," *Transactions of the Royal Society of London*, Ser. B, Vol. 230, February 1940.]

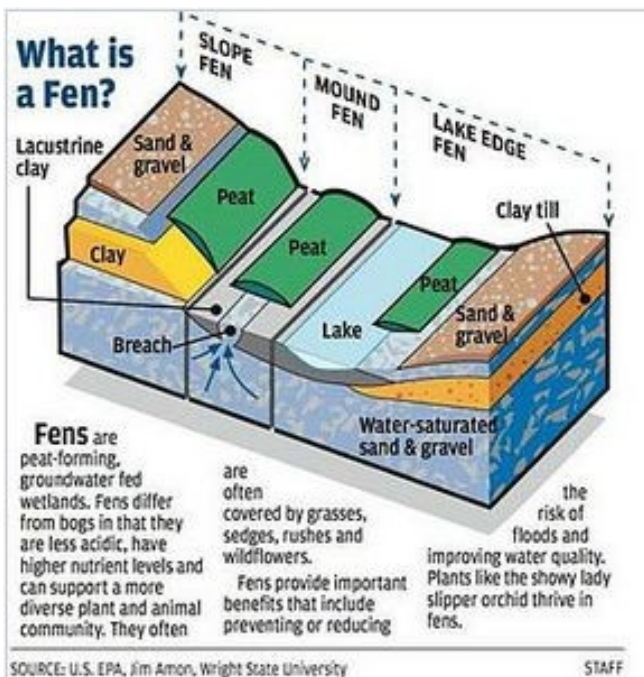
The Fens occupy an area of about two thousand square miles of Lincolnshire, Cambridgeshire, and Norfolk counties, running east of Norfolk and around the Wash [- "a square bay and estuary... on the East coast of England, where Norfolk meets Lincolnshire"], a gulf of the North Sea [maps, p.113-14 & p.267]. "The transgression [of the sea] was broken by two periods of retrogression [or 're-emergence of land'], one in the Bronze Age [Venus], and the other after [the beginning of] the Iron Age [Mars]."

Prof., Dr. **Sir Harry Godwin**, FRS [1901-1985] was a prominent English botanist and ecologist of the 20th century [who received a "scholarship to Clare College, Cambridge in 1918, gaining his PhD in 1926"]... He is considered to be an influential peatland scientist... He had a long association with Clare College, Cambridge.

In the early 1930s Harry and his wife Margaret were "dynamic botanists" who, together with the archaeologist Grahame Clark, led a small group

of young academics at the University of Cambridge which aimed to gain a deeper understanding of the environment of past societies by integrating archaeological knowledge with new scientific techniques in geology and plant sciences, instead of the traditional archaeologists' study of artefacts in isolation... His work began in botany and plant physiology, and he continued this throughout his career, eventually becoming professor of botany (1960-1967). However his most notable work was in the development of the science of ecology, which was, at the start of





his career, in its infancy. He was an early exponent of the study of ecological successions, such as in the fen wetlands [tbb next] at Wicken Fen in [Cambridgeshire](#) [map of the Counties of England, p.267], where he established the Godwin Plots which can be still seen there today. He was the foudardanellesnder and first director of the Subdepartment of Quaternary Research at the University of Cambridge in 1948, where he supervised pioneering work on the new technique of radiocarbon ['loop'] dating... [and he] was a stimulating teacher and researcher. His students

include many famous practitioners including... Sir Nick Shackleton... ["great-nephew...of Ernest Shackleton"] and many others.

...peat archives, a phrase coined by Godwin in 1981 [is defined as follows]...

In a peat profile there is a fossilized record of changes over time in the vegetation, pollen, spores, animals (from microscopic to the giant elk), and archaeological remains that have been deposited in place, as well as pollen, spores and particles brought in by wind and weather. These remains are collectively termed the peat archives.

And btw...

A **fen** is one of the main types of wetland, the others being grassy marshes, forested swamps, and peaty bogs. Along with bogs, fens are a kind of mire. **Fens** [diagram, p.268] are minerotrophic [- "receive their water supply mainly from streams or springs"] peatlands [- "a wetland... dominated by living, peat-forming plants... ["peat" being "an accumulation of partially decayed vegetation or organic matter",] [and mires] arise because of incomplete decomposition of organic matter, due to water-logging and subsequent anoxia [- *anoxic waters*... [being] "sea water, fresh water or groundwater that are depleted of dissolved oxygen"], [and in the case of a *fen*, it is] usually fed by mineral-rich surface water or groundwater. They are characterised by their distinct water chemistry, which is pH neutral or alkaline [- the opposite of *acidic*], with relatively high dissolved mineral levels but few other plant nutrients [making them essentially 'water cleaners', which makes me think that there is going to be a very large "slope fen" (on diagram), on the mountain slope running down from the new mountain top plateau where Millennial Jerusalem sits, all the way down to the Jordan River / East Sea - just an idea, (see again [Ezekiel 47](#), especially Verses 8-9)]. They are usually dominated by grasses and sedges [- "**sedges**... [supposed by evolutionist to be] distantly related [to] grasses... [with some] well-known sedges... [including] the water chestnut... and the papyrus sedge... from which the writing material



Pinguicula moranensis

papyrus was made"], and [fens] typically have brown mosses... Fens frequently have a high diversity of other plant species including carnivorous plants such as *Pinguicula* [which "use sticky, glandular [God-designed] leaves to lure, trap, and digest insects in order to supplement the poor mineral nutrition they obtain from the environment", and evidently also to help control the insect population, photo, p.268]. They may also occur along large lakes and rivers where seasonal changes in water level maintain wet soils with few woody plants...

Within the Neolithic period "the forest trees... all fell to the northwest. These fallen forests were mostly oak." Along with the oak trees were found tools of polished stone. Sometime after the hurricane that broke all the oaks came another calamity: the land "was now suddenly changed by an extensive invasion by the sea." "Within a short time" almost the whole of the fenland area became a brackish lagoon, which later became a fresh-water area again. Bronze tools and weapons are found in abundance in the peat.

The climate became "much worse with the change to the Iron Age at about 500 B.C." - other authors ascribe this *Klimasturz* to the eighth century. It turned both colder and wetter. The area grew quite uninhabitable, for no traces of pre-Roman Iron Age man have been found there. Then [or at this time] came the last [and currently existing] intrusion of the sea.

And by this **we** can identify what *evolutionists* call "the change to the Iron Age" as the period following The Visits of Mars, these '**visits**' also more or less ending the "Late Bronze Age". And **we** can also conclude that The Visits of Venus ended the "Middle" or "Intermediate Bronze Age". And it was apparently The Destruction of Sodom and Gomorrah that ended "Early Bronze Age". See again the "**Classic Bronze Age**" timelines in **SECTION 7, p.562**, but notice that the timelines are charted a little too early. For example, the Late Bronze Age ends 4 to 5 centuries too soon.



Cambridge shown within Cambridgeshire

Thus, according to Godwin's analysis, in the period between 2000 and 500 before the present era, the plain north of **Cambridge** [map, p.269] was more than once invaded by the North Sea under circumstances that we would interpret as catastrophic [or as among **The Great Judgments of The Ages of Creation**].

In many places all around England and Wales there are sub-merged forest which are dated as "probably Post-Glacial or Recent" [Dr. Henry Bolingbroke Woodward [bio'ed on p.56], *The Geology of England and Wales* (2nd ed., 1887), p.523.] On the other hand, their submersion did not take place "within the past 2500 years." [Uh-huh.] Some of the submerged forests have the stumps of their trees "rooted on the spot." The list of these forests is long.

[Submerged forests were observed off Cardunock [Cumbria], on the Solway, at the Alt mouth, Great Crosby [Merseyside], in Poolvash Bay [Isle of Man], Cardigan Bay at Llandrillo Bay [Gwynedd], St. Brides Bay [Pembrokeshire], and Swansea Bay [Glamorgan]; at Holly Hazle, near Sharpness [Gloucestershire], at Stolford, near the mouth of the Parret, in Porlock Bay, in West Somerset, on the coasts of Devon, at Braunton Burrows, at Blackpool, at North and South Sands, in the Salcombe estuary, in Bigsbury Bay, and in Cornwall, at Looe, Fowey, Mounts Bay and in other places [- all these Counties of England on the west coast of England and Wales on the map on p.267]. *Ibid.*, pp.523-26.]

Submerged forests were observed also in many other places, for instance near Greenland and off the east coast of America. There exists also less reliable reports of walls of sunken cities spied under water—in the North Sea, off the Atlantic Coast, in the Mediterranean, all around Europe, as also in faraway places, like off the Malabar coast of India.

And besides “less reliable reports”, see #'s 3, 4, 5 & 6 of the “7 Most Fascinating Underwater Ruins” at https://www.oddee.com/item_96695.aspx, and 8, 7, 5, 4 & 3 of the “10 Incredible Submerged Ruins” at <https://listverse.com/2013/03/28/10-incredible-submerged-ruins>.

Only several thousand years ago, as the raised beaches and sunken forests evidence, the land rose and fell and traded its domain with the sea.

This brings us to the last chapter of *Earth In Upheaval* that we have not yet covered, and to still more “ruins”, but in this chapter they are ones that are, at least presently, ‘unsubmerged’. And of course they offer still further evidence of the past, **predestinated, great judgments** of God.

CHAPTER XII

THE RUINS OF THE EAST

Crete

The isle of Crete in the blue waters of the Mediterranean [map, SEC. 7, p.535], with its precipitous reddish, rocky shores, a silent monument of a world that has passed, was [about 2.7 to 4] millennia ago a great center of an unusually rich culture. The Minoan scripts are now in the process of being deciphered; the clue was discovered by Michael Ventris, an English architect.

Michael George Francis Ventris, OBE [1922-1956] was an English architect, classicist and philologist who deciphered Linear B, the ancient Mycenaean Greek script [and in the process discovered “that it was an archaic form of Greek”]. A student of languages, Ventris had pursued the decipherment as a personal vocation since his adolescence. After creating a new field of study [by deciphering Linear B], Ventris died in an automobile accident a few weeks before the publication, with John Chadwick, of *Documents in Mycenaean Greek*... He was awarded an OBE in 1955 for “services to

Mycenaean paleography." In 1959 he was posthumously awarded the British Academy's Kenyon Medal [- "awarded every two years by the British Academy 'in recognition of work in the field of classical studies and archaeology'"].

Sir Frederic George Kenyon GBE [Gentleman Usher of the British Empire], KCB, TD [Territorial Decoration, "a military medal of the United Kingdom awarded for long service in the Territorial Force and its successor, the Territorial Army"], FBA, FSA [Fellow of the Society of Antiquaries of London] [1863-1952] was a British palaeographer and biblical and classical scholar. He held a series of posts at the British Museum from 1889 to 1931. He was also the president of the British Academy from 1917 to 1921. From 1918 to 1952 he was [evidently the first] Gentleman Usher of the Purple Rod.

The **Gentleman Usher of the Purple Rod** [GBE] is the Usher to the Most Excellent Order of the British Empire [OBE], established in 1917 and effective since 1918... The Gentleman Usher is appointed by the Sovereign and holds the office during good behaviour. No specific functions are assigned to the Gentleman Usher but the Statutes require that the Usher shall "execute diligently whatever the Sovereign or Grand Master may be pleased to command touching the interests of the said Order".

The history of ancient Crete - or of the Minoan culture on it - is divided into Early, Middle, and Late Minoan Ages, corresponding in time with the Old, Middle, and New Kingdoms [and more or less also with the Early, Intermediate, and Late Bronze Ages] in Egypt. The period of the Hyksos [or the centuries-long **Amalekite** rule] in Egypt, between the Middle and New Kingdoms [which was a 'change of rule' apparently initiated by The Visits of Venus, and by **the judgment of God**], coincided with the last - the third - subdivision of Middle Minoan.

All the great periods in Minoan Crete terminated in natural catastrophes. The monumental work of Sir Arthur Evans, *The Palace of Minos at Knossos*, furnishes abundant evidence of the physical nature of the destructive agent that brought to a close the ages of Minoan culture, one after the other. He speaks of a "great catastrophe" that took place toward the close of the Middle Minoan II. [Sir Arthur Evans, *The Palace of Minos at Knossos* (1921-35), III,14.] "A great destruction" befell Knossos on the northern shore of the island and Phaestos on its southern shore. [*Ibid.*, II,287; III,347.] The isle lay prostrate, overwhelmed by the elements.

When, finally, the survivors or their descendants began the work of restoration, their labor was destroyed again in an "overthrow." [*Ibid.*, II, 348.] Barely half a century passed between these two catastrophes: one synchronical with the end of the Middle Kingdom in Egypt and the Exodus, [The synchronism of the end of the Middle Kingdom in Egypt and the Exodus is dealt with in Ages in Chaos [which in this **study**, along with my contributions, is in **SECTION 11**.] the other, one or two generations later [evidently when Joshua was **the judge** ^{H8199} of Israel].

In the later phase of Middle Minoan III the phenomena "conclusively point to a seismic cause for the great overthrow that befell the Palace and surrounding Town." [Evans, *The Palace of Minos*, II, 347.] "Throughout the exposed areas of the building [palace] there is evidence of a great overthrow, burying with it a long succession of deposits..." [*Ibid.*, p.288.]

And I'm guessing this particular "great overthrow" was just an 'aftershock' of The Visits of Venus.

At the end of the next age, Late Minoan I, the existence of the palace of Knossos [or **Cnossus**, map, SEC. 7, p.535] "was cut short by some extraneous cause, through without any such signs of wholesale ruin as seem to have marked its earlier disaster." [And this must be because it was the result of one of The Visits of Mars.] [*Ibid.*, p.347.] However, Marinatos, director of the Greek Archaeological Service, finds: "The catastrophe of Late Minoan I was fatal and general throughout the whole of Crete. It seems certain that it was the most terrible of all which occurred on the island." The palace at Knossos was destroyed.

"The same tragedy befell all the so-called mansions... Whole cities, too, were destroyed...

Even sacred caves fell in like one at Arkalokhori [or **Arkalochori**, its more recent history covered next paragraph]." [Prof. Spyridon Marinatos [bio'ed in SEC. 7, p.330], "*The Volcanic Destruction of Minoan Crete*," *Antiquity*, XIII (1939), 425ff.] Volcanic ash fell on the island and great tidal waves moved toward the island from the north and swept over it. In this catastrophe Crete received "an irreparable blow." The only explanation for the upheaval "is one of natural causes; a normal earthquake, however, is wholly insufficient to explain so great a disaster." [But an 'aftershock' of The Visits of Venus, or a **visit** of Mars could.] [*Ibid.*, p.429.]

The **Arkalochori cave** first came to scholarly attention in 1912, when peasants collected 20 kilos of Bronze Age weapons from the cave (known locally as "the treasure hole") and sold them for scrap metal... The ephor Iosif Hatzidakis [- "**ephors**... [being] leaders of ancient Sparta... [that] shared power with the two Spartan kings... [which] Plato called... tyrants who ran Sparta as despots, while the kings were little more than generals"], the first explorer of the central cave chamber of three, discovered masses of bronze votive weapons and a silver *labrys* (double axe)... [but no] gold was reported... until 1934, when a child found a gold *labrys* that had been unearthed by a rabbit... [and as a result] the village turned out to rifle the site... Prof. Spyridon Marinatos immediately took charge of the site and discovered the side chambers, which had been blocked with debris from the collapse of the cave's natural roof... There were found, undisturbed, hundreds of bronze axes - twenty-five gold ones and seven silver ones - a hoard of bronze long swords, the longest (to 1.055 m [3½ feet]) discovered in Europe, and daggers and gold simulacra [or **images** H2553; H4906; H6091; H6456; H6754; H8655; etc.] of weapons, cast "bun" ingots of copper alloy, a small altar, and pottery sherds [or shards, and in "archaeology, a **sherd**, or... **potsherd**, is commonly a historic or prehistoric fragment of pottery... [but may also] refer to fragments of stone

and glass vessels"] that enabled the deposits to be given a date range of continuous occupation from the late third millennium BCE to Late Minoan II (ca. 1500 to 1425 BCE)... The warlike implements, both actual weapons and their votive simulacra, are in strong contrast to the entirely peaceable finds at other Minoan cave sites. The cave was not forgotten after the collapse, and votive offerings continued to be deposited at its mouth. The hill has remained sacred, though now associated with the prophet Elias... At the Arkalochori cave, among the bronze and gold double axes, the second-millennium bronze Arkalochori Axe was excavated by Marinatos and Edith Eccles from 1934 to 1935. It has been suggested that markings on the axe might be Linear A [defined next]... [though it appears] that "the characters on the axe are no more than a 'pseudo-inscription' engraved by an illiterate in uncomprehending imitation of authentic Linear A characters on other similar axes."

Linear A is a writing system used by the Minoans (Cretans) from 1800 to 1450 BC. Along with Cretan hieroglyphic, it is one of two undeciphered writing systems used by ancient Minoan and peripheral peoples. Linear A was the primary script used in palace and religious writings of the Minoan civilization. It was discovered by archaeologist Sir Arthur Evans. It is related to the Linear B script, which succeeded the Linear A and was used by the Mycenaean civilization.

And it occurs to me at this point that The Visits of Mars were, in some places, nearly as bad as The Visits of Venus, but would not have been so if they did not follow **'her visits'**. And I mean Mars had occasion to 're-agitate' and/or 're-stoke' what Venus had not that long before done.

Then came the destruction of Late Minoan II. The sudden catastrophe interrupted all activity; but there are indications also that, though the upheaval was instantaneous, some preparations had been made in an effort to appease the deity for fear of the impending event. Evans writes: "It would seem that preparations were on foot for some anointing ceremony... But the initial task was never destined to reach its fulfillment." [Evans, *The Palace of Minos*, Vol. IV, Pt. 2, p.942.] Beneath a covering mass of earth and rubble lies the "Room of the Throne" with alabaster oil vessels. "The sudden breaking off of tasks begun - so conspicuous ... surely points to an instantaneous cause," [*Ibid.*] It was "another of those dread shocks that had again and again caused a break in the Palace history." The earthquake was accompanied by fire. The actual overthrow was greatly aggravated by "a widespread conflagration," and the catastrophe attained "special disastrous dimensions owing to a furious wind then blowing." Evans assigns the final destruction of the building to the month of March. The disaster, however, did not approach in magnitude that "which, for example, had put an end to the building in its Middle Minoan age."

So I'm thinking the "Late Minoan" period catastrophes, the earlier one and the later one, were the result of earlier and later Visits of Mars. And it occurs to me here that of the 7 **'visits'**, with 3 of them, including the last one, being closer than the other

4, that each time Mars came around it would increasingly 're-agitate' and/or 're-stoke' Planet Earth. I'm also thinking that the "warlike implements, both actual weapons and their votive simulacra [found in the Arkalochori cave], are in strong contrast to the entirely peaceable finds at other Minoan cave sites" because there had been a change in their supreme deity. Mars, the god of war, had usurped supremacy over the already tamed '**goddess-planet**' Venus, as **she** had by then been 'chased' into **her** harmless, morning star/evening star *orbit*, the one **she** now retains, while Mars had emerged as the reigning **terror** ^{H4288, etc.}, and was threatening another **visit** ^{H6485}, and indeed in vain "preparations had been made in an effort to appease the deity for fear of the impending event", because...

After this last catastrophe the palace at Knossos was never again rebuilt.

From the topography of Knossos and its surroundings it appears that sometime in the past the site of this city was at the head of an inner harbor connected by a channel with a larger open harbor the entrance to which was between two headlands to the north. "Some tremendous catastrophe had raised that section of the island far above the level which it occupied when the city of Cnossus [Knossos] existed." [From a written communication by Norman E. Merrill, Commander, U.S.C.G. [\[United States Coast Guard, who I could not otherwise identify\].](#)]

Archaeological work on Crete disclosed vast catastrophes of a physical nature. Since the termination of the cultural ages on Crete coincided with the end of historical periods in Egypt, [and were] also brought to their end by natural catastrophes, the extent of these repeated upheavals appears not to have been [\[just\]](#) local.

The island of Crete presents excellent ground for examination of the effect of the great catastrophes of the past on a early civilization. The island was not invaded until the arrival of the Dorians, so that the effects of a natural disaster cannot be mistaken for destruction by the hand of man.

North of **Crete** is the volcanic island of **Thera**, or Santorin [\[map, SEC. 7, p.535\]](#). The volcano is not yet extinguished. Its crater was blown off in a formidable explosion in the past and a large caldera was formed. A German-Greek expedition explored the island and published a detailed account of the vehement explosion of the former age. At that time villages were buried by lava, pumice, and ashes; the excavated cultural remains showed that the great explosion took place "between 1800 and 1500 B.C.," or at the end of the Middle Kingdom in Egypt...

[\[Prof. Dr. Hans Gottfried Reck \[1886-1937, "a German volcanologist and paleontologist... \[who in\] 1913 he was the first to discover the ancient skeleton of a human in the Olduvai Gorge \[a "steep-sided ravine in the Great Rift Valley... about 45 kilometres \(28 miles\) from Laetoli, another important archae-ological site of early human occupation" - photo, SEC. 3, p.253\], in what is now Tanzania... \[and he\] collaborated with Louis Leakey in a return expedition to the site in 1931... \[and he\] attended the... \[University\] of Wurzburg \[in "northern Bavaria", "refounded... in 1582... fiercely Roman Catholic and initially considered a "bastion of Catholicism in the face of Protestantism", words also used in the university charter which prevented all non-Catholics from graduating... or receiving tenure... \[and\] intended... as a tool of Counter-Reformation... \[and over\] a century would](#)

pass before the university opened its doors to non-Catholics, [this change] in keeping with the spirit of Enlightenment encour-aged... [by the new] students' charter of 1734... [and because of the] resultant increase in religious tolerance... Protestant medical students were permitted to study for their doctorates at the university... [and] Würzburg's increasing secularisation as a bishopric and its eventual surrender to Bavarian rule at the beginning of the 19th century resulted in the loss of the university's Roman Catholic character... [and the] end of the city's status as a Grand Duchy... in 1814 heralded the... [university's] ideological transition to the non-denominational establishment which endures to this day... [and this] new inclu-siveness towards professors and students alike was instrumental in the resultant upturn in all areas of research and education in the 19th century”] and [the University of] Berlin, where he studied natural history and became deeply interested in volcanoes... [and he went on an expedition to Iceland, after which he] used what he learned about volcanoes on this expedition in his doctoral dissertation... [and] graduated from the University of Munich in November 1910 and took up a post in the Berlin Museum of Natural History... [and he next] studied at University College London, then became a private lecturer at the Museum of Natural History... [and during his first expedition to East Africa he and his wife, Ina von Grumbkow, spent time] quarrying to collect dinosaur bones, helped by a large workforce of local people... [including unearthing] the well-preserved skeletons of two stegosaurus... [and he also] under-took a major study of the Santorini islands in the Aegean in 1936, working with [colleagues]... [these islands being] the rim of a caldera... [and the] detailed 1936 work was a major contribution to under-standing the evolution of the Santorini volcano and its relation to the geology of the region... [and he died] on an expedition to Portuguese East Africa”, now known as Mozambique], ed., Santorin (1936), p.82; H. S. Washington in *Bulletin Of the Geological Society of America*, Vol.XXXVII (1926).]

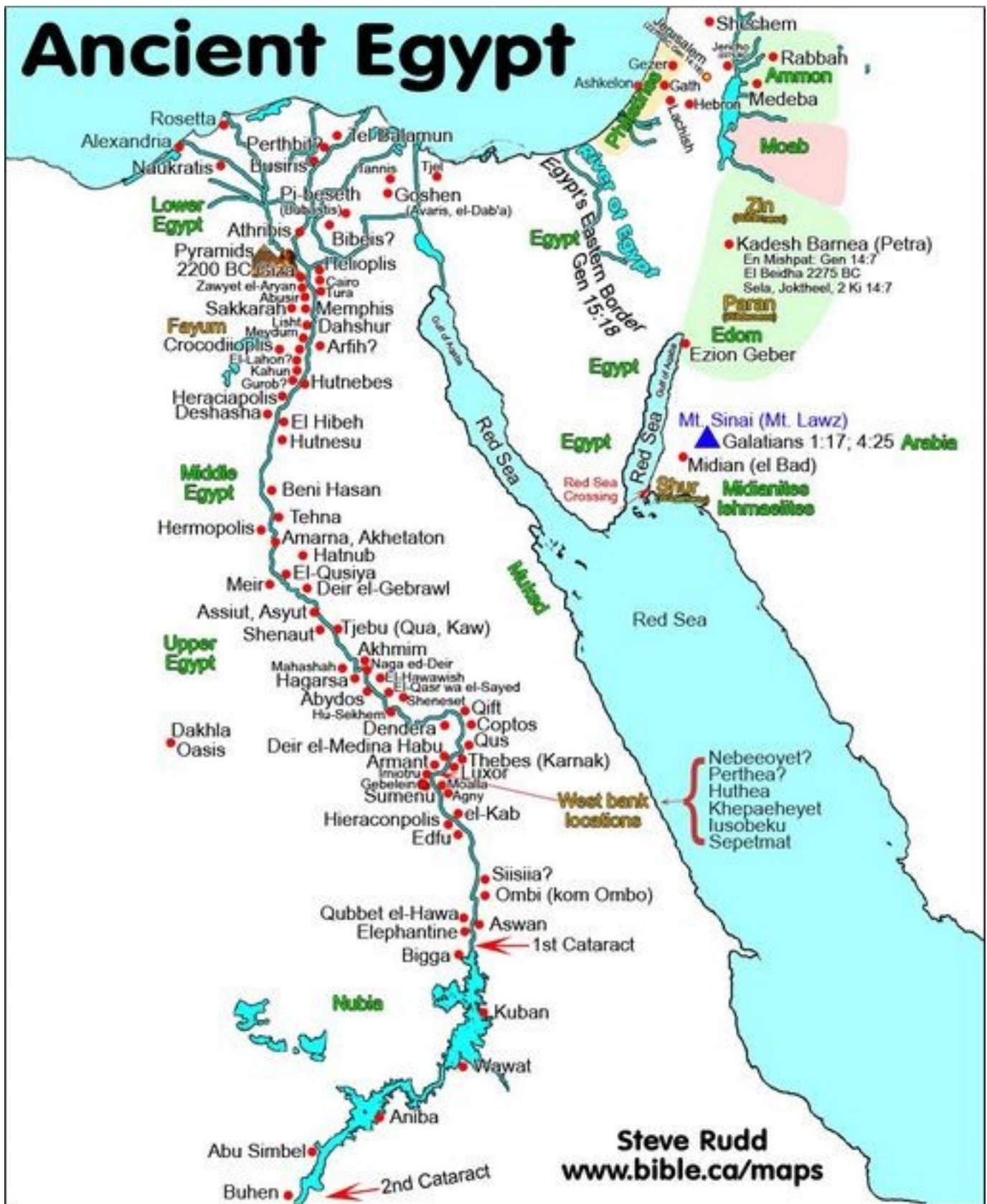
...The erupted masses [from Thera (or Santorin)] were so vast that a German scholar offered in recent years a theory according to which the Egyptian plague of darkness was caused by the eruption of the Thera volcano [!!!], six hundred miles northwest of the [Nile] Delta.

Maybe. But would such an *eruption* create a **thick darkness** [Exo 10:22-29](#) that would end in just **three days**? – this being The 9th Plague of the Exodus, which is followed by the **terrible** [H367; H3372; H6184; G5398](#) 10th Plague, which apparently was the cause of the prolonged **shadow of death** (e.g., [Isa 9:2/Mat 4:16](#); [Jer 2:6](#); [13:16](#); [Amos 5:8](#); [Psa 107](#), especially Verses 4-14), which would be that encompassing **cloud** [Job 3:5](#) that lasted 15 to 25 years, as we will further consider in the next sections. But we may now consider that for just **three days** of **thick darkness** – The 9th Plague, after which would be relatively normal *daylight* again, (or how could Moses have gone again to see **Pharaoh** between The 9th and 10th Plagues?), and which was apparently followed by the *geological upheaval* of The 10th Plague, that would severely ‘dust up’ the atmosphere of the entire planet – that Thera may have provided most of the **‘thickness’** to that **three days** of **darkness**, but it would seem to me that for **light** to return before the following prolonged **‘gloom’** of the **shadow of death**, there also needed to be some **‘axis shifting’**, if you **see** what I mean.

In Egypt the rock structure of the land experienced at least localized displacements at the end of the Middle Kingdom. K. R. Lepsius observed that the Nilometers at Semneh, dating from the Middle Kingdom, show an average rise in the waters of the Nile at that place, where the river is channeled in rock, twenty-two feet higher than the highest level today [- a **“nilometer** ...[being] a structure for measuring the Nile River's clarity and water level during the annual flood season... [and there] were three main types... calibrated in

Egyptian cubits... [1] a vertical column, [2] a corridor stairway of steps leading down to the Nile, or [3] a deep well with culvert... [and if] the water level was low, there would be famine... [and if] too high, it would be destructive... [and there] was a specific mark that indicated how high the flood should be if the fields were to get good soil”...

[Prof., Dr. Karl or Carl Richard Lepsius [1810-1884, “a pioneering Prussian Egyptologist and linguist and pioneer of modern archaeology... [who] studied Greek and Roman archaeology at the University of Leipzig (1829-1830), the George Augustus University of Göttingen (1830-1832), and the Frederick William University of Berlin (1832-1833)... [and after] receiving his doctorate... in 1833, he travelled to Paris... [and] attended lectures by the French classicist Jean Letronne, an early disciple of Jean-François Champollion and his work on the decipherment of the Egyptian language, visited Egyptian collections all over Europe and studied lithography and engraving... [and after Champollion passed],



Lepsius made a systematic study of the French scholar's *Grammaire égyptienne* [*Egyptian Grammar*], which had been published posthumously in 1836 but had yet to be widely accepted... [and in] that year, Lepsius travelled to Tuscany to meet with Ippolito Rosellini, who had led a joint expedition to Egypt with Champollion in 1828-1829... [and in] a series of letters to Rosellini, Lepsius expanded on Champollion's explanation of the use of alphabetic signs in hieroglyphic writing, emphasizing (*contra*

Champollion) that vowels were not written... [and in] 1842, Lepsius was commissioned (at the recommendation of the minister of instruction, Johann Eichhorn, and the scientists Alexander von Humboldt and Christian Charles Bunsen) by King Frederick Wilhelm IV of Prussia to lead an expedition to Egypt and the Sudan to explore and record the remains of the ancient Egyptian civilization... [this] Prussian expedition... [being] modelled after the earlier Napoleonic mission, with surveyors, draftsmen, and other specialists... [and the] mission reached Giza in November 1842 and spent six months making some of the first scientific studies of the pyramids of Giza, Abusir, Saqqara [or Sakkarah], and Dahshur [only one being God's altar and pillar (Isa 19:19-20)]... [and they] discovered 67 pyramids recorded in the pioneering [but really more 'diversionary'] Lepsius list of pyramids and more than 130 tombs of noblemen in the area... [and 'unfortunately', while at God's] Great Pyramid of Giza, Lepsius inscribed a *graffito* written in Egyptian hieroglyphs that honours Friedrich Wilhelm IV above the pyramid's original entrance... [and this 'defiling'^{H2930} of this altar] is still visible... [and in] 1843 he visited Naqa [in Sudan] and copied some of the inscriptions and representations of the temple standing there... [and working] south, stopping for extended periods at important Middle Egyptian sites [- see Middle Egypt, etc., map, p.274]... Lepsius reached as far south as Khartoum ["the capital and largest city of Sudan ... located at the confluence of the White Nile, flowing north from Lake Victoria, and the Blue Nile, flowing west from Ethiopia... [where from there the] main Nile continues to flow north towards Egypt and the Mediterranean Sea", map, p.149], and then traveling up the Blue Nile to the region about Sennar [in Southeastern Sudan]... [and after] exploring various sites in Upper and Lower Nubia ["Nubia... [being] a region along the Nile river encompassing the area between Aswan in southern Egypt and Khartoum in central Sudan... [and it] was the seat of one of the earliest civilizations of ancient [read, Post-Flood] Africa"], [then] the expedition worked back north, reaching Thebes [in Upper Egypt] on November 2, 1844, where they spent four months studying the western bank of the Nile (such as the Ramesseum, [Deir el-Medinet Habu, the Valley of the Kings, etc. - see the West bank locations, etc., map, p.274]) and another three [months] on the east bank [of Thebes] at the temples of Karnak [Thebes] and Luxor, attempting to record as much as possible... [and afterwards] they stopped at Coptos [still in Upper Egypt], the Sinai [unmarked, flanked by the Red Sea], and sites in the Egyptian [Nile] Delta [which would be Lower Egypt], such as Tanis, before returning to Europe in 1846... [and the] chief result of this expedition was the publication of *Denkmäler aus Aegypten und Aethiopien* (*Monuments from Egypt and Ethiopia*), a massive twelve [or 13] volume *compendia* of nearly 900 plates of ancient Egyptian inscriptions, as well as accompanying commentary and descriptions... [and these] plans, maps, and drawings of temple and tomb walls remained the chief source of information for Western scholars well into the 20th century, and are useful even today as they are often the sole record of monuments that have since been destroyed or reburied... [and upon] his return to Europe... [he] was appointed as a professor of Egyptology at Berlin University in the same year, and the co-director of the Ägyptisches Museum [- the "Egyptian Museum of Berlin... home to one of the world's most important collections of Ancient Egyptian artifacts",] in 1855... [and] in 1865, he was director of the museum... [and in] 1866 Lepsius returned to Egypt, where he discovered the *Decree of Canopus* at Tanis, an inscription closely related to the Rosetta Stone, which was likewise written in Egyptian (hieroglyphic and demotic) and Greek... [and he] was president of the German Archaeological Institute in Rome from 1867-1880, and from 1873 until his death in 1884, the head of the Royal Library at Berlin... [and he] was the editor of the *Zeitschrift für ägyptische Sprache und Altertumskunde*, a fundamental scientific journal for the new field of Egyptology, which remains in print to this day... [and while] at the editorial helm, Lepsius commissioned typographer Ferdinand Theinhardt (on behalf of the Prussian Academy of Sciences) to cut the first hieroglyphic [printing] typeface, the so-called Theinhardt font, which remains in use today... [and he] published widely in the field of Egyptology, and is considered the father of the modern scientific discipline of Egyptology, assuming a role that Champollion might have achieved had he not died so young... [and much] of his work is fundamental to the field... [and he] even coined the phrase

Totenbuch ("Book of the Dead")... [and he] was also a leader in the field of African linguistics, though his ideas are now mainly considered to be outdated [- or too Christian]... [and based] on his work in the ancient Egyptian language, and his field work in the Sudan, Lepsius developed a Standard Alphabet for transliterating African Languages... [which] was published 1855 and revised in 1863... [and his] 1880 *Nubische Grammatik mit einer Einleitung über die Völker und Sprachen Afrika's* [*Nubian Grammar with an Introduction About the Peoples and Languages of Africa*] contains a sketch of African peoples and a classification of African languages, as well as a grammar of the Nubian languages... [and surely the most important of his "major works" is not] *Das Todtenbuch der Ägypter nach dem hieroglyphischen Papyrus in Turin mit einem Vorworte zum ersten Male herausgegeben* [*The Egyptian Book of the Dead According to the Hieroglyphic Papyrus in Turin with a Foreword Published for the First Time.*]... ([1842] Reprinted... 1969)... [or] *Denkmäler aus Ägypten und Äthiopien nach den Zeichnungen der von Seiner Majestät dem Könige von Preußen Friedrich Wilhelm IV nach diesen Ländern gesendeten und in den Jahren 1842-1845* [*Monuments from Egypt and Ethiopia Portrayed in the Drawings Comissionioned by His Majesty the King of Prussia Friedrich Wilhelm IV of These Ccountries and in the Years 1842-1845*]... 13 vols... ([1849] Reprinted...1972)... [or] *Briefe aus Aegypten, Aethiopien und der Halbinsel des Sinai geschrieben in den Jahren 1842-1845 während der auf Befehl Sr. Majestät des Königs Friedrich Wilhelm IV von Preußen ausgeführten wissenschaftlichen Expedition* [*Letters from Egypt, Ethiopia and the Peninsula of Sinai Written in the Years 1842-1845 During the Scientific Expedition Comissioned by His Majesty King Frederick William IV of Prussia*]... ([1852] Reissued by Cambridge University Press, 2010...)... [or even] *Über die XXII. ägyptische Königsdynastie nebst einigen Bemerkungen zu der XXVI. und andern Dynastieen des neuen Reichs* [*About the XXIIth Egyptian Royal Dynasty and Some Remarks on the XXVIth and Other Dynasties of the New Empire*]... ([1856, also] Republished by Cambridge University Press, 2010...)... [but surely the most important of his "major works" is] *The Gospel of Mark in the Fiadidja dialect of Nubian Also Called the Nobiin Language*... [p]ublished in Berlin in 1860... edited by Leo Reinisch, and republished by the British and Foreign Bible Society in 1885", don't you think?), *Letters from Egypt, Ethiopia and the Peninsula of Sinai* (1853), pp.19-20.]

...[**our brother Karl concluded,**] "We obtained the remarkable result that about 4000 years ago the Nile used to rise at that point, on an average, twenty-two feet higher than it does at present."

This dropping of the high-water level must be ascribed either to a change in the quantity of water in the Nile or to a change in the rock structure of Egypt. However, the Nile contained so much more water in the past, many residences and temples would have been regularly inundated.



I omit the references to cities swallowed by the ground in Egyptian literature [again, AWWWWW!!!, but again, suchlike "references" are coming in the next sections]: yet the enigmatic and rather regular signs of fire in graves of the Old and Middle Kingdoms, as if from the presence of some volatile substance [which must have been *hydrocarbons* of some form or

another that 'fell from the sky', and] that penetrated there and became inflamed by the heated ground, is worth mentioning. [Uh-huh.]

Troy

At the westernmost end of Asia Minor, a few miles from the Dardanelles ["also known from Classical Antiquity as the Hellespont... a narrow, natural strait and international significant waterway in northwestern Turkey", maps, p.276 and in SEC. 7, p.535], lies the village of Hissarlik. In 1873, Heinrich Schliemann, though not an archaeologist, discovered there the remains of the fortress sung in the *Iliad*. From his early years as grocer's apprentice, cabin boy on a ship that was wrecked, and bookkeeper in Holland, he had nourished the ambition to find Troy. After many wanderings that took him to Russia and California and the Far East, he settled in Greece, published his prediction of where he would find the city of the *Iliad*, and was met with jeers. But he soon succeeded in locating the legendary city in the Turkish village of Hissarlik [and that is, by a "chance meeting" with "Frank Calvert... [who had already] made extensive surveys and published in scholarly journals his identification of the hill of New Ilium (which was on farmland owned by his family) on the same site"]. [At the end of the eighteenth century, in a time before the modern era of archaeology, Le Chevalier made a guess that Hissarlik was the site of Homeric Troy, or Ilium. This early identification was neglected.] It had been built six or seven times and as many times destroyed [or actually, "Blegen came to a conclusion that Troy's nine levels could be further divided into forty-six sublevels" - yeah, it's a complicated 'heap']. Schliemann took the rich city on the second lowest level to be the Troy of King Priam, which endured the siege and then succumbed to the Greeks, or Achaeans, warriors under Agamemnon [as told by Homer in *The Iliad*]. Later scholars [besides saying "Schliemann's excavations... destroyed the main layers of the real Troy", and besides calling him a "relentlessly self-promoting amateur archaeologist", whose "damage... to the site is irreparable",] have identified the second city as of a much earlier date, and declared the sixth city from the bottom [or now Troy VII] to that of Priam and Homer. The second city [probably] came to an end at the time the Old Kingdom of Egypt fell; it was destroyed in a violent paroxysm of nature [evidently at the time of The Destruction of Sodom and Gomorrah].

The archaeological expedition of Cincinnati University under Carl Blegen had established that an earthquake destroyed the city besieged by Agamemnon...

[Prof., Dr. Carl William Blegen [1887-1971, "an American archaeologist [briefly bio'ed in SEC. 7, p.533] who worked on the site of Pylos in Greece and Troy in modern-day Turkey... [and] directed the University of Cincinnati excavation of the mound of Hisarlik, the site of Troy, from 1932 to 1938... [and who] emigrated [to America with his parents and brother] from... Norway... [his] father... [being] a professor at Augsburg College in Minneapolis [Minnesota, "a private liberal arts college... ["founded as a seminary by Norwegian Lutherans... [and] named after the Augsburg Confession of 1530", and it] is affiliated with the Evangelical Lutheran Church in America... [and upon] its founding in 1869... was a Norwegian-American Lutheran seminary known as Augsburg Seminarium... [with its] first college class... in the fall of 1874... [and today] the university enrolls approximately 3000 undergraduate students and 800 graduate students... [and] is known for its emphasis on service learning... [where] volunteering in the community is

both an instructional strategy and a required part of a student's coursework... [and in] 2010 Augsburg was one of the six higher education institutions to receive the Presidential Award for Community Service... [and in] 2017 the name of the school changed from Augsburg College to Augsburg University", and evidently like so many others, it has not yet, at least 'full-mouthedly', 'bit the dust', **thank and praise the LORD**... [and his father was professor there] for more than 30 years and played a central role in the Norwegian Lutheran Church in America... [and] Blegen earned his bachelor's degree from the University of Minnesota in 1904 and started graduate studies at Yale University in 1907... [and in] Greece, he was a fellow at the American School of Classical Studies at Athens (1911-1913), during which time he worked on excavations at Locris, ["a region of ancient [both Western and Eastern Coastal] Greece, the homeland of the Locrians, made up of three distinct districts" including in] **Corinth** [in Northeastern **Peloponnesus**, map, **SEC. 7, p.535**] and Korakou [now a "village" on the island of **Cyprus**] ... [and during] World War I Blegen was involved in relief work in Bulgaria and Macedonia, receiving the Saviors Order from Greece in 1919... [and following] the war he completed his Ph.D. at Yale (1920)... [and he] was then assistant director of the American School (1920-26); during his tenure he excavated at Zygouries [near Corinth], Phlius [also within 30 km of Corinth], Prosymna [probably also nearby], and Hymettos ["a mountain range in the **Athens area of Attica**", also on the map in **SEC. 7 on p.535**]... [and in] 1927, Blegen joined the faculty of the University of Cincinnati... [and he] was professor of classical archaeology at the University of Cincinnati from 1927-1957... [and his] excavations at Troy were carried out between 1932 and 1938, followed by those at the Palace of Nestor in **Pylos**, Greece [again, **p.535**] in 1939 (the dig resumed 1952-1966) ... [and he] received honorary degrees from the University of Oslo and the University of Thessaloniki in 1951; an honorary D.Litt. from the University of Oxford in 1957 and an honorary LL.D. from the University of Cincinnati in 1958... [and further] honorary degrees came in 1963... [including] Litt.D. from Cambridge, and others from the University of Athens, Hebrew Union College, [and the] Jewish Institute of Religion in Jerusalem... [and in] 1965 Blegen became the first recipient of the Archaeological Institute of America's Gold Medal for archaeological achievement... [and] The Carl Blegen Library is located on the campus of the University of Cincinnati... [and the] library has curated an exhibit called *Discovering Carl Blegen* which includes images from Blegen's major campaigns in Troy and Pylos as well as his work and life at UC and abroad... [and] Blegen Library at the American School of Classical Studies at Athens is named also after [him]... [however] Blegen Hall on the University of Minnesota Twin City Campus is named after [the "noted historian" and his younger] brother Theodore C. Blegen", "*Excavations at Troy, 1936*," *American Journal of Archaeology*, XLI (1937), 35.]

...Claude Schaeffer, the excavator of Ras Shamra (Ugarit) in Syria [bio'ed in **SEC. 7, p.530, etc.**], came to Troy to compare the finds of Blegen with his own at Ras Shamra and became convinced that the earthquakes and conflagrations he had noted at Ras Shamra were synchronical with the earthquakes and conflagrations of Troy, six hundred miles away. He then compared the finding of these two places with signs of earthquakes in numerous other localities of the ancient East. After painstaking work he came to the conclusion that more than once in historical times the entire region had been shaken by prodigious earthquakes, and area unusually large when compared with the largest areas affected by earthquakes in modern times. He wrote [- and here we go again]:

"There is not for us the slightest doubt that the conflagration of Troy II corresponds to the catastrophe that made an end to the habitations of the Old Bronze Age of Alaca Huyuk, of Alisar, of Tarsus, of Tepe Hissar [[all] in Asia Minor], and to the catastrophe that burned ancient Ugarit (II)

in Syria, the city of Byblos that flourished under the Old Kingdom of Egypt, the contemporaneous cities of Palestine, and that was among the causes which terminated the Old Kingdom of Egypt [etc]. [Claude F. A. Schaeffer, *Stratigraphie compare et chronologic de l'Aste Occidentale* (III^e et II^e millénaires) [*Comparitive Stratigraphy and Chronology of Western Asia (3rd and 2nd Millennia)*] (Oxford University Press, 1948), p.225.] After a time of decay most of these cities were restored in a new era of rich civilization.

The city subsequently constructed, Troy III, was also destroyed in a great and sudden catastrophe; it was "a most terrible fire." Dörpfeld, the renowned archaeologist who worked with Schliemann and survived him by many years, wondered at the violence of the earthquake that overturned a sixteen meters (over fifty feet) thick fortress wall of Troy III [but it's no 'wonder', except that it was God's **wondrous** and **great judgments** during The 1st Visit of Venus]. [Ibid., p.237. Wilhelm Dörpfeld [1853-1940, "a German architect and archaeologist, a pioneer of stratigraphic excavation and precise graphical documentation of archaeological projects... [and] famous for his work on Bronze Age sites around the Mediterranean, such as Tiryns and Hisarlik (the site of the legendary city of Troy), where he continued Heinrich Schliemann's excavations... [and like] Schliemann, Dörpfeld was an advocate of the historical reality of places mentioned in the works of Homer"], *Troja und Ilion* (1902).] Schaeffer found [further] that the same destruction also spread all over Asia Minor and far beyond.

Efforts to build a new city, Troy IV, on the ashes of the old were cut short by a new and unexpected conflagration [evidently during The 2nd Visit of Venus]. Once again the ground was covered "with a thick bed of ashes and carbonized substances indicating clearly that the buildings fell during a fire." [Blegen, *American Journal of Archaeology*, 1937, pp.570 ff.]

Troy IV, which followed the fifth city and is usually recognized as the capital of King Priam, was destroyed by an earthquake. A natural force more powerful than of Agamemnon [- the great Greek king of legend, read, '**angel human**', including in Homer's epic story of the 10-year siege of Troy, *The Iliad*] brought about its end. It was a violent shaking of the ground, as is also narrated in the *Iliad*. [Except in this story it is not the "violent shaking of the ground" that breaches Troy's ramparts and allows the Greeks access to the city, but it is that famous "Trojan horse" that Odysseus constructs, pretending it to be a gift to honor the city and people of Troy, but it really being a vessel to 'sneak men inside', who after dark open the gates and let Agamemnon's army in, which I'm inclined to believe is how it really happened, and that this particular 'downfall' of Troy likely involved Mars, but on one of its 'not so close' passes that did not destroy the city, just 'shook things up' quite a bit, because in the de-struction of the city identified by Dr. Velikovsky as "Troy IV" ...] Walls were moved from their places and fell flat [implying this must be one of the 'downfalls' of Troy that happened at either an earlier or later time than at The Siege of Troy]. Schaeffer was once more impressed by the signs of a simultaneous upheaval in all the excavated sites of Asia Minor and the ancient East generally, and dedicated himself to collating the archaeological material of the third and second millennia before the present era with special purpose of establishing the stratigraphic synchronism based on the sudden and simultaneous interruption of cultural ages in this entire area.

And to be clear, I suggest, having little knowledge of the reported several, ‘stacked’, **ruins** [H2034](#); [H4383](#); [G2679](#) of Troy, that “Troy IV” may not be the one described by Homer in *The Iliad*, because in the story the city was not so much **destroyed** as overrun by Greeks, and because “Troy IV” was **destroyed** during, “Efforts to build” this “new city... on the ashes of the old”, efforts that “were cut short by a new and unexpected conflagration”, which again, fits the timing and conditions of The 2nd Visit of Venus. But the best reason is that I am not **ignorant** of the sequence of God’s **great judgments** that are responsible for Troy’s repeated **destruction**, as evidently most all both past and present archeologists with ‘expertise’ on these “levels” apparently are. And I’m saying that to identify the time of one **ruin** [H4288](#); [H4384](#); [H4654](#); [H4658](#); [G4485](#) from another, I, to some extent like Dr. Velikovsky, but unlike most all of them, am looking for evidence to fit the following scenario: **1)** Troy is first **‘catastrophically ruined’** by a *meteor shower* accompanied by *earthquakes* at the time of The Destruction of Sodom and Gomorrah, which also marks the end of the Old Kingdom of Egypt (and the Early Bronze Age), and is likely the result of a *collision* of *objects* between the present *orbits* of Jupiter and Mars, now marked by the Main Asteroid Belt, with ‘pieces’ of this *collision* finding their way to Earth during the life of Abraham, around 2,000 BC; **2)** Troy is next **ruined** by a really great catastrophe, involving *earthquakes*, *conflagration*, and *inundation* at the time of The 1st Visit of Venus, which is also at the time of the end of the Middle Kingdom of Egypt (and of the Intermediate Bronze Age), which would be during the life of Moses, or near the middle of The 2nd millennium BC; and this is closely followed by **3)** the **ruin** of the evidently ongoing ‘re-building’ of Troy, likely ‘interrupted’ by The 2nd Visit of Venus about 50 years later, during the time Joshua is Judge of Isreal; and **4-?)** the uppermost “levels” of Troy, if not in one or more instances **destroyed** in ‘aftershocks’ of The Visits of Venus, apparently occur mostly as a result of The 3 Closest Visits of Mars, in “about the years -747, -702, -687”, 45 then 15 years apart, with 60 years between the 1st and last of these ‘close ones’, and with the last one being The Last Visit of Mars in about 687 BC, (marking the end of the Late Bronze Age and the start of the Iron Age), with the 10-year event memorialized by Homer happening within the century of The Visits of Mars, and maybe during one of **‘his visits’**, but not one where Troy is **destroyed**, the **visit** finally fully **destroying** the city being a later one, likely The Last Visit of Mars, with Homer’s writing about The Siege of Troy most likely taking place following all The Visits of Mars, sometime in the 7th Century BC. Of course this contradicts the popular idea (originating with a few, 3rd - 5th Century BC, “Ancient Greek historians”) that this ‘ten-year siege’ took place somewhere within the 12th to 14th Centuries BC, which would be nearer the time of The Visits of Venus, but it agrees with Homer who acknowledged the ‘oversight’ of Mars in this ‘siege’. And the popular agreement of historians and scientists, secular and Christian alike, of the placements of major ancient events, and even whole periods of ancient history, have been discovered to be several centuries misplaced before, (not to mention also by millions to billions of years), as we will continue to confirm, especially in **SECTION 11**. And whatever the case, this is enough to **know** for now, not that you couldn’t investigate further if you wanted.

The Ruins of the [Near to Middle] East

In the ruins of excavated sites throughout all lands of the ancient East signs are seen of great destruction that only nature could have inflicted. Claude Schaeffer, in his great recent work, discerned six separate upheavals. All of these catastrophes of earthquake and fire were of such encompassing extent

that Asia Minor, Mesopotamia, the Caucasus, the Iranian Plateau, Syria, Palestine, Cyprus, and Egypt [or the entire God Zone] were simultaneously overwhelmed. And some of these catastrophes were, in addition, of such violence that they closed great ages in the history of ancient civilizations [though they are a bit '**misrepresented**' by *evolutionists*].

The [above] enumerated countries were the subject of Schaeffer's detailed inquiry; and recognizing the magnitude of the catastrophes that have no parallels in modern annals or in the concepts of seismology, he became convinced that these countries, the ancient sites of which he studied, represent only a fraction of the area that was gripped by the shocks.

This being with the possible exception of the first of these "upheavals", at the time of The Destruction of Sodom and Gomorrah, which may not have been one of God's more '**globally targeted judgments**', as it likely did not involve a '**visiting planet**', and so was probably more '**narrowly targeted**', and that is, limited to regional *meteor showers*, with consequent *seismic disturbances* and *conflagration*, and the corresponding regional **slaughter** [H2027](#); [H2028](#); [H2873](#); [H2874](#); [H2878](#); [H4046](#); [H4293](#); [H4347](#); [H5221](#); [H6993](#); [G2871](#); [G4967](#); [G5408](#)

The most ancient catastrophe of which Schaeffer discerned vestiges took place between 2400 and 2300 [or likely closer to 2000 years] before the present era. It spread ruin from Troy to the Valley of the Nile [and maybe also at this time - or later - across other regions, like the Carolina Bays, aerial photo, satellite images & map, p.155-6 & 160]. In it the Old Bronze Age found its end. Laid waste cities of Anatolia, like Alaca Huyuk, Tarsus, Alisar; and those of Syria, like Ugarit, Byblos, Chagar Bazar, Tell Brak, Tepe Gawra; and of Palestine, like Beth Shan and Ai; and of Persia, and of the Caucasus. Destroyed were the civilizations of Mesopotamia and Cyprus, and the Old Kingdom in Egypt came to an end, a great and splendid age. In all cities walls were thrown from their foundations, and the population markedly degenerated. "It was an all encompassing catastrophe. Ethnic migrations were, no doubt, the consequences of the manifestation of nature. The initial and real causes must be looked for in some cataclysm over which man had no control." [This and the following quotations are from Schaeffer, *Stratigraphie compares*, pp.534-67.] It was sudden and simultaneous in all places investigated.

In a few centuries, migrating and multiplying themselves, the descendants of the survivors of the ruined world built new civilizations: the Middle Bronze Age. In Egypt it was the time of the Middle Kingdom, a short but glorious resurrection of Egyptian civilization and might. Literature reached its perfection, political might its apogee. Then came a shock that in a single day made of this empire a ruin, of its art debris, of its population corpses. Again it was the entire ancient East, to its uttermost frontiers, that fell prostrate [with likely similar results across all continents]; nature, which knew no boundaries, threw all countries into a tremor and covered the land [and likely the greater part of the Earth] with ashes [- example depiction, SEC. 7, p.146].

"This brilliant period of the Middle Bronze Age, during which flourished the art of the Middle Kingdom in Egypt and the exquisite art and industry of the Middle Minoan Age [on Crete], and in course of which great centers of trade like Ugarit in Syria enjoyed remarkable prosperity, was suddenly terminated...

"The great activity of international trade, which, during the Middle Bronze Age, had been characteristic of the eastern Mediterranean and most of the lands of the Fertile Crescent, suddenly stopped in all this vast area [and surely also globally]... In all the sites in Western Asia examined up to now a hiatus or a period of extreme poverty [often involving 'cave-dwelling'] broke the stratigraphic and chronological sequence of the strata... In most countries the population suffered great reduction in numbers; in others settled living was replaced by a nomadic [or again, 'primitive', 'caveman-like'] existence."

In Asia Minor the end of the Middle Bronze came suddenly, and a rupture between that age and the Late Bronze is evident in "all sites that were stratigraphically examined." Troy, Boghaz-koi, Tarsus, Alisar, present the same picture of life vanishing with the end of the Middle Bronze.

In Tarsus, between the strata of the "brilliantly developed civilization" of the Middle Bronze and those of the Late Bronze, a layer of earth five feet thick was found without a sign of habitation - a "hiatus [- and this just the 'deeper burial' of a 'Pre-Visits-of-Venus' civilization]." At Alaca Huyuk the transition from Middle Bronze to Late Bronze was marked by upheaval and destruction, and the same may be said of every excavation site in Asia Minor.

On the Syrian coast and in the interior "we find a stratigraphic and chronological rupture between the strata of the Middle Bronze and Late Bronze at Qalaat-er-Rouss, Tell Simiriyan, Byblos, and in the necropoles of Kafer-Djarra, Ofayé, Majdalouna." All the necropoles examined in the upper valley of the **Orontes** [map, SEC. 7, p.526] ceased to be used, and habitation of the great site of Hama was interrupted at the moment the Middle Kingdom in Egypt went down. Also in Ras Shamra there is a marked gap between the horizons of the Middle and the Late Bronze [apparently showing how The 2nd Visit of Venus 'piled on top" of The 1st Visit].

In Palestine, at [Tell] Beth Mirsim [- "an archaeological site" west of both **Jerusalem and Hebron**, and east of **Ashkelon**], there was an interruption in the habitation of the site after the fall of the Middle Kingdom in Egypt. In Beth-Shan [or "Beit She'an... at the junction of the Jordan River Valley and the [Southeastern] Jezreel Valley"], between the layers of the Middle Bronze, the excavators came upon an accumulation of debris a meter thick. "It indicates that the transition from the Middle Bronze and Late Bronze was accompanied by an upheaval that broke the chronological and stratigraphical sequence of the site." A similar situation was found at Tell el Hésy by ["American archaeologist", Prof. Frederick Jones] Bliss [- "Tell el-Hesi" being an archeological "site" southwest of Jerusalem, and "the first major site excavated in Palestine, first by Flinders Petrie in 1890 and later by Frederick Jones Bliss in 1891 and 1892, both sponsored by the Palestine Exploration Fund (PEF)]. Earth

tremors played havoc also with **Jericho**, **Megiddo** [or Jezreel], Beth-Shemesh [- “30 kilometres (19 mi) west of **Jerusalem**”], **Lachish**, Ascalon [or **Ashkelon**], [and] Tell Taanak [- “today Ta'annek, or Tell Tianik [or “**Ti'inik**... also transliterated **Ta'anakh**, **Ti'innik** or **Taanach**”]... a fortified city-state standing on a hill in Canaan in northern Israel in the southern end of the **Jezreel Valley** – maps/defined, p.274, SEC.4, p.373 & SEC.9, p.462]. The excavators of Jericho found that the city had been repeatedly destroyed. The great wall surrounding it fell in an [‘aftershock’] earthquake shortly after the end of the Middle Kingdom [Joshua 6].

[Prof. John Garstang [1876-1956, “a British archaeologist of the ancient Near East, especially Anatolia and the southern Levant... [and] the younger brother of Professor Walter Garstang, FRS, a marine biologist and zoologist... [the younger] considered a pioneer in the development of scientific practices in archaeology as he kept detailed records of his excavations with extensive photographic records, which was a comparatively rare practice in early 20th-century archaeology... [and he] obtained a scholarship for Jesus College, Oxford to study mathematics... [and while] at Oxford... [he] became interested in archaeology and conducted excavations at Ribchester [“a Roman fort on the site of the present day village of Ribchester in Lancashire, England”, map, p.267]... [and he] excavated other Romano-British sites during his vacations from Oxford... [and after] gaining a 3rd [“Third-class honours, referred to as a “third”... the lowest honours classification in most modern universities”] from Oxford in 1899, Garstang joined the team of Flinders Petrie at **Abydos** [Upper Egypt, “one of the oldest cities of ancient Egypt”, map, p.274]... [and he] excavated various sites in the vicinity, including the discovery of the great tombs at Beit Khallaf in 1901... [and in] 1902 he carried out his first independent excavation in Egypt at Reqaqnah [near Abydos]. The excavation was funded by an excavation committee, a group of wealthy donors who in turn would receive a selection of objects from Garstang's excavations in exchange for their patronage... [and like] Petrie before him, Garstang would continue to use Excavation Committees to fund his excavations for most of his career... [and in] 1902... [he] was also appointed the honorary reader in Egyptian archaeology at the University of Liverpool... [and in] 1904... [he] founded the Institute of Archaeology, which was affiliated with the University... [and from] 1907-41... [he] was the first professorship in the methods and practice of archaeology at the University... [and on] behalf of the Institute... [he] excavated sites in Egypt, Sudan and the Near East up to the outbreak of World War I... [and he] served as the Director of the Department of Antiquities in the British Mandate of Palestine between 1920-26, and excavated at Ashkelon, 1920-21... [and he] was also the Head of the British School of Archaeology in Jerusalem, 1919-26... [and he] also carried out a major excavation of Jericho from 1930-36... [and he] taught at the Egyptology section of the Faculty of Arts when this was established in the 1920s... [with one of his students becoming] Director of the Coptic Museum, Cairo... [and from] 1936 to the outbreak of World War II, Garstang excavated Yümük Tepe near Mersin [“on the Mediterranean coast of southern Turkey”]... [and he] returned to Turkey after the War, and finished the excavation in 1948... [after which he] founded the British Institute of Archaeology at Ankara, assisted by other Anatolian archaeologists... and acted as its first director”] and J. B. E. Garstang [- one of John's 5 siblings?], *The Story of Jericho* (1940).]

Concussions devastated the entire land of the Double Stream [- **Tigris and Euphrates**?]. The

Russian-Persian borderland also shows that there was not continuity between the Middle Bronze and Late Bronze. In the Caucasus not



The summit of Mount Sinai

an archaeological vestige was found of the centuries between these two ages.

A sea tide broke onto the land, as on the coast of Ras Shamra [- formerly "**Ugarit** ... [that] ancient port city in northern Syria... [whose] ruins are often called **Ras Shamra**"], bringing further destruction in its wake.

It appears also that the end of the Middle Kingdom was marked by volcanic eruptions and lava flows. On the **Sinai Peninsula**, at an early and undisclosed date, a flow of basaltic lava from the fissured ground - the Sinai massif [including **Mount Sinai**, "also known as **Mount Horeb**", now "near the city of Saint Catherine", sunset/rise photo (which accentuates the red) & map, p.282] is not a volcano - burned down forests, leaving a desert behind...

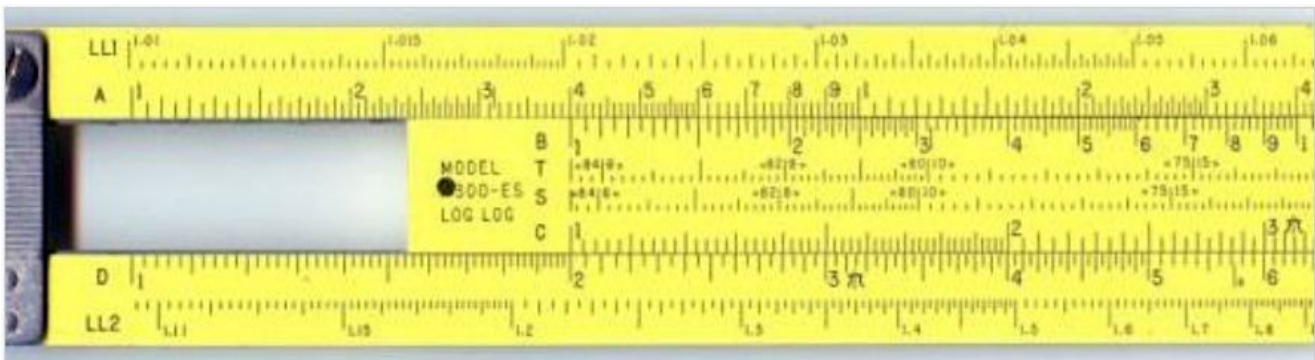
[Prof., Dr., Sir William Matthew Flinders Petrie [FRS, FBA (1853 -1942), previously introduced in relation to Prof. Frederick Jones Bliss and Prof. John Garstang above, "an English Egyptologist and a pioneer of systematic methodology in archaeology and preservation of artefacts... [who] held the first chair of Egyptology in the United Kingdom, and excavated many of the most important archaeological sites in Egypt in conjunction with his wife, Hilda Petrie... [and he] developed the system of dating layers based on pottery and ceramic findings... [and] was raised in a Christian household (his father being a member of the Plymouth Brethren), and was educated at home... [and] had no formal education

... [and his] father taught... [him] how to survey accurately, laying the foundation for his archaeological career... [and at] the age of eight, he was tutored in French, Latin, and Greek, until he had a collapse and was taught at home... [and he] also ventured his first archaeological opinion... [at age] eight, when friends visiting the Petrie family were



describing the unearthing of the Brading Roman Villa in the [Isle of Wight](#) [[in the English Channel, map, p.267](#)].... [at which time the] boy was horrified to hear [of] the rough shovelling out of the contents, and protested that the earth should be [much more gently] pared away, inch by inch, to see all that was in it and how it lay... [and,] "All that I have done since," he wrote when he was in his late seventies, "was there to begin with, so true it is that we can only develop what is born in the mind... [and this prompting him to add,] I was already in archaeology by nature"... [and the] chair of Edwards Professor of Egyptian Archaeology and Philology at University College London was set up and funded in 1892 following a bequest from Amelia Edwards [[1831-1892, a successful "English novelist, journalist, traveller and Egyptologist"](#)], who died suddenly in that year... [she being Petrie's] supporter since 1880... [and she] had instructed that he should be its first incumbent... [and he] continued to excavate in Egypt after taking up the professorship, training many of the best archae-ologists of the day... [and in] 1913 Petrie sold his large collection of Egyptian antiquities to University College, London, where it is now housed in the Petrie Museum of Egyptian Archaeology... [and one] of his trainees... went on to discover the tomb of Tutankhamun in 1922... [and in] his teenage years, Petrie surveyed British prehistoric monuments (commencing with the late Romano-British 'British Camp' that lay within yards of his family home in Charlton) in attempts to understand their geometry... [and he was] at 19 producing the most accurate survey of Stonehenge... [and his] father had corresponded with Piazzi Smyth about his theories of the Great Pyramid and Petrie travelled to Egypt in early 1880 to make an accurate survey of Giza, making him the first to properly investigate how they were constructed (many theories had been advanced on this, and Petrie read them all, but none were based on first hand observation or logic)... [and he] published reports of this triangulation survey, and his analysis of the architecture of Giza therein... [being] exemplary in its methodology and accuracy, disproved Smyth's theories and still provides much of the basic data regarding the pyramid plateau to this day... [and on] that visit, he was appalled by the rate of destruction of monuments (some listed in guidebooks had been worn away completely since then) and mummies... [and] described Egypt as "a house on fire, so rapid was the destruction" and felt his duty to be that of a "salvage man, to get all I could, as quickly as possible and then, when I was 60, I would sit and write it all"... [and returning] to England at the end of 1880, Petrie wrote a number of articles and then met Amelia Edwards, journalist and patron of the Egypt Exploration Fund (now the Egypt Exploration Society), who became his strong supporter and later appointed him as Professor at her Egyptology chair at University College London ... [and being impressed] by his scientific approach, they offered him work as the successor to Henri Édouard Naville [[1844-1926, a Swiss archaeologist, Egyptologist and Biblical scholar... \[who was born\] in Geneva... studied at the University of Geneva, King's College, London, and the Universities of Bonn, Paris, and Berlin... \[including being\] a student of Karl Richard Lepsius and later his literary executor"](#)].... [and] Petrie accepted the position and was given the sum of £250 per month to cover the excavation's expenses... [and in] November 1884, Petrie arrived in Egypt to begin his excavations... [where he] first went to a New Kingdom [Iron Age/Late Old Testament Period] site at Tanis, with 170 workmen... [where he] cut out the middle man role of foreman on this and all subsequent excavations, taking complete overall control himself and removing pressure on the workmen from the foreman to discover finds quickly but sloppily... [and though] he was regarded as an amateur... by more established Egyptologists, this made him popular with his workers, who found several small but significant finds that would have been lost under the old system... [and in] 1886, while working for the Egypt Exploration Fund, Petrie excavated at Tell Nebesheh in the Eastern Nile Delta... [this "site"] located 8 miles southeast of Tanis and, among the remains of an ancient temple there, Petrie found a royal sphinx, now located at the Museum of Fine Arts, Boston... [and by] the end of the Tanis dig, he ran out of funding but, reluctant to leave the country in case it was renewed, he spent 1887 cruising the Nile taking photographs as a less subjective record than sketches... [and during] this time, he also climbed rope ladders at Sehel Island near Aswan to draw and photograph thousands of early Egyptian inscriptions on a cliff face, recording embassies to Nubia, famines and wars... [and by]

the time he reached Aswan, a telegram had reached there to confirm the renewal of his funding... [and he] then went straight to the burial site at Fayum, particularly interested in post-30 BC burials, which had not previously been fully studied... [and he] found intact tombs and 60 of the famous portraits, and discovered from inscriptions on the mummies that they were kept with their living families for generations before burial... [and as instructed] sent 50% of these portraits to the Egyptian department of antiquities... [but] when he later found that... [there was] placed little value on them and [that the portraits were] left... open to the elements in a yard behind the museum to deteriorate, he angrily demanded that they all be returned, forcing... [the] pick [of] the 12 best examples for the museum to keep and [the] return [of] 48 to Petrie, who sent them to London for a special showing at the British Museum... [and resuming] work, he discovered the village of the Pharaonic tomb-workers... [and in] 1890, Petrie made the first of his many forays into Palestine, leading to much important archaeological work... [and in his] six-week excavation of Tell el-Hesi (which was mistakenly identified as Lachish) that year represents the first scientific excavation of an archaeological site in the Holy Land... [and he] surveyed a group of tombs in the Wadi al-Rababah [not the Wady el-Arabah, but] (the biblical Hinnom [or "**Gehenna**... a small valley in" or]) of Jerusalem, largely dating to the Iron Age [Late Old Testament Period] and early Roman periods... [and here] in these ancient monuments, Petrie discovered two different metrical systems... [and from] 1891, he worked on the temple of [the "sun god", who embodied the "sun-disk", and thus was "an aspect of the god Ra",] Aten [from whom Pharaoh Akhenaten or Akhnaton derived his name, and that is, before he changed his name from Amenhotep IV, the 10th pharaoh of the Eighteenth Dynasty... [Akhnaton's name meaning] Effective for the Aten",][and for a reference point, "**Hatshepsut**... was the fifth pharaoh of the Eighteenth



This slide rule is positioned to yield several values: From C scale to D scale (multiply by 2), from D scale to C scale (divide by 2), A and B scales (multiply and divide by 4), A and D scales (squares and square roots).

Dynasty", who, as summarized in SEC. 6, p.59, was **the queen of Sheba**, [contemporary of **Solomon**,] her son-in-law, Thutmose III, becoming the next pharaoh who successfully conspired to split The Tribes of Isreal in two, with one of the last pharaohs in this dynasty being Pharaoh Akhnaton, a contemporary of Kings **Ahab** of Isreal and **Jehoshaphat** of Judah" - see Dr. Velikovsky's 1st & 2nd volumes in his *Ages in Chaos* series, *Ages In Chaos* and *Oedipus and Akhnaton*] at Tell-el-Amarna [in Middle Egypt on the Nile, map, p.274], discovering a 300-square-foot (28 m²) New Kingdom painted pavement of garden and animals and hunting scenes... [which] became a tourist attraction but, as there was no direct access to the site, tourists wrecked neighbouring fields on their way to it... [which] made local farmers deface the paintings, and it is only thanks to Petrie's copies that their original appearance is known... [and he also possessed an "extraordinary visual memory", and in fact it was reported that]... Mr. Flinders Petrie, a contributor of interesting experiments on kindred subjects to *Nature*... habitually works out sums by aid of an imaginary sliding rule [or "slide rule", which for the most part were

replaced by modern electronic calculators, and now digital ones, the left end of a slide rule pictured on p.284], which he sets in the desired way and reads off mentally...

[however he] does not usually visualise the whole rule, but only that part of it with which he is at the moment concerned... [which most will agree] is one of the most striking cases of accurate visualising power it is possible to imagine ... [and in] early 1896, Petrie and his archaeological team were conducting excavations on a temple in Petrie's area of concession at Luxor... [at the] temple complex... located just north of the original funerary temple of Amenhotep III ["the ninth pharaoh of the Eighteenth Dynasty"] which had been built on a flood plain... [and they] were initially surprised that this building which they were excavating... was also attributed to Amenophis [or Amenhotep] III since only his name appeared on blocks strewn over the site... [and it raised the question, could] one king have had two mortuary temples?... [and he] dug and soon solved the puzzle: the temple had been built by Merneptah, the son and successor of Ramesses [or Ramses] II ["the fourth pharaoh of the Nineteenth Dynasty... [who as Ramses II's son] had been promoted to Overseer of the Army... [and he] had to carry out several military campaigns during his [about 10-year] reign... [including fighting] against the Libyans, who - with the assistance of the Sea Peoples - were threatening Egypt",] [and the late dynasties of Egypt are covered in Dr. Velikovsky's 3rd & 4th volumes of his *Ages In Chaos* series, *Peoples of the Sea* and *Ramses II and His Times*], [and this newer temple was built] almost entirely from stone which had been plundered from the temple of Amenophis III nearby. Statues of the latter had been smashed and the pieces thrown into the foundations; fragments of couchant [or crouching] stone jackals, which must have once formed an imposing avenue approaching the pylon, and broken drums gave some idea of the splendour of the original temple... [and a] statue of Merneptah himself was found - the first known portrait of this king... [and] better was to follow: two splendid stela were found, both of them usurped on the reverse side by Merneptah, who had turned them face to the wall... [one], beautifully carved, showed Amenophis III in battle with Nubians and Syrians; the other, of black granite, was over ten feet high, larger than any stela previously known; the original text commemorated the building achievements of Amenophis and described the beauties and magnificence of the temple in which it had stood... [and when] turned over an inscription of Merneptah recording his triumphs over the Libyans and the Peoples of the Sea was revealed [- the "Peoples of the Sea", according to Dr. Velikovsky, being the allied Greeks, Phoenicians and Babylonians/Medes/Persians that attacked Egypt, not in the 13th to 12th Centuries BC, but around the late 7th to early 6th Centuries BC, when these "peoples" were allied with **Nebuchadnezzar king of Babylon**, contemporary and rival of Ramses II, in the KJV identified as **Pharaohnecho[h] king of Egypt**, or just **Necho**, and yes, this means these kings may have also been contemporary with Homer] ... [and when the] noted German philologist... [Wilhelm Spiegelberg] came over to read it... near the end of the text he was puzzled by... [the name] of a people or tribe whom Merneptah had victoriously smitten - "*I.si.ri.ar*"... [and it was] Petrie whose quick imaginative mind leapt... to the solution: "Israel!" ... [and it was] agreed that it must be so... [and to which he responded,] "Won't the reverends be pleased?"... [and at] dinner that evening Petrie prophesied: "This stele will be better known in the world than anything else I have found"... [and it] was the first mention of the word "Israel" in any Egyptian text and the news made headlines when it reached the English papers... [and during] the field season of 1895/6, at the Ramesseum, Petrie and the young German Egyptologist Wilhelm Spiegelberg became friends... [and] Spiegelberg was in charge of the edition of many texts discovered by his British colleague, and Petrie offered important collections of artefacts to the University of Strasbourg... [and in] 1897, the Kaiser-Wilhelms-Universität Straßburg gratefully conferred to Petrie the title of [honorary] doctor... and in June 1902 he was elected a Fellow of the Royal Society (FRS)... [and in] 1923, Petrie was knighted for services to British archaeology and Egyptology... [and the] focus of his work shifted permanently to Palestine in 1926 (although he did become interested in early Egypt, in 1928 digging a cemetery at Luxor that proved so huge that he devised an entirely new excavation system, including comparison charts for finds, which is still used today)... [and



Petrie's headstone in the Protestant Cemetery, Jerusalem (2009)

he] began excavating several important sites in the south-west of Palestine, including Tell el-Jemmeh and Tell el-Ajjul... [and in] 1933, on retiring from his professorship, he moved permanently to Jerusalem, where he lived with Lady Petrie at the British School of Archaeology, then temporarily head-quartered at the American School of Oriental Research (today the W. F. Albright Institute of Archaeological Research)... [and he] died in Jerusalem on 28 July 1942

... [being] interred in the **Protestant Cemetery** on Mount Zion, [photo, p.285] but he donated his head (and thus his brain) to the Royal College of Surgeons of London ... [and because] World War II was then at its height... the head was delayed in transit... [and after] being stored in a jar in the college base-ment, its label fell off and no one [or God only knew] who the head belonged to... [but] it was eventually identified, and is now stored, but not displayed, at the Royal College of Surgeons... [and many] thousands of artefacts recovered during excavations led by Petrie can be found in museums worldwide... [but] Petrie remains a controversial figure for his pro-eugenics views and opinions on other social topics [and I'm guessing we can read here, '**cursed v. uncursed** sociology'], which spilled over into his dis-putes with the British Museum's Egyptology expert [who will remain unnamed]... [but whose] contention that the religion of the Egyptians was essentially identical to the religions of the people of northeastern and central Africa was regarded by his colleagues as impossible, since all but a few [back then] followed Petrie in his contention that the culture of Ancient Egypt was derived from an invading Caucasoid [White] "Dynastic Race" which had conquered Egypt in late prehistory [back in the Stone Age/ Early Old Testa-ment Period] and introduced the Pharaonic culture [at the beginning of the Early Bronze Age / Middle Old Testament Period]... [and] Petrie was a dedicated follower of eugenics [and yes, I'm still reading, '**cursed v. uncursed**' sociology'], believing that there was no such thing as cultural or social innovation in human society, but rather that all social change is the result of biological change, such as migration and foreign conquest resulting in interbreeding... [and] Petrie claimed that his "Dynastic Race", in which he never ceased to believe, was a "fine" Caucasoid race that entered Egypt from the south in late predynastic times [before the Old Kingdom/ Early Bronze Age, sometime during the Late Stone Age/ Early Old Testament Period], conquered the "inferior" and "exhausted" "mulatto" race [- a race with "both black and white ancestors",] then inhabiting Egypt, and slowly introduced the finer Dynastic civilisation as they interbred with the inferior indigenous people... [and] Petrie, who was also affiliated with a variety of far right-wing groups and anti-democratic thought... and was a dedicated believer in the superiority of the Northern peoples over the Latinate and Southern peoples, derided... [those with the] belief that the ancient Egyptians were an African people with roots in eastern Africa as impossible and "unscientific", as did his followers... [nevertheless the] Petrie Medal was created in celebration of Petrie's seventieth birthday, when funds were raised to... produce 20 medals to be awarded "once in every three years for distinguished work in Archaeology, preferably to a British subject"... [the] first medal... [being] awarded to Petrie himself (1925), "*The Metals In Egypt*," *Ancient Egypt*, 1915.]

And btw, I don't think Sir Flinders got his '**cursed v. uncursed** sociology' quite right. I mean I think he was right that a 'superior race' of 'people' had "conquered" the existing population roundabout Egypt. But I don't think it was so much about 'whites conquering blacks' or 'mixed black and whites', but about '**giant angel-humans**', whether white or black, oppressing people with entirely human DNA, these 'normal people', on average, then being larger than today, but small compared to '**giant angle-humans**'. But of course in Africa, which is apparently where the descendants of **Canaan** and his brothers and sisters settled, there were the most 'blacks'.

And at this point, fyi, **we** might say that 1) the entire "Stone Age", besides being very badly named, as very roughly corresponding to the Post-Flood, Early Old Testament Period, this maybe about a 3-to-4-century "Period" being between The Flood (2350 BC?) and the start of the Old Kingdom of Egypt/ Early Bronze Age,

probably near 2000 BC, and it couldn't have ended too long after The 2nd Visit of Mercury, or too long before the birth of Abraham, because these events probably happened around 2000 BC too, and 2) the whole "Bronze Age" as very roughly corresponding to the Middle Old Testament Period, this about 13-century "Period" beginning with the 'Post-Visits-of-Mercury', Early Bronze Age Civilization, and altogether includes the Old, Middle, and New Kingdoms of Egypt, and the corresponding Early, Intermediate and Late Bronze Ages, with these "Kingdoms" and "Ages" being divided by both the apparently regionally catastrophic Destruction of Sodom and Gomorrah, and the apparently globally catastrophic Visits of Venus, and this "Period" ending with the very disruptive, but not as destructive Visits of Mars in the 8th and early 7th Century BC, and 3) the beginning of the following "Iron Age" as roughly corresponding to the Late Old Testament Period, this 3-to-4-century "Period" starting after The Visits of Mars, and ending a little before the rise of Alexander the Great in the 4th Century BC. And yes, by these arbitrary 'period boundaries', the 'stone age' that followed The Visits of Venus—and arguably did not so much include the evidently more 'nomadic periods' created by The Visits of Mercury and Mars – actually entirely transpires within the Bronze Age/Middle Old Testament Period, not so much in the "Stone Age". (Make a timeline if desired.)

And it has finally come to my full attention that I have used the term "massif", in its singular and plural forms, 16 times now, (as of the last paragraph before the preceding bio), and I have apparently used it for the last time, at least in this section, the issue being that against my best intentions, I have not yet defined it, and I confess that I've never looked it up before, as is usually the case with most all the terms you find defined by me, using my dictionaries and/or my encyclopedias, etc., throughout these '*studies*'. Up to this point my understanding of the term's meaning from context alone was, 'a mountain range'. My encyclopedia reveals much more...

In geology, a **massif**... is a section of a planet's crust that is demarcated ['clearly separated'] by faults [- a "fault" being "a planar [or ground] fracture or discontinuity in a volume of rock, across which there has been significant displacement as a result of rock-mass movement"] or ["lithospheric"] flexures [- "the process by which the lithosphere (rigid outer layer of the Earth) bends under the action of forces such as the weight of a growing orogen... [- an "**orogen or orogenic belt** develops when a continental plate crumples and is pushed [- or is - by a '**visiting planet**' - 'pulled'] upwards to form one or more mountain ranges",] or changes in ice thickness related to (de)glaciations"]. In the movement of the crust, a massif tends to retain its internal structure while being displaced as a whole. The term also refers to a group of mountains formed by such a structure... In mountaineering and climbing literature, a massif is frequently used to denote the main mass of an individual mountain. The massif is a smaller structural unit of the crust than a tectonic plate and is considered the fourth largest driving force in geomorphology [- defined in **SEC. 7**, with forms of this term used over a dozen times now, and which, succinctly, is "the scientific study of the origin and evolution of topographic and bathymetric features" - "**Topography**... [forms used dozens of times, being] the study of the shape and features of land surfaces", and, "**Bathymetry**... [repeatedly previously defined, being] the study of underwater depth of lake or ocean floors"]... The word ["massif"]...taken from French... [meaning] "massive"... [and] used to refer to a large mountain mass or compact group of connected mountains forming an independent portion of a range.

And 'ranging' onward, both upward and downward, from the Sinai Peninsula...

...In Palestine lava erupted, filling the Jezreel Valley [**Armageddon**]. Early in this century a Phoenician vase was found imbedded in lava. Geologists have asserted that volcanic activity in Palestine ceased in prehistoric times. "The assertion of the geologists thus becomes very questionable," wrote an author at that time...

[Hugo Gressmann [or Gressman, briefly bio'ed with others in **SEC. 7**, p.396, who '**fortunately**' argued, as you may remember, that the "Ten Commandments", contrary to other 'theories', "bore no evidence of having been influenced by Canaan", and so "must have been composed at a far earlier stage in Israel's history", but '**unfortunately**', he was associated with the "eminent scholar Hermann Gunkel [who was referenced only once in **SEC. 7**, "a German Old Testament scholar... [who] founded form criticism [which evidently is as bad as it sounds]... [and he] became a leading representative of the history of religions school... [his] major works... [evidently making 'a mess' out of] Genesis and the Psalms... [because] his major interests centered on the oral tradition behind written sources and in folklore" - read, "higher criticism"... [both 'Gunk-it-all-up-el' and 'Hugo-not' being] member[s] of the history of religions school... [-this "school", which "used the methodologies of higher criticism", being] a group of German [so-called] Protestant theologians associated with the [Enlightenment-Era founded, pretty much 'full-mouthedly dust-biting' from the start,] University of Göttingen in the 1890s", and appropriately enough, 'Gunk-it-all-up-el' is the author of]], *Palastinas Erdgeruch in der Israelitischen Religion* [*Palastina's Smell of Earth in the Israelite Religion*] (1909), pp.74-75.]

...The vase found in lava proves volcanic activity there "in historical times." The verdict of the archaeologists is that the vase "dates from the fifteenth century before the present era," and thus the eruption must have taken place in the middle of the second millennium. [*Ibid.*, p.75; A. Lods [?], Israel (1932), p.31; I. Benzinger [?], *Hebrätsche Archäologie* [*Hebrew Archeology*, available at <https://archive.org/details/hebrischearch00benzuoft/page/n6> in German] (3rd ed.; 1927).]

Egypt, according to Schaeffer, was conquered by the Hyksos, coming from the [North] East, when it fell in a catastrophe caused by natural elements. In other countries, too, not conquerors or migrating hordes but earthquakes and fire were the agents of destruction. "Our inquiry has demonstrated that these repeated crises which opened and closed the principal periods of the third and second millennia [BC] were caused not by the action of man. Far from it, because compared with the vastness of these all-embracing crises and their profound effects, the exploits of conquerors... would appear only insignificant." [Schaeffer, *Stratigraphie compare*, p.565.]

Schaeffer finds indications that the climate changed abruptly in the wake of the catastrophes; the phenomenon was ubiquitous [or 'global']: "At the same time in the Caucasus and in certain areas of prehistoric Europe, changes of climate have caused, as it appears, transformations in the occupation and economy of the countries." [*Ibid.*, p.556.]

The catastrophe that served as the starting point for two of my works, *Worlds in Collision* and *Ages in Chaos* [The 1st Visit of Venus], left



Satellite image of the Indus River basin in
Pakistan and India

(International boundaries are superimposed)

archaeological imprints on biblical and Homeric lands, from the Dardanelles to the Caucasian barrier, the Persian highland, and the cataracts of the Nile. The most severe and devastating upheaval took place exactly at the end of the Middle Kingdom in Egypt, as claimed in these two books [and these 'claims' of Dr. Velikovsky are **'corrected, improved and expanded'** upon in this **study**, especially in **SECTION 9 & 11**].

What was the nature of the perturbations that caused the end of the Old Bronze Age and then of the Middle Bronze Age, and changed the entire aspect of the known world from Europe to Asia and Africa? Fire raged, lava flowed, tremors traveled across whole continents, and climate went through revolutions. Schaeffer wondered at the vast extent of the earthquakes, unknown in

modern annals. He asked: Could it be that in earlier times earthquakes were of very much greater force and wider spread than they are now because geological strata, originally out of equilibrium, were settling with the passing of time? [Ibid, *Avant-propos* [*Foreword*], p.xii.] This explanation of the readjustment of geological strata as time goes on is not valid if we keep in mind that geology ascribes to this planet [in the mid-1950's only] three billion years of existence [while now its thought to be 4 ½ billion], and three thousand years is just one millionth [and now 1.5 millionth] of this period. The earth would have adjusted its strata long before, in the [**'mis-imagined', 'ridiculously-long'**] geological ages. Apparently the earth was thrown out of equilibrium only a few thousand years ago, which also explains the change in climate simultaneous with the upheaval.

Schaeffer's investigation reaches Persia in the East; inquiring in lands beyond Persia, we find that a rich **Indus Valley** civilization [map, p.288], with many fortified cities, came to a sudden end in the fifteenth century before the present era, shortly before the arrival of the Aryans. The cause of this sudden termination, "conveniently equated with the fifteenth century B.C.," is not known; but the facts brought forth by R. E. Mortimer Wheeler [bio in note below] strongly suggest to various scholars [[i.e.,] A written communication of H. K. Trevasakis, author of *The Land of the Five Rivers* (Oxford University Press, 1928)] that a natural catastrophe engulfed the area in those early Vedic times. In its wake the Aryans came into the country: a Vedic Dark Age ensued, and on the ashes of the effaced world Aryans, step by step, built a new civilization.

[Prof., Dr., Sir Robert Eric Mortimer Wheeler [1890-1976, a British archaeologist and officer in the British Army... [who over] the course of his career... served as Director of both the National Museum of Wales and London Museum, Director-General of the Archaeological Survey of India, and the founder and Honorary Director of the Institute of Archaeology in London, in addition to writing twenty-four books on archaeological subjects... [and after] studying classics at University College London (UCL), he began working professionally in archaeology, specialising in the Romano-British period... [and

during] World War I he volunteered for service in the Royal Artillery, being stationed on the Western Front, where he rose to the rank of major and was awarded the Military Cross... [after which he returned to Britain and] obtained his doctorate from UCL before taking on a position at the National Museum of Wales, first as Keeper of Archaeology and then as Director, during which time he oversaw excavation at the Roman forts of Segontium, Y Gaer, and Isca Augusta with the aid of his first wife, Tessa Wheeler... [and being influenced] by the archaeologist Augustus Pitt Rivers, Wheeler argued that excavation and the recording of stratigraphic context required an increasingly scientific and methodical approach, developing the "Wheeler method"... [and in] 1926, he was appointed Keeper of the London Museum; there, he oversaw a reorganisation of the collection, successfully lobbied for increased funding, and began lecturing at UCL... [and in] 1934, he established the Institute of Archaeology as part of the federal University of London, adopting the position of Honorary Director... [and in] this period, he over-saw excavations of the Roman sites at Lydney Park and Verulamium and the Iron Age hill fort of Maiden Castle... [and during] World War II, he re-joined the Armed Forces and rose to the rank of brigadier [a lower general], serving in the North African Campaign and then the Allied invasion of Italy ... [and in] 1944 he was appointed Director-General of the Archaeological Survey of India, through which he oversaw excavations of sites at Harappa, Arikamedu, and Brahmagiri, and implemented reforms to the subcontinent's archaeological establishment... [and returning] to Britain in 1948, he divided his time between lecturing for the Institute of Archaeology and acting as archaeological adviser to Pakistan's government... [and in] later life, his popular books, cruise ship lectures, and appearances on radio and television, particularly the BBC series *Animal, Vegetable, Mineral?*, helped to bring archaeology to a mass audience... [and when he was appointed] Honorary Secretary of the British Academy, he raised large sums of money for archaeological projects, and was appointed British representative for several UNESCO projects [tbb next]... [and he] is recognised as one of the most important British archaeologists of the twentieth century, responsible for successfully encouraging British public interest in the discipline and advancing methodologies of excavation and recording... [and he is] widely acclaimed as a major figure in the establishment of South Asian archaeology... [but] many of his specific interpretations of archaeological sites have been discredited or reinterpreted [because his were too Biblical? - "in youth Robert had considered becoming a Baptist minister"] and [or but] he was often criticised [evidently appropriately] for bullying colleagues and sexually harassing [and having "affairs" with] young women", *Archaeology In India and Pakistan since 1944.* " *Journal of the Royal Society of Arts*, XCIX (December 1950); idem, Pakistan, *Geological Review*, Vol. I, Pt. I.]

The United Nations Educational, Scientific and Cultural Organization (UNESCO...) is a specialized agency of the United Nations (UN) based in Paris. Its declared purpose is to contribute to [worldly] peace and [temporal ^{G4340}] security by promoting international collaboration through ['propaganda-oriented'] educational, [evolutionary] scientific, and [worldly] cultural reforms in order to increase universal respect for [supposed social] justice, the rule of law [- especially, 'god-denying' ones], and human rights [- especially the perverse ^{H5753; H6141; G1294; G3859} ones,] along with fundamental freedom proclaimed in the United Nations Charter.

A **World Heritage Site** is a landmark or area which is selected by the United Nations Educational, Scientific and Cultural Organization (UNESCO) as having cultural, historical, scientific or other form of significance, and is legally protected by international treaties. The sites are judged important to the collective interests of humanity... To be selected, a World Heritage Site must be an already classified landmark,

unique in some respect as a geographic-ally and historically identifiable place having special cultural or physical significance (such as an ancient ruin or historical structure, building, city, complex, desert, forest, island, lake, monument, mountain, or wilderness area). It may signify a remarkable accomplishment of humanity, and serve as evidence of our intellectual history on the planet.

Times and Dates

The evidence of this and preceding chapters should not be interpreted as proving that there were global catastrophes only in the first and second millennia before the present era [- there were also the “global catastrophes” of The Visits of Mercury past the middle of the 3rd, and later near the end of the 3rd or start of the 2nd Millennia BC]; but as substantiating the claim that in those times, too, there were global disturbances: these were actually the last in a line that goes back to much earlier times [but certainly not back millions to billions of years as Dr. Velikovsky allowed].

According to the narrative of *Worlds in Collision* [to be covered in SECTION 9 & 10], two series of world catastrophes [- The Visits of Venus and Mars - 3 “series” with The Visits of Mercury,] took place in recent times: [again, one “series” that occurred 43-40 centuries ago, from past the middle to near the end of the 3rd Millennia BC, and] “one [- the 2nd series -] that occurred thirty-four to thirty-five centuries ago, in the middle of the second millennium before the present era; the other [or 3rd “series”] in the eighth and the beginning of the seventh century before the present era, twenty-six [now 27] centuries ago.” [*Worlds in Collision, Preface.*] [And leaving out The Visits of Mercury...] The first of these catastrophes occurred at the end of the Middle Kingdom in Egypt and actually caused its termination; in *Ages in Chaos* further details were given of the closing hours of the Middle Kingdom, which went down under the blows of nature. The second series of catastrophes occurred in the period that started in -776 and lasted until -687, when, in the final act of a protracted drama, Sennacherib [**king of Assyria**] met his downfall.

In an independent investigation, Claude Schaeffer came to the conclusion that at the end of the Middle Kingdom an enormous cataclysm took place that ruined Egypt and devastated by earthquake and holocaust every populated place in Palestine, Syria, Cyprus, Mesopotamia, Asia Minor, the Caucasus, and Persia; ...

[Schaeffer, in accordance with the accepted chronology, placed the end of the Middle Kingdom between 1750 and 1650. He wrote, however: "La valeur des dates absolues adoptées par nous dépend, bien en-tendu, pour une part, du degré de précision obtenu dans le domaine des recherches sur les documents historiques utilisables pour la chronologic..." ["The value of the absolute dates adopted by us depends, of course, in part, on the degree of precision obtained in the field of research on historical documents us-able for chronology..."] (*Stratigraphie Comparée [Comparative Stratigraphy]*, p.566). In *Ages in Chaos* I have shown why the end of the Middle Kingdom must be dated about 1500 [as explored in SEC. 11].]

...previously Sir Arthur Evans had shown that, at the downfall of the Middle Kingdom in Egypt, Crete was overwhelmed by a natural upheaval; also the volcano of Thera erupted prodigious quantities of lava; and the Indus Valley civilization came abruptly to an end.

More recent catastrophes embracing the entire Near and Middle East are also described by Schaeffer as having taken place a few centuries later. Evans had found that the cities of Crete were again destroyed in very severe earthquakes that terminated the consecutive Minoan ages on Crete.

Schaeffer's finding, based on excavations in scores, if not hundreds, of places all around the ancient East, where populations were decimated or annihilated, the earth shook, the sea irrupted, and the climate changed, are by themselves sufficient support for the claims made in *Worlds in Collision* as to the times and the vastness of the catastrophes. But we have much more evidence [- a lot of which we've already covered in SECTION 6], and no wonder: the catastrophes being ubiquitous [again, 'global'], their effects must be found everywhere.

The Rhone Glacier in the Alps started to melt 2400 years ago, in the middle of the first millennium. This calculation of De Lapparent coincides with that at which we arrived by dating the last catastrophe in -687. In this catastrophe many older glaciers melted, and the subsequent increased evaporation and precipitation built other glaciers that before long also started to melt, a process that has been going on every since. Many glaciers of the Alps, it was recently learned with surprise, are less than 4000 years old (Dr. Richard Foster Flint).

Catastrophic changes in climate, found by Sernander and others in Scandinavia, correspond almost exactly with our dates: in the second millennium, about -1500, and once more, 800 to 700 years before the present era, or thirty-four and almost twenty-seven centuries ago [from 1955, the year of publication of *Earth In Upheaval*]. The same dates are established through pollen analysis by Gams and Nordhagen for the catastrophic changes of climate in German fens and tectonic disturbances in central Europe; and again the same dates, close to the middle of the second millennium before the present era and once more following the year -800, are fixed by Paret and other authors for the climatic catastrophes that are reflected in the history of the lake dwellings in Germany, Switzerland, and northern Italy.

Careful investigation by W. A. Johnston of the Niagara River bed disclosed that the present channel was cut by the falls less than 4000 years ago. And equally careful investigation of the Bear River delta by Hanson, who compared measurements repeated in periodic surveys, showed that the age of this delta is 3600 years, its origin going back to the middle of the second millennium before the present era.

Warren Upham's research on the great glacial Lake Agassiz and the striations of the exposed rocks there indicates that the lake was formed but a few thousands years ago and existed for a short time only.

The study by Claude Jones of the lakes of the Great Basin showed that these lakes, remnants of larger glacial lakes, have existed only about 3500 years, and also that the Ice Age fauna survived to a date equally recent. Gale obtained the same result on Owens Lake in California and also Van Winkle on Abert and Summer lakes in Oregon.

Radiocarbon analysis by Libby also indicates that plants associated with extinct animals (mastodons) in Mexico are probably only 3500 years old. Similar conclusions concerning the late survival of the Pleistocene fauna were drawn by various field workers in many parts of the American continent.

Suess and Rubin found with the help of radiocarbon analysis that in the mountains of the western United States ice advanced only 3000 years ago.

The study of the magnetic properties of the clay of Etruscan vases points to a reversal of the general magnetic field of the earth, and also to a passage of the earth through magnetic fields in historical times.

The Florida fossil beds at Vero and Melbourne proved - by the artifacts found there together with human bones and the remains of animals, many of which are extinct - that these fossil beds were deposited between 2000 and 4000 years ago. As brought out by Godwin, the two irruptions of the sea on English shores also took place some time in the second and first millennia before the present era. According to an earlier work, by Prestwich, the irruption of the sea was of a very violent nature; it spread to central France and the French Riviera, to Gibraltar, Corsica, and Sicily, and to the entire area that stretches to the lands of the ancient East. In all these places animal bones have been found broken but fresh; these bones of extant and extinct species have been found in fissures and caverns, sometimes on the tops of high hills, in great numbers. The bones found in English caves, covered with diluvium, were also described as fresh and unfossilized.

From observations on beaches in numerous places all over the world, Daly concluded that there was a change in the ocean level, which dropped sixteen to twenty feet 3500 years ago; Kuenen and others confirmed Daly's findings with evidence derived from Europe.

To these closely dated geological, climatological, and archaeological evidences of catastrophes, we may add numerous others which also point to the recency of the great upheavals.

Animals, torn and broken, many of which are of extinct forms, are found in enormous heaps in Alaska, their bones and skin still fresh; the mammoth meat discovered in Siberia is still edible; the bones of hippopotami in the rock fissures of England still retain their organic matter. The mountain chains of China and Tibet, of the Andes, the Rockies, and the Caucasus rose to their present heights in the Late Stone [- possibly first 'pulled up' by Mercury -] and even the Bronze Age [- 'pulled up' or 'further up' by Venus and/or Mars], and at [one of] those times (post-glacial) Africa was torn by the Great Rift.

We have the same late dating from all parts of the world, and what is even more important, by all kinds of calendars, calculations, and

approaches. And actually the figures brought together on these pages are from the fields of archaeology and climatology, and from fossil beds and waterfalls and deltas and fens (pollen analysis), from lake dwellings and glaciers and ocean levels and the magnetic polarity of the earth, [all] disclosing the same events and the same dates.

So without any 'ado' whatsoever, we're off to the next section, and to *Worlds In Collision...*

SECTION 9 GJAC III: Jupiter, Venus, Moses & Joshua - *Worlds In Collision*

Begun Spring 2019

In *Ancient Pagan and Modern Christian Symbolism*, by Dr. Thomas Inman [1820-1876, “a house-surgeon to the Liverpool Royal Infirmary... [who in] his lifetime he had numerous medical papers published ... [and he] was also an amateur mythologist, and wrote *Ancient Pagan and Modern Christian Symbolism*, first published in 1869 and then again in 1875... [in which] he elucidated the origins of common symbols... [many of which still] are in use today”], it is reported that...

...representations of [Venus or Jupiter as] the goddess mother... [include] Ishtar [Egyptian] or Astarte [Assyrian-Babylonian-Canaanite], Mylitta [or “Mullissu”, Assyrian], Ceres [Roman], Rhea [Greek], Venus [Roman], Sacti [or “Shakti”, Asian Indian], Mary [Catholic], Yoni [Asian Indian], Juno [Roman], Mama Ocello [or “Mama Ocllo”, Inca Empire (South America, marked in green on the map, p.292), etc., <http://www.gutenberg.org/files/38485/38485-h/38485-h.htm>].

And we have seen so far, especially in SECTION 7, that Venus and/or Jupiter also have “representations” in the ‘goddesses’ Artemis (Roman), Athena or Athene, Aphrodite, Dione or Diana (Greek), Ianna (Mesopotamian), Isis (Egyptian), Sarpanit or Belit (Assyrian-Babylonian-Canaanite), **Ashtoreth** or **Ashtaroth** (e.g., [1Ki 11:5,33](#); [Jdg 10:6](#)) or **the queen of heaven** ([Jer 7](#) & [44](#)). And remember that some of these and other **queen** and/or **‘mother’** and/or **‘warrior’ goddess** types, besides over the **ages** changing from male to female roles or vice versa, were at various times also “equated with” not just Jupiter and/or Venus, but also with the Earth and/or the Moon too.

And of course Dr. Velikovsky is able to take **us** to a **higher ‘level’** of **understanding** of these “representations”. On this journey we will visit all the major cultures of the Post-Flood Ancient World, identifying the overwhelming, but **‘misdirected’** motivations for **‘Creation worship’**, as well as phenomenon like the **‘misperceived’** necessity for human sacrifice, and we will travel to past “Sun Ages”, **seeing** time itself change, again and again. And one way to get a peek at how bad it got is to **imagine** [H1897](#); [H2554](#); [H2803](#); [G3191](#) how it’s going to happen all over again, when again,

...the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? [Rev 6:15-17](#).



And yes, this is still an account of the future, not of the past, except that we **know** that our God doesn't really **change** in **his ways**. And concerning **judgment** He **saith** to **his people**...

...I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. For I am the LORD, I change not... [Mal 3:5-6a](#).

And we **know** that His Son, **Jesus Christ**, is also...

...the same yesterday, and to day, and for ever [Heb 13:8](#).

But as I promised "no ado whatsoever" at the close of the previous section, (a single page being, at least arguably, "no ado"), we thus proceed immediately with *Worlds In Collision*...

Preface 1965 (to the paperback edition of *Worlds in Collision*)

FIRST PUBLISHED IN 1950, this book was left unchanged in all subsequent printings; nor have any textual changes been made in this paperbound edition. This was so by design; I wished to keep the text in its original form in order that, unadulterated, it should face all subsequent discoveries in the fields it covers or touches upon. Should there have been any changes, the reader of a new edition would be unable to judge to what extent a book, heretical in 1950, could measure up to later developments.

In 1950 it was generally assumed that the fundamentals of science were all known and that only details and decimals were left to fill in. In the same year, a cosmologist, certainly not of a conservative bent of mind, Fred Hoyle [[bio SECTION 3, starting p.99, but especially p.155-63](#)], and mentioned in [VOL. II & III about 2 dozen times altogether](#)], wrote in the conclusion of his book *The Nature of the Universe*: "Is it likely that any astonishing new developments are lying in wait for us? Is it possible that the cosmology of 500 years hence will extend as far beyond our present beliefs as our cosmology goes beyond that of Newton?" And he continued: "I doubt whether this will be so. I am prepared to believe that there will be many advances in the detailed understanding of matters that still baffle us... But by and large I think that our present picture will turn out to bear an approximate resemblance to the cosmologies of the future," and he referred to the limitations of optical means in penetrating the depths of space.

The years that have passed since the publication of *Worlds in Collision* have seen the first great achievements in radio astronomy, the discoveries of the International Geophysical Year, and the dawn of the space age. The picture has changed completely. Signs of recent violence, disruption, and fragmentation have been observed on earth and elsewhere in the solar system: a submarine [[or underwater](#)] gigantic canyon that runs

almost twice around the globe - a sign of a global twist; a layer of ash of extraterrestrial origin underlying all oceans; paleomagnetic evidence that the magnetic poles were suddenly and repeatedly reversed and, it is claimed, the terrestrial axis with them; gases escaping from some craters on the moon, thought to be cold [and therefore mostly *solid* - not much *liquid* or *gaseous* -] to its center; an exceedingly high surface heat of Venus. Furthermore, with the discovery of radio signals coming from Jupiter, of the existence of a magnetosphere surrounding the earth, of the solar plasma, of the net charge on the sun and of the magnetic field permeating the interplanetary space, decisive evidence has come up that the solar system, and the universe in general, are not electromagnetically sterile - a basic change in the understanding of the universe, its nature and the forces active in it.

The words found in the Preface to the 1950 edition [which follows this Preface], designating the work as heresy in the realms where the names of Newton and Darwin reign supreme, should no longer evoke the same spontaneous rejection on the part of even the most conservative in science, unless it is a defence mechanism devised to protect an inner feeling of incertitude [or "uncertainty"]. "What, to the scientist, constitutes a really satisfactory sort of success for a theory? The answer lies largely in the words generality, elegance, control and prediction." As to generality, hardly anyone raised an objection. Possibly there was some elegance in the timing: when these words were written in 1960, ten years after the publication of my book and the great opposition it provoked, some of the most compelling data were radioed by the space vehicle, Pioneer V. I would like to relate here a few details about the control and prediction of two crucial tests, decisive for this book.

Early in my work I came to the understanding that Venus is a newcomer to the planetary family, that it had a stormy if only short history, and that it must still be very hot and "giving off heat"; further, that it must be surrounded by a very extensive envelope of hydrocarbon (petroleum) gases and dust. Such claims were in total disagreement with what was known in 1946 when I completed the manuscript of the work or in 1950 when it was published. To stress the crucial nature of these claims, there were put under the headings "The Gases of Venus" and "The Thermal Balance of Venus" immediately preceding the section "The End". Should I be right in these claims, the entire chain of deductions - of which the identification of the extraterrestrial agent of the paroxysms described is but the final ring - is strengthened. And since these crucial claims were in such flagrant discord with accepted values, in case of confirmation they ought not to be denoted as lucky guesses.

As late as 1959, Venus' ground temperature was calculated to be only 17°C, three degrees above the mean annual temperature of the Earth. But by 1961, from the nature of the radio signals emitted by Venus, it was found that Venus' ground temperature is about 315°C, or 600°F. Dr. F. D. Drake of the National Radio Astronomy Observatory, responsible for this reading, wrote: "We should have expected a

temperature only slightly greater than the earth," and the find was "a surprise ... in a field in which the fewest surprises were expected."

There was admittedly no satisfactory explanation of such high temperature of Venus in the frame of expected notions. Greenhouse effect could not explain so high a temperature, nor could radioactivity decaying for billions of years. The Mariner II, the space vehicle that passed Venus in December 1962, was instrumented to detect whether the heat is real and as high as 600°F. It found it real and a full 800°F. It found also, that the night side of Venus is, if anything, hotter than the day side and that light does not penetrate the cloud cover. It must be gloomy and bleak under this cover, it is stated in the Mariner report by the Jet Propulsion Laboratory [JPL]; very little greenhouse effect could realize itself under such conditions.

The other crucial test concerned the gaseous envelope of the planet. In 1946, four years before the publication of this book, I directed a request and inquiry to Professor R. Wildt of Yale and the late Professor W. S. Adams of Mount Wilson and Palomar observatories, foremost authority on the subject of planetary atmosphere, indicating that the presence of hydrocarbon gases and dust in the cloud envelope of Venus would constitute a crucial test for the cosmological concepts evolved from the study of historical sources. Wildt wrote on September 13, 1946: "The absorption spectrum of Venus' atmosphere cannot be interpreted as resulting from gaseous hydrocarbons." Adams answered (September 9, 1946): "There is no evidence of the presence of hydrocarbon gas in the atmosphere of Venus."

I must have been completely firm in my belief of not having made a wrong deduction - from the first premise of global catastrophe to the last one, of identifying the agent - to have chosen to print, in disregard of the expert opinions: "On the basis of this research, I assume that Venus must be rich in petroleum gases."

On February 26, 1963, making known the results of the Mariner probe, Dr. Horner Newell of NASA announced that, in the judgement of those who were responsible for that part of the program, Venus is enshrouded in an envelope of hydrocarbon gases and dust 15 miles thick, 45 miles above the ground of the planet.

It was acknowledged as very puzzling that Venus should have such a massive atmosphere a score of times heavier than the terrestrial atmosphere; that it should have taken the form of an envelope 45 miles above the surface of the planet; and that it should consist of heavy molecules of hydrocarbon gases and dust [- the *hydrocarbon molecule* C_5H_{12} (pentane - *atomic weight* 72), for example, is over 250% 'heavier' than a N_2 *molecule* (*atomic weight* 14), and 225% 'heavier' than an O_2 *molecule* (*atomic weight* 16), nitrogen and oxygen being the dominant gases in Earth's *atmosphere*]. It was also found that Venus rotates retrogradely, though very slowly, a sign of it having been disturbed in its motion in the past, or having been captured by the sun, or having originated in a way different from that of the other planets. [Uh-huh.]

At the time of the Mariner probe, two prominent members of the American scientific community, V. Bargmann, professor of Physics, Princeton University, and Lloyd Motz, professor of Astronomy, Columbia University, wrote a letter to Science [magazine], (December 21, 1962) claiming for me the prediction of the great heat of Venus, of the radio noises from Jupiter, of the existence of a magnetosphere around the Earth. A paper, "Some additional examples of correct prognosis", written by me, was printed in the September 1963 issue of the American Behavioural Scientist; it contained a survey of various tests, confirmations, and supporting evidence. In that issue, sponsored by a group of eminent men in scholarship and public affairs, is also told the story of reception - or rejection - of this book, coupled with efforts towards its suppression: it was actually suppressed while in the hands of its first publisher, who had to give it up, though a No. 1 national bestseller, under the exerted boycott of all this publisher's textbooks by certain groups organized for that purpose in some of the academic councils of the country.

Some attempts were made to minimize the value of the crucial tests claimed and confirmations obtained (a prominent astronomer wrote in the December, 1963, issue of Harper's [magazine]: "As to the 'high temperature' of Venus, 'hot' is only a relative term; for example, liquid air is hot, relative to liquid helium," whereas I claimed an incandescent state of Venus and a gaseous state of all hydrocarbons).

Professor H. H. Hess, Chairman of the Space Board of the National Academy of Sciences, volunteered to write me a letter for publication: "Some of these predictions were said to be impossible when you made them; all of them were predicted long before proof that they were correct came to hand. Conversely, I do not know of any specific prediction you made that has since proven to be false."

If my premises are wrong and only by sheer chance did I obtain such a score, then the theorists of probabilities ought to find the odds involved; if, as some friendlier skeptics assume, the score is due to an unusual gift of intuition, then I should be accused of sorcery, not only of her-esy. However, if the story is a reconstruction of the events that took place and of logical implications of them, then the score is but a "natural fallout from a single central idea" (R. Juergens).

Nevertheless, more efforts were made to disqualify this work. But hardly any astronomical argument of 1950 could be brought profitably against my book in 1964 without denying all the important discoveries of the intervening years. Therefore, attempts were made to evade all these issues and to switch the debate, actually the campaign of depreciation, to questioning my proper use of sources. When a journal printed for physicists serves its readers with philo-logical arguments in Egyptology and commits the task to a journalist "uniformed and rash," in the mild appraisal of Professor Moses Macias, and prints a vulgar display of ignorance and distortion, then it is as good as an admission that none of the physical arguments employed earlier could carry weight and no new ones could be devised. It is about such arguments that the student's

paper, The Daily Princeton, wrote editorially (February, 1964): "While it could have been assumed that anyone challenging the basic premises of Newton and Darwin might by laying himself open to a certain amount of argument, the personal vituperation, deliberate misrepresentation of facts, offhand misquotations, efforts at suppression of the books containing the theories, and the denial of the right to rebut opponents in professorial journals that Dr. Velikovsky encountered indicate that far more was going on than 'mere' challenge to established ideas. What the Velikovsky affair made crystal clear ...is that the theories of science may be held not only for the truth they embody, but because of the vested interests they represent for those who hold them."

The deplorable tactics of certain groups in the academia alienated the younger generation, and the historical and physical evidence accumulating with each passing year did not escape their sight, and conclusions were drawn. What was unbelievable and heretical in 1950 is making great inroads into the science that claimed dogmatic completeness and infallibility as recently as then.

On the eve of the publication of *Worlds in Collision*, the philosopher H. Butterfield wrote (The Origin of Modern Science, 1949): "But the supreme paradox of the scientific revolution is in the fact that things which we find easy to instil into the boys at school... things which would strike us as the ordinary natural way of looking at the universe... defeated the greatest intellects for centuries."

The Author 1965

PREFACE [1950]

Worlds in Collision is a book of wars in the celestial sphere that took place in historical times. In these wars the planet earth participated too. This book describes two acts of a great drama: one that occurred thirty-four to thirty-five centuries ago, in the middle of the second millennium before the present era [- [The Visits of Venus](#)]; the other in the eighth and the beginning of the seventh century before the present era, twenty-six centuries ago [- [The Visits of Mars](#)]. Accordingly, this volume consists of two parts, preceded by a prologue.

Harmony or stability in the celestial and terrestrial spheres is the point of departure of the present-day concept of the world as expressed in the [['gravity-only'](#)] celestial mechanics of Newton and the [['ridiculously-long'](#)] theory of evolution of Darwin. If these two men of science are sacrosanct [- "[above or beyond criticism](#)"], this book is a heresy. However, modern physics, of atoms and of the quantum theory, describes dramatic changes in the microcosm - the atom - the prototype of the solar system; a theory, then, that envisages not dissimilar events in the macrocosm - the solar system-brings the modern concepts of physics to the celestial sphere.

This book is written for the instructed and uninstructed alike. No formula and no hieroglyphic will stand in the way of those who set out to read it. If, occasionally, historical evidence does not square with

formulated laws, it should be remembered that a law is but a deduction from experience and experiment, and therefore laws must conform with historical facts, not facts with laws.

The reader is not asked to accept a theory without question. Rather, he is invited to consider for himself whether he is reading a book of fiction or non-fiction, whether what he is reading is invention or historical fact. On one point alone, not necessarily decisive for the theory of cosmic catastrophism, I borrow credence: I use a synchronical scale of Egyptian and Hebrew histories which is not orthodox.

It was in the spring of 1940 that I came upon the idea that in the days of the Exodus, as evident from many passages of the Scriptures, there occurred a great physical catastrophe, and that such an event could serve in determining the time of the Exodus in Egyptian history or in establishing a synchronical scale for the histories of the peoples concerned. Thus I started *Ages in Chaos*, a reconstruction of the history of the ancient world from the middle of the second millennium before the present era to the advent of Alexander the Great. Already in the fall of that same year, 1940, I felt that I had acquired an understanding of the real nature and extent of that catastrophe, and for nine years I worked on both projects, the political and the natural histories. Although *Ages in Chaos* was finished first, in the order of publication it will follow this work. *Worlds in Collision* comprises only the last two acts of the cosmic drama. A few earlier acts - one of them known as the Deluge - will be the subject of another volume of natural history [- *In the Beginning*, already covered in this **study** in **SEC. 7**].

The historical-cosmological story of this book is based on the evidence of historical texts of many peoples around the globe, on classical literature, on epics of northern races, on sacred books of the peoples of the Orient and Occident, on traditions and folklore of [so-called] primitive peoples, on old astronomical inscriptions and charts, on archaeological finds, and also on geological and paleontological material.

If cosmic upheavals occurred in the historical past, why does not the human race remember them, and why was it necessary to carry on research to find out about them? I discuss this problem in the Section "*The Collective Amnesia*." The task I had to accomplish was not unlike that faced by a psychoanalyst who, out of disassociated memories and dreams, reconstructs a forgotten traumatic experience in the early life of an individual. In an analytical experiment on mankind, historical inscriptions and legendary motifs often play the same role as recollections (infantile memories) and dreams in the analysis of a personality.

Can we, out of this polymorphous material, establish actual facts? We shall check one people against another, one inscription against another, epics against charts, geology against legends, until we are able to extract the historical facts.

In a few cases it is impossible to say with certainty whether a record or a tradition refers to one or another catastrophe that took place through the ages; it is also probable that in some traditions various

elements from different ages are fused together. In the final analysis, however, it is not so essential to segregate definitively the records of single world catastrophes. More important, it seems, is to establish (1) that there were physical upheavals of a global character in historical times; (2) that these catastrophes were caused by extraterrestrial agents; and (3) that these agents can be identified.

There are many implications that follow from these conclusions. I refer to them in the Epilogue, so that I can omit reference to them here.

A few readers went over this book in manuscript and made valuable suggestions and remarks. In chronological order of their reading they are: Dr. Horace M. Kallen, formerly Dean of the Graduate Faculty of the New School for Social Research, New York; John J. O'Neill, Science Editor of the New York Herald Tribune; James Putnam, Associate Editor of the Macmillan Company; Clifton Fadiman, literary critic and commentator; Gordon A. Atwater, Chairman and Curator of the Hayden Planetarium of the American Museum of Natural History, New York. The last two read the work at their own request after Mr. O'Neill had discussed it in an article in the Herald Tribune of August 11, 1946. I am indebted to all of them but I alone am responsible for content and form. Miss Marion Kuhn cleared the manuscript of grammatical weeds and helped in reading the proofs.

Many an author has dedicated his book to his wife or mentioned her in the preface. I have always felt this was somewhat ostentatious, but now that this work is being published, I feel I shall be most ungrateful if I fail to mention that my wife Elisheva spent almost as much time on it at our desk as I did. I dedicate this book to her.

The years when *Ages in Chaos* and *Worlds in Collision* were written were years of a world catastrophe created by man - of war that was fought on land, on sea, and in the air. During that time man learned how to take apart a few of the bricks of which the universe is built - the atoms of uranium. If one day he should solve the problem of the fission and fusion of the atoms of which the crust of the earth or its water and air are composed, he may perchance, by initiating a chain reaction, take this planet out of the struggle for survival among the members of the celestial sphere.

New York, September 1949.
Immanuel Velikovsky.

CONTENTS

PROLOGUE

CHAPTER 1

- In an Immense Universe
- The Celestial Harmony
- The Origin of the Planetary System
- The Origin of the Comets

CHAPTER 2

- The Planet Earth
- Ice Ages
- The Mammoths
- The Ice Age and the Antiquity of Man
- The World Ages
- The Sun Ages

PART I - VENUS

CHAPTER 1

- The Most Incredible Story
- On the Other Side of the Ocean

CHAPTER 2

- Fifty-Two Years Earlier
- The Red World
- The Hail of Stones
- Naphtha
- The Darkness
- Earthquake
- "13"

CHAPTER 3

- The Hurricane
- The Tide
- The Battle in the Sky
- The Comet of Typhon
- The Spark
- The Collapsed Sky

CHAPTER 4

- Boiling Earth and Sea
- Mount Sinai

- Theophany
- Emperor Yahou

PART I - VENUS (cont.)

CHAPTER 5

- East and West
- The Reversed Polarity of the Earth
- The Quarters of the World Displaced
- Changes in the Times and the Seasons

CHAPTER 6

- The Shadow of Death
- Ambrosia
- Rivers of Milk and Honey
- Jericho

CHAPTER 7

- Stones Suspended in the Air
- Phaëthon
- Atlantis
- The Floods of Deucalion and Ogyges

CHAPTER 8

- The Fifty-Two Year Period
- Jubilee
- The Birth of Venus
- The Blazing Star
- The Four-Planet System
- One of the Planets is a Comet
- The Comet Venus

CHAPTER 9

- Pallas Athene
- Zeus and Athene
- Worship of the Morning Star
- The Sacred Cow
- Baal Zevuv (Beelzebub)

- Venus in the Folklore of the Indians

CHAPTER 10

- The Synodical Year of Venus
- Venus Moves Irregularly
- Venus Becomes the Morning Star

(Contents continued near the beginning of the next section.)

PROLOGUE

CHAPTER 1

In an Immense Universe

Quota pars opens tanti nobis committitur? [Isn't it in the morning that the greater part of the work [of the day] is entrusted to us?] —Seneca

In an immense universe a little globe revolves around a star; it is the third in the row - Mercury, Venus, Earth - of the planetary family. It is of a solid core covered over most of its surface with liquid, and it has a gaseous envelope. Living creatures fill the liquid; other living creatures fly in the gas; and still others creep and walk upon the ground on the bottom of the gaseous ocean. Man, a being of erect stature, thinks himself the prince of creation. He felt like this long before he, by his own efforts, came to know how to fly on wings of metal around the globe. He felt godlike long before he could talk to his fellow-man on the other side of the globe. Today he can see the microcosm in a drop and the elements in the stars. He knows the laws governing the living cell with its chromosomes, and the laws governing the macrocosm of the sun, moon, planets, and stars. He assumes that gravitation keeps the planetary system together, man and beast on their planet, the sea within its borders. For millions and millions of years, he maintains, the planets have rolled along on the same paths, and their moons around them, and man in these eons has arisen from a one-cell infusorium [- or "infusorian: any of a heterogeneous group of minute organisms found especially in water with decomposing organic matter",] all the long way up the ladder to his status of Homo sapiens. Is man's knowledge now nearly complete? Are only a few more steps necessary to conquer the universe: to extract the energy of the atom - since these pages were written this has already been done - to cure cancer, to control genetics, to communicate with other planets and learn if they have living creatures, too?

Here begins Homo ignoramus. He does not know what life is or how it came to be and whether it originated from inorganic matter. He does not know whether other planets of this sun or of other suns have life on them, and if they have, whether the forms of life there are like those around us, ourselves included. He does not know how this solar system came into being, although he has built up a few hypotheses about it. He knows only [- again assuming really -] that the solar system was constructed billions of years ago. He does not know what this mysterious force of gravitation is that holds him and his fellow man on the other side of the planet with their feet on the ground, although he regards the phenomenon itself as "the law of laws." He does not know what the earth looks like five miles under his feet. He does not know how mountains came into existence or what caused the emergence of the continents,

although he builds hypotheses about these, nor does he know from where oil came – again hypotheses. He does not know why, only a short time ago, a thick glacial sheet pressed upon most of Europe and North America, as he believes it did; nor how palms could grow above the polar circle, nor how it came about that the same fauna fill the inner lakes of the Old and the New World. He does not know where the salt in the sea came from. Although man knows [assumes!] that he has lived on this planet for millions of years, he finds a recorded history of only a few thousand years. And even these few thousand years are not sufficiently well known.

Why did the Bronze Age precede the Iron Age even though iron is more widely distributed over the world and its manufacture is simpler than that of [bronze –] the alloy of copper and tin? By what mechanical means were structures of immense blocks built on the high mountains of the Andes?

What caused the legend of the Flood to originate in all the countries of the world? Is there any adequate meaning to the term "antediluvian"? From what experiences grew the eschatological [and apocalyptic] pictures of the end of the world?

In this work, of which the present book is the first part, some of these questions will be answered, but only at the cost of giving up certain notions now regarded as sacred laws in science – the millions of years of the present constitution of the solar system and the harmonious revolution of the earth – with all their implications as regards the theory of evolution.

The Celestial Harmony

The sun rises in the east and sets in the west. The day consists of twenty-four hours. The year consists of 365 days, 5 hours, and 49 minutes. The moon circles around the earth, changing its phases – crescent, full, decrescent. The terrestrial axis points in the direction of the polar [or north] star. After winter comes spring, then summer and fall. These are common facts. Are they invariable laws? Must it be so forever? Was it so always?

The sun has nine [telescopically observable] planets [- but since Pluto's 'demotion' to "dwarf planet" in 2006 because of the increasing discovery of *objects* in the Kuiper Belt in which Pluto also *orbits*, now eight]. Mercury has no satellites; Venus has no satellites; the earth has a moon; Mars has two small *trabants* ["moonlets"], mere pieces of rock, and one of them completes its month [30 revolutions around Mars] before Mars ends its day; Jupiter has eleven moons [now "79 known moons" and growing] and eleven [or up to 79] different kinds of months to count; Saturn has nine moons [now "62 with formal designations... [and] innumerable additional moonlets"], Uranus has five moons [now "27 known natural satellites"], Neptune one [- "Its largest moon, Triton, was discovered shortly [after Neptune was discovered in 1846]... though none of the planet's remaining known 13 moons were located telescopically until [evidently late in] the 20th century"], Pluto none [but now "five known moons"]. Was it always so? Will it be so forever?

The sun rotates in an easterly direction. All planets revolve in their orbits in the same direction (counterclockwise if seen from the north) around the sun. Most of their moons revolve counterclockwise (in direct motion), but there are a few [- many really -] that revolve in the opposite direction (in retrograde motion).

No orbit is an exact circle; there is no regularity in the eccentric [or "irregular"] shapes of the planetary orbits; each elliptical [or 'oval-like'] curve verges in a different direction.

It is not known for certain, but it is assumed that Mercury permanently shows the same face to the sun, as our moon does with respect to the earth. Information obtained by different methods of observation of Venus is contradictory; it is not known whether Venus rotates so slowly that its day equals its year, or so rapidly that the night side is never sufficiently cooled. Mars rotates in 24 hours, 37 minutes, 22.6 seconds (mean period), a period comparable to the terrestrial [or our Earth's] day. Jupiter, which in volume is thirteen hundred times larger than the earth, completes a rotation in the short space of 9 hours and 50 minutes.

What causes this variability? It is not a law that a planet must rotate or have days and nights; still less that its day and night must return every twenty-four hours.

If Pluto rotates from east to west, it has the sun rising in the west. Uranus has the sun rising and setting neither in the east nor in the west. So it is not a law that a planet of the solar system must rotate from west to east and that the sun must rise in the east. The equator of the earth is inclined to the plane of its ecliptic at an angle of $23\frac{1}{2}^{\circ}$; this causes the change of seasons during the annual revolution around the sun. The axes of other planets point in the directions of seemingly deliberate choice. It is not a general law for all planets that winter must follow fall and summer the spring...

And to update you on some of the latest discoveries according to my encyclopedia in 2019,

All the planets in the Solar System orbit the Sun in an anticlockwise direction as viewed from above Earth's north pole. Most planets also rotate on their axes in an anti-clockwise direction, but Venus rotates clockwise in retrograde rotation once every 243 Earth days - the slowest rotation of any planet. Because its rotation is so slow, Venus is very close to spherical. A Venusian sidereal day [- just one complete rotation -] thus lasts longer than a Venusian year (243 [Earth days per Venus day] versus 224.7 Earth days [per Venus year]). Venus' equator rotates at 6.52 km/h (4.05 mph), whereas Earth's rotates at 1,669.8 km/h (1,037.6 mph)...

Pluto rotates on its "side" in its orbital plane, with an axial tilt of 120° , and so its seasonal variation is extreme; at its solstices, one-fourth of its surface is in continuous daylight, whereas another fourth is in continuous darkness. The reason for this unusual orientation has been debated. [Uh-huh]...

The Uranian system has a unique configuration because its axis of rotation is tilted sideways, nearly into the plane of its solar orbit [- really 'barrelling on its side']. Its north and south poles, therefore, lie where most other planets have their equators... The Uranian axis of rotation is approximately parallel with the plane of the Solar System, with an axial tilt of 97.77°...

Or as Dr. Velikovsky puts it,

The axis of Uranus is placed almost in the plane of its orbit; for about twenty years one of its polar regions is the hottest place on the planet. Then night gradually descends and twenty years later the other pole enters the tropics for an equal length of time.

The moon has no atmosphere [or it "has an atmosphere so tenuous as to be nearly vacuum", "vacuum" in this sense being "space devoid of matter"]. It is not known whether Mercury has any atmosphere [- my encyclopedia now says that "surface conditions" include "the absence of an atmosphere"]. Venus is covered with dense clouds, but not of water vapor. Mars has a transparent [or "rarefied", read, 'very thin'] atmosphere, but almost without oxygen or water vapor, and its composition is unknown. [My encyclopedia informs me that, "Mars [somehow] lost its magnetosphere... so the solar wind interacts directly with the Martian ionosphere, lowering the atmospheric density by stripping away atoms from the outer layer... [evidence of this provided by the] Mars Global Surveyor ["launched November 1996" by NASA/JPL, artist rendering, p.301] and Mars Express [an ESA "space exploration mission" including the "Orbiter" and "a lander" which "failed to fully deploy... [still the Orbiter arrived] at Mars in 2003... [and with several mission extensions - now to as late as 2022,] is the second longest surviving, continually active spacecraft in orbit around a planet other than Earth, behind only NASA's still active 2001 Mars Odyssey", no additional pictures needed because they all pretty much look alike] ...[these *satellites* having] detected ionised atmospheric particles trailing off into space behind Mars, and this atmospheric loss is being studied by the [NASA] MAVEN orbiter... [and it was discovered that the] highest atmospheric density on Mars is equal to that found 35 km (22 mi) above Earth's surface" - this altitude being about 3 times higher than most 'higher-flying' commercial jets fly, so even brief exposure to such conditions without "cabin pressurization" would be fatal, and due to the *low pressure*, would be more physically traumatic than just suffocation alone.] Jupiter and Saturn have gaseous envelopes; it is not known whether they have solid cores. It is not a general law that a planet must have atmosphere or water.

Mars is 0.15 of the volume of the earth; the next planet, Jupiter, is about 8,750 times as large as Mars. There is no regularity of, or relation between, the size of the planets and their position in the system.

On Mars are seen "canals" and polar caps; on the moon, craters; the earth has reflecting oceans; Venus has brilliant clouds; Jupiter has belts and a [relatively big] red spot; Saturn has rings [and as we have seen, so does Jupiter, Uranus, and Neptune].

Mars Global Surveyor



The celestial harmony is composed of bodies different in size, different in form, different in the velocity of rotation, with differently directed axes of rotation, with different directions of rotation, with differently composed atmospheres or without atmospheres, with a varying number of moons or without moons, and with satellites revolving in either direction.

It appears then to be by chance [- yeah, like way more than a zillion trillion to one chance -] that the earth has a [perfectly-sized and distanced-from-Earth] moon, that we have day and night and that their combined length is equal to twenty-four hours, that we have a sequence of [habitable] seasons, that we have [plentiful] oceans and water, atmosphere and oxygen, and probably also that our planet is placed between Venus at our left and Mars at our right [- the Earth being perfectly within the "Goldilocks Zone"].

The Origin of the Planetary System

All theories of the origin of the planetary system and the motive forces that sustain the motion of its members go back to the gravitational theory and the celestial mechanics of Newton. The sun attracts the planets, and if it were not for a second force [- their *momentum*, and that is, their *velocities within their orbits*], they would fall into the sun; but each planet is impelled by a motive force [- *momentum* -] to proceed in a direction away from the sun, and as a result [of a 'balance' of these two forces], an orbit is formed. Similarly, a satellite or a moon is subject to a force that drives it away from its primary, but the attraction of the primary bends the path on which the satellite would have proceeded if there had been no attraction between the bodies, and out of [a 'balance' of] these forces a satellite orbit is traced. The inertia or persistence of motion [or of *momentum*] implanted in planets and satellites was postulated by Newton, but he did not explain how or when the initial pull or push occurred [and he didn't really have to because it is obvious to the *spiritual* that he credited God for His 'vocal initiation' of it]. [Isaac Newton, *Principia (Mathematical Principles)* (1686), Bk. III.]

Inertia is the resistance, of any physical object, to any change in its velocity... [including] changes to the object's speed, or direction of motion. [Newton's 1st Law of Motion: "an object either remains at rest or continues to move at a constant velocity, unless acted upon by a force"...]

[And in] Newtonian mechanics, **linear momentum, translational momentum**, or simply **momentum** (pl. momenta) is the product of the mass and velocity of an object. It is a vector quantity, possessing a magnitude and a direction in three-dimensional space. If m is an object's mass and \mathbf{v} is the velocity (also a vector ["possessing magnitude and a direction"]), then the momentum [mathematical symbol " \mathbf{p} "] is $\mathbf{p} = m\mathbf{v}$ [*momentum = mass x velocity*]...

The theory of the origin of the planetary system which dominated the entire nineteenth century was proposed by Emanuel Swedenborg [bio'ed in SEC. 8, p.190], the [false prophet] theologian, and Immanuel Kant ['never-did-nothing'], the philosopher. It was put into scientific terms [the *nebular hypothesis*] by [the atheist, 'Miss-sure'] Laplace [P.-S. Laplace, *Exposition du*

susteme du monde [*Exhibition of the System of the World*] (1796)], although not explored by him quantitatively, and in brief [*this so-called nebular hypothesis*] is as follows:

Hundreds of millions of years ago the sun was nebulous [- composed of "clouds of gas [and/]or dust in interstellar space" -] and very large and had a form approaching that of a disc. This disc was as wide as the whole orbit of the farthest of the planets. It rotated around its center. Owing to the process of compression caused by gravitation, a globular sun shaped itself in the center of the disc. Because of the rotating motion of the whole nebula, a centrifugal force was in action; parts of matter more on the periphery resisted the retracting action directed toward the center and broke up into rings which balled into globes - these were the planets in the process of shaping. In other words, as a result of the shrinkage of the rotating sun, matter broke away and portions of this solar material developed into planets. The plane in which the planets revolve is [more or less] the equatorial plane of the sun.

This theory is now regarded as unsatisfactory [though because of the failure of the various "Tidal Theories" - and besides the following reiteration, see again SEC. 7, p.261 - they keep going back to the '**abdominally conceived**' nebular hypothesis, having no better options short of **acknowledging** God as **Creator**]. Three objections [against the nebular hypothesis] stand out above others. First, the velocity of the axial rotation of the sun at the time the planetary system was built could not have been sufficient to enable bands of matter to break away; but even if they had broken away, they would not have balled into globes. Second, the ['Miss-sure'] Laplace theory does not explain why [most of] the planets have larger angular velocity of daily rotation and yearly revolution than the sun could have imparted to them. Third, what made some of the satellites [- including Venus and Uranus -] revolve retrogradely, or in a direction opposite to that of most of the members of the solar system?

"It appears to be clearly established that, whatever structure we assign to a primitive sun, a planetary system cannot come into being merely as the result of the sun's rotation. If a sun, rotating alone in space, is not able of itself to produce its family of planets and satellites, it becomes necessary to invoke the presence and assistance of some second body. This brings us at once to the tidal theory."

[Sir James H. Jeans [OM, FRS, 1877-1946, English physicist, astronomer and mathematician... [who] was elected Fellow of Trinity College in October 1901, and taught at Cambridge, but went to Princeton University in 1904 as a professor of applied mathematics... [and] returned to Cambridge in 1910... [and he] made important contributions in many areas of physics, including quantum theory, the theory of radiation and stellar evolution... [and his] analysis of rotating bodies led him to conclude that ['Miss-sure'] Laplace's theory that the solar system formed from a single cloud of gas was incorrect, proposing instead that the planets condensed from material drawn out of the sun by a hypothetical catastrophic near-collision with a passing star... [but this theory] is not accepted today... [and he] along with Sir Arthur Stanley Eddington [bio SEC. 8, p.201-2], is a founder of British cosmology... [and in] 1928, Jeans was the first to conjecture a steady state cosmology based on a hypothesized continuous creation of matter in the universe... [and in] his book *Astronomy and Cosmology* (1928) he stated:

"The type of conjecture which presents itself, somewhat insistently, is that the centers of the nebulae are of the nature 'singular points' at which matter is poured into our universe from some other, and entirely extraneous spatial dimension, so that, to a denizen ["inhabitant"] of our universe, they appear as points at which matter is being continually created"... [but this theory too] fell out of favour when the 1965 discovery of the cosmic microwave background was widely interpreted as the tell-tale signature of the Big Bang [as opposed to the 'echo of the voice of God']... [nevertheless one of his "major discoveries", which is named after him, is *Jeans mass* (or *Jeans length*), defined back in SEC. 2, p.54-55, which postulates that a *gas cloud* may maintain *equilibrium*, and that is, remain *gas*, and not undergo *gravitational collapse*, ultimately creating *liquids* and *solids*, if the *gravitational potential energy* is no more than twice the *internal thermal energy*, but if it becomes more massive than this - or reaches *Jeans mass* - then supposedly the *gas pressure* can no longer support it, and the *cloud* will begin *gravitational collapse*, and his] scientific reputation is grounded in the monographs *The Dynamical Theory of Gases* (1904), *Theoretical Mechanics* (1906), and *Mathematical Theory of Electricity and Magnetism* (1908)... [and after] retiring in 1929, he wrote a number of books for the lay public, including *The Stars in Their Courses* (1931), *The Universe Around Us, Through Space and Time* (1934), *The New Background of Science* (1933), and *The Mysterious Universe*... [these books making him] fairly well known as an expositor of the revolutionary scientific discoveries of his day, especially in relativity and physical cosmology... [and he] also wrote the book "Physics and Philosophy" (1943) where he explores the different views on reality from two different perspectives: science and philosophy... [but despite his many achievements and honors, including having craters both on the Moon and Mars named after him, he is, '**unfortunately**', described by my encyclopedia as] an agnostic Freemason"]: *Astronomy and Cosmogony* (1929), p.409.]

The tidal theory, which, in its earlier stage, was called the planetesimal theory, assumes that a star passed close to the sun. [The planetesimal hypothesis was developed by Dr. Thomas Chrowder Chamberlin and Dr. Forest Ray Moulton.] An immense tide of matter arose from the sun in the direction of the passing star and was torn from the body of the sun but remained in its domain, being the material out of which the planets were built. In the planetesimal theory the mass that was torn out broke into small parts which solidified in space; some were driven out of the solar system, and some fell back into the sun, but the rest moved around it because of its gravitational pull. Sweeping in elongated orbits around the sun, they conglomerated, rounded out their orbits as a result of mutual collisions, and grew to form planets and satellites around the planets.

The tidal theory does not allow the matter torn from the sun to disperse first and reunite later; the tide broke into a few portions that rather quickly changed from gaseous to fluid, and then to the solid state. In support of this theory it was indicated that such a tide, when broken into a number of "drops," would probably build the largest "drops" out of its middle portion, and small "drops" from its beginning (near the sun) and its end (most remote from the sun). Actually, Mercury, nearest to the sun, is a small planet. Venus is larger; earth is a little larger than Venus; Jupiter is three hundred and twenty times as large as the earth (in mass); Saturn is somewhat smaller than Jupiter; Uranus and Neptune, though large planets, are not as large as Jupiter and Saturn. Pluto [now known to occupy an *asteroid belt*] is quite as small as Mercury.

The first difficulty of the tidal hypothesis lies in the very point adduced in its support, the mass of the planets. Between the earth and Jupiter

there revolves a small planet, Mars, a tenth part of the earth in mass, where, according to the scheme, a planet ten to fifty times as large as the earth should be expected. Again, Neptune is larger and not smaller than Uranus.

Another difficulty is the allegedly rare chance of an encounter between two stars. One of the authors of the tidal theory gave this estimate of its probability: "At a rough estimate we may suppose that a given star's chance of forming a planetary system is one in 5,000,000,000,000,000,000 [or 5 Quintillion] years." But since the life span of a star is much shorter than this figure, "only about one star in 100,000 can have formed a planetary system in the whole of its life." In the galactic system of one hundred million stars, planetary systems "form at the rate of about one per five billion years... our own system, with an age of the order of two billion years, is probably the youngest system in the whole galactic system of stars." [Jeans: *Astronomy and Cosmogony*, p.409.]

The nebular and tidal theories alike regard the planets as derivatives of the sun, and the satellites as derivatives of the planets.

The problem of the origin of the moon can be regarded as disturbing to the tidal theory. Being smaller than the earth, the moon completed earlier the process of cooling and shrinking, and the lunar volcanoes had already ceased to be active. It is calculated that the moon possesses a lighter specific weight than the earth. It is assumed that the moon was produced from the superficial layers of the earth's body, which are rich in light silicon, whereas the core of the earth, the main portion of its body, is made of heavy metals, particularly iron. But this assumption postulates the origin of the moon as not simultaneous with the origin of the earth; the earth, being formed out of a mass ejected from the sun, had to undergo a process of leveling, which placed the heavy metals in the core and silicon at the periphery, before the moon parted from the earth by a new tidal distortion. This would mean two consecutive tidal distortions in a system where the chance of even one is held extremely rare. If the passing of one star near another happens among one hundred million stars once in five billion years, two occurrences like this for one and the same star seem quite incredible. Therefore, as no better explanation is available, the satellites are supposed to have been torn from the planets by the sun's attraction on their first perihelion passage, when, sweeping along on stretched orbits, the planets came close to the sun.

The circling of the satellites around the planets also confronts existing cosmological theories with difficulties. ['Miss-sure'] Laplace built his theory of the origin of the solar system on the assumption that all planets and satellites revolve in the same direction. He wrote that the axial rotation of the sun and the orbital revolutions and axial rotations of the six planets, the moon, the satellites, and the rings of Saturn present forty-three movements, all in the same direction. "One finds by the analysis of the probabilities that there are more than four thousand billion chances to one that this arrangement is not the result of chance; this probability is considerably

higher than that of the reality of historical events with regard to which no one would venture a doubt." ['Miss-sure'] Laplace: *Théorie analytique des probabilités* [*Theoretical Analysis of the Probabilities*] (3rd ed., 1820), p. lxi; cf. Hervé Auguste Étienne Albans Faye [1814-1902, "a French astronomer... educated at the École Polytechnique, which he left in 1834, before completing his course, to accept a position in the Paris Observatory... [and it] was during his time at the École Polytechnique that he developed his interest in astronomy... [and he] studied comets, and discovered the periodic comet 4P/Faye on 22 November 1843... [and his discovery of this comet] attracted world-wide attention, and won him the 1844 Lalande Prize ["an award for scientific advances in astronomy, given from 1802 until 1970 by the French Academy of Sciences"] and a membership in the French Academy of Sciences... [and in] 1848 he became an instructor in geodesy at the Polytechnique, and in 1854 rector of the academy at Nancy and professor of astronomy in the faculty of science there... [and other] promotions followed in succeeding decades... [like when he] became Minister of Public Instruction in the Rochebouet cabinet in 1877, a position which he held only briefly... [and when he] served as the President of the Société Astronomique de France (SAF), the French astronomical society, from 1889-1891... [and his] work covered the entire field of astronomical investigation... [comprising] the determination of comet periods, the measurement of parallaxes, and the study of stellar and planetary movements... [as well as] the physics of the sun... [and he] advanced several original theories on the nature and form of comets, meteors, the aurora borealis, and the sun": *Sur l'Origine du monde* [*On the Origin of the World*] (1884), pp.131-132.] He ['Miss-sure' Laplace] deduced that a common and primal cause directed the movements of the planets and satellites.

Since the time of ['Miss-sure'] Laplace, new members of the solar system have been discovered. Now we know that though the majority of the satellites revolve in the same direction as the planets revolve and the sun rotates, the moons of Uranus revolve in a plane almost perpendicular to the orbital plane of their planet, and three of the eleven moons of Jupiter [and likely others], one of the nine moons of Saturn [and likely others], and the one moon [or more] of Neptune revolve retrogradely. These facts contradict the main argument of the ['Miss-sure'] Laplace theory: a rotating nebula could not produce satellites revolving in two directions.

In the tidal theory the direction of the planets' movements depended on the star that passed: it passed in the plane in which the planets now revolve and in a direction which determined their circling from west to east. But why should the satellites of Uranus revolve perpendicularly to that plane and some moons of Jupiter and Saturn [as well as the Planet Venus] in reverse directions? This the tidal theory fails to explain.

According to all existing theories, the angular velocity ['rotational speed'] of the revolution of a satellite must be slower than the velocity of rotation of its parent. But the inner satellite of Mars revolves [much] more rapidly than Mars rotates.

Some of the difficulties that confront the nebular and tidal theories also confront another theory that has been proposed in recent years. [By Dr. Raymond Arthur Lyttleton and, independently, by Prof., Dr. Henry Norris Russell (ForMemRS, HFRSE, FRAS, 1877-1957, an American astronomer who, along with Ejnar Hertzsprung, developed the Hertzsprung–Russell diagram", which plots individual star brightness v. temperature).] According to it, the sun is supposed to have been a member of a double star system. A passing star crushed the companion

of the sun, and out of its debris planets were formed. In further development of this hypothesis, it is maintained that the larger planets were built out of the debris, and the smaller ones, the so-called "terrestrial" planets, were formed from the larger ones by a process of cleavage.

The birth of smaller, solid planets out of the larger, gaseous ones is conjectured in order to explain the difference in the relation of weight to volume [*density*] in the larger and smaller planets; but this theory is unable to explain the difference in the specific weights of the smaller planets and their satellites. By a process of cleavage, the moon was born of the earth; but since the specific weight [*or relative density*] of the moon is greater than that of the larger planets and smaller than that of the earth, it would seem to be more in accord with the theory that the earth was born of the moon, despite its smallness. This confuses the argument.

The origin of the planets and their satellites remains unsolved. The theories not only contradict one another, but each of them bears within itself its own contradictions. "If the sun had been unattended by planets, its origin and evolution would have presented no difficulty." [Jeans: *Astronomy and Cosmogony*, p.395.]

The Origin of the Comets

The nebular and tidal theories endeavor to explain the origin of the solar system but do not include the comets in their schemes. Comets are more numerous than planets. More than sixty comets are known to belong definitely to the solar system. These are the comets of short periods (less than eighty years); they revolve in stretched ellipses and all but one do not go beyond the line marked by the orbit of Neptune. It is estimated that, besides the comets of short periods, several hundred thousand comets visit the solar system; however, it is not known for certain that they return periodically. They are seen presently at an approximate rate of five hundred in a century, and are said to have an average period of tens of thousands of years.

A few theories of the origin of comets have been proposed, but aside from one attempt to see in them planetesimals that did not receive a side pull sufficiently strong to bring them into circular orbits, no scheme has been developed that explains the origin of the solar system in its entirety, with its planets and comets; yet no cosmic theory can persist which limits itself to the problem of either planets or comets exclusively. [An attempt to explain the comets, in the frame of the planetesimal theory, as scattered debris of a great wreck, was made by T. C. Chamberlin, *The Two Solar Families* (1928).]

One theory sees in the comets errant cosmic bodies arriving from interstellar space. After approaching the sun, they turn away on an open (parabolic) curve. But if they happen to pass

close to one of the larger planets, they may be compelled to change their open curves to ellipses and become comets of short period. This is the theory of capture: comets of long periods or of no period are dislodged from their paths to become short-period comets. What the origin of the long-period comets is remains an unanswered question.

[That planets are able to change the path of a comet is not only known from observation but has even been calculated in advance. In 1758 Clairaut predicted the retardation of Halley's comet, on its first return foretold by Halley, for a period of 618 days, because it had to pass near Jupiter and Saturn. It was retarded for almost the computed length of time. Similarly, the orbits of other comets were occasionally distorted. Lexell's comet was disturbed by Jupiter in 1767 and in 1770 by the earth, D'Arest's comet was disturbed in 1860, Wolf's comet in 1875 and 1922. By an encounter with Jupiter in 1886, Brook's comet changed its period from 29 years to 7 years; the period of Jupiter was not altered by more than two or three minutes, and probably less.]

The short-period comets apparently have some relation to the larger planets. About fifty comets move between the sun and the orbit of Jupiter; their periods are under nine years. Four comets reach the orbit of Saturn; two comets revolve inside the circle described by Uranus; and nine comets, with an average period of seventy-one years, move within the orbit of Neptune. These comprise the system of the short-period comets as it is known at present. To the last group belongs the Halley comet, which, among the comets of short periods, has the longest period of revolution - about seventy-six years. Then there is a great gap, after which there are comets that require thousands of years before they return to the sun, if they return at all.

The distribution of the short-period comets suggested the idea that they were "captured" by the large planets. This theory has for its support the direct observation that comets are disturbed on their path by the planets.

Another theory of the comets supposes their origin to have been in the sun, but in a manner unlike that conceived of in the tidal theory of the origin of planets. Mighty whirls on the surface of the sun sweep ignited gases into great protuberances; these are observed daily. Matter is driven off from the sun and returns to the sun. It is calculated that if the velocity of the ejection were to exceed 384 miles per second, the speed of motion in a parabola, the matter would not return to the sun but would become a long-range comet. Then the path of the ejected mass might become perturbed as a result of its passage near one of the larger planets, and the comet would become one of a short period.

Birth of a comet in this manner has never been observed, and the probability that matter in explosion may reach a speed of 384 miles per second is highly questionable. It was therefore supposed alternatively that millions of years ago, when the activity of their gaseous masses was more dynamic, the large planets expelled comets from their bodies. The speed required for the ejected mass to overcome the gravitational pull of the ejecting body is less in the case of the planets than in the case of the sun, owing to their smaller gravitational pull. It is calculated that a mass hurled from Jupiter at a speed of about 38 miles per second, or at only a little

more than a third of this velocity in the case of Neptune, would become expelled.

This variant of the theory neglects the question of the origin of the long-period comets. However, an explanation was offered, according to which the large planets throw the comets that pass close to them from their short orbits into elongated ones, or even expel them entirely from the solar system.

When passing close to the sun, comets emit tails. It is assumed that the material of the tail does not return to the comet's head but is dispersed in space; consequently, the comets as luminous bodies must have a limited life. If Halley's comet has pursued its present orbit since late pre-Cambrian times, it must "have grown and lost eight million tails, which seems improbable." [Prof., Dr. Henry Norris Russell, *The Solar System and Its Origin* (1935), p.40.] If comets are wasted, their number in the solar system must permanently diminish, and no comet of short period could have preserved its tail since geological times.

But as there are many luminous comets of short period, they must have been produced or acquired at some time when other members of the system, the planets and the satellites, were already in their places. A theory has been offered that once the solar system moved through a nebula and obtained its comets there.

Did the sun emit planets by shrinkage or by tide, and comets by explosion? Did the comets come from interstellar space and were they captured into the solar system by larger planets? Did the larger planets produce the smaller planets by cleavage, or did they expel the short-period comets from their bodies?

It is admitted that we cannot know the truth about the origin of the planetary and cometary systems billions of years ago. "The problem of the origin and development of the solar system suffers from the label 'speculative.' It is frequently said that as we were not there when the system was formed, we cannot legitimately arrive at any idea of how it was formed." [Sir Harold Jeffreys [bio, SEC. 8, p.182], "*The Origin of the Solar System*" in *Internal Constitution of the Earth*, B. Gutenberg, ed. (1939).] The most we can do, it is believed, is to investigate one planet, the one under our feet, in order to learn its past; and then, by the deductive method, to apply the results to other members of the solar system.

CHAPTER 2

The Planet Earth

The planet earth has a stony shell - the lithosphere; it consists of igneous rock, like granite and basalt, with sedimentary [generally] rock on top. The igneous rock [- but specifically the rock that was never melted that we call Genesis rock -] is the original crust of the earth; sedimentary rock is deposited by water [and is what we would call 'dissolved and reconstituted Genesis topsoil'].

The inner composition of the earth is not known. The propagation of seismic waves [- on the one hand,] gives support to the assumption that the shell of the earth is over 2,000 miles thick; [on the other hand,] on the basis of the gravitational effect of mountain masses (the theory of isostasy), the shell is estimated to be only sixty miles thick.

The presence of iron in the shell or the migration of heavy metals from the core to the shell has not been sufficiently explained. For these metals to have left the core, they must have been ejected by explosions, and in order to remain spread through the crust, the explosions must have been followed immediately by cooling.

If, in the ['mis-imagined'] beginning, the planet was a hot conglomerate of elements, as the nebular as well as the tidal theories assume, then the iron of the globe should have become oxidized and combined with all available oxygen ["rust"]. But for some unknown reason this did not take place; thus the presence of oxygen in the terrestrial atmosphere is unexplained.

The water of the oceans contains a large amount of soluble sodium chloride, common salt. Sodium might have come from rocks eroded by rain; but rocks are poor in chlorine and the proportion of sodium and chlorine in sea water calls for fifty times more chlorine in the igneous rock than it actually contains.

The deep strata of igneous rock contain no signs of fossil life. Incased in sedimentary rock are skeletons of marine and land animals, often in many layers one upon the other. Not infrequently igneous rock is found protruding into sedimentary rock or even covering it over large areas, pointing to successive eruptions of igneous rock that became heated and molten after there was life on the earth.

Upon strata which show no signs of fossil life are strata containing shells, and sometimes the shells are so numerous as to constitute the entire mass of the rock. They are often found in the hardest [- but nonetheless, *sedimentary*] rock. Higher strata contain skeletons of land animals, often of extinct species, and not infrequently, above the strata with the remains of land animals are other strata with marine fauna. The species of the animals, and even their genera, change with the strata. The strata often assume an oblique [or sloped] position, sometimes being almost vertical; frequently they are faulted and overturned in many ways.

Cuvier (1769-1832), the founder of vertebrate paleontology, or the science of petrified skeletons of animals possessing vertebrae, from fish to man, was much impressed by the picture presented by the sequence of the layers of earth.

"When the traveller passes over these fertile plains where gently flowing streams nourish in their course an abundant vegetation, and where the soil, inhabited by a numerous population, adorned with flourishing villages, opulent cities, and superb monuments, is never disturbed, except by the ravages of war, or by the oppression of the powerful, he is not led to suspect that Nature also has had her intestine wars, and that the surface of the globe has been broken up by revolutions and catastrophes. But his ideas change as soon as he digs into that soil

which now presents so peaceful an aspect." [G. Cuvier, *Essay on the Theory of the Earth* (5th ed., 1827) (English transl. of *Discours sur les revolutions de las surface du globe et sur les changements qu'elle on produits dans le régime animal* [- a better translation being, again, *Discourse on the Catastrophes of the Globe and on the Changes that It Produced in the Animal Kingdom*)].]

Cuvier thought that great catastrophes had taken place on this earth, repeatedly changing sea beds into continents and continents into sea beds. He held that genera and species were unchangeable since Creation; but, observing different animal remains in various levels of earth, he concluded that catastrophes must have annihilated life in vast areas, leaving the ground for other forms of life. Where did these other genera come from? Either they were newly created or, more likely they migrated from other parts of the world, which were not at that time also visited by cataclysms [or there was hydrodynamics involved in the settling process].

He could not find the cause of these cataclysms. He saw in their traces "the problem in geology it is of most importance to solve," but he realized that "in order to resolve it satisfactorily, it would be necessary to discover the cause of these events—an undertaking which presents a difficulty of quite a different kind." He knew only of "many fruitless attempts" already made and he did not find himself able to offer a solution. "These ideas have haunted, I may almost say have tormented me during my researches among fossil bones." [*Ibid.*, pp. 240-242.]

Cuvier's theory of stabilized forms of life and of annihilating catastrophes was supplanted by a theory of evolution in geology (['Sir Liar'] Lyell) and biology (['Mr. Duhwind'] Darwin). The mountains are what is left of plateaus eroded by wind and water in a very slow process. Sedimentary rock is detritus of igneous rock eroded by rain, then carried to sea, and there slowly deposited. Skeletons of birds and of land animals in these rocks are presumed to have belonged to animals that waded close to the shore of the sea in shallow water, died while wading, and were covered by sediment before fish destroyed the cadavers or the water separated the bones of their skeletons. No widespread catastrophes disrupted the slow and steady process. The theory of evolution, which can be traced to Aristotle, and which was the teaching of ['Miss-sure'] Lamarck in the days of Baron Cuvier and of ['Mr. Duhwind'] Darwin after him, has been generally accepted as truth by natural sciences for almost a hundred years.

Sedimentary rock covers high mountains and the highest of all, the Himalayas. Shells and skeletons of sea animals are found there. This means that at some early time fish swam over these mountains. What caused the mountains to rise?

A force pushing from within or pulling from without or twisting on the sides must have elevated the mountains and lifted continents from the bottom of the sea and submerged other land masses.

If we do not know what these forces are, we cannot answer the problem of the origin of the mountains and of continents, wherever on the globe we are faced with it.

Here is how the question is put concerning the eastern coast of North America.

"Not long ago in a geological sense, the flat plain from New Jersey to Florida was under the sea. At that time the ocean surf broke directly on the Old Appalachian Mountains.

Previously the southeastern part of the mountain structure had sunk below the sea and become covered with a layer of sand and mud, thickening seaward. The wedgelike mass of marine sediments was then uplifted and cut into by rivers, giving the Atlantic coastal plain of the United States. Why was it uplifted? To the westward are the Appalachians. The geologist tells us of the stressful times when a belt of rocks extending from Alabama to Newfoundland was jammed, thrust together, to make this mountain system. Why? How was it done? In former times the sea flooded the region of the great plains from Mexico to Alaska, and then withdrew. Why this change?" [Prof., Dr. Reginald A. Daly; *Our Mobile Earth* (1926), p.90.]

The birth of the [Western Americas] Cordilleras - "again the mystery of mountain-making clamors for solution." And so on all over the world. The Himalayas were under the sea. Now Eurasia is three miles or more above the bottom of the Pacific. Why?

"The problem of mountain-making is a vexing one: many of them [mountains] are composed of tangentially compressed and over-thrust rocks that indicate scores of miles of circumferential shortening in the Earth's crust. Radial shrinkage is woefully inadequate to cause the observed amount of horizontal compression. Therein lies the real perplexity of the problem of mountain-making. Geologists have not yet found a satisfactory escape from this dilemma." [Prof., Dr. Kirtley F. Mather [bio SEC. 8, p.247], Review of *Biography of the Earth* by G. Gamovr, *Science*, Jan.16,1942.]

Even authors of textbooks confess their ignorance. "Why have sea floors of remote periods become the lofty highlands of today? What generates the enormous forces that bend, break, and mash the rocks in mountain zones? These questions still await satisfactory answers." [Prof., Dr. Chester Ray Longwell, Prof., Dr. Adolph Knopf, and Prof., Dr. Richard Foster Flint, [bio, SEC. 8, p.87, and the others on p.211-12], *A Textbook of Geology* (1939), p.405.]

The process of raising the mountains is supposed to have been very slow and gradual. On the other hand, it is clear that igneous rock, already hard, had to become fluid in order to penetrate sedimentary rock or cover it. It is not known what initiated this process, but it is asserted that it must have happened long before man appeared on the earth. So when skulls of early man are found in late [or higher] deposits, or skulls of modern man are found together with bones of extinct animals in early [or lower] deposits, difficult problems are presented.

Occasionally, also, during mining operations, a human skull is found in the middle of a mountain, under a thick cover of basalt or granite, like the [repeatedly previously identified] Calaveras skull of California. Human remains and human artifacts of bone, polished stone, or pottery are found under great deposits of till and gravel, sometimes under as much as a hundred feet [and especially 'problematic' are 'finds' like the 10-inch "gold chain", the "cast iron pot", and the "skillfully ornamented... metal bell with handle, [each found] inside a lump of coal", as well as the "elaborate carafe-like vessel" ...

[found] encased in supposedly 600-million-year-old rock”, not to mention that “*clay doll...* found by a well driller at a depth of 320 feet”, etc., [photos, SEC.4, p.338-9].

The origin of clay, sand, and gravel on igneous and sedimentary rock, offers [yet] a[nother] problem. The theory of Ice Ages was put forth (1840) to explain this and other enigmatic phenomena. As far north as Spitzbergen, in the polar circle, at some time in the past, coral reefs were formed, which do not occur except in tropical regions; palms also grew on Spitzbergen. The continent of Antarctica, which today has not a single tree on it, must have been covered at one time by forests, since it has coal deposits.

As we see, the planet earth is full of secrets. We have not come closer to solving the problem of the origin of the solar system by investigating the planet under our feet; on the contrary, we have found many other unsolved problems concerning the lithosphere, hydrosphere, and atmosphere of the earth. Shall we be more fortunate if we try to understand the process that caused the changes on the globe in the most recent geological epoch, the time of the last glacial period, a period close to the time which is regarded as historical?

Ice Ages



Not many thousands of years ago, we are taught, great areas of Europe and of North America were covered with glaciers. Perpetual ice lay not only on the slopes of high mountains, but loaded itself in heavy masses upon continents even in moderate latitudes. Where today the **Hudson**, the **Elbe**, and the upper **Dnieper** [Rivers] flow [maps, p.310-11], there were then frozen deserts. They were like the immense glacier of Greenland that covers that island. There are signs that a retreat of the glaciers was interrupted by a new massing of ice, and that their borders differed at various times. Geologists are able to find the boundaries of

the glaciers. Ice moves very slowly, pushing



stones before it, and accumulations of stones or moraines remain when the glacier retreats [by] melting away.

Traces have been found of five or six consecutive displacements of the ice sheet during the Ice Age, or of five or six glacial periods. Some force repeatedly pushed the ice sheet toward moderate latitudes. Neither the cause of the ice ages nor the cause of the retreat of the icy desert is known; the time of these retreats is also a matter of speculation. Many ideas were offered and guesses made to explain how the glacial epochs originated and why they terminated. Some supposed that the sun at different times emits more or less heat, which causes periods of heat and cold on the earth; but no evidence that the sun is such a "variable star" was adduced to support this hypothesis.

Others conjectured that cosmic space has warmer and cooler areas, and that when our solar system travels through the cooler areas, ice descends upon latitudes closer to the tropics. But no physical agents were found responsible for such hypothetical cold and warm areas in space.

A few wondered whether the precession of the equinoxes or the slow change in the direction of the terrestrial axis might cause periodic variations in the climate. But it was shown that the difference in insolation could not have been great enough to have been responsible for the glacial ages.

Still others thought to find the answer in the periodic variations in the eccentricity of the ecliptic ([which would be the] terrestrial [or Earth's] orbit), with glaciation at the maximal eccentricity [or at the 'far end of the oval']. Some of them supposed that winter in aphelion, the remotest part of the ecliptic, would cause glaciation; and some thought that summer in aphelion would produce that effect [and now most accept the "explanation of Earth's long-term climate changes [as being] caused by changes in the position of the Earth in comparison to the Sun, now known as Milankovitch cycles", because like the *nebular hypothesis*, it's the best 'theory' they've got on the subject, making it the best '*propaganda*' available for preserving the Theory of Evolution].

Some scholars thought about the changes in the position of the terrestrial axis. If the planet earth is rigid, as it is regarded to be (Lord Kelvin), the axis could not have shifted in geological times by more than three degrees (George ['Baby Duhwind'] Darwin); if it were elastic, it could have shifted up to ten or fifteen degrees in a very slow process.

The cause of the ice ages was seen by a few scholars in the decrease of the original heat of the planet; the warm periods between the ice ages were attributed to the heat set free by a hypothetical decomposition of organisms in the strata close to the surface of the ground. The increase and decrease in the action of warm springs were also considered.

Others supposed that dust of volcanic origin filled the terrestrial atmosphere and hindered insolation, or, contrariwise, that an increased content of carbon dioxide in the atmosphere obstructed the reflection of heat rays from the surface of the planet. A decrease in the amount of carbon dioxide in the atmosphere would cause a fall of temperature (Arrhenius), but calculations were made to show that this could not be the real cause of the glacial ages (Ångström).

Svante August Arrhenius... [1859-1927] was a Swedish scientist. Originally a physicist, but often referred to as a chemist, Arrhenius was one of the founders of the science of physical chemistry. He received the Nobel Prize for Chemistry in 1903, becoming the first Swedish Nobel laureate, and in 1905 became director of the Nobel Institute where he remained until his death... He was the first to use basic principles of physical chemistry to calculate estimates of the extent to which increases in atmospheric carbon dioxide increase the Earth's surface temperature, leading David Keeling to conclude, and demonstrate in the 1960s, that human-caused carbon dioxide emissions are large enough to cause global warming... His lasting contributions to science are exemplified and memorialized by the Arrhenius equation, Arrhenius acid, lunar crater Arrhenius, Martian crater Arrhenius, the mountain of Arrheniusfjellet [["at Spitsbergen, Svalbard"](#)], and the Arrhenius Labs at Stockholm University.

Anders Knutsson Ångström... [1888-1981] was a Swedish physicist and meteorologist who was known primarily for his contributions to the field of atmospheric radiation. However, his scientific interests encompassed many diverse topics... He graduated... from the University of Uppsala [[like his physicist father Knut and physicist grandfather Anders](#)] in 1909. Then he completed his MS at the University of Uppsala in 1911. He taught at the University of Stockholm. Later, he was the department head of the Meteorology department at State Meteorological and Hydrological Institute (SMHI) of Sweden 1945-1949 and SMHI's chancellor 1949-1954... He is credited with the invention of the pyranometer, the first device to accurately measure direct and indirect solar radiation... In 1962 he was awarded the International Meteorological Organization Prize by the World Meteorological Organization.

Changes in the direction of warm currents in the Atlantic Ocean were brought into the discussion, and the Isthmus of Panama was theoretically

removed to allow the Gulf Stream to pass into the Pacific at the time of the glacial periods. But it was proved that the two oceans were already divided in the Ice Age; besides, a part of the Gulf Stream would have remained in the Atlantic anyway. The periodic retreats of ice between the glacial periods would have required periodic removal and replacement of the Isthmus of Panama.

Other theories of equally hypothetical nature were proposed; but [despite what the various **'propagandizing'** evolutionists say,] the phenomena held responsible for the changes have not been proved to have existed, or to have been able to produce the effect.

All the above-mentioned theories and hypotheses fail if they cannot meet a most important condition: In order for ice masses to have been formed, increased precipitation must have taken place. This requires an increased amount of water vapor in the atmosphere, which is the result of increased evaporation from the surface of oceans; but this could be caused by heat only. A number of scientists pointed out this fact, and even calculated that in order to produce a sheet of ice as large as that of the Ice Age, the surface of all the oceans must have evaporated to a depth of many feet. Such an evaporation of oceans followed by a quick process of freezing, even in moderate latitudes, would have produced the ice ages. The problem is: What could have caused the evaporation and immediately subsequent freezing?

As the cause of such quick alternation of heating and freezing of large parts of the globe is not apparent, it is conceded that "at present the cause of excessive ice-making on the lands remains a baffling mystery, a major question for the future reader of earth's riddles." [Prof., Dr. Reginald A. Daly, *The Changing World of the Ice Age* (1934), p.16.]

Not only are the causes of the appearance and later disappearance of the glacial sheet unknown, but the geographical shape of the area covered by ice is also a problem. Why did the glacial sheet, in the southern hemisphere, move from the tropical regions of Africa toward the south polar region and not in the opposite direction, and, similarly, why, in the northern hemisphere, did the ice move in India from the equator toward the Himalaya mountains and the higher latitudes? Why did the glaciers of the Ice Age cover the greater part of North America and Europe, while the north of Asia remained free? [You have to be able to imagine how Earth's axis **'shifted'** to be able to answer these questions.] In America the plateau of ice stretched up to latitude 40° and even passed across this line; in Europe it reached latitude 50°; while northeastern Siberia, [now] above the polar circle, even above latitude 75°, was not covered with this perennial ice. All hypotheses regarding increased and diminished insolation due to solar alterations or the changing temperature of the cosmic space, and other similar hypotheses, cannot avoid being confronted with this [both *hot* and *cold*] problem.

Glaciers are formed in the regions of eternal snow; for this reason they remain on the slopes of the high mountains. The north of Siberia is the coldest place in the world. Why did not the Ice Age touch this region,

whereas it visited the basin of the Mississippi and all Africa south of the equator? No satisfactory solution to this question has been proposed.

The Mammoths

Northeast Siberia, which was not covered by ice in the Ice Age, conceals another enigma. The climate there has apparently changed drastically since the end of the Ice Age, and the yearly temperature has dropped many degrees below its previous level. Animals once lived in this region that do not live there now, and plants grew there that are unable to grow there now. The change must have occurred quite suddenly. The cause of this Klimasturz [- "a 'plung' in climate that leads to... ice ages" -] has not been explained. In this catastrophic change of climate and under mysterious circumstances, all the mammoths of Siberia perished.

The mammoth belonged to the family of elephants. Its tusks were sometimes as much as ten feet long. Its teeth were highly developed and their "density" was greater than in any other stage in the evolution of the elephants; apparently they did not succumb in the struggle for survival as an unfit product of evolution [- read, they were one of God's *stronger 'creations'*]. The extinction of the mammoth is thought to have coincided with the end of the last glacial period.

Tusks of mammoths have been found in large numbers in northeast Siberia; this well-preserved ivory has been an object of export to China and Europe ever since the Russian conquest of Siberia and was exploited in even earlier times. In modern times the ivory market of the world still found its main source of supply in the tundras of northeast Siberia.

In 1799 the frozen bodies of mammoths were found in these tundras. The corpses were well preserved, and the sledge dogs ate the flesh unharmed. "The flesh is fibrous and marbled with fat" and 'looks as fresh as well frozen beef.' [Observation of D. F. Hertz in George Bassett Digby [- George with his "Ice Age fossils" pictured in SEC. 8, p.13], *The Mammoth* (1926), p.9.]

What was the cause of their death and the extinction of their race?

Cuvier wrote of the extinction of the mammoths: "Repeated irruptions and retreats of the sea have neither all been slow nor gradual; on the contrary, most of the catastrophes which have occasioned them have been sudden; and this is especially easy to be proved with regard to the last of these catastrophes, that which, by a twofold motion, has inundated, and afterwards laid dry, our present continents, or at least a part of the land which forms them at the present day. In the northern regions it has left the carcasses of large quadrupeds which became enveloped in the ice, and have thus been preserved even to our own times, with their skin, their hair, and their flesh. If they had not been frozen as soon as killed, they would have been decomposed by putrefaction. And, on the other hand, this eternal frost could not previously have occupied the places in which they have been seized by it, for they could not have lived in such a temperature. It was, therefore, at one and the same moment that these animals were destroyed and the country which they inhabited became covered with ice. This event has been sudden, instantaneous, without any gradation, and what is so

clearly demonstrated with respect to this last catastrophe, is not less so with reference to those which have preceded it." [Cuvier, *Essay on the Theory of the Earth*, pp.14-15.]

The theory of repeated catastrophes annihilating life on this planet and repeated creations or restorations of life, offered by [Honorary Prof. Jean-André Deluc](#) [[tbb and referenced next](#)] and expanded by Cuvier, did not convince the scientific world. Like [['Missure'](#)] Lamarck before [Baron Cuvier](#), [['Mr. Duhwind'](#)] Darwin after him thought that an exceedingly slow evolutionary process governs genetics, and that there were no catastrophes interrupting this process of infinitesimal changes. According to the theory of evolution, these minute changes came as a result of adaptation to living conditions in the struggle of the species for survival.

[J. A. Deluc [1727-1817, "a Swiss geologist, natural philosopher and meteorologist", and he's that guy mentioned last section that "invented a whalebone hygrometer", making him the rival of another Swiss geologist", that 'Alps-climbing', Prof. Horace-Bénédict de Saussure, inventor of the hair hygrometer, these two contending over who invented the first - or better - hygrometer, but it was only Prof. Deluc who "was made a fellow of the Royal Society... and a member of several other learned societies... [and if that doesn't decide the issue,] Deluc, an impact crater on the Moon, was given his name"], *Letters on the Physical History of the Earth* (1831).]

Like the theories of [['Miss-sure'](#)] Lamarck and [['Mr. Duhwind'](#)] Darwin, which postulate slow changes in animals, with tens of thousands of years required for a minute step in evolution, the geological theories of the nineteenth century, and of the twentieth as well, regard the geological processes as exceedingly slow and dependent on erosion by rain, wind, and tides.

[['Mr. Duhwind'](#)] Darwin admitted that he was unable to find an explanation for the extermination of the mammoth, an animal better developed than the elephant which survived. [See [George Frederick Kunz](#) [- that "American mineralogist and mineral collector" who was likely one of the first to ascend the Eiffel Tower in 1889, and to ride the Chicago Ferris Wheel in 1893, because in these years he "headed up the US mining and mineralogical exhibits at the international expositions" (World's Fairs), bio and photos, [SEC. 8, p.15-16](#)]: *Ivory and the Elephant in Art, in Archaeology, and in Science* (1916), p.236.] But in conformity with the theory of evolution, his followers supposed that a gradual sinking of the land forced the mammoths to the hills, where they found themselves isolated by marshes. However, if geological processes are slow, the mammoths would not have been trapped on the isolated hills. Besides, this theory cannot be true because the animals did not die of starvation. In their stomachs and between their teeth undigested grass and leaves were found. This, too, proves that they died from a sudden cause. Further investigations showed that the leaves and twigs found in their stomachs do not now grow in the regions where the animals died, but far to the south, a thousand or more miles away. It is apparent that the climate has changed radically since the death of the mammoths; and as the bodies of the animals were found not decomposed but well preserved

in blocks of ice, the change in temperature must have followed their death very closely or even caused it.

There remains to be added that after storms in the Arctic, tusks of mammoths are washed up on the shores of arctic islands; this proves that a part of the land where the mammoths lived and were drowned is [now] covered by the Arctic Ocean.

The Ice Age and the Antiquity of Man

The mammoth lived in the age of man. Man pictured it on the walls of caves; remains of men have repeatedly been found in Central Europe together with remains of mammoths; occasionally the settlements of the neolithic man of Europe are found strewn with the bones of mammoths...



Location in the Czech Republic

[In Predmost in Moravia [or "**Předmostí (Skalka)**... [or just] Predmosti or Predmost... situated in the north western part of **Přerov**, Moravia near the city of **Přerov**... an important Late Pleistocene hill site of Central Europe",] a settlement has been

excavated in which remnants of a human culture and remains of men were found together with skeletons of eight hundred to one thousand mammoths. Shoulder blades of mammoths were used in the construction of human graves.]

...Man moved southward when Europe was covered with ice and returned when the ice retreated. Historical man witnessed great variation in climate. The mammoth of Siberia, the meat of which is still fresh, is supposed to have been destroyed at the end of the last glacial period, simultaneously with the mammoths of Europe and Alaska. If this is so, the Siberian mammoth was also the contemporary of a rather modern man. At a time when in Europe, close to the ice sheet, man was still in the later stages of neolithic culture, in the Near and Middle East - the region of the great cultures of antiquity - he may already have progressed well into the metal age. There exists no chronological table of neolithic culture because the art of writing was invented approximately at the advent of the copper - the early - period of the Bronze Age. It is presumed that the neolithic man of Europe left pictures but no inscriptions, and consequently there are no means of determining the end of the Ice Age in terms of chronology.

Geologists have tried to find the time of the end of the last glacial period by measuring the detritus carried by rivers from the glaciers and the deposits of detritus in lakes. The quantity carried by the Rhone from the glaciers of the Alps



Moravia (green) in relation to the current regions of the Czech Republic



Location of Moravia in the European Union

and the amount on the bottom of the Lake of Geneva, through which the Rhone flows, were calculated, and from the figures obtained the time and velocity of the retreat of the glacial sheet of the last glacial period were estimated. According to the Swiss scholar Francois Forel, twelve thousand years have passed since the time the ice sheet of the last glacial period began to melt, an unexpectedly low figure, as it was thought that the ice age ended thirty to fifty thousand years ago.

Such calculations suffer from being only indirect evaluations; and since the velocity at which the glacial mud had been deposited in the lakes was not constant and the amount varied, the mud must have assembled on the bottom of a lake at a faster rate in the beginning when the glaciers were larger; and if the Ice Age terminated suddenly, 'the deposition of detritus would have been much heavier at first, and there would be little analogy to the accumulation of detritus from the seasonal melting of snow in the Alps. Therefore, the time that has elapsed since the end of the last glacial period must have been even shorter than reckoned.

Geologists regard the Great Lakes of America as having been formed at the end of the Ice Age when the continental glacier retreated and the depressions freed from the glacier became lakes. In the last two hundred years Niagara Falls has retreated from Lake Ontario toward Lake Erie at the rate of five feet annually, washing low the rocks of the bed of the falls. [The recession has been 5 feet per year since 1764; at present it is 2.3 feet on the sides of the horseshoe cataract, but substantially more in the center.] If this process has been going at the same rate since the end of the last glacial period, about seven thousand years were needed to move Niagara Falls from the mouth of the gorge at Queenston to its present position. The assumption that the quantity of water moving through the gorge has been uniform since the end of the Ice Age is the basis of this calculation, and therefore, it was concluded, seven thousand years may constitute "the maximum length of time since the birth of the falls." [Pastor, Prof., Dr. George Frederick Wright [introduced in SEC. 6, p.87, and further bio'ed in SEC. 8, p.67-8), *"The Date of the Glacial Period," The Ice Age in North America and Its Bearing upon the Antiquity of Man* (5th ed., 1911).] In the beginning, when immense masses of water were released by the retreat of the continental glacier, the rate of movement of Niagara Falls must have been much more rapid; the time estimate "may need significant reduction," and is sometimes lowered to five thousand years. [*Ibid.*, p.539. Cf. also Warren Upham [altogether so far bio'ed in SEC. 6, p.62, 73 & 87] in *American Geologist*, XXVIII, 243, and XXXVI, 285. He dates the uprise of the St. Lawrence basin 6,000 to 7,000 years ago; the St. Lawrence must have been freed from ice before Niagara Falls could come into full action. Not dissimilar figures were obtained from the retreat of the Falls of St. Anthony on the Mississippi at Minneapolis.] The erosion and sedimentation on the shores and the bottom of Lake Michigan also suggest a lapse of time counted in thousands, but not in tens of thousands, of years. Also the result of paleontological research in America carries evidence which constitutes "a guarantee that before the last period of glaciation, modern man, in the form of that highly developed race, the American Indian, was living on the eastern seaboard of North America" (Sir Arthur Keith). [Keith [- one of the original

supporters of Piltown Man -] thinks that the development of the human skull went through a process of advance and retrogression during exceedingly [- yeah, read, 'ridiculously'] long ages.] It is assumed that with the advent of the last glacial period the Indians retreated southward, returning to the north when the ice uncovered the ground and when the Great Lakes emerged, the basin of the St. Lawrence was formed, and Niagara Falls began its retreat toward Lake Erie.

If the end of the last glacial period occurred only a few thousand years ago, in historical times or at a time when the art of writing may have been already employed in the centers of ancient civilization, the records written in rocks by nature and the records written by man must give a coordinated picture. Let us, therefore, investigate the traditions and the literary records of ancient man, and compare them with the records of nature.

The World Ages

A conception of ages that were brought to their end by violent changes in nature is common all over the world. The number of ages differs from people to people and from tradition to tradition. The difference depends on the number of catastrophes that the particular people retained in its memory, or on the way it reckoned the end of an age.

In the annals of ancient Etruria [map, p.316], according to Marcus Terentius Varro [tbb next], were records of seven elapsed ages. Censorinus, an author of the third Christian century and compiler of Varro, wrote that "men thought that different prodigies appeared by means of which the gods notified mortals at the end of each age. The Etruscans were versed in the science of the stars, and after having observed the prodigies with attention, they recorded these observations in their books." [Censorinus Liber de die natali [Censorinus - The Birthday Book] xviii.]

Marcus Terentius Varro [116-27 BC] was an ancient Roman scholar and writer...sometimes called **Varro Reatinus** to distinguish him from his younger contemporary Varro Atacinus... [and he] supported Pompey, reaching the office of praetor, after... [serving in other official capacities]. He was one of the commission of twenty that carried out the great agrarian scheme of Caesar for the resettlement of Capua and Campania (59 BC). During the civil war he commanded one of Pompey's armies... He escaped the penalties of being on the losing side in the civil war through two pardons granted by Julius Caesar, before and after the Battle of



Pharsalus. Caesar later appointed him to oversee the public library of Rome in 47 BC, but following Caesar's death Mark Antony proscribed him, resulting in the loss of much of his property, including his library. As the Republic gave way to Empire, Varro gained the favour of Augustus, under whose protection he found the security and quiet to devote himself to study and writing ... Varro studied under... [a] Roman philologist... and later at Athens under... [an] Academic philosopher... Varro proved to be a highly productive writer and turned out more than 74 Latin works on a variety of topics. Among his many works, two stand out for historians; *Nine Books of Disciplines* and his compilation of the *Varronian chronology*. His *Nine Books of Disciplines* became a model for later encyclopedists, especially Pliny the Elder. The most noteworthy portion of the *Nine Books of Disciplines* is its use of the liberal arts as organizing principles. Varro decided to focus on identifying nine of these arts: grammar, rhetoric, logic, arithmetic, geometry, astronomy, musical theory, medicine, and architecture. Using Varro's list, subsequent writers defined the seven classical "liberal arts of the medieval schools".

The Greeks had similar ['star tracking'] traditions. "There is a period," wrote Censorinus, "called 'the supreme year' by Aristotle, at the end of which the sun, moon, and all the planets return to their original position. This 'supreme year' has a great winter, called by the Greeks kataklysmos, which means deluge, and a great summer, called by the Greeks ekpyrosis, or combustion of the world. The world, actually, seems to be inundated and burned alternately in each of these epochs" [which means Milankovitch and his contemporaries weren't the first to come up with such '**propaganda**', or as they call it, an "explanation of Earth's long-term climate changes caused by changes in the position of the Earth in comparison to the Sun".]

Anaximenes and [his teacher] Anaximander [- that "pre-Socratic Greek philosopher who lived in Miletus... succeeded Thales and became the second master of... [the Milesian] school where he counted Anaximenes and, arguably, Pythagoras amongst his pupils",] in the sixth pre-Christian century, and Diogenes of Apollonia in the fifth century, assumed the destruction of the world with subsequent recreation. Heraclitus (- 540 to - 475) taught that the world is destroyed in conflagration after every period of 10,800 years. Aristarchus of Samos in the third century before the present era taught that in a period of 2,484 years the earth undergoes two destructions - of combustion and deluge. The Stoics generally believed in periodic conflagrations by which the world was consumed, to be shaped anew. "This is due to the forces of ever-active fire which exists in things and in the course of long cycles of time resolves everything into itself and out of it is constructed a reborn world" - so Philo presented the notion of the Stoics that our world is refashioned in periodic conflagrations. [Philo, *On the Eternity of the World* (transl. F. H. Colson [? - published by [Harvard University Press, 1929-62](#), but free at <http://www.earlychristianwritings.com/yonge/book35.html>], 1941, Sec. 8.]

Philo of Alexandria... c. 20 BCE - c. 50 CE... also called **Philo Judaeus**, was a Hellenistic Jewish philosopher who lived in Alexandria, in the Roman province of Egypt... [and "would have been a contemporary of Jesus and his

Apostles... [and his] work attempts to combine Plato and Moses into one philosophical system... [with his] ethics... [being] strongly influenced by Aristotelianism and Stoicism, preferring a morality of virtues without passions, such as lust/desire and anger, but with a "common human sympathy"... [and he] bases his doctrines on the Hebrew Bible, which he considers as the source and standard not only of religious truth but of all truth... [and it's] pronouncements... [as] the... holy word, godly word, righteous word... uttered sometimes directly and sometimes through the mouth of a prophet, and especially through Moses, whom Philo considers the real medium of revelation

...[however] he distinguishes between the words uttered by God Himself, as the Decalogue [The 10 Commandments], and the edicts of Moses, as the special laws, he does not carry out this distinction, since he believes in general that everything in the Torah is of divine origin, even the letters and accents

...[and] regards the Bible as the source not only of religious revelation, but also of philosophic truth; for, according to him, the Greek philosophers also have borrowed from the Bible: Heraclitus, according to [Philo in] "Quis Rerum Divinarum Heres Sit" ("Who Is Heir of Divine Things"), § [section] 43 [i.503]"; and Zeno, according to [Philo in] "Quod Omnis Probus Liber" ("Every Good Man Is Free"), § 8 [ii.454]

...[and] Philo's allegorical interpretation of scripture allows him to grapple with morally disturbing events and impose a cohesive explanation of stories... [such that he] interprets the characters of the Bible as aspects of the human being, and the stories of the Bible as episodes from universal human experience

...[where for example] Adam represents the mind and Eve the senses... [and] Noah represents tranquility, a stage of "relative" (incomplete but progressing) righteousness...

[and] Philo affirms a transcendent God without physical features or emotional qualities resembling those of human beings... [and that] God exists beyond time and space and does not make special interventions into the world because He already encompasses the entire cosmos... [and his] notion is even more abstract than that of the Monad of Pythagoras or the Good of Plato... [where he sees only] God's existence is certain, [and where] no appropriate predicates ["affirmations of assertions"] can be conceived... [however following] Plato, Philo equates matter to nothingness and sees its effect in fallacy, discord, damage, and decay of things... [which] enables Philo to combine the Jewish belief in creation with the Greek conviction about the formation of all things from the permanent matter" [- the 'stuff' that existed before The Curse?]

... [and more generally he] used philosophical allegory to harmonize Jewish scripture, mainly the Torah, with Greek philosophy. His method followed the practices of both Jewish exegesis and Stoic philosophy. His allegorical exegesis was important for some Christian Church Fathers, but he had very little reception history within the Rabbinic Judaism. He adopted allegorical instead of literal interpretations of the Hebrew Bible... Some scholars hold that his concept of the Logos as God's creative principle influenced early Christology. Other scholars deny direct influence but say that Philo and Early Christianity borrow from a common source

... The only event in Philo's life that can be decisively dated is his participation in the embassy to Rome in 40 CE. He represented the Alexandrian Jews in a delegation to the Roman Emperor Gaius (Caligula) following civil strife between the Alexandrian Jewish and Greek communities. The story of this event, and a few other... details, are found in Josephus and in Philo's own works, especially in *Legatio ad Gaium* (*Embassy to Gaius*) of which only two of the original five volumes survive... The thought of Philo was largely inspired by [1] Aristobulus of Paneas [- now thought to instead be "of Alexandria", 181-124 BC, "a Hellenistic Jewish philosopher of the Peri-patetic school ["derived from its founder, Aristotle (384 - 322 BC)"]],

though he also used Platonic and Pythagorean concepts... [and like] his successor, Philo, he attempted to fuse ideas in the Hebrew Scriptures with those in Greek thought... [and] argued that the essentials of Greek philosophy and metaphysics were derived from Jewish sources"] and [2] the Alexandrian School, [especially] concerning... [Philo's] work "Wisdom of Solomon" and the occupations of the Therapeutæ [who are described by Philo as "philosophers", they being "a religious sect which existed in Alexandria and other parts of the ancient Greek world",] and the Essenes [tbb next]. Philo [- probably to his credit -] has never been claimed as a saint nor Doctor of the Church [and so I too, as one of his early 'Christian critics' put it, "neither absolve or convict him"]].

The **Essenes**... were a Jewish sect during the Second Temple period ["between 516 BCE and 70 CE"] that flourished from the 2nd century BCE to the 1st century CE... The Jewish historian Josephus records that Essenes existed in large numbers, and thousands lived throughout Roman Judaea, but they were fewer in number than the Pharisees and the Sadducees, the other two major sects at the time. The Essenes lived in various cities but congregated in communal life dedicated to voluntary poverty, daily immersion, and asceticism ([including that] their priestly class practiced celibacy). Most scholars claim they seceded from the Zadokite priests...

Zadok... meaning "Righteous" [or] "Justified", was a Kohen (priest [- a term "used in reference to the Aaronic priesthood"]), biblically recorded to be a descendant from Eleazar the son of Aaron ([1 Chron 6:4-8](#)). He was the high priest during the reigns of David and Solomon. He aided King David during the revolt of his son Absalom, was subsequently instrumental in bringing Solomon to the throne and officiated at Solomon's coronation. After Solomon's building of The First Temple in Jerusalem, Zadok was the first High Priest to serve there... [and the] prophet Ezekiel extols the sons of Zadok as staunch opponents of paganism during the era of pagan worship and indicates their birthright to unique duties and privileges in the future temple ([Ezekiel 44:15](#), [43:19](#) [as well as [Eze 40:46 & 48:11](#)]).

...The Essenes have gained fame in modern times as a result of the discovery of an extensive group of religious documents known as the Dead Sea Scrolls, which are commonly believed to be the Essenes' library. These documents preserve multiple copies of parts of the Hebrew Bible untouched from possibly as early as 300 BCE until their discovery in 1946. Most scholars dispute the notion that the Essenes wrote the Dead Sea Scrolls. [Some question] even the existence of the Essenes... [However the] first reference to the sect is by the Roman writer Pliny the Elder (died c.79 CE [[bio](#), [SEC. 7](#), [p.335](#)]) in his *Natural History*. Pliny relates in a few lines that the Essenes possess no money, had existed for thousands of generations, and that their priestly class ("contemplatives") do not marry. Unlike Philo, who did not mention any particular geographical location of the Essenes other than the whole land of Israel, Pliny places them somewhere above Ein Gedi, next to the Dead Sea... Josephus later gave a detailed account of the Essenes in *The Jewish War* (c.75 CE), with a shorter description in *Antiquities of the Jews* (c. 94 CE) and *The Life of Flavius Josephus* (c.97 CE). Claiming

firsthand knowledge, he lists the *Essenoi* as one of the three sects of Jewish philosophy alongside the Pharisees and the Sadducees. He relates the same information concerning piety, celibacy, the absence of personal property and of money, the belief in communality, and commitment to a strict observance of Sabbath. He further adds that the Essenes ritually immersed in water every morning, ate together after prayer, devoted themselves to charity and benevolence, forbade the expression of anger, studied the books of the elders, preserved secrets, and were very mindful of the names of the angels kept in their sacred writings... Pliny, also a geographer, located them in the desert near the northwestern shore of the Dead Sea, where the Dead Sea Scrolls were discovered.

And yes, Philo, along with the Essenes, et al. - despite some of them maybe being "seceded from the Zadokite priests" - were clearly a few **precepts** short of being **able to 'rightly divide' the word**, having been diverted too far from this **mark** by Greek - especially Stoic - philosophy, maybe '**damnably**' so, and that is, if Jesus didn't set them **straight** on His subterranean mission just before His Resurrection, or if they don't 'pick the wrong messiah' when they 'pop up' in Israel sometime soon. But these Essenes do sound a lot like the Early Church, huh. I mean I'm thinking that maybe a lot of the early **converts** to Christianity were Essenes. And I don't doubt God's Word that **the sons** and **seed of Zadok** will serve in the Millennial Temple.

But back to the point, Philo was another who saw 'catastrophic cycles' in history, and therefore to some extent agreed with Dr. Velikovsky, who apparently also believed that...

In one such catastrophe the world will meet its ultimate destruction; colliding with another world, it will fall apart into atoms out of which, in a long process, a new earth will be created somewhere in the universe. "Democritus and Epicurus," explained Philo, "postulate many worlds, the origin of which they ascribe to the mutual impacts and interlacing of atoms, and their destruction to the counterblows and collisions by the bodies so formed." As this earth goes to its ultimate destruction, it passes through recurring cosmic catastrophes and is re-formed with all that lives on it.

Hesiod, one of the earliest Greek authors, wrote about four ages and four generations of men that were destroyed by the wrath of the planetary gods. The third age was the age of bronze; when it was destroyed by Zeus, a new generation re-peopled the earth, and using bronze for arms and tools, they began to use iron, too. The heroes of the Trojan War were of this fourth generation. Then a new destruction was decreed, and after that came "yet another generation, the fifth, of men who are upon the bounteous earth" - the generation of iron. [Hesiod, *Works and Days* (transl. Hugh Gerard Evelyn-White [bio'ed SEC. 7, p.477], 1914), 1.169.] In another work of his, Hesiod described the end of one of the ages. "The life-giving earth crashed around in burning... all the land seethed, and the Ocean's streams... it seemed even as if Earth and wide Heaven above came together; for such a mighty crash would have arisen if Earth were being hurled to ruin, and Heaven from on high were hurling her down." [Hesiod [bio, SEC. 7, p.469], *Theogony* (transl. Evelyn-White, 1914), 11. 693 ff.]

And btw, most all these Greek authors and philosophers are bio'ed in the preceding sections.

Analogous traditions of four expired ages persist on the shores of the Bengal Sea and in the highland of Tibet – the present age is the fifth. [Edward Moor [bio'ed SEC. 7, p.348], *The Hindu Pantheon* (1810), p.102; Alexander von Humboldt [repeatedly previously identified [in SEC. 5, 6, 7 & 8] as that “renowned Prussian *naturalist*, [read, *deist*, *materialist* and *rationalist*, and likely also a ‘closet’ *atheist*”, but mentor to Dr. Agassiz, and the namesake, (along with older brother Wilhelm), of the (German-Romanticism-oriented) Humboldt University of Berlin], *Vues des Cordillères [Views of the Cordilleras]* (1816), English transl.: *Researches Concerning the Institutions and Monuments of the Ancient Inhabitants of America* (1814), Vol. II, pp.15 ff.]

The sacred Hindu book *Bhagavata Purana* tells of four ages and of pralayas or cataclysms in which, in various epochs, mankind was nearly destroyed; the fifth age is that of the present. The world ages are called Kalpas or Yugas. Each world age met its destruction in catastrophes of conflagration, flood, and hurricane. Ezour Vedam and Bhaga Vedam, sacred Hindu books, keeping to the scheme of four expired ages, differ only in the number of years ascribed to each...

[See Constantin François Chassebœuf, comte de Volney [1757-1820, “a French philosopher, abolitionist, historian, orientalist, and politician... [who] was at first surnamed *Boisgirais* after his father's estate, but afterwards assumed the name of *Volney* (which he had created as a contraction of *Voltaire* and *Ferney*... [and he] was born at Craon, Anjou (today in Mayenne) of a noble family... [and initially] interested in Law and Medicine, he went on to study Classical languages, and his *Mémoire sur la Chronologie d'Hérodote* (on Herodotus) rose to the attention of the Académie des Inscriptions [and gave him many notable associates]... [and he] embarked on a journey to the East in late 1782 and reached Ottoman Egypt, where he spent nearly seven months... [and thereafter] he lived for nearly two years in Greater Syria in what is today Lebanon and Israel/Palestine in order to learn Arabic... [and in] 1785 he returned to France, where he spent the following two years compiling his notes and writing his *Voyage en Egypte et en Syrie [Travels in Egypt and Syria]*, which was published in 1787, and *Considérations sur la guerre des Turcs et de la Russie [Considerations on the War of the Turks and Russia]* in 1788... [and he] was a member both of the Estates-General [“of 1789... a general assembly representing the French estates of the realm: the clergy (First Estate), the nobility (Second Estate), and the commoners (Third Estate)”] and of the National Constituent Assembly [“formed from the National Assembly on 9 July 1789 during the first stages of the French Revolution... [and] dissolved on 30 September 1791... [being] succeeded by the Legislative Assembly”]... [and in] 1791 appeared *Les Ruines, ou méditations sur les révolutions des empires [The Ruins, or Meditations on the Revolutions of Empires]*, an essay on the philosophy of history, containing a vision which predicts the final union of all religions by the recognition of the common truth underlying them all... [and he] tried to put his politico-economic theories into practice in Corsica, where in 1792 he bought an estate and made an attempt to cultivate colonial produce... [and he] was thrown into prison during the Jacobin Club triumph [tbb next], but [unlike many others] escaped the guillotine; he was some time professor of history at the newly founded *École Normale*... [and probably needless to say, he] was a deist”, *New Researches on Ancient History* (1856), p.157.]

The **Society of the Friends of the Constitution** (French: *Société des amis de la Constitution*), after 1792 renamed **Society of the Jacobins, Friends of Freedom and Equality** (*Société des Jacobins, amis de la liberté et de l'égalité*), commonly known as the **Jacobin Club** (*Club des*

Jacobins) or simply the **Jacobins**... became the most influential political club during the French Revolution of 1789 and following. The period of their political ascendancy is known as the Reign of Terror, during which time tens of thousands were put on trial and executed in France, many for political crimes... Initially founded in 1789 by anti-royalist deputies from Brittany, the club grew into a nationwide republican movement, with a membership estimated at a half million or more. The Jacobin Club was heterogeneous and included both prominent parliamentary factions of the early 1790s, the Mountain and the Girondins. In 1792-1793 the Girondins were more prominent in leading France, the period when France declared war on Austria [or on the Holy Roman Empire] and on Prussia [following Otto von Bismarck's chancellorship], overthrew the monarchy and set up the Republic. In May 1793 the leaders of the Mountain faction led by Maximilien Robespierre [who successfully "argued" for the execution of Louis XVI, who "was executed... on 21 January", 1793, also] succeeded in sidelining the [more "divided"] Girondin faction and controlled the government until July 1794. Their time in government featured high levels of political violence, and for this reason the period of the Jacobin/Mountain government is also commonly referred to as the Reign of Terror. In October 1793, 21 prominent Girondins were guillotined. The Mountain-dominated government executed 17,000 opponents nationwide, purportedly to suppress [1] the Vendée insurrection [or the "**War in the Vendée**", a "counter-revolutionary, and Royalist" supported "uprising in the Vendée ["west-central"] region of France during the French Revolution", "headed by the newly formed Catholic and Royal Army", that resulted in the death of "approximately 170 or 190,000 Vendéens and 30,000 republican troops"] and [2] the Federalist revolts and [3] to prevent any other insurrections. In July 1794 the National Convention pushed the administration of Robespierre and his allies out of power and had Robespierre [who "opposed the power of the Catholic Church and the pope, particularly in [his] opposition to their celibacy policies... [yet he] denounced the excesses of dechristianisation [where, for example, between "March 1793 and March 1794... in some areas, 20% of the buildings were destroyed, especially [and likely mostly Catholic] churches... [and Robespierre instead] sought to instill a spiritual resurgence in the French nation based on Deist beliefs",] and [had Robespierre's] 21 associates executed [or "guillotined", this being about a year after Napoleon had been "promoted to brigadier general at the age of 24"]. In November 1794 the Jacobin Club was closed [and reading between the lines, I'm assuming that Satan somewhat successfully orchestrated the transition of power from a Catholic-controlled monarchy to a Catholic-dominated republic, with that other 'hic-up', Napoleon, who can be blamed for the downfall of the Holy Roman Empire, also being a part of this transition]... Today, the terms "Jacobin" and "Jacobinism" are used in a variety of senses. In Britain, where the term "Jacobin" has been linked primarily to the Mountain, it is sometimes used as a pejorative ["disparaging, derogatory, or belittling"] for radical left-wing revolutionary politics, especially when it exhibits dogmatism and violent repression [and as we have **seen** - especially if you've read some of Sir Walter Scott's novels - it also more specifically refers to 'Catholic insurrection']. In France, [besides in my dictionary being defined as the "revolutionaries that promoted the Reign of Terror" in the French Revolution,] "Jacobin" now generally indicates a supporter of a centralized [necessarily

Catholic-accomodating] republican state and of strong central government powers and/or supporters of extensive government intervention to transform society [**especially as it favors Catholicism or resists Protestantism**].

The Mountain (French: *La Montagne*) was a political group during the French Revolution, whose members called the **Montagnards**... sat on the highest benches in the National Assembly [**both literally and figuratively**]... They were the most radical group and opposed the Girondists. The term, which was first used during a session of the Legislative Assembly [because they tended to sit on the 'upper level', while the "independents" tended to sit on the 'lower floor' and so were called "the Plain"], came into general use in 1793. Led by Maximilien Robespierre, the Montagnards unleashed the Reign of Terror in 1793 [where "tens of thousands were put on trial and executed"]. By the summer of 1793, two minority groups who were referred to as the Mountain and the Girondin, divided the National Convention. The Mountain was composed mainly of members of the middle class, but represented the constituencies of Paris. As such, the Mountain was sensitive to the motivations of the city and responded strongly to demands from the working class sans-culottes [**"literally "without breeches" or without underwear, who, "opposed to that of the aristocrat... [their name referring] to their [lack of under-]clothing, and through that to their lower-class status"**]. The Mountaineers had little understanding of the daily life and needs of the people in the cities and towns beyond Paris. Although they attempted some rural land reform, most of it was never enacted and they generally focused on the needs of the urban poor over that of rural France. The Mountain operated on the belief that what was best for Paris would be best for all of France... The Girondins were a moderate political faction created during the Legislative Assembly period. They were the political opponents of the more radical representatives within the Mountain. The Girondins had wanted to avoid the execution of Louis XVI and supported a constitution which would have allowed a popular vote to overturn legislation. The Mountain accused the Girondins of plotting against Paris because this caveat within the proposed constitution would have allowed rural areas of France to vote against legislation that benefits Paris, the main constituency of the Mountain. However, the real discord in the Convention occurred not between the Mountain and the Gironde, but between the aggressive [**and often 'murderous'**] antics of the minority of the Mountain [**including by Robespierre**] and the rest of the Convention. The Mountain was not entirely unified as a party and relied on leaders like Maximilien Robespierre, Georges Danton and Jacques Hébert, who themselves came to represent different [**or opposing**] factions. Hébert, a journalist, gained a following as a radical patriot Mountaineer (members who identified with him became known as the Hébertists) while Danton led a more moderate faction of the Mountain party (followers came to be known as Dantonists). Regardless of the divisions, the nightly sessions of the Jacobin club... can be considered to be a type of party caucus for the Mountain. In June 1793, the Mountain successfully ousted most of the moderate Gironde members of the Convention [**and "guillotined" many of them**] with the assistance of radical sans-culottes... Following their coup,

the Mountain, ...quickly began construction on a new constitution which was completed eight days later. The Committee of Public Safety reported the constitution to the Convention on 10 June and a final draft was adopted on 24 June. The process occurred quickly because as Robespierre, a prominent member of the Mountain, announced on 10 June, the "good citizens demanded a constitution" and the "Constitution will be the reply of patriotic deputies, for it is the work of the Mountain". However, this constitution was never actually enacted. The Constitution of 1793 was abandoned when Robespierre later granted himself and the Committee of Public Safety dictatorial powers in order to "defend the Revolution" [which worked out worse for him than Napoleon, **seeing** Napoleon's soon-to-follow "dictatorial powers" didn't get him "guillotined", just finally "exiled", and **seeing** they lasted long enough to end the Holy Roman Empire, well, at least for a while].

And getting back to the growing list of cultures reporting 'Global Firestorms/Washing Cycles'...

...In the chapter, "*World Cycles*," in *Visuddhi-Magga*, it is said that "there are three destructions: the destruction by water, the destruction by fire, the destruction by wind," but that there are seven ages, each of which is separated from the previous one by a world catastrophe. [[No, not Dr. Howard Crosby Warren (as informative as his bio was), but American scholar] Henry Clarke Warren [bio'ed SEC. 7, p.394-5], *Buddhism in Translations* (1896), pp.320 ff.]

Reference to ages and catastrophes is found in *Avesta (Zend-Avesta)*, the sacred scriptures of Mazdaism, the ancient religion of the Persians. [Dr. Franz Cumont [finally bio'ed in SEC. 7, p.258 & 438, his North Africa "theories" being "opposed" by Jules François Toutain, bio'ed SEC. 7, p.437-9], "*La Fin du monde selon les mages occidentaux*," ["*The End of the World According to Western Magi*"] *Revue de l'histoire des religions* [*Review of the History of Religions*] (1931), p.50; Henrik Samuel (H. S.) Nyberg [1889-1974, a Swedish scholar of broad interest and a well known expert of Iranology and Arab studies... [who when] he was 19 [in 1908], he moved to Uppsala to undertake university courses... [and there] studied from Classical languages to Sanskrit and to the Semitic idioms... [and he] set up the Middle Persian curriculum as a possible subject of study at the University of Uppsala and he felt the need for teaching it by meeting Western scholarly standards... [and his] single most important contribution to the study of Iranian religions is his *Irans forntida religioner* [*Iran's Ancient Religions*] (1937)... [and overall] Nyberg was a scholar of extremely broad interests, competent in a number of different fields, [and] both in Semitic and Iranian studies... [and he] was a member of the Royal Swedish Academy of Sciences from 1943"], *Die Religionen des alten Iran* [*The Religions of Ancient Iran*] (1938), pp.28 ff.]

Bahman Yast, one of the books of *Avesta*, counts seven world ages or millennia. ["*Bahman Yast*" (transl. Edward William West), in *Pahlavi Texts (The Sacred Books of the East*, ed. Friedrich Max Müller [both Müller and West bio'ed in SEC. 7, p.428-9]), V [1880]), 191. See Wilhelm Bousset [bio, SEC. 7, p.246], "*Die Himmelsreise der Seele*," ["*The Journey of the Soul*"] *Archiv für Religionswissenschaft* [*Archive for Religious Science*], IV (1901).]

Zarathustra (Zoroaster), the prophet of Mazdaism, speaks of "the signs, wonders, and perplexity which are manifested in the world at the end of each millennium." ["*Dinkard*," Bk.VIII, Chap.XIV (transl. West), in *Pahlavi Texts (The Sacred Books of the East*, XXXVII [1892]), 33.]

The Chinese call the perished ages *kis* and number ten *kis* from the beginning of the world until Confucius. [Hugh Murray ["FRSE FRGS (1779-1846) ... a Scottish geographer and author"], Dr. John Crawfurd ("FRS... [1783-1868... a Scottish physician, colonial administrator and diplomat, and author... now best known for his work on Asian languages, his *History of the Indian Archipelago*, and his role in founding Singapore as the last British Resident [or 'Governorship'] of Singapore"), and others, *An Historical and Descriptive Account of China* (2nd ed., 1836), I, 40.] In the ancient Chinese encyclopedia, *Sing-li-ta-tsiuen-chou*, the general convulsions of nature are discussed. Because of the periodicity of these convulsions, the span of time between two catastrophes is regarded as a "great year." As during a year, so during a world age, the cosmic mechanism winds itself up and "in a general convulsion of nature, the sea is carried out of its bed, mountains spring out of the ground, rivers change their course, human beings and everything are ruined, and the ancient traces effaced."

[Prof., Dr. Gustaaf Schlegel [1840 -1903, "a Dutch sinologist and field naturalist... [and the son of the "second director" of the natural history museum of Leiden, who had] begun to study Chinese at the age of 9 with Leiden japanologist J. J. Hoffmann initially, it seems, without the knowledge of his parents ... [and he] made his first trip to China in 1857 [age 18?] in order to collect bird specimens, but his notoriety as naturalist was overshadowed by that of Robert Swinhoe who completed much field work in China ahead of Schlegel... [nonetheless in] 1861, after having learned the Fuzhou dialect, he moved to Canton to study Cantonese... [and in] 1862, Schlegel took a job as an interpreter for the supreme court of the colonial government of Batavia [- now "officially the **Special Capital Region of Jakarta**"] ... [and while] working on this job, in 1866 he published a monograph on the Tiandihui (Heaven and Earth Society [- "a Chinese fraternal organisation and secretive folk religious sect"]) - the first on the topic in Dutch... and another one on prostitution in Canton... [and in] 1869 he was awarded a doctorate from the University of Jena... his thesis... [being] on the customs and pastimes of the Chinese, but this writing was apparently a formality because his reputation had been established by his previous publications... [and he] fell seriously ill in 1872 and was granted two years' sick leave to Holland... [and on] his return, Hoffmann met him and asked Schlegel to take his place in educating Dutch-Chinese translators... [which he] accepted, and in 1873 he pursued the matter further writing a *pro domo* [read, 'self-serving'] letter to the Colonial Minister, asking for the government to establish a university position... [and being] successful... in 1875 was appointed as an "extraordinary professor" of Chinese at Leiden University, on the first position of its kind, and advanced to full professor in 1877... [and in] 1873 he became correspondent of the Royal Netherlands Academy of Arts and Sciences"], *Uranographie chinoise* [*Chinese Uranography*, "uranography" being "the branch of astronomy concerned with the description and mapping of the heavens, and especially of the fixed stars"] (1875), p.740, with reference to Wou-foung [?].]

An old tradition, and a very persistent one, of world ages that went down in cosmic catastrophes was found in the Americas among the Incas [Prof., Dr. Hartley Burr Alexander (*tbfb* soon), *Latin American Mythology* (1920), p. 240.], the Aztecs, and the Mayas. [Humboldt, *Researches*, II, 15.]

A major part of stone inscriptions found in Yucatan [- a Mexican peninsula of the Gulf of Mexico -] refer to world catastrophes. "The most ancient of these fragments [katuns or calendar stones of Yucatan] refer, in general, to great catastrophes which, at intervals and repeatedly, convulsed the American continent, and of which all nations of this continent have preserved a more or less distinct memory." [Abbot Charles-

Étienne Brasseur de Bourbourg [bio, SEC. 7, p.490-91], *S'il existe des Sources de l'histoire primitive du Mexique dans les monuments égyptiens* [*Possible Sources of the Primitive History of Mexico in Egyptian Monuments*], etc. (1864), p.19.]

Codices of Mexico and Indian authors who composed the annals of their past give a prominent place to the tradition of world catastrophes that decimated humankind and changed the face of the earth.

In the chronicles of the Mexican kingdom it is said: "The ancients knew that before the present sky and earth were formed, man was already created and life had manifested itself four times." [Brasseur, *Histoire des nations civilisées du Mexique* [*History of the Civilized Nations of Mexico*] (1857-1859), I,53.]

A tradition of successive creations and catastrophes is found in the Pacific – on Hawaii [R. B. Dixon [tbb in a bit], *Oceanic Mythology* (1916), p.15.] and on the islands of Polynesia: there were nine ages and in each age a different sky was above the earth. [Robert Wood Williamson [bio, SEC. 7, p.490], *Religious and Cosmic Beliefs of Central Polynesia* (1933), I,89.] Icelanders, too, believed that nine worlds went down in a succession of ages, a tradition that is contained in the Edda. [*The Poetic Edda: Voluspa* (transl. from the Icelandic by Prof., Dr. Henry Adams Bellows [1885-1939, a Harvard educated Ph.D. in "comparative literature" who apparently gave up a career as a professor for others, including as "a newspaper editor and radio [and pre-television] executive... [as well as] an early member of the U.S. Federal Communications Commission... [and he was] also known for his translation of the *Poetic Edda* for The American-Scandinavian Foundation"), 1923), 2nd stanza.]

The rabbinical conception of ages crystallized in the post-Exilic period [- defined next paragraph]. Already before the birth of our earth, worlds had been shaped and brought into existence, only to be destroyed in time. "He made several worlds before ours, but He destroyed them all." This earth, too, was not created at the beginning to satisfy the Divine Plan. It underwent reshaping, six consecutive remoldings. New conditions were created after each of the catastrophes. On the fourth earth lived the generation of the Tower of Babel; we belong to the seventh age. Each of the ages or "earths" has a name [- see paragraph after next].



Location of Jarabulus in Syria

The Exilic Period – which preceded the “post-Exilic period” – is otherwise known as...

The **Babylonian captivity** or **Babylonian exile**... the period in Jewish history during which a number of people from the ancient Kingdom of Judah were captives in Babylonia. After the Battle of Carchemish in 605 BCE [where Babylon defeated Egypt, and **Josiah king of Judah** died, with **Carchemish** being “now an extensive set of ruins... located on the West bank of Euphrates River”, a “neighbouring” city being **Jarabulus** in

Syria, map, p.325], King Nebuchadnezzar of Babylon besieged Jerusalem, resulting in tribute being paid by King Jehoiakim... [but he] refused to pay tribute in Nebuchadnezzar's fourth year, which led to another siege in Nebuchadnezzar's seventh year, culminating with the death of Jehoiakim and the exile of King Jeconiah [“also known [in the KJV] as **Coniah** and **Jehoiachin**”], his court and many others; Jeconiah's successor Zedekiah

and others were exiled in Nebuchadnezzar's eighteenth year; a later deportation occurred in Nebuchadnezzar's twenty-third year [[2Ki 23:23-24](#); [2Ch 35:19-36:21](#); [Jer 46](#), etc].

Seven heavens were created and seven earths were created: the most removed, the seventh, [is named] Eretz; the sixth, Adamah; the fifth, Arka; the fourth, Harabah; the third, Yabbashah; the second, Tevel; and "our own land called Heled, and like the others, it is separated from the foregoing by abyss, chaos, and water." [Rabbi Louis Ginzberg (bio, SEC. 7, p.245), *Legends of the Jews* (1925), I.4, 9-10, 72; V,1,10.] Great catastrophes changed the face of the earth. "Some perished by deluge, others were consumed by conflagration," wrote the Jewish philosopher Philo. [Philo, *Moses*, II, x, 53.]

According to the rabbinical authority Rashi [or Rabbi Isaac ben Solomon, bio'ed by Dr. Velikovsky in SEC. 7, p.328], ancient tradition knows of periodic collapses of the firmament [or of 'falling skies'], one of which occurred in the days of the Deluge, and which repeated themselves at intervals of 1,656 years. [22 Commentary to [Genesis 11:1](#).] The duration of the world ages varies in Armenian and Arabian traditions. [See Robert Eisler ["1882-1949, an Austrian Jewish historian of art and culture, and Biblical scholar... [but '**unfortunately**' also] a follower of the psychology of Carl Jung... [whose] writings cover a great range of topics, from cosmic kingship and astrology to werewolves... [and he] attended the University of Vienna, the Sapienza University of Rome, and the National and Kapodistrian University of Athens... [and in] World War I he served as an officer of the Austro-Hungarian Army... [and he] had a position at the Austrian Historical Institute at the Vienna University... [and from] 1925-31 he served as Assistant Director of the League of Nations Universities Interrelation Office in Paris and temporarily held a guest professorship at the Sorbonne... [but being Jewish he was persecuted] by the Nazi authorities after the Austrian *Anschluss* [which was "the annexation of Austria into Nazi Germany"] in 1938... [and] survived his internment in the Dachau and Buchenwald concentration camps... [though before] the outbreak of World War II he... [took] refuge in the United Kingdom, where he worked as a lecturer at the University of Oxford", and I **hope** that after the relatively soon-coming visit of the Two Witnesses to **Abraham's bosom** that he'll be one of those who takes **refuge** [H2620](#): [H4268](#): [H4585](#): [H4498](#): [H4869](#): [G2703](#) in the '**right messiah**' too), *Weltmantel und Himmelszelt* [*World Coat and Sky Tent*] (1910), II, 451.]

The Sun Ages

An oft-repeated occurrence in the traditions of the world ages is the advent of a new sun in the sky at the beginning of every age. The word "sun" is substituted for the word "age" in the cosmogonical traditions of many peoples all over the world.

The Mayas counted their ages by the names of their consecutive suns. These were called Water Sun, Earthquake Sun, Hurricane Sun, Fire Sun. "These suns mark the epochs to which are attributed the various catastrophes the world has suffered." [Brasseur, *S'il existe des Sources de l'histoire primitive du Mexique dans les monuments égyptiens*, p.25.]

Ixtlilxochitl (circa 1568-1648), the native Indian scholar, in his annals of the kings of Tezcuco, described the world ages by the names of "suns." [Fernando de Alva Ixtlilxochitl, *Obras Históricas* [*Historical works*] (1891-1892), Vol.

II, *Historia Chichimeca* [*Chichimeca History*, "Chichi-meca" being "the name that the Nahua peoples of Mexico generically applied to nomadic and semi-nomadic [as well as "barbaric"] peoples who were established in present-day Bajío region of Mexico", of which today only "a few thousand" are referred to by this name].]

The Water Sun (or Sun of Waters) was the first age, terminated by a deluge in which almost all creatures perished; the Earthquake Sun or age perished in a terrific earthquake when the earth broke in many places and mountains fell. The world age of the Hurricane Sun came to its destruction in a cosmic hurricane. The Fire Sun was the world age that went down in a rain of fire. [Prof., Dr. Hartley Burr Alexander (1873-1939, bio'ed in SEC. 7, p.512, he being that "American philosopher, writer, educator, scholar, poet, and iconographer", and to add a few details, he] attended graduate school at the University of Pennsylvania and obtained his doctorate at Columbia University in 1901... [and besides being] on the staff of *Webster's Dictionary* from 1903-1908, [and next becoming] professor of philosophy at the University of Nebraska... [he was the author of a baker's dozen of books and volumes, including] *The Mythology of All Races, Volume X: North American* (1916)... [and] *Volume XI: Latin American* (1920)", *Latin American Mythology*, p.91 [<https://archive.org/details/latinamericanmyt00alexrich/page/90>].]

"The nations of Culhua or Mexico," Humboldt quoted Gómara, the Spanish writer of the sixteenth century, "believe according to their hieroglyphic paintings, that, previous to the sun which now enlightens them, four had already been successively extinguished. These four suns are as many ages, in which our species has been annihilated by inundations, by earthquakes, by a general conflagration, and by the effect of destroying tempests." [Humboldt, *Researches*, II,16.] Every one of the four elements participated in each of the catastrophes; deluge, hurricane, earthquake, and fire gave their names to the catastrophes because of the predominance of one of them in the upheavals. Symbols of the successive suns are painted on the pre-Columbian literary documents of Mexico. [Codex Vaticanus A, plates vii-x.]

"Cinco soles que son edades," or "five suns that are epochs," wrote Gómara in his description of the conquest of Mexico. [Francisco López de Gómara [bio, SEC. 7, p.289 & 487], *Conquista de Mexico* (1870 ed.), II,261.] An analogy to this sentence of Gómara may be found in Lucius Ampelius, a Roman author, who, in his book *Liber memorialis*, wrote: "Soles fuere quinque" (There were five suns) [*Liber memorialis* [*Free Memorial* - "an ancient book [c. 200 AD] in Latin featuring an extremely concise summary - a kind of index - of universal history from earliest times to the reign of Trajan"] ix.]: It is the same belief that Gómara found in the New World.

The Mexican *Annals of Cuauhtitlan*, written in Nahua-Indian (circa 1570) and based on ancient sources, contains the tradition of seven sun epochs. Chicon-Tonatiuh or "the Seven Suns" is the designation for the world cycles or acts in the cosmic drama. [Brasseur, *Histoire des nations civilisées du Mexique*, I, 206.]

The Buddhist sacred book of *Visuddhi-Magga* contains a chapter on "World Cycles." [Warren, *Buddhism in Translations*, p.322.] "There are three destructions: the destruction by water, the destruction by fire, the destruction by wind." After the catastrophe of the deluge, "when now a long period has elapsed from the cessation of the rains, a second sun

appeared." In the interim the world was enveloped in gloom. "When this second sun appears, there is no distinction of day and night," but "an incessant heat beats upon the world." When the fifth sun appeared, the ocean gradually dried up; when the sixth sun appeared, "the whole world became filled with smoke." "After the lapse of another long period, a seventh sun appears, and the whole world breaks into flames." This Buddhist book refers also to a more ancient "Discourse on the Seven Suns." [*ibid.*]

The Brahmans called the epochs between two destructions "the great days." [In the Talmud the "God's day" is equal to a millennium, so also in II Peter 3:8 [- but these are 'God days', not ours].]

The Sibylline books recite the ages in which the world underwent destruction and regeneration. "The Sibyl told as follows: 'The nine suns are nine ages... Now is the seventh sun.'" The Sibyl prophesied two ages yet to come - that of the eighth and of the ninth sun.

[Dr. J. Schleifer [?], *"Die Erzählung der Sibylle. Ein Apokryph nach den karshunischen, arabischen und athiopischen Handschriften zu London, Oxford, Paris und Rom,"* ["*The Narrative of the Sibyl. An Apocryphal of the Kashuni, Arabic and Ethiopian Manuscripts to London, Oxford, Paris and Rome*"] *Denkschrift der Kaiserlichen Akademie der Wissenschaft, Philos-hist. Klasse* (Vienna) [*Memoranda of the Imperial Academy of Sciences in Vienna, Philosophical-Historical Division*] [and though expensive, it's at <https://www.thompsonrarebooks.com/pages/books/2157/folklore-dr-j-schleifer/die-erzählung-der-sibylle-ein-apokryph-nach-den-karschunischen-arabischen-und-athiopischen>, as well as at <https://www.abebooks.com/servlet/SearchResults?tn=Die+Erz%C3%A4hlung+der+Sibylle,+ein+Apokryph.+nach+den+karschunischen,+arabischen+%C3%A4thiopischen+Handschriften+zu+London,+Oxford,+Paris+Rom,+ver%C3%B6ffentlicht+von+Dr.+J.+Schleifer+...>, etc.], LIII (1910).]

The aborigines of British North Borneo, even today, declare that the sky was originally low, and that six suns perished, and at present the world is illuminated by the seventh sun.

[Cf. Prof. Dr. Roland Burrage Dixon ["1875-1934, an American anthropologist... [who] graduated from Harvard University, where he remained as an assistant in anthropology, taking the degree of Ph. D. in 1900 and then serving as instructor and after 1906 as an assistant professor... [and he] was vice president of the American Academy of Arts and Sciences in 1910-11 and president of the American Folklore Society from 1907 to 1909... [and he] was professor at Harvard after 1916 and member of the American Commission to Negotiate Peace (1916-18) in Paris... [and he] was a contributor [including collaborator] to anthropological and ethnological journals"), *Oceanic Mythology*, p.178.]

Seven solar ages are referred to in Mayan manuscripts, in Buddhist sacred books, in the books of the Sibyl. In all quoted sources the "suns" are explained (by the sources themselves) as signifying consecutive epochs, each of which went down in a great, general destruction. Did the reason for the substitution of the word "sun" for "epoch" by the peoples of both hemispheres lie in the changed appearance of the luminary and in its changed path across the sky in each world age?

PART I

Venus

No book, or collection of books, in the history of mankind has had a more attentive reading, a wider circulation, or more diligent investigation than the Old Testament.

— Robert Henry Pfeiffer, *Introduction to the Old Testament*

CHAPTER 1

The Most Incredible Story

The most incredible story of miracles is told about Joshua ben Nun who, when pursuing the Canaanite kings at Beth-horon, implored the sun and the moon to stand still. "And he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day" ([Joshua 10:12-13](#)).

This story [[to unbelievers](#)^{G571}] is beyond the belief of even the most imaginative or the most [[falsely](#)] pious person. Waves of stormy sea [[- even the ungodly](#)^{H7563: H5760: G764} might think -] may have drowned one host and been merciful to another. The earth [[- even the carnal](#)^{G4559: G4561} might think -] could crack asunder and swallow up human beings. The Jordan [too] could be blocked by a slice of its bank falling into the bed of the river. Jericho's walls - not by [[God through](#)] the blast of trumpets, but by an incidental earthquake - could have been breached.

But that the sun and the moon should halt in their movement across the firmament - this [[to unbelieving and/or falsely pious and/or carnal "human beings"](#)] could be only the product of fancy, a poetic image, a metaphor [[- "Certainly one could not conceive a more effective flight of fancy, or one more fitted for the heights of one heroic and lyrical composition."](#) Giovanni Virginio Schiaparelli [[pronounce, 'Ski-up-a-rail-lee', uh-huh, ForMemRS, HFRSE, 1835-1910, that "Italian astronomer and science historian... \[bio'ed last section with observatory pictures, p.176-7, who\] studied at the University of Turin, graduating in 1854, and later did research at Berlin Observatory, \[and for something new, this "research" was\] under Johann Franz Encke \[1791-1865, "a German astronomer... \[who\] worked on the calculation of the periods of comets and asteroids \[including Comet Encke, named after him, and mentioned a couple times in SECTION 2, this comet not being "named after the discoverer, but after the one who calculated the orbit"\], and "Encke became famous as the discoverer of the short periodic comets", \[and he\] measured the distance from the earth to the sun, and made observations of the planet Saturn"\]... \[and to repeat, in 1859-60 'Ski-up-a-rail-lee'\] worked in Pulkovo Observatory near St Petersburg, and then worked for over forty years at Brera Observatory in Milan... \[and he was also a senator of the Kingdom of Italy, a member of the Accademia dei Lincei, the Accademia delle Scienze di Torino and the Regio Istituto Lombardo, and is particularly known for his studies of Mars"\]](#), *Astronomy in the Old Testament* (1905), p.40.]; [a 'stopped' Sun

is] a hideous implausibility when imposed as a subject for belief [William 'Whistling in the Wind' Whiston [- that *catastrophist*, and successor but finally rival of **our brother** Sir Isaac, who Dr. Velikovsky named an entire subsection after in *In the Beginning* (SEC. 7, p.319-26) -] wrote in his *New Theory of the Earth* (6th ed., 1755), pp.19-21, 39.]; a matter for scorn – it [- yes again, the 'stopping' of the Sun, to **blinded... minds** (2Co 3:14; 4:4) -] manifests even a want of reverence for the Supreme Being.

According to the knowledge of our age – not of the age when the Book of Joshua or of Jasher was written – this could have happened if the earth had ceased for a time to roll along its pre-scribed path. Is such a disturbance conceivable? No record of the slightest confusion is registered in the present annals of the earth. Each year consists of 365 days, 5 hours, and 49 minutes.

A departure of the earth from its regular rotation is thinkable, but only in the very improbable event that our planet should meet another heavenly body of sufficient mass to disrupt the [supposedly] eternal path of our world.

It is true that aerolites or meteorites reach our earth continually, sometimes by the thousands and tens of thousands. But no dislocation of our precise turning round and round has ever been perceived [and that is, of course, in so-called 'Modern Times'].

This does not mean that a larger body, or a larger number of bodies, could not strike [or instead 'inelastically engage'] the terrestrial sphere. The large number of asteroids between the orbits of the planets Mars and Jupiter suggests that at some unknown time another planet revolved there; now only these meteorites follow approximately the path along which the destroyed planet circled the sun. Possibly a comet ran into it and shattered it. [Uh-huh.]

That a comet may strike our planet is not very probable, but the idea is not absurd. The heavenly mechanism works with almost absolute precision; but unstable, their way lost, comets by the thousands, by the millions, revolve in the sky, and their interference may disturb the harmony. Some of these comets belong to our system. Periodically they return [and pass by the Earth], but not at very exact intervals, owing to the perturbations caused by gravitation toward the larger planets when they fly too close to them. But innumerable other comets, often seen only through the telescope, come flying in from immeasurable spaces of the universe at very great speed, and disappear – possibly forever. Some comets are visible only for hours, some for days or weeks or even months. Concerning the wonder of the sun standing still: "The Scripture did not intend to teach men philosophy, or accommodate itself to the true and Pythagoric system of the world." And again: "The prophets and holy penmen themselves... being seldom or never philosophers, were not capable of representing these things otherwise than they, with the vulgar [or "ordinary people in a society"], understood them."

Might it happen that our earth, the earth under our feet, would roll toward perilous collision with a huge mass of meteorites, a trail of stones

flying at enormous speed around and across our solar system [as well as “roll toward” a “collision” with a *comet or another planet*]?

This probability was analyzed with fervor during the last century. From the time of Aristotle, who asserted that a meteorite, which fell at Aegospotami when a comet was glowing in the sky, had been lifted from the ground by the wind and carried in the air and dropped over that place, until the year 1803 when, on April 26, a shower of meteorites fell at l'Aigle in France and was investigated by Jean-Baptiste Biot [1774-1862, “a French physicist, astronomer, and mathematician who established the reality of meteorites, made an early balloon flight, and studied the polarization of light... [and the] mineral biotite was named in his honor”,] for the French Academy of Sciences, [yes, “from the time of Aristotle...until...Biot”,] the scholarly world – and in the mean-time there lived Copernicus, Galileo Galilei, Kepler, Newton, and Huygens – did not believe that such a thing as a stone falling from the sky was possible at all. And this despite many occasions when stones fell before the eyes of a crowd, as did the aerolite in the presence of [Holy Roman] Emperor Maximilian and his court in Ensisheim, Alsace, on November 7, 1492. [Prof., Dr. Charles Pollard Olivier [bio, SEC. 8, p.160-62 with photos], *Meteors* (1925), p.4.]

Only shortly before 1803, the Academy of Sciences of Paris refused to believe that, on another occasion, stones had fallen from the sky. The fall of meteorites on July 24, 1790 in southwest France was pronounced “un phenomene physiquement impossible [“a physically impossible phenomenon”].” [Pierre Bertholon de Saint-Lazare [1741-1800, “a French physicist and a member of the Society of Sciences of Montpellier... known for his experiments with electricity”, and he was the author of a number of scientific studies including, “Electricity Meteors Study on Natural Electricity in General, and Meteors in Particular; Containing the Exposition and Explanation of the Principal Phenomena Relating to Electrical Meteorology, from Observation and Experience; with Figures, by M. L'abbé Bertholon”, 2 volumes, 1787, 391 pages], *Pubblicazioni della specola astro-nomica Vaticana [Publications of the Vatican Astronomical Observatory]* (1913).] Since the year 1803, however, scholars have believed that stones fall from the sky. If a stone can collide with the earth, and occasionally a shower of stones, too, cannot a full-sized comet fly into the face of the earth? It was calculated that such a possibility exists but that it is very unlikely to occur.

[Dominique François Arago [1786-1853, “known simply as **François Arago**... a French mathematician, physicist, astronomer, freemason, supporter of the carbonari [– “an informal network of secret revolutionary societies active in Italy [and throughout Europe, as well as in South America] from about 1800 to 1831... [which had] a patriotic and liberal basis... [but] lacked a clear immediate political agenda... [and it became] a focus for those unhappy with the repressive political situation in Italy [and elsewhere, especially] following [Napoleon’s final defeat in] 1815” –] and politician... [who] was sent to the municipal college of Perpignan, where he began to study mathematics in preparation for the entrance examination of the École Polytechnique... [but within] two years and a half he had mastered all the subjects prescribed for examination, and a great deal more, and, on going up for examination at Toulouse, he astounded his examiner by his knowledge of] J. L. Lagrange [– not the troublemaking French politician Charles, nor the Belgian scientists and brothers Charles Henry or Eugène, but that Italian “Enlightenment Era mathematician and astronomer” Joseph-Louis, bio’ed in SEC. 8, p.193]... [and toward] the close of 1803, Arago entered the École Polytechnique, Paris, but apparently found the professors there incapable of imparting knowledge or maintaining discipline... [and] in 1804... he received the appointment of secretary to the

Paris Observatory... [where he] became acquainted with Pierre-Simon ['Miss-sure'] Laplace, and through his influence was commissioned, with Jean-Baptiste Biot, to complete the meridian arc measurements [- a "process" used for "the determination of the figure [or shape] of the Earth",] which had been begun [by other scientist]... [and] Arago and Biot left Paris in 1806 and began operations along the mountains of Spain... [and] Biot returned to Paris after they had determined the latitude of Formentera, the southernmost point to which they were to carry the survey... [and Arago continued the work until 1809, his purpose being to measure a meridian arc in order to determine the exact length of a metre [or *meter*]... [and after] Biot's departure, the political ferment caused by the entrance of the French into Spain extended to the Balearic Islands, and the population suspected Arago's movements and his lighting of fires on the top of Mount Galatzó... as the activities of a spy for the invading army... [and their] reaction was such that he was obliged to give himself up for imprisonment in the fortress of Bellver in June 1808... [but near the end of] July he escaped from the island in a fishing-boat, and after an adventurous voyage he reached Algiers on 3 August... [and from] there he obtained a passage in a vessel bound for Marseille, but on 16 August, just as the vessel was nearing Marseille, it fell into the hands of a Spanish corsair... [and with] the rest the crew, Arago was taken to Roses ["on the coast" in the northeasternmost corner of Spain], and imprisoned first in a windmill, and afterwards in a fortress, until the town fell into the hands of the French, when the prisoners were transferred to Palamos [- the "air travel distance" being about "46 kilometers... [or] 29 miles" down the coast]... [and after] three months' imprisonment, Arago and the others were released on the demand of the dey of Algiers ["dey" being "the title given to the rulers of the Regency of Algiers (Algeria), Tripoli, and Tunis under the Ottoman Empire from 1671 onwards"], and again set sail for Marseille on 28 November, but then within sight of their port they were driven back by a northerly wind to Bougie on the coast of Africa [and if you've read Homer's *The Odyssey*, this should be starting to sound familiar]... [and transport] to Algiers by sea from this place would have occasioned a weary delay of three months... [so] Arago, therefore, set out over land, guided by a Muslim priest, and reached it on Christmas Day... [and after] six months in Algiers he once again, on 21 June 1809, set sail for Marseille, where he had to undergo a monotonous and inhospitable quarantine in the lazaretto, before his difficulties were over... [a "lazaretto... [or] lazaret... [being] a quarantine station for maritime travelers... [and they] can be ships permanently at anchor, isolated islands, or mainland buildings... [and in] some lazarets, postal items were also disinfected, usually by fumigation... [and this] practice [- probably starting because of the pervasiveness in Europe, North Africa, and Western Asia of the Black Death -] was still being done as late as 1936, albeit in rare cases... [and a] leper colony administered by a Christian religious order was often called a **lazar house**, after the parable of Lazarus the beggar"] ...[and the] first letter he received, while in the lazaretto, was from Alexander von Humboldt... and this was the origin of a connection which, in Arago's words, "lasted over forty years without a single cloud ever having troubled it"... [and] Arago had [throughout his 'odyssey'] succeeded in preserving the records of his survey; and his first act on his return home was to deposit them in the Bureau des Longitudes at Paris... [and as] a reward for his adventurous conduct in the cause of science, he was elected a member of the French Academy of Sciences, at the remarkably early age of twenty-three, and before the close of 1809 he was chosen by the council of the École Polytechnique to succeed Gaspard Monge in the chair of analytical geometry

... [and at] the same time he was named by the emperor [Napoleon] one of the astronomers of the Paris Observatory, which was accordingly his residence till his death... [and it] was in this capacity that he delivered his remarkably successful series of popular lectures in astronomy, which were con-tinued from 1812 to 1845... [and in] 1818 or 1819 he proceeded along with Biot to execute geodetic operations on the coasts of France, England and Scotland. They measured the length of the seconds-pendulum at Leith, Scotland, and in the Shetland Islands, the results of the observations being published in 1821, along with those made in Spain... [and he] was elected a member of the Bureau des Longitudes immediately afterwards, and contributed to each of its Annuals, for about twenty-two years, important scientific notices on astronomy and meteorology

and occasionally on civil engineering, as well as interesting memoirs of members of the Academy... [and his] earliest physical researches were on the pressure of steam at different temperatures, and the velocity of sound, 1818 to 1822... [and his] magnetic observations mostly took place from 1823 to 1826... [and he] discovered rotatory magnetism, what has been called Arago's rotations, and the fact that most bodies could be magnetized

... these discoveries... [being] completed and explained by Michael Faraday... [and] Arago warmly supported Augustin-Jean Fresnel's optical theories, helping to confirm Fresnel's wave theory of light by observing what is now known as the spot of Arago... [and the] two philosophers conducted together those experiments on the polarization of light which led to the inference that the vibrations of the luminiferous ether were transverse to the direction of motion, and that polarization consisted of a resolution of rectilinear propagation into components at right angles to each other... [which led Arago to the] subsequent invention of the polariscope and discovery of Rotary polarization... [and he] inven-ted the first polarization filter in 1812... [and he] was the first to perform a polarimetric observation of a comet when he discovered polarized light from the tail of the Great Comet of 1819... [and the] general idea of the experimental determination of the velocity of light in the manner subsequently effected by Hippolyte Fizeau and Léon Foucault was suggested by Arago in 1838, but his failing eyesight pre-vented his arranging the details or making the experiments... [and] Arago's fame as an experimenter and discoverer rests mainly on his contributions to magnetism in the co-discovery with Léon Foucault of eddy currents, and still more to optics... [and he] showed that a magnetic needle, made to oscillate over nonferrous surfaces, such as water, glass, copper, etc., falls more rapidly in the extent of its oscillations according as it is more or less approached to the surface... [and this] discovery, which earned him the Copley Medal of the Royal Society in 1825, was followed by another, that a rotating plate of copper tends to communicate its motion to a magnetic needle suspended over it, which he called "magnetism of rotation" but (after Faraday's explanation of 1832, it) is now known as eddy current... [and] Arago is also fairly entitled to be regarded as having proved the long-suspected connection between the aurora borealis and the variations of the magnetic elements... [and in] 1828, he was elected a foreign member of the Royal Swedish Academy of Sciences ... [and in] optics, Arago not only made important optical discoveries on his own, but is credited with stimulating the genius of Jean-Augustin Fresnel, with whose history, as well as that of Étienne-Louis Malus and Thomas Young, this part of his life is closely interwoven... [and shortly] after the beginning of the 19th century the labours of at least three philosophers were shaping the doctrine of the undulatory, or wave, theory of light... [and] Fresnel's [paper's] arguments in favour of that theory found little favour with Laplace, Poisson and Biot, the champions of the emission theory [- "also called **emitter theory** or **ballistic theory of light**... a competing theory for the special theory of relativity, explaining the results of the [Michelson-Morley experiment](#) of 1887... [a theory which] combines electrodynamics and mechanics with a simple Newtonian theory... [and although] there are still proponents of this theory outside the scientific mainstream, this theory is considered to be conclusively discredited by most scientists", as is Creationism and Catastrophism, while 'inside the scientific mainstream' their faith lies in Evolution, and in [Special](#) and [General Relativity](#), including gravity's ability to "warp" *spacetime*, you know, that phenomenon which supposedly allows 'higher-evolved aliens' to visit us from unimaginable distances] ...



[while "wave theory" was] ardently espoused by Humboldt and by Arago, who had been appointed by the Academy to report on the paper... [and this became] the foundation of an intimate friendship between Arago and Fresnel...

Photo on p.331: "One of the 135 Arago medallions set along the Paris Meridian for 9.2 km (6 mi), in memorial to Arago and his work on the meridian and his measurements of the Earth"

[and in 1830, besides his more socio-political endeavors], Arago also was appointed director of the Observatory, and as a member of the chamber of deputies he was able to obtain

grants of money for rebuilding it in part, and for the addition of magnificent instruments. In the same year, too, he was chosen perpetual secretary of the Academy of Sciences... [and he] threw himself into its service, and by his faculty of making friends he gained at once for it and for himself a worldwide reputation... [and he] was elected a Foreign Honorary Member of the American Academy of Arts and Sciences in 1832... [and in] 1834, Arago again visited Scotland, to attend the meeting of the British Association at Edinburgh... [and from] this time till 1848 he led a life of comparative quiet - although he continued to work within the Academy and the Observatory to produce a multitude of contributions to all departments of physical science - but on the fall of Louis-Philippe he left his laboratory to join the Provisional Government (24 February 1848)... [and he] was entrusted with two important functions, that had never before been given to one person... the ministry of marine and colonies (24 February 1848 - 11 May 1848) and ministry of war (5 April 1848-11 May 1848)... [and] in the former capacity he improved rations in the navy and abolished flogging... [and he] also abolished political oaths of all kinds and, against an array of moneyed interests, succeeded in procuring the abolition of slavery in the French colonies... [and on] 10 May 1848, Arago was elected a member of the Executive Power Commission, a governing body of the French Republic... [and he] was made President of the Executive Power Commission (11 May 1848) and served in this capacity as provisional head of state until 24 June 1848, when collective resignation of the Commission was submitted to the National Constituent Assembly... [and at] the beginning of May 1852, when the government of Louis Napoleon [or Napoleon III, who when "he could not constitutionally be re-elected, he seized power in 1851 and became the Emperor of the French from 1852 to 1870... [and] founded the 'more prosperous than not' Second French Empire and was its only emperor until the defeat of the French army and his capture by Prussia [under "the mounting power of... Chancellor Otto von Bismarck"] and its allies in the Franco-Prussian War in 1870",] required an oath of allegiance from all its functionaries, Arago peremptorily refused, and sent in his resignation of his post as astronomer at the Bureau des Longitudes... [which] the prince president declined to accept, and made "an exception in favour of a savant whose works had thrown lustre on France, and whose existence the government would regret to embitter"... [and] Cape Gregory in Oregon was named by Captain Cook... [in] 1778 after Saint Gregory, the saint of that day... [but in the next century] it was renamed Cape Arago after François Arago", and according to Dr. Velikovsky he] computed on some occasion that there is one chance in 280 million that a comet will hit the earth. Nevertheless, a hole one mile in diameter in Arizona is a sign of an actual headlong collision of the earth with a small comet or asteroid. On June 30, 1908, a calculated forty-thousand ton mass of iron fell in Siberia at 60° 56' north latitude and 101° 57' east longitude. In 1946 the small Giacobini - Zinner comet passed within 131,000 miles of the point where the earth was eight days later. While investigating whether an encounter between the earth and a comet had been the subject of a previous discussion, I found that W. Whiston, Newton's successor at Cambridge and a contemporary of Halley, in his *New Theory of the Earth* (the first edition of which appeared in 1696) tried to prove that the comet of 1680, to which he (erroneously) ascribed a period of 575½ years, caused the biblical Deluge on an early encounter. G. Cuvier, who was unable to offer his own explanation of the causes of great cataclysms, refers to the theory of Whiston in the following terms: "Whiston fancied that the earth was created from the atmosphere of one comet, and that it was deluged by the tail of another. The heat which remained from its first origin, in his opinion, excited the whole antediluvian population, men and animals, to sin, for which they were all drowned in the deluge, excepting the fish, whose passions were apparently less violent." Ignatius Donnelly, author, reformer, and member of the United States House of Representatives [bio'ed SEC. 7, p.490], tried in his book *Ragnarok* (1883) to explain the presence of till and gravel on the rock sub-stratum in America and Europe by hypothesizing an encounter with a comet, which rained till on the terrestrial hemisphere facing it at that moment. He placed the event in an indefinite period, but at a time when man already populated the earth. Donnelly did not show any awareness that Whiston was his predecessor. His assumption that there is till only in one half of the earth is arbitrary and wrong.]

And there probably is about “one chance in 280 million that a comet will hit the earth”, however these odds have been shrinking in favor of such ‘collisions’ since The Curse. And ***‘I’ tell you the truth***, the Earth has been “hit” at least 11 times so far, and that is, by *elastic collisions*, one of these *collisions* being The 1st Visit of Venus that lasted, by multiple *orbits* of Earth, for weeks to possibly months of more, as ***we*** will further ***see***. And ***we know*** there have been *inelastic collisions* of *comets /planets* in the past. The Scattered Disc, the Kuiper and the Main Asteroid Belts are evidence of this. And the TNO’s (*Trans-Neptunian objects*), especially the ones also designated as OCO’s (*Oort Cloud objects*), suggest still another *inelastic collision* or more, likely including the first of such ‘collisions’ since The Curse. But what are the odds that the Earth has had so many *elastic collisions* via *magnetic fields* with none of them resulting in an *inelastic*, necessarily ‘worlds-destroying’ *collision*? These are odds Dr. Velikovsky apparently did not ***see***.

If the head of a comet should pass very close to our path, so as to effect a distortion in the career of the earth, another phenomenon besides the disturbed movement of the planet would probably occur: a rain of meteorites would strike the earth and would increase to a torrent. Stones scorched by flying through the atmosphere would be hurled on home and head.

In the Book of Joshua, two verses before the passage about the sun that was suspended on high for a number of hours without moving to the Occident [or “without moving to the” West], we find this passage: "As they [the Canaanite kings] fled from before Israel, and were in the going down to Bethhoron... the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hail stones [stones of barad] than they whom the children of Israel slew with the sword." [[Joshua 10:11](#).]

The author of the Book of Joshua was surely ignorant of any connection between the two Phenomena. He could not be expected to have had any knowledge about the nature of aero-lites, about the forces of attraction between celestial bodies, and the like. As these phenomena were recorded to have occurred together, it is improbable that the records were invented. The meteorites fell on the earth in a torrent. They must have fallen in very great numbers for they struck down more warriors than the swords of the adversaries. To have killed persons by the hundreds or thousands in the field, a cataract of stones must have fallen. Such a torrent of great stones would mean that a train of meteorites or a comet had struck our planet.

This “ignorance” of Joshua that Dr. Velikovsky speaks of is correct to some extent. I mean “surely” – and according to ***Daniel the prophet*** – the beginning of the time when ***many shall run to and fro, and knowledge shall be increased*** [Dan 12:4](#), a time evidently starting sometime after this ***prophecy***, was still quite a bit in the future. But even more ***surely***, Joshua ***knew*** the “connection” between these events. He ***knew*** they were orchestrated by the ***hand*** and ***power*** of God, and that ***...there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel*** [Jos 10:14](#), and every one who survived this ‘One-sided’ conflict ***knew*** it. And now that ***knowledge has increased*** as ***prophesied***, ***we know*** that, mostly by The Curse, God ***sent*** Venus,

and on *her* 2nd Visit '*she*' was used once more in a '*one-of-a-kind*' day where *the LORD fought for Israel*.

And when I say God did these *wonders* "mostly by The Curse", I just mean that this is a *way* He has given us to begin to *see* that He...

...is able to do exceeding abundantly above all that we ask or think...
[Eph 3:20](#),

and to begin to *see*, as Jesus *taught*, that...

...your Father knoweth what things ye have need of, before ye ask him [Mat 6:8](#).

And I mean that this is an opportunity for *us* to 'get a peak' at God's vastness, and begin to *see* that it's not any difficulty or challenge for Him to initiate an incomprehensible number of such *answers* so incredibly far in advance, and begin to *see* that this is just one of the '*small ways*' he must 'stoop' to use in order to communicate to our *lowly* [G5011](#); [H6041](#); [H8217](#), '*finite*' minds - and that is, *if* we're paying attention - how '*mindblowingly*' great and *infinite* He is.

But beyond what *we* can now "begin to *see*", *we* nevertheless also *know* that all such...

...works were finished from the foundation of the world [Heb 4:3](#),

in that they were...

...foreordained... predestinated... [and] written in the book of life from the foundation of the world ([1Pe 1:20](#)...[Eph 1:11](#)...[Rev 17:8](#); see also [Mat 25:34](#); [Luk 11:50](#); [Eph 1:5](#); [Rev 13:8](#); [Psa 139](#)).

However *we* apparently also *know* that it's not always as 'simple' as what God 'set in motion' at Creation, and 'adjusted' with The Curse, because evidently sometimes God chooses to intervene into what He has 'set in motion' when He '*pleases*', and it's not that He didn't beforehand *know* that He would. And He may do so directly Himself, or through His Son, or through *angels* - either His Own or Satan's - including by a variety of both *naturally* and/or '*supernaturally*' initiated *miracles* [e.g., [Num 14:22](#); [Deu 11](#); [Deu 29-30](#); [Pro 16:7](#); [Pro 21:2](#); [Isa 55:11](#); [1Th 4:1](#); [Heb 11:6](#)].

And of course it is often *impossible* for *us* to distinguish between what God has beforehand 'set in motion' from what He later 'adjusts' when and as He '*pleases*'. But it's surely not always *impossible*, because, for example, The Curse was initiated at a point in time after Creation, and it clearly 'adjusted' everything from then on, though again, it's not that God didn't *know* He was going to do it beforehand. And what I'm saying is that I *believe* that most of the things God does were 'set in motion' at Creation and 'adjusted' by The Curse, but that innumerable relatively 'minor adjustments', based on the *hearts* of both *men* and *angels*, likely happen every day.

The quotation in the Bible from the *Book of Jasher* is laconic [or "*concise to the point of seeming... mysterious*"] and may give the impression that the phenomenon of the motionless sun and moon was local, seen only in Palestine between the valley of Ajalon and Gibeon. But the cosmic character of the prodigy is pictured in a thanksgiving prayer ascribed to Joshua:

Sun and moon stood still in heaven,

and Thou didst stand in Thy wrath against our oppressors...
All the princes of the earth stood up,
the kings of the nations had gathered themselves together...
Thou didst destroy them in Thy fury,
and Thou didst ruin them in Thy rage.
Nations raged from fear of Thee,
kingdoms tottered because of Thy wrath...
Thou didst pour out Thy fury upon them...
Thou didst terrify them in Thy wrath...
The earth quaked and trembled from the noise of Thy thunders.
Thou didst pursue them in Thy storm,
Thou didst consume them in the whirlwind...
Their carcasses were like rubbish. [Ginzberg: *Legends*, IV, 11-12.]

The wide radius over which the heavenly wrath swept is emphasized in the prayer: "All the kingdoms tottered..."

A torrent of large stones coming from the sky, an earthquake, a whirlwind, a disturbance in the movement of the earth - these four phenomena belong together. It appears that a large comet must have passed very near to our planet and disrupted its movement; a part of the stones

dispersed in the neck and tail of the comet smote the surface of our earth a shattering blow.

Are we entitled, on the basis of the Book of Joshua, to assume that at some date in the middle of the second millennium before the present era the earth was interrupted in its regular rotation by a comet? Such a statement has so many implications that it should not be made thoughtlessly. To this I say that though the implications are great and many, the present research in its entirety is an interlinked sequence of documents and other evidence, all of which in common carry the weight of this and other statements in this book.

The problem before us is one of mechanics. Points on the outer layers of the rotating globe (especially near the equator) move at a higher linear velocity than points on the inner layers, but at the same angular velocity. Consequently, if the earth were suddenly stopped (or slowed down) in its rotation, the inner layers might come to rest (or their rotational velocity might be slowed) while the outer layers would still tend to go on rotating. This would cause friction between the various liquid or semifluid layers, creating heat; on the outermost periphery the solid layers would be torn apart, causing mountains and even continents to fall or rise.

As I shall show later, mountains fell and others rose from level ground; the earth with its oceans and continents became heated; the sea boiled in many places, and rock liquefied; volcanoes ignited and forests burned. Would not a sudden stop by the earth, rotating at a little over one thousand miles an hour at its equator, mean a complete destruction of the world? Since the world survived, there must have been a mechanism to cushion the slowing down of terrestrial rotation, if it really occurred, or another escape for the energy of motion besides

transformation into heat, or both. Or if rotation persisted undisturbed, the terrestrial axis may have tilted in the presence of a strong magnetic field, so that the sun [only] appeared to lose for hours its diurnal movement. [This explanation was suggested to me by M. Abramovich of Tel Aviv.] These problems are kept in sight and are faced in the Epilogue of this volume.

But I have to say that when I look at the present *topography* of Earth, I see lots of "cordilleras", which are identified on all continents except Africa – the Great Rift making a mess out of the one that might otherwise have been identified there – each being "an extensive [and that is, 'lengthy'] chain of mountains or mountain ranges [which are commonly relatively narrow or 'rope-like']... [the] term... ["cordilleras" being] a borrowing from Spanish, in which it has the same meaning... [and where the] Spanish word originates from *cordilla*, a diminutive of "*cuernada*" ["a unit of... distance (length)"] or "rope" ". And I mean that though much of Earth's topography does indicate to me the past '**sliding and sloshing**' of *continental crust*, the Great Rift being a case in point, all these 'rope-like' *mountain ranges* instead indicate to me the generally 'linearly uplifting effects' of mostly *atomic magnetic attraction* caused by a '**visiting planet**' in the process of *orbiting* the Earth. And btw, besides the further attention Dr. Velikovsky and I give to this topic in this **study**, I'm leaving Dr. Velikovsky's further **handling** of it in his *Epilogue* to you.

On the Other Side of the Ocean

The Book of Joshua, compiled from the more ancient *Book of Jasher*, relates the order of events. "Joshua... went up from Gilgal all night." In the early morning he fell upon his enemies unawares at Gibeon, and "chased them along the way that goes up to Beth-horon." As they fled, great stones were cast from the sky. That same day ("in the day when the Lord delivered up the Amorites") the sun stood still over Gibeon and the moon over the valley of Ajalon. It has been noted that this description of the position of the luminaries implies that the sun was in the forenoon position. [Dr. H. Holzinger [?], *Josua* (1901), p.40, in "*Handcommentar zum Alten Testament*" [*Hand-commentary on the Old Testament*'], ed. K. Marti [?]. Robert Eisler, "*Joshua and the Sun*," *American Journal of Semitic Languages and Literature*, XLH (1926), 83: "It would have had no sense early in the morning of a battle, with a whole day ahead, to have prayed for the lengthening of the sunlight even into the night time" [except if Joshua thought he had more than a regular day's **slaughter** to do, as he apparently did.] The Book of Joshua says that the luminaries stood in the midst of the sky.

Allowing for the difference in longitude, it must have been early morning or night in the Western Hemisphere. We [therefore, in Dr. Velikovsky's case, literally,] go to the [library] shelf where stand books with the historical traditions of the aborigines of Central America.

The sailors of Columbus and Cortes, arriving in America, found there literate peoples who had books of their own. Most of these books were burned in the sixteenth century by the Dominican monks. Very few of the ancient manuscripts survived, and these are preserved in the libraries of Paris, the Vatican, the Prado, and Dresden [- some of these many libraries and/or museums *ttb next*]; they are called *codici* [plural of *codex*], and their

texts have been studied and partly read. However, among the Indians of the days of the conquest and also of the following century there were literary men who had access to the knowledge written in pictographic script by their forefathers. [The Mayan tongue is still spoken by about 300,000 people, but of the Mayan hieroglyphics only the characters employed in the calendar are known for certain.]

The **Prado Museum**... is the main Spanish national art museum, located in central Madrid. It is widely considered to have one of the world's finest collections of European art, dating from the 12th century to the early 20th century, based on the former Spanish Royal Collection, and the single best collection of Spanish art. Founded as a museum of paintings and sculpture in 1819, it also contains important collections of other types of works.

Staatliche Kunstsammlungen Dresden (German... [for the] *Dresden State Art Collections*) is a cultural institution in Dresden, [Saxony,] Germany... ["on the River Elbe near the Czech border"]. It is one of the most renowned and oldest museum institutions in the world, originating from the collections of the Saxon electors in the 16th century... Today, the Dresden State Art Collections consists of twelve museums [including the "**Dresden Museum of Ethnology**... [which] contains an ethnographic collection with more than 90,000 artefacts from all parts of the earth... [and which along with 2 other museums is housed] in the **Japanisches Palais**, a Baroque building complex, photo, p.335]. [The other 9 museums] are located in the Dresden Castle [with 5 museums], the Zwinger ["a palace", with 3 museums,] and the Albertinum ["a modern art museum"].



In the Mexican *Annals of Cuauhtitlan* – the history of the empire of Culhuacan and Mexico, written in Nahuatl-Indian in the sixteenth century [- known also as *Codex Chimalpopoca*... a "manuscript [which] contains a series of annals of very ancient date, many of which go back to more than a thousand years before the Christian era" (Brasseur)]– it is related that during a cosmic catastrophe that occurred in the remote past, the night did not end for a long time.

The biblical narrative describes the sun as remaining in the sky for an additional day ("about a whole day"). The *Midrashim*, the books of ancient traditions not embodied in the Scriptures, relate that the sun and the moon stood still for thirty-six hours, or eighteen hours [*Sefer Ha-Yashar* [*Book of the Correct Record*, "but it is known in English translation mostly as **The Book of Jasher** following English tradition ...[and the] book is named after the Book of Jasher mentioned in Joshua and 2 Samuel... [and though] it is presented as the original "Book of Jasher" in translations such as that of Moses Samuel (1840), it is not accepted as such in rabbinical Judaism, nor does the original Hebrew text make such a claim... [and it] should not be confused with the very different *Book of Jasher (Pseudo-Jasher)* printed by Jacob Ilive in 1751, which was purported to have been translated by the English monk Alcuin ["of York... [c. 735-804 AD]... also called **Ealhwine, Alhwin** or **Alchoin**... an English scholar, clergyman, poet and teacher from York, Northumbria... [and at] the invitation of Charlemagne, he became a leading scholar and teacher at the Carolingian court, where he remained a figure in the 780s and '90s [and he] wrote many

theological and dogmatic treatises, as well as a few grammatical works and a number of poems... [and he] was made Abbot of Tours in 796, where he remained until his death... [and he was the] "most learned man anywhere to be found", according to Einhard's *Life of Charlemagne* (ca. 817-833)... [and was] considered among the most important architects of the Carolingian Renaissance... [and] his pupils were many of the dominant intellectuals of the Carolingian era"... [and *Sefer Ha-Yashar*] should also not be confused with an ethical text by the same name, which, according to the *Encyclopaedia Judaica*, Volume 14, p. 1099, was "probably written in the 13th century"), ed. Lazarus Goldschmidt [1871-1950, "a Lithuanian-born German Jewish writer and translator... [who] translated the Babylonian Talmud into German, and was the first to translate the entire Babylonian Talmud... [and he had] his rabbinical education at the Talmudic school in Slobodki, near Kovno [or "**Kaunas**... the second-largest city in Lithuania and the historical centre of Lithuanian economic, academic, and cultural life"]... [and in] 1888 he went to Germany, and in 1890 entered the Berlin University, where... he devoted himself to the study of Oriental languages, especially Ethiopic... [and by] 1903, Goldschmidt, living at the time in Berlin, had published... [half a dozen important translations from the Ethiopic]" (1923); *Sefer Pirkei Rabbi Elieser* [*Book of Rabbi Elieser*] (Hebrew sources differ as to how long the sun stood still; the *Babylonian Talmud, Tractate Abodah Zara* [*Treatise on Idolatry*] 25a; *Targum Habakkuk* [*Translation of Habakkuk*] 3:11), and thus from sunrise to sunset the day lasted about thirty hours.

In the Mexican annals it is stated that the world was deprived of light and the sun did not appear for a fourfold night. In a prolonged day or night time could not be measured by the usual means at the disposal of the ancients [- with the exception of the water clock].

Sahagun, the Spanish savant who came to America a generation after Columbus and gathered the traditions of the aborigines, wrote that at the time of one cosmic catastrophe the sun rose only a little way over the horizon and remained there without moving; the moon also stood still.

[Bernardino de Sahagún [c. 1499-1590, that "Franciscan friar, missionary priest and pioneering ethnographer who participated in the Catholic evangelization of colonial New Spain (now Mexico)... [and to add to his bio from **SEC. 7, p.274-5**, he] journeyed to New Spain in 1529... [and] learned Nahuatl and spent more than 50 years in the study of Aztec beliefs, culture and history... [and though he was, '**unfortunately**,'] primarily devoted to his missionary task, his extraordinary work documenting indigenous worldview and culture has earned him the title as "the first anthropologist"... [and he] also contributed to the description of the Aztec language Nahuatl... [and he] translated the Psalms, the Gospels, and a catechism into Nahuatl... [and he] is perhaps best known as the compiler of the *Historia general de las cosas de la Nueva España* - in English, *General History of the Things of New Spain*... [and the] most famous extant manuscript of the *Historia General* is the *Florentine Codex*... a codex consisting of 2,400 pages organized into twelve books, with approximately 2,500 illustrations drawn by native artists using both native and European techniques... [and this] alphabetic text is bilingual in Spanish and Nahuatl on opposing folios, and the pictorials should be considered a third kind of text... [and it] documents the culture, religious cosmology (worldview), ritual practices, society, economics, and history of the Aztec people, and in Book 12 gives an account of the conquest of Mexico from the Tenochtitlan-Tlatelolco point of view... [and in] the process of putting together the *Historia general*, Sahagún pioneered new methods for gathering ethnographic information and validating its accuracy... [and so the] *Historia general* has been called "one of the most remarkable accounts of a non-Western culture ever composed," and Sahagún has been called the father of American ethnography"), *Historia general de las cosas de Nueva Espana*, new ed. 1938 (5 vols.) and 1946 (3

vols.). French transl. Dr. Denis Jourdanet [1815-1892, "a French physician physiologist... remembered for pioneer studies of altitude sickness and hypoxia, [and apparently he developed an interest in the history and pre-history of New Spain when he] traveled extensively throughout mountainous regions of Mexico during the mid 19th century... [studying] the effects of "mountain sickness" that climbers experienced at higher altitudes") and Rémi Siméon (1827-1890, "a French lexicographer... [and] the author of a dictionary of the Nahuatl language") (1880), p.481.]

I am dealing with the Western Hemisphere first, because the biblical stories were not known to its aborigines when it was discovered. Also, the tradition preserved by Sahagun bears no trace of having been introduced by the missionaries: in his version there is nothing to suggest Joshua ben Nun and his war against the Canaanite kings; and the position of the sun, only a very little above the eastern horizon, differs from the biblical text, though it does not contradict it [and actually supports it].

We could follow a path around the earth and inquire into the various traditions concerning the prolonged night and prolonged day, with sun and moon absent or tarrying at different points along the zodiac, while the earth underwent a bombardment of stones in a world ablaze. But we must postpone this journey. There was more than one catastrophe when, according to the memory of mankind, the earth refused to play the chronometer by undisturbed rotation on its axis. First, we must differentiate the single occurrences of cosmic catastrophes, some of which took place before the one described here, some after it; some of which were of greater [or more catastrophic] extent, and some of lesser.

CHAPTER 2

Fifty-two Years Earlier

The pre-Columbian written traditions of Central America tell us that fifty-two years before the catastrophe that closely resembles that of the time of Joshua, another catastrophe of world dimensions had occurred. [These sources will be cited on subsequent pages.] It is therefore only natural to go back to the old Israelite traditions, as narrated in the Scriptures, to determine whether they contain evidence of a corresponding catastrophe.

The time of the Wandering in the Desert is given by the Scriptures as forty years. Then, for a number of years before the day of the disturbed movement of the earth, the protracted conquest of Palestine went on. [According to rabbinical sources, the war of conquest in Palestine lasted fourteen years.] It seems reasonable, therefore, to ask whether a date fifty-two years before this event would coincide with the time of the Exodus.

In the work *Ages in Chaos* [which we will get to in SECTION 11], I describe at some length the catastrophe that visited Egypt and Arabia. In that work it is explained that the Exodus took place amid a great natural upheaval that terminated the period of Egyptian history known as the Middle Kingdom. There I endeavor to show that contemporary Egyptian documents describe the same disaster accompanied by "the plagues of Egypt," and that the traditions of the Arabian Peninsula relate similar

occurrences in this land and on the shores of the Red Sea. In that work I refer also to Beke's idea that Mt. Sinai was a smoking volcano. However, I reveal that "the scope of the catastrophe must have exceeded by far the measure of the disturbance which could be caused by one active volcano," and I promise to answer the question: "Of what nature and dimension was this catastrophe, or this series of catastrophes, accompanied by [the 10] plagues?" and to publish an investigation into the nature of great catastrophes of the past. Both works - the reconstruction of history [the *Ages In Chaos* series] and the reconstruction of natural history [*Earth In Upheaval*] - were conceived within the short interval of half a year; the desire to establish a correct historical chronology before fitting the acts of nature into the periods of human history impelled me to complete *Ages in Chaos* first. [In order of publication it [*Earth In Upheaval* then *Ages in Chaos*] will follow the present volume.]

I shall employ some of the historical material from the first chapters of *Ages in Chaos*. There I use it for the purpose of synchronizing events in the histories of the countries around the eastern Mediterranean; here I shall use it to show that the same events took place all around the world, and to explain the nature of these events.

The Red World

In the middle of the second millennium before the present era, as I intend to show, the earth underwent one of the greatest catastrophes in its history. A celestial body that only shortly before had become a member of the solar system - a new comet - came very close to the earth. The account of this catastrophe can be reconstructed from evidence supplied by a large number of documents.

The comet was on its way from its perihelion and touched the earth first with its gaseous tail. Later in this book I shall show that it was about this comet that Servius wrote: "Non igneo sed sanguineo rubore fuisse" (It was not of a flaming but of a bloody redness).

One of the first visible signs of this encounter was the reddening of the earth's surface by a fine dust of rusty pigment. In sea, lake, and river this pigment gave a bloody coloring to the water. Because of these particles of ferruginous or other soluble pigment, the world turned red.

The *Manuscript Quiché* of the Mayas tells that in the Western Hemisphere, in the days of a great cataclysm, when the earth quaked and the sun's motion was interrupted, the water in the rivers turned to blood. [Brasseur, *Histoire des nations civilisées du Mexique*, I, 130.]

Ipuwer, the Egyptian eyewitness of the catastrophe, wrote his lament on papyrus: "The river is blood," and this corresponds with the Book of Exodus (7:20): "All the waters that were in the river were turned to blood." The author of the papyrus also wrote: "Plague is throughout the land. Blood is everywhere," and this, too, corresponds with the Book of Exodus (7:21): "There was blood throughout all the land of Egypt."

[Sir Alan Henderson Gardiner [bio'ed SEC. 7, p.415], *Admonitions of an Egyptian Sage from a*

hieratic papyrus in Leiden (1909). Its author was an Egyptian named Ipuwer. Hereafter the text will be cited as "*Papyrus Ipuwer*." In *Ages in Chaos* I shall develop evidence to show that this papyrus describes events contemporaneous with the end of the Middle Kingdom in Egypt and the Exodus. It must have been composed shortly following the catastrophe.]

The presence of the hematoid pigment in the rivers caused the death of fish followed by decomposition and smell. "And the river stank" ([Exodus 7:21](#)). "And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river" ([Exodus 7:24](#)). The papyrus relates: "Men shrink from tasting; human beings thirst after water," and "That is our water! That is our happiness! What shall we do in respect thereof? All is ruin."

The skin of men and of animals [other than in Goshen] was irritated by the [Venusian] dust [likely due to chemical and/or biological agents in the dust, and immunity to it in Goshen possibly due to differences of diet], which [outside Goshen] caused boils, sickness, and the death of cattle – "a very grievous murrain." [[Exodus 9:3](#); cf. *Papyrus Ipuwer* 5:5] Wild animals, frightened by the portents in the sky, came close to the villages and cities. [Ginzberg, *Legends*, V, 430.]

The summit of mountainous Thrace received the name ["Bloody"] "Haemus," and Apollodorus related the tradition of the Thracians that the summit was so named because of the "stream of blood which gushed out on the mountain" when the heavenly battle was fought between Zeus and Typhon [read, 'between Venus and it's cometary tail'], and Typhon was struck by a thunderbolt. [Apollodorus, *The Library* (transl. Sir James George Frazer [bio, SEC. 7, p.268-9], 1921), VI.] It is said that a city in Egypt received the same name for the same reason. [Frazer's comment to Apollodorus' *Library*, I, 50.]



Thrace... is a geographical and historical region in South-east Europe, [including being one part of the divided empire of Alexander the Great,] now split between **Bulgaria**, **Greece** and **Turkey**, which is bounded by the Balkan Mountains to the north, the **Aegean Sea** to the south and the **Black Sea** to the east. It comprises southeastern Bulgaria (**Northern Thrace**), northeastern Greece (**Western Thrace**) and the European part of Turkey (**Eastern Thrace**) [map, p.339].

The mythology which personified the forces of the cosmic drama described the world as colored red. In one Egyptian myth the bloody hue of the world is ascribed to the blood of Osiris, the mortally wounded planet god; in another myth it is the blood of Seth or Apopi; in the Babylonian myth the world was colored red by the blood of the slain Tiamat, the heavenly monster. [*The Seven Tablets of Creation*, ed. Leonard William King [bio'ed SEC. 7, p.548], (1902).]



The Finnish epos of *Kalevala* describes how, in the days of the cosmic upheaval, the world was sprinkled with red milk. [*Kalevala* [defined and described in SEC. 7, p.273], Rune 9.] The Altai Tatars [of the Mongolian Plateau, map, p.344] tell of a catastrophe when "blood turns the whole world red," and a world conflagration follows. [Dr. Uno Holmberg [- later Uno Harva, *tbb* in a bit], *Finno-Ugric, Siberian Mythology* (1927), p.370 [- or see *The Mythology*

of All Races, Vol. IV, available at

<https://archive.org/details/MythologyOfAllRacesVolume4>.] The Orphic hymns refer to the time when the heavenly vault, "mighty Olympus, trembled fearfully... and the earth around shrieked fearfully, and the sea was stirred [heaped], troubled with its purple waves." ["*To Minerva*" in *Orphic Hymns* (transl. A. Buckley [?]), ed. with the *Odyssey* of Homer (1861).]

An old subject for debate is: Why is the Red Sea so named? If a sea is called Black or White, that may be due to the dark coloring of the water or to the brightness of the ice and snow. The Red Sea has a deep blue color. As no better reason was found, a few coral formations or some red birds on its shores were proposed as explanations of its name. [Major General Henry Spencer Palmer [1838-1893, "a British army military engineer and surveyor, [finally] noted for his work in de-veloping Yokohama harbor in the Empire of Japan as a foreign advisor to the Japanese government"], *Sinai: From the forth Egyptian dynasty to the present day* (1892) ["16 editions published between 1878 and 1906 in English"]. Probably at that time the mountainous land of Seir, upon which the Israelites wan-dered, received the name Edom (Red), and Erythrea (erythraios - red in Greek) its name; Erythrean Sea was in antiquity the name of the Arabian Gulf of the Indian Ocean, [and] applied also to the Red Sea.]

Like all the water in Egypt, the water on the surface of the Sea of the Passage was of a red tint. It appears that Raphael was not mistaken when, in painting the scene of the passage, he colored the water red.

Raffaello Sanzio da Urbino [1483-1520]... known as **Raphael**... was an Italian painter and architect of the High Renaissance ["a short period of the most exceptional artistic production in the Italian states, particularly Rome, capital of the Papal States, and in Florence, during the Italian Renais-sance... [where most] art historians [think]... the High Renais-sance started around 1495 or 1500 and ended in 1520 with the death of Raphael... [but] some say the High Renaissance ended about 1525, or in 1527 with the Sack of Rome by the army of Charles V, Holy Roman Emperor", and some a little later"]... [and Raphael's] work is admired for its clarity of form, ease of composition, and visual achievement of the Neoplatonic ideal of human grandeur. Together with Michelangelo and Leonardo da Vinci, he forms the traditional trinity of great masters of that period. [See Raphael's, *Moses Crossing The Red Sea*, p.340].

It was, of course, not this mountain or that river or that sea exclusively that was reddened, thus earning the name Red or Bloody, as distinguished from other mountains and seas. But crowds of men, wherever they were, who witnessed the cosmic upheaval and escaped with their lives, ascribed the name Haemus or Red to particular places.

The phenomenon of "blood" raining from the sky has also been observed in limited areas and on a small scale in more recent times. One of these occasions, according to Pliny, was during the consulship of Manius Acilius and Gaius Porcius. [Pliny, *Natural History*, ii, 57. Another instance, according to Plutarch, occurred in the reign of Romulus.] Babylonians, too, recorded red dust and rain falling from the sky [Franz Xaver Kugler [bio, SEC. 7, p.548], "*Babylonische Zeitordnung*" [*Babylonian Chronology*] (Vol. II of his *Sternkunde und Sterndienst in Babel*) [*Stars and Star Worship in Babel*] (1909-1910), p.114.]; instances of "bloody rain" have been recorded in divers countries. [Dominique François Arago, *Astronomie populaire* [*Popular Astronomy*] (1854-1857), IV, 209f.; Jean-Pierre Abel-Remusat [bio, SEC. 7, p.561], *Catalogue des bolides et des aërolithes observés à la Chine et dans les pays voisins* [*Catalog of Bolides and Aerolites Observed in China and Neighboring Countries - a "bolide" again being "an extremely bright meteor... [that will often] explode in the atmosphere", and an "aerolite" again being "a meteorite consisting mainly of stony matter"*] (1819), p.6.] The red dust, soluble in water, falling from the sky in water drops, does not originate in clouds, but must come from volcanic eruptions or from cosmic spaces. The fall of meteorite dust is a phenomenon generally known to take place mainly after the passage of meteorites; this dust is found on the snow of mountains and in polar regions.

[It is estimated that approximately one ton of meteorite dust falls daily on the globe. ["Estimates [as of 2012] vary of how much cosmic dust and meteorites enter Earth's atmosphere each day, but range anywhere from 5 to 300 metric tons, with estimates made from satellite data and extrapolations", and in 2012 a project called CODITA (Cosmic Dust in the Terrestrial Atmosphere) "received a EUR 2.5 million [5 year] grant from the European Research Council to investigate the dust input", their "aim... [being] to resolve this huge discrepancy", but though by now this study should be complete, I could not find a report on it, <https://www.universetoday.com/94392/getting-a-handle-on-how-much-cosmic-dust-hits-earth/>, however see <https://www.popsci.com/60-tons-cosmic-dust-fall-earth-every-day/>.]]

The Hail of Stones

Following the red dust, a "small dust," like "ashes of the furnace," fell "in all the land of Egypt" (Exodus 9:8), and then a shower of meteorites flew toward the earth. Our planet entered deeper into the tail of the comet. The dust was a forerunner of the gravel. There fell "a very grievous hail, such as has not been in Egypt since its foundations" ([Exodus 9:18](#)). Stones of "barad," here translated "hail," is, as in most places where mentioned in the Scriptures, the term for meteorites. We are also informed by Midrashic and Talmudic sources that the stones which fell on Egypt were hot [The *Babylonian Talmud*, *Tractate Berakhot* [or "*Brakhot*", *Treatise on Blessings*] 54b; other sources in Ginzberg, *Legends*, VI, 178.]; this fits only meteorites, not a hail of ice. [In the Book of Joshua it is said that "great stones" fell from the sky, and then they are referred to as "stones of barad." "The ancient Egyptian word for 'hail,' *ar*, is also applied to a driving shower of sand and stones; in the contest between Horus and Set, Isis is described as sending upon the latter *ar n sa*, 'a hail of sand.'" A. Macalister [?], "*Hail*," in *Hastings, Dictionary of the Bible* (1901-1904).] In the Scriptures it is said that these stones fell "mingled with fire" ([Exodus 9:24](#)), the meaning of which I shall discuss in the following

section, and that their fall was accompanied by "loud noises" (kolot), rendered as "thunderings," a translation which is only figurative, and not literally correct, because the word for "thunder" is raam, which is not used here. The fall of meteorites is accompanied by crashes or explosion-like noises, and in this case they were so "mighty," that, according to the Scriptural narrative, the people in the palace were terrified as much by the din ["loud continued noise"] of the falling stones as by the destruction they caused ([Exodus 9:28](#)).

The red dust had frightened the people, and a warning to keep men and cattle under shelter had been issued: "Gather thy cattle and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hailstones shall come down upon them, and they shall die" ([Exodus 9:19](#)). "And he that regarded not the word of the Lord left his servants and his cattle in the field" ([Exodus 9:21](#)).

Similarly, the Egyptian eyewitness [wrote]: "Cattle are left to stray, and there is none to gather them together. Each man fetches for himself those that are branded with his name." [*Papyrus Ipuwer* 9:2-3.] Falling stones and fire made the frightened cattle flee.

Ipuwer also wrote: "Trees are destroyed," "No fruits, no herbs are found," "Grain has perished on every side," "That has perished which yesterday was seen. The land is left to its weariness like the cutting of flax [or 'like cutting it off at the roots']." [*Ibid.*, 4:14; 6:1; 6:3; 5:12.] In one day fields were turned to wasteland. In the Book of Exodus ([9:25](#)) it is written: "And the hail [stones of barad] smote every herb of the field, and brake every tree of the field."

The description of such a catastrophe is found in the *Visuddhi-Magga*, a Buddhist text on the world cycles. "When a world cycle is destroyed by wind... there arises in the beginning a cycle-destroying great cloud... There arises a wind to destroy the world cycle, and first it raises a fine dust, and then coarse dust, and then fine sand, and then coarse sand, and then grit, stones, up to boulders as large... as mighty trees on the hill tops." The wind "turns the ground upside down," large areas "crack and are thrown upwards," "all the mansions on earth" are destroyed in a catastrophe when "worlds clash with worlds." [*"World Cycles," Visuddhi-Magga*, in Warren, *Buddhism in Translations*, p.328.]

The Mexican *Annals of Cuauhtitlan* describe how a cosmic catastrophe was accompanied by a hail of stones; in the oral tradition of the Indians, too, the motif is repeated time and again: In some ancient epoch the sky "rained, not water, but fire and red-hot stones," which is not different from the Hebrew tradition. [Alexander, *Latin American Mythology*, p.72.]

Naphtha

Crude petroleum is composed of two elements, carbon and hydrogen. The main theories of the origin of petroleum are:

1. The inorganic theory: Hydrogen and carbon were brought together in the rock formations of the earth under great heat and pressure.

2. The organic theory: Both the hydrogen and carbon which compose petroleum come from the remains of plant and animal life, in the main from microscopic marine and swamp life.

The organic theory implies that the process started after life was already abundant, at least at the bottom of the ocean.

[Even before Plutarch [bio, SEC. 7, p.265] the problem of the origin of petroleum was much discussed.

Speaking of the visit of Alexander [the Great] to the petroleum sources of Iraq, Plutarch said: 'There has been much discussion about the origin of [this naphtha]." But in the extant text of Plutarch a sentence containing one of two rival views is missing. The remaining text reads: "...or whether rather the liquid substance that feeds the flame flows out from the soil which is rich and productive of fire." Plutarch, *Plutarch's Lives* (transl. Bernadotte Perrin [1847-1920, "an American classicist... [and] son of... a Congregational minister... [who became] Lampson Professor of Greek Literature and History at Yale University... [and he] was a member of the Church of Christ in Yale College and held office as president of the Graduates Club of New Haven"), (1919), "*The Life of Alexander*," xxv [- a translation by John Dryden (*tbb* next) available at <http://classics.mit.edu/Plutarch/alexandr.html>].]

John Dryden [1631-1700]... was an English poet, literary critic, translator, and playwright who was made England's first Poet Laureate in 1668... [and he] is seen as dominating the literary life of [Charles II's] Restoration England to such a point that the period came to be known in literary circles as the Age of Dryden. [Sir] Walter Scott called him "Glorious John".

The British **Poet Laureate** [like in the US and in other countries, states, counties, cities, etc.] is an honorary position appointed by the monarch of the United Kingdom, currently on the advice of the Prime Minister. The role does not entail any specific duties, but there is an expectation that the holder will write verse for significant national occasions. The origins of the laureateship date back to 1616 when a pension was provided to Ben Jonson [- contemporary and rival of William Shakespeare], but the first official holder of the position was John Dryden, appointed in 1668 by Charles II... [and btw, Sir] Walter Scott [FRSE], turned down the laureateship.

The tails of comets [- evidently especially of comets that are volcanically ejected from Jupiter -] are composed mainly of carbon and hydrogen gases. Lacking oxygen, they do not burn in flight, but the inflammable gases, passing through an atmosphere containing oxygen, will be set on fire. If carbon and hydrogen gases, or vapor of a composition of these two elements, enter the atmosphere in huge masses, a part of them will burn, binding all the oxygen available at the moment [because combustion binds the oxygen to carbon to make carbon dioxide (CO₂), or in an "inadequate supply of air", carbon monoxide (CO)]; the rest [of these hydrocarbons, once all the free oxygen (O₂) is gone,] will escape combustion, but in swift transition will become liquid. Falling on the ground, the substance, if liquid, would sink into the pores of the sand and into clefts between the rocks; falling on water, it would remain floating if the fire in the air is extinguished before new supplies of oxygen arrive from other regions.

According to my encyclopedia and for examples:

Common properties of hydrocarbons are the facts that they produce steam [*hot water vapor*], carbon dioxide and heat during combustion and that oxygen is required for combustion to take place. The simplest hydrocarbon, methane, burns as follows: $\text{CH}_4 + 2 \text{O}_2 \rightarrow 2 \text{H}_2\text{O} + \text{CO}_2 + \text{energy [or heat]}$. In inadequate supply of air, carbon monoxide gas and [not as *hot*] water vapour [*or vapor*] are formed: $2 \text{CH}_4 + 3 \text{O}_2 \rightarrow 2 \text{CO} + 4 \text{H}_2\text{O}...$

The descent of a sticky fluid which came earthward and blazed with heavy smoke is recalled in the oral and written traditions of the inhabitants of both hemispheres.

Popol-Vuh, the sacred book of the Mayas, narrates: "It was ruin and destruction... the sea was piled up... it was a great inundation... people were drowned in a sticky substance raining from the sky... The face of the earth grew dark and the gloomy rain endured days and nights... And then there was a great din of fire above their heads." The entire population of the land was annihilated. [*Popol-Vuh, le livre sacré*, ed. Brasseur (1861), Chap. III, p.25.]

The *Manuscript Quiche* perpetuated the picture of the population of Mexico perishing in a downpour of bitumen: [Brasseur, *Histoire des nations civilisées du Mexique*, I, 55.] "There descended from the sky a rain of bitumen and of a sticky substance... The earth was obscured and it rained day and night. And men ran hither and thither and were as if seized by madness; they tried to climb to the roofs, and the houses crashed down; they tried to climb the trees, and the trees cast them far away; and when they tried to escape in caves and caverns, these were suddenly closed."

A similar account is preserved in the *Annals of Cuauhtitlan*. [Brasseur, *S'il existe des Sources de l'histoire primitive du Mexique dans les monuments égyptiens*, p.28.] The age which ended in the rain of fire was called *Quiauh-tonatiuh*, which means "the sun of fire-rain."

[Eduard Georg Seler [1849-1922, "a prominent German anthropologist, ethnohistorian, linguist, epigrapher, academic and Americanist scholar, who made extensive contributions in these fields towards the study of pre-Columbian era cultures in the Americas... [and he] is most renowned for his foundational studies concerning the ethnography, documents and history of Mesoamerican cultures, for which he is regarded as one of the most influential Mesoamericanist scholars active around the turn of the 20th century... [and he] laid many fundamentals in understanding and deciphering the aztec pictorial script... [and a] main contribution was the re-discovery and analysis of the basic Aztec calendar system... [including] the existence of two aztec calendars, a 365-day solar profane (everyday use)... [and] a 263-day lunar religious calendar... [and he] also noted from the sources, that the cere-monial killing [or "**human sacrifice**" or "**ritual murder**"] victim figures alleged by Spanish priests and military (10,000s or even 100,000s, repeatedly) in their chronicles were most probably vastly exaggerated propaganda... [and] later, that was confirmed by excavations [at the] end of the 20th century... [and OK, but just 10% of these "vastly exaggerated", "ceremonial killing figures" would be 1,000s to 10,000s "repeatedly"]... [and being] poor and of ailing health, he was helped and supported for decades by his wife Cäcilie (Cecilia) Seler-Sachs (1855-1935), financially (she was the daughter of Dr. Sachs, a wealthy MD), physically (during their long, hard, and insecure travels), and intellectually... [and her] photos of Aztec temples and pyramids are still useful to scientists, and after her husband's death she went on verifying his works, and publishing them... [and the] Selers were helped by Mexican scholar and historian Antonio Peñafiel"], *Gesammelte Abhandlungen zur*



The Finno-Ugric languages.



amerikanischen Sprach- und Alter-tumsgeschichte [*Collected Essays on the American Language and Aging History*] (1902-1923), II, 798.]

And far away, in the other hemisphere, in [Western] Siberia, the Voguls carried down through the centuries and millennia this memory: "God sent a sea of fire upon the earth... The cause of the fire they call 'the fire-water.'"

The **Mansi**... are an Ugric indigenous people living in **Khanty-Mansia**, an autonomous okrug ["district" or "area"]... [in northern] **Tyumen Oblast** in **Russia** [map, p.343]... [and marked in green on the left map on p.344,] the **Khanty** and **Mansi** languages have co-official status with Russian. The Mansi language is one of the postulated Ugric languages... [and the] Mansi people were formerly known as the **Voguls**.

[Dr. Uno Holmberg [1882-1949, later "**Uno Nils Oskar Harva**... known as **Uno Holmberg** until 1927 ... a Finnish religious scholar, who founded the discipline in Finland together with Rafael Karsten... [and being a] major figure in North Eurasian ethnology and study of religion, Harva is best known for his body of work on **Finno-Ugric** and **Altaic** religions... [maps, p.344]... [and he] is considered to be one of the foremost 20th-century European interpreters of shamanism" [- "a practice that involves a practitioner reaching altered states of consciousness [often with the use of "psychoactive substances" or "psychedelic drugs"] in order to perceive and interact with what they believe to be a spirit world and channel these transcendental energies into this world... [and such "beliefs"] and practices that have been categorized as "shamanic" have attracted the interest of scholars from a wide variety of disciplines, including anthropologists, archaeologists, historians, religious studies scholars, philosophers and psychologists... [and "hundreds"] of books and academic papers on the subject have been produced, with a peer-reviewed academic journal being devoted to the study of shamanism. In the 20th century, many Westerners involved in counter-cultural movements have created modern

magico-religious practices influenced by their ideas of indigenous religions from across the world, creating what has been termed *neoshamanism* or the neoshamanic movement... [and it] has affected the development of many neopagan practices, as well as faced a backlash and accusations of cultural appropriation, exploitation and

misrepresentation when outside observers have tried to represent cultures to which they do not belong”].], *Finno-Ugric, Siberian Mythology*, p.368.]

Half a meridian to the south, in the East Indies, the aboriginal tribes relate that in the remote past Sengle-Das or "water of fire" rained from the sky; with very few exceptions, all men died. [*ibid.*, p.369. Also A. [but apparently actually, L.] Nottrott [evidently a Lutheran missionary to India in the 19th Century, specifically to the Kols, where the "term "**Kol people**" or Kolarian is used in India to refer to some of the Austroasiatic tribal groups of India... [including in] eastern and north-eastern India... [and where] *Kol* is a generic umbrella term which includes certain closely related tribal groups"), *Die Gosnerische Mission unter den Kohls: Bilder Aus Dem Missionsleben [The Gosner Mission to the Kols: Pictures from the Missionary Life* - available on Amazon in German] (1874), p.25. See Richard Andree [bio, SEC.7, p.317-18], *Die Flutsagen [The Floods]* (1891).]

The eighth plague as described in the Book of Exodus was "barad [meteorites] and fire mingled with the barad, very grievous, such as there was none like it in all the land of Egypt since it became a nation" ([Exodus 9:24](#)). There were "thunder [correct: loud noises] and barad, and the fire ran along upon the ground" ([Exodus 9:23](#)).

The *Papyrus Ipuwer* describes this consuming fire: "Gates, columns, and walls are consumed by fire. The sky is in confusion." The papyrus says that this fire almost "exterminated mankind." [*Papyrus Ipuwer* 2:10; 7:1; 11:11; 12:6.]

The *Midrashim* [which since it's long overdue to be defined, "is biblical exegesis by ancient Judaic authorities, using a mode of interpretation prominent in the Talmud", the "**Talmud** [being] the central text of Rabbinic Judaism and the primary source of Jewish religious law (*halakha*) and Jewish theology... [and until] the advent of modernity... [it] was the centerpiece of Jewish cultural life... [as well as] "the guide for the daily life" of Jews"], in a number of [midrashic] texts, state that naphtha, together with hot stones, poured down upon Egypt. "The Egyptians refused to let the Israelites go, and He poured out naphtha over them, burning blains [blisters]." It was "a stream of hot naphtha." Naphtha is petroleum in Aramaic and Hebrew.

[*Midrash Tanhuma* ["so named merely because [these "tales" ("*aggadot*")]]... consist partly of homilies originating with" Rabbi Tanhuma, "a Jewish amora of the 5th generation", "**Amora** or **Amoray**... [being] "those who say" or "those who speak over the people", [and] refers to Jewish scholars of the period from about 200 to 500 CE, who "said" or "told over" the teachings of the Oral Torah [*tbb* next]... [and who] were concentrated in Babylonia and the Land of Israel... [and whose] legal discussions and debates were eventually codified in the Gemara", which is "the component of the Talmud comprising rabbinical analysis of and commentary on the Mishnah"], *Midrash Psikta Raboti* [or "**Pesikta Rabbati** or **P'siqta Rabbita**... a collection of aggadic ['storytelling'] midrash (homilies) on the Pentateuchal and prophetic readings, the special Sabbaths, [etc.]... composed around 845 CE and probably called "rabbati" (the larger) to distinguish it from the earlier *Pesikta de-Rav Kahana*"), and *Midrash Wa-Yosha* (or "**Midrash Vayosha**... an 11th-century CE midrash, one of the smaller midrashim... based on [Exodus 14:30-15:18](#)... [and it] is an exposition in the style of the later aggadah, and seems to have been intended for Shabbat Shirah ["Shabbat days, on which special events are commemorated"] or for the seventh day of Passover"). For other sources see Ginzberg, *Legends*, II, 342-343, and V, 426.]

Torah... has a range of meanings. It can most specifically mean the first five books (***Penta-teuch***) of the 24 books of the Tanakh [read, the Old Testament 'history books'], and it is usually printed with the rabbinic commentaries (*perushim*). [But it] can mean the continued narrative from the Book of Genesis to the end of the Tanakh (Chronicles), and it can even mean the totality of Jewish teaching, culture and practice, whether derived from biblical texts or later rabbinic writings. Common to all these meanings, Torah consists of the origin of Jewish people-hood: their call into being by God, their trials and tribulations, and their covenant with their God, which involves following a way of life embodied in a set of moral and religious obligations and civil laws (*halakha*)... In rabbinic literature the word *Torah* denotes both the five books (... "Torah that is written") and the Oral Torah (... "Torah that is spoken"). The Oral Torah consists of interpretations and amplifications which according to rabbinic tradition have been handed down from generation to generation and are now embodied in the *Talmud* and *Midrash*. Rabbinic tradition's understanding is that all of the teachings found in the Torah (both written and oral) were given by God through the prophet Moses, some at Mount Sinai and others at the Tabernacle [***in the wilderness***], and all the teachings were written down by Moses, which resulted in the Torah that exists today. According to the *Midrash*, the Torah was created prior to the creation of the world, and was used as the blueprint for Creation. [However the] majority of Biblical scholars believe that the written books were a product of the Babylonian captivity (c. 6th century BCE), based on earlier written sources and oral traditions, and that it was completed with final revisions during the post-Exilic period (c. 5th century BCE).

Of course the "earlier written" original source for the "five books" was obviously mostly Moses himself. And I say "mostly" because Genesis and the first chapter and an half of Exodus trans-pired before ***Moses was grown*** [Exo 2:11](#), before his ability to have personally recorded the events, and he could not have personally recorded his death and the events thereafter recorded in the last chapter of Deuteronomy ([Deut 34](#)) either, so Moses must have used "earlier written sources" for the events that occurred before he ***was grown***, and 'others' must have carried on the account from the time of his death onward, such that the "earlier written sources" for the rest of the Tanakh, etc., surely include Jews of the corresponding times, likely including the ones whose names have become the titles of the books, except of course where ***scribes*** ^{H5608} are also acknowledged. But evidently the fact that such 'original source documents' had to be carried into and finally back out of Babylon, and there and thereafter also added to, including by and because of ***prophets*** like Ezekiel, Daniel, Isaiah and Jeremiah, ***doctrines of devils*** like Panbabylonism (to be defined again in the next long bio) ***'misuse'*** the fact that God ***caused*** the Jews to be ***carried away captives... into Babylon*** (e.g. [Jer 29](#)) to ***'misrepresent'*** their validity.

The population of Egypt was "pursued with strange rains and hails and showers inexorable, and utterly consumed with fire: for what was most marvelous of all, in the water which quench-eth all things the fire wrought yet more mightily" [*The Wisdom of Solomon* (transl. Holmes, 1913) in *The Apocrypha and Pseudepigrapha of the Old Testament*, ed. Prof., Dr. Robert Henry Charles [\[bio SEC. 7, p.240\]](#), which is the nature of burning petroleum; in the

register of the plagues in Psalms 105 it is referred to as "flaming fire," and in Daniel ([7:10 \[no\]](#)) as "river of fire" or "fiery stream."

In the *Passover Haggadah* it is said that "mighty men of Pul and Lud [Lydia in Asia Minor] were destroyed with consuming conflagration on the Passover."

In the valley of the Euphrates the Babylonians often referred to "the rain of fire," vivid in their memory. [See [Prof., Dr. \(Otto Charles\) Albert Schott \[tbb next\]](#), "*Die Vergleiche in den Akkadischen Königsinschriften*" [*Comparisons in the Akkadian Royal Inscriptions* - available on Amazon in German], *Mitteilungen der Vorderasiatisch-ägyptischen Gesellschaft* [*Bulletin from the Near East-Egyptian Society*], XXX (1925), 89, 106.]

From *The Recovery of Babylonian Astronomy... A History and Legacy of Their Co-operative Pioneering Effort to Recover Babylonian Astronomy*, Part 13, by Gary D. Thompson (<http://members.westnet.com.au/gary-david-thompson/babylon7.html> - scroll down ³/₄ of the 'page'):

Albert Schott (1901-1945), a German classicist/philologist, had a strong interest in ancient occidental astronomy. The accomplished German Orientalist, Otto Charles Albert Schott (Albert Schott) was born... in Reval (Tallinn, Estonia)... [and died] at Tabor (Bohemia)... At the beginning of WWI the family was expelled from Estonia and moved [to] Augsburg to stay with relatives. While in Augsburg, Schott attended high school at St. Anna until 1918. In the spring of 1918 the family returned to Estonia. In 1919 Schott completed examinations... at the Ritter-und Domschule in Reval... Unfortunately, Albert Schott now seems to be largely forgotten [- and yes, he seems to be pretty much 'scrubbed' from the internet everywhere else]. However, he was an accomplished assyriologist/cuneiform philologist and circa the mid 1930s (1934 and 1936) published 2 papers on Babylonian astronomy. Later (1938 and 1942) he co-authored with Johann Schaumberger 2 papers on Babylonian astronomy... [His son] Rüdiger Schott (1927-2012) became an anthropologist and academic, and was recognised as an expert on sub-Saharan Africa... [and Rüdiger] obtained his PhD in 1954 from the University of Bonn and in 1964 he obtained his Habilitation... [and] was... [from] 1965 to...1993, Full Professor of Ethnology and Director of Seminars for Ethnology, University of Munster... [and from] 1993 he was Professor Emeritus of Ethnology, University of Munster... In 1939... [Albert] Schott was described by one person as '100% Nationalsozialist' [read, Nazi]. However, Schott apparently became an increasingly staunch evangelical Protestant. In 1933 he joined the NSDAP (National Socialist German Workers Party [or Nazi Party]) and SA (Sturmabteilung [or Storm Troopers]), but because of his increasingly staunch religious views was repeatedly in conflict with National Socialism. He was excluded from SA in 1935 and also the NSDAP in 1937... In the winter semester 1920 he was... given a scholarship in Hamburg. Here his studies focused on Linguistics and Sanskrit... In 1921 he moved to Marburg to study Oriental Languages. Under the influence of [Prof. Peter Christian Albrecht Jensen](#) (1861-1938 [- cited near a dozen times in [SEC. 7](#), briefly bio'ed on [p.371](#)]), Schott turned to Assyriology

and in 1925 received his doctorate with a thesis on *Die Vergleiche in den akkadischen Königsinschriften* [*Comparisons in the Akkadian Royal Inscriptions*] ... [and with] a grant from the Notgemeinschaft der Deutschen Wissenschaft [*Emergency Association of German Science (NG)*, now the "**Deutsche Forschungsgemeinschaft**" (*German Research Foundation (DFG)*), he attempted to write a history of Akkadian literature." In 1926, a preliminary study on this project... was accepted at the University of Bonn as his Habilitation... Peter Jensen was Professor für semitische Sprachen [*for Semitic languages*]... [and] Professor für orientalische Geschichte [*for Oriental history*]... Schott has also been described as Jensen's most faithful disciple, but Schott never engaged in the excesses of Panbabylonism. [**"Panbabylonianism** [again] is the school of thought that considered the cultures and religions of the Middle East and civilization in general [including of the Jews] to be ultimately derived from Babylonian myths which in turn they viewed as being based on Babylonian astronomy, often in hidden ways."] Like Jensen he translated the Gilgamesh epic... [without following] Jensen's Panbabylonist excesses [*which explains why he is, by this world anyway, "largely forgotten"*]... In 1927 Schott received the post of Lehrauftrag [Lecturer] für Assyriologie at the Oriental Institute (Orientalischen Seminar), University of Bonn... [and in] 1939 Schott was promoted to Adjunct Professor. He held this position until his death... During 1928/29 and 1938/39, Schott... took part in the German excavations at Uruk (Warka, Iraq)... During 1928-1929 he participated in the excavations at Uruk/Warka. In 1939 he was apparently excavating at Warka (the 11th season for the German expedition). He is listed as a philologist there for the Staatliche Museen zu Berlin [*State Museums of Berlin*] (Vorderasiatische Abteilung [- *Western Asian Department*]). He was assisted at Uruk/Warka by the eminent Dutch Assyriologist Francisco Bohl, then Professor of Assyriology at Leiden University.

All the countries whose traditions of fire-rain I have cited actually have deposits of oil: Mexico, the East Indies, Siberia, Iraq, and Egypt.

For a span of time after the combustive fluid poured down, it may well have floated upon the surface of the seas, soaked the surface of the ground, and caught fire again and again. "For seven winters and summers the fire has raged ... it has burnt up the earth," narrate the Voguls of Siberia. [Holmberg/*Harva*, *Finno-Ugric, Siberian Mythology*, p.369.]

The story of the wandering in the desert contains a number of references to fire springing out of the earth. The Israelites traveled three days' journey away from the Mountain of the Law-giving, and it happened that "the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp" ([Numbers 11:1](#)). The Israelites continued on their way. Then came the revolt of Korah and his confederates. "And the earth opened her mouth, and swallowed them up... And all Israel that were round about them fled at the cry of them... And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." [[Numbers 16:32-35](#). Cf. [Psalms 106:17-18](#).] When they kindled the fire of incense, the vapors which rose out of the cleft in the rock caught the flame and exploded.

Unaccustomed to handling this oil, rich in volatile derivatives, the Israelite priests fell victims to the fire. The two elder sons of Aaron, Nadab and Abihu, "died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai." [[Numbers 3:4](#); cf. [Numbers 26:61](#).] The fire was called strange because it had not been known before and because it was of foreign [*or in this case, extraterrestrial, though of a 'God-delivered'*] origin.

If oil fell on the desert of Arabia and on the land of Egypt and burned there, vestiges of conflagration must be found in some of the tombs built before the end of the Middle Kingdom, into which the oil or some of its derivatives might have seeped. [*So of course...*]

We read in the description of the tomb of Antefoker, vizier of Sesostris I, a pharaoh of the Middle Kingdom: "A problem is set us by a conflagration, clearly deliberate, which has raged in the tomb, as in many another... The combustible material must not only have been abundant, but of a light nature; for a fierce fire which speedily spent itself seems alone able to account for the fact that tombs so burnt remain absolutely free from blackening, except in the lowest parts; nor are charred remains found as a rule. The conditions are puzzling."

[N. de Garis Davies [["The Egyptologists **Nina M. Davies** \[1881-1965\]... and **Norman de Garis Davies** \[1865-1941\]](#) were a married couple of illustrators and copyists who worked in the early and mid-twentieth century drawing and recording paintings in Egypt... [and with their work being] often published together, as **N. de Garis Davies**... it is usually difficult to determine who drew which illustration... Nina M. Davies was born Anna Macpherson Cummings in Salonika, Greece, but returned to Scotland with the death of her father... in 1894... [her parents being] of English and Scottish ancestry... [and she] was schooled in England... [and while] on a vacation in Alexandria, Egypt in 1906... she met Norman de Garis Davies... [and they were] married in Hampstead, London on 8 October 1907 and settled near the Theban Necropolis and began documenting tomb paintings... [and it was Nina that] spent half of her time making drawings for the Metropolitan Museum and spent an equal amount of time replicating the tomb paintings for [that "premier Egyptologist", Sir] Alan Gardiner [[bio](#), [SEC. 7, p.415](#)], which became part of collections at other museums... [and she] developed a skill of quickly, accurately, and conscientiously capturing the images, creating a large number of facsimiles... [and] Norman de Garis Davies [had] studied theology at Glasgow University, gaining a M.A. and B.D., and studied at Marburg University as a post-graduate... [and] was a Minister in the Congregational church at Ashton-under-Lyne [in Lancashire] when he first visited Egypt in 1897... [and he] worked there for Flinders Petrie [[long bio](#), [SEC. 8, p.282-6](#)] at [Dendera](#) ["situated on the west bank of the Nile... 60 kilometres (37 mi) north of [Luxor](#)"]... [and he] became head of the Egypt Exploration Fund's Archaeological Survey... [and from] about 1898 to 1907, Norman documented tombs in Egypt, such as Tell el-Amarna... [and he] became an expert at interpreting the Egyptian hieroglyphics within the context of the painting... [and in] 1907 an Egyptian Expedition was developed to make facsimiles of Egyptian Wall Paintings for the Metropolitan Museum of Art in New York... [for which] Norman, Nina, and other artists took tracings of the tombs, using a technique that allowed for nearly exact brushstroke and color replication... [where in] most cases, the copies reflected the actual scene, including any damage that may have been sustained over time or as the result of vandalism... [and in] some cases, the drawings were rendered to look like they would have when created several thousand years ago... [and the] Graphic Section effort was led by Norman, who had a dual-role interpreting the hieroglyphs and copying the images... [and the] artists

signed their work... [such that] Nina's signature was Na.deGD and Norman signed No.deGD, but there were also signatures of NdeGD where it was not clear if the work was performed by Nina or Norman... [and the] tombs were located on the Nile's west bank of western Thebes... [and the] museum was particularly interested in the tombs of officials, Valley of the Kings and Valley of the Queens royal tombs, and Deir el-Medina artists' tombs [- the "Valley of the Kings... [being] on the west bank of the Nile, opposite Thebes", and the "Valley of the Queens" being just west of Deir el-Medina, which is "across the river from modern-day Luxor... [and] within easy walking distance of the Valley of the Kings to the north"... [and these] sites are, according to the Metropolitan Museum, "the richest source of ancient Egyptian paintings preserved anywhere in Egypt"... [and the] tomb images vary across dynasties and reigns, providing insight into daily life, flora and fauna changes, and ceremonial and burial customs in the distinct periods... [and "artistic"] techniques also varied across time... [and by] 1941, about 350 facsimiles were painted and are now key displays in the Met's Egyptian department... [and the couple] worked for the Egypt Exploration Society, London and Oriental Institute, Chicago by documenting other Egyptian sites, like Abydos and Amarna... [map, SEC. 8, p.274, and in] 1939, they returned to England", *The Tomb of Antefoker, Vizier of Sesostris I* (1920), p.5.]

"And what does natural history tell us?" asked Philo in his *On the Eternity of the World*, and answered: "Destructions of things on earth, destructions not of all at once but of a very large number, are attributed by it to two principal causes, the tremendous onslaughts of fire and water. These two visitations, we are told, descend in turns after very long cycles of years. When the agent is the conflagration, a stream of heaven-sent fire pours out from above and spreads over many places and overruns great regions of the inhabited earth." [*On the Eternity of the World*, Vol. IX of Philo (transl. F. H. Colson [? - only found that he or she translated this work for the Loeb Classical Library, and that it's still available on Amazon], 1941), Sect. 146-147.]

The rain of fire-water contributed to the earth's supply of petroleum; rock oil in the ground appears to be, partly at least, "star oil" brought down at the close of world ages, [most] notably [in] the age that came to its end in the middle of the second millennium before the present era.

The priests of Iran worshiped the fire that came out of the ground. The followers of Zoroastrianism or Mazdaism are also called fire worshipers. The fire of the Caucasus was held in great esteem by all the inhabitants of the adjacent lands. Connected with the Caucasus and originating there is the legend of Prometheus...

[See Axel Olrik [1864-1917, "a Danish folklorist and scholar of mediaeval historiography, and a pioneer in the methodical study of oral narrative, [who] was born in Frederiksberg ["part of the City of Copenhagen", map, p.349], the son of the artist Henrik Olrik... [and a]rtist Dagmar Olrik, judge Eyvind Olrik, historian Hans Olrik and cultural historian Jørgen Olrik were siblings of his"], *Ragnarok* (German ed., 1922).]

...He [Prometheus] was chained to a rock for bringing fire to man. The allegorical character of this legend gains meaning when we consider Augustine's words that Prometheus was a contemporary of Moses. [*The City of God*, Bk. XVIII, Chap. 8. (transl. Prof., Rev., Dr. Marcus Dods (bio'ed SEC. 7, p.256), ed. Prof., Dr. Philip Schaff [*tbb* after the like 'tragic figure', Prometheus], 1907).]

In Greek mythology, **Prometheus**... possibly meaning "forethought"... is a Titan, culture hero, and trickster figure who is credited with the creation of man from clay, and who defies the gods by stealing fire and giving it to

humanity, an act that enabled progress and civilisation. Prometheus is known for his intelligence and as a champion of mankind and also seen as the author of the human arts and sciences generally. He is sometimes presented as the father of Deucalion, the hero of the Greek flood story [- [tbb](#) in *CHAPTER 4, in the section entitled Emperor Yahoo*]. The punishment of Prometheus as a consequence of the theft is a major theme of his mythology, and is a popular subject of both ancient and modern art. Zeus, king of the Olympian gods, sentenced the Titan to eternal torment for his transgression. The immortal Prometheus was bound to a rock, where each day an eagle, the emblem of Zeus, was sent to feed on his liver, which would then grow back overnight to be eaten again the next day. (In ancient Greece, the liver was often thought to be the seat of human emotions.) Prometheus is freed at last by the hero Heracles (Hercules). In another myth, Prometheus establishes the form of animal sacrifice practiced in ancient Greek religion. Evidence of a cult to Prometheus himself is not widespread. He was a focus of religious activity mainly at Athens, where he was linked to Athena [[who Dr. Velikovsky and I link to the Planet Venus](#)] and Hephaestus... Greek deities of creative skills and technology... In the Western classical tradition, Prometheus became a figure who represented human striving, particularly the quest for scientific knowledge, and the risk of overreaching or unintended consequences. In particular, he was regarded in the Romantic era as embodying the lone genius whose efforts to improve human existence could also result in tragedy: Mary Shelley, for instance, gave *The Modern Prometheus* as the subtitle to her novel *Frankenstein* (1818).

Prof., Dr. **Philip Schaff** [1819-1893, hereafter referred to by me as 'Prof. Full of Chaff']... a Swiss-born, German-educated [- '**mess-making**', **backsliding** -] Protestant theologian and ecclesiastical historian who spent most of his adult life living and [**false**] teaching in the United States ... [and he was] educated at the gymnasium of Stuttgart... [and at] the universities of Tübingen, Halle and Berlin, he was successively influenced by [that '**mess-making**' **backslider**, the founder of "higher criticism",] Ferdinand Christian Baur... [at Tübingen], by Friedrich August Tholuck and Julius Müller [at the University of Halle, which at the time had become "the centre of German rationalism"], by David Strauss ["a German liberal Protestant theologian and writer, who influenced [read, **corrupted**] Christian Europe with his portrayal of the "historical Jesus", whose divine nature he denied



... [as his] work was connected to the Tübingen School, which revolutionized [read again, **corrupted**] study of the New Testament, early Christianity, and ancient religions"] and [at Berlin], above all, Johann August Wilhelm Neander ["1789-1850, a German theologian and church historian... [who from an early age] the study of Plato appears especially to have en-grossed him... [and his] *General History of the Christian Religion and Church* (*Allgemeine Geschichte der christlichen Religion und Kirche*) remains the greatest monument of his [**worldly**] genius... [his] chief aim... [in it being] everywhere to understand what was individual in history... [and beyond

that in] the principal figures of ecclesiastical history [including Jesus and the Mercer Apostles] he tried to depict the representative tendencies of each age, and also the types of the essential tendencies of human nature generally... [and his] guiding principle in dealing both with the history and with the present condition of the church was "that Christianity has room for [or should focus on] the various tendencies of human nature, and aims at permeating and glorifying them all... [and] that according to the divine [read, **the prince of the devils**] plan these various tendencies are to occur successively and simultaneously and to counterbalance each other, so that the freedom and variety of the development of the spiritual [or rather **fleshly**] life ought not to be forced into a single dogmatic form", or in other **words of God**, he and his colleagues had little interest in **good** or **sound doctrine** [1Ti 1:10](#); [4:6](#), let alone to **labour in the word and doctrine** [1Ti 5:17](#), as such like **backsliding 'mess makers'** (or worse) **will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears** [2Ti 4:3](#), being much more interested in **the lusts of the flesh**, and their work supporting the **science falsely so-called**, "higher criticism", which only further facilitates such **fleshly 'pursuits'**. At Berlin in 1841 he ['Prof. Full of Chaff'] took the degree of Bachelor of Divinity and passed examinations for a professorship. He then traveled through Italy and Sicily as tutor to Baron Krischer. In 1842, he was *Privatdozent* in the University of Berlin, where he lectured on exegesis and ecclesiastical history. In 1843, he was called to become Professor of Church History and Biblical Literature in the German [Lutheran] Reformed Theological Seminary of Mercersburg, Pennsylvania, then the only seminary of that church in America... [and on] his journey Schaff stayed in England and met Edward Pusey [1800-1882, "an English churchman, for more than fifty years Regius Professor of Hebrew at the University of Oxford ... [and] one of the main promoters of the Oxford Movement", the "**Oxford Movement**... [being] a movement of High Church members of the Church of England which eventually developed into Anglo-Catholicism... [and its] original devotees... [who were] mostly associated with the University of Oxford, argued for the reinstatement of some older Christian [read, Catholic] traditions of faith and their inclusion into Anglican liturgy and theology... [as they] thought of Anglicanism as one of three branches of the One, Holy, catholic, and Apostolic Church"] and other Tractarians [- the name for "devotees" of the Oxford Movement]. His inaugural address on *The Principle of Protestantism*, delivered in German at Reading, Pennsylvania, in 1844, and published in German... [and] English... was a pioneer work in English in the field of symbolics (that is, the authoritative ecclesiastical formulations of religious doctrines in creeds or confessions). This address and the "Mercersburg theology" which he taught seemed too pro-Catholic to some, and he was [evidently appropriately] charged with heresy. But, at the synod at York in 1845, he was unanimously acquitted [and it's interesting to note that at this time Charles 'Duhwind' Darwin was already working on his 'theories', and that he "published his theory of evolution... [not too long thereafter] in his 1859 book, *On the Origin of Species* ... [and that by] the 1870s, the scientific community and a majority of the educated public had accepted evolution as a fact"... [and **naturally**] Schaff's broad views strongly influenced the German Reformed Church, through his teaching at Mercersburg, through his championship of English in German Reformed churches and schools in America, through his hymnal (1859), through his labours as chairman of the committee which prepared a new liturgy, and by his edition (1863) of the Heidelberg Catechism. So much so that... the

German Reformed Church, in a desire to begin producing more and better published material for the denomination, published Samuel Miller's work entitled, *A Treatise on Mercersburg Theology: Mercersburg and Modern Theology Compared* in 1866. [And] Schaff's *History of the Apostolic Church* (in German, 1851; in English, 1853) and his *History of the Christian Church* (7 vols., 1858-1890), opened a new period in American study of ecclesiastical history... [and in] 1854, Schaff visited Europe, representing the American German churches at the ecclesiastical diet at Frankfurt am Main and at the Swiss pastoral conference at Basel. He lectured in Germany on America, and received the degree of DD from Berlin... [but in] consequence of the ravages of the American Civil War the theological seminary at Mercersburg was closed for a while and so [among other misadventures from] 1862-1867 he lectured on ecclesiastical history at Andover [Newton] Theological Seminary [surely participating in the degradation and decline of that institution]... [and] Schaff [- to give you an idea of the extent of this degradation -] was a member of the Leipzig Historical Society, the Netherland Historical Society, and other historical and literary societies in Europe and America. He was one of the founders, and honorary secretary, of the American branch of the Evangelical Alliance, and was sent to Europe in 1869, 1872, and 1873 to arrange for the general conference of the Alliance, which, after two postponements on account of the Franco-Prussian War [also "referred to in France as the War of 1870, lost by Napoleon III and won by Otto von Bismarck], was held in New York in October 1873. Schaff was also, in 1871, one of the Alliance delegates to the emperor of Russia to plead for the religious liberty of his subjects in the Baltic provinces. [And 'Prof. Full of Chaff'] became a professor at Union Theological Seminary, New York City in 1870 holding first the chair of theological encyclopedia and Christian symbolism till 1873, of Hebrew and the cognate languages till 1874, of sacred literature till 1887, and finally of church history, until his death [- his death being in the same year that 'Chuck full of Pigs' (Briggs) was "de-frocked" and "excommunicated" by the Presbyterian Church for remarks made at his 'promotion' to Professor of Biblical Theology at Union Theological Seminary, he being that **reprobate** who in the next decade would co-author the **perverted** 'Brownnose-ScrewDriver-Pigs' (BDB) Lexicon]. ['Prof. Full of Chaff'] also served [- likely '**deeply unfortunately**' (e.g., [Mat 23:13-15](#); [Mar 12:38-40](#); [Luk 20:46](#)) -] as president of the committee that translated the [**perverted**, Gnostic/Catholic-based] American Standard Version of the Bible [ASV], though [things must have gotten rather **hot** ^{H2734} for him even before it hit the press, in that] he died before it was published in 1901... [and] Schaff's *History of the Christian Church* resembled Neander's [**'flesh-focused'**] work, though less biographical, and was pictorial rather than philosophical. He also wrote biographies, catechisms and hymnals for children, manuals of religious verse, lectures and essays on Dante [**tbb shortly**], etc. He translated [and likely greatly **perverted**] Johann Jakob Herzog's *Real-Encyklopädie für protestantische Theologie und Kirche* (*Encyclopedia in Real Terms of Protestant Theology and Church*) into English [- it being originally published in 1853-1868 in 22 volumes, "of which a new edition, in collaboration with Gustav Leopold Plitt and Albert Hauck, was published from 1877 to 1888... [and from] 1896 to 1913, Hauck released a third [24-volume] edition of

the encyclopedia...[and based] on the encyclopedia's third edition, the *New Schaff-Herzog Encyclopedia of Religious Knowledge* was subsequently published in English from 1908 to 1914 (13 volumes)"... [and if that's not enough **damage**, working] with the Evangelical Alliance and the Chicago (1893) World's Parliament of Religions, and in Germany, through the monthly *Kirchenfreund* [- literally, "Church friend" - the ironic name of some sort of periodical?], Schaff strove earnestly to promote Christian unity and union [or by 'piping' - like the "Pied Piper of Hamelin" [tbb next] - to "lure" Protestants back into the Catholic Church, or at least back into **fellowship** with **her** (Psa 94:20-21; 1Co 10:20; 2Co 6:14; Eph 5:11; 1Jo 1:5-7)]. It was his hope that the Pope (then Leo XIII) would abandon the doctrine of infallibility and undertake the re-union of Christianity. He recognized that he was a "mediator [read, '**mess-maker**', and '**promoter of backsliding**'] between German and Anglo-American theology and Christianity." [eafcm]

And before we get to Dante, in case you didn't know...

The **Pied Piper of Hamelin** [postcard, p.352]... also known as the **Pan Piper** or the **Rat-Catcher of Hamelin**... the titular character ["title role"] of a legend from the town of Hamelin (Hameln), Lower Saxony, Germany, as well as the title of the fairy tale that depicts the character... [and the] legend dates back to the Middle Ages, the earliest references describing a piper, dressed in multi-colored ("pied") clothing, who was a rat-catcher hired by the town to lure rats away with his magic pipe... [and when] the citizens refuse to pay for this service, he retaliates by using his instrument's magical power on their children, leading them away as he had the rats... [and this] version of the story spread as folklore and has appeared in the writings of Johann Wolfgang von Goethe, the Brothers Grimm ["German academics, philologists, cultural researchers, lexicographers and authors who together collected and published folklore during the 19th century... [and who] were among the first and best-known collectors of German and European folk tales, and popularized traditional oral tale types such as "Cinderella" ("*Aschenputtel*"), "The Frog Prince" ("*Der Froschkönig*"), "The Goose-Girl" ("*Die Gänsemagd*"), "Hansel and Gretel" ("*Hänsel und Gretel*"), "Rapunzel", "Rumpelstiltskin" ("*Rumpelstilzchen*"), "Sleeping



Postcard "**Gruss aus Hameln**" ("Greetings from Hamelin") featuring the Pied Piper of Hamelin, 1902

Beauty" ("*Dornröschen*"), and "Snow White" ("*Schneewittchen*")... [and their] classic collection *Children's and Household Tales (Kinder- und Hausmärchen)*, was published in two volumes - the first in 1812 and the second in 1815", and Robert Browning ["English poet and play-wright whose mastery of the dramatic monologue made him one of the foremost Victorian poets"], among others.

Durante di Alighiero degli Alighieri [1265-1321]... commonly known by his pen name **Dante Alighieri** or simply as **Dante** [previously referenced but *nyc*, (hereafter *pr-nyc*)]... was an Italian poet during the Late Middle Ages. His *Divine Comedy*, originally called *Comedia*... and later christened *Divina* by Giovanni Boccaccio, is widely considered the most important poem of the Middle Ages and the greatest literary work in the Italian language [and for fanciful '*mis-imagination*', it's 'right down there', both literally and figuratively, with '*unfortunate*' 'Mr. Millstone's', *Paradise Lost*]... In the late Middle Ages, most poetry was written in Latin, making it access-ible only to the most educated readers. In *De vulgari eloquentia (On Eloquence in the Vernac-ular)*, however, Dante defended the use of the vernacular in literature... [and] this highly unorthodox choice set a precedent that important later Italian writers... would follow... Dante was instrumental in establishing [read, *corrupting*] the literature of Italy... [especially where his] depictions of [a '*mis-imagined*'] Hell, Purgatory and Heaven provided inspiration for the larger body of Western art. He is cited as an influence on John ['*Millstone*'] Milton [1608-74], Geoffrey Chaucer [1343-1400, "considered the greatest English poet of the Middle Ages... [and] best known for *The Canterbury Tales*", which is "a ["thought" to be "incomplete"] collection of 24 stories that runs to over 17,000 lines written in Middle English... between 1387 and 1400... [each of these

“stories” being] part of a story-telling contest by a group of [Catholic] pilgrims as they travel together from London to Canterbury to visit the shrine of Saint Thomas Becket [– “a saint and martyr [mostly of]... the Catholic Church... [as he] was canonised by Pope Alexander III”,] at Canterbury Cathedral... the prize for this contest... [being] a free meal... on their return... [and Chaucer] uses the tales and descriptions of its characters to paint an ironic and critical portrait of English society at the time, and particularly of the Church... [and his] use of such a wide range of classes and types of people was without precedent in English... [and although] the characters are fictional, they still offer a variety of insights into customs and practices of the time... [and this] insight leads to a variety of discussions and disagreements among people in the 14th century... [because] although various social classes are represented in these stories and all of the pilgrims are on a spiritual quest, it is apparent that they are more concerned with worldly things than spiritual”,] and Alfred [Lord] Tennyson [1809-92, “the Poet Laureate of Great Britain and Ireland during much of Queen Victoria's reign... [and] one of the most popular British poets... [that toward] the end of his life... revealed that “his religious beliefs also defied convention, leaning towards agnosticism and pandeism” “], among many [‘*broad-way-traveling*’] others.

But getting back to the much earlier, above-ground, **hot** [H228](#); [H2525](#); [H2527](#); [H2552](#); [G2200](#) **judgments...**

Torrents of petroleum poured down upon the Caucasus and were consumed. The smoke of the Caucasus fire was still in the imaginative sight of Ovid, fifteen centuries later, when he described the burning of the world.

The continuing fires in Siberia, the Caucasus, in the Arabian desert, and everywhere else were blazes that followed the great conflagration of the days when the earth was caught in vapors of carbon and hydrogen [with *charged atmosphere, and heated, lava inundated ground*].

In the centuries that followed, petroleum was worshiped, burned in holy places; it was also used for domestic purposes. Then many ages passed when it was out of use. Only in the middle of the last century did man begin to exploit this oil, partly contributed by the comet of the time of the Exodus. He utilized its gifts, and today his highways are crowded with vehicles propelled by oil. Into the heights rose man, and he accomplished the age-old dream of flying like a bird; for this, too, he uses the remnants of the intruding star that poured fire and sticky vapor upon his ancestors.

The Darkness

The earth entered deeper into the tail of the onrushing comet and approached its body. This approach, if one is to believe the sources, was followed by a disturbance in the rotation of the earth. Terrific hurricanes swept the earth because of the change or reversal of the angular velocity of rotation and because of the sweeping gases, dust, and cinders of the comet [and of the rival multitude of *volcanoes* on Earth that were ‘*spewing their guts out*’ too].

Numerous rabbinical sources describe the calamity of darkness; the material is collated as follows: An exceedingly strong wind endured seven

days. All the time the land was shrouded in darkness. "On the fourth, fifth, and sixth days, the darkness was so dense that they [the people of Egypt] could not stir from their place." "The darkness was of such a nature that it could not be dispelled by artificial means. The light of the fire was either extinguished by the violence of storm, or else it was made invisible and swallowed up in the density of the dark-ness... Nothing could be discerned... None was able to speak or to hear, nor could anyone venture to take food, but they lay themselves down... their outward senses in a trance. Thus they remained, overwhelmed by the affliction." [Ginzberg, *Legends*, II, 360.]

And surely one of God's warnings to **the world** of the coming **eternal judgment** was through this foretaste of what it will be like in **the lake of fire** - in this case minus the **burning**.

The darkness was of such kind that "their eyes were blinded by it and their breath choked" [Josephus, *Jewish Antiquities* (transl. [not by William Makepeace but] Henry St. John Thackeray [1869-1930, "a British biblical scholar at King's College, Cambridge, an expert on Koine Greek, Josephus and the Septuagint... [who] was a scholar of King's College, University of Cambridge, [and] who is perhaps best remembered for his work on Josephus... [and his] untimely death at the age of sixty-one in 1930 abruptly ended his work as editor and translator of Josephus's works for the Loeb Classical Library... [but it] was then carried on [by] the American scholar, Ralph Marcus"), (1930), Bk. II, xiv.5]; it was "not of ordinary earthy kind." [Ginzberg, *Legends*, II, 359.] The rabbinical tradition, contradicting the spirit of the Scriptural narrative, states that during the plague of darkness the vast majority of the Israelites perished and that only a small fraction of the original Israelite population of Egypt was spared to leave Egypt. Forty-nine out of every fifty Israelites are said to have perished in this plague [- Na-uh! - [Exo 10:22-23](#) → notice the **word, all**, in Verse 23].

[*Targum Yerushalmi* [or "**Targum Pseudo-Jonathan**... a western targum (translation) of the Torah (Pentateuch) from the land of Israel (as opposed to the eastern Babylonian Targum Onkelos)... [its] correct title... [being] originally **Targum Yerushalmi** (Jerusalem Targum), which is how it was known in medieval times... [but] because of a printer's mistake it was later labeled **Targum Jonathan**, in reference to Jonathan ben Uzziel... [and some] continue to call it Targum Jonathan to this day... [but most] scholars refer to the text as **Targum Pseudo-Jonathan**... [and it] includes much aggadic material collected from various sources as late as the Midrash Rabbah as well as earlier material from the Talmud... [so] it is a combination of a commentary and a translation"], Exodus 10:23; *Mekhilta d'rabbi Simon ben Jokhai* [or of Rabbi "**Shimon bar Yochai**... also known by his acronym **Rashbi**... a [1st to] 2nd-century *tannaitic* ['repeating' or 'teaching'] sage in ancient Judea, said to be active after the destruction of the Second Temple in 70 CE... [and] one of the most eminent disciples of Rabbi Akiva, and attributed by many Orthodox Jews with the authorship of the Zohar, the chief work of Kabbalah... [and in] addition, the important legal works called Sifre and Mekhilta are attributed to him (not to be confused with the Mekhilta of Rabbi Ishmael, of which much of the text is the same)... [and in] the Mishnah, in which he is the fourth-most mentioned sage, he is referred to as simply "Rabbi Shimon"... [except in] Hagigah 1:7... [and in] the baraita, midrash and gemara his name occurs either as R. Shimon or as R. Shimon ben Yochai... [and according] to popular legend, he and his son, Eleazar b. Simeon, were noted Kabbalists... [and both] figures are held in unique reverence by **kabbalistic tradition** [- to

be briefly defined next]... [and they] were buried in the same tomb in Meron, Israel, which is visited by thousands year round"] (1905), p.38.]

Kabbalah has been used to refer to the whole history of Jewish mysticism, but more accurately, and as used in academic Jewish studies, Kabbalah refers to the doctrines, practices and esoteric exegetical method in Torah, that emerged in 12th-13th century Southern France and Spain, and was developed further in 16th century Ottoman Palestine. These formed the basis of subsequent Jewish mystical development.

And to put it simply, the "kabbalist"...

...looks beyond the literal aspects of the text, to find the hidden mystical meaning...

...which reminds me of what Jesus *taught, saying*...

But in vain they do worship me, teaching for doctrines the commandments of men [Mat 15:9](#); [Mar 7:7](#).

And it also reminds me of what the Apostle Paul *preached*...

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils... [1Ti 4:1](#).

And I should clarify here that at the time Paul wrote this in the 1st Century he thought these *latter times* were already, as Jesus puts it, ***at the doors***, but they really weren't yet. But I see this 'misunderstanding' as the Lord's doing. Paul was not able to see that the Rapture could not yet be imminent, because back then there was still too much *prophecy* that was still ***closed up and sealed till the time of the end*** [Dan 12:9](#). But in another sense Paul wasn't wrong. Yes, The Spirit evidently participated with God to mislead Paul into thinking that ***the end*** was ***at the doors***, when it really wasn't, as ***they*** seems (*gic*) to have done throughout this *age*. However since the Age of Grace was then underway, surely the ***seducing spirits*** and ***doctrines of devils*** were then already at work, evidently one of the early 'efforts' ***against the Jews*** being the propagation of "kabalistic tradition", which according to my encyclopedia, began with...

Talmudic tannaic sages... [of the 1st-2nd Century]:

- Nehunya ben HaKannah... the *Bahir* ["or ***Sefer HaBahir***", "Book of the Bright"]. 1st century
- Four Who Entered the Pardes [***Pardes***... [being] the subject of a Jewish aggadah ("legend") about four rabbis of the Mishnaic period (1st century CE) who visited the "pardes" (the "orchard" of esoteric Torah knowledge), [where] only one of whom succeeded in leaving the "pardes" unharmed... [the] basic story... [being that "four men" including Rabbi Akiva] entered the *pardes* ... [and one] looked and died... [another] went mad... [and a third] destroyed the plants... [while] Akiva entered in peace and departed in peace"... Rabbi Akiva c.40-137 CE...
- Simeon bar Yochai (RaSHBI) Protagonist of the *Zohar* ["lit. "Splendor" or "Radiance"... the foundational work in the literature of Jewish mystical thought known as Kabbalah... [it being] a group of books including commentary on the mystical aspects of the Torah (the five books of Moses) and scriptural interpretations as well as material on mysticism, mythical cosmogony, and mystical psychology... [and it] contains discussions of the nature of God, the origin and

structure of the universe, the nature of souls, redemption, the relationship of Ego to Darkness and "true self" to "The Light of God", and the relationship between the "universal energy" and man... [and its] scriptural exegesis can be considered an esoteric form of the Rabbinic literature [which means it is "distinct both from orthodox Judeo-Christian religion and from Enlightenment rationalism... [and ultimately results in the] combining [of more and more] "pagan" philosophies with the Kabbalah""] 1st-2nd centuries

[And it '**worsened**' with] Hasidei Ashkenaz (1150-1250 ["a Jewish mystical, ascetic movement" among] German [Rhineland] Pietists). Mystical conceptions influenced Medieval Kabbalah:

- Samuel of Speyer (Shmuel HaHasid [or He-Hasid - "the pious"]) 12th century
- Judah ben Samuel of Regensburg (Yehudah HaHasid [or HeHasid]) 1140-1217
- Eleazar of Worms (Eleazar Rokeach [or "Eleazar the Perfumer"]) c. 1176-1238

And my encyclopedia reports that it "developed [read, **worsened**, still] further in 16th century Ottoman Palestine". And this example alone is sufficient to **shew** how Paul was, in a '**dispensational**' sense, not wrong.

But what am I doing in these '**studies**' that is different from the "kabbalist [who] looks beyond the literal aspects of the text"? I have and will continue to admit that my **handing** of the **word of God** in these '**studies**', especially as you **continue in 'them'**, is unavoidably '**increasingly**' dangerous ^{G2000}, and it will be especially so in the next and last **study**, **God willing**, and **if God permit** that I **finish** it. But, and at least generally speaking, I **endeavour** not to look beyond the "literal aspects of the text", as this would inevitably **lead** to **error**, or **worse**, and however much it **seemeth right**. No, I, and '**hopefully**' **we**, are proceeding in God's '**prescribed way**', by adding ever increasing numbers of literally - and as appropriate metaphorically - **interpreted** ^{G2059} **precepts**, and combining **them** together into **one**, '**ever-increasingly-larger**' - this being an '**eternal work**' - harmonious and unconflicting '**view**' of our '**cutting edge big picture**', while **we... for evermore**, besides adding '**increasingly-higher-level**' **precepts**, **continue** to '**correct, improve, and expand**' our perspective of the **precepts** that **we** are already **handing**.

A shrine of black granite found at el-Arish on the border of Egypt and Palestine bears a long inscription in hieroglyphics. It reads: "The land was in great affliction. Evil fell on this earth... There was a great upheaval in the residence... Nobody could leave the palace [there was no exit from the palace] during nine days, and during these nine days of upheaval there was such a tempest that neither men nor gods [the royal family] could see the faces of those beside them."

[F. L. Griffith [not J. G. or R. T. H. but "**Francis Llewellyn Griffith**... FBA, FSA, 1862-1934, "an eminent British Egyptologist of the late 19th and early 20th centuries... [who] was awarded a scholarship to Oxford University in 1879 and studied at The Queen's College from 1880-82... [and] in the absence of an Egyptological department he taught himself ancient Egyptian... [and] worked as a student for The Egypt Exploration Fund (EEF) (later known as the



The museum's main entrance

Egypt Exploration Society), a society established in 1882 by Amelia Edwards [bio'ed in the long bio of Prof., Dr., Sir William Matthew Flinders Petrie, SEC. 8, p.282-6] and Reginald Stuart Poole ["1832-1895, "known as Stuart Poole... an English archaeologist, numismatist and orientalist... from a famous orientalist family"... [and this] society funded excavations in Egypt and provided opportunities for student apprentices to learn how to excavate and give aspiring Egyptologists a chance to publish their findings... [and] Griffith was urged by his professor to write to Flinders Petrie, an Egyptologist working for the EEF, to see if he could serve as an assistant... and Petrie and Edwards were able to convince the EEF to fund Griffith through a scholarship... [and he] trained under Flinders Petrie at the Fund's **Naukratis** excavation [in the western Nile Delta]... [and he] also presented reports on Tell Nebesheh [near **Tanis**, in the eastern Nile Delta] and Tell Gemayemi [in **Luxor**, map, SEC. 8, p.274] during one of the Egypt Exploration Fund early annual meetings... [and after] Petrie left the Egypt Exploration Fund, Griffith continued to work for the society... [and he] married Kate Bradbury... a good friend of Amelia Edwards, in 1896... [and she] died six years later and Griffith eventually inherited his father-in-law's estate... [which] allowed him to endow the study of Egyptology at Oxford ...[and in] 1909 he married **Nora Christina Cobban McDonald** (1870-1937), who assisted him in his studies and excavations in Egypt and Nubia in 1910-13, 1923, 1929 and 1930, and prepared his unfinished work for publication after his death... [and as] Nora was from Aberdeen... in 2017 the city council approved erection of a blue plaque to honour her as a "noted Egyptologist" ...[and after] the establishment of a post in Egyptology, Griffith was appointed Reader in 1901... [and] was Professor of Egyptology at the university [of Oxford] from 1924 until 1932 and died in 1934... [and by] the terms of his will the Griffith Institute at the **Ashmolean Museum** in Oxford [June 2014 photo, p.356] was established in 1939, with additional funding from the will of his second wife, Nora", *The Antiquities of Tel-el-Yahudiyeh and Miscellaneous Work in Lower Egypt in 1887-88* (1890); Georges Goyon [1905-1996, "a French-Egyptian Egyptologist, a senior fellow at the National Centre for Scientific Research, and King Farouk's private archaeologist"], *Les Travaux de Chou et les tribulations de Geb d'après Le Naos 2248 d'Ismailia* ["*The Cabbage Works and the Tribulations of Geb after Naos 2248 of Ismailia*"], *Kemi, Revue de Philol. et d'arch. Egypt.* [*Kemi, Review of Philology and Egyptian Archeology*] (1936).]

This [el-Arish "shrine of black granite"] record employs the same description of the darkness as Exodus 10:22: "And there was a thick darkness in all the land of Egypt three days. They saw not one another, neither rose any from his place for three days."

The difference in the number of the days (three and nine) of the darkness is reduced in the rabbinical sources, where the time is given as seven days. The difference between seven and nine days is negligible if one considers the subjectivity of the time estimation under such conditions. Appraisal of the darkness with respect to its impenetrability is also subjective; rabbinical sources [of the '**traditions of men**'] say that for part of the time there was a very slight visibility, but for the rest (three days) there was no visibility at all.

It should be kept in mind that, as in the case I have already discussed, a day and a night of darkness or light can be described as one day or as two days [but that if they actually "remained... overwhelmed by the affliction" for longer than 72 hours, they would have likely all died of *dehydration*].

That both sources, the Hebrew and the Egyptian, refer to the same event can be established by another means also. Following the prolonged darkness and the hurricane, the pharaoh, according to the hieroglyphic

text of the [el-Arish] shrine, pursued the "evil-doers" to "the place called Pi-Khiroti." The same place is mentioned in [Exodus 14:9](#): "But the Egyptian pursued after them, all the horses and chariots of Pharaoh . . . and overtook them encamping by the sea, beside Pi-hakhiroth [or **Pihahiroth**]." [The syllable *ha* is the definite article in Hebrew and in this case belongs between "Pi" and "Khiroth."] [**And if thick darkness persisted beyond these three days, all the horses and chariots of Pharaoh could not have pursued the Jews anywhere.**]

The inscription on the shrine also narrates the death of the pharaoh during this pursuit under exceptional circumstances: "Now when the Majesty fought with the evil-doers in this pool, the place of the whirlpool, the evil-doers prevailed not over his Majesty. His Majesty leapt into the place of the whirlpool." This is the same apotheosis [or the 'perfect match' for what is] described in [Exodus 15:19](#): "For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them."

If "the Egyptian darkness" was caused by the earth's stasis or tilting of its axis, and was aggravated by a thin cinder dust from the comet [and from Earth's **spewing volcanoes**], then the entire globe must have suffered from the effect of these two concurring phenomena; in either the eastern or the western parts of the world there must have been a very extended, gloomy day.

Nations and tribes in many places of the globe, to the south, to the north, and to the west of Egypt, have old traditions about a cosmic catastrophe during which the sun did not shine; but in some parts of the world the traditions maintain that the sun did not set for a period of time equal to a few days.

Tribes of the Sudan to the south of Egypt refer in their tales to a time when the night would not come to an end. [Leo Viktor Frobenius [bio, SEC. 7, p.541], *Dichten und Denken im Sudan* [*Living and Thought in Sudan*] (1925), p.38.]

Kalevala, the epos of the Finns [defined, etc., in SEC. 7, p.273], tells of a time when hailstones of iron fell from the sky, and the sun and the moon disappeared (were stolen from the sky) and did not appear again; in their stead, after a period of darkness, a new sun and a new moon were placed in the sky. [*Kalevala* (transl. Prof., Dr. John Martin Crawford [identified as a source for "ancient planetary worship... among the Finns", short bio, SEC. 7, p.255], 1888), p.xiii.]

Caius Julius Solinus [a "Latin grammarian and compiler, [who] probably flourished in the early 3rd century AD... [though others date] him to the middle of the 3rd century... [and who] was the author of *De mirabilibus mundi* ('The wonders of the world') which circulated both under the title *Collectanea rerum memorabilium* ('Collection of Curiosities'), and *Polyhistor*; but the latter title was favoured by the author... [and the] work is indeed a description of curiosities in a chorographical framework... [and] contains a short description of the ancient world, with remarks on historical, social, religious and natural history questions... [and the] greater part is taken from Pliny's *Natural History* and the geo-geography of Pomponius Mela... [and a] greatly revised version of his original text was made, perhaps it is now thought by Solinus himself... [which] contains a letter that Solinus wrote as an introduction to the work which gives the work the title *Polyhistor* ('multi-descriptive')... [but both] versions of the work circulated widely and eventually *Polyhistor* was taken for the author's name", and in it he] writes that "following the deluge which is reported to have occurred in the days of

Ogyges [tbb next], a heavy night spread over the globe." [Caius Julius Solinus, *Polyhistor*, French transl. by M. A. [or Alphonse] Agnant [? – available on Amazon, etc.], 1847, Chap, xi, reads: "a heavy night spread over the globe for nine consecutive days." Other translators render: "nine consecutive months."]

Ogyges, also spelled **Ogygos** or **Ogygus**... [was] a primeval mythological ruler [or probably a real **giant, 'angel-human' "king"**] in ancient Greece,



Location and extent of Mount Athos (red)

generally of Boeotia [- modern region of Boeotia in red, ancient region both red and pink], map, p.357], but an alternative tradition makes him the first king of Attica ["or the **Attic peninsula**... a historical region that encompasses the city of Athens", which, you should know, is the region just south of Boeotia]... Though... [it's] "uncertain", the name *Ogyges* may be related with the Greek Okeanos... the Titan who personified the great world ocean. The Greek word *Ogygios*... [English:] *Ogygian*, came to mean "primeval, primal," or "from earliest ages" and also "gigantic" [- uh-huh, and maybe also the root for the word, ogre?]]... Ogyges is also known as king of the Ectenes, who according to Pausanias [bio, SEC. 7, p.426] were the first inhabitants of Boeotia, where the city of Thebes [- "a city in Boeotia" -] would later be founded. As

such, he became the first ruler of Thebes, which was, in that early time, named *Ogygia*... after him. Subsequently, poets referred to the Thebans as *Ogygidae*... Pausanias, writing from his travels in Boeotia in the 2nd century CE, said: "The first to occupy the land of Thebes are said to have been the Ectenes, whose king was Ogygus, an aboriginal. From his name is derived Ogygian, which is an epithet of Thebes used by most of the poets."... In yet another version of the story, the Boeotian tradition is combined with that of another part of Greece: Ogyges was king of the Ectenes, who were the first people to occupy Boeotia, but he and his people later settled the area then known as Acte (*Akte* [- a peninsula in the northwest Aegean Sea]). The land was subsequently called Ogygia in his honor but later known as **Mount Athos** [map, p.358]. Sextus Julius Africanus [brief bio, SEC. 7, p.247], writing after 221 CE, adds that Ogyges founded Eleusis [- today "a town and municipality in West Attica, Greece... situated about 18 kilometres (11 miles) northwest from the centre of Athens... [and] located in the Thriasian Plain, at the northernmost end of the Saronic Gulf"]... [and "stories"] of his descent also differ widely... [including] tales that regard him as the son of Poseidon [Roman: Neptune], [or of Poseidon's son] Boeotus or even Cadmus [who is identified as "the founder and first king of Thebes ...[and] the first Greek hero... [who] alongside Perseus and Bellerophon... [was] the greatest hero and slayer of monsters before the days of Heracles"]. Theophilus [bio, SEC. 7, p.488], in the 2nd century... [wrote] *Apologia ad Autolyicum* [*Apologia to Autolyicus* - "**Autolyicus**... [lit.] "the wolf itself"... [being in Greek mythology] a successful robber who had... the power of metamorphosing both the stolen goods and himself... [and who] had his residence on Mount Parnassus ["a mountain of limestone in central Greece that towers above Delphi, north of the Gulf of Corinth, and offers scenic views of the surrounding olive groves and

countryside... [and according] to Greek mythology, this mountain was sacred to Dionysus and the Dionysian mysteries... [and] it was also sacred to Apollo and the Corycian nymphs, and it was the home of the Muses... [and the] mountain was also favored by the Dorians ["one of the four major ethnic groups... [of] the Hellenes (or Greeks) of Classical Greece... the earliest literary mention of them [being] in the



Thessaly within Greece

Odyssey, where they already can be found inhabiting the island of Crete"... [and it] is suggested that the name [Parnassus] derives from *parmassas*, the possessive adjective of the Luwian word *parna* ["**Luwian**... [being] the Anatolian [or Turkish] branch of the Indo-European language family", and "parna" meaning *house*, or specifically *temple*, so the name effectively means the *mountain of the house of the god*"] and [Autolykus] was renowned among men for his cunning and oaths", [and Theophilus] says... [Ogyges] was one of the Titans... [and he] was the husband of Thebe, from whom the land of **Thebes** in **Greece** [map, p.359] is said to derive its name. His children are listed variously as two sons: Eleusinus (for

whom the city Eleusis was named) and Cadmus (noted above as his father in other traditions); and three daughters: Aulis, Alalcomenia, and Thelvinia. According to Africanus, he lived at the time of the Exodus of the House of Israel from Egypt [and if so could not have experienced The Flood of Noah, just a '**Venus-class flood**']... The historian Josephus mentions Ogyges as the name of the oak by which the Hebrew patriarch Abram dwelt while he lived near Hebron. Furthermore, Og, also called "Ogias the Giant", who was king of Bashan in the Old Testament, was described as a giant in Deut 3:11, [and was] viewed by the Hebrews as having aided Noah in building the Ark, thus Noah allowed him to stay on the deck of the Ark [- which if he really attempted such a "stay" could have done him no good]... The first worldwide flood in Greek mythology, the Ogygian deluge occurred during his reign and derives its name from him, though some sources regard it as a local [or '**Venus-class**'] flood... of Boeotia. Other sources see it as a flood associated with Attica. This latter view was accepted by Africanus, who says "that great and first flood occurred in Attica, when Phoroneus was king of **Argos** [- "**Argos**... [being] in the eastern part of the Peloponnese peninsula", map, p.359], as Acusilaus relates." ["**Acusilaus** or **Akousilaos**... of Argos [though "it is not known whether he was of Peloponnesian or Boeotian Argos"] was a Greek logographer and mythographer who lived in the latter half of the 6th century BC... whose work survives only in frag-ments and summaries of individual points"... When this deluge has been considered global, a similarity is noticed with Noah's flood in the Bible. Various dates have been assigned to the event, including 9500 BCE (Plato), 2136 BCE (Marcus Terentius Varro [bio, p.317]), and 1793 BCE (Africanus)... Ogyges survived the deluge [and if he did it must only have been a '**Venus-class flood**'] but many people [surely nevertheless] perished. Africanus says, "...after Ogyges, on account of the great destruction caused by the flood, what is now called Attica remained without a king one hundred and eighty-nine years"... [And evidently because of this long gap] Philochorus [bio, SEC. 7, p.280] asserts that that Actaeon who comes after Ogyges, and the fictitious [or the other

supposed 'mythological'] names, never even existed."... [And it] seems the deluge of Deucalion of Greek-mythology [which again, is *tbfb* later] is the Greek version of the older ['global flood'] legend. Deucalion and Pyrrha were the only survivals after the great deluge. Their son Hellen, who became ruler of Phthia in southern Thessaly [Thessaly being "a traditional geographic and modern administrative region of Greece, comprising most of the ancient region of the same name... [which before] the Greek Dark Ages, was known as **Aeolia**... and appears thus in Homer's *Odyssey*, the "modern administrative region" marked in red, map, p.359"], was the patriarch of the Hellenes [or of the Ancient Greeks].

In the manuscripts of Avila and Molina, who collected the traditions of the Indians of the New World, it is related that the sun did not appear for five days; a cosmic collision of stars preceded the cataclysm; people and animals tried to escape to mountain caves. "Scarcely had they reached there when the sea, breaking out of bounds following a terrifying shock, began to rise on the Pacific coast. But as the sea rose, filling the valleys and the plains around, the mountain of Ancasmarcha rose, too, like a ship on the waves. During the five days that this cataclysm lasted, the sun did not show its face and the earth remained in darkness." [Bresseur, *Sources de l'histoire primitive du Mexique*, p.40.]

Thus the traditions of the Peruvians describe a time when the sun did not appear for five days. In the upheaval, the earth changed its profile, and the sea fell upon the land. [Andree, *Die Flutsagen*, [translated so far as *The Floods, The Flood Seasons, and The Flushing Days*] p.115.]

East of Egypt, in Babylonia, the eleventh tablet of the Epic of Gilgamesh [Gilgamish] refers to the same events. From out the horizon rose a dark cloud and it rushed against the earth; the land was shriveled by the heat of the flames. "Desolation... stretched to heaven; all that was bright was turned into darkness... Nor could a brother distinguish his brother... Six days... the hurricane, deluge, and tempest continued sweeping the land... and all human back to its clay was returned." [*The Epic of Gilgamesh* (transl. Prof. Reginald Campbell Thompson [bio, SEC. 7, p.370-71], 1928).]

This account too, like the various accounts of "the deluge... in the days of Ogyges", seems to 'blend' or 'confuse' the accounts of The Flood of Noah and the later Venus-class Floods.

The Iranian book *Anugita* reveals that a threefold day and threefold night concluded a world age [*"The Anugita"* [defined, etc., next] (transl. Kashinath Trimbak Telang, MA, LL.B, 1882 [https://www.universaltheosophy.com/pdf-library/Anugita_KTT_2.pdf] , in Vol.VIII of *The Sacred Books of the East*], and the book *Bundahis*, in a context that I shall quote later and that shows a close relation to the events of the cataclysm I describe here, tells of the world being dark at midday as though it were in deepest night: it was caused, according to the *Bundahis*, by a war between the stars and the planets. [*"The Bundahis"* in *Pahlavi Texts* (transl. Edward William West,) (*The Sacred Books of the East* [- its and Mr. West's 'bio', SEC. 7, p.428-9], V [1880]), Pt. I, p.17.]

Anugita is an ancient Sanskrit text embedded in the Book 14 (Ashvamedhika Parva) of the Hindu epic the *Mahabharata*. *Anugita* literally means an *Anu* ("continuation, alongside, subordinate to") of *Gita*. The original was likely composed between 400 BCE and 200 CE, but its versions probably modified through about the 15th- or 16th-century. It is regarded by Hindus as an appendix to the *Bhagavad Gita* found in Book 6. Like it, the *Anugita* is one of the treatises on Dharma (ethics, moral precepts). Anugita is, in part, a retelling of some of the ethical premises of the *Bhagavad Gita* through legends and fables, instead of the distilled philosophy found in the *Bhagavad Gita*.

A protracted night, deepened by the onrushing dust sweeping in from interplanetary space [as well as from the *spewing volcanoes on Earth*], enveloped Europe, Africa, and America, the valleys of the Euphrates and the Indus also. If the earth did not stop rotating but slowed down or was tilted, there must have been a longitude where a prolonged day was followed by a prolonged night. Iran is so situated that, if one is to believe the Iranian tradition, the sun was absent for a threefold day, and then it shone for a threefold day. Farther to the east there must have been a protracted day corresponding to the protracted night in the west.

According to "Bahman Yast" [*"one of the books of Avesta" - see Zend-Avesta, SEC. 7, p.471-2*], at the end of a world age in eastern Iran or in India the sun remained ten days visible in the sky.

In China, during the reign of the Emperor Yehou, a great catastrophe brought a world age to a close. For ten days the sun did not set. [Cf. "Yao," *Universal Lexicon* (1732-1754), Vol. LX.] The events of the time of the Emperor Yehou deserve close examination; I shall return to the subject [fairly] shortly [and that is, at the end of the chapter after next].

[The way the Egyptians estimated the time [that] the sun was not in the sky must have been similar to the Chinese method of estimation. It is very probable that these peoples reckoned the disturbance as lasting five days and five nights (because a ninefold or tenfold period elapsed from one sunrise or sunset to the other [- in other words, they likely estimated that 9 or 10 'daylight periods' transpired].]

Earthquake

The earth, forced out of its regular motion, reacted to the close approach of the body of the comet: a major shock convulsed the lithosphere, and the area of the earthquake was the entire globe.

Ipuwer witnessed and survived this earthquake. "The towns are destroyed. Upper Egypt has become waste... All is ruin." "The residence is overturned in a minute." [*Papyrus Ipuwer* 2:11; 3:13.] Only an earthquake could have overturned the residence in a minute. The Egyptian word [or verb] for "to overturn" is used in the sense of "to overthrow a wall." [Gardiner's commentary to *Papyrus Ipuwer*.]

This was the tenth plague. "And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead" ([Exodus 12:30](#)). Houses fell, smitten by one violent blow. "[The angel of the Lord] [- uh, no, Dr. Velikovsky, in this case, **the angel of the LORD - who**

apparently in some cases is actually the pre-incarnate Jesus, like in that **'burning bush'** incident – is not named as a participant, but only earlier in Genesis, and later in Numbers, and not again until Judges, etc., and lastly in Matthew), but instead **the LORD** Himself is identified, ("Jehovah... the proper name of the one true God") who] passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses" ([Exodus 12:27](#)). Nogaf, meaning "smote," is the word used for a very violent blow, as, for instance, goring by the horns of an ox. The Passover Haggadah says: "The firstborn of the Egyptians didst Thou crush at midnight."

The reason why the Israelites were more fortunate in this plague than the Egyptians probably lies in the kind of material of which their dwellings were constructed. Occupying a marshy district and working on clay, the captives must have lived in huts made of clay and reeds, which are more resilient than brick or stone [- and likely also it was "God's **use** of... **'masterfully handled'** cancellation of ground waves (establishing *nodes* within *standing waves*, in this case resulting in 'still ground') under the Jewish **dwellings**, and **'precisely targeted'** enhance-ment of ground waves (or *antinodal interference*, in this case resulting in 'violently rising and falling ground') under the Egyptian **dwellings**, the 'details' of which, to whatever extent **'discernable'**, must necessarily be, as usual, **'short-circuitingly mindboggling'**" – see again "the two types of [*wave*] interference", [SEC. 7, p.529-30](#)]. "The Lord will pass over the door, and will not suffer the destroyer [or any otherwise **'assisting'** **angel of the LORD**] to come and smite your houses."...

[[Exodus 12:23](#). The King James version [which instead reads], "will not suffer the destroyer to come in unto your houses to smite you," is not correct. [Note: I might admit that the KJV is not the better literal rendering of these two translations of Verse 23, but contrary to Dr. Velikovsky's assertion here, I think the KJV gives the better meaning, so I cannot admit that the KJV is "not correct". And I mean that when the Lord **delivered** the 'physical structures' His most obvious **purpose** was to **deliver his people** within them, not just to **deliver** the structures themselves, and that His means to **deliver his people** was to **deliver** their **houses**. So we may argue about which translation is better, but not about which one is wrong. And besides that, notice that Dr. Velikovsky gave us the KJV rendering of [Verse 27](#) in which Moses tells the people to **say** that it is **the LORD** that **smote the Egyptians, and delivered our houses**. See what I mean?]

...An example of the selective action of a natural agent upon various kinds of construction is narrated also in Mexican annals. During a catastrophe accompanied by hurricane and earthquake, only the people who lived in small log cabins remained uninjured; the larger buildings were swept away. "They found that those who lived in small houses had escaped, as well as the newly-married couples, whose custom it was to live for a few years in cabins in front of those of their fathers-in-law." [But surely **the LORD** was **able** to and did **use** His **'mindboggling methods'** to either **save** or **destroy** absolutely **every living creature** on the planet **according to his will** (e.g., [Dan 4:35](#); [Heb 7:25](#); [Mat 10:28-31](#); [Luk 12:5-7](#)).]

[Diego de Landa [O.F.M. "**Order of Friars Minor**" – *tbb* next), 1524-1579, "a Spanish bishop of the Roman Catholic Archdiocese of Yucatán... [who historians] describe... as a cruel and fanatical priest who led a violent campaign against [Mayan] idolatry [in favor, of course, of Catholic **idolatry**]... [and in] particular, he burned almost all the Mayan manuscripts (codices) that would have been very useful in deciphering Mayan script, knowledge of Maya religion and civilization, and the history of the American continent"), *Yucatan, before and after the Conquest* (transl. William Edmond Gates [1863-1940,

“an American Mayanist... [who “attended Johns Hopkins University and University of Virginia... [graduating] in 1886 with a law degree, and whose] research focused around Mayan language hieroglyphs... [and he] also collected Mesoamerican manuscripts... [and he] studied Mayan based languages... [and] he could speak at least 13 languages... [and his works] and archives... reside in the collections of Brigham Young University” (*tbb* after the Catholic “religious orders”), 1937), p.18.]

The **Order of Friars Minor** (also called the Franciscans, the **Franciscan Order**, or the **Seraphic Order**... abbreviation **O.F.M.**) is a mendicant Catholic religious order, founded in 1209 by Francis of Assisi. [**Mendicant orders** are, primarily, certain Christian [but evidently mostly Catholic] religious orders that have adopted a lifestyle of poverty, traveling, and living in urban areas for purposes of preaching, evangelization, and ministry, especially to the poor. At their foundation these orders rejected the previously established monastic model... [which is] living in one stable, isolated community where members worked at a trade and owned property in common, including land, buildings and other wealth... [while] the mendicants avoided owning property at all, did not work at a trade, and embraced a poor, often itinerant [or “traveling”] lifestyle. They depended for their survival on the goodwill of the people to whom they preached”] The order adheres to the teachings and spiritual disciplines of the founder and of his main associates and followers, such as Clare of Assisi, Anthony of Padua, and Elizabeth of Hungary, among many others. The Order of Friars Minor is the largest of the contemporary First Orders within the Franciscan movement ... Francis began preaching around 1207 and traveled to Rome to seek approval of his order from Pope Innocent III in 1209. The original Rule of Saint Francis approved by the pope dis-allowed ownership of property, requiring members of the order to beg for food while preaching [- see [Psalm 37:25](#)]. The austerity was meant to emulate the life and ministry of Jesus Christ. Franciscans traveled and preached in the streets, while boarding in church properties. The extreme poverty required of members was relaxed in final revision of the Rule in 1223. The degree of observance required of members remained a major source of conflict within the order, resulting in numerous secessions [- see [James 4:1](#)]... The Order of Friars Minor... is one of the three Franciscan First Orders within the Catholic Church... [and] in its current form, is the result of an amalgamation of several smaller Franciscan orders... completed in 1897 by Pope Leo XIII. [Two of them] remain distinct religious institutes within the Catholic Church, observing the Rule of Saint Francis with different emphases. Franciscans are some-times referred to as **minorites** or **greyfriars** because of their habit [or dress]. In Poland and Lithuania they are known as **Bernardines**, after Bernardino of Siena, although the term elsewhere refers to Cistercians instead.

The **Cistercians**... officially the **Order of Cistercians**... abbreviated as **OCist** or **SOCist**... are a Catholic religious order of [“monastic model”] monks and nuns that branched off from the Benedictines and follow the Rule of Saint Benedict. They are also known as **Bernardines**... or as **White Monks**, in reference to the colour of the "cuccula" or white choir robe worn by the Cistercians over their habits, as opposed to the black cuccula worn by Benedictine monks.

The **Benedictines**, officially the **Order of Saint Benedict**... abbreviated as **OSB**... are a monastic Catholic religious order of monks and nuns that follow the Rule of Saint Benedict. They are also sometimes called the **Black Monks**, in reference to the colour of the members' religious habits... Despite being called an order, the Benedictines do not operate under a single hierarchy but are instead organised as a collection of independent monastic communities, with each community (monastery, priory or abbey) within the order maintaining its autonomy. Unlike other religious orders, the Benedictines do not have a superior general or motherhouse with universal jurisdiction. Instead, the order is represented internationally by the Benedictine Confederation, an organisation that was set up in 1893 to represent the order's shared interests ... The monastery at Subiaco in Italy, established by Saint Benedict of Nursia c. 529, was the first of the dozen monasteries he founded. He later founded the Abbey of Monte Cassino. There is no evidence, however, that he intended to found an order and the Rule of Saint Benedict presupposes the autonomy of each community. When Monte Cassino was sacked by the Lombards about the year 580, the monks fled to Rome, and it seems probable that this constituted an important factor in the diffusion [and *corruption*] of a knowledge of Benedictine monasticism... It was from the monastery of St. Andrew in Rome that Augustine, the prior, and his forty companions set forth in 595 on their mission for the evangelization of England. At various stopping places during the journey, the monks left behind them traditions concern-ing their rule and form of life, and probably also some copies of the Rule. Lérins Abbey, for instance, founded by Honoratus in 375, probably received its first knowledge of the Benedic-tine Rule from the visit of St. Augustine and his companions in 596... Gregory of Tours says that at Ainay Abbey, in the sixth century, the monks "followed the rules of Basil, Cassian, Caesarius, and other fathers, taking and using whatever seemed proper to the conditions of time and place", and doubtless the same liberty was taken with the Benedictine Rule when it reached them. In Gaul and Switzerland, it supplemented the much stricter Irish or Celtic Rule introduced by Columbanus and others. In many monasteries it eventually entirely displaced the earlier codes... By the ninth century, however, the Benedictine had become the standard form of monastic life throughout the whole of Western Europe, excepting Scotland, Wales, and Ireland, where the Celtic observance still prevailed for another century or two. Largely through the work of Benedict of Aniane, it became the rule of choice for monasteries throughout the Carolingian empire...

...The **Holy Roman Empire** (800-888) was a prominent Frankish empire that ruled over much of western and central Europe during the early Middle Ages. It was ruled by the Carolingian dynasty, which had ruled as kings of the Franks since 751 and as kings of the Lombards of Italy from 774. In 800, the Frankish king Charlemagne was crowned emperor in Rome by Pope Leo III in an effort to revive the Roman Empire in the west during a vacancy in the throne of the eastern [Byzantine] Roman Empire.

After a civil war (840-43) following the death of Emperor Louis the Pious, the empire was divided into autonomous kingdoms, with one king still recognised as emperor, but with little authority outside his own kingdom. The unity of the empire and the hereditary right of the Carolingians continued to be acknowledged, preceding the Holy Roman Empire, which lasted until 1806 [- its end thanks to Napoleon]...

...[**Benedictine**] **Monastic scriptoria** flourished from the ninth through the twelfth centuries. Sacred [increasingly 'Catholic-corrupted'] Scripture was always at the heart of every monastic scriptorium. As a general rule those of the monks who possessed skill as writers made this their chief, if not their sole active work. An anonymous writer of the ninth or tenth century speaks of six hours a day as the usual task of a scribe, which would absorb almost all the time available for active work in the day of a medieval monk... In the Middle Ages monasteries were often founded by the nobility. Cluny Abbey was founded by William I, Duke of Aquitaine in 910 ["which he arranged should be responsible directly to the pope ...[and it] was especially striking since most monasteries were privately owned", but these "**Cluniac Reforms**... [or just "**Benedictine Reform**"] were a series of changes within medieval monasticism of the Western Church... [that] were largely carried out... and spread throughout France... [and] into England... and through much of Italy and Spain"... The dominance of the Benedictine monastic way of life began to decline towards the end of the twelfth century, which saw the rise of the Franciscans and [also the "mendicant"] Dominicans... Not being bound by location, the mendicants were better able to respond to an increasingly "urban" environment. This decline was further exacerbated by the practice of appointing a commendatory abbot, a lay person, appointed by a noble to oversee and to protect the goods of the monastery... [because "oftentimes"] this resulted in the appropriation of the assets of monasteries at the expense of the community which they were intended to support.

Brigham Young University (BYU), sometimes referred to colloquially as **The Y** is a private, non-profit research university in Provo, Utah, United States owned by The Church of Jesus Christ of Latter-day Saints (LDS Church [tbb next]) and run under the auspices of its Church Educational System. The university is classified among "Doctoral Universities: High Research Activity" with "more selective, lower transfer-in" admissions. The university's primary emphasis is on undergraduate education in 179 majors, but it also has 62 master's and 26 doctoral degree programs. The university also administers two satellite campuses, one in Jerusalem and one in Salt Lake City, while its parent organization, the Church Educational System (CES), sponsors sister schools in Hawaii and Idaho... Students attending BYU agree to follow an honor code, which mandates behavior in line with LDS teachings such as academic honesty, adherence to dress and grooming standards, and abstinence from extramarital sex and from the consumption of drugs and alcohol. Approximately 99 percent of the students are members of the LDS Church. The university curriculum includes religious education, with required courses in, the Bible (KJV), LDS scripture, doctrine, and history, and the university sponsors weekly devotional assemblies with most

speakers addressing religious topics. 66 percent of students either delay enrollment or take a hiatus from their studies to serve as LDS missionaries. An education at BYU is less expensive than at similar private universities, since "a significant portion" of the cost of operating the university is subsidized by the church's tithing funds... BYU has received recognition and top 20 academic rankings for their undergraduate and graduate business school programs, law school, animation program, production of foreign language degrees, and value.

The Church of Jesus Christ of Latter-day Saints, often informally known as the **LDS Church** or **Mormon Church**, is a nontrinitarian [– “rejects the mainstream Christian doctrine of the Trinity – the teaching that God is three distinct hypostases or persons”], Christian restorationist church that is considered by its members to be the restoration of the original church founded by Jesus Christ. The church is headquartered in Salt Lake City, Utah in the United States, and has established congregations and built temples worldwide. According to the church, it has over 16 million members and 65,000 full-time volunteer missionaries. In 2012, the National Council of Churches ranked the church as the fourth-largest Christian denomination in the United States, with over 6.5 million members there as of January 2018. It is the largest denomination in the Latter Day Saint movement founded by [their **false prophet** ^{G5578}] Joseph Smith during the period of religious revival known as the Second Great Awakening. [“The **Second Great Awakening** was a Protestant religious revival... [which] began around 1790, gained momentum by 1800 and, after 1820 [**thank and praise the LORD**], membership rose rapidly among Baptist and Methodist congregations whose preachers led the movement... [and it] was past its peak by the late 1840s... [nonetheless the movement] rejected the skeptical rationalism and deism of the Enlightenment... [and the] revivals enrolled millions of new members in existing evangelical denominations and led to the formation of new denominations... [and many] converts believed that... [it] heralded a new millennial age... [while it] stimulated the establishment of many [supposed] reform movements designed to remedy the evils of society before the anticipated Second Coming of Jesus Christ... [and “historians”] named the Second Great Awakening in the context of the First Great Awakening of the 1730s and 1750s and of the Third Great Awakening of the late 1850s to early 1900s... [these “revivals” being] part of a much larger Romantic religious movement that was sweeping across Europe at the time, mainly throughout England, Scotland, and Germany... [and both ‘**fortunately**’ and ‘**unfortunately**’, “new”] religious movements emerged during the Second Great Awakening, such as [the **false prophet** Ellen G. White’s Seventh Day Adventism, [the ‘shoulders to stand on’ in the form of John Darby’s] Dispensationalism, and [the **false prophet** Joseph Smith’s] Mormonism”]... Adherents, often referred to as "Latter-day Saints" or, less formally, "Mormons", view faith in Jesus Christ and his atonement as fundamental principles of their religion. LDS theology includes the Christian doctrine of salvation only through Jesus Christ, though LDS doctrines regarding the nature of God and the potential of mankind differ significantly from mainstream Christianity [including in their ‘belief’ that “all will have the opportunity to hear and accept or reject the gospel of Jesus Christ and the blessings that come to those who faithfully adhere to it, in this life or the next”, and to go from **bad** to **worse**, they ‘believe’ there will be “reunification of the mortal family after the resurrection and the ability to have spirit children” ([Mat 22:30](#); [Mar 12:25](#); [Luk 20:34-36](#)), and they “participate” in “endowment”,

a "ceremony [which] includes a symbolic washing and anointing, and receipt of a "new name" which they are not to reveal to others except at a certain part in the ceremony, and the receipt of the temple garment ['underwear'], which Mormons then are expected to wear under their clothing day and night throughout their life... [and "participants"] are taught symbolic gestures and passwords considered necessary to pass by angels guarding the way to heaven, and are instructed not to reveal them to others... [and as] practiced today... the endowment also consists of a series of ['blood oaths' of secrecy and] covenants (promises to God) that participants make, such as a covenant of consecration to the LDS Church... [and all such] members who choose to serve as missionaries or participate in a celestial marriage in a temple must first complete the endowment ceremony", and besides these and other **silly** ^{H6601} to **abominable** ^{H6292; H8262; H8441; H8581; G947; G948} **'false doctrines'**, the LDS church teaches, though the Book of Mormon, that after The Resurrection, instead of just sending The Holy Spirit as promised (e.g., [Eph 3](#) & [John 16:7](#); [14:12-29](#)), the 'Mormon Jesus' visited and ministered quite 'far afield' from the God Zone, as the Book of Mormon is supposedly "a historical record of God's dealings [including visits by the 'Mormon Jesus'] with the ancient [and early current era] inhabitants of the Americas", [who were said to be either descendants of those "led from the Tower of Babel", or descendants of "the lost tribes of Israel", which supposedly repeatedly "broke into warring factions", and the book of Mormon - supposedly from the early 5th Century AD - lastly "details the final destruction of the [then 'Christian'] Nephites [who were one of the two "factions" of "the lost tribes of Israel"] and the idolatrous state of the remaining society", ([Mat 16:18](#) ?)], however, according to my encyclopedia... "The archaeological, historical and scientific communities do not accept the Book of Mormon as an ancient record of actual historical events", and this time they're absolutely right, but it may be where "American Mayanist", William Edmond Gates got his interest in the Mayans]. The church has an open canon which includes four scriptural texts: the Bible (both Old and New Testaments), the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. Other than the Bible, the majority of the LDS canon constitutes [**false**] revelation received by Joseph Smith and [^{supposedly}] recorded by his scribes which includes commentary and exegesis [^{read}, **'false teaching'**] about the Bible, texts described as lost parts of the Bible, and other works believed to be written by ancient [^{but really imaginary and} **false**] prophets. Because of some of the doctrinal differences... several Protestant churches [appropriately] consider the Church to be distinct and separate from mainstream Christianity [and that is, that they are a "cult": "a quasi- [^{or "seeming"}] religious organization using devious psycho-logical techniques [^{and} **'false doctrine and prophecy'**] to gain and control adherents"... Under the doctrine of continuing revelation, Latter-day Saints believe that the church president is a modern-day "prophet, seer, and revelator" and that [^{their 'perversion' of}] Jesus Christ, under the direction of [^{their **perverted type of**}] God the Father, leads the church by revealing his will to its president. Individual members of the church believe that they can also receive personal revelation from God in conducting their lives. The president heads a hierarchical structure with various levels reaching down to local congregations. Bishops, drawn from the laity, lead local congregations. Male members [only], beginning in January of the year they reach age 12, may be ordained to the priesthood, provided they are living the standards of the church. Women... [may] occupy leadership roles in some church auxiliary organizations... Both men and women may serve as missionaries and the church maintains a large missionary program that

proselytizes and conducts humanitarian services worldwide. Faithful members adhere to church laws of sexual purity [probably about as much as Catholics do - or don't], [and to] health, fasting, and Sabbath observance, and contribute ten percent of their income to the church in tithing. The church also teaches about sacred ordinances through which adherents make covenants with God, including baptism, confirmation, the sacrament (holy communion), priesthood ordination, endowment, and celestial marriage (marriage blessings which [are 'believed' to, but really don't] extend beyond mortality) - all of which are of great significance to church members.

And getting back to Dr. Velikovsky's handling of the '**false teaching**' of '**false science**'...

In Ages in Chaos (my reconstruction of ancient history [in SECTION 11]), I shall show that "first-born" (bchor) in the [KJV] text of the plague is a corruption [or just a different rendering?] of "chosen" (bchor). All the flower of Egypt succumbed in the catastrophe. "Forsooth: The children of princes are dashed against the walls... the children of princes are cast out in the streets"; "the prison is ruined," wrote Ipuwer [Papyrus Ipuwer 5:6; 6:12], and this reminds us of princes in palaces and captives in dungeons who were victims in the disaster ([Exodus 12:29](#)).

And of course...

"first-born" (bchor*) - another transliteration of the Hebrew בְּכוֹר being *běkowr**,

appears to be easily enough confused with...

"chosen" (bchor*) - another transliteration of the Hebrew בָּחַר being *bachar**.

*The difference in transliterations arise mostly from the fact that there are no vowels in written Hebrew.

But **if** it wasn't just the 'firstborn' who were **killed**, but some 'second' and 'third born', etc., too, the number was apparently large enough for Egypt to be metaphorically considered as having lost her **firstborn** and/or **chosen** and/or **strength**. But the real problem is likely instead that Dr. Velikovsky could not make himself **believe** that God is actually **able** to **kill just the firstborn**, as the KJV evidently accurately translates. And **if** a better rendering would be **chosen** or **strength**, this would not stop **the LORD** from being **able** to **kill just the literally firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle**. And think about it. What would be harder, to kill just **the firstborn**, or just **the chosen**, or just **the strongest**? I mean **you** have to **believe** that God is **able** and does **shew** Himself to be God no matter how it's 'rendered'.

To confirm my interpretation of the tenth plague as an earthquake, which should be obvious from the expression, "to smite the houses," [as well as from, **delivered our houses**,] I find a corroborating passage of Artapanus [*tbb* [shortly](#)] in which he describes the last night before the

Exodus, and which is quoted by Eusebius [referenced 20 times in SEC. 7, brief bio, p.247]: There was "hail and earthquake by night, so that those who fled from the earthquake were killed by the hail, and those who sought shelter from the hail were destroyed by the earthquake. And at that time all the houses fell in, and most of the temples."

[Eusebius, *Preparation for the Gospel* (transl. Rev., Dr. Edwin Hamilton Gifford [DD, 1820-1905, "an eminent Anglican priest and author in the second half of the 19th century... [who] was educated at Shrewsbury and St John's College, Cambridge... [and] was ordained in 1845... [and] was Second Master at his old school, then Chief Master of King Edward's School, Birmingham and an honorary Canon of Worcester... [and later] Rector of Walgrave, then Much Hadham... [and from] 1884 to 1889 he was Archdeacon of London"), (1903), Bk. IX, Chap, xxvii.]

Artapanus of Alexandria... was a historian, of Jewish origin, who is believed to have lived in Alexandria, during the later half of the 3rd or 2nd century BCE. Although most scholars assume Artapanus lived in Alexandria, others argue he resided in the countryside. Regardless, Artapanus lived in Egypt. His name, however, is a rather curious one; for Hystaspes' son, and the Achaemenian king Darius the Great's brother's name was also Artap/banus. It is also the name of several Iranian historical personalities, including five [or six] of the Parthian kings'... Artapanus wrote *Concerning The Jews*, a history of the Jews, in Greek between 250 and 100 BCE, but this text has not survived to the present. Artapanus's writings may be interpreted as a response to those such as Manetho... [if, and it's not likely, Manetho wrote] as early as the 3rd century BCE... [but it seems possible] that Artapanus wrote in the second half of the 3rd century BCE under the influence of Ptolemy IV Philopator's reign between 221 and 204 BCE... [except that] Lucius Cornelius Alexander Polyhistor's citation of Artapanus in the middle of the 1st century BCE makes it [just as] likely that Artapanus wrote no later than the end of the 2nd century BCE. ["The majority of"] Polyhistor's writings [bio, SEC. 7, p.348-9 – not to be confused with Caius Julius Solinus who also became known as Polyhistor,] have not survived to the present ["but... [some "valuable"] fragments... remain"] ... Parts of Artapanus's work have been preserved in the books of two later historians: Clement of Alexandria in *Stromata* (Book I, chapter 23) and Eusebius of Caesarea in *Præparatio Evangelica* (Book IX, chapters 18, 23, and 27).

Also, Hieronymus (St. Jerome [4 citings in SEC. 7, bio p.376]) wrote in an epistle that "in the night in which Exodus took place, all the temples of Egypt were destroyed either by an earth-shock or by the thunderbolt." [Cf. Samuel Bochart [bio, SEC. 7, p.486], *Hierozoico* (1675), I, 344.]

Similarly in the *Midrashim*: "The seventh plague, the plague of barad [meteorites]: earthquake, fire, meteorites."...

[*The Mishna of Rabbi Eliezer*, ed. Rabbi Dr. Hyman Gerson Enelow [D.D., a Lithuanian born (1877), educated at the University of Chicago, Hebrew Union College in Cincinnati, and the University of Cincinnati, "Rabbi, [first "at Temple Israel in Paducah, Kentucky", then at] Congregation Adas Israel, Louisville, Ky.", and he "was also a member of the Commission on Jewish Education of the Union of American Hebrew Congregations and chairman of its Committee on Adult Education... [and through] these interests and his

ability to instill his beliefs in others, Enelow was instrumental in founding the Littauer Chair in Jewish Literature and Philosophy at Harvard University and the Nathan J. Miller Chair in Jewish History, Literature, and Institutions at Columbia University... [and he] was president of the Kentucky State Conference of Charities and Correction and of the Conference of Social Workers at Louisville in 1910-1911... [and he] was founder and member of the executive committee of the Federation of Jewish Charities, Louisville, from 1908-1911... [and during] World War I, Enelow went to France as Overseas Commander and General Field Secretary of the Jewish Welfare Board... [and he] was vice-president (1925-1927) and president (1927-1929) of the Central Conference of American Rabbis... [and he] served on many committees of both the Central Conference of American Rabbis and the Union of American Hebrew Congregations... [and he] was a member of the American Historical Society and the American Jewish Historical Society... [and] was recognized early in his career as an exceptional scholar and writer... the many books he wrote... [including]: *The Jewish Life* (1915); *The Synagogue in Modern Life* (1916); *The Faith of Israel* (1917); *The Varied Beauty of the Psalms* (1917); *The Allied Countries and the Jews* (1918); *A Jewish View of Jesus* (1920); *The Adequacy of Judaism* (1920); and *The Jew and the World* (1921)... [and his] *Selected Works* were published in four volumes by F. Levy in 1935... [and he] edited Israel ben Joseph Al-Nakawa's four volume work, *the Menorath Hamaor and Kaufmann Kohler's Origins of the Synagogue and the Church* (1929)... [and on] January 30, 1934, Enelow, who was scheduled to retire and become rabbi emeritus of Temple Emanu-El on February 1, sailed for the Mediterranean aboard the ship *Empress of Australia* ... [and while] on board he had a heart attack and died February 6... [he being someone] who never married, [and he] was buried in Chicago's Rosehill Cemetery on February 22, 1934", <https://snaccooperative.org/ark:/99166/w64q841f>] (1933).]

...It is also said that the structures which were erected by the Israelite slaves in Pithom and Ramses collapsed or were swallowed by the earth. [Ginzberg, *Legends*, II, 241. Pithom was exca-vated by Dr. Henri Édouard Naville [bio, SEC. 8, p.283] (*The Store-City of Pithom and the Route of the Exodus* [1885]), but he did not dig beneath the layer of the New Kingdom.] An inscription which dates from the beginning of the New Kingdom refers to a temple of the Middle Kingdom that was "swallowed by the ground" at the close of the Middle Kingdom. [*The inscription of Queen Hatshepsut at Speos Artemidos*, Dr. James Henry Breasted [- the "famous Egyptologist" referenced half a dozen times in SEC. 7, including being bio'ed indirectly through Dr. John Wilson, SEC. 7, p.422], *Ancient Records of Egypt*, Vol.II, Sec. 300.]

The head of the celestial body approached very close, breaking through the darkness of the gaseous envelope, and according to the *Midrashim*, the last night in Egypt was as bright as the noon on the day of the summer solstice. [*Zohar* ii, 38a-38b.]

The population fled. "Men flee... Tents are what they make like the dwellers of hills," wrote Ipuwer. [*Papyrus Ipuwer* 10:2.] The population of a city destroyed by an earthquake usually spends the nights in the fields. The Book of Exodus describes a hurried flight from Egypt on the night of the tenth plague; a "mixed multitude" of non-Israelites left Egypt together with the Israelites, who spent their first night in Sukkoth (huts). [[Exodus 12:37-38](#).]

"The lightnings lightened the world: the earth trembled and shook... Thou leddest thy people like a flock by the hand of Moses and Aaron." [[Psalm 77:18, 20](#).]

They were brought out of Egypt by a portent which looked like a stretched arm - "by a

stretched out arm and by great terrors," or "with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders." [[Deuteronomy 4:34; 26:8](#) [-though I see God's **mighty hand** and **outstretched arm** here as more likely entirely metaphorical].]

"13"

"At midnight" all the houses of Egypt were smitten; "there was not a house where there was not one dead." This happened on the night of the fourteenth of the month Aviv ([Exodus 12:6; 13:4](#)). This is the night of Passover. It appears that the Israelites originally celebrated Passover on the eve of the fourteenth of Aviv [or **Abib**: "month of [barley] ear-forming, of greening of crop... [and the] month of exodus and passover (March or April)".

The month Aviv is called "the first month" ([Exodus 12:18](#)). Thout was the name of the first month of the Egyptians. What, for the Israelites, became a feast, became a day of sadness and fasting for the Egyptians. "The thirteenth day of the month Thout [is] a very bad day. Thou shalt not do anything on this day. It is the day of the combat which Horus waged with Seth." [Max Müller, *Egyptian Mythology* (1918), p.126.]

The Hebrews counted (and still count) the beginning of the day from sunset [[Leviticus 23:32](#)]; the Egyptians reckoned from sunrise. [Kurt Heinrich Sethe ("the famous Egyptologist", who was a teacher of Sir Alan Gardiner, bio, [SEC. 7, p.415](#), "*Die ägyptische Zeitrechnung*" [*"The Egyptian Era"*] (Göttingen *Gesellschaft der Wissenschaft* [*Göttingen Academy of Science*], 1920), pp.130 ff.)] As the catastrophe took place at midnight, for the Israelites it was the fourteenth day of the (first) month; for the Egyptians it was the thirteenth day.

An earthquake caused by contact or collision [[whether elastic or inelastic](#)] with a comet must be felt simultaneously all around the world. An earthquake is a phenomenon that occurs from time to time; but an earthquake accompanying [[meteor showers, fire and/or floods, plus](#)] an [[elastic](#)] impact in the cosmos would stand out and be recalled as a memorable date by survivors. [[But again, an inelastic collision with Mercury, Venus, or Mars would have resulted in no human survivors](#)].

In the calendar of the Western Hemisphere, on the thirteenth day of the month, called olin, "motion" or "earthquake" [See *Codex Vaticanus* No. 3773 (B), elucidated by E. Seler (1902-1903).], a new sun is said to have initiated another world age. [[Eduard Seler, *Gesammelte Abhandlungen... \[Collected Essays...\]*, II, 798, 800.](#)] The Aztecs, like the Egyptians, reckoned the day from sunrise.

[[Prof. Christian Ludwig Ideler](#) ["1766-1846... was a German chronologist and astronomer... [whose] earliest work was the editing in 1794 of an astronomical almanac for the Prussian government... [and he] taught mathematics and mechanics in the school of woods and forests, and also in the military school... [and in] 1821, he became professor at the University of Berlin, and in 1829 became a foreign member of the Institute of France... [and from] 1816 to 1822 he was tutor to the young princes [and brothers, the older] William Frederick [who became Frederick William IV of Prussia, "best remembered for the many buildings he had constructed in Berlin and Potsdam"] and [the younger] Charles [who "served as a Prussian general for much of his adult life" - both being sons of

Frederick William III of Prussia, who “ruled Prussia during the difficult times of the Napoleonic Wars”]... [and Prof. Ideler] devoted his life chiefly to the examination of ancient systems of chronology... [and in] 1825-1826 he published his great work, *Handbuch der mathematischen und technischen Chronologie* (“Handbook of mathematical and technical chronology,” 2 vols.; 2nd ed., 1883), re-edited as *Lehrbuch der Chron-ologie* (“Textbook of chronology,” 1831); a supplementary volume, *Die Zeitrechnung der Chinesen* (“The reckoning of time by the Chinese”), appeared in 1839 in Berlin... [and he] wrote also *Historische Untersuchungen über die astronomischen Beobachtungen der Alten* (“Historical investigations on the astronomical observations of the ancients,” Leipzig, 1806), *Untersuchungen über den Ursprung und die Bedeutung der Sternnamen* (“Investigations on the origin and significance of the names of stars”) and *Über den Ursprung des Thierkreises* (“Origins of the zodiac,” 1838)... [and he co-authored] hand-books on English and French language and literature... [and his] son, Julius Ludwig Ideler (1809-1842), wrote *Meteorologia veterum Graecorum et Romanorum* (Ancient Meteorology of the Greeks and of the Romans] (1832”), *Historische Untersuchungen über die astronomischen Beobachtungen der Alien* [*Historical Investigations on the Astronomical Observations of the Ancients*] (1806), p.26.]

Here we have, en passant [- which is French for, “in passing” or “by-the-way”], the answer to the open question concerning the origin of the superstition which regards the number 13, and especially the thirteenth day, as unlucky and inauspicious. It is still the belief of many superstitious persons, unchanged through thousands of years and even expressed in the same terms: “The thirteenth day is a very bad day. You shall not do anything on this day.”

I do not think that any record of this belief can be found dating from before the time of the Exodus. The Israelites did not share this superstition of the evil-working number thirteen (or fourteen).

CHAPTER 3

The Hurricane

The swift shifting of the atmosphere under the impact of the gaseous parts of the comet, the drift of air attracted by the body of the comet, and the rush of the atmosphere resulting from inertia when the earth stopped [or slowed its] rotating or shifted its poles, all contributed to produce hurricanes of enormous velocity and force and of worldwide dimensions.

Manuscript Troano and other documents of the Mayas describe a cosmic catastrophe during which the ocean fell on the continent, and a terrible hurricane swept the earth [Brasseur, *Manu-scrit Troano* (1869), p.141.] The hurricane broke up and carried away all towns and all forests. [In the documents of the collection of Kingsborough [bio, SEC. 7, p.432], the writings of Gómara, Mito-linia, Sahagun, Landa, Cogolludo, and other authors of the early post[- Spanish] conquest time, the cataclysm of deluge, hurricane, and volcanoes is referred to in numerous passages. See, e.g., Gómara, *Conquista de Mexico*, II, pp.261 ff.] Exploding volcanoes, tides sweeping over mountains, and impetuous winds threatened to annihilate humankind, and actually did annihilate many species of animals. The face of the earth changed, mountains collapsed, other mountains grew and rose over the onrushing cataract of

water driven from oceanic spaces, numberless rivers lost their beds, and a wild tornado moved through the debris descending from the sky. The end of the world age was caused by Hurakan, the physical agent that brought darkness and swept away houses and trees and even rocks and mounds of earth. From this name is derived "hurricane," the word we use for a strong wind. "Hurakan" destroyed the major part of the human race. In the darkness swept by wind, resinous [or "sticky", "goosey"] stuff fell from the sky and participated with fire and water in the destruction of the world. [*Popol-Vuh*, Chap. III.] For five days, save for the burning naphtha and burning volcanoes, the world was dark, since the sun did not appear.

The theme of a cosmic hurricane is reiterated time and again in the Hindu *Vedas* and in the Persian *Avesta* [Cf. Albert J. Carnoy, [coauthor of *The Mythology of All Races, Vol. VI: Indian, Iranian, http://www17.us.archive.org/stream/mythologyofallra06gray/mythologyofallra06gray_djvu.txt.*] *Iranian Mythology* (1917)] and *diluvium venti*, the deluge of wind, is a term known from many ancient authors. [Cf. Robert Eisler, *Weltmantel und Himmelszelt [World Coat and Sky Tent]*, II, 453. The Talmud also occasionally uses the notion of "cosmic wind." *The Babylonian Talmud, Tractate Berakhot [Treatise on Blessings - instead spelled "Brakhot" in SEC. 7]*, 13.] In the Section, "The Darkness," I quoted rabbinical sources on the "exceedingly strong west wind" that endured for seven days when the land was enveloped in darkness, and the hieroglyphic inscription from el-Arish about "nine days of upheaval" when "there was such a tempest" that nobody could leave the palace or see the faces of those beside him, and the eleventh tablet of the Epic of Gilgamesh which says that "six days and a night... the hurricane, deluge, and tempest continued sweeping the land," and mankind perished almost altogether. In the battle of the planet-god Marduk with Tiamat [or just Tiamat, *tbb* shortly], "he [Marduk [- who according to Dr. Velikovsky is "the great god of the Babylonians... the planet Jupiter", who, "I 'mis-imagined' as [just] Mars in *RGT*", and whose 'identity' and 'misidentifications' we will further sort out before we go on to Tiamat -]] created the evil wind, and the tempest, and the hurricane, and the fourfold wind, and the sevenfold wind, and the whirlwind, and the wind which had no equal." [*Seven Tablets of Creation, the fourth tablet.*]

And "en passant", the reason why, back when I was writing *RGT*, that I 'mis-imagined' Marduk as just Mars is that **Belteshazzar**, who for a short time ruled Babylon after the death of his father, Nebuchadnezzar, went by the name Evil-merodach or Amel-Marduk ("562-560 BC"). Also that **king of Babylon** who **sent letters and a present** (read, 'sent spies') to Hezekiah (who **had been sick**, [2 Ki 20:12](#); [Isa 39:1](#)) was named **Merodachbaladan** (or "Merodach-Baladan") or **Berodachbaladan** (or "Berodach-Baladan", "also called **Marduk-Baladan**"), as well as "**Marduk-apla-iddina II**... lit. *Marduk has given me an heir*... a Chaldean leader... who seized the Babylonian throne in 722 BC from Assyrian control and reigned in 722 BC-710 BC, and [again in] 703 BC-702 BC." And I mean that since this earlier **king of Babylon** reigned during The Visits of Mars (776-687 BC, the later more than a century and a half later), I assumed that this name choice must have been in deference to Mars. But at some point I also recognized that Nebuchadnezzar ("c. 605 BC-c. 562 BC"), whose namesake was instead Nebo, Babylonian for Mercury, lived well over a millennia after The Visits of Mercury, and

around a century after the Visits of Mars. This apparently shows that the Planets that were thought to have had the greatest effects on Earth and **mankind** kept getting respect even after later **'visitors'** rose to prominence.

And as we proceed, Dr. Velikovsky will further confirm that Jupiter and Venus were by some, in all the "chaos", 'misidentified', or 'confused with each other', where some more 'correctly' saw a battle between Venus and 'a monster of a great hurricane', while others 'mistakenly' saw it between Jupiter and that 'meteorological monster', this confusion evidently due to different views of the events, more specifically that Venus was seen by some being expelled from Jupiter, and beyond that, as a possible threat to Earth, while others missed this expulsion and/or **her** following approach, and blamed it all on that **'king planet'** and known 'thunderbolt-thrower', Jupiter.

In the religion of ancient Babylon, **Tiamat** (Akkadian: ...*TI.AMAT* or ...*TAM.TUM*, Greek: ...*Thaláttē*) is a primordial goddess of the salt sea, mating with Abzû, the god of fresh water, to produce younger gods. She is the symbol of the chaos of primordial creation... and described as the glistening one... [And] there are two parts to the Tiamat mythos... [1]

Tiamat is a creator goddess, through a sacred marriage between salt and

fresh water, peacefully creating the cosmos through successive generations... [2] *Chaoskampf* Tiamat [- "*Chaoskampf*" being a German word meaning "struggle against chaos", to be further defined, etc., next -] is considered the monstrous embodiment of primordial chaos. Some sources identify her with images of a sea serpent or dragon...



...The motif of *Chaoskampf*... is ubiquitous [again, "everywhere"] in myth and legend, depicting a battle of a culture hero deity with a *chaos monster*, often in the shape of a serpent or dragon...

Statue of Archangel Michael slaying a dragon (interpreted to be Satan). The inscription on the shield reads: *Quis ut Deus* ["Who [is] like God?"]. Hallway in the University of Bonn, Germany [photo, p.370].

...The origins of the *Chaoskampf* myth most likely lie [in [The Visits of Venus, seen around the World, including](#)] in the Proto-Indo-European religion [and mythology] whose descendants almost all feature some variation of the story of a storm god fighting a sea serpent representing the clash between the forces of order and chaos. Early work by German academics such as [that 'higher critic', Hermann 'Gunk-it-all-up!'] Gunkel and [another 'higher critic', 'Self-Wilhelm'] Bousset [- who I did not identify as "Self-Wilhelm" or as a pioneer of "higher criticism" in his short bio in [SEC. 7, p.246](#), though the idea is there if you read between the lines - both men by... **Professing themselves to be wise, they became fools** [Rom 1:22](#), and] in comparative mythology [**they**] popularized translating the mythological sea serpent as a "dragon." Examples of this myth include:

- Perkwunos vs. the Sea serpent (PIE [[Proto-Indo-European mythology](#)])

- YHWH [**'Yahweh'** or **the LORD God**] vs. Leviathan (or **Rahab** - see Gabriel vs. Rahab), (**Leviathan**: [Psa 74:14](#); future: [Isaiah 27:1](#)) (Jewish)
 - Gabriel [or **'Yahweh'**] vs. [**Satan** or] Rahab (**Gabriel vs. Satan**: [Dan 9:21-23](#); [10:12-14](#), **'Yahweh' vs. Rahab**: [Psa 87:4](#); [89:8-11](#); [Isa 51:9-11](#)) (Jewish)
 - Christ vs. Satan [future: [Gen 3:14-15](#); [Rev 12, 13, 19](#)] (Christian)
 - Saint George vs. The Dragon ([Catholic] Christian)
 - Saint Michael vs. Herensuge (Christian-Basque)
- Thor vs. Jörmungandr (Norse)
- Perun vs. Veles (Slavic)
 - Dobrynya Nikitich vs. Zmey Gorynych (Slavic)
- Tarhunt vs. Illuyanka (Hittite)
- Teshub vs. Ullikummi (Hurrian)
- Zeus vs. Typhon (Greek)
 - Heracles vs. The Lernaean Hydra (Greek)
 - Perseus (and Andromeda) vs. Cetus (and Poseidon) (Greek)
 - Jason vs. Medea (Greek)
 - Odysseus vs. Scylla (Greek)
- Indra vs. Vritra ([Asian] Indian)
 - Krishna vs. Kāliyā ([Asian] Indian)
- Ōraētaona vs. Aži Dahāka (Zoroastrian)
 - Garshasp vs. Zahhak (Iranian)
- Făt-Frumos vs. Balaur (Romanian)
- Ba'al vs. Yam (Canaanite)
- Yu the Great vs. Xiangliu of Gong Gong (Chinese)
- Marduk vs. Tiamat (Babylonian)
- Ra vs. Apep (Egyptian)
 - Atum vs. Nehebkau (Egyptian)
- Susano no Mikoto vs. Yamata no Orochi (Japanese)

So 'everyone' saw this sea and/or sky "battle", and it has inspired cultures worldwide ever since, being used by Satan in **'false religions'** to **blind** and **deceive the nations**, but also by God, including in His Word, to make His people **awake** and **put on strength** ([Isa 51:9-11](#); [Psa 89:8-11](#)).

The Maoris [- that "indigenous Polynesian people of New Zealand", (mentioned in [SEC. 7](#), p.473 & upcoming, p.455 - maps of [New Zealand](#), p.372), who knew Saturn had *rings* before Galileo using his telescope did,] narrate that amid a stupendous catastrophe "the mighty winds, the fierce squalls, the clouds, dense, dark, fiery, wildly drifting, wildly bursting," rushed on creation, in their midst Tawhiri-ma-tea, father of winds and storms, and swept away giant forests and lashed the waters into billows whose crests rose high like mountains. [Edward Burnett Tylor [bio [SEC. 7](#), p.277], *Primitive Culture* (1929), I, 322 ff.] The earth groaned terribly, and the ocean fled [and must not have 'returned' too violently - at least in places - or none would be left to tell the tale].

"The earth was submerged in the ocean but was drawn [or 'pulled up'] by Tefaafa-nau," relate the aborigines of Paumotu [now Tuamotu] in [French] Polynesia [*tbb next*]. The new isles "were bated [- yes, evidently 'pulled up'] by a star." In the month of March the Polynesians celebrate a god, Taafanua

[Venus]. [Robert Wood Williamson, *Religious and Cosmic Beliefs of Central Polynesia*, I, 36, 154, 237.] "In Arabic, Typhoon is a whirlwind and Tufan is the Deluge; and the same word occurs in Chinese as Ty-fong." It appears as though the noise of the hurricane was overtone by a sound not unlike the name Typhon, as if the storm were calling him by name. [George Rawlinson [bio, SEC. 7, p.431], *The History of Herodotus* (1858-1862), II, 225 note.]

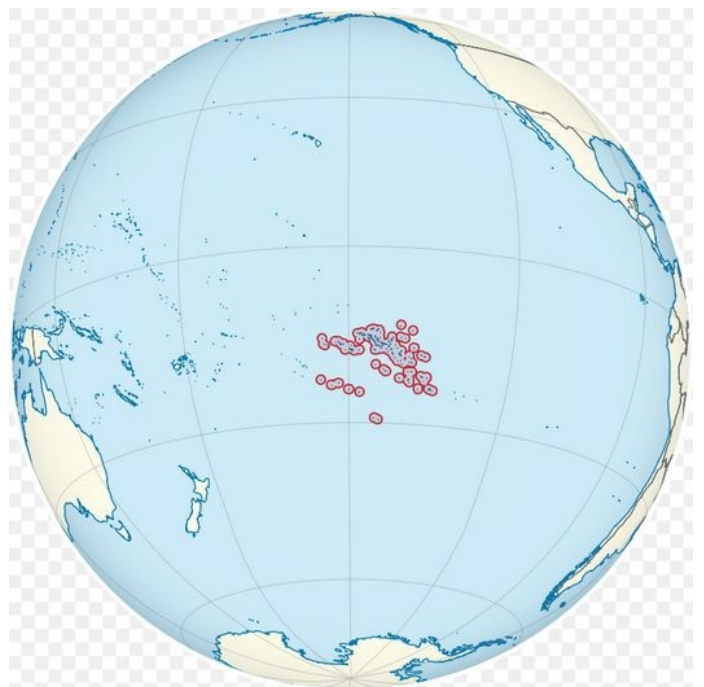
Tuamotuan, Pa'umotu or Paumotu... is a Polynesian language spoken by 4,000 people in the **Tuamotu archipelago**, with an additional 2,000 speakers in Tahiti. The Tuamotu people today refer to their land as Tuamotu... [and to] themselves and their language as Pa'umotu...

French Polynesia... is an overseas collectivity of the French Republic and its sole overseas country. It is composed of 118 geographically dispersed islands and atolls [- 80 of which are in the Tuamotu ("Distant islands")

Archipelago, formerly the Paumotu ("Subservient islands") Archipelago - the reason for the name change being obvious - and this archipelago contains "the largest chain of atolls in the world", and it "stretches from the northwest to the southeast over an area roughly the size of Western Europe"]... in the **South Pacific Ocean** [near 3,000 miles northeast of New Zealand, maps, p.372]... **French Polynesia** is divided into five groups of islands: the **Society Islands** archipelago ...; the **Tuamotu Archipelago** [largest area circled in red]; the **Gambier Islands**; the **Marquesas Islands**; and the **Austral Islands**.

Among its 118 islands and atolls, 67 are inhabited. Tahiti, which is located within the Society Islands, is the most populous island, having close to 69% of the population of French Polynesia as of 2017...

Polynesia... is a subregion of Oceania ["which includes Australasia, Melanesia, Micronesia and Polynesia", maps, again, p.372], made up of more than 1,000 islands scattered over the central and southern Pacific Ocean.



The cosmic upheaval proceeded with a "mighty strong west wind" [[Exodus 10:19](#).], but before the climax, in the simple words of the Scriptures, "the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." [[Exodus 14:21](#).] But of course if the **wind** alone was **strong** enough to 'push apart' **the sea** near where the Children or Israel crossed, then it would have blown them away to their deaths. And the fact that **the waters were a wall unto them on their right hand, and on their left** doesn't fit the work of just **wind** alone. So the **wind** obviously wasn't that **strong** there, and there must have been other **forces in use** to '**part**' this **sea**. And we will finally get to that in the next subchapter.

The Israelites were on the shore of the Sea of Passage at the climax of the cataclysm. The name Jam Suf is generally rendered as Red Sea; the Passage is supposed to have taken place either at the Gulf of Suez or at Akaba Gulf of the Red Sea, but sometimes the site of the Passage is identified as one of the inner lakes on the route from Suez to the Mediterranean. It is argued that suf means "reed" (papyrus reed), and since papyrus reed does not grow in salt water, Jam Suf [at [Shur \(Exo 15:22\)](#), map, [SEC. 8, p.274](#)] must have been a lagoon of fresh water...

[Cf. [Isaiah 19:6](#) [and the place of '**the crossing**' at **Shur** might have been "fresh water", supporting "reeds", just before "the Passage". Remember it's clear that neither God nor Moses was lost, Moses having escaped Egypt to the north before, implying he knew how to do it again without 'pinning' everyone next to the **Red sea**, except that this **sea** apparently wasn't red until Venus arrived, and just as likely it wasn't even there - at least mostly - until Venus did some 'renovation' to the region and opened it up to the Indian Ocean, flooding **salt water** into places where only **fresh** had been].]

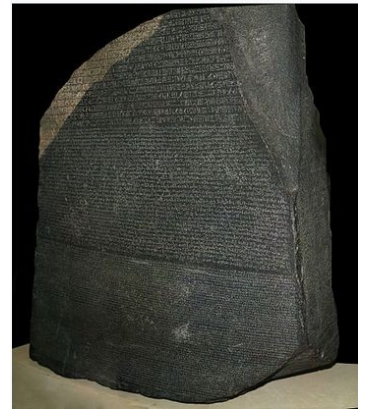
...We will not enter here into a discussion where the Sea of the Passage was. The inscription on the shrine found in el-Arish may provide some indication where the Pharaoh was engulfed by the whirlpool [See p.62 [- in [this section](#), see [p.388 & 395](#)]]; in any event, the topographical distribution of



Polynesia is generally defined as the islands within the Polynesian Triangle

sea and land did not remain the same as before the cataclysm of the days of the Exodus. But the name of the Sea of the Passage - Jam Suf - is derived not from "reed," but from "hurricane," *suf, sufa*, in Hebrew. In Egyptian the Red Sea is called *shari*, which signifies the sea of percussion (*mare percussio*) or the sea of the stroke or of the disaster.

[Johan David Åkerblad, [1763-1819, "a Swedish diplomat and orientalist [who] began his studies of classical and oriental languages at the University of Uppsala... [and after graduation, in] 1783, he improved his language skills at the Swedish royal chancery in Constantinople... [and from] 1784 onwards he was a diplomat in Asia Minor, Syria, Palestine, Egypt and North Africa... [and from] 1800 he conducted research at the University of Göttingen, and at other places of learning in Paris, The Hague, and Rome... [and he] focused on the study of ancient Egyptian... [and] also gathered material for a dictionary of Coptic language... [and while] in Paris, he was a student of Silvestre de Sacy... [whose] investigation of the Rosetta Stone [- the "**Rosetta Stone**... [being] a granodiorite [- "igneous rock similar to granite"-] stele, found in 1799, inscribed with three versions of a decree issued at Memphis, Egypt, in 196 BC during the Ptolemaic dynasty on behalf of King Ptolemy V... [and the] top and middle texts are in Ancient Egyptian using hieroglyphic script and demotic ["popular"] scripts, respectively, while the bottom is in Ancient Greek", photos, p.373 -] resulted in him being able to read five names... [which was] reported by him in 1802... [and] Åkerblad took on his work, and his major contribution in this area was published the same year in Paris... [and in] 1810, Åkerblad sent to Sacy for publication his work entitled *MÉMOIRE: Sur les noms coptes de quelques villes et villages d'Égypte* [*MÉMOIRE: On the Coptic Names of Some Cities and Villages of Egypt*]... [but] unfortunately, its publication was delayed, and it was not published until 1834... [and some] scholars saw such delay as motivated by political or personal considerations"], *Journal asiatique (Asian Journal)*, XIII (1834), 349; Fulgence Fresnel [indirectly bio'ed in relation to the Jewish "French-German Assyriologist", Julius Oppert, SEC. 7, p.336, and in this section in relation to François Arago, p.329-32], *Ibid.*, 4^e Série, XI (1848); cf. Vittorio Amedeo Peyron [?], *Lexicon linguae copticae* [*Coptic Language Lexicon*] (1835) [<https://archive.org/details/lexiconlinguaeeco00peyr/page/n9>], p.304.]



The Haggadah of Passover says: "Thou didst sweep the land of Moph and Noph...on the Passover." [Moph and Noph refer to Memphis [on the Nile, south of the Delta, map, SEC. 8, p.274].]

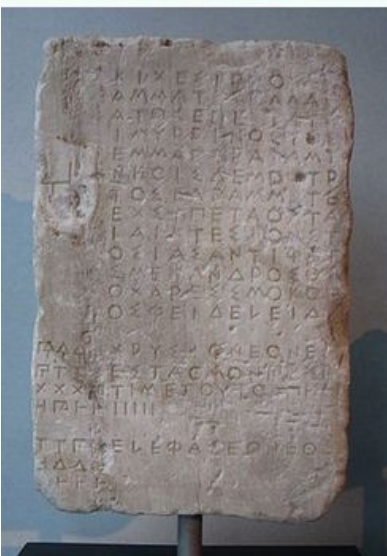
The hurricane that brought to an end the Middle Kingdom in Egypt - "the blast of heavenly displeasure" in the language of Manetho - swept through every corner of the world. In order to distinguish, in the traditions of the peoples, this *diluvium venti* ["deluge of wind"] of cosmic

dimensions from local disastrous storms, other cosmic disturbances like disappearance of the sun or change of the sky must be found accompanying the hurricane.

In the Japanese cosmogonical myth, the sun goddess hid herself for a long time in a heavenly cave in fear of the storm god. "The source of light disappeared, the whole world became dark," and the storm god caused monstrous destruction. Gods made

Ancient Greek

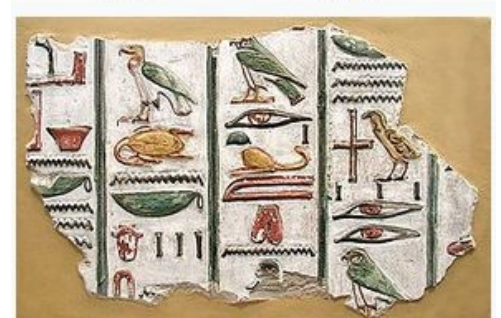
Ἑλληνική
Helleniké



Demotic



Egyptian hieroglyphs



terrible noise so that the sun should reappear, and from their tumult the earth quaked. [Nihongi, "*Chronicles of Japan from the Earliest Times*" (transl. William George Aston [once *pr-nyc*, 1841-1911, and keeping it brief, he was "a British diplomat, author and scholar-expert in the language and history of Japan and Korea"]), *Transactions and Proceedings of the Japanese Society*, I (1896), 37 f., 47.] In Japan and in the vast extent of the ocean, hurricanes and earthquakes are not rare occurrences; but they do not disturb the day-night succession, nor is there any resulting permanent change in the sky and its luminaries. "The sky was low," relate the Polynesians of Takaof Island, and "then the winds and waterspouts and the hurricanes came, and carried up the sky to its present height." [Williamson, *Religious and Cosmic Beliefs of Central Polynesia*, I, 44.] [*eaftcm*]

"When a world cycle is destroyed by wind," says the Buddhist text on the "World Cycles," the wind also turns "the ground upside down, and throws it into the sky," and "areas of one hundred leagues in extent, two hundred, three hundred, five hundred leagues in extent, crack and are thrown upward by the force of the wind" and do not fall again but are "blown to powder in the sky and annihilated." "And the wind throws up also into the sky the mountains which encircle the earth... [they] are ground to powder and destroyed." The cosmic wind blows and destroys "a hundred thousand times ten million worlds." [*Not that good excuse for a 'wild goose chase', Professor Dr. Howard Crosby Warren, but that American scholar of Sanskrit and Pali,* Henry Clarke Warren [both bios, SEC. 7, p.390-95], "*World Cycles, Buddhism in Translations*, p.328.]

The Tide

The ocean tides are produced by the action of the sun and to a larger extent by that of the moon. A body larger than the moon or one nearer to the earth [- like Mercury, Venus, or Mars -] would act with greater effect. A comet with a head as large as the earth [- like Venus], passing sufficiently close, would raise the waters of the oceans miles high...

[Cf. Joseph Jérôme Lefrançois de Lalande [1732-1807], a French astronomer, freemason and writer... [whose] parents sent him to Paris to study law, but as a result of lodging in the Hôtel Cluny, where Delisle had his observatory, he was drawn to astronomy, and became the zealous and favoured pupil of both Delisle and Pierre Charles Le Monnier... [and having] completed his legal studies, he was about to return to Bourg to practise as an advocate, when Lemonnier obtained permission to send him to Berlin, to make observations on the lunar parallax in concert with those of Lacaille at the Cape of Good Hope. The successful execution of this task obtained for him, before...



Quarter of a circle by Jonathan Sisson used by Jérôme de Lalande to measure the distance between the earth and the moon in 1751 [drawing, p.375].

... he was twenty-one, admission to the Academy of Berlin, as well as his election as an adjunct astronomer to the French Academy of Sciences. He now devoted himself to the improvement of the planetary theory, publishing in [the] 1759 corrected edition of Edmond Halley's [astronomical] tables [bio of Mr. Halley both by Dr. Velikovsky and myself in SEC. 7, p.321-3], with a history of Halley's Comet whose return in that year he had helped... to calculate... [and in] 1762 Delisle resigned the chair of astronomy in the Collège de France in Lalande's favour... [and this chair's] duties were discharged by Lalande for forty-six years... [and his] house be-came an

astronomical seminary... [and by] his publications in connection with the transit of Venus of 1769 he won great fame... ["however"] his difficult personality lost him some popularity... [and in] 1766, Lalande, with Helvetius [- not Christopher Helvicus, but "**Claude Adrien Helvétius**... 1715-1771, a French philosopher, freemason and *littérateur*"], founded the "Les Sciences" lodge in Paris, and received its recognition from Grand Orient de France in 1772... [and in] 1776, he changed its name to Les Neuf Soeurs [The Nine Sisters], and arranged for Benjamin Franklin to be chosen as the first worshipful master... [and, generally speaking,] his investigations were conducted with diligence rather than genius... [though his] career was an eminent one... [and as] a lecturer and writer he helped popularise astronomy... [and his] planetary tables, into which he introduced corrections for mutual perturbations, were the best available up to the end of the 18th century... [and in] 1801, he endowed the Lalande Prize, administered by the French Academy of Sciences, for advances in astronomy... [and] Pierre-Antoine Véron, the young astronomer who for the first time in history determined the size of the Pacific Ocean from east to west, was Lalande's disciple... [but '**unfortunately**'] Lalande was an atheist, and wrote a dictionary of atheists with supplements that appeared in print posthumously [- you know, after he was already burning in **hell** - nevertheless, in] 1765, Lalande was elected a member of the Royal Swedish Academy of Sciences... [and in] 1781, he was elected a Foreign Honorary Member of the American Academy of Arts and Sciences... [and his] name is one of the 72 names inscribed on the Eiffel Tower [along with Lagrange, Cuvier, ['Miss-sure'] Laplace, Fresnel, and Arago, to name a few we have bio'ed along the way, and the] crater Lalande on the Moon is named after him"], *Abrégé d'astronomie [Abridged Astronomy]* (1795), p.340, [and it was 'Lower-parts' Lalande, uh-huh,] who computed that a comet with a head as large as the earth, at a distance of 13,290 lieues, or about four diameters of the earth, would raise ocean tides 2,000 toises or about four kilometers [2½ miles] high.]

The slowing down or stasis of the earth in its rotation would cause a tidal recession of water toward the poles [P. Kirchenberg [?], *La Theorie de la relativité [The Theory of Relativity]* (1922), pp.131-132.], but the celestial body near by would disturb this poleward recession, drawing the water toward itself [if not also in the directions it was otherwise '**pushed**' and/or '**sloshed**'].

The traditions of many peoples persist that seas were torn apart and their water heaped high and thrown upon the continents. In order to establish that these traditions refer to one and the same event, or at least to an event of the same order, we must keep to this guiding sequence: the great tide followed a disturbance in the motion of the earth.

The Chinese annals, which I have mentioned and which I intend to quote more extensively in a subsequent section, say that in the time of Emperor Yahou the sun did not go down for ten days. The world was in flames, and "in their vast extent" the waters "overtopped the great heights, threatening the heavens with their floods." The water of the ocean was heaped up and cast upon the continent of Asia; a great tidal wave swept over the mountains and broke in the middle of the Chinese Empire. The water was caught in the valleys between the mountains, and the land was flooded for decades.

The traditions of the people of Peru tell that for a period of time equal to five days and five nights the sun was not in the sky, and then the ocean left the shore and with a terrible din [- a "din" again being "loud continued noise",] broke over the continent; the entire surface of the earth was changed in this catastrophe. [Andree, *Die Flutsagen*, p.115.] The Choctaw Indians of Oklahoma relate: "The earth was plunged in darkness

for a long time." Finally a bright light appeared in the north, "but it was mountain-high waves, rapidly coming nearer." [Hans Schindler Bellamy [bio, SEC. 8, p.143], *Moons, Myths and Man* (1938), p.277.]

In these traditions there are two concurrent elements: a complete darkness that endured a number of days (in Asia, prolonged day) and, when the light broke through, a mountain-high wave that brought destruction.

The Hebrew story [on the other side of the globe] of the passage of the sea contains the same elements. There was a prolonged and complete darkness ([Exodus 10:21](#)). The last day of the darkness was at the Red Sea. [[Exodus 14:20](#); Ginzberg, *Legends*, II, 359. Note: the "last day" of the **three days of thick darkness** ended The 9th Plague, and following The 10th there must still have been some fairly 'dim' conditions, but certainly not as bad as during The 9th Plague.] When the world plunged out of [likely 'relative' but certainly not then **thick**] darkness, the bottom of the sea was uncovered, the waters were driven apart and heaped up like walls in a double tide. ["The waters were a wall unto them on their right hand, and on their left." [Exodus 14:22](#). [Uh-huh, except for the "plunged out of darkness" thing, and I'm not so much seeing a "double tide", as actual fairly vertical 'walls of water', which I'll attempt to explain in the next few paragraphs].] The Septuagint translation of the Bible says that the water stood "as a wall," and the Koran, referring to this event, says "like mountains." In the old rabbinical literature it is said that the water was suspended as if it were "glass, solid and massive." [Antoine Augustin Calmet [bio, SEC. 7, p.332], *Commentaire, l'Exode* [[Commentary, Exodus](#)] (1708), p.159: "*Les eaux demeurent suspendues, comme une glace solide et massive.*" ["The waters remain suspended, like solid and massive ice."]. Uh-huh.]

So here's when I finally get back to my time as a small, private, Christian high school Science, History, French, and Bible teacher in Kailua Hawaii, where in one of my science classes, besides that revealing experiment with a large paperclip and that "1 to 2 pound *horseshoe magnet*", I also did an experiment with an ordinary 8½ by 11 piece of paper that was 'heavily sprinkled' on top with *iron filings*, the corners of this paper being held by 4 standing students, who suspended the paper about 4 feet above the floor, while I used two "1 to 2 pound horseshoe magnets" to manipulate the *iron filings* on the paper. Specifically, I held one of the *magnets* under the paper and one above it, with the top of the wide arch of each *magnet* pointing toward the paper, and with the imaginary lines that bisect these arches remaining approximately parallel to each other, this to make it more like two *ball magnets* in opposition to one other. I then very slowly moved both magnets closer to each other and to the 'iron-filing-covered' paper, trying to keep them equidistant from the paper as they approached each other. And when they were each within a few inches from the paper something amazing happened. The *iron filings* abruptly '**parted**', making about a quarter inch wide, paper-bottomed channel, which stretched in a straight line across the 6 to 8 inch wide 'layer' or *iron filings*. And it was in that moment I saw what I now **believe** was something similar to what God had done in the '**parting**' of the Red Sea.

And unlike what Dr. Velikovsky apparently 'believed', at least up to the time he wrote *Worlds In Collision*, I don't think it was '**earthquake pushing**' and/or '**tilted-axis sloshing**' that were the primary



causes of the **'parting'** of the Red Sea. I think it was caused by the interaction of *ball magnets* Venus and Earth. And I think so, besides because of how the event is described in **scripture**, because evidently *water molecules*, like *iron filings*, may be manipulated *magnetically*, since *water molecules* are little *magnets*, making *water* both *adhesive* ('sticks to other things') and *cohesive* ('sticks to itself'), resulting in phenomena such as the *beading of water* (e.g., on a *leaf*), and *surface tension* (making it possible for a *water strider* to 'glide across the surface' of *water*, photos, p.376).

I also read in the Book of Isaiah, Chapter 51, Verse 11, what I'll call an **'implied' prophecy**, the implication being, since the Lord is **the same yesterday, and to day, and for ever**, that, like He did for the Jews when they escaped Egypt on their way back to the Promised Land (e.g., [Deu 6:3](#)), so He will be the One who **divideth the sea** [Job 26:12](#) again, when...

...the redeemed of the LORD shall return [in the past across the Red Sea - first to **wander** [H5128](#) (see also [H7462](#)) **in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed** [Num 32:13](#), and then to **enter** (e.g., [Jdg 18:9](#)) into the Promised Land, and evidently in the future **enter** by means of the **divided** ([Psa 78:13](#); [Isa 51:15](#)) **east sea** ([Joel 2:20](#); [Eze 47:8](#))], **and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away** (see [Isa 51:9-15](#) & [35:10](#)).

And yes, as I guessed in *RGT*, this must mean that **the LORD** is going to again **divide the sea** ([Neh 9:11](#), [Psa 74:13](#)), where in this future case it will be the not yet formed East Sea that will fill what is now the northernmost section of the Great Rift which separates Bozrah (or Petra) from Israel, a future **sea** that is to be **divided** to again facilitate the **return** of God's people back to Zion.

And God's primary **natural** means - aside from His **'supernatural'** interventions - when He **divided the sea** was through the close interaction of the *magnetic fields* of Venus and Earth. And I mean that sometime before the **'crossing'** I **imagine** that one of Earth's *magnetic pole* regions was mutually *attracted* to one of Venus' *magnetic pole* regions of the *opposite charge*, an *inelastic collision* avoided by Venus' *momentum* as **'she'** revolved around Earth, while their *magnetic poles* retained the ability to 'drift' across their respective surfaces, and with the Earth's *pole* moving over the Red Sea and beyond, and so this **wonderous** interaction **predestinated** by God did indeed **lead** the Children of Israel in **the way wherein they should go**.

However I'm not sure how long this 'interacting relationship' between these *planets* went on.

It was probably altogether, from the 1st Plague to sometime beyond The Crossing of the Red Sea, no longer than several weeks, certainly not for decades. **Remember** the Children of Israel were **led... forty years in the wilderness** [Deu 29:5](#), and evidently for a good part of this time they needed, because of the prolonged **'gloom'** referred to in the KJV as **the shadow of death**, to follow the **pillar of the cloud by day...** [and] **the pillar of fire by night** [Exo 13:22](#), and later these **day** and **night** phenomena were **over the tabernacle** as a **cloud...by day** and **fire...by night** [Exo 40:34-38](#), with evidently the last appearance of **the pillar of the cloud** being **over the door of the tabernacle** [Deu 31:15](#) the **selfsame day** Moses climbed **mount Nebo** to **die** [Deu 32:46-52](#). And besides being guided to water by these phenomena, (the food being 'air-dropped' or 'flown in'), they were surely also, as The Lord willed, guided away from lots of *geological* and other

hazards, including from *volcanoes* with their *lava flows*, as well as from just *over-heated ground*, and from *earthquakes* with their resulting opening *fissures*, as well as from *aftershocks* that were surely much worse than the greatest *earthquakes* occurring nowadays.

And besides the likelihood that this 'period of interaction' also involved significantly *elliptical orbits* of Venus around Earth that made this 'period' actually 'intermittent', after this relatively short, 'intermittent interacting period', sustained by the 'magnetism-opposed-by-momentum' relationship between Venus and Earth, the Children of Israel may have simply followed one of the '**God-driven**' and otherwise seemingly '**wandering**' *magnetic poles* of Earth, and one of *her* accompanying, 'newly recharged', *auroras*, or **windows of heaven**, the visible evidence of it possibly being **a pillar of the cloud** [or **of smoke, by day**]... [and what appeared to be] **of fire by night**, and that is, if like the Children of Israel followed their **pillars**, you follow me too.

But I should admit that these **pillars** may not have been the direct result of one of the **windows of heaven**, because I only suppose that it was a *magnetic phenomenon* of some kind or another. Still and **God willing**, we will further consider such **predestinated 'magnetically divided seas'** and such '**God-driven**', '**magnetically wandering**' **pillars** as we **continue**.

And to confirm part of a promise from **SECTION 3**, let me now state that as God in His...

... manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go ([Neh 9:12,19](#), see also [Exo 13:21](#); [14:24](#); [Num 14:14](#))...

...so the Lord will again do **the same** in the future, as He says through the Prophet Joel,

I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke [Joel 2:30](#) (read the whole chapter - yes, again - for context).

And btw, I'm guessing God will use future **pillars** to **shepherd** 'stragglers' to and from Petra.

But getting back to Dr. Velikovsky's '**earthquake-pushed**' and '**tilted-axis-sloshed**' view...

The commentator Rashi, guided by the grammatical structure of the sentence in the Book of Exodus, explained in accordance with Mechilta: "The water of all oceans and seas was divided." [*Rashi's Commentary to Pentateuch* (English transl. by [Rev. M. Rosenbaum](#) and [Dr. A. M. Silbermann](#) [?], et al., 1930).]

The *Midrashim* contain the following description: "The waters were piled up to the height of sixteen hundred miles, and they could be seen by all the nations of the earth." [Ginzberg, *Legends*, III, 22; *Targum Yerushalmi*, [Exodus 14:22](#).] The figure in this sentence intends to say that the heap of water was tremendous. According to the Scriptures, the waters climbed the mountains and stood above them, and they mounted to the heavens. [[Psalms 104:6](#); [107:24-25](#).]

And here again Dr. Velikovsky seems not see “suspended” and ‘unmoving’, **‘magnetically parted walls of water’ on their right hand, and on their left**, (which I don’t expect were anywhere near miles high, let alone hundreds of miles high, nor very far apart from each other either), but he only saw the surely generally fast-moving, miles-high, **‘earthquake-pushed and tilted-axis sloshed mountains of water’** that also near this time but elsewhere were speeding across the Earth in reaction to the close proximity of Venus. And so he continues...

A sea rent apart was a marvelous spectacle and could not have been forgotten. It is mentioned in numerous passages in the Scriptures. "The pillars of heaven tremble... He divideth the sea with his power." [[Job 26:11-12](#).] "Marvelous things did he in the sight of their fathers... He divided the sea, and caused them to pass through; and he made the waters to stand as a heap." [[Psalms 78:12-13](#).] "He gathereth the waters of the sea together as a heap... let all the inhabitants of the world stand in awe of him." [[Psalms 33:7-8](#).]

Then the Great Sea (the Mediterranean) broke into the Red Sea in an enormous tidal wave.

[*Mekhilta* ["a collection of rules" of] *Beshalla* ["**Beshalach, Beshallach, or Beshalah**...“when [he] let go”... [the] first distinctive word in the parashah... [it being] the sixteenth weekly Torah... in the annual Jewish cycle of Torah reading and the fourth in the Book of Exodus... [which] constitutes [Exodus 3:13\[:9\]-17:16 \[reference corrected\]](#)... [and in] this parashah [or ‘section’ of the Torah], Pharaoh changes his mind and sends his army after the Israelite people, trapping them at the Sea of Reeds... [and] God commands Moses to split the sea, allowing them to pass, then closes the sea back upon the Egyptian army... [and there] are the miracles of manna and clean water... [and the] nation of Amalek attacks and the Israelite people are victorious"] 6, 33a; other sources in Ginzberg, Legends, VI, 10.]

It was an unusual event, and because it was unusual, it became the most impressive recollection in the very long history of this people. All peoples and nations were blasted by the same fire and shattered in the same fury. The tribes of Israel on the shore of a sea found in this annihilation their salvation from bondage. They escaped destruction but their oppressors perished before their eyes. They extolled the Creator, took upon themselves the burden of moral rules, and considered themselves chosen for a great destiny. [But does Dr. Velikovsky really just think that all the events of the Exodus were just a ‘long succession of fortunate accidents of circumstance and natural laws’? If so, he is compartmentalizing, and shows he has neglected to at least consider the odds of such a string of incredible events, all favoring the Jews.]

When the Spaniards conquered Yucatan, Indians versed in their ancient literature related to the conquerors the tradition handed down to them by their ancestors: their forefathers were delivered from pursuit by some other people when the Lord opened for them a way in the midst of the sea. [Uh-huh, **waters** may have been **‘magnetically parted’** in other places too.]

[Antonio de Herrera y Tordesillas [1549-1626 or 25, "a chronicler, historian, and writer of the Spanish Golden Age [- "a period of flourishing in arts and literature in Spain, coinciding with the rise of the Spanish Habsburg dynasty and the Spanish Empire... [and, "politically"], *El Siglo de Oro* lasted from the accession to the throne of Philip II of Spain

in 1556 to the Treaty of the Pyrenees in 1659", and it is otherwise marked as beginning with 'Golden Age publications' starting in 1492 and ending "no later than 1681 with the death of the Pedro Calderón de la Barca, the last great writer of the age", [and Herrera was the] author of *Historia general de los hechos de los castellanos en las Islas y Tierra Firme del mar Océano que llaman Indias Occidentales* ("General History of the Deeds of the Castilians on the Islands and Mainland of the Ocean Sea Known As the West Indies"), better known in Spanish as *Décadas* and considered one of the best works written on the conquest of the Americas... [but it] is worth noting that Herrera never visited or lived in any part of the Americas... [therefore] his work was largely conjectural... [though he] was Chief Chronicler of Castile and the Americas during the reigns of Philip II and Philip III... [and he has been] called... the "prince of the historians of the Americas"... [and he] is considered the most prolific historian of his era, and his works also include a general history of the world, a history of Portugal, and a description of the Americas. His output also features translations of works from Italian and Latin into Spanish, and a translation of his own *Descripción de las Indias Occidentales* ("Description of the West Indies") into Dutch... [however he] is not given much value by modern historians... [and a] standard Spanish reference work describes him as "an official historian, who was not impartial... [and as] an opportunist, a schemer, and greedy... [who] plagiarized entire works... [and who] had no interest in Native American civilization and therefore never dealt with it"), *Historia general de las Indias Occidentales* [*General History of the West Indies*], Vol. IV, Bk.10, Chap.2; Brasseur, *Histoire des nations civilisees du Mexique*, I, 66.]

This tradition is so similar to the Jewish tradition of the Passage that some of the friars who came to America believed that the Indians of America were of Jewish origin. [That "cruel and fanatical priest",] Friar Diego de Landa wrote: "Some old men of Yucatan say that they have heard from their ancestors that this country was peopled by a certain race who came from the east, whom God delivered by opening for them twelve roads through the sea. If this is true, all the inhabitants of the Indies must be of Jewish descent." [De Landa, *Yucatan*, p.8.]

It may have been an echo of what happened at the Sea of Passage, or a description of a similar occurrence at the same [or another] time but in another place. [Uh-huh.]

According to the Lapland cosmogonic story, "when the wickedness increased among the human beings," the midmost of the earth "trembled with terror so that the upper layers of the earth fell away and many of the people were hurled down into those caved-in places to perish." [Leonne de Cambrey [?], *Lapland Legends* [available on Amazon, etc.] (1926).]

"And Jubmel, the heaven-lord himself, came down... His terrible anger flashed like red, blue, and green fire-serpents, and people hid their faces, and the children screamed with fear. ...The angry god spoke: 'I shall reverse the world. I shall bid the rivers flow upward; I shall cause the sea to gather together itself up into a huge towering wall which I shall hurl upon your wicked earth-children, and thus destroy them and all life.'"

Jubmel set a storm-wind blowing,
and the wild air-spirits raging...
Foaming, dashing, rising sky-high
came the sea-wall, crushing all things.
Jubmel, with one strong upheaval,
made the earth-lands all turn over;

then, the world again he righted.
Now the mountains and the highlands
could no more be seen by Beijke [sun].
Filled with groans of dying people,
was the fair earth, home of mankind.
No more Beijke shone in heaven. [*ibid.*]

According to the Lapland epic, the world was overwhelmed by the hurricane and the sea, and almost all human beings perished. After the sea-wall fell on the continent, gigantic waves continued to roll and dead bodies were dashed about in dark waters.

The great earthquake and the chasms that opened in the ground, the appearance of a celestial body with serpentlike flashes, rivers flowing upward, a sea-wall that crushed everything, mountains that became leveled or covered with water, the world that was turned over and then righted, the sun that no more shone in the sky - all these are motifs which we found in the description of the calamities of the time of the Exodus.

In many places of the world, and especially in the north, large boulders are found in a position which proves that a great force must have lifted them up and carried them long distances before depositing them where they are found today. Sometimes these large loose rocks are of entirely different mineral composition than the local rocks, but are akin to formations many miles away. Thus, occasionally an erratic boulder of granite perches on top of a high ridge of dolerite, whereas the nearest outcrops of granite lie far away. These erratic boulders may weigh as much as ten thousand tons, about as much as one hundred thirty thousand people.

[The Madison boulder near Conway, New Hampshire, measures 90 by 40 by 38 feet, and weighs almost 10,000 tons. "It is composed of granite, quite unlike the bedrock beneath it; hence the boulder is typically 'erratic'", Prof., Dr. Reginald A. Daly [[bio](#), [SEC. 8](#), [p.85-7](#)], *The Changing World of the Ice Age*, p.16.]

To explain these facts, the scholars of the first half of the nineteenth century assumed that enormous tides had swept over the continents and carried with them masses of stone. The transfer of the rocks was explained by the tides, but what could have caused those billows to rise high over the continents? "It was conceived that somehow and somewhere in the far north a series of gigantic waves was mysteriously propagated. These waves were supposed to have precipitated themselves upon the land, and then swept madly on over mountain and valley alike, carrying along with them a mighty burden of rocks and stones and rubbish. Such deluges were styled 'waves of translation'; and the till was believed to represent the materials which they hurried along with them in their wild course across the country." [[Not Sir Dr. Archibald Geikie, but his "younger brother"](#), Prof., Dr. James Murdoch Geikie [[bio](#), [SEC. 8](#), [p.213](#)], *The Great Ice Age and Its Relation to the Antiquity of Man* (1894), pp.25-26.] The stones and boulders on the hill-tops and the mounds of sand and gravel in the lowlands were explained by this theory. Critics, however, maintained that

"it was unfortunate for this view that it violated at the very outset the first principles of science, by assuming the former existence of a cause which there was little in nature to warrant... spasmodic rushes of the sea across a whole country had fortunately never been experienced within the memory of man." [*Ibid.*] That the correctness of the last sentence is questionable is shown by references to the traditions of a number of peoples.

Wherever possible, the movement of stones was attributed to the progress of the ice sheet in the glacial ages and to glaciers on the mountain slopes.

Agassiz, in 1840, assumed that just as the Alpine moraines were left behind by the retreating glaciers, so the moraines in the flat-lands of northern Europe and America could have been caused by the movement of great continental ice sheets (and thus introduced the theory of ice ages). Although this is correct to some extent, the analogy is not exact, as the glaciers of the Alps push the stones down, not up the slope. Meeting an upward motion of the ice, large boulders would probably sink [with their weight causing them to slowly 'melt their way'] into the ice.

The problem of the migration of the stones must be regarded as only partially connected with the progress and retreat of the ice sheet, if at all. Billows miles high traveled over the land, originating in causes described in this book.

It can be established by the extent of denudation of the rocks under the erratic boulders that the latter were deposited at their places during human history. So, for instance, in Wales and Yorkshire, where this effect was evaluated in terms of time, the "amount of denudation of limestone rocks on which boulders lie" is a "proof that a period of no more than six thousand years has elapsed since the boulders were left in their positions." [Warren Upham [scattered bio in SEC. 6, p. 62, 73 & 87], *The Glacial Lake Agassiz* (1895), p.239.]

The fact that accumulations of stones were transferred from the equator toward the higher latitudes, an enigmatic problem in the ice theory, can be explained by the poleward recession of the equatorial waters at the moment the velocity of rotation of the earth was reduced or its poles were shifted. In the Northern Hemisphere, in India, the moraines were carried from the equator not only toward higher latitudes, but also toward the [newly raised] Himalaya Mountains, and in the Southern Hemisphere from the equatorial regions of Africa toward the [also new] higher latitudes, across the prairies and deserts and forests of the black continent.

And of course the *inundated prairies* and *forests* were first *denudated* (washed away), and then covered with relatively thin *layers* - compared to The Flood of Noah - of new *sediments*, etc. But wasn't it Venus on *her 'visits'* that created all the vast *deserts* by 'trapping' *underground water* under vast, newly formed *layers* of *igneous rock*? Uh-huh.

The Battle in the Sky

At [about] the same time that the seas were heaped up in immense tides, a pageant went on in the sky which presented itself to the horrified onlookers on earth as a gigantic battle. Because this battle was seen from almost all parts of the world, and because it impressed itself very strongly upon the imagination of the peoples, it can be reconstructed in some detail.

When [1] the earth [first] passed through the gases, dust, and meteorites of the tail of the comet [which must have been when Venus and Earth mutually 'caught' one other, evidently resulting in the 1st Plague of Blood in Egypt, etc., and also resulting in one or more *orbits* of Venus around the Earth in the following several days (see my following note), where apparently its early *orbital periods* were **used** by God for the following 7 of **The 10 Plagues of the Exodus** (listed, p.381)], [after which Venus was *attracted* closer to Earth, and Earth became] [2] disturbed in rotation [causing the 9th Plague of Darkness], [and] [3] it proceeded on a distorted orbit. Emerging from the [3 days of] darkness, [4] the Eastern [or Oriental] Hemisphere faced the head of the comet. This head only shortly before had passed close to the sun and was in a state of candescence. [4a] The night the great earthquake [of the 10th Plague] shook the globe was, according to rabbinical literature, [4b] as bright as the day of the summer solstice. Because of the [closer] proximity of the earth, [5] the comet left its own orbit [or left its short-lived early *orbit* or *orbits* around Earth] and [6] for a while followed the orbit of the earth [which apparently was a change caused by a second 'balancing' of ¹their mutual *normal atomic magnetic attraction* (or so-called *gravitational attraction*), with ²their mutual *special electrical magnetic attraction and/or repulsion*, and with ³their differing *momentums*, or maybe Venus was instead 'thrown' into a new, more *eccentric* (longer and narrower) *elliptical orbit* around the Earth, which is the 'common way' to 'balance' such *forces*]. The great ball of the comet retreated [slipping back for a while in their mutually shared *orbit*, or '**she**' was possibly instead 'thrown' into a more *eccentric elliptical orbit*], then [after one way or another reaching its farthest point away from Earth,] [7] again approached the earth, shrouded in a dark column of gases which looked like a pillar of smoke during the day and of fire at night [though this supposed 'sky pillar' was not the same thing as the **pillars of smoke** and **fire** seen by the Jews extending from the ground that both **led** and '**protected**' them - see next paragraphs], and [8] the earth once more passed through the atmosphere of the comet, this time at its neck. This stage was accompanied by [9] violent and incessant electrical discharges between the atmosphere of the tail and the terrestrial atmosphere. There was an interval of about six days between these [last] two close approaches [which is apparently the time it took Venus to be 'pulled back' to the Earth along their mutually shared orbit, or for **her** to orbit to **her** farthest point from Earth and return to **her** closest point again, completing that new *highly eccentric elliptical orbit*]. Emerging from the gases of the comet, [observers from Earth could then see that] [10] the earth seems to have [again] changed the direction of its [axis of] rotation, and [11] the [sky] pillar of smoke moved to the opposite horizon. [Cf. [Exodus 14:19](#). *Na-uh!* - explanation in the next paragraphs.] The column [or comet tail] looked like a gigantic moving serpent. When the tidal waves rose to their highest point, and the seas

1. Blood	6. Boils
2. Frogs	7. Hail
3. Lice	8. Locusts
4. Flies	9. Darkness
5. Cattle Disease	10. Death of the Firstborn

were torn apart, [12] a tremendous spark flew between the earth and the globe of the comet, which instantly pushed down the milehigh billows [? - see next paragraphs]. Meanwhile, [11a] the tail of the comet and its head, having become entangled with each other by their close contact with the earth, exchanged violent discharges of electricity. It looked like a battle between the brilliant globe and the dark column of smoke. In the exchange of electrical potentials, [11b] the tail and the head were attracted one to the other and repelled one from the other. From the serpentlike tail [12] extensions grew, and it lost the form of a column. It looked now like a furious animal with legs and with many heads. The discharges [13] tore the column to pieces, a process that was accompanied by [14] a rain of meteorites' upon the earth. It appeared as though the monster were defeated by the brilliant globe and buried in the sea, or wherever the meteorites fell. [15] The gases of the tail [and of Earth's very many new *spewing volcanoes*] subsequently enveloped the earth.

Note: In the account of The 10 Plagues of Egypt (Exodus 7-12), a new *morning* is referred to 5 times ([Exo 7:15](#); [8:20](#); [9:13](#); [10:13](#); [12:10,22](#)), and during the same account, a new *to morrow* or *on the morrow* is used 6 times ([Exo 8:10](#); [8:23](#); [8:29](#); [9:5](#); [9:18](#); [10:4](#)), which seems to indicate that about a week or so passed between the 1st and 9th Plagues, with the 9th Plague taking 3 days. And **if** after Venus caused Earth to be "disturbed in rotation" and 'go dark' for 3 days, it did indeed take "six days" for **her** to "again approach" Earth, this renewed confrontation being when the "Eastern Hemisphere faced the head of the comet", then apparently another 3 days transpired between the time Earth is seen "emerging from the darkness" to when the Great Earthquake of the 10th Plague strikes, with this last of The 10 Plagues happening on the same night that **the LORD'S passover** ([Exo 12:11](#)) **feast** was first **kept**.

And this scenario of Dr. Velikovsky's - with my amendments, explanations, and alternatives - is likely a fairly accurate and very helpful description of what actually happened, except the part about the "instantly pushed down... milehigh billows", which again apparently confuses the fast-moving, miles-high, '**earthquake-pushed and tilted-axis sloshed mountains of water**' with the experience of the Jews with much smaller, immobile, 'abruptly raised', and then 'suddenly collapsing', '**magnetically parted walls of water**' at The Crossing of the Red Sea.

And of course I must take exception to his reference to [Exodus 14:19](#), which surely has little to do with this 'perceived' "Battle in the Sky". The appearance in the sky of the "dark column of gases" which at one point "looked like a gigantic moving serpent" was certainly a different phenomenon than the **pillars** extending from Earth's surface that were **used** by God **by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light**, especially considering that God **led** them this **way** for **forty years** (e.g., [Exo 13:18](#); [Deu 8:2](#)).

But this mostly very helpful account continues, evidently beyond The Crossing...

The globe of the comet, which lost a large portion of its atmosphere [to the slightly larger Planet Earth] as well as much of its electrical potential [- apparently 'recharging' Earth], [evidently after its initial interactions with Earth which resulted in The 10 Plagues of the Exodus, and either before or after The Crossing of the Red Sea, one way or another again] withdrew from the earth but did not break away from its attraction. Apparently, after a six-week interval, the

distance between the earth and the globe of the comet again diminished. This new approach of the globe could not be readily observed because the earth was shrouded in the clouds of dust left by the comet on its former approach as well as by dust ejected by the volcanoes. After renewed discharges [and possibly more *orbits which could not be seen*], the comet and the earth parted.

And I should at least mention that the repeated mostly *elastic* 'approaches' and 'retreats' of Venus both to and from the Earth were surely somehow 'assisted' by the Moon.

And this "shrouded in the clouds of dust" period evidently continued for 2 to 3 decades, and is referred to 20 times in both the Old and New Testaments as the ***shadow of death***.

And maybe you can at least eventually see how Dr. Velikovsky's scenario - with my amendments, explanations, and alternatives - more or less lines up with The 10 Plagues and The Crossing of the Red Sea, including how the "six days" when Venus in one way or another "retreated" and "again approached" Earth seems to be accounted for by the 3-days-long, 9th Plague of Darkness, followed by another 3 days that preceded ***the LORD'S passover*** and The Great Earthquake of The 10th Plague.

But it is so far unclear to me in this scenario whether The Crossing of the Red Sea occurred before or after this supposed "six week interval". And if The Crossing occurred before it, does this last "approach" relate to an early incident during the time the Jews ***wandered in the wilderness***? Questions ***asked*** as Jesus ***teacheth; answers*** surely forthcoming as ***promised***.

And btw, it occurs to me that the '***thickness***' of the ***shadow of death*** around ***the children of Israel*** while they ***wandered in the wilderness*** may have been somewhat reduced by the ***pillars of smoke*** and ***fire*** which may have 'sucked' cleaner *air* from the *upper atmosphere* down to them. But it is also likely that the *volcanic eruptions* nearest them were mostly the 'lava-fountaining-and-flowing', *red* kind, and not so much the *pyroclastic rock ash, grey* kind.

And Dr. Velikovsky is also helpful in considering other related areas of science...

This behavior of the comet is of great importance in problems of celestial mechanics. That a comet, encountering a planet, can become entangled and drawn away from its own path, forced into a new course, and finally liberated from the influence of the planet is proved by the case of Lexell's comet, which in 1767 was captured by Jupiter and its moons. Not until 1779 did it free itself from this entanglement [likely with the help of one of Jupiter's moons]...

Note: Where Lexell's comet is today is not fully certain. It was last seen after passing close to the Earth in 1770, evidently on its way back to Jupiter sometime after being "captured" in 1767. And it was the subsequent "calculations" of Anders Johan Lexell, and later jointly with Pierre Simon 'Miss-sure' Laplace, who "argued that a subsequent interaction with Jupiter in 1779 had further perturbed its orbit, either placing it too far from Earth to be seen or perhaps ejecting it from the Solar System altogether". Then in "a 2018 paper... [by] Quan-Zhi Ye et al." [?], new calculations were made "finding that 98% of possible orbits remained orbiting the Sun, 85% with a perihelion nearer than the asteroid belt, and 40% crossing Earth's orbit". And besides 3 other less likely *asteroids*, it was calculated that there is a 99.2% chance that it is now the 1-4 kilometer-wide, *near-Earth object*, 2010 JL₃₃,

“although due to a number of close approaches with Jupiter as well as uncertain non-gravitational parameters, a definite link cannot be made”.

...A phenomenon that has not been observed in modern times is an electrical discharge between a planet and a comet and also between the head of a comet and its trailing part.

But remember that program on *Science Channel* [“Formerly... *Discovery Science Network* (1996-1998) *Discovery Science Channel* (1998-2002) *The Science Channel* (2002-2007)”, and “short-ened... to just **Science Channel** in 2007... [and] in 2011... rebranded as simply **Science**”, and in “2008... [it] changed its programming to adult-oriented... removing all shows for elementary children”], and I think the show I’m talking about aired in 2008 or 9, the one I first told you about in *RGF* (p.416 – 2nd ed. page numbering) and later in this *study* (SEC.5, p.420), a program which I have since – not surprisingly – been unable to find, that shows “a computer graphics representation based on photos of Jupiter from the Galileo Orbiter spacecraft. The presentation was of a quite vigorous electromagnetic exchange. It showed an enormous bolt of lightning that shot out from Jupiter to one of her own planet-sized moons”. This spacecraft was launched in 1989 and finally plunged into Jupiter’s atmosphere in 2003, and it’s also no surprise that I can no longer find the photos this spacecraft took of this “Jovian lighting” at the NASA site or elsewhere.

The events in the sky were viewed by the peoples of the world as a fight between an evil monster in the form of a serpent and the light-god who engaged the monster in battle and thus saved the world. The tail of the comet, leaping back and forth under the discharges of the flaming globe, was regarded as a separate body, inimical [“hostile”] to the globe of the comet.

A full survey of the religious and folklore motifs which mirror this event would require more space than is at my disposal here; it is difficult to find a people or tribe on the earth that does not have the same motif at the very focus of its religious beliefs. [I intend to handle a portion of this material in an essay on *The Dragon*. [There is no “essay” by this title at VArchive.org.]

Since the descriptions of the battle between Marduk and Tiamat, the dragon, or Isis and Seth, or Vishnu and the serpent, or Krishna and serpent, or Ormuzd and Ahriman follow an almost identical pattern and have many details in common with the battle of Zeus and Typhon, I shall give here Apollodorus' description of this battle. [Apollodorus, *The Library* [bio/definition, SEC.7, p.387], *Epitome* II (transl. Sir James George Frazer [bio, SEC.7, p.268-9]).]

Typhon "out-topped all the mountains, and his head often brushed the stars. One of his hands reached out to the west and the other to the east, and from them projected a hundred dragons' heads. From the thighs downward he had huge coils of vipers which... emitted a long hissing... His body was all winged... and fire flashed from his eyes. Such and so great was Typhon when, hurling kindled rocks, he made for the very heaven with hissing and shouts, spouting a great jet of fire from his mouth." To the sky of Egypt Zeus pursued Typhon "rushing at heaven." "Zeus pelted Typhon at a distance with thunderbolts, and at close quarters struck him down with an adamantine sickle [- “adamantine” evidently meaning “too hard to cut, break, or pierce” and/or “like a diamond in luster”],

and as he fled pursued him closely as far as Mount Casius, which overhangs Syria. There, seeing the monster sore wounded, he grappled with him. But Typhon twined about him and gripped him in his coils..." "Having recovered his strength Zeus suddenly from heaven riding in a chariot of winged horses, pelted Typhon with thunderbolts... So being again pursued he [Typhon] came to Thrace and in fighting at Mount Haemus he heaved whole mountains... a stream of blood gushed out on the mountain, and they say that from that circumstance the mountain was called Haemus [bloody]. And when he started to flee through the Sicilian sea, Zeus cast Mount Etna in Sicily upon him. That is a huge mountain, from which down to this day they say that blasts of fire issue from the thunderbolts that were thrown."

The struggle left deep marks on the entire ancient world. Some districts were especially associated with the events of this cosmic fight. The Egyptian shore of the Red Sea was called Typhonia. [Strabo [\[finally bio'ed in SEC.7, p.425\]](#), *The Geography* (transl. H. L. Jones [[? - available online](#)], 1924), vii, 3, 8.] Strabo narrates also that the Arimi (Aramaeans or Syrians) were terrified witnesses of the battle of Zeus with Typhon. And Typhon, "who, they add, was a dragon, when struck by the bolts of lightning, fled in search of a descent underground," [*ibid.*] and not only did he cut furrows into the earth and form the beds of the rivers, but descending underground, he made fountains break forth.

Similar descriptions come from various places of the ancient world, in which the nations relate the experience of their ancestors who witnessed the great catastrophe of the middle of the second millennium [BC].

At that time the Israelites [who had not yet reached Israel] had not yet arrived at [[or had been **corrupted** away from](#)] a clear monotheistic concept and, like other peoples, they [too] saw in the great struggle a conflict between good and evil. The author of the Book of Exodus [Moses], suppressing this conception of the ancient Israelites, presented the portent of fire and smoke moving in a column as an angel or messenger of the Lord. However, many passages in other books of the Scriptures [[some actually referring to this "Battle in the Sky" instead of to God's '**shepherding**' pillars of smoke and fire -](#)] preserved the picture as it impressed itself upon eyewitnesses. Rahab is the Hebrew name for the contester with the Most High. "O Lord God of hosts, who is a strong Lord like unto thee? ...Thou hast broken Rahab in pieces... The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them. The north and the south thou hast created them."

[[Psalms 89:10-12](#) [[& Isaiah 51:9](#), but you should **see** here that Dr. Velikovsky apparently thought that he was pointing out an inconsistency in **scripture**, thinking that Moses had misrepresented this '**sky serpent/winged dragon**' named **Rahab** as the much smaller, '**shepherding**' pillar of the Jews, however it is clearly Dr. Velikovsky who was still confusing this 'perceived', "serpentlike", '**sky-filling column**' with the real, much smaller, '**pillar-like**', 'grounded' one, and btw, this '**sky serpent/winged dragon**' is also referred to as **leviathan** in [Psalm 74:14](#), and is so named in its future role in [Isaiah 27:1](#), but this past and future **leviathan** should not be confused with any of the past (e.g., [Job 41](#)) and maybe also future [real](#) ones, including with any kind of "giant dinosaur", such as Ultrasaurus, Supersaurus, or any in the ocean that are said to be subject to *deep-sea gigantism*].]

Deutero-Isaiah prayed: "Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" [[Isaiah 51:9-10](#).] From these passages it is clear that the battle of the Lord with Rahab was not a primeval battle before Creation, as some scholars think [- apparently especially those "higher criticism" types].

[See Prof., Dr. Salomon Reinach [1858 -1932, "a French archaeologist and religious historian... [who was] educated at the École normale supérieure before joining the French school at Athens in 1879... [and he] made valuable archaeological discoveries at Myrina near Smyrna [now "İzmir... a metro-politan city in the western extremity of Anatolia",] in 1880-82, at Cyme [originally "an Aeolian city ["**Aeolians**... [being] one of the four major tribes in which Greeks divided themselves in the ancient period (along with the Achaeans, Dorians and Ionians)",] in Aeolis (Asia Minor)",] in 1881, at Thasos ["a Greek island... [in] the North Aegean Sea",] Imbros ["or **İmroz**, officially changed to **Gökçeada**... [in] 1970... [it being] the largest island of Turkey... in the Aegean Sea"] and Lesbos ["an island located in the northeastern Aegean Sea... [and] the third largest island in Greece"] (1882), at Carthage [meaning "New City", the center or capital city of the ancient Carthaginian civilization, on the eastern side of the Lake of Tunis in what is now... Tunisia... [and] Carthage was widely considered the most important trading hub of the Ancient Mediterranean and was arguably one of the most affluent cities of the Ancient World"] and Meninx [?] (1883-84), at Odessa [originally a "Greek settlement", now "also known as **Odesa**... the third most populous city of Ukraine and a major tourism center, seaport and transport hub located on the northwestern shore of the Black Sea"] (1893) and elsewhere... [and he] received honours from the chief learned societies of Europe"... [and his] first published work was a translation of Arthur Schopenhauer's "Essay on Free Will" ("*Essai sur le libre arbitre*", 1877), which passed through many editions... [and his] "*Manuel de philologie classique*" (1880-1884) was crowned by the French association for the study of Greek; his "*Grammaire latine*" (1886) received a prize from the Society of Secondary Education; "*La Nécropole de Myrina*" (1887), written with Edmond Pottier, and "*Antiquités nationales*" were crowned by the Academy of Inscriptions... [and he] compiled an important "*Répertoire de la statuaire grecque et romaine*" (3 volumes, 1897-98); also "*Répertoire de peintures du Moyen âge et de la Renaissance 1280-1580*" (1905, etc.); "*Répertoire des vases peints grecs et étrusques*" (1900)... [and in] 1905 he began his "*Cultes, mythes et religions*"; and in 1909 he published a general sketch of the history of religions under the title of "*Orpheus; histoire générale des religions*" (translated into English and published as "Orpheus, a general history of religions")... [and he] also translated from the English H C Lea's "History of the Inquisition" as "*Histoire de l'Inquisition au Moyen-âge*"... [and in] 1936 his updated bibliography was published - "*Bibliographie de Salomon Reinach*"... [and it] has been said his bibliography runs to 262 pages and includes more than ninety lengthy works and at least seven thousand articles (Curtis, 2003)... [but most '**unfortunately**', he] has been cited as a proponent of the Christ myth theory [- "the view that the "story of Jesus is a piece of mythology", having no "substantial claims to historical fact""]... [though] he did not deny the possibility of an historical Jesus... [but said,] "It is impossible to establish the historical Jesus, which is not to say that he did not exist, but only that we cannot positively affirm anything about him"], *Cults, Myths and Religion* (1912), pp.42 ff; H. ['Gunk-it-all-up'] Gunkel, *Schöpfung und Chaos in Urzeit und Endzeit (Creation and Chaos in Primeval and End Times)* (1895); Johannes Pedersen (1883-1977, "a noted Danish Old Testament scholar and Semitic philologist... [who] began study of Semitic languages... at the University of Copenhagen... [and in] 1906 he obtained the university's gold medal, and in 1908 he took a divinity degree... [and he] continued his Semitic studies abroad under Heinrich Zimmern ["the first

professor of Assyriology at Leipzig University”, August Fischer [finally “professor of Oriental philology at the University of Leipzig”], Christiaan Snouck Hurgronje [finally “professor... at Leiden University and official advisor to the Dutch government on colonial affairs”], and Ignaz Goldziher [“a Hungarian scholar of Islam... [who along] with the German Theodor Nöldeke and the Dutch Christiaan Snouck Hurgronje ... is considered the founder of modern Islamic studies in Europe”] from 1909-12... [and during] this period, he [Pedersen] began publishing his many works by co-authoring *Bibelbog for Skole og Hjem* (*Biblebook for School and Home*) in 1909... [and from] 1916-22, Pedersen was a docent in Old Testament in the University of Copenhagen’s theological faculty... [and he] became professor of Semitic-Oriental philology in 1922... [and he] joined the Carlsberg Foundation [- operators of the natural history museum at Frederiksborg Palace and Castle, Denmark, photo p.386 - in] 1926 and in 1933 became its chairman... [and he] retired from his professorship in 1950 and from the Carlsberg Foundation in 1955... [and he] received several honorary doctorates and was a member of many learned societies abroad... [and he] believed that "objective thought, that is to say, inactive, disinterested thought" does not exist in most instances... [and so he] was committed to the assumption that the full social context is necessary to understanding written texts”, uh-huh, apparently as most other likely **‘eternally lost’** followers of “higher criticism”, *Israel, Its Life and Culture* (1926), pp.472 ff.]



Isaiah prophesied for the future: "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." [[Isaiah 27:1](#).]

The "crooked serpent" is shown in many ancient pictures from China to India, to Persia, to Assyria, to Egypt, to Mexico. With the rise of the monotheistic concept, the Israelites regarded this crooked serpent, the contester with the Most High, as the Lord's own creation. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing... The pillars of heaven tremble... He divideth the sea with his power... his hand hath formed the crooked serpent." [[Job 26:7-13](#).] The Psalmist also says: "God is my King of old... Thou didst divide the sea by thy strength ... Thou brakest the heads of leviathan in pieces... Thou didst cleave the fountain and the flood: Thou driedst up mighty rivers." [[Psalms 74:12-15](#).] The sea was cleft [by the **‘pushing’** and **‘sloshing’** of **waters** across the globe, and in at least one place **‘magnetically parted’**], the earth was cut [or ripped apart] with furrows, great rivers disappeared, others appeared. The earth rumbled for many years, and the peoples thought that the fiery dragon that had been struck down had descended underground and was groaning there.

And the **‘unfortunate’** general response of **the children of Israel** to all these **wonders** was for the most part, according to the Apostle Peter, not **good**, as he expressed, in what was evidently the common knowledge of the Jews of his day, that there came a point when...

Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of

forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon [Act 7:42-43](#).

But remember **Moloch** or **Remphan** are not “representations” of Venus or Jupiter, but evidently of Saturn. I reported in [SECTION 6](#) on [p.138](#), with Dr. Velikovsky’s help, that...

...the *planet* named by Rome as Saturn, for example, which would be Cronus or Kronos to the Greeks, is stated in *scripture* to be ‘**the star of a god**’. And it is otherwise called by the Ammonite name **Moloch** ([Amos 5:26](#); [Act 7:43](#)) or **Molech** ([Lev 18:21](#); [20:2-5](#), etc.) or **Milcom** ([1Ki 11:5,33](#); [2Ki 23:13](#)) or **Malcham** ([Zep 1:5](#)), or by the Canaanite-Phoenician name **Baal** or the plural **Baalim**, (many references), or by the Moabite name **Chemosh** ([Num 21:29](#); [1Ki 11:7](#); [Jer 48:7,13,46](#)), and once by the evidently Hebrew name **Chiun** ([Amos 5:26](#)), and one other time by the Egyptian name **Remphan** ([Act 7:43](#)), all these names apparently referring to Saturn, and all of which connect to the two occasions in *scripture* where Saturn is identified as **the star your god** [**Moloch, Chiun** and **Remphan**] [Amos 5:26](#); [Act 7:43](#).

And this doesn’t mean that the ‘*wandering*’ Jews didn’t also worship “representations” of Venus and Jupiter, because Peter also makes clear that **God... gave them up to worship** not just **Moloch** or **Remphan**, but all **the host of heaven**, including all the ‘*planet gods*’. So Peter was just focusing on **Moloch** or **Remphan**, which is Saturn, for the ‘lowest honors’.

The Comet of Typhon

Of all the mysterious phenomena which accompanied the Exodus, this mysterious Pillar [that [Dr. Velikovsky did not seem to understand](#) was a separate and distinct phenomenon from the ‘Sky Serpent’ or ‘Flying Dragon’] seems the first to demand explanation.

—Cannon, Rev. William John Telia Phythian-Adams [(1888-1967), D.S.O., M.C.], and all I could find otherwise is that he was the father of the “local historian and the former head of the Centre for English Local History at the University of Leicester”, “a public research university based in Leicester [“within Leicestershire”], England”,] *The Call of Israel*

One of the places of the heavenly combat between elementary forces of nature – as narrated by [Pseudo-Apollodorus](#) and [Strabo](#) – was on the way from Egypt to Syria...

[Mount Casius, mentioned by [Apollodorus](#), is the name of Mount Lebanon as well as of Mount Sinai. Cf. [Pomponius Mela](#) [“the earliest Roman geographer... [“who wrote around AD 43” and] died c. AD 45... [and his] short work (*De situ orbis libri III.*) remained in use nearly to the year 1500... [it being a geography book which] occupies less than one hundred pages of ordinary print, and is described by the *Encyclopædia Britannica* (1911) as “dry in style and deficient in method, but of pure Latinity, and occasionally relieved by pleasing word-pictures”... [and except] for the geographical parts of [Pliny's Historia naturalis](#) (where Mela is cited as an important authority), the *De situ orbis* is the only

formal treatise on the subject in Classical Latin”]: *De situ orbis libri* [*World Geography Book*].]

...According to Herodotus, the final act of the fight between Zeus and Typhon took place at Lake Serbon on the coastal route from Egypt to Palestine...

[Herodotus iii, 5 [Herodotus being that 5th Century BC “Greek historian” referenced 7 times in SEC. 7].

Also Apollonius Rhodius [or Apollonius of Rhodes, bio, SEC. 7, p.260-61] in the Argonautica, Bk.ii, says that Typhon "smitten by the bolt of Zeus... lies whelmed beneath the waters of the Serbonian lake."]

...On the way from Egypt to Palestine the Israelites, after a night of terror and strong east wind, witnessed the upheaval of the day of the Passage. These parallel circumstances lead to a conclusion that will sound somewhat strange. Typhon (Typhoeus) lies on the bottom of the sea where the spellbound Israelites saw the upheaval of nature: darkness, hurricane, mountains of water, fire and smoke, recorded in the Greek legend as the circumstances in which the battle of Zeus with the dragon Typhon was fought. In the same pit of the sea lie the pharaoh and his hosts.

[In *Ages in Chaos*, evidence will be presented to identify the pharaoh of the Exodus as Tau Thom, the last king of the Middle Kingdom. He is Tau Timaeus (Tutimaeus) of Manetho, in whose days "a blast of God's displeasure" fell upon Egypt and terminated the period at present known as the Middle Kingdom. The name of his queen is given in the naos of el-Arish as Tephnut [- “naos” being a “temple or shrine”, or in this case, “the descriptive name given to an Egyptian hieroglyph”, and in this case it is written on a shrine called the “El Arish Stone”, *ttb next*]. Ra-uah-ab is a name met among the Egyptian kings of that period (Prof., Dr., Sir W. M. F. Petrie, *A History of Egypt*, I, 227); it could have served as origin for the Hebrew word for dragon, Rahab. See [next note,] note 4.]

The **El Arish Stone** (photo, p.388) was found in 1887 in El Arish, Egypt (now just Arish, “the largest city on the entire Sinai Peninsula, lying on the Mediterranean coast”, “50 kilometres (31 mi) [southwest] from the Rafah border crossing with the Gaza Strip”), and it has been “dated” to the Ptolemaic Period, to about “380-360 BC”. When found it was being used as a cattle trough, its dimensions being 4½ by 2 feet, and its weight about 2 tons. Originally, “Used as a shrine [which along with other shrines would normally be found inside an Egyptian temple], the inscription [- some of which is still readable on the interior of this Black Granite stone -] refers to events [1100 to] 1200 years earlier [c. 1500 BC]”.

In the inscription Moses is referred to as “the Prince of the Desert”, and the Israelites as “the Evil Ones” or “Evil-doers”, and as other nations in the region commonly did, the name they used for



God shows that they considered Him “a demon-like power”. And in the inscription, written in Egyptian hieroglyphs, is described The Parting of the Red Sea, with 3 ‘wavy lines’ representing the Red Sea, followed by 2 ‘parallel knives’ that apparently represent this ‘**parting**’, the translation rendered as the “**parted sea**” or the “**parting of the sea**” – hieroglyphs photo, p.388.

This shrine is now in the Ismailia Museum in Ismailia, Egypt. The museum was “built in 1932 to house the numerous antiquities discovered while digging the Suez canal (1859-1869)”, the Suez Canal being “a sea-level waterway in Egypt, connecting the Mediterranean Sea to the Red Sea through the Isthmus of Suez”, the Isthmus of Suez being “the 75-mile-wide (125-km) strip of land that lies between the Mediterranean Sea and the Red Sea... [and beneath which] runs the Suez Rift, dividing mainland Egypt and Africa from the Sinai Peninsula” and Asia. Ismailia is “a city in north-eastern Egypt... on the west bank of the Suez Canal”.

The inscription also confirms that “when the Evildoers [Israelites] left Egypt, they took (Dagai) with them”, Dagai being the “nickname given to Joseph”. (See [Gen 47:29-31](#) & [Exo 13:19](#).) And it confirms the location of the Hebrew **camp**, where The Crossing of the Red Sea took place, “Pekharti”, or “Pi-hahiroth”, or as rendered in [Exodus 14:2&9](#) in the KJV, **Pihahiroth**.

Of course secular ‘scholars’, and too many who are supposedly ‘Christian’, either ignore or deny such ‘confirmations’ of God’s Word as revealed by this artifact. I stumbled upon these particular ‘confirmations’ today (8/7/19) at <https://www.youtube.com/watch?v=O3xJ7a4aDzg>, which is evidently an ongoing video broadcast of GMS (?), this ministry’s ‘subtitle’ bannered as “Negros, Latinos & Native Americans are the true 12 Tribes of Israel”. And though I think that this ‘foundation’ of this ministry is for the most part ‘**mis-imagined**’, I nonetheless find these particular ‘confirmations’ about the El Arish Stone to be ‘spot on’.

And getting back to Dr. Velikovsky’s ‘foundationally flawed’, but also ‘spot-on confirmations’...

Up to now I have identified Rahab-Typhon as a [tail of a] comet. But if Typhon lies [or is thought to lie] on the bottom of the sea, is he not [also] the pharaoh? This would mean that in the legend of Typhon two elements were welded together: the pharaoh, who perished in the catastrophe, and the outrageous rebel against Zeus, the lord of the sky.

[Actually, “dragon” became the appellation of Egyptian pharaohs in the prophetic literature. Cf. [Ezekiel 32:2](#) → “a dragon in the seas” in the RSV/ESV/YLT, but “a monster in the seas” in the NKJV/NIV/ASV/DBY, etc., and **a whale in the seas** in the in the KJV/WEB.]

In Pliny's Natural History, the ninety-first section of the second book reads: "A terrible comet was seen by the people of Ethiopia and Egypt, to which Typhon, the king of that period, gave his name; it had a fiery appearance and was twisted like a coil, and it was very grim to behold: it was not really a star so much as what might be called a ball of fire." [Pliny, *Natural History*, ii, 91 (transl. Harris Rackham [1868-1944, who translated Vols. 1-5 and 9], 1938).]

The visit of a disastrous comet, so many times referred to in this book, is told in plain words, not in disguise. However, I must find support for my assumption that the comet of the days of King Typhon was the comet of the days of the Exodus.

I investigated the writings of the old chronographers, and in *Cometographia* of Johannes Hevelius (1688 [1611-1687]) I found references to the works of Calvisius [1556-1615], Helvicus [1581-1617], Herlicius [1557-1636], and Rockenbach [15??-16??], all of whom used manuscripts for the most part and not printed sources, as they lived only a little over one century after the invention of movable characters and the printing press [bios, SEC. 7, p.326-8].

Hevelius wrote (in Latin): "In the year of the world 2453 (1495 B.C.) [which roughly fits my timeline in SEC. 4, p.388] but not my placement of the Exodus], according to certain authorities, a comet was seen in Syria, Babylonia, India, in the sign Jo [Capricorn], in the form of a disc, at the very time when the Israelites were on their march from Egypt to the Promised Land. So [also concluded] Rockenbach. The Exodus of the Israelites is [additionally] placed by Calvisius in the year of the world 2453 [AC], or 1495 B.C." [J. Hevelius, *Cometographia* (1688), pp.794f.]

I was fortunate enough to locate one copy of Rockenbach's *De cometis tractatus novus methodicus* in the United States. [In the library of the American Antiquarian Society, Worcester, Mass.] This book was published in Wittenberg in 1602. Its author was professor of Greek, mathematics, and law, and dean of philosophy at Frankfort. He wrote his book using old sources which he did not name: "ex pro-batissimis ir antiquissimis veterum scriptoribus" (from the most trustworthy and the most ancient of the early writers). As a result of his diligent gathering of ancient material, he made the following entry: "In the year of the world two thousand four hundred and fifty-three - as many trustworthy authors, on the basis of many conjectures, have determined - a comet appeared which Pliny also mentioned in his second book. It was fiery, of irregular circular form, with a wrapped head; it was in the shape of a globe and was of terrible aspect. It is said that King Typhon ruled at that time in Egypt... Certain [authorities] assert that the comet was seen in Syria, Babylonia, India, in the sign of Capricorn, in the form of a disc, at the time when the children of Israel advanced from Egypt toward the Promised Land, led on their way by the pillar of cloud during the day and by the pillar of fire at night."

[*"Anno mundi, bis millesimo, quadringentesimo quinquagesimo tertio, Cometa (ut multi probati autores. de tempore hoc statuunt, ex conjecturis multis) cuius Plinius quoque lib. 2 cap. 25 mentionem facit, igneus, formam imperfecti circuli, & in se convoluti caputq; globi repraesentans, aspectu terribilis apparuit, Typhonq; a rege, tunc temporis ex Aegypto imperium tenente, dictus est, qui rex, ut homines fide digni asserunt, auxilio gigantum. reges Aegyptoru devicit. Visus quoq; est, ut aliqui volut, in Siria, Babylonia, India, in signo capricomi, sub forma rotae, eo tempore, quando filii Israel ex Aegypto in terram promissam, duce ac viae monstratore, per diem columna nubis, noctu vero columna ignis, ut cap. 7.8.9.10 legitur profecti sunt."* [Translated by Dr. Velikovsky above.]]

Rockenbach did not draw any conclusion on the relation of the comet of the days of Exodus to the natural phenomena of that time; his intent was only to fix the date of the comet of Typhon.

Among the early authors, Lydus, Servius (who quotes Avienus), Hephaestion, and Junctinus [- all of which except Avienus were bio'ed in [SEC. 7](#) on [p.327-8](#) - Avienus *tbb* after the next citation/bio/definition/comment notation], in addition to Pliny, mention the Typhon comet...

[Johannis Laurentii [or Ioannis Lavrentii] Lydi [or Lydus], *Ioannis Laurentii Lydi Liber de ostentis et calendaria Graeca omnia* [*Johannis Laurentii Lydus Free of All Greek Signs and Calendars* - text at <https://archive.org/details/joanneslaurenti00wachgoog/page/n5>] (ed. by Charles Wachsmuth [1829-1896, "an American paleontologist born in Hanover [Germany]... [who was educated] as a lawyer... [but] left his profession due to ill-health and emigrated to the United States... [settling] in Burlington, Iowa where he became fascinated with the crinoid fossils found in the local limestone formations... ["*Crinoids... [being] marine animals... [that if] attached to the sea bottom by a stalk are commonly called sea lilies, while the unstalked forms are called feather stars or comatulids*", photo of a *deep-sea crinoid* in [SEC. 6](#), [p.174](#)]... [and within] a few years he had built an extensive collection... [and in] 1864 he met Louis Agassiz [bio, [SEC. 5](#), [p.435-9](#)] and the following year traveled to Europe where he studied crinoids in the British Museum and other famous collections... [and] he devoted all his energies to the continued collection and study of crinoid fossils... [and he] supplied crinoid specimens to Agassiz in Cambridge and to the British Museum... [and he] befriended... Frank Springer, in Burlington and together they continued the study of crinoids and published a series of important studies on the subject ... [and] Professor Wachsmuth was a member of the American Association for the Advancement of Science, of the Geological Society of America, of the Iowa Academy of Science, of the Imperial Society of Natural Sciences of Moscow, and corresponding member of the Philadelphia Academy of Science", and he apparently found time to edit and publish at least one Classical Latin text), 1897), p.171. In this work Wachsmuth also printed excerpts from [the classical authors] Hephaestion, Avienus apud [or by] Servium [or Servius, that late 4th/early 5th Century "grammarian, with the contemporary reputation of being the most learned man of his generation in Italy... [and, to add one detail, he] was the author of a set of commentaries on the works of Virgil"], and Junctinus.]

Avienus was a Latin writer of the 4th century AD. An inscription from Bulla Regia, a former ["Berber, Punic, and"] Roman city located in modern-day ["north-western"] Tunisia, reports his full name as "**Postumius Rufius Festus** who is also **Avienus**". He was a native of Volsinii [or "**Velzna** or **Velusna**", etc.] in **Etruria** [map, [p.316](#)], from... [a] distinguished family... He was twice appointed consul, if an inscription published by... 17th-century antiquaries... really refers to this Avienus... Famously asked what he did in the country, he answered *Prandeo, poto, cano, ludo, lavo, caeno, quiesco*: I dine, drink, sing, play, bathe, sup, rest... Avienus made somewhat inexact translations into Latin of Aratus' didactic poem *Phaenomena*. He also took a popular Greek poem in hexameters, *Periegesis*, briefly delimiting the habitable world from the perspective of Alexandria, written by Dionysius Periegetes ["literally Dionysius the Voyager or Traveller, often Latinized to *Dionysius Periegeta*... also known as **Dionysius of Alexandria** or **Dionysius the African**... the author of a description of the then-known world in Greek hexameter verse... [and he] is believed to have been from Alexandria and to have lived around the time of [Roman Emperor] Hadrian (r. 117-138 CE), though some date his lifetime as late as the end of the 3rd century"... [this "description of the then known world" written] in a terse and elegant style that was easy to memorize for students... [and being] translated...into an archaising ['old-style'] Latin as

his *Descriptio orbis terrae* ("Description of the World's Lands"). Only Book I survives, with an unsteady grasp of actual geography and some far-fetched etymologies: see Ophiussa ["also spelled **Ophiusa**... the ancient name given by the ancient Greeks to what is now Portuguese territory near the mouth of the river Tagus... [which] means **Land of Serpents**"]... He [also] wrote *Ora Maritima*, a poem claimed to contain borrowings from the 6th-century BC *Massiliote Periplus* ["a theoretical reconstruction of a sixth-century BC periplus, or sailing manual"].

...It is depicted as an immense globe (*globus immodicus*) of fire, also as a sickle, which is a description of a globe illuminated by the sun, and close enough to be observed thus. Its movement was slow; its path was close to the sun. Its color was bloody: "It was not of fiery, but of bloody redness." It caused destruction "in rising and setting." Servius [who quoted Avienus] writes that this comet caused many plagues, evils, and hunger.

To discover what were the manuscript sources of Abraham



The *Realencyclopädie* (RE, 1893–1980) fills an entire bookcase in the library of the University of Göttingen's Seminar for Classical Philology; at the lower right are eight volumes of the encyclopedia's earlier edition (1837–1864)

Rockenbach that led him to the same conclusion at which we have arrived, namely, that the Typhon comet appeared in the time of the Exodus, is a task not yet accomplished. Servius says that more information about the calamities caused by this comet is to be found in the writings of the Roman astrologer **Lucius Tuscus Campester** [? - not sure this is the right guy, but if so, he was the Consul of Rome along with Quintus Cornelius Senecio Annianus in 114 AD, but in my many searches I found nothing more, nor any of his "writings" -] and [information is found] in the works of the Egyptian astrologer Petosiris [- another classical author bio'ed in **SEC. 7** on **p.328**, and further with Nechepso below]...

[The time when Campester flourished is not known [unless he's that early 2nd Century AD Roman consul], but it is assumed to have been in the third or fourth century of the present era [and if so, it's not the consul]. See Pauly-Wissowa [- the short, authors-based name for the repeatedly previously cited *Realencyclopädie der classischen Altertumswissenschaft* [*Encyclopedia of Classical Antiquity*], photo **p.391**, which is evidently a source (somewhere inside all those books) for "more information" on the "Roman Astrologer" Campester and his "writings"], s.v. The time of Petosiris is tentatively dated in the second pre-Christian era (Pauly-Wissowa, s.v.). But he is mentioned in The Danaides of Aristophanes (-448 to -388). See also **Ernst or Ernestus**

Riess, *Nechepsonis et Peto-siridis fragmenta magica* [*Nechepso and Petosiris Parts of Magic*] (1890) ["**Nechepso and Petosiris**... [being] a pair of legendary figures whose names were attached to a highly influential set of astrological texts in antiquity... [who together] were the most widely quoted and influential authors during the Hellenistic tradition of astrology, which lasted from approximately the 1st century BCE until around the 7th century CE", (<http://www.hellenisticastronomy.com/astrologers/nechepso-and-petosiris>, and Reiss' Latin text, *Fragmenta Magica*, is at [Google Books](#)].]

...It is possible that copies of works of some authors containing citations from the writings of these ancient astrologers, preserved in the libraries of Europe, were Rockenbach's manuscript sources. Campester, as quoted by Lydus, was certain that should the comet Typhon again meet the earth, a four-day encounter would suffice to destroy the world. [Campester in *Lydus Liber de ostentis* [...*Lydus Free of All Greek Signs...*]; cf. *Handwörterbuch des deutschen Aberglaubens* [*Dictionary of German Superstition*] (1932-1933), Vol.V, s.v. [which, btw, is the "Abbreviation of Latin *sub verbo* or *sub voce*", meaning "under the word or heading [or section, etc.] that has been specified", in this case,] "Komet."] This implies also that the first encounter with the comet Typhon brought the earth to the brink of destruction.

But even without this somber prognostication of Campester, we have a very imposing and quite inexhaustible array of references to Typhon and its destructive action against the world: almost every Greek author referred to it. The real nature of Typhon being that of a comet, as explained by Pliny and others, all references to the disasters caused by Typhon must be understood as descriptions of [mostly] natural catastrophes in which the earth and the comet were involved. As is known, Pallas [Athene or Athena] of the Greeks was another name for Typhon [or for Venus]; also Seth of the Egyptians was an equivalent of Typhon...

["The Egyptians regularly call Typhon 'Seth'; it means 'overmastering' and 'overpowering,' and in very many instances 'turning back,' and again 'overpassing'." Plutarch, *Isis and Osiris* (transl. Prof., Dr. Frank Cole Babbitt, [1867-1935, "an exceptionally gifted [Connecticut-born] student... [who] went on to Harvard University where he received his Bachelor, Masters and Doctorate degrees in Classical Languages... [and he] began his long association with Trinity College in Hartford, CT in 1905 and remained there until his death in 1935... [and while] doing research in Greece in the late 1800's, Frank discovered the ruins of an ancient Greek Theater at Corinth... [and he] played high level tennis for many years at Trinity and took up squash at age 60... [and he and his family also] kept hives of honey-bees... [and in] his later years he translated many volumes of Ancient Greek literature at a feverish pace... [and his] translations are considered superior to all others and are available in most college bookstores to this day... [and at] Trinity College, Frank was Hobart Professor of the Greek Language, Secretary of the Faculty, and one of the most prominent classicists of the 1930's... [and] Frank is buried at Center Cemetery, Bridgewater, CT... with his wife, several of his children and some relatives", headstone photo, p.392, and at <https://www.findagrave.com/memorial/12075725/frank-cole-babbitt> along with the rest of his bio] 1936), 41 and 49.]



...Thus the number of references to the comet Typhon can be enlarged by references to Pallas [Athene or Athena] and Seth.

It was not only Abraham Rockenbach who synchronized the appearance of the comet Typhon with the Exodus of the Israelites from Egypt. Looking for authors who might have done likewise, I found that Samuel Bochart, a scholarly [Protestant/humanist] writer of the seventeenth century [who died of a 'heart attack' ("apoplexy") in a debate over "a passage of Origen", bio, SEC. 7, p.486], in his book *Hierozoicon* [Bochart, *Hierozoicon*, I, 343.], has a passage in which he maintains that the plagues of the days of

the Exodus resemble the calamities that Typhon brought in his train, and that therefore "the flight of Typhon is the Exodus of Moses from Egypt." [*Fuga Typhonis est Mosis ex Egypto excessus.*" *Ibid.*, p.341.] In this he actually follows the passage transmitted by Plutarch [[bio](#), [SEC. 7](#), [p.265](#)]...

["Those who relate that Typhon's flight from the battle [with Horus [\[or Tamuz, son \(or reincarnation\) of his father Nimrod/Osiris/Saturn and of his mother Semiramis/Isis/Jupiter\]](#)] was made on the back of an ass and lasted seven days, and that after he had made his escape, he became the father of sons, Hierosolymus [Jerusalem] and Judaeus, are manifestly, as the very names show, attempting to drag the Jewish traditions into the legend." [This also seems to show that Horus (or Tamuz) ultimately became one of the "representations" of the Planet Venus.] Plutarch, *Isis and Osiris*, 32.]

...But since Typhon, according to Pliny and others, was a comet, Samuel Bochart was close to the conclusions at which we arrive, traveling along another route.

The Spark

A phenomenon of great significance took place. The head of the comet did not crash into the earth, but exchanged major electrical discharges with it. A tremendous spark sprang forth at the moment of the nearest approach of the comet [and to be more specific, as I have previously surmised, this "spark" passed between the closest points of these 2 *bodies*, which apparently, at that precise time, was when *ball magnet* Venus was directly over the place on *ball magnet* Earth where the Israelites '**crossed**' the **divided** Red Sea ([Exo 14:21](#); [Job 38:25](#); [Psa 78:13](#); [136:13](#); [Isa 51:15](#)), this "spark" happening precisely when and where God had **predestinated** it to happen, it being initiated when He **created the heaven and the earth** and their **appointed 'permanently stable' ordinances**, and when He thereafter **cursed both heaven and earth**, evidently to a small degree '**destabilizing**' these **laws**, and setting into motion in our Solar System a string of events. including what I'd call some '**mindbogglingly awesome both elastic and inelastic planetary billiard shots**', where in this '**fallout**' a number of 'pieces' reached Earth, in this case not a 'piece' from a prior *collision*, but a *volcanic bomb expelled* (and likely to some degree also 'pulled away') from Jupiter, which mostly **naturally** caused this **great judgment of God** - not that God didn't '**intervene**' in the process of this **great judgment to lead** (e.g., [Exo 13:21](#)), **speak** (e.g., [Exo 14:1-2](#)), '**watch**' (e.g., [Exo 14:24](#)), etc.], [and elsewhere on the Earth, this was also] when [or near the time that] the waters were heaped at their highest above the surface of the earth [[because of all the 'earthquake-pushing and tilted-axis sloshing' of Earth's Oceans](#)] and before [or near the time] they fell down [or 'crashed over', and to some extent 'pooled-up' on *continents*, or otherwise just **abated**], followed [and evidently also preceded] by a rain of debris torn from the very body and tail of the comet.

"And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them... and it was a cloud and darkness but it gave light by night." An exceedingly strong wind and lightnings rent the cloud. In the morning [- to again correct Dr. Velikovsky -] the waters rose as a [[stationary, or really 2 stationary](#)] wall[s] and moved [[not](#)] away. "And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a [[stationary](#)] wall unto them on their right hand, and on their left [[Exo 14:22](#)]. And the Egyptians pursued [[Verse 23](#)]... And it came to pass, that in the morning watch the Lord looked unto the host of the

Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, [Verse 24] and took off their chariot wheels [Verse 25] ... and the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them [Verse 28]." [Exodus 14:19 ff [to end of chapter].]

The immense tides [elsewhere, and the stationary '**water walls**' in the '**magnetically-parted**' Red Sea] were caused by the presence of a celestial [magnetized] body close by [which evidently was held for a time in a 'balance' of forces directly over the Red Sea]; they [the '**magnetically-parted water walls**'] fell when a discharge occurred between the earth and the other body [which evidently 'unbalanced' these forces, causing Venus to move on].

Artapanus [bio, p.366], the author of the no longer extant De Judaeis [though "parts" of his "work have been preserved in the books of two later historians: Clement of Alexandria... and Eusebius of Caesarea"], apparently knew that the words, "The Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud," refer to a great lightning. Eusebius quotes Artapanus: "But when the Egyptians...were pursuing them, a fire, it is said, shone out upon them from the front, and the sea overflowed the path again, and the Egyptians were all destroyed by the fire and the flood."

[Eusebius [bio, SEC. 7, p.247], *Preparation for the Gospel* (transl. E. H. Gifford [bio, p.366 - see text at https://is.muni.cz/el/1421/podzim2012/RLB295/um/Eusebius_of_Caesarea_-_Praeparatio_Evangelica.pdf], Bk. ix, Chap, xxvii; Antoine Augustin Calmet [bio, SEC. 7, p.332], *Commentaire, L'Exode [Commentary, The Exodus]*, p.154, correctly understood the passage in Artapanus because he paraphrases it as follows: "*Artapanus dans Eusebe dit que les Egyptiens furent frappes de la foudre, et abbatus par le feu du ciel dans le meme temps que l'eau de la mer vint tomber sur eux.*" ["Artapanus in Eusebius says that the Egyptians were struck by lightning, and fired by the fire of the sky at the same time as the water of the sea fell on them."]]

The great discharges of interplanetary force are commemorated in the traditions, legends, and mythology of all the peoples of the world. The god [of the Planet Jupiter of the Romans] - Zeus of the Greeks, Odin of the Icelanders, Ukko of the Finns, Perun of the Russian pagans, Wotan (Woden) of the Germans, Mazda of the Persians, Marduk of the Babylonians, Shiva of the Hindus - is pictured with lightning in his hand and described as the god who threw his thunderbolt at the world overwhelmed with water and fire.

Similarly, many psalms of the Scriptures commemorate the great discharges. "Then the earth shook and trembled; the foundations also of the hills moved and were shaken... He bowed the heavens also, and came down ... he did fly upon the wings of the wind... At the brightness that was before him his thick clouds passed, hail stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire... and he shot out lightnings [**and discomfited them**]... Then the channels of waters were seen, and the foundations of the world were discovered [**at thy rebuke, O LORD, at the blast of the breath of thy nostrils**]." [Psalms 18:7-15.] "The voice of the Lord is powerful... The

voice of the Lord breaketh the cedars... The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh." [[Psalms 29:4-8](#).] "The kingdoms were moved; he uttered his voice, the earth melted." [[Psalms 46:6](#).] "The waters saw thee; they were afraid: the depths also were troubled... the skies sent out a sound: thine arrows [*small meteorites*] also went abroad. The voice of thy thunder was in the heaven; the lightnings lightened the universe [or **world**]: the earth trembled and shook"...

[[Psalms 77:16-19](#). "Tevel" is the universe, but the King James Version translates "world"; world is "olam". [But though I accept Dr. Velikovsky's criticism here, I find this a relatively minor distinction, and I mean that though "universe" is arguably a better choice, the term **world** as used here is not really incorrect, and arguably offers the better perspective of what was witnessed, and I think so for three reasons: 1) During the worst of this '**planet to planet electrical exchange**', when the Earth more violently than ever before **shook and trembled**, no one could see the 'universe', and that is, the **stars** were not visible, and only that 'bright spherical object', various formations of **smoke**, and lots of 'falling stuff' were visible, limiting the 'visible universe' to the ground and a sky which prevented a view of anything beyond Earth's *atmosphere*, or using another **word of God**, they only saw their **world**. See for example [Job 9:5-8](#), and specifically Verse 7; 2) I don't know about the Hebrew, but in English, which is the translation in question here, both my dictionary and thesaurus say that "world" is in some cases synonymous with "universe"; 3) I have by far more reason to **trust** the KJV for '**purity**' - that it contains only **pure words** - every one of which our God has **promised to keep and preserve...from this generation for ever** ([Psa 12:6-7](#)).]

..."Clouds and darkness are round about him... a fire goeth before him and burneth up his enemies round about... His lightnings enlightened the world: the earth saw, and trembled."

[[Psalms 97:2-4](#).]

Nothing is easier than to add to the number of such quotations from other parts of the Scriptures - Job, the Song of Deborah, the Prophets.

With the fall of the double wall of water [[which sounds like he's distinguishing the '**pushed and sloshed**' waters from the '**magnetically-parted water walls**', though this is doubtful](#)], the Egyptian host was swept away [[or by '**collapsing magnetically-parted water walls**' was just 'crashed down upon'](#)]. The force of the impact [[surely](#)] threw [[some, but not likely all of](#)] the pharaoh's army into the air [[though many were apparently already dead from the '**great lightning**'](#)]. "Come and see the works of God: he is terrible in his doing toward the children of men. He turned the sea into dry land: they went through the flood on foot... Thou hast caused [[some of these 'electrically fried'](#)] men to ride over our heads; we went through fire and through water."

[[Psalms 66:5-12](#). On cosmic discharges see *infra* the sections, "*Ignis e Coelo*" and "*Synodos*." [[infra](#), meaning "below, especially when used in referring to parts of a text", these being sections in *Worlds In Collision*, Part II, *Mars*, Chapters 2 and 4 respectively, which we'll get to next section].]

This tossing of the Egyptian host into the air by an avalanche of water is referred to also in the Egyptian source I quoted before: on the shrine found in el-Arish [and that is, on the El Arish Stone,] the story is told of a hurricane and of a prolonged darkness when nobody could leave the palace [The 9th Plague], and of the pursuit by the pharaoh Taoui-Thom of the

fleeing slaves whom he followed to Pikhiroth, which is the biblical Pi-hakhiroth. "His Majesty leapt into the place of the whirlpool." Then it is said that he was "lifted by a great force."

[Francis Llewellyn Griffith [bio, p.355-6 - evidently not J. G. or R. T. H Griffith], *The Antiquities of Tel-el-Yahudiyeh and Miscellaneous Work in Lower Egypt in 1887-88*; Georges Goyon [bio, p.356], "*Les travaux de Chou et les tribulations de Geb*" [*The Labors of Savoy and the Tribulations of Geb*], Kemi [*Review of Philology and Egyptian Archeology*], (1936).]

And this is where I should clarify another significant detail or two, one being that I don't think the stationary '**magnetically-parted water walls**' were *parallel*. I instead **see** these '**walls**' as 'outwardly curved'. Why? Remember that experiment I did in one of my high school science classes in Hawaii, where we witnessed the 'parting' of *iron filings* on a sheet of paper by using 2 *horseshoe magnets*, the result being a 'parted straight-line trough'? Well, you should **understand** that I used the wide curved ends of *horseshoe magnets*, not *ball magnets*, because I didn't have any *ball magnets*, *horseshoe magnets* being the best I had at the time to simulate The Parting of the Red Sea. And I mean that it's my **understanding** that if *ball magnets* were available, I would not have produced a 'straight-line trough', but, with the right orientation of their *magnetic poles*, a 'circular spot'. And I **imagine** the diameter of this '**water-dividing spot**' over the Red Sea to be sufficiently longer than the width of the sea, such that the '**walls**' of these '**divided waters**' had a 'circular outward curve', and such that they were closer to each other near the shores, and farther apart near the center of the sea.

And this is what gave me the idea that "some, but not likely all" of "pharaoh's army" was "lifted" or **thrown** "into the air" ([Exo 15:1,21](#)). And I mean that the parts of the '**water walls**' that were closer to each other near the shores', if 'falling' on any part of pharaoh's army, would more likely have only been able to 'crash down upon' these '**unfortunates**', the result being that they were simply **drowned** [Exo 15:4](#) under the falling water, while the portion of the '**water walls**' nearer the center had more time to subside before reaching Pharaoh's army and their evidently quite long 'column' or 'columns' of **six hundred chosen chariots** [Exo 14:7](#), and such that these **waters** would more likely have been able to get under them, before finally 'crashing together', and therefore would have more likely **thrown** them upward, where it appeared to witnesses that they were "lifted by a great force", or more metaphorically and according to **scripture**, that they appeared to **ride over our heads**.

But I also said that before this 'crashing together' of these **waters** that "many", maybe not all of Pharaoh's army, "were apparently already dead from the '**great lightning**'". This is because I **imagine** this so-called "spark" to have *struck* near the center of this 'spot', which I assume then marked the closest point of Earth to Venus, and maybe also marked the location of one of Earth's *magnetic poles*, the point being that when that "spark" *struck*, it immediately killed those that it 'hit', and probably others nearby, such that they were already dead before the **waters** reached them. And I would therefore expect that most of these '**high riders**' would have already been '**electrically fried**' to death before they took that short, skyward **ride**.

Of course this is not the only possible scenario, as I have **imagined** some - by my present reckoning less likely - variations of it, as you eventually should be **able** to **do** too.

Although the larger part of the Israelite fugitives were already out of the reach of the falling tidal waves, a great number of them perished in

this disaster, as in the previous ones of fire and hurricane of cinders [na-uh - see for example [Exo 14:26-31](#)]. That Israelites perished at the Sea of Passage is implied in Psalm 68 where mention is made of "my people" that remained in "the depths of the sea."

[[Psalms 68:22](#) [- this verse does indeed *speaks* of - or in this case, puts into lyric form - how God's *people* once were and *again* will be '**recovered**' from **the depths of the sea**, and in the same verse in the previous *line*, how they will also be twice '**recovered**' from **Bashan**, but I would *interpret* these past '**recoveries**' as more or less *natural* events, and the future ones instead as '**rapture**' events, and whether past of future, either from 'land', (the apparent general meaning of **Bashan** here being of "a region East of the Jordan"), or from the **sea**, (in this case apparently not just the Red Sea, but from the "general" **sea** or "World Ocean"). And I mean I *interpret* these future '**recoveries**' to be along the lines of what's happening in [Rev 20:11-15](#), and in other '**raptures**', except that since they're Jews it's more likely a direct reference to The Rapture of the Dead Jews near the midpoint of The Great Tribulation. And since I'm *sure* that I'm '**speaking for God**' when I say that *not one* Israelite "perished" in The Crossing of the Red Sea, I don't see that this "implied" *natural* event of the past - the '**recovery**' from **the depths of the sea** - required *any* of them to actually *die* there, though we *know* that this '**crossing**' was a symbolic '**death then back to life**' **baptism** (e.g., [1Co 10:1-2](#) and [Rom 6:3-4](#)). And I admit that the past *natural* '**recovery**' from **Bashan** back to the Promised Land, which in this case evidently refers to their '**wandering in the wilderness** before finally crossing the Jordan River, required most of them to *die*, however in this case it was mostly by "natural causes".]

...These tidal waves also overwhelmed entire tribes who inhabited Tehama, the thousand-mile-long coastal region of the Red Sea.

"God sent against the Djorhomites swift clouds, ants, and other signs of his rage, and many of them perished... In the land of Djohainah an impetuous torrent carried off all of them in a night. The scene of this catastrophe is known by the name of Idam (fury)." The author of this passage, Masudi, an Arab author of the tenth century [[tbfb next](#)], quotes an earlier author, Omeyah, son of Abu-Salt: "In days of yore the Djorhomites settled in Tehama, and a violent flood carried all of them away."

[El-Maçoudi [or "**Al-Mas'udi**... c. 896-956... an Arab historian, geographer and traveler... sometimes referred to as the "Herodotus of the Arabs"... [and he was a] polymath and prolific author of over twenty works on theology, history (Islamic and universal), geography, natural science and philosophy, [and] his celebrated magnum opus ["great work"] *Muruj adh-dhahab wa ma'adin al-jawhar*... combines universal history with scientific geography, social commentary and biography, and is published in English in a multi-volume series as 'The Meadows of Gold and Mines of Gems'"], *Les Prairies d'or* [at Internet Archive in Arabic - French at <https://archive.org/details/lesprairiesdor02masuuoft/page/n7>] (transl. Charles Adrien Casimir Barbier de Meynard [1826-1908, "born at sea on a ship from Constantinople to Marseille, [he] was a nineteenth-century French historian and orientalist... [whose] studies focused on the early history of Islam and the Caliphate... [and] he completed Julius von Mohl's translation of Ferdowsi's *Shahnama* [- "a long epic poem written by the Persian poet Ferdowsi between c. 977 and 1010 CE... [it being] the national epic of Greater Iran"], with the French title *Livre des Rois* [*Book of the Kings*] ... [which] was the first European translation of the pivotal work made available to a wide audience... [and] De Meynard also translated numerous works by... Caliphate-era historians... [and he] studied the history of Zoroastrianism, editing the *Dictionnaire Géographique de la Perse* [*Geographical Dictionary of Persia*], and wrote about the then-nascent Bahá'í Faith [[tbfb](#) in a bit]... [and he] was involved in the editing of the 19th-

century edition of Crusader sources in Arabic with French translations, the *Recueil des Historiens des Croisades* [*Collection of the Historians of the Crusades* ["a major collection of several thousand medieval documents written during the Crusades... [these] documents ...collected and published in Paris in the 19th century, and [they] include documents in Latin, Greek, Arabic, Old French, and Armenian"]]] and Abel Jean Baptiste Michel Pavet de Courteille [1821-1889, "a 19th-century French orientalist, specialized in the study of Turkish languages ... [who through] his mother, Sophie Silvestre (1793-1877), he was Antoine-Isaac Silvestre de Sacy's grandson [Baron Sacy being "a French nobleman, linguist and orientalist"]... [and the Abel] taught Turkish at the Collège de France ["The **Collège de France**... founded in 1530... [being today] a higher education and research establishment (*grand établissement*) in France... located in Paris, in the 5th arrondissement [administrative district], or Latin Quarter, across the street from the historical campus of La Sorbonne [or "The **University of Paris**... known as the **Sorbonne**... active 1150-1793, and 1806-1970... [and emerging] "around 1150 as a corporation associated with the [Catholic] cathedral school of Notre Dame de Paris, it was considered the second oldest university in Europe... [and it was "officially"] chartered in 1200 by King Philip II of France ["King of France from 1180 to 1223"] and recognised in 1215 by Pope Innocent III [who "reigned from... 1198 to his death in 1216... [and] was one of the most powerful and influential of the medieval popes... [who] exerted a wide influence over the Christian states of Europe, claiming supremacy over all of Europe's kings... [and he] was central in supporting the Catholic Church's reforms of ecclesiastical affairs through his decretals [which were "letters of a pope that formulate [or **corrupt**] decisions in ecclesiastical law"] and the Fourth Lateran Council [this "Great Council" being "convoked by Pope Innocent III with... [a] papal bull... [in] 1213, and the Council gathered at Rome's Lateran Palace [bio, SEC. 7, p.311] beginning 11 November 1215... [and due] to the great length of time between the Council's convocation and meeting, many bishops had the opportunity to attend... [and it] is considered by the Catholic Church to have been the twelfth ecumenical council and is sometimes called the "Great Council" or "General Council of Lateran" due to the presence of 71 patriarchs and metropolitan bishops, 412 bishops, 900 abbots and priors together with representatives of several monarchs... [and during] this council, the teaching on transubstantiation – a doctrine of the Catholic Church which describes the method by which the bread and wine offered in the sacrament of the Eucharist becomes the actual blood and body of Christ – was defined... [and it] was the first to require from Jews (and Muslims) to wear distinctive clothing"] ... [and such 'reforms'] resulted in a considerable refinement of Western canon law... [and Innocence] is furthermore notable for using interdict and other censures to compel princes to obey his decisions, although these measures were not uniformly successful... [and he] greatly extended the scope of the crusades, directing crusades against Muslim Spain and the Holy Land as well as the Albigensian Crusade against the Cathars in southern France [The **Albigensian Crusade** or the **Cathar Crusade**... 1209-1229... [being a] military campaign initiated by Pope Innocent III to eliminate Catharism in Languedoc [or Gard, description/map, SEC. 8, p.110-11], in southern France... Cathars [having] originated from an anti-materialist reform movement within the Bogomil churches of Dalmatia and Bulgaria calling for a return to the Christian message of perfection, poverty and preaching, combined with a rejection of the physical to the point of starvation [but they should not be confused with the Waldensians who originated near the same time and with similar doctrines, mostly because Cathars "did not accept the normative Trinitarian understand-ing of Jesus", which was not compatible with **Christ's gospel**, but more appropriately identified as **another gospel** 2Co 2:12; 11:4]... [nevertheless their] reforms were a reaction against the often scandalous and dissolute lifestyles of the Catholic clergy in southern France... [but their] theology, neo-Gnostic in many ways, was basically dualist [including "a good God, portrayed in the New Testament and creator of the spirit, while the second was an evil God, depicted in the Old Testament and creator of matter and the physical world"]... [and several] of their practices, especially their belief in the inherent evil of the physical world, conflicted with the doctrines of the Incarnation of Christ and sacraments, initiated accusations of Gnosticism and brought them the ire of the Catholic establish-ment... [and they] became known as the Albigensians, because there were many adherents in the city of Albi [in

Southcentral France] and the surrounding area in the 12th and 13th centuries] ...[and Innocent] organized the Fourth Crusade of 1202–1204, which ended in the disastrous sack of Constantinople... [and although] the attack on Constantinople went against his explicit orders, and the Crusaders were subsequently excommunicated, Innocent reluctantly accepted this result, seeing it as the will of God to reunite the Latin and Orthodox [Byzantine] Churches... [but it's sacking] and the sub-sequent period of *Frankokratia* heightened the hostility between the Latin and Greek churches... [and the] Byzantine empire was restored in 1261 but never regained its former strength, finally falling in 1453"...[and the Sorbonne, having been] highly reputed for its academic performance in the humanities ever since the Middle Ages – notably in [increasingly humanistic] theology and philosophy – it introduced several academic standards and traditions that have endured ever since and spread internationally, such as doctoral degrees and student nations... [and “vast”] numbers of popes, royalty, scientists, and intellectuals were educated at the University of Paris"... [and the Collège de France is still] considered to be France's most prestigious research establishment", [and Abel became an] extraordinary professor [there] in 1854 and then... holder of an ordinary chair in 1861... [and in] 1873, he succeeded Emmanuel de Rougé at the Académie des inscriptions et belles-lettres... [and he] was also a member of the Société asiatique... [and he] led Turcology to the study of Central Asian languages and was the author of a dictionary of Eastern Turkish and of several editions and translations of texts... [and he] is buried at Père Lachaise Cemetery" ["formerly, *cimetière de l'Est*, "Cemetery of the East"... the largest cemetery in Paris, France (44 hectares or 110 acres)... [with] more than 3.5 million visitors annually... the most visited necropolis ["city of the dead"] in the world", photo, p.397]], (1861), III, Chap. 39. An English translation [of *Les Prairies d'or*] is by Aloys Sprenger [1813-1893... “an Austrian orientalist... [who] studied medicine, natural sciences as well as oriental languages at the University of Vienna... [and in] 1836 he moved to London, where he worked with the Earl of Munster on the latter's *Geschichte der Kriegswissenschaften bei den mohammedanischen Völkern*, ‘History of Military Science among the Muslim Peoples’, and thence in 1843 to Calcutta [or Kolkata, map, SEC. 8, p.198], where he became principal of Delhi College... [and in] this capacity he had many textbooks translated into Hindustani from European languages... [and in] 1848 he was sent to Lucknow [in Northcentral India], to prepare a catalogue of the royal library there, the first volume of which appeared in Calcutta in 1854... [and this] book, with its lists of Persian poets, its careful description of all the chief works of Persian poetry and its valuable bio-graphical material, became a worthy guide for the exploration of Persian literature... [and in] 1850 Sprenger was named examiner, official government interpreter, and secretary of the Asiatic Society of Calcutta... [and he] published many works while holding this latter position, among them “Dictionary of the Technical terms used in the sciences of the Musulmans” (1854) and “Ibn Hajar's biographical dictionary of persons who knew Mohammed” (1856)... [and he] took a position as professor of oriental languages at the University of Bern [– “the third biggest University in Switzerland”, maps, SEC. 8, p.131 & 239] in 1857, moving in 1881 to Heidelberg [“situated on the river Neckar in south-west Germany”, map, SEC. 8, p.243] ...[and his] voluminous collection of Arabic, Persian, Hindustani and other manuscripts and printed material was eventually acquired by the Berlin State Library”] (1841): *El-Mas'udi, Meadows of Gold and Mines of Gems.*]

And I won't pass by further consideration of one of De Meynard's 'focuses', the Bahá'í Faith.



The **Bahá'í Faith**... [teaches] the essential worth of all religions, and the unity and equality of all people. Established by Bahá'u'lláh [tbb next paragraph] in 1863, it initially grew in Persia and parts of the Middle East, where it has faced ongoing persecution since its inception. It is estimated to have between 5 and 8 million

adherents, known as Bahá'ís, spread out into most of the world's countries and territories...

...Bahá'u'lláh became a follower of the Báb, a Persian merchant who began preaching that God would soon send a new prophet similar to Jesus or Muhammad. The Báb and thousands of followers were executed by the Iranian authorities for their beliefs. Bahá'u'lláh faced exile from his native Iran, and in Baghdad in 1863 claimed to be the expected prophet of whom the Báb foretold. Thus, Bahá'ís regard Bahá'u'lláh to be a Manifestation of God, fulfilling of the eschatological expectations of Islam, Christianity, and other major religions.

And yes, besides that God **troubled the host of the Egyptians**, according to Dr. Velikovsky's research, He evidently **troubled** peoples all over the World in one way or another.

Likewise the tradition related in *Kitab Alaghaniyu* [or *Kitab al-Aghani-tbb next*] is familiar with the plague of insects (ants of the smallest variety) that forced the tribe to migrate from Hedjaz to their native land, where they were destroyed by "Toufan" - a deluge...

[Fulgence Fresnel, "*Sur l'Histoire des Arabes avant l'Islamisme (Kitab alaghaniyy)*" ["*On the History of the Arabs Before Islam (Kitab alaghaniyy)*"] - the "**Kitab al-Aghani...** [being] *The Book of Song...* an encyclopedic collection of poems and songs that runs to over 20 volumes in modern editions by the 10th-century Arabic litterateur Abu al-Faraj al-Isfahani"], *Journal asiatique* (1838).]

...In my reconstruction of ancient history [in *Ages In Chaos - which we'll get to in SECTION 11*], I endeavor to establish the synchronism of these events and the Exodus.

The Collapsed Sky

[“**Henny Penny**, more commonly known in the United States as **Chicken Little** and sometimes as **Chicken Licken**, is a European folk tale with a moral in the form of a cumulative tale about a chicken who believes the world is coming to an end. The phrase "The sky is falling!" featured prominently in the story... has passed into the English language as a common idiom indicating a hysterical or mistaken belief that disaster is imminent. Versions of the story go back more than 25 centuries; it continues to be referred to in a variety of media.”]

The rain of meteorites and fire from the sky, the clouds of dust of exogenous [or “outside”, but more specifically in this case, ‘extraterrestrial’] origin that drifted low, and the displacement of the world quarters created the impression that the sky had collapsed.

The ancient peoples of Mexico referred to a world age that came to its end when the sky collapsed and darkness enshrouded the world. [Eduard Georg Seler [bio, p.343], *Gesammelte Abhandlungen zur amerikanischen Sprach- und Altertumsgeschichte* [*Collected Essays on the American Language and Aging History*], II, 798.]

Strabo relates, in the name of Ptolemaeus [or Ptolemy I, Soter, *tbfb* next], the son of Lagus, a general of Alexander and founder of the Egyptian dynasty called by his name, that the Celti who lived on the shores of the Adriatic were asked by Alexander what it was they most feared, to which they replied that they feared no one, but only that the sky might collapse. [Strabo, *The Geography*, vii, 3, 8.]

Ptolemy I Soter... was a companion and historian of Alexander the Great of the Kingdom of Macedon in northern Greece who became ruler of Egypt, part of Alexander's former empire. Ptolemy was pharaoh of Ptolemaic Egypt from 305/304 BC to his death. He was the founder of the Ptolemaic dynasty which ruled Egypt until the death of Cleopatra in 30 BC, turning the country into a Hellenistic kingdom and Alexandria into a center of Greek culture... Ptolemy I was the son of Arsinoe of Macedon by either her husband Lagus or Philip II of Macedon, the father of Alexander. Ptolemy was one of Alexander's most trusted companions and military officers. After the death of Alexander in 323 BC, Ptolemy retrieved his body as it was en route to be buried in Macedon, placing it in Memphis instead, where it was later moved to Alexandria in a new tomb. Afterwards he joined a coalition against Perdiccas, the royal regent over Philip III of Macedon [and "a general in Alexander the Great's army...[who] participated in Alexander's campaign against Achaemenid Persia... [and who following] Alexander's death, he rose to become supreme commander of the imperial army and regent for Alexander's half brother and intellectually disabled successor, Philip Arridaeus (Philip III)... [and] was the first of the Diadochi who fought for control over Alexander's empire but in his attempts to establish a power base and stay in control of the empire, he managed to make enemies of key generals in the Macedonian army, Antipater ["father of King Cassander"], Craterus ["general under Alexander... and one of the Diadochi ...[who was] killed in battle...in 321"] and Antigonus Monophthalmus ["**Antigonus the One-eyed**... [who was] son of Philip from Elimeia... [and] a Macedonian nobleman, general, satrap and king... [who during] the first half of his life he served under Philip II, [and] after Philip's death in 336 BC, he served his son Alexander, [and] he was a major figure in the Wars of the Diadochi after Alexander's death, declaring himself king in 306 BC and establishing the Antigonid dynasty"], [and these "key generals"] decided to revolt against the regent... [and in] response to this formidable coalition and a provocation from another general, Ptolemy, Perdiccas invaded Egypt, but when the invasion floundered" he] ...was assassinated by his own officers in 320 BC, allowing Ptolemy I to consolidate his control over the country. After a series of wars between Alexander's successors [known as "The **Wars of the Diadochi**... or **Wars of Alexander's Successors**... [which] occurred between 322 and 275 BC"], Ptolemy gained a claim to Judea in southern Syria which was disputed with the [Greek] Syrian king Seleucus I Nicator, his former ally [- and can you **see** that 'tug of war' over The God Zone, those "**Syrian Wars**... a series of six wars between the Seleucid Empire and the Ptolemaic Kingdom of Egypt", 274-168 BC, getting ready to follow? (*RGT*, SEC. 7, p.240-49)]. He also took control of Cyprus [which today is "an island country in the Eastern Mediterranean and the third largest and third most populous island in the **Mediterranean**, located [just] south of **Turkey**, west of **Syria** and **Lebanon**, northwest of **Israel** and **Palestine**, north of **Egypt**, and [mostly] southeast of **Greece**"] and Cyrenaica ["the eastern coastal region of **Libya**", map, SEC. 8, p.64]... [And] Ptolemy I may have married Thais, his mistress during the life of Alexander... [but] he is known to have married

the Persian noblewoman Artakama on Alexander's orders ...[and he] later married Eurydice, daughter of the Macedonian regent Antipater... [and] their sons Ptolemy Keraunos and Meleager ruled in turn [by 'kingdom hopping' to Macedon] as kings of the kingdom their maternal grandfather had governed... [and] Ptolemy's final marriage was to Eurydice's cousin and lady-in-waiting, Berenice I... [and their] son Ptolemy II, Ptolemy I's successor, ruled jointly with his sister-wife Arsinoe II, who had previously been married to their father's political enemy Lysimachus and their half-brother Ptolemy Keraunos [and we're apparently talking about some 'highly diplomatic', and/or 'strategic', 'kingdom hopping' here].

The Chinese refer to the collapse of the sky which took place when the mountains fell...

[Prof. Alfred Forke ["Am 9. Juli 1944 starb, 77 Jahre alt," wrote Eduard Erkes in 1946, "doch für die Wissenschaft viel zu früh, in Hamburg Alfred Forke, einer der verdienstvollsten Pioniere und Altmeister der europäischen Sinologie" ["On July 9, 1944 died, 77 years old," wrote Eduard Erkes in 1946, "but too early for science, Alfred Forke in Hamburg, one of the most deserving pioneers and past masters of European sinology"... [and more] specifically, Forke was one of the pioneer intellectual historians of China, much of whose work has been forgotten without having been precisely superseded... [and he] began with the study of law, giving simultaneous attention to Chinese (not to mention Sanskrit, Arabic, and other things) at the Oriental Seminar in Berlin... [and this] pattern suggests a disposition at least partly scholarly, but like many in the German-speaking world in those days, Forke began his career in 1890 with the diplomatic service, first with the German Embassy in Peking, then with the Consulate General in Shanghai... [and from] this period came his first publication on things Chinese, the not always felicitous [or "fitting"] "Blüten chinesischer Dichtung" [*Flowers of Chinese Poetry*] of 1899 ...followed [by] the first of several English-language studies, "The Chinese Sophists" (1901)... [and in] 1903 Forke made the transition to scholarship as Dozent [which is German for "Docent", and "similar to a British readership and equal or above the title of "associate professor""] in Chinese at the Oriental Seminar of the University of Berlin", <https://www.umass.edu/wsp/resources/profiles/forke.html>], *The World Conception of the Chinese* (1925), p.43.]

...Because mountains fell or were leveled [by *heat* and 'shaking'] at the same time when the sky was displaced, ancient peoples, not only the Chinese, thought that mountains support the sky.

"The earth trembled, and the heavens dropped... the mountains melted," says the Song of Deborah. [[Judges 5:4-5](#).] "The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved," says the psalmist. [[Psalms 68:8](#). On periodic collapses of the firmament see also Rashi's commentary on [Genesis 11:1](#), referred to in the Section, "*World Ages*."]

The tribes of Samoa [in west-central Polynesia, maps, p.372] in their legends refer to a catastrophe when "in days of old the heavens fell down." The heavens or the clouds were so low that the people could not stand erect without touching them. [Robert Wood Williamson [bio, SEC. 7, p.490], *Religious and Cosmic Beliefs of Central Polynesia*, I, 41.]

The Finns tell in their Kalevala that the support of the sky gave way and then a spark of fire kindled a new sun and a new moon. [See Section, "*The Darkness*," note 8 [*Kalevala* (transl. J. M. Crawford, 1888), p.xiii.]] The Lapps make offerings accompanied by the prayer that the sky should not lose its

support and fall down. [Olrik [bio, p.348], *Ragnarok* (German ed.), p.446.] The Eskimos of Greenland are afraid that the support of the sky may fail and the sky fall down and kill all human beings; a darkening of the sun and the moon will precede such a catastrophe.

[*Ibid.*, p.406. The tradition was told by the Eskimos to Prof., Bishop Paul or Poul Hansen Egede (1734-1740), [who lived from 1708 -1789, he being “a Dano-Norwegian theologian, missionary, and scholar, principally concerned with the Lutheran mission among the Kalaallit people [tbb next]... established by his father Hans [who was also “the village minister”] in 1721... [and **our brother** Paul] became dedicated to the cause of restoring contact with and missionizing among the Norsemen of the lost Greenland colony, who were presumed to have remained Catholic following the Reformation ...[and he] parlayed support among Norwegian merchants and the Danish Mission College into the establishment of the Bergen Greenland Company, which equipped three ships which left Bergen [- “a city and municipality... on the [south-]west coast of Norway”,] in 1721... [and a] few months later, the Egede family and about forty other colonists landed on the Island of Hope (modern Kangeq [- “a former [coastal island] settlement... in southwestern Greenland... at the mouth of the fjord which houses today's Nuuk”, which is “the capital and largest city of Greenland... [and] contains almost a third of Greenland's population [17,984] and its tallest building [- and which] was founded in 1728 by the Dano-Norwegian governor [Major] Claus Paarss when he relocated [**our brother** Hans Egede's earlier Hope Colony (*Haabets Koloni*) to the mainland] ...[a big problem for the new colony being that] Scurvy broke out and most returned home as quickly as possible, but the natives proved generally curious and helpful... [however no] Norse survivors were found and Hans's company went bankrupt in 1727, but he and his family learned the local Inuit dialect and began a Christian mission among them... [and **our brother** Paul] succeeded his father as superintendent of the Greenland mission... [and though this] Lutheran mission was not as successful as the Moravian missions in Greenland... expansion of colonies and trading outposts under [**our brother** Jacob Severin's company and the General Trade Company was always eventually followed by a chapel or church at the site [and, “Owing to his friendship with the missionary Paul Egede... Severin remained connected to the Greenland mission work throughout his life.”, and besides **our brother** Paul's ‘missionary work’, he] was also an accomplished botanist... [and in] 1742, Egede was appointed Minister of the Vartov Lutheran Church in Copenhagen... [and in] 1747, he became a professor of theology at the Greenland Mission Seminary established in Denmark by his father and then, in 1758, its provost... [and in] 1779, he was elevated to Bishop of Greenland and, in 1785, made a fellow of the Royal Norwegian Society of Sciences and Letters... [and he] and a kalaaleq [or Kalaallit] woman named Arnarsaq translated the New Testament into Kalaallisut... [and he] went on to publish a Kalaallisut-Danish-Latin dictionary (1750), a revised Kalaallisut catechism (1756), and a Kalaallisut grammar (1760), as well as a number of other books concerning the language”].]

Kalaallit make up the largest group of the Greenlandic Inuit [- the “Inuit” as previously defined being “a group of culturally similar indigenous peoples inhabiting Inuit Nunangat, the Arctic regions of Greenland, Canada, and Alaska... [the] Inuit languages... [being] part of the Eskimo-Aleut family”]... [and the Kalaallit being] concentrated in Kitaa [“West Greenland”]... [while the] language spoken by Inuit in Greenland is Kalaallisut, also called Greenlandic [which is now surely **thoroughly furnished** with a translation of both the New and Old Testament by the continuing ministry of Lutherans, and evidently also by the ministry of Moravians, **praise and thank the LORD**].

The primitives of Africa, in eastern as well as western provinces of the continent, tell about the collapse of the sky in the past. The Ovaherero

tribesmen [or just the “Herero... an ethnic group inhabiting parts of Southern Africa”] say that many years ago "the Greats of the sky" (Eyuru) let the sky fall on the earth; almost all the people were killed, only a few remained alive. The tribes of Kanga [- “an ethnic group of [“Northern”] Sudan”] and Loanga [evidently of Northwest Africa,] also have a tradition of the collapse of the sky which annihilated the human race. The Wanyoro in Unyoro [or the “Nyoro people... a Bantu ethnic group native to the traditional kingdom of Bunyoro in modern Uganda”] likewise relate that the sky fell on the earth and killed everybody: the god Kagra threw the firmament upon the earth to destroy mankind. [Leo Viktor Frobenius, *Die Weltanschauung der Naturvölker* [Worldview of the Native People] (1898), pp.355-357.]

The tradition of the Cashinaua, the aborigines of western Brazil, is narrated as follows:

"The lightnings flashed and the thunders roared terribly and all were afraid. Then the heaven burst and the fragments fell down and killed everything and everybody. Heaven and earth changed places. Nothing that had life was left upon the earth." [Hans Schindler Bellamy [bio, SEC. 8, p.143], *Moons, Myths and Man*, p.80.]

In this tradition are included the same elements: the lightnings and thunderings, "the bursting of heaven," the fall of meteorites. About the change of places between heaven and earth there is more to say, and I shall not postpone the subject for long.

CHAPTER 4

Boiling Earth and Sea

Two celestial bodies were driven near to each other. The interior of the terrestrial globe pushed [or was ‘**pulled and sloshed**’] toward the exterior [and besides all this ‘rough and tumble’, there was a great increase in *subcrust convection*, or greatly increased “heat transfer due to bulk movement”, and, “This “bulk movement” or really *circulation of underground semifluid-semisolid rock* in the “**Stiffer mantle**”, and of fully *liquid rock* in the “**Outer core**”... [being] something like *thermohaline circulation* in the *oceans*, except it’s not the *circulation of water* above the *crust*, but of [fluid] *rock* under it, where the *rising heat* isn’t because of greater *equatorial sunlight*, but evidently instead...” because of 1) a new *motion or kinetic energy* being converted into *heat or thermal energy* under the constraints of both *atomic magnet attraction* and ‘gravity’, or in other words, because of Earth’s ‘rough and tumble encounter’ in it’s ongoing state of ‘gravitational collapse’, (though again, as Dr. Velikovsky and I suppose, it’s more *atomic magnetic attraction* than ‘gravity’ driving this increase of *thermal energy*), with some of this ‘added heat’ being *radiated* upward from Earth’s then *hotter “Inner core*”, “and from there, 2) the *heat circulates* upward in *liquid rock* in the “Outer core”, and above that 3) the *heat circulates* further upward much more slowly in the “Stiffer mantle”, this *underground circulation* being finally “expressed” in the even slower “plate movement” in the “**Rigid mantle**” or *crust*, which I’ll call altogether *phased thermometallic radiation and convection*, these 3 phases, in other words, being: 1) the *heat radiation* phase where from the *solid “Inner core” heat radiates* upward into 2) the 1st *heat convection* phase of *circulating liquid rock* in the “Outer core”, taking it up to 3) the 2nd *heat convection* phase of *circulating semiliquid-semisolid rock* in the “Stiffer mantle”, and where the ‘phase 1’ *solid rock*, ‘phase 2’ *liquid rock*, and ‘phase 3’ *semifluid-semisolid rock* involved is either mostly *metallic (iron, nickel and/or magnesium)* or *semimetallic (silicon) rock*... [and] of course this *heat*

radiation and *circulation* must have *significantly cooled* and 'slowed' since The Visits of Venus and Mars last *heated* and 'stirred' Earth's *core* up so **hot**, and that is, in proportion to God's '**hot wrath**' (e.g., [Exo 22: 24](#); [32:10-11](#); [Deu 9:19](#)) on those '**visits**'... [though] He is evidently going to be '**bringing the heat**' again sometime soon (P-PAMD)" – definitions/maps/charts, [SEC. 7, p.364-5, 531-2](#) & [SEC. 8, p.178-84](#)". [Or to greatly simplify, and in Dr. Velikovsky's words,] The earth, disturbed in its rotation, developed heat. The land surface became hot. Various sources of any peoples describe the melting of the earth's surface and the boiling of the sea.

The earth burst and lava flowed. [1] The Mexican sacred book, Popol Vuh [- that "sacred book of the Quiche [or K'iche'] Mayas", it being "a text recounting the mythology and history of the K'iche' people, one of the Maya peoples, who inhabit the Guatemalan Highlands northwest of present-day Guatemala City"], [2] the Manuscript Cakchiquel [or "**Kaqchikel... Kaqchickel, Kakchiquel, Cachiquel, Caqchikel**", also known as the "**Annals of the Cakchiquels**... a manuscript written in Kaqchikel by Francisco Hernández Arana Xajilá in 1571, and completed by his grandson, Francisco Rojas, in 1604... which describes the legends of the Kaqchikel nation and has historical and mythological components... [and] is considered an important historical document on post-classic Maya civilization in the highlands of ["central"] Guatemala"], [3] the Manuscript Troano [or the "**Madrid Codex** (also known as the **Tro-Cortesianus Codex** or the **Troano Codex**)... one of three surviving pre-Columbian Maya books dating to the Postclassic period of Mesoamerican chronology (*circa* 900-1521 AD)],] all record how the mountains in every part of the Western Hemisphere simultaneously gushed lava. The volcanoes that opened along the entire chain of the [North to South American] Cordilleras and in other mountain ranges and on flat land vomited fire, vapor, and torrents of lava. These and other Mexican sources relate how, at the closing hours of the age that was brought to an end by the rain of fire, mountains swelled under the pressure of molten masses and new ridges rose; new volcanoes sprang out of the earth, and streams of lava flowed out of the cleft earth. [See [Eduard Seler, *Gesammelte Abhandlungen...*, II, 798.](#)]

And here I should again distinguish, since Dr. Velikovsky does not, the two different ways I **see** how "new ridges rose" and "new volcanoes sprang out of the earth", the first being the more 'cordilleras-style' *mountains* which were apparently 'raised' most significantly by the *orbiting* Planet Venus along the line of **her** closest points to Earth, and the second 'risings' being less 'rope-like', but occurring where the release of *subterranean pressure* was "expressed" in Earth's *crust*, most notable through the 'crumpling' and 'upward buckling' of the *colliding tectonic plates*, where, for example, I **see** the North and South American Cordilleras as the result of likely multiple *orbits* of Venus along more or less the same line, and the Rocky Mountains of North America as the result of the 'crumpling' and 'upward buckling' of the **North American Plate**.

And notice in this example that this 'crumpling' and 'upward buckling' of Earth's *crust* that is evident in Westcentral North America does not occur in South American. I would attribute this to the 'extra' *tectonic plates* [the **Cocos, Nazca** and **Antarctic Plates**] that exist off the West Coast of Central and South America, the likes of which do not exist off the West Coast of North America. And I mean that North and South America, as indicated by the new "ridge" of *ocean floor* continually 'rising' and 'expanding' the Atlantic Ocean at the **Mid-Atlantic Ridge**, is causing, among other phenomenon, increasing *pressure* of the North and South American Plates against the **Pacific Plate**, except that Central and South American have 'extra

plates' between them and the Pacific Plate, which apparently relieve enough *pressure* so that the **South American Plate** does not have the kind of 'inland upward buckling' that the North American Plate has. (my *Ibid.*)

Events underlying Greek and Mexican traditions are narrated in the Scriptures. "The mountains shake with the swelling... the earth melted." [[Psalms 46:3-6.](#)] "Clouds and darkness... fire... the earth saw and trembled. The hills melted like wax." [[Psalms 97:2-5.](#)] "He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke." [[Psalms 104:32.](#)] "The earth trembled... the mountains melted... even that Sinai." [Song of Deborah, [Judges 5:4-5.](#)] "He rebuketh the sea, and maketh it dry, and drieth up all the rivers... The mountains quake at him, and the hills melt, and the earth is burned... yea, the world, and all that dwell therein." [[Nahum 1:4-5.](#)]

The rivers steamed, and even the bottom of the sea boiled here and there. "The sea boiled, all the shores of the ocean boiled, all the middle of it boiled," says the Zend-Avesta. The star Tistrya made the sea boil. [*The Zend-Avesta* (Pt. II, p.95 of [James Darmesteter's](#) translation [[whose refreshing bio is in SEC. 7 on p.472](#)], 1883); [Albert J. Carnoy](#), *Iranian Mythology*, p.268.]

The traditions of the Indians retain the memory of this boiling of the water in river and sea. The tribes of British Columbia tell: "Great clouds appeared... such a great heat came, that finally the water boiled. People jumped into the streams and lakes to cool themselves, and died." [*"Kaska Tales"* collected by [James Alexander Teit](#) [[bio](#), [SEC. 7](#), [p.491](#)], *Journal of American Folklore*, xxx (1917), 440.] On the North Pacific coast of America the tribes insist that the ocean boiled: "It grew very hot... many animals jumped into the water to save themselves, but the water began to boil"...

[[Prof., Dr. Stith Thompson](#) [[pr-nyc](#), 1885-1976, "an American scholar of folklore... [and he was] the "Thompson" of the Aarne-Thompson classification system, which indexes certain folktales by their structure and assigns them AT numbers... [and he] also developed an alpha-decimal motif-index system (A~Z followed by numeral) for cataloging individual motifs", and he received his masters degree from UC Berkeley and his doctorate from Harvard, and finally became an associate professor at Indiana University (Bloomington), and he "collected and archived traditional ballads, tales, proverbs, aphorisms, riddles, etc... [and the] parallels and worldwide distributions of these could be studied using his motif cataloguing apparatus... [the] first volume of his *Motif-Index*... [being] printed in 1955 ...[and he] organized an informal quadrennial summertime "Institute of Folklore" beginning in 1942 which lasted beyond his retirement from tenure in 1956... [and in] 1962, a permanent Institute of Folklore was established at Bloomington... [and while] Thompson wrote, co-wrote, or translated numerous books and articles on folklore, he became arguably best known for his work on the classification of motifs in folk tales... [his] six-volume *Motif-Index of Folk-Literature* (1955 -1958)... [being] considered the international key to traditional material"], *Tales of the North American Indians* (1929); [Prof., Dr. Hartley Burr Alexander](#) [[bio](#), [p.326](#)], *North American Mythology* (1916), p.255.]

...The Indians of the Southern Ute tribe in Colorado record in their legends that the rivers boiled.

[[Dr. Robert Harry Lowie](#) ["born *Robert Heinrich Löwe* [1883-1957]... an Austrian-born [Columbia University educated] American anthropologist... [and an] expert on North

American Indians... [who, to make an **'unfortunate'** story less **painful,**] was instrumental in the development [of the generally **'misguided'** and/or **corrupted** field] of modern anthropology... [and in] 1909, he became assistant curator... at the American Museum of Natural History, New York... [and during his] time there, Lowie became a specialist in American Indians, being active in field research, particularly... [and] undertook several expeditions to the Great Plains, where he conducted ethnographic fieldwork at the Absarokee (Crow, 1907, 1910-1916, 1931), Arikaree, Hidatsa, Mandan and Shoshone (1906, 1912-1916)... [and shorter] research expeditions led him to the southwestern United States, the *Great Basin* and to South America... [the] focus of some of Lowie's work [being] *salvage ethnography*, the rapid collection of data from cultures close to extinction", "*Southern Ute*," *Journal of American Folklore*, XXXVII (1924).]

Jewish tradition, as preserved in the rabbinical sources, declares that the mire at the bottom of the Sea of Passage was heated. "The Lord fought against the Egyptians with the pillar of cloud and fire. The mire was heated to the boiling point by the pillar of fire." [Ginzberg, *Legends*, III, 49.] The rabbinical sources say also that the pillar of fire and of smoke leveled mountains. [*Ibid.*, II, 375; III, 316; VI, 116. *Tractate Berakhot*, 59a-59b.]

Hesiod in his *Theogony*, relating the upheaval caused by a celestial collision, says: "The huge earth groaned... A great part of the huge earth was scorched by the terrible vapor and melted as tin melts when heated by man's art... or as iron, which is hardest of all things, is softened by glowing fire in mountain glens." [Hesiod [bio, SEC. 7, p.469], *Theogony* (transl. Evelyn-White [bio, SEC. 7, p.477]), 11.856ff.]

According to the traditions of the New World, the profile of the land changed in a catas-trophe, new valleys were formed, mountain ridges were torn apart, new gulfs were cut out, ancient heights were overturned and new ones sprang up. The few survivors of the ruined world were enveloped in darkness, "the sun in some way did not exist," and in intervals in the light of blazing fires they saw the silhouettes of new mountains.

The Mayan sacred book *Popol-Vuh* says that the god "rolled mountains" and "removed mountains," and "great and small mountains moved and shaked." Mountains swelled with lava. Coniraya-Vira-cocha, the god of the Incas raised mountains from the flat land and flattened other mountains. [Brasseur, *Sources de l'histoire primitive du Mexique*, pp.30,35,37,47.]

And similarly, "When Israel went out of Egypt... the sea saw and fled... the mountains skipped like rams, and the little hills like lambs... Tremble, thou earth, at the presence of the Lord." [Psalms 114:1-7.]

"Which removeth the mountains... which overturneth them in his anger; which shaketh the earth out of her place... which commandeth the sun and it riseth not [**and seaeth up the stars**] ... which alone spreadeth out the heavens, and treadeth upon the waves of the sea." [Job 9:5-8.]

Mount Sinai

Along the eastern shore of the Red Sea there stretches a mountainous crest with a number of volcanic craters, at present extinguished; some, however, were active not many centuries ago. One of these volcanoes is usually described as the Mount of the Lawgiving: In the seventies of the

last century a scholar, Charles Beke, suggested that Mount Sinai was a volcano in the Arabian Desert...

[Dr. Charles Tilstone Beke [*pr-nyc*, 1800-1874, "an English traveller, geographer and Biblical critic... [who] finally devoted himself to the study of historical, geographical and ethnographical subjects... [the] first fruits of Beke's researches... [appearing] in his work *Origines Biblicae* or *Researches in Primeval History*, published in 1834... [it being an] attempt to reconstruct the early history of the human race from geological data... [but which] raised a storm of opposition on the part of defenders of the traditional readings of the Book of Genesis... [however] in recognition of the value of the work the University of Tübingen conferred upon him the degree of PhD... [and between] 1837 and 1838, Beke held the post of acting British consul in Saxony... [and from] that time until his death, his attention was largely given to geographical studies, chiefly of the Nile valley... [and with the aid of] private friends, he visited Ethiopia in connection with the mission to Shewa [- "formerly romanized as **Shua**... a historical region of [Central] Ethiopia, formerly an autonomous kingdom within the Ethiopian Empire ...[with the] modern Ethiopian capital Addis Ababa... [now] located at its center" -] sent by the Indian government [then controlled by Britain, see the following paragraphs]... and explored Gojjam ["in the northwestern part of Ethiopia with its capital city at Debre Margos... [and wherein] **Lake Tana** is the source of the **Blue Nile**", map, **SEC. 8, p.147-49**"], and more southern regions up to that time unknown to Europeans ... [and among] other achievements, Beke was the first to determine, with any approach to scientific accuracy, the course of the Abay River (Blue Nile)... [and the] valuable results of this journey, which occupied him from 1840 to 1843... [included] a number of papers in scientific publications, chiefly in the *Journal of the Royal Geographical Society*... [and on] his return to London, Beke re-engaged in commerce, but devoted all his leisure to geographical and kindred studies... [and in] 1848 he planned an expedition from the mainland opposite Zanzibar [- "a semi-autonomous region of Tanzania... com-posed of the Zanzibar Archipelago in the Indian Ocean, 25-50 kilometres (16-31 mi) off the coast of the mainland... [and consisting] of many small islands and two large ones"... the largest of which is "referred to informally as Zanzibar",] to discover the sources of the Nile... [and a] start was made, but the expedition accomplished little... [however] Beke's belief that the **White Nile** was the main stream was... shown to be accurate by subsequent exploration... [and in] 1856, he endeavoured, unsuccessfully, to establish commercial relations with Ethiopia through Massawa [- "a port city... of Eritrea, located on [the west side of the] the Red Sea at the northern end of the Gulf of Zula beside the Dahlak Archipelago", which is "an island group located in the Red Sea"]... [and in] 1861-1862 he and his wife travelled in Syria and Palestine, and went to Egypt with the object of promoting trade with Central Africa and the growth of cotton in the Sudan... [and in] 1865, he attempted to visit Ethiopia to negotiate from Emperor Tewodros the release of the British captives... [and on] learning that the captives had been released, Beke turned back, but Tewodros afterwards re-arrested the party... [and to] the military expedition sent to effect their release, Beke furnished much valuable information, and his various services to the government and to geographical research were acknowledged by the award of £500 in 1868 by the secretary for India, and by the grant of a civil list pension of £100 in 1870... [and in] his 74th year he undertook a journey to Egypt for the purpose of determining the real position of Mount Sinai... [which he] conceived... was on the eastern side of the Gulf of Aqaba, and his journey convinced him that his view was right... [but this "view"] has not... [received] general acceptance... [nevertheless] Beke's writings are very numerous... [and he] was a fellow of the Royal Geographical Society, and for his contributions to the knowledge of Ethiopia received its gold medal, and also that of the French Société de Géographie... [but] as a result of a controversy over the statements of a rival Ethiopian explorer... Beke returned the French medal"], *Mount Sinai, a Volcano* (1873).]

Company rule in India (sometimes, **Company Raj**, "*raj*", lit. "rule" in Hindi) is the rule or dominion of the British East India Company over parts of the Indian subcontinent. This is variously taken to have commenced [1] in 1757,

after the Battle of Plassey, when the Nawab of Bengal Sirajuddaulah surrendered his dominions to the Company, [2] in 1765, when the Company was granted the *diwani*, or the right to collect revenue, in Bengal and Bihar, or [3] in 1773, when the Company established a capital in Calcutta, appointed its first Governor-General... and became directly involved in governance, and [4] by 1818, with the defeat of Marathas followed by the pensioning of the Peshwa and the annexation of his territories, British supremacy in India was complete... The East India Company was a private company owned by stockholders and reporting to a board of directors in London. Originally formed as a monopoly on trade, it increasingly took on governmental powers with its own army and judiciary. It seldom turned a profit, as employees diverted funds into their own pockets. The British government had little control, and there was increasing anger at the corruption and irresponsibility of Company officials or "nabobs" who made vast fortunes in a few years. Pitt's India Act of 1784 gave the British government effective control of the private company for the first time. The new policies were designed for an elite civil service career that minimized temptations for corruption. Increasingly Company officials lived in separate compounds according to British standards. The Company's rule lasted until 1858, when it was abolished after the Indian Rebellion of 1857. With the Government of India Act 1858, the British government assumed the task of directly administering India in the new British Raj...

...[When] British Crown rule [of India] began in 1858... [the] rights promised to Indians were granted slowly, but technological changes were introduced, and ideas of education, modernity and the public life took root. A pioneering and influential nationalist movement emerged, which was noted for nonviolent resistance and led India to its independence in 1947...

Mohandas Karamchand Gandhi [1869-1948]... an Indian lawyer, anti-colonial nationalist, and political ethicist [or 'political moralist']... employed nonviolent resistance to lead the successful campaign for India's independence from British Rule, and in turn inspire movements for civil rights and freedom across the world. The honorific **Mahātmā** (Sanskrit: "high-souled", "venerable"), first applied to him in 1914 [for his work] in South Africa, is now used throughout the world... Gandhi's vision of an independent India based on religious pluralism was challenged in the early 1940s by a new Muslim nationalism which was demanding a separate Muslim homeland carved out of India. In August 1947, Britain granted independence, but the British Indian Empire was partitioned into two dominions, a Hindu-majority India and Muslim-majority Pakistan. As many displaced Hindus, Muslims, and Sikhs made their way to their new lands, religious violence broke out, especially in the Punjab and Bengal. Eschewing the official celebration of independence in Delhi, Gandhi visited the affected areas, attempting to provide solace. In the months following, he undertook several fasts unto death to stop religious violence. The last of these, undertaken on 12 January 1948 when he was

78, also had the indirect goal of pressuring India to pay out some cash assets owed to Pakistan. Some Indians thought Gandhi was too accommodating. Among them was... a Hindu nationalist, who assassinated Gandhi on 30 January 1948 by firing three bullets into his chest.

...The Book of Deuteronomy ([4:11](#)) says "the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness." Beke's idea was rejected by his contemporaries and ultimately by himself. [*The Late Dr. Charles Beke's Discoveries of Sinai in Arabia and of Midian* (1878), pp.436, 561.] Modern scholars, however, agree with his original theory, and for this reason they look for the Mount of the Lawgiving among the volcanoes of Mount Seir [to be defined next, hereafter *tbd* or *tbfd*] and not on the traditional Sinai Peninsula where there are no volcanoes. Thus the claims of the rival peaks of the Sinai Peninsula for the honor of being the Mount of the Lawgiving are silenced by new contestants. [Cf. Palmer [\[bio, p.339\]](#), *Sinai: From the Fourth Egyptian Dynasty to the Present Day.*]

Mount Seir... today known in Arabic as **Jibāl ash-Sharāh**, is the ancient, as well as biblical [e.g., [Gen 14:6](#); [32:3](#); [36:8](#); [Deu 1:2](#); [2:1-5,8,12](#); [33:2](#) - **Seir** "occurs 39 times in 38 verses in the KJV"], name for a mountainous region stretching between the Dead Sea and the Gulf of Aqaba [on the east side of the Wady el-Arabah], demarcating the southeastern border of Edom with Judah [[map, RGT, SEC.10, p.441](#)]. It may also have marked the older historical limit of Egypt in Canaan. A place called "Seir, in the land of Shasu" ["which originally meant "those who move on foot""]... thought to be near Petra, Jordan, is listed in the temple of Amenhotep III at Soleb (ca. 1380 BC).

It is true that it is stated "the mountains melted... even that Sinai" [Song of Deborah, [Judges 5:5](#).], but this melting of summits does not necessarily mean an opening up of craters. Rocks [evidently also otherwise simply] turned into a flowing mass.

The plateau of the Sinai Peninsula is covered with formations of basalt lava [W. M. Flinders Petrie [[long bio, SEC. 8, p.282-6](#)], "*The Metals in Egypt, Ancient Egypt* (1915) [[which refers to "the enormous eruption of ferruginous basalt... which probably burnt up forests in its outflow"](#)]; wide stretches of the Arabian Desert also glisten with lava...

[Rabbi, Prof., Dr. Nelson Glueck [1900-1971, "an American rabbi, academic and archaeologist... [who] served as president of Hebrew Union College from 1947 until his death, and his pioneering work in biblical archaeology resulted in the discovery of 1,500 ancient sites... [and being born] in Cincinnati, Ohio... to German Jewish parents, Glueck developed a passion for religion early in life, and was ordained as a Reform rabbi in 1923... received his Ph.D from the University of Jena in Germany in 1926... [and by] 1928 he was a member of the Hebrew Union College faculty, teaching at the seminary of the Reform Jewish movement... [and it] was during this time period that he first visited the Holy Land... [and over] his career, he developed an intimate knowledge of the land's rich history ...[and becoming] an expert on ancient pottery, he was able to match small ceramic fragments to distinct time periods. He was the first to identify some ancient wares such as the Edomite and Midianite pottery, re-discovered what is now called Negevite pottery, and surveyed many unknown sites in the Transjordan... [and during]

World War II, Glueck used his intimate knowledge of Palestine's geography to help the Office of Strategic Services develop a contingency plan for a retreat from German field marshal Rommel's advance through Northern Africa... [but he] was stopped... and the plan was not needed... [and in] the 1950s, Glueck discovered remains of the advanced Nabataean civilization in Jordan... [concluding that by using] irrigation, the Nabataeans were able to grow crops and develop a densely populated civilization in the Negev desert, despite receiving under 6 inches (15 cm) of rainfall a year... [and] Glueck worked with Israeli leaders to build an irrigation system modeled on that of the Nabataeans... [and his] scholarship led to personal relationships with many world leaders... [including delivering] the benediction at President John F. Kennedy's inauguration in 1961... and he was personal friends with many of the State of Israel's early leaders, including David Ben-Gurion, Abba Eban, Golda Meir, Henrietta Szold and Judah Magnes... [and he] was the author of several books on archaeology, religion, and the intersection of the two... [including] *Explorations in Eastern Palestine* (4 vol., 1934-51), *The Other Side of the Jordan* (1940), *The River Jordan* (1946), *Rivers in the Desert: A History of the Negev* (1959), *Deities and Dolphins* (1965), and *Hesed in the Bible* (1968)... [and maybe '**unfortunately**' - it's 50-50 ([Dan 12:2](#)), even] though he worked to develop a historical understanding of biblical events and argued that the archaeological finds do affirm the biblical descriptions, he always maintained that his faith was not based on a literal interpretation of the bible... [because to] do that, he once said, would be to "confuse fact with faith, history with holiness, science with religion" [- though I would consider someone trying to avoid such 'confusion' as by this avoidance 'confused']... [nevertheless, the] Nelson Glueck School of Biblical Archaeology at the Hebrew Union College is named after him", *The Other Side of the Jordan* (1940), p.34.]

...Lava formations, interspersed with extinguished volcanoes, stretch from the vicinity of **Palmyra** southward into Arabia as far as **Mecca** [[maps](#), [SEC. 8, p.152](#)]. [Prof., Dr. Christina Phelps Grant [[bio](#), [SEC. 8, p.152](#)], *The Syrian Desert* (1937), p.9.] Only a few thousand years ago the deserts glowed with the beacons of many volcanoes, mountains melted, and lava flowed over the ground from numerous fissures. The celestial body that the great Architect of nature [uh-huh, '**The Great Architect of Nature**'] sent close to the earth [which evidently involved a **perfectly 'initiated' curse**, which **we** may compare to the 'break' for some surely still ongoing, mindbogglingly awesome 'planetary billiards'], made contact with it in electrical discharges, [and likely thereafter it made several *eccentric elliptical orbits* around Earth over the period of a couple weeks or so that facilitated God's 10 Plague Judgments and The Crossing of the Red Sea, after which it] retreated, and approached again [evidently somehow once again - like over the Red Sea - maybe arriving at a 'balance of forces' that this time 'settled' it for a while directly over Mount Sinai]. If we are to believe the Scriptural data, there elapsed seven weeks, or by another computation, about two months from the day of the Exodus to the day of the revelation at Mount Sinai. [[Exodus 19:1](#).]

"There were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud [?]; so that all the people that was in the camp trembled... And mount Sinai was altogether on a smoke... and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." [[Exodus 19:16-19](#) [and add Verse 20, and in case you were '**wondering**' (P-PAMD), we'll get to what this **voice of the trumpet** and God's '**answering**' voice were in Dr. Velikovsky's next subchapter].]

The *Talmud* and *Midrashim* describe the Mountain of the Lawgiving as quaking so greatly that it appeared as if it were lifted up and shaken above the heads of the people; and the people felt as if they were no longer standing securely on the ground, but were held up by some invisible force. [Cf. Ginzberg, *Legends*, II, 92, 95.] The presence of a heavenly body

overhead [- Dr. Velikovsky asserts -] caused this phenomenon and this feeling.

"Then the earth shook and trembled; the foundations also of the hills moved and were

shaken, because he was wroth... He bowed the heavens also, and came down: and darkness was under his feet... At the brightness that was before him his thick clouds passed, hail stones and coals of fire. The Lord also thundered in the heavens [**and the Highest gave his voice;**]... hail stones and coals of fire... [**Yea, he sent out his arrows** [*small meteorites*], **and scattered them; and**] He shot out lightnings [**and discomfited them**]... Then the channels of waters were seen, and the foundations of the world were discovered [**at thy rebuke, O LORD, at the blast of the breath of thy nostrils**]." [[Psalms 18:7-15](#). An identical text [**or song**] is found in [2 Samuel 22](#).]

Earth and heaven participated in the cosmic convulsion. In the Fourth Book of Ezra the occurrences witnessed at Mount Sinai are described in these words: "Thou didst bow down the heavens, didst make the earth quake, and convulsed the world. Thou didst cause the deeps to tremble and didst alarm the spheres." [IV Ezra [evidently not of The Book of Ezra, but of The Apocalypse of Ezra](#)] (transl. Box [?]), in *The Apocrypha and Pseudepigrapha of the Old Testament*, ed. Prof., Dr. Robert Henry Charles [[bio](#), [SEC. 7](#), p.240].]

The approach of a star toward the earth in the days of the revelation at Sinai is implied by the text of the Tractate Shabbat: Although the ancestors of the later proselytes were not present at the Mountain of the Lawgiving, their star was there close by. [*The Babylonian Talmud, Tractate Shabbat* 146a. According to *Midrash Shir* ([**or "Shir ha-Shirim Rabbah... on Song of Songs, quoted by Rashi... [which is] also called Aggadat Hazita, from its initial word "Hazita", or Midrash Hazita"**]) 15a-15b) the pharaoh warned the Israelites not to leave Egypt, because they would meet the bloody star Ra (in Hebrew "Evil").]

An author of the first century of the present era, whose work on biblical antiquities has been [**"wrongly"**] ascribed to Philo, the Alexandrian philosopher, thus describes the commotion on the earth below and in the sky above: "The mountain [Sinai] burned with fire and the earth shook and the hills were removed and the mountains overthrown; the depths boiled, and all the inhabitable places were shaken... and flames of fire shone forth and thunderings and lightnings were multiplied, and winds and tempests made a roaring: the stars were gathered together [**collided** [**or just got extraordinarily close to each other**]]." [*The Biblical Antiquities of Philo* (transl. M. R. James [? - however, see next paragraph], 1917), Chap. XI.] Referring to the verse, "He bowed the heavens also, and came down" ([Psalms 18](#)), Pseudo-Philo describes the events of Mount Sinai and says that the Lord "impeded the course of the stars." [*Ibid.*, Chap. XXIII.] "The earth was stirred from her foundation, and the mountains and the rocks trembled in their fastenings, and the clouds lifted up their waves against the flame of the

fire that it should not consume the world... and all the waves of the sea came together." [*Ibid.*, Chap.XXXII.]

...R. H. Charles' edited translation of Old Testament pseudepigraphal writings from... his 1913 *Apocrypha and Pseudepigrapha of the Old Testament (APOT)*... [is a] collection of pseudepigrapha [or 'extrabiblical writings'] related to the Old Testament [that] has since been 'replaced' by James Charlesworth's *Old Testament Pseudepigrapha (OTP)*, which provides more [perverted] modern translations based on new [corrupted] manuscript evidence. *APOT* still retains a great deal of usefulness - especially for its notes, etc... One text that is present in Charlesworth's *OTP*, but not in Charles' *APOT*, is the work commonly referred to as "Pseudo-Philo." In 1917, a few years after the publication of Charles' *APOT*, M. R. James translated this Latin text [which had been] wrongly attributed to Philo of Alexandria. The *Liber Antiquitatum Biblicarum* or (Biblical Antiquities) is now often referred to as *Pseudo-Philo*, and is often abbreviated either Ps.-Philo or *L.A.B.* (or *LAB*). This translation made a previously overlooked piece of early Jewish literature available to the English speaking world [<http://bibleworks.oldinthenew.org/?p=1108>].

The Hindus depict the cosmic catastrophe at the end of a world age: "The whole world breaks into flames. So also a hundred thousand times ten million worlds. All the peaks of Mount Sineru [or "Meru", *tbd next*], even those which are hundreds of leagues in height, crumble and disappear in the sky. The flames of fire rise up and envelop the heaven." [Henry Clarke Warren: *Buddhism in Translations*, p.323.] The sixth sun or sun age ended. Similarly, in the Jewish tradition, with the revelation at Sinai the sixth world age was terminated and the seventh began. [*Midrash Rabba, Bereshit.*]



The Lingxiao Pagoda of Zhengding, Hebei, built in 1045 AD during the Song Dynasty, with little change in later renovations.

Mount Meru... also recognized as **Sumeru**, **Sineru** or **Mahāmeru**, is the sacred five-peaked mountain of Hindu, Jain, and Buddhist cosmology and is considered to be the center of all the physical, meta-physical and spiritual universes... Many famous Hindu and similar Jain as well as Buddhist temples have been built as symbolic representations of this mountain. The "Sumeru Throne"... xūmízuò style base is a common feature of **Chinese pagodas**

[example in photo from Zhengding, Heidei, China, left, p.409]. The highest point (the finial bud) on the **pyatthat**, a Burmese-style multi-tiered roof, represents Mount Meru [example in photo from Wat Srichum, Lampang, Thailand, right, p.409].



An example of a pyatthat-roofed building at Wat Srichum in Lampang

Theophany

Earthquakes are often accompanied by a roaring noise that comes from the bowels of the earth. This phenomenon was known to early geographers. Pliny wrote that earthquakes are "preceded or

accompanied by a terrible sound." [Pliny, *Natural History*, ii, 82.] Vaults supporting the ground give way and it seems as though the earth heaves deep sighs. The sound was attributed to the gods and called theophany.

The eruptions of volcanoes are also accompanied by loud noises. The sound produced by Krakatoa in the East Indies, during the eruption of 1883, was so loud that it was heard as far as Japan, 3,000 miles away, the farthest distance traveled by sound recorded in modern annals. [George James Symons (ed.) [bio, SEC. 8, p.208-9], *The Eruption of Krakatoa: Report of the Krakatoa Committee of the Royal Society (of London)* (1888).]

In the days of the Exodus, when the world was shaken and rocked, and all volcanoes vomited lava and all continents quaked, the earth groaned almost unceasingly. At an initial stage of the catastrophe, according to Hebrew tradition, Moses heard in the silence of the desert the sound which he interpreted to mean, "I am that I am." [Exodus 3:14.] "I am Yahweh," heard the people in the frightful night at the Mountain of the Lawgiving. [Exodus 20:1 [ff].] "The whole mount quaked greatly" and "the voice of the trumpet sounded long." [Exodus 19:18-19.] "And all the people saw the roars, and the torches, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off." [Exodus 20:18; "the thunderings and the lightnings" of the King James Version is not an exact translation of Kolot ["roars"] and Lapidim ["torches"] - though nonetheless 'acceptably' correct.]

It was a perfect setting for hearing words in the voice of nature in an uproar. An inspired leader [and apparently everyone else on the planet] interpreted the voice he heard, ten long, trumpetlike blasts [which evidently clearly annunciated The Ten Commandments]. The earth groaned: for weeks now all its strata had been disarranged, its orbit distorted, its world quarters displaced, its oceans thrown upon its continents, its seas turned into deserts, its mountains upheaved, its islands submerged, its rivers running upstream - a world flowing with lava, shattered by meteorites, with yawning chasms, burning naphtha, vomiting volcanoes, shaking ground, a world enshrouded in an atmosphere filled with smoke and vapor. Twisting of strata and building [and lifting] of mountains, earthquakes and rumbling of volcanoes joined in an infernal din. It was a voice not only in the desert of Sinai; the entire world must have heard it. "The sky and the earth resounded... mountains and hills were moved," says the *Midrash*. "Loud did the firmament roar, and earth with echo resounded," says the epic of Gilgamesh. [*Epic of Gilgamesh* (transl. Prof. Reginald Campbell Thompson [bio, again, SEC. 7, p.370-71]).] In Hesiod "the huge earth groaned" when Zeus lashed Typhon with his bolts - "the earth resounded terribly, and the wide heaven above." [*Theogony*, 11.820 ff., 852 ff.]

The approach of two charged globes toward each other could also produce trumpetlike sounds, varying [in "pitch" and "volume"] as the distance between them increased or lessened...

[This phenomenon of sound between two charged bodies changing with distance is utilized for musical effect by Theremin - "The theremin... [being] an electronic musical instrument controlled without physical contact by the thereminist (performer) [but instead it is controlled by



'manually manipulating' separate "pitch" and "volume" *magnetic fields*]... [this instrument being] named after its inventor, Léon Theremin... who patented the device in 1928... [and the] instrument's controlling section usually consists of two metal antennas that sense the relative position of the thereminist's hands and [thereby] control oscillators for frequency [or "pitch"] with one hand, and amplitude (volume) with the other... [and the] electric signals from the theremin are amplified and sent to a loudspeaker... [and the] sound of the instrument is often associated with eerie situations... [and is thus] used in movie soundtracks... in theme songs for television shows... in concert music... and in popular music genres such as rock." Click on the following link to hear 14 seconds of "Bach's *Jesu, Joy of Man's Desiring* played... on a Moog Etherwave [Epro] theremin", (photo of currently marketed **Moog Theremin by Hammacher Schlemmer, p.410**), https://upload.wikimedia.org/wikipedia/commons/a/a3/Epro_theremin_middle_bach.ogg.]

It appears that this phenomenon is described by Pseudo-Philo as "testimony of the trumpets between the stars and their Lord." [*The Biblical Antiquities of Philo*, Chap. XXXII.] Here we can trace the origin of the Pythagorean notion of the "music of the spheres" and the idea that stars make music. In Babylonia the spheres of the planets were called "voices" and they were supposed to produce music. [E. F. Weidner [[bio](#), **SEC. 7, p.275-6f**] *Handbuch der Babylonischen Astronomie* (1915), I, 75.] According to Midrashic literature, the trumpet sounding at Mount Sinai had seven different pitches (or notes [[see Job 38:7](#)]), and the rabbinical literature speaks of "the heavenly music" heard at the revelation. "At the first sound the sky and the earth moved, the seas and the rivers turned to flight, mountains and hills were loosened in their foundations."

[*Sefer Pirkei Rabbi Elieser* [*pr-nyc*, or "**Pirkei de-Rabbi** [or DeRabbi] **Eliezer**... [translated as] Chapters of Rabbi Eliezer... abbreviated **PdRE**... [it being] an aggadic-midrashic work on the Torah containing exegesis and retellings of biblical stories", and it being in the "**Masekhet Soferim** "The Tractate of the Scribes"... a non-canonical Talmudic treatise dealing especially with the rules relating to the preparation of the holy books, as well as with the regulations for the reading of the Law... [and which] belongs to the so-called "smaller tractates," a term applied to about 15 works in rabbinical literature each containing all the important material bearing on a single subject... [and while] they are mishnaic in form and are called "treatises," the topics discussed in them are arranged more systematically... [as] they are eminently practical in purpose, being, in a certain sense, the first manuals in which the data scattered through prolix ["long and wordy"] sources have been collected in a brief and comprehensive form".]

Homer depicts a similar occurrence in these words: "The wide earth rang, and round about great heaven pealed as with a trumpet." [*The Iliad*, xxi, 385 ff. (transl. Dr. A. T. [[not Hugh](#)] Murray (for the Loeb Classical Library - Vol. 1), 1924).] "The world all burns at the blast of the horn," is said in the *Voluspa* [*tbd* after the next citation/[bio](#)].

[Cf. '**Self-Wilhelm**' Bousset, *The Antichrist Legend* (transl. Prof. Augustus Henry Keane ["1833-1912... an Irish Roman Catholic journalist and linguist, known for his ethnological [read, 'racist'] writings... [and he] was editor of the *Glasgow Free Press* from 1862... [and he] and his deputy Peter McCorry turned the first Scottish Catholic newspaper into a campaigning sheet, setting the Irish priests against the Scottish priests... the background being the increasing number of Irish Catholic priests in Scotland, and an increasing Irish immigrant population... [and as a result] Keane and McCorry found themselves in court proceedings... [and so the] policy of the *Glasgow Free Press* under Keane and then McCorry had only short-term direct effects, and the paper was shut down after the

intervention by Cardinal Manning towards the end of the 1860s... but the divisions it revealed have been taken as important in the move towards restoring the Scottish Catholic hierarchy, which occurred in 1878... [although] Keane may have drifted from the Catholic faith in later life... [and ironically enough, he] studied in Germany and taught at Hameln [- you know, that town "best known for the tale of the Pied Piper of Hamelin" - smell a rat?].... and became a linguist... [and he] taught languages including Hindustani at the Hartley Institute, Southampton... [and] a chair of Hindustani was created for him at University College, London, in 1883, but he left it in 1885... [spending] a period lecturing on ethnology at the University of Virginia in Charlottesville... [and] Keane belonged to the "philological" group of British linguists... [and he] began attending meetings of the Royal Anthropological Institute in 1879, read papers there, and became a Fellow, serving as vice-president... [and he] was granted a Civil List pension in 1897... [and he] was a Fellow of the Royal Geographical Society... [and his] racial theories were published first in *Nature* in 1879-81... [and he] affirmed the specific unity of human beings in his 1896 text *Ethnology*, even if his views had some other implications... [and he] produced ["more systematic"] racial typologies, in his expository writings... [putting him] out of step with the anthropology of the time... [as he preferred] linguistic data to that of physical anthropology and came to occupy a marginal position in the emerging scientific discipline... [yet] his efforts at popularising anthropology were praised by [some]... [including] in South Africa from 1908... and played a part in the move of the Transvaal Native Affairs Society towards a segregationist position... [and he] was known for his sympathies displayed in *The Boer States* (1900), in which he attributed the long-term issue behind the Boer Wars ["between the British and the South African Republic"] to the [evidently 'too tolerant'] attitude of Lord Glenelg in the 1830s... [and this] stance taken by Keane, who has been described as a "virulent racist", was conveyed in person when he addressed the Transvaal Native Affairs Society in September 1909... [and especially when he] cited Robert Wilson Shufeldt [read, 'Shoe-felt'] of Virginia, author of *The Negro. A Menace to American Civilization* (1907)", and btw, this 'Shoe-felt', so hereafter if necessary referred to by me, evidently persisted in the need of having his 'butt kicked', seeing his following **humiliation** was entitled, in 1915, *America's Greatest Problem: The Negro*, and 'not so Keane', as he will hereafter be called, apparently further **corrupted** himself by also translating Leo Frobenius' (bio, SEC. 7, p.541) evidently '**misguided**' work, *The Childhood of Man*, 1896), p.113.]

Völuspá... [meaning] *Prophecy of the Völva* (*Seeress* [or 'prophetess'])... is the first and best known poem of the Poetic Edda [briefly defined, SEC. 7, p.510]. It tells the story of the creation of the world and its coming end, related to the audience by a völva [or 'prophetess'] addressing Odin. It is one of the most important primary sources for the study of Norse mythology.

"According to the Hebrew tradition, all the nations heard the roaring of the lawgiving. It appears that at Mount Sinai the sound that "sounded long" rose ten times; in this roaring the Hebrews heard the Decalogue [and that is, again, The 10 Commandments].

"Thou shalt not kill" ("Lo tirzah");

"Thou shalt not commit adultery" ("Lo tin af");

"Thou shalt not steal" ("Lo tignov")...

"These words [of the Decalogue]... were not heard by Israel alone, but by the inhabitants of all the earth. The Divine voice divided itself into the seventy tongues of men, so that all might understand it... The souls of the heathens almost fled from them when they heard it." [Ginzberg, *Legends*, III, 97; *The Babylonian Talmud, Tractate Shabbat* 88b.]

The din caused by the groaning earth repeated itself again and again, but not so loud, as subterranean strata readjusted themselves after being dislocated; earthquakes incessantly shook the ground for years [and thereafter diminished to this day, except of course for a resurgence of such "noise" during The Visits of Mars]. The Papyrus Ipuwer calls these years [after The 1st Visit of Venus] "years of noise." "Years of noise. There is no end to noise," and again, "Oh, that the earth would cease from noise, and tumult (uproar) be no more." [*Papyrus Ipuwer* 4:2, 4-5.]

The sound probably had the same pitch all over the world as it came from the deep interior of the earth, all of whose strata were dislocated when it was thrown from its orbit and forced from its axis.

The great king-lawgiver of China, in whose time a dreadful cataclysm took place and the order of nature was disturbed, bore the name Yahu. [For the Chinese pronunciation of this name see R. van Bergen, *Story of China* (1902) [<https://archive.org/details/storyofchina00vanb/page/n6>], p.112: "At the time of the flood, the Emperor of China was named Yau (Yah-oo)."] In the Preface to the Shu King, attributed to Confucius, it is written: "Examining into antiquity, we find that the Emperor Yaou was called Fang-heun"...

[*Shoo-king, the Canon of Yaou* (transl. Prof., Dr. James Legge [*pr-nyc, 1815-1897, "a Scottish sinolo-gist, missionary, and scholar, best known as an early and prolific translator of Classical Chinese texts into English... [who] served as a representative of the London Missionary Society in Malacca and Hong Kong (1840-1873) and was the first Professor of Chinese at Oxford University (1876-1897)... [and in] association with Max Müller he prepared the monumental *Sacred Books of the East* series, published in 50 volumes between 1879 and 1891... [however his] respect for Confucianism was controversial among his fellow missionaries"], Vol. III, Pt. 1 of *The Chinese Classics* (Hongkong, 1865). In this edition Legge used this spelling of the name of the book and of the name of the king; his later spelling is different. In Volume LX of the *Universal Lexicon* (Leipzig and Halle, 1732-1754), s.v. "Yao," it is said that some call Yao by the name "Tam" and also "Tao". This is curious [or predictable] because in my reconstruction of ancient history I come to the conclusion that the name of the pharaoh of the Exodus was Tau Thom (Greek "Tau Timaeus") of the Thirteenth Dynasty, the last of the Middle Kingdom. He was a contemporary of this Chinese king.)*

...Yahu was a surname given to him in the time following the flood, apparently inspired by the sound of the earth's groaning.

The same sound was heard in those years in the Western Hemisphere or wherever the ancestors of the Indians then lived. They relate that once when the heavens were very close to the earth, all mankind lifted the sky little by little at the repeated shouting "Tahu," which rang all over the world. [F. Shelton [?], *Mythology of Puget Sound: Origin of the Exclamation 'Yahu,'* *Journal of American Folklore*, XXXVII (1924).]

In Indonesia an oath is accompanied by the invocation of the heavenly bodies. An arrow is shot toward the sky, "while all present raise a cry of 'ju ju huwe.'"...

[J. G. Frazer, *The Worship of Nature* (1926), p.665. Prof., Dr. Franz Boas [[bio, SEC. 7, p.512](#), who btw, was one of the teachers of Dr. Robert Harry Lowie, [bio, SEC. 9, p.403-4](#)], *Kwakiutl Culture as Reflected in Mythology* (1935), p.130, tells of Yuwe gendayusens na lax ("the wind edge of our world"), from where also come "death-bringing arrows that set mountains on fire [- yes, meteorites on fire]."]

The **Kwakwaka'wakw**... also known as the **Kwakiutl**... are Indigenous peoples of the Pacific Northwest Coast. Their current population, according to a 2016 census, is 3,665. Most live in their traditional territory on northern Vancouver Island ["in the northeastern Pacific Ocean... [it being] 460 kilometres (290 mi) in length, 100 kilometres (62 mi) in width at its widest point... [and it] is the largest island on the West Coast of the Americas"], [which is] nearby smaller islands including the Discovery Islands, and the adjacent British Columbia mainland... The name *Kwakiutl* derives from *Kwaguʔ* – the name of a single community of Kwakwaka'wakw located at Fort Rupert [- "the site of a former Hudson's Bay Company fort... located... on Vancouver Island"]. The anthropologist Franz Boas had done most of his anthropological work in this area and popularized the term for both this nation and the collective as a whole.

...The same sound is heard in the very name Jo, Jove (Jupiter). The name Yahweh is preserved in shorter forms, as well, Yahou and Yo, as the name of the Deity in the Bible...

[[Psalms 68:4.](#)] [Cf. Raymond A. Bowman [?], "*Yahweh the Speaker*," *Journal of Near Eastern Studies*, III (1944). Naftali Herz Torczyner [or "**Tur-Sinai** [1886 -1973]... born **Harry Torczyner** in Lemberg, Galicia, Austria-Hungary", the city of Lemberg becoming "later Lwów, Poland, [and] now Lviv, Ukraine", and he being] a Bible scholar, author, and linguist instrumental in the revival of the Hebrew language as a modern, spoken language... [who] was the first president of the Academy of the Hebrew Language and founder of its Historical Dictionary Project... [and he] moved to Vienna, Austria, and then to Berlin, Germany in 1919 to be a lecturer at the High School for Jewish Studies in Berlin... [and he] was in Palestine from 1910-1912 and participated in founding Gymnasia Rehavia in Jerusalem and Gymnasia Herzliya in Tel Aviv... [and he] settled in Palestine in 1933... [and] was professor of Semitic languages at the Hebrew University of Jerusalem and a member of the Israel Academy of Sciences and Humanities... [and he] and Eliezer Ben-Yehuda are considered Israel's two foremost philologists", Eliezer being acknowledged as "the author of the first modern Hebrew dictionary and... as the "reviver" (המחיה) of the Hebrew language", *Die Bundeslade und die Anfdnge der Religion Israels* [*The Ark of the Covenant and the Beginnings of the Religion of Israel*] (1930), p.iii, [and Bowman] sees a connection between the name *jhwh* and the Arab word *wahwa*, to roar.]

...Diodorus wrote of Moses that he had received his laws from the God invoked by the name Iao. [Diodorus of Sicily [[bio](#), [SEC. 7](#), [p.369](#)], *Library of History*, I, 94.]

In Mexico, Yao or Yaotl is the god of war; the similarity of sound has already been noted. [Bresseur, *Quatre lettres sur le Mexique*, p.374.] Nihongi, chronicles of Japan from the earliest times [[pr-nyc](#), [tbd next](#)], begins with a reference to the time when "of old, heaven and earth were not yet separated, and the In and Yo not yet divided." Yo is the earth. The time when the sky touched the earth is the time when the heavy dust and vapor-charged clouds of the comet enveloped the globe and lay very close to the ground.

The **Nihon Shoki**... sometimes translated as **The Chronicles of Japan**, is the second-oldest book of classical Japanese history. The book is also called the **Nihongi**... [meaning] "Japanese Chronicles"... It is more elaborate and detailed than the *Kojiki*, the oldest, and has proven to be

an important tool for historians and archaeologists as it includes the most complete extant historical record of ancient Japan. The *Nihon Shoki* was finished in 720 under the editorial supervision of Prince Toneri and with the assistance of Ō no Yasumaro dedicated to Empress Genshō... The *Nihon Shoki* begins with the Japanese creation myth, explaining the origin of the world and the first seven generations of divine beings ([evidently including both *angels* and '*angel-humans*'] starting with Kuninotokotachi [tbb, next]), and goes on with a number of myths as does the *Kojiki*, but continues its account through to events of the 8th century. It is believed to record accurately the latter reigns of Emperor Tenji, Emperor Tenmu and Empress Jitō. The *Nihon Shoki* focuses on the merits of the virtuous rulers as well as the errors of the bad rulers. It describes episodes from mythological eras and diplomatic contacts with other countries. The *Nihon Shoki* was written in classical Chinese, as was common for official documents at that time. The *Kojiki*, on the other hand, is written in a combination of Chinese and phonetic transcription of Japanese (primarily for names and songs). The *Nihon Shoki* also contains numerous transliteration notes telling the reader how words were pronounced in Japanese. Collectively, the stories in this book and the *Kojiki* are referred to as the Kiki stories.

In Japanese mythology, **Kuninotokotachi**... is one of the two gods born from "something like a reed that arose from the soil" when the Earth was chaotic. In the *Nihon Shoki*, he is the first of the first three divinities born after Heaven and Earth were born out of chaos, and is born from something looking like a reed-shoot growing between heaven and earth. He is known by mythology to reside on top of Mount Fuji... Kuninotokotachi is described as a hitorigami and genderless in *Kojiki*, but is described as a male god in *Nihon Shoki*... Yoshida Kanetomo [1435-1511], the founder of the Yoshida Shintō sect, identified Kuninotokotachi with Amenominakanushi and regarded him as the primordial god of the Universe.

Hitorigami... are Shinto deities (kami) who came into being alone, as opposed to those who came into being as male-female pairs. According to the *Kojiki*, this group includes the "three deities of creation" and the "separate heavenly kami." They are described as hiding themselves away once they achieved awareness. Most are said to have been created from the "male essence" and, as such, are male in gender... Two hitorigami, Kunitokotachi and Amenominakanushi, summoned the divine pair of Izanagi and Izanami into being and charged them with creating the first land in the swirling salt water that existed below the heavens.

And before we move on, let's count some of the ways God literally *spake* to **the inhabitants of the earth** through mostly natural means, and that is, **by a voice**, starting with Moses through **a flame of fire out of the midst of a bush**, and Job **out of the whirlwind**. And if He *spake* by the 'whirling' of air, it stands to reason that He also *spake* on occasion by the 'whirling' of *water* too. And He evidently *spake* to the whole World, in a multitude of languages, through the "groaning" of the Earth as a result of "dislocated" *strata*, and that is, when the Earth was "thrown from its orbit and forced from its axis", and He evidently also 'schooled' everyone in

the Law when a planet-sized *ball magnet* closely approached and retreated from *ball magnet* Earth.

Emperor Yahou

The history of China is commonly supposed to extend back to gray antiquity. But in reality the sources of the ancient period of the Chinese past are very scanty, for they were [allegedly] destroyed by the Emperor Tsin-chi-hoang (246-209 before the present era [otherwise identified by my encyclopedia as "**Qin Shi Huang** [pronunciation]... literally: '**First Emperor of Qin**'... [and his lifespan otherwise chronicled in my encyclopedia as from] 18 February 259 BC- 10 September 210 BC ... [he being] the founder of the Qin dynasty... [and] the first emperor of a unified China ... [having] conquered all of the other Warring States... in 221 BC", about a century after Alexander the Great had "conquered" his 'World', which included The God Zone]). He ordered all books on history and astronomy, as well as works of classic literature, to be burned. Search for these books was made throughout the empire for this purpose. The story persists that a few remnants of the old literature were again put into writing from the memory of an old man; some were said to have been found hidden in the sepulcher of Confucius, and are ascribed to his pen.

Of these few remains of the old lore, the most cherished are those which tell of the Emperor Yahou and his times. His personality and his period are considered as "the most auspicious in the Chinese annals." [Hugh Murray, Dr. John Crawford [both briefly bio'ed on p.323], and others, *An Historical and Descriptive Account of China*.]

The history of China preceding his reign is ascribed to the mythical period of the Chinese past. In the days of Yahou the event occurred which separates the almost obliterated and very dim past of China from the period that is considered historical: China was overwhelmed by an immense catastrophe [and so it went for all the histories of the survivors of The Visits of Venus].

"At that time the miracle is said to have happened that the sun during a span of ten days did not set, the forests were ignited, and a multitude of abominable vermin was brought forth [some of which may have been 'space aliens']." ["Yao," *Universal Lexicon*, Vol. LX (1749).] "In the lifetime of Yao [Yahou] the sun did not set for ten full days and the entire land was flooded."

[Johann Hübner ["a German geographer and scholar, who taught by the question and answer method ... [who studied] theology, poetry, rhetoric, geography and history at the University of Leipzig... [and who in] 1694... became rector of the Gymnasium in Merseburg [- "a town in the south of the German state of Saxony-Anhalt on the river Saale, approx. 14 km south of Halle (Saale) and 30 km west of Leipzig"]... [and with] his *Questions and Answers to Geography* book, published in 1693, the subject of geography began to be taught in schools... [and in] 1711 he became rector of the Gelehrtenschule des Johanneums ["translation: *Academic School of the Johanneum*"] in Hamburg... [and his] children's Bible *Biblische Historien* (1714) was designed for use in schools... [and it] went through 270 editions and was translated into 15 European languages, making it "the most popular and longest selling Bible of its type"... [but for] clarification, [in it] he adapted biblical stories to more recent stories to teach values"], *Kurze Fragen aus der politischen Historie* [*Short Questions from Political History*] (1729).]

An immense wave "that reached the sky" fell down on the land of China. "The water was well up on the high mountains, and the foothills could not be seen at all" ...

[*The Shu King, the Canon of Yao* (transl. Legge, 1879). See also C. L. J. de Guignes [tbb next], *Le Chouking* (1770), Pt.1, Chap.1, and Father Joseph-Anne-Marie de Moryniac de Mailla [a "French ['dirty, lowdown'] Jesuit, missionary in Beijing"], *Histoire générale de la Chine* [*General History of China - file:///C:/Users/admin/AppData/Local/Temp/mailla_chine_01.pdf*] (1877), 1, 53.]

...(This recalls Psalm 104: "The waters stood above the mountains ... they go up by the mountains" and Psalm 107: "The waves mount up to the heaven.")

Chrétien-Louis-Joseph de Guignes... 1759-1845... a French merchant-trader, ambassador and scholar, born in Paris. He was the son of French academician and sinologue, Joseph de Guignes. He learned Chinese from his father, and then traveled to China where he stayed for the next 17 years and returned to France in 1801... In 1794-95, de Guignes served as inter-preter for Isaac Titsingh, the Dutch ambassador to the court of the Qianlong Emperor of China ...The members of the Titsingh mission, including de Guignes, were the last European diplo-mats to savour the mid-winter splendor of the vast Summer Palace (the *Yuangmingyuan*, now known as Old Summer Palace) before its destruction... during the punitive Second Opium War in 1860... In 1808, de Guignes published his account of the Titsingh mission, which provided an alternate perspective and a useful counterpoint to other reports which were then circulating. Neither the Europeans nor the Chinese could have known that the Titsingh embassy would turn out to have been the last occasion in which any European appeared before the Chinese Court within the context of traditional Chinese imperial foreign relations... In 1808, Napoleon ordered de Guignes to prepare a Chinese-French-Latin dictionary. The work was completed five years later. Shortly after the publication, it was discovered that the dictionary was... [mostly] a copy of an older work composed by the Franciscan friar, Basilio Brollo of Gemona [Italy] (1648-1704). While de Guignes had altered the original by arranging the characters according to the order of the 214 radicals (as contrasted with Basilio's tone-based order), the dictionary received strong criticism in 1814 from the first person to be appointed... a professor of Chinese at a European institution of higher learning [- Abel de Rémusat]... Despite the controversy, de Guignes was elected a member of the Institut de France in the Académie des Sciences (Géographie et Navigation) and of the Académie des Inscriptions et Belles-Lettres.

"Destructive in their overflow are the waters of the inundation," said the emperor. "In their vast extent they embrace the hills and overtop the great heights, threatening the heavens with their floods." The emperor ordered that all efforts be made to open outlets for the waters that were caught in the valleys between the mountains. For many years the population labored, trying to free the plains and valleys of the waters of the flood by digging channels and draining the fields. For a considerable

number of years all efforts were in vain. The minister who was in charge of this urgent and immense work, Khwan, was sentenced to death because of his failure - "For nine years he labored, but the work was unaccomplished" [*The Shu King*.] - and only his son Yu succeeded in draining the land. This achievement was so highly rated that Yu became emperor of China after King Shun, first successor to Yahu. This Yu was the founder of the new and notable dynasty called by his name.

The chronicles of modern China [- to give an idea of how deadly a flood can be -] preserve records [from 1887] of one million lives lost in a single overflow of the Yellow River...

[Andree, *Die Flutsagen*, p.36; C. Deckert [?], "*Der Hoangho und seine Stromlaufanderung*" [*The Hoangho and its Current-drift Change*] [Hoangho being the "**Yellow River** or **Huang He**", and such 'flood records' are likely kept at the "**Musée Hoangho Paiho**" ["Museum of the Yellow River and the White River"]... a museum of natural history and fossils founded by the **French Jesuit Émile Licent (1876-1952)** in **Tianjin, China** [map, **SEC. 8, p.121**], in 1914... [also] known as the **Beijiang Museum** ...[and] part of the **Tianjin Natural History Museum**"], *Globus, Zeitschrift für Länder- und Völkerkunde* [*Globus, Magazine for Countries - and Folklore*], LIII (1888), 129, concerning the flood of 1887.]

...Another natural catastrophe - the earthquake - also caused great devastation in China at various [and more recent] times: it is estimated that in the year 1556 the quaking earth took 830,000 lives and 3,000,000 in 1662. [Daly, *Our Mobile Earth*, p.3.] Was not the catastrophe of the time of Yahu one of the major inundations of rivers, as modern scholars suppose it to have been? But the fact that this [ancient] catastrophe has been vivid in traditions for thousands of years, while neither the [relatively recent] overflow of the Yellow River, when a million people perished, nor the [just 4 centuries ago] great earthquakes, play a conspicuous part in the recollections of the nation, is an argument against the established interpretation.

Rivers do not overflow in the form of a sky-high wave. The overflowing rivers of China subside in a few weeks, and the water does not remain in the plains until the following spring, but flows away, and the ground dries in a few more weeks. The flood of Yahu required drain-ing for many years, and during all this period water covered the lower part of the country.

Yahu's reign is remembered for the following undertaking: This emperor sent scholars to different parts of China, and even to Indo-China, to find out the location of north, west, east, and south by observing the direction of the sun's rising and setting and the motion of the stars. He also charged his astronomers to find out the duration of seasons, and to draw up a new calendar. The *Shu King* is called the oldest book of Chinese chronicles, rewritten from memory or from some hidden manuscript after the burning of books by Tsin-chi-hoang. In its oldest section, the canon of Yaou [Yahu], it is written:

"Thereupon Yaou [Yahou] commanded He and Ho, in reverent accordance with the wide heavens, to calculate and delineate the movements and appearances of the sun, the moon, the stars, and the zodiacal spaces; and to deliver respectfully the seasons to the people." [*The Shoo-king* (Hong Kong edition).]

The necessity, soon after the flood, of finding anew the four directions and learning anew the movements of the sun and the moon, of delineating the zodiacal signs, of compiling the calendar, of informing the population of China of the sequence of the seasons, creates the impression that during the catastrophe the orbit of the earth and the year, the inclination of the axis and the seasons, the orbit of the moon and the month, changed. We are not told what caused the cataclysm, but it is written in ancient annals that during the reign of Yahou "a brilliant star issued from the constellation Yin." [*The Annals of the Bamboo Books*, Vol. 3, Pt.1 of *The Chinese Classics* (transl. Legge), p.112.]

According to the old Tibetan traditions, the highlands of **Tibet**, too, were flooded in a great cataclysm. [See again the map, **SEC. 8, p.140.**]

[Andree, *Die Flutsagen*, quoting Samuel Turner [1759-1802, "FRS... an English Asiatic traveller and a cousin of Warren Hastings, the first Governor of the Presidency of Fort William (Bengal)... [who after] becoming a cadet with the East India Company (EIC) in 1780, Turner was subsequently promoted to ensign... [and promotion] followed to lieutenant... [in] 1781 and to regimental captain... [in] 1799... [and] in February 1782, news having reached the headquarters of the EIC in Calcutta of the reincarnation of the Panchen Lama [- "one of the most important figures in the Gelug tradition [or "school of Tibetan Buddhism"], with its spiritual authority second only to Dalai Lama... "Panchen"... [being] an abbreviation of "Pandita" and "Chenpo", meaning "Great scholar" "], Warren Hastings proposed despatching a mission to Tibet with a message of congratulation designed to strengthen the amicable relations... [and with] the assent of the EIC Court of Directors, Turner was appointed chief of the Tibet mission... with fellow EIC employee and amateur artist Samuel Davis as "Draftsman and Surveyor"... [and] Turner arrived in Bhutan in June 1783 and stayed at the summer place of the Druk Desi, the country's ruler, until 8 September... [and he] then moved on to arrive at Shigatse in Tibet's Tsang Province on 22 September 1783 where an audience with the infant Panchen Lama followed on 4 December... [and] Turner returned to the Governor-General's camp at Patna in 1784 where he reported that although unable to visit the Tibetan capital at Lhasa, he had received a promise that merchants sent to the country from India would be encouraged... [and for] his efforts in Bhutan and Tibet, Turner received the sum of £500.00 from the EIC... [and he] served with distinction at the first Siege of Seringapatam [- "a town" in Karnataka, "a state in the south western region of India", Indian spelling "**Srirangapatna** ... also spelled **Shrirangapattana**... anglicized to **Seringapatam** during the British Raj",] in 1792 in command of a troop... and later carried out a mission to the court of Tipu Sultan [*tbb* next]... [and he] accumulated a large amount of wealth in India, and after a spell as a captain in the EIC's 3rd European regiment he returned to Europe where he purchased a country seat in Gloucestershire... [and on] 15 January 1801 he was elected a fellow of the Royal Society, then on 21 December the same year, while walking at night in the neighbourhood of Fetter Lane, London, he was seized with a paralytic stroke, and was taken to the workhouse in Shoe Lane... [and though his] name and address in St. James's Place were found... he was too ill to be moved, and died on 2 January 1802... [and] his property in Gloucestershire went to his sisters, one of whom married Joseph White, Regius Professor of Hebrew at the University of Oxford... [which kind of reminds me of [Luke 12:16-21](#), and] Turner was the author of *An Account of an Embassy to the Court of the Teshoo Lama in Tibet, containing a Narrative of a Journey through Bootan and part of Tibet*, which was published in London in 1800... [and also that year a] French translation [was] published... followed by a German translation at

Berlin and Hamburg the next year... [it being] the first account of a visit to Tibet by a British author", *An Account of an Embassy to the Court of the Teshoo Lama in Tibet* (1800) [eafcm].]

Tipu Sultan [1750 -1799]... also known as the *Tipu Sahab* or **Tiger of Mysore**, was a ruler of the Kingdom of Mysore and a pioneer of rocket artillery. He was the eldest son of Sultan Hyder Ali of Mysore. Tipu Sultan introduced a number of administrative innovations during his rule, including his coinage, a new Mauludi lunisolar calendar, and a new land revenue system which initiated the growth of the Mysore silk industry. He expanded the iron-cased Mysorean rockets and ["to handle rockets"] commissioned the military manual *Fathul Mujahidin*. He deployed the rockets against advances of British forces and their allies during the Anglo-Mysore Wars, including the Battle of Pollilur and Siege of Seringapatam. He also embarked on an ambitious economic development program that established Mysore as a major economic power, with some of the world's highest real wages and living standards in the late 18th century.

The **Kingdom of Mysore** was a kingdom in southern India, traditionally believed to have been founded in 1399... [and ultimately ending] with "the four Anglo-Mysore Wars... [where "success"] in the first Anglo-Mysore war and a stalemate in the second was followed by defeat in the third and fourth... [and following] Tipu's death in the fourth war of 1799, large parts of his kingdom were annexed by the British, which signalled the end of a period of Mysorean hegemony.

...The traditions of the Tibetans speak also of terrifying comets that caused great upheavals.

[Ferdinand Eckstein [1790-1861, nicknamed "Baron d'Eckstein... a philosopher and playwright... [who] was born in Copenhagen as the son of a German Jew who had converted to Lutheran Protestantism ...[but '**unfortunately**'] Eckstein converted to Catholicism in Rome in 1807 under the influence of Friedrich Schlegel ["a German poet, literary critic, philosopher, philologist and Indologist... [who with] his older brother, August Wilhelm Schlegel, he was one of the main figures of the Jena romantics... [and] was a zealous promoter of the Romantic movement and inspired Samuel Taylor Coleridge [etc]... [and he was] a pioneer in Indo-European studies, comparative linguistics, and morphological typology... [who as a] young man he was an atheist, a radical, and an individualist... [however, in a classic 'out-of-the-frying-pan-into-the-fire' move, in] 1808... [he too] converted to Catholicism... [and 2] years later he was a diplomat and journalist in the service of the reactionary Clemens [or Klemens] von [or "Prince of"] Metternich ["an Austrian diplomat who was at the center of European affairs for four decades as the Austrian Empire's foreign minister from 1809 and Chancellor from 1821 until the liberal Revolutions of 1848 forced his resignation"], [resulting in Schlegel being] surrounded by monks and [other Catholic] pious men of society"], and... [Eckstein] settled in France, after Napoleon's defeat... [and] worked from 1815 to 1830 as a police-inspector, and was an advocate of religious and civil liberty... [and he] was an Orientalist who believed that the study of Eastern texts and languages was the most important intellectual pursuit of his time... [and] he thought that God's revelation in its purest form could be found in the texts of ancient India [- from the fire to hotter fire?] ... [and he] worked with Nodier, Hugo, Abel de Rémusat, Chateaubriand, Alexandre Guiraud and Delphine Gay [de Girardin] in various literary enterprises and founded his own newspaper, *The Catholic* (1826-9), where he advocated basing of metaphysics in history

supported by linguistics, philology and mytho-graphy"], *Sur les Sources de la cosmogonie du Sanchoniathon* [*On the Sources of the Cosmogony of the Sanchoniathon* - or "Sanchuniathon" or "Sancuniates", bio SEC. 7, p.262] (1860), p.227,104.]

Calculations were undertaken to establish the dates of the Emperor Yahou. On the basis of a remark that the constellation Niao, thought to be the constellation Hydra, culminated at sunset on the day of the vernal equinox in the time of Yahou, it was reckoned that the flood occurred in the twenty-third century before the present era, but this date [evidently based on 'unchanging orbits', as well as on attempts to 'align' it with The Flood of Noah] has been questioned by many. Sometimes it has also been supposed that the "Flood of Yahou" was the Chinese story of the universal flood, but this point of view has been abandoned. The story of the deluge of Noah has its parallel in a Chinese tradition about a universal flood in prehistoric times, in the days of Fohi, who alone of all the country was saved. The flood of Yahou is sometimes regarded as simultaneous with the flood of Ogyges. [Uh-huh.]

The flood of Ogyges did not occur in the third millennium, but in the middle of the second millennium before this era. In the section [in Chapter 7] entitled "The Floods of Deucalion and Ogyges," the synchronism of these devastations with the catastrophes of the days of Moses and Joshua will be demonstrated and supported by ancient and chronological sources.

When we summarize what has been told about the time of Yahou, we have the following data: the sun did not set for a number of days, the forests were set on fire, vermin filled the country, a high wave "reaching the sky" poured over the face of the land and swept water over the mountain peaks and filled the valleys for many years; in the days of Yahou the four quarters of the heaven were established anew, and observations of the duration of the year and month and of the order of the seasons were made. The history of China in the period before this catastrophe is quite obliterated.

All these data are in accord with the traditions of the Jewish people about the events connected with the Exodus: the sun disappeared for a number of days; the land was filled with vermin; gigantic sky-high tidal waves divided the sea; the world burned. As we shall see, the Hebrew sources, too, reveal that a new calendar was established reckoning from the days of the catastrophe and that the seasons and the four quarters of the heaven were no longer the same.

CHAPTER 5

East and West

Our planet rotates from west to east. Has it always done so? In this rotation from west to east, the sun is seen to rise in the east and set in the west. Was the east the primeval and only place of the sunrise?

There is testimony from all parts of the world that the side which is now turned toward the

evening once [or twice] faced the morning.

In the second book of his history, Herodotus relates his conversations with Egyptian priests on his visit to Egypt some time during the second half of the fifth century before the present era. Concluding the history of their people, the priests told him that the period following their first king covered three hundred and forty-one generations [which must have "covered" the "period" either from some time following The Flood of Noah (c. 2350 BC), beginning with Noah's son Ham, or, and more likely, from after that Tower of Babel incident evidently near 2000 BC, which was also near the time when the Earth was *divided* in the *days* of *Peleg* (Gen 10:25), and not long before the birth of Abraham, all the way to the 5th Century BC], and Herodotus calculated that, three [average 5th Century] generations being equal to a century, the whole period was over eleven thousand years [- however this "period" was actually closer to around 2 millennia - the range being from as early as about 2350 BC to as late as 400 BC, evidently transpiring from sometime after one of The Visits of Mercury - but more probably after The 2nd Visit (288 years after The 1st Visit) - to Herodotus' lifetime a little more than a couple centuries beyond The Visits of Mars]. The priests asserted that within historical ages and since Egypt became a kingdom, "four times in this period (so they told me) the sun rose contrary to his wont; twice he rose where he now sets, and twice he set where he now rises." [Herodotus, Bk. ii, 142 (transl. A. D. Godley, 1921), 105.]

Alfred Denis Godley (1856-1925) was an English classical scholar and author of humorous poems. From 1910 to 1920 he was Public Orator at the University of Oxford, a post that involved composing citations in Latin for the recipients of honorary degrees. One of these was for Thomas Hardy who received an Honorary D. Litt. in 1920, and whose treatment of rural themes Godley compared to Virgil [and who of his about a dozen novels I have read about half, because he wrote later in the century of my favorite authors, Sir Walter Scott, Jane Austin, and 2 of the 3 Brontë sisters (- if I had had a match when I finished reading *Wuthering Heights*...), but also because I gave up on 'Heartless' Hardy half way through his last novel, *Jude the Obscure*, as it was especially depressing, though if you're like me and prefer 'happy endings', or at least mostly so, try *Far from the Madding Crowd*]... [And Godley] is mainly remembered today for his humorous verse... [and his many works include] translations of Herodotus (1921) and Horace's *Odes* (1898).

This passage [about the "four times... the sun rose contrary to his wont", which apparently distinguishes 5 different "Sun Ages" since The Flood of Noah, including the one currently ongoing, and if you add The Pre-Flood World Age, makes 6 so far,] has been the subject of exhaustive commentaries, the authors of which tried to invent every possible explanation of the phenomenon, but failed to consider the meaning which was plainly stated by the priests of Egypt, and their efforts through the centuries have remained fruitless.

The famous chronologist of the sixteenth century, Joseph Scaliger, weighed the question whether the Sothis period, or time reckoning by years of 365 days which, when compared with the Julian calendar, accumulated an error of a full year in 1,461 years, was hinted at by this passage in Herodotus, and remarked: "Sed hoc non fuerit occasum et

orientem mutare" (No reversal of sunrise and sunset takes place in a Sothis period [- it's the current Sun Age]).

[Joseph Justus Scaliger [1540-1609, "a French religious leader and scholar, known for expanding the notion of classical history from Greek and ancient Roman history to include Persian, Babylonian, Jewish and ancient Egyptian history... [who] spent the last sixteen years of his life in the Netherlands ... [and who] spent four years at the University of Paris, where he began the study of Greek under Adrianus Turnebus... [but] after two months he found he... [could] not... profit from the lectures of the greatest Greek scholar of the time... [and he instead] read Homer in twenty-one days, and then went through all the other Greek poets, orators and historians... [and after] Greek... he proceeded to attack Hebrew, and then Arabic... [and] of both he acquired a respectable knowledge... [and his] most important teacher was [the "French poet, scholar and a member of a group known as *The Pléiade*",] Jean Dorat [or Daurat]... [who] was able not only to impart knowledge, but also to kindle enthusiasm in Scaliger... [and it] was to Dorat that Scaliger owed his home for the next thirty years of his life, for in 1563 the professor recommended him to Louis de Chastaigner, the young lord of La Roche-Posay ["in western France"], as a companion in his travels... [and a] close friendship sprang up between the two young men, which remained unbroken till the death of Louis in 1595... [and the] travellers first went to Rome... [and there] found Marc Antoine Muret [a "French humanist who was among the revivers of a Ciceronian Latin style and is among the usual candidates for the best Latin prose stylist of the Renaissance... [but whose] success made him many enemies, and he was thrown into prison on a [possibly false] charge of homosexuality, but released by the intervention of powerful friends... [and the] same accusation was brought against him at Toulouse, and he only saved his life by timely flight... [and the] records of the town show that he was burned in effigy [meaning a "crude figure representing [him as] a hated person" was publicly "burned"] as a Huguenot and as sodomite [and '**hopefully**' only the former charge was true] (1554)... [and after] a wandering and insecure life of some years in Italy, he received and [**'unfortunately**'] accepted the invitation of the Cardinal Ippolito II d'Este to settle in Rome in 1559... [and in] 1561... [he] revisited France as a member of the cardinal's suite at the conference between Roman Catholics and Protestants held at Poissy [in Northern France]... [and he] returned to Rome in 1563... [where his] lectures gained him a European reputation, and in 1578 he received a tempting offer from the king of Poland to become teacher of jurisprudence in his new college at Kraków... however [and again '**unfortunately**']... [as he already] had taken holy orders, [he] was induced by the liberality of [Pope] Gregory XIII to remain in Rome, where he died", only to likely, about a millennia or so from now, '**die again**', [and Muret], when at Bordeaux and Toulouse [in Southern France], had been a great favourite and occasional visitor of Julius Caesar Scaliger [1484-1558, "or **Giulio Cesare della Scala**... an Italian scholar and physician, who spent a major part of his career in France... [and] employed the techniques and discoveries of Renaissance humanism to de-fend Aristotelianism against the New Learning [*tbd next*]... [and in] spite of his arrogant and contentious disposition, his contemporary reputation was high... [some claiming] that none of the ancients could be placed above him and that he had no equal in his own time", and Muret met [Scaliger] at Agen ["in southwestern France"] ...[and] Muret soon recognized the young Scaliger's merits, and introduced him to many contacts well worth knowing... [and after] visiting a large part of Italy, the travellers moved on to England and Scotland... [where] Scaliger formed an unfavourable opinion of the English... [as their] inhuman disposition and inhospitable treatment of foreigners... made a negative impression on him... [and he] was also disappointed in finding only a few Greek manuscripts and few learned men... [and it] was not until a much later period that he became intimate with Richard Thomson ["sometimes spelled **Thompson**... a Dutch-born English theologian and translator... [who] was Fellow of Clare Hall, Cambridge and the translator of Martial's epigrams [*Martial's bio, SEC. 7, p.437*] and among the "First Westminster Company" charged by James I of England with the translation of the first 12 books of the King James Version of the Bible... [and he] was also known for his intemperance and his doctrinal belief in Arminianism]... [and] Henry Hickman ["an English [earlier but not as much later

'Catholic-friendly' Anglican] ejected minister [and that is, "ejected" from being a rector "after the Restoration"] and con-troversialist [whose 'family relations scandal' reads a lot like Cyrus I. Scofield's, however late in life, [he became] the often 'appropriately contentious',] pastor of the English [Reformed] church at Leyden [or Leiden, Netherlands, that "stopover for many Puritans on their way to, eventually, the American Continent", and this city, university and/or papyrus being referenced about 3 dozen times so far in this **study**, map, p.420]... styles [Thomson]... 'the grand propagator of Arminianism,' and [as for his "intemperance",] William Prynne ["an English lawyer, author, polem-icist, and political figure... [who was] a prominent Puritan opponent of the [Anglican] church policy of the Archbishop of Canterbury, William Laud... [and whose] views on church polity were presbyterian... [though he later] became known in the 1640s as an Erastian, arguing for overall state control of religious matters... [and he also being a] prolific writer... [who] published over 200 books and pamphlets",] describes [Thomson]... as 'a debosh'd [or debauched] drunken English Dutchman, who seldom went one night to bed sober', but on the other hand Richard Montagu ["an English cleric and prelate... [whose] aim was to support the Church of England against its enemies... [who] would not recognise the foreign Reformed bodies as lawful branches of the church"], who knew ...[Thomson] well, says that he was 'a most admirable philologer,' and that 'he was better known in Italy, France, and Germany than at home'" and [**our brother** Joseph Scaliger evidently "became intimate with"] other Englishmen [at least some of whom were **thoroughly** Protestant]... [as it was in] the course of his travels [that] he had become a Protestant", **thank and praise the LORD**], *Opus de emendatione temporum* [*Work on the Improvement of Season*] (1629), III, 198.]

...**New Learning** in Europe is the Renaissance humanism, developed in the later fifteenth century. Newly retrieved classical texts sparked philological study of a refined and classical Latin style in prose and poetry... [and the] term came to refer to other trends, one being the new formulation of the relationship between the [Catholic] Church and... the Protestant Revolution ... [where one "prominent English politician"] lamented "It was merry in England afore the new learning came up", in relation to reading the Bible...



Location in South Holland

An earlier 'new learning' had a similar cause, two centuries earlier. In that case it was new texts of Aristotle that were discovered, with a major impact on scholasticism. A later phase of the New Learning of the Renaissance concerned the beginnings of modern scientific thought. Here [that "blank slate", and touted "Father of empiricism" (read, '**flesh-ism**'),] Francis ['couldn't save his own'] Bacon [uh-huh] is pointed to as an important reference point and

catalyst.

The **Jagiellonian University**... also known as the **University of Kraków** [and perhaps not related to the "college of Kraków" mentioned above]... is [today] a research university in Kraków, [Southern] Poland... Founded in 1364 [with Pope Urban IV's permission, a pope who "was also a member of the Order of Saint Benedict... [and who, unusually, even] after his election as pontiff... continued to follow the Benedictine Rule, living simply and modestly... [and he was a pope whose] habits did not always gain him supporters who were used to lives of affluence", and] by Casimir III the Great [who though apparently a king in The Dark Ages of Satanic Papal Oppression, was "known for siding with the weak when the law did not protect them from nobles and clergymen... [and he] reportedly even supported a peasant whose house had been demolished by his own mistress, after she had ordered it to be pulled

down because it disturbed her enjoyment of the beautiful landscape... [and in] 1334, he confirmed the privileges granted to Jews in 1264 by [one of his predecessors,] Bolesław V the Chaste... [where under] penalty of death, he prohibited the kidnapping of Jewish children for the purpose of enforced Christian baptism, and he inflicted heavy punishment for the desecration of Jewish cemeteries... [and while] Jews had lived in Poland since before his reign, Casimir allowed them to settle in Poland in great numbers and protected them as *people of the king*", the Jagiellonian University is the oldest university in Poland, the second oldest university in Central Europe, and one of the oldest surviving universities in the world [though like other older universities it was more than once "near closure"]... [nevertheless "notable"] alumni include, among others, mathematician and astronomer Nicolaus Copernicus... Polish king John III Sobieski... [and more recently] the President of Poland Andrzej Duda... [and among] its students who did not earn a diploma were also Karol Wojtyła, future Pope John Paul II (studying Polish philology for one year), and [2] Nobel laureates...

Did the words of the priests to Herodotus refer to the slow change in the direction of the terrestrial axis during a period of approximately 25,800 years, which is brought about by its spinning or by the slow movement of the equinoctial points of the terrestrial orbit (precession of the equinoxes)? So thought Alexander von Humboldt of "the famous passage of the second book of Herodotus which so strained the sagacity of the commentators." [Humboldt, *Vues des Cordilleres*, II, 131 (*Researches*, II, 30).] But this is also a violation of the meaning of the words of the priests, for during the period of spinning, Orient and Occident do not exchange places.

One may doubt the trustworthiness of the priests' statements, or of Egyptian tradition in general, or attack Herodotus for ignorance of the natural sciences [Prof., Dr. Alfred Wiedemann [tbb after the next note/bio], *Herodots zweites Buch. Mit sachlichen Erläuterungen* [*Herodotus Second Book. With Factual Explanations.*] (1890), p.506: "Tiefe Stufe seiner naturwissenschaftlichen Kennt-nisse" ["*Deep Level of His Scientific Knowledge*"]], but there is no way to reconcile the passage with present-day natural science. It remains "a very remarkable passage of Herodotus that has become the despair of commentators."

[P. Marchandon de la Faye [?] in *Histoire de l'art égyptien* by Émile Prisse d'Avennes [1807-1879, "a French archaeologist, Egyptologist, architect and writer... [who] decided to become an archaeologist in 1836 after a period teaching at the infantry school in Damietta ["a port... in Egypt, a former bishopric and present multiple Catholic titular see" [which is "a former diocese that no longer functions, some-times called a "dead diocese"] ... [the city] located at the Damietta branch, an eastern distributary of the Nile, 15 kilometres (9.3 mi) from the Mediterranean Sea, about 200 kilometres (120 mi) north of Cairo"] ... [and in] 1827 when he reached Egypt, he was hired by the viceroy of Egypt, Muhammad Ali Pasha, as a civil engineer... [and he] spent many years living as an Egyptian, adopting the name Idriss-effendi, learning to speak Arabic and practicing Islam... [and he] stated that adopting Egyptian culture resulted in a greater understanding of Egyptian society and people... [and in] 1848, he contributed 30 lithograph images depicting the people living on the Nile Valley to a costume book titled *Oriental Album* written by James Augustus St. John who was a British author and traveler"] (1879), p.41.]

Prof., Dr. **Alfred Wiedemann** [1856-1936]... was a German Egyptologist... [and] the son of the physicist Gustav Heinrich Wiedemann and the younger brother of physicist Eilhard Wiedemann ...He studied Egyptology and classical history at the Universities of Leipzig, Berlin, Paris and Tübingen, obtaining his PhD in October 1878 at Leipzig. In 1882 he became habilitated for Egyptology and ancient Near Eastern history at the University of Bonn. In 1891 he became an associate professor at Bonn, where from 1920 to 1924, he served as a full professor... In 1926... [a] thoroughfare... in the Bad Godesberg district of Bonn was named in this honor.

Pomponius Mela, a Latin author of the first century, wrote: "The Egyptians pride themselves on being the most ancient people in the world. In their authentic annals... one may read that since they have been in existence, the course of the stars has changed direction four times, and that the sun has set twice in that part of the sky where it rises today." [Pomponius Mela [\[bio, p.387\]](#), *De situ orbis libri* [[World Geography Book](#)], i.9.8.]

It should not be deduced that Mela's only source for this statement was Herodotus. Mela refers explicitly to Egyptian written sources. He mentions the reversal in the movement of the stars as well as of the sun; if he had copied Herodotus, he would probably not have mentioned the reversal in the movement of the stars (sidera). At a time when the movement of the sun, planets, and stars was not yet regarded as the result of the movement of the earth, the change in the direction of the sun was not necessarily connected in Mela's mind with a similar change in the movement of all heavenly bodies. [Mela, differing from Herodotus, computed the length of Egyptian history as equal to 330 generations until Pharaoh Amasis I (died -525) and [\[so he further mis-\]figured it at more than thirteen thousand years \[when again, it must have been nearer to 2,000\].](#)]

If, in Mela's time, there were Egyptian historical records which referred to the rising of the sun in the west, we ought to investigate the old Egyptian literary sources extant today. The Magical Papyrus Harris speaks of a cosmic upheaval of fire and water when "the south becomes north, and the Earth turns over."

[Hans Osterfeld "H. O." Lange [1863-1943, "a Danish librarian and egyptologist... [who] studied at the University of Copenhagen, graduating in 1882... [and in] 1883, he was hired at the university library and in 1885 he joined the Royal Library... [and from] 1899 to 1900 he was employed at the Egyptian Museum in Cairo... [and he] became Chief Librarian at the Royal Library in 1901 and served in that role through 1924... [during which time he] showed great interest in incunabula [or "**incunables**... a book, pamphlet, or broadside printed in Europe before the year 1501... [a "broadside" being "a large sheet of paper printed on one side only... ["historically"] used as posters, announcing events or proclamations, commentary in the form of ballads, or simply advertisements", and "the anglicised singular form of *incunabula*, Latin for "swaddling clothes" or "cradle"... can refer to "the earliest stages or first traces in the development of anything"... [and the] former term for "incunable" is "**fifteener**", referring to the 15th century... [and so these terms refer to] "the first infancy of printing"... [for which there has been] arbitrarily set an end of 1500 which still stands as a convention", and incunabula] are not manuscripts, which are documents written by hand... [and as] of 2014, there are about 30,000 distinct known incunable editions extant, but the probable number... in Germany alone is estimated at around 125,000"] and [Lange] increased the

library's collection in that area during his tenure... [and in] 1918 he received an Honorary Doctorate from Lund University... [and in] 1927 he became a member of the Prussian Academy of Sciences... [and since] 2001, the Royal Library of Denmark has awarded an annual H. O. Lange Prize in his memory", "*Der Magische Papyrus Harris*," *Kongelige Danske Videnskabemes Selskab [Royal Danish Academy of Sciences and Letters]* (1927), p.58.]

In the Papyrus Ipuwer it is similarly stated that "the land turns round [over] as does a potter's wheel" and the "Earth turned upside down." [*Papyrus Ipuwer* 2:8. Cf. Lange's (German) translation of the papyrus (*Sitzungsberichte des Preussen Akademie der Wissenschaften [Meeting Reports of the Prussian Academy of Sciences]* [1903], pp.601-610).] This papyrus bewails the terrible devastation wrought by the upheaval of nature. In the Ermitage Papyrus (Leningrad, 1116b recto [- *the museum which houses it tbd in a bit*]) also, reference is made to a catastrophe that turned the "land upside down; happens that which never (yet) had happened." [Gardiner, *Journal of Egyptian Archaeology*, I (1914); *Cambridge Ancient History*, I, 346.] It is assumed that at that time - in the second millennium - people were not aware of the daily rotation of the earth, and believed that the firmament with its luminaries turned around the earth; therefore, the expression, "the earth turned over," does not refer to the daily rotation of the globe.

Nor do these descriptions in the papyri of Leiden and Leningrad leave room for a figurative explanation of the sentence, especially if we consider the text of the Papyrus Harris - the turning over of the earth is accompanied by the interchange of the south and north poles. Harakhte is the Egyptian name for the western sun. As there is but one sun in the sky, it is supposed that Harakhte means the sun at its setting. But why should the sun at its setting be regarded as a deity different from the morning [or rising] sun? The identity of the rising and the setting sun is seen by everyone. The inscriptions do not leave any room for misunderstanding: "Harakhte, he riseth in the west." [Breasted, *Ancient Records of Egypt*, III, Sec. 18.]

The texts found in the pyramids say that the luminary "ceased to live in the Occident, and shines, a new one, in the Orient." [L. Speelers, *Les Textes des Pyramides [The Texts of the Pyramids, Text II - which is to be reviewed next]* (1923), I.] After the reversal of direction, whenever it may have occurred, the words "west" and "sunrise" were no longer synonyms, and it was necessary to clarify references by adding: "the west which is at the sun-setting." It was not mere tautology [or "*needless repetition*"], as the translator of this text thought. [K. Piehl [?], *Inscriptions hiéroglyphiques, seconde seiie* (1892), p.65: "*l'ouest qui est à l'occident.*"]

Revue des Études Anciennes [Journal of Ancient Studies], L. Speelers, *Les textes des pyramides égyptiennes*, t. II (Brussels, 1924), review by Pierre Montet [1885-1966, who "excavated at Byblos (modern Jbail) in Lebanon between 1921 and 1924, excavating tombs of rulers from Middle Kingdom times... [and between] 1929 and 1939, he excavated at Tanis, Egypt, finding the royal necropolis of the Twenty-first and Twenty-second Dynasties - the finds there almost equalled that of Tutankhamun's tomb in the Valley of the Kings... [and he was] Professor of Egyptology at the University of Strasbourg from 1919 to 1948 and then at the Collège de France, Paris between 1948 and 1956", and he was also a "Member of the Institute, Academy of Inscriptions and

belles-lettres (elected in 1953)"]:

The oldest religious texts... are engraved inside five pyramids of the [Egyptian] fifth and sixth dynastic [period]. They were published and translated into the Compendium of Works from 1882 by Maspero. Then Mr. Sethe published a new edition convenient and sure; but the translation [into French?] he promised has not yet appeared. In the meantime, we have that of Mr. Speleers, which will be followed by a commentary and that already contains a vocabulary, a volume of 127 pages... It is not quite complete. I did not find there the name of a Syrian god, Khay-taou, to whom I am very interested; because his city, Nega, was close to Byblos, and that is mentioned at least three times in the Pyramid texts... [And while] I did not check for other gaps, unfortunately the vocabulary is broken down by many errors... I will not pursue this enumeration [besides the examples given that are left out here]. Obviously, Mr. Spleers has gone too far to publish his translation. This vocabulary, if it had been drawn up with more care, would have been very precious. It will serve, despite its shortcomings and imperfections, to those who use pyramid texts, an inexhaustible mine of information of all kinds [- translation mine - https://www.persee.fr/doc/rea_0035-2004_1926_num_28_1_5233_t1_0054_0000_2].

Inasmuch as the hieroglyphics were deciphered in the nineteenth century, it would be only reasonable to expect that since then the commentaries on Herodotus and Mela would have been written after consulting the Egyptian texts.

In the tomb of Senmut, the architect of Queen Hatshepsut [or Hatshepshut, or Hatchesut, or in the KJV, **the queen of Sheba**], a panel on the ceiling shows the celestial sphere with the signs of the zodiac and other constellations in "a reversed orientation" of the southern sky.

[A. Pogo [?], "The Astronomical Ceiling Decoration in the Tomb of Senmut (XVIIIth [18th] Dynasty) [[https://www.jstor.org/stable/224678?seq=1 - page_scan_tab_contents](https://www.jstor.org/stable/224678?seq=1-page_scan_tab_contents)]," *Isis* (1930 [*Isis* being a quarterly journal, along with the annual journal, *Osiris*, published "by: The University of Chicago Press on behalf of The History of Science Society", which is "the world's largest historical society dedicated to [mis]understanding science, technology, medicine, and their interactions with society [- the founder, in 1924, having "aimed to achieve an integrated [obviously evolutionary] philosophy of science that provided a connection between the sciences and the humanities, which he referred to as "the new humanism" "]...[and today over] 3,000 individual and institutional members across the world support the Society's mission to foster interest in the history of science and its social and cultural relations"], p.306.]

The end of the Middle Kingdom antedated [or preceded] the time of Queen Hatshepsut by several [and that is, by as much as 5] centuries. The astronomical ceiling presenting a reversed orientation must have been a venerated chart, made obsolete a number of centuries earlier.

"A characteristic feature of the Senmut ceiling is the astronomically objectionable orientation of the southern panel." The center of this panel is occupied by the Orion-Sirius group, in which Orion appears west of Sirius instead of east. "The orientation of the southern panel is such that the person in the tomb looking at it has to lift his head and face north,

not south." "With the reversed orientation of the south panel, Orion, the most conspicuous constellation of the southern sky, appeared to be moving eastward, i.e., [currently] in the wrong direction." [*Ibid.*, pp.306, 315, 316.]

The real meaning of "the irrational orientation of the southern panel" and the "reversed position of Orion" appears to be this: the southern panel shows the sky of Egypt as it was [before *The Visits of Venus and*] before the celestial sphere interchanged north and south, east and west. The northern panel shows the sky of Egypt as it was on some night of the year in the time of Senmut [- this evidently also being in the time of King Solomon, in the 10th Century BC].

Was there no autochthonous [- meaning, "indigenous" or "native" -] tradition in Greece about the reversals of the revolution of the sun and stars?

Plato wrote in his dialogue, "The Statesman" (*Politicus*): "I mean the change in the rising and setting of the sun and the other heavenly bodies, how in those times they used to set in the quarter where they now rise, and used to rise where they now set... the god at the time of the quarrel, you recall, changed all that to the present system as a testimony in favor of Atreus [- that "king of Mycenae in the Peloponnese... and the father of Agamemnon and Menelaus... [whose] descendants are known as **Atreidai** or **Atreidae**"; the title of a play by Sophocles [bio'ed a while later]; Atreus also more 'interconnectedly' bio'ed in **SEC. 7, p.324-5 & 545**]." Then he [Plato] proceeded: "At certain periods the universe has its present circular motion, and at other periods it revolves in the reverse direction ... Of all the changes which take place in the heavens this reversal is the greatest and most complete." [Plato, *The Statesman or Politicus* ([*Loeb Classical Library, V. 8,*] transl. Harold North Fowler, 1925), pp.49,53.]

Plato continued his dialogue, using the above passage as the introduction to a fantastic philosophical essay on the reversal of time. This [supposed 'flight of fantasy' allegedly] minimizes the value of the quoted passage despite the categorical form of his statement[- or not].

The reversal of the movement of the sun in the sky was not a peaceful event; it was an act of wrath and destruction. Plato wrote in *Politicus*: "There is at that time great destruction of animals in general, and only a small part of the human race survives."

The reversal of the movement of the sun was referred to by many Greek authors before and after Plato. According to a short fragment of a historical drama by Sophocles (*Atreus*), the sun rises in the east only since its course was reversed. "Zeus... changed the course of the sun, causing it to rise in the east and not in the west."

[*The Fragments of Sophocles*, ed. by Alfred Chilton Pearson [1861-1935, "English classical scholar, noted for his work on Greek tragedy... [who] went... to Christ's College, Cambridge to read classics where he graduated in 1883... [and after] practising briefly as a barrister Pearson spent ten years (1890-1900) as a schoolmaster before entering his late father's business... [and during] this period he produced school editions of some of the plays of Sophocles, culminating in 1917 with his magnum opus, an edition of the *Fragments of Sophocles*, a work [finished by Pearson as it was] left unfinished... by Sir Richard Claverhouse Jebb... [and at] the age of 58, and despite a life spent outside

academia, Pearson was elected in 1919 as the Gladstone Professor of Greek at the University of Liverpool, subsequently becoming in 1921 the Regius Professor of Greek at the University of Cambridge and a fellow of Trinity College... [and in] 1924, the year of his election as a Fellow of the British Academy, Pearson published his edition of the works of Sophocles in the Oxford Classical Texts series, which remained in print until superseded in 1990 by the edition of Hugh Lloyd-Jones and N.G.Wilson"] (1917), III. 5, Fragment 738; see also *ibid.*, I, 93. Those of the Greek authors who ascribed a permanent change in the direction of the sun to the time of the Argive tyrant Atreus, confused two events and welded them into one: [1] a lasting reversal of west and east in earlier times [and that is, on The 1st Visit of Venus] and [2] a temporary retrograde movement of the sun in the days of the Argive tyrants [evidently either on The 2nd Visits of Venus or during The Visits of Mars].]

Euripides wrote in *Electra*: "Then in his anger arose Zeus, turning the stars' feet back on the firefretted way; yea, and the sun's car splendour-burning, and the misty eyes of the morning grey. And the flash of his chariot-wheels back-flying flushed crimson the face of the fading day ...The sun... turned backward... with the scourge of his wrath in affliction repaying mortals."

[Euripides, *Electra* (transl. Arthur Sanders Way [1847-1930, "a classical scholar, translator and head-master of Wesley College, Melbourne, Australia... [and the] son of the Rev. William Way... [graduating with an] M.A. at University of London... [and from] 1870 to 1876 he was classical lecturer at Queen's College, Taunton [a "county town of Somerset", "in South West England"], vice-master of Kingswood School, 1876 to 1881, and in 1882 became headmaster of Wesley College, Melbourne... [and he] had already published his translation of the Odyssey of Homer, and while at Wesley brought out his translation of the Iliad... [and there] he fostered the teaching of natural science, and also brought in the teaching of commercial principles for boys likely to pursue a business career, but the number of students went down during his period, largely because of the financial depression which began in 1889... [and he] resigned in 1892 and spent most of the rest of his life in translating from the classics... [and] no other translator could compare with Way in fertility and versatility... [his versions giving] accurate renderings of the meaning of the originals expressed in vigorous verse... [and the] list of his translations in Miller's *Australian Literature* includes *Odyssey*, the *Iliad*, Euripides, Aeschylus, Sophocles, the *Epodes* of Horace, Vergil's *Georgics* [etc., and he also translated] the New Testament Biblical letters of Paul and Hebrews entitled, *The Letters of St. Paul to Seven Churches and Three Friends with The Letter to the Hebrews*, Aristophanes, Hesiod, Virgil... and others... [and he] was also the author of *Homer* (1913), *Greek through English* (1926), and *Sons of the Violet-Crowned, a Tale of Ancient Athens* (1929) ... [and he] had been president of the Melbourne Shakespeare Society and a councillor of the Royal Society of Victoria [- "the oldest learned society in the state of Victoria in Australia"]", 11.727 ff.]

Many authors in later centuries realized that the story of Atreus [- that apparently '**angel-human**' father of Agamemnon, bios, again, in SEC. 7, p.324-5 & 545 -] described some event in nature. But it could not have been an eclipse. Strabo was mistaken when he tried to rationalize the story by saying that Atreus was an early astronomer who "discovered that the sun revolves in a direction opposite to the movement of the heavens." [Strabo, *The Geography*, i, 2, 15.] During the night the stars move from east to west two minutes faster than the sun which moves in the same direction during the day. [Every night stars rise four minutes earlier: the earth rotates 366¼ times in a year in relation to the stars, but 365 ¼ times in relation to the sun.]

Even in poetical language such a phenomenon would not have been described as follows: "And the sun-car's winged speed from the ghastly

strife turned back, changing his westering track through the heavens unto where blush-burning dawn rose," as Euripides wrote in another work of his. [Euripides, *Orestes* (transl. A. S. Way), 11. 1001 ff.]

Seneca knew more than his older contemporary Strabo. In his drama *Thyestes*, he gave a powerful description of what happened when the sun turned backward in the morning sky, which reveals much profound knowledge of natural phenomena. When the sun reversed its course and blotted out the day in mid-Olympus (noon), and the sinking sun beheld Aurora, the people, smitten with fear, asked: "Have we of all mankind been deemed deserving that heaven, its poles uptorn, should overwhelm us? In our time has the last day come?" [Seneca, *Thyestes* (transl. Frank Justus Miller [bio, SEC. 7, p.549]), 11. 794 ff.]

The early Greek philosophers, and especially Pythagoras, would have known about the reversal of the revolution of the sky, if it actually occurred, but as Pythagoras and his school kept their knowledge secret, we must depend upon the authors who wrote about the Pythagoreans. Aristotle says that the Pythagoreans differed between the right- and the left-hand motion of the sky ("the side from which the stars rise" is heaven's right, "and where they set... its left") [Aristotle, *On the Heavens*, II, ii (transl. William Keith Chambers Guthrie [bio, SEC. 7, p.424], 1939). Cf. also Plutarch, who, in his *The Opinions of the Philosophers*, wrote that according to Pythagoras, Plato, and Aristotle, "east is the right side, and west is the left side", and in Plato we find: "A direction from left to right - and that will be from west to east." The present sun moves in the opposite direction.

[Plato, *Laws* (transl. Dr. Robert Gregg Bury [1869-1951, "an Irish [Anglican] clergyman, classicist, philologist, and a translator of the works of Plato and Sextus Empiricus into English... [who was] the son of Edward John Bury, the canon of Clogher, and the brother of John Bagnell Bury, an Irish historian, classical scholar, Medieval Roman historian and philologist... [and he] studied classics... at Trinity College, Cambridge, winning the Browne Medal Scholar in 1889 and graduating with first-class honours in classics in 1890... [and he] graduated as M.A. in 1893 and received a Litt.D. in 1910... [and in] 1895 Bury decided to become an Anglican clergyman... [and] was ordained as a deacon in that year and as a priest in 1897... [and from] this time onwards... [he declares that] he is going to consecrate his life on one side to the ministry of souls, on the other to Greek philology and especially to Plato... [and for] several decades he was a curate successively at Staplehurst, Kent (1895-98), in the parish of St Andrew Holborn (1897-99), at Clontibret, County Monaghan [Ireland] (1899-1900), and at Templecarn, County Donegal (1900-01)... then a vicar at Trumpington, Cambridgeshire (1903-18)... and finally a rector at East Gilling, Yorkshire (1918-24), and at Dickleburgh and Langmere, Norfolk (1924-28)... [and he] then retired and, following the death of his wife in 1934, worked peacefully in Cambridge until his death there in 1951... [and during] these final years he continued to make regular contributions to academic journals such as the *Classical Quarterly*, *Classical Studies*, *Revue des Études grecques*, and *Revue de philologie*... [and during] the earlier part of his life Bury made a name for himself by creating authoritative new editions... for the Cambridge University Press of Plato's Socratic dialogues *Philebus* and *Symposium*... [and then] he composed English translations... of Plato's *Timaeus*, *Critias*, *Cleitophon*, *Menexenus*, *Epistles* and *Laws*, and of the works of Sextus Empiricus for the bilingual Loeb Classical Library [Sextus Empiricus being the late 2nd and/or early 3rd Century "physician and philosopher, who likely lived in Alexandria, Rome, or Athens... [his] philosophical work... [being] the most complete surviving account of ancient Greek and Roman Pyrrhonism", which is "a school of philosophical skepticism founded by Pyrrho in the fourth century BCE"]... [and in] late life he turned his mind to other areas of religion and philosophy, penning a study of the

logos doctrine in the Gospel of John and study in the history of philosophy with the title of *The Devil's Puzzle. A Survey of Men's Notions of Man...* [and most] of Bury's translations have been reprinted repeatedly and are still in print today... [and] Professor Robert B. Todd remarked that "[f]ew British scholars have served Greek philosophical studies as well without holding a formal academic position" ... [and the] Gregg Bury Prize has been established at the University of Cambridge and is "awarded for a distinguished dissertation on the subject of the Philosophy of Religion", 1926), Bk. iv, 11. 760 D.]

In the language of a symbolic and philosophical astronomy, probably of Pythagorean origin, Plato describes in *Timaeus* the effects of a collision of the earth "overtaken by a tempest of winds" with "alien fire from without, or a solid lump of earth," or waters of "the immense flood which foamed in and streamed out": the terrestrial globe engages in all motions, "forwards and backwards, and again to right and to left, and upwards and downwards, wandering every way in all the six directions." [Plato, *Timaeus* (transl. Bury, 1929), 43 B and C.]

As the result of such a collision, described in a not easily understandable text which represents the earth as possessing a soul, there was a "violent shaking of the revolutions of the Soul," "a total blocking of the course of the same," "shaking of the course of the other," which "produced all manner of twistings, and caused in their circles fractures and disruptions of every possible kind, with the result that, as they [the earth and the "perpetually flowing stream" [of stars]?] barely held together one with another, they moved indeed but more irrationally, being at one time reversed, at another oblique [or "slanting" or "diverging from a given... course"], and again upside down." [Cf. Bury's comments to *Timaeus*, notes, pp. 72, 80.]

And such a testimony again indicates that there was a lot more 'irrational movement' of the Earth during The Visits of Venus and Mars than just an isolated 'flip' or 'shift' of Earth's axis.

In Plato's terminology, "revolution of the same" is from east to west, and "revolution of the other" is from west to east. [Plato, *Timaeus*, 43 D and E.] In *The Statesman*, Plato put this symbolic language into very simple terms, speaking of the reversal of the quarters in which the sun rises and sets. I shall return later to some other Greek references to the sun setting in the east. [See for literature Frazer's note to *Epitome* II in his translation of Apollodorus; Wiedemann, *Herodots zweites Buch*, p.506; Pearson, *The Fragments of Sophocles*, III, note to Fragment 738.]

Caius Julius Solinus, a Latin author of the third century of the present era, wrote of the people living on the southern borders of Egypt: "The inhabitants of this country say that they have it from their ancestors that the sun now sets where it formerly rose." [Solinus [bio, SEC. 8, p.357], *Polyhistor*, xxxii.]

The traditions of peoples agree in synchronizing the changes in the movement of the sun with great catastrophes which terminated world ages. The changes in the movement of the sun in each successive age make the use by many peoples of the term "sun" for "age" understandable.

"The Chinese say that it is only since a new order of things has come about that the stars move from east to west." [Bellamy, *Moons, Myths and*

Man, p.69.] "The signs of the Chinese zodiac have the strange peculiarity of proceeding in a retrograde direction, that is, against the course of the sun." [*Ibid.*]

In the ["ruins" of the northern] Syrian ["ancient port"] city Ugarit (Ras Shamra) was found a poem dedicated to the planet-goddess Anat [tbb after the next note/bio], who "massacred the population of the Levant" and who "exchanged the two dawns and the position of the stars."

[Jean Charles Gabriel Viroilleaud [1879-1968, "a French archaeologist, one of the excavators of Ugarit ... [who] was the author of *La légende du Christ* (1908) and was an advocate of the Christ myth theory ... [and he] also wrote the books *La Civilisation phénicienne* (1933) and *La Mythologie phénicienne* (1938)"], "*La deesse Anat*" ["*The Goddess Anat*"], *Mission de Ras Shamra*, Vol. IV (1938).]

Anat... classically **Anath**... Phoenician: ...*Anōt*; ...Greek: *Αναθ Anath*; Egyptian: *Antit*, *Anit*, *Anti*, or *Anant*... is a major northwest Semitic goddess...

[and in] the Ugaritic *Baal Cycle*, 'Anat is a violent war-goddess, a maiden... who is the sister and, according to a much disputed theory, the lover of the great god Ba'al **Hadad** [bio, SEC. 7, p.296-7].

Ba'al is usually called the son of Dagan ["romanized: *Dāgūn*; Hebrew: *Dāgōn*... or **Dagan** [and rendered 13 times in the KJV as **Dagon**]

...an ancient Mesopotamian and ancient Canaanite deity... [who] appears to have been worshipped as a fertility god in Ebla [defined, SEC. 7, p.297], Assyria, Ugarit, and among the Amorites",] and sometimes [Ba'al is called] the son of El, who addresses 'Anat as "daughter".



The Baal Cycle, the most famous of the Ugaritic texts,^[1] displayed in the Louvre

The **Baal Cycle** is an Ugaritic cycle of stories about the Canaanite god Ba'al... a storm god associated with fertility. It is one of the Ugarit texts.

The **Ugaritic texts** are a corpus [or "collection"] of ancient cuneiform texts discovered since 1928 in Ugarit (Ras Shamra) and Ras Ibn Hani in Syria, and written in Ugaritic, an otherwise unknown Northwest Semitic language. Approximately 1,500 texts and fragments have been found to date. The texts were written in the 13th and 12th centuries BCE. [Photo, p.428]

The hieroglyphics of the Mexicans describe four movements of the sun, nahui ollin tonatiuh. "The Indian authors translate ollin by 'motions of the sun.' When they find the number nahui added, they render nahui ollin by the words 'sun (tonatiuh) in his four motions.'" [Humboldt, *Researches*, I, 351. See also by the same author, *Examen critique de l'histoire de la géographie du nouveau continent* (1836-1839), II, 355.]

These "four motions" refer "to four prehistoric suns" or "world ages," with shifting cardinal points. [Seler, *Gesammelte Abhandlungen*..., II, 799.]

The sun that moves toward the east, contrary to the present sun, is called by the Indians Teotl Lixco...

[Seler, perplexed by the statement of the old Mexican sources that the sun moved toward the east, writes: "The traveling toward the east and the disappearance in the east... must be understood literally ... However, one cannot imagine the sun as wandering eastward: the sun and the entire firmament of the fixed stars travel westward." *"Einiges über die natürlichen Grundlagen mexicanischer Mythen"* [*"About the Natural Foundations of Mexican Myths"*] (1907) in *Gesammelte Abhandlungen...*, Vol. III.]

...The people of Mexico symbolized the changing direction of the sun's movement as a heavenly ball game [or as I call it, 'cosmic billiards'], accompanied by upheavals and earthquakes on the earth. [*ibid.* Also Brasseur, *Histoire des nations civilisées du Mexique*, I, 123.]

The reversal of east and west, if combined with the reversal of north and south, would turn the constellations of the north into constellations of the south, and show them in reversed order, as in the chart of the southern sky on the ceiling of Senmut's tomb. The stars of the north would become stars of the south; this is what seems to be described by the Mexicans as the "driving away of the four hundred southern stars." [Seler, *"Einiges über die natürlichen Grundlagen mexicanischer Mythen,"* *Gesammelte Abhandlungen...*, III, 320.]

The Eskimos of Greenland told missionaries that in an ancient time the earth turned over and the people who lived then became antipodes [or "exact opposite[s]"]. [Oirik, *Ragnarok*, p.407.]

Hebrew sources on the present problem are numerous...

[See Prof., Dr. Moritz Steinschneider [1816-1907, "a [Moravian] Bohemian bibliographer and Orientalist ... [who] received his early instruction in Hebrew from his father, Jacob Steinschneider [1782-1856], who was not only an expert Talmudist, but was also well versed in secular science... [and the] house of the elder Steinschneider was the rendezvous of a few progressive Hebraists... [and beyond his earlier "Talmudic studies" in Moravia and Prague, in] 1836 Steinschneider went to Vienna to continue his studies, and... [there] devoted himself especially to Oriental and Neo-Hebrew literatures, and most particularly to bibliography, which would become his principal focus... [and his] countryman Abraham Benisch and Moravian Albert Löwy also were studying there at the time... [and in] Löwy's room in 1838 they inaugurated among intimate (and lifelong) friends, a proto-Zionist society called "*Die Einheit*" ["The Unit"]... [this] society's objective... [being] to promote the welfare of the Jewish people, and in order to realize this objective, they advocated the civilization [or habitation] of Palestine by Austrian [which then also included Moravian] Jews... [their] objective however... [needing] to be kept secret for fear it would be put down by the government... [and] England became regarded as the country likely to welcome the new movement... [and in] 1841 Löwy was sent to London as an emissary of the Students' Jewish National Society... [and] Benisch also arrived in England the same year... [and being somewhat] abandoned, Steinschneider would later withdraw from the society completely in 1842, viewing the scheme as impractical compared to his studies... [but as] a Jew on the continent [as opposed to the relative safety of being in England], Steinschneider was prevented from entering the Oriental Academy... and for the same reason he was unable even to obtain permission to make extracts from the Hebrew books and manuscripts in the Imperial Library, Vienna... [yet in] spite of these drawbacks he continued his studies in Arabic, Syriac, and Hebrew with Professor Kaerle at the Catholic Theological Faculty of the university... [and he had] at this juncture the intention of adopting the rabbinical career ... [and in] Vienna, as formerly in Prague, he earned a livelihood by giving lessons, teaching Italian among other subjects... [but for] political reasons he was compelled to leave Vienna and decided to go to Berlin... [though] being unable to obtain the necessary passport, he remained in Leipzig... [and at] the university there he continued the study of Arabic under Professor Fleischer... [and at] this time he began the translation of the

Qur'an into Hebrew and collaborated with Franz Delitzsch [yes, 'Dr. Devil-leech', bio'ed indirectly through Ernst Weidner, et al., SEC. 7, p.423] in editing Aaron ben Elijah's [tbb next] *'Etz Chayyim [Tree of Life]* (Leipzig, 1841)... but the rules of the Austrian censorship did not permit the publication of his name as coeditor... [however while] in Leipzig he contributed a number of articles on Jewish and Arabic literature to Pierer's *Universal Encyclopädie*... [and having] at length secured the necessary passport, Steinschneider in 1839 proceeded to Berlin, where he attended the university lectures of Franz Bopp ["a German linguist known for extensive and pioneering comparative work on Indo-European languages... [and as] the chair of Sanskrit and comparative grammar at Berlin", these lectures heard by **our 'potential' brother** Moritz being] on comparative philology and the history of Oriental literatures... [and at] the same time he made the acquaintance of Leopold Zunz ["the founder of academic Judaic Studies (*Wissenschaft des Judentums*), the critical investigation of Jewish literature, hymnology and ritual... [and his] historical investigations and contemporary writings had an important influence on contemporary Judaism" - sigh] and Abraham Geiger ["a German rabbi and scholar, considered the founding father of Reform Judaism... [which emphasized] Judaism's constant development along history and universalist traits... [and he] sought to reformulate received [or 'traditional'] forms and design [into] what he regarded as a religion compliant with modern times" - again sigh]... [and in] 1842... [**our 'potential' brother** Moritz] returned to Prague, and in 1845 he followed Michael Sachs to Berlin [- Michael being "one of the greatest preachers of his age... [who] published two volumes of *Sermons (Predigten, 1866-1891)*... [and he] co-operated with Leopold Zunz in a new translation of the Bible"... but [perhaps '**unfortunately**', Michael's] Orthodox [or '**traditional**'] tendencies... caused Steinschneider to abandon definitely his intention of becoming a rabbi... [and at] this time he was employed as a reporter of the *National-Zeitung [National-Newspaper]* at the sessions of the National Assembly in Frankfurt am Main and as correspondent of the *Prager Zeitung [Prague Newspaper]*... [and in] 1844, together with ["German historian and Jewish theologian"] David Cassel, he drafted the *Plan der Real-Encyclopädie des Judenthums [Plan of the Real Encyclopedia of Judaism]*, a prospectus of which work was published in the *Literaturblatt des Orients [Literature Sheet of the Orient]*... but the project was not carried through... [and in] 1848... after many difficultties, [he] succeeded in becoming a Prussian citizen... [and the] same year he was charged with the preparation of the catalogue of the Hebrew books in the Bodleian Library, Oxford (*Catalogus Librorum Hebræorum in Bibliotheca Bodleiana, Berlin, 1852-60*), a work which was to occupy him thirteen years, in the course of which he spent four summers in Oxford... [and in] 1850 he received from the University of Leipzig the degree of Ph.D... [and in] 1859 he was appointed lecturer at the Veitel-Heine Ephraim'sche Lehranstalt in Berlin, where his lectures were attended by both Jewish and Christian students [and this being a "Talmudic School" which "existed until the late 1920s", and which was financed and named after Veitel Heine Ephraim (1703-1775), "the economically successful [royal] court Jew of Frederick the Great"... [and from] 1860 to 1869 he served as representative of the Jewish community at the administration, before the tribunals of the city, of the oath *More judaico* ["or **Jewish Oath**... a special form of oath, rooted in antisemitism and accompanied by certain ceremonies and often intentionally humiliating, painful or dangerous, that Jews were required to take in European courts of law until the 20th century"], never omitting the opportunity to protest against this remnant of medieval prejudice... [and from] 1869 to 1890 he was director of the *Jüdische Mädchen-Schule* (school for girls of the Jewish community), and in 1869 he was appointed assistant ("Hilfsarbeiter") in the Royal Library, Berlin... [and from] 1859 to 1882 he edited the periodical *Hebräische Bibliographie*... [and in] 1872 and 1876 he refused calls to the *Hochschule für die Wissenschaft des Judenthums* [College for the Science of Judaism] in Berlin [- "a rabbinical seminary, established...in 1872 and closed down by the Nazi government... in 1942... [and upon] the order of the government, the name was officially changed (1883-1923 and 1933-42) to Lehranstalt für die Wissenschaft des Judentums [Educational Institute for the Science of Judaism]",] and the Budapest University of Jewish Studies, respectively, holding that the proper institutions for the cultivation of Jewish science were not the Jewish theological seminaries, but the universities"], *Hebräische Bibliographie [Hebrew Biography]* (1877), Vol. XVIII.]

Aaron ben Elijah... [1328 or 9-1369], *the Latter, of Nicomedia* [- "an ancient Greek city in what is now Turkey", and one of the "four tetrarchic capitals" of Rome (from 293-313), and... [it] "became... the core of later Byzantium", and he] is often considered to be the most prominent Karaite theologian [*tbd next*]. He is referred to as "the Younger" to distinguish him from Aaron the Elder. Even though Aaron [after leaving Nicomedia] lived for much of his life in Constantinople, he is sometimes distinguished from another Aaron Ben Elijah (also a theologian from Constantinople, which was then the center of Karaite learning) by the title "of Nicomedia"...

Karaite Judaism... also spelt **Qaraite Judaism** [pronounce: kar-uh-ee-tay] or **Qaraism**... is a Jewish religious movement characterized by the recognition of the written Torah alone as its supreme authority in *halakha* ([or "the collective body of"] Jewish religious law ["derived from the written and Oral Torah"]) and theology. Karaites maintain that all of the divine commandments handed down to Moses by God were recorded in the written Torah without additional Oral Law or explanation. It is distinct from mainstream Rabbinic Judaism, which considers the Oral Torah, as codified in the Talmud and subsequent works, to be authoritative interpretations of the Torah. As a result, Karaite Jews do not accept as binding the written collections of the oral tradition in the Midrash or Talmud... [And if that doesn't sound like 'the best thing since sliced bread', when] interpreting the Torah, Karaites strive to adhere to the plain or most obvious meaning (*peshat*) of the text; this is not necessarily the literal meaning, but rather the meaning that would have been naturally understood by the ancient Israelites when the books of the Torah were first written. By contrast, Rabbinic Judaism relies on the legal rulings of the Sanhedrin as they are codified in the Midrash, Talmud, and other sources to indicate the authentic meaning of the Torah [see e.g., [Mat 5:20](#); [16:21](#); [20:18](#); [23:13-36](#); [Luk 9:22](#); [11:39-54](#); [19:47](#); [Ecc 1:18](#); [8:1](#); [2Pe 1:20](#)]. Karaite Judaism holds every interpretation of the Torah to the same scrutiny regardless of its source, and teaches that it is the personal responsibility of every individual Jew to study the Torah, and ultimately decide personally its correct meaning [[Gal 6:4](#)]. Karaites may consider arguments made in the Talmud and other works without exalting them above other viewpoints ... According to Mordecai ben Nissan, the ancestors of the Karaites was a group called *Benei Sedeq* during the Second Temple period. Historians have argued over whether Karaism has a direct connection to the Sadducees, dating back to the end of the Second Temple period (70 CE), or whether Karaism represents a novel emergence of similar views. Karaites have always maintained that, while there are some similarities to the Sadducees due to the rejection of rabbinical authority and the Oral Law, there are major differences... According to Rabbi Abraham ibn Daud, in his *Sefer HaQabbalah*, the Karaite movement crystallized in Baghdad in the Gaonic period (*circa* 7th-9th centuries [- *tbd shortly*]) under the Abbasid Caliphate in what is present-day Iraq. This is the view universally accepted among Rabbinic Jews. However, some Arab scholars claim that Karaites were already living in Egypt in the first half of the 7th century, based on a legal document that the Karaite community in Egypt had in its

possession until the end of the 19th century, in which the first Islamic governor ordered the leaders of the Rabbinite community against interfering with Karaite practices or the way they celebrate their holidays. It was said to have been stamped by... the first Islamic governor of Egypt, and was reportedly dated 20 AH (641 CE)... Karaites at one time made up a significant proportion of the Jewish population. Estimates of the Karaite population are difficult to make because they believe on the basis of Genesis 32 that counting Jews is forbidden. In the 21st century, some 30,000-50,000 are thought to reside in Israel, with smaller communities in Turkey, Europe and the United States. Another estimate holds that, of the 50,000 worldwide, more than 40,000 descend from those who made aliyah [tbd next] from Egypt and Iraq to Israel. The largest Karaite community today resides in the Israeli city of Ashdod.

Aliyah... is the immigration of Jews from the diaspora [- "the dispersion of Israelites or Jews out of their ancestral homeland (the Land of Israel) and their subsequent settlement in other parts of the globe", back] to the Land of Israel (*Eretz Israel* in Hebrew). Also defined as "the act of going up" - that is, towards Jerusalem - "making Aliyah" by moving to the Land of Israel... one of the most basic tenets of Zionism. The opposite action, emigration from the Land of Israel, is referred to in Hebrew as *yerida* ("descent"). The State of Israel's Law of Return gives Jews and their descendants automatic rights regarding residency and Israeli citizenship.

...In Tractate Sanhedrin of the Talmud it is said: "Seven days before the deluge [presumably during The 1st Visit of Mercury, about the same time Saturn 'went nova'], the Holy One changed the primeval order and the sun rose in the west and set in the east." [Tractate Sanhedrin 108b.]

Tevel is the Hebrew name for the world in which the sun rose in the west. [Steinschneider, *Hebräische Bibliographie*, Vol. XVIII, pp.61 ff.] Arabot is the name of the sky where the rising point was in the west. [Ginzberg, *Legends*, I, 69.] Hai Gaon, the rabbinical authority who flourished between 939 and 1038 [and who is tbf along with his "period" next], in his *Responses* refers to the cosmic changes in which the sun rose in the west and set in the east. [*Taam Zekenim* 55b, 58b.]

Hai ben Sherira... better known as **Hai Gaon**... was a medieval Jewish theologian, rabbi and scholar who served as Gaon ['Headmaster'] of the Talmudic academy of **Pumbedita** during the early 11th century [- "**Pumbedita**... literally meaning in Aramaic: "The Mouth of the River"... [and being] the name of a city from the area called by ancient Jewish sources Babylonia, close to the modern-day city of Fallujah, in **Anbar Province**", which today is "the largest governorate in Iraq... ["encompassing"] much of the country's western territory... [and sharing] borders with **Syria, Jordan, and Saudi Arabia**", map, p.431]. He was born in 939 and died on March 28, 1038. He received his Talmudic education from his father, Sherira ben Hanina, and in early life acted as his assistant in teaching. In his forty-fourth year he became



Shown within Iraq

associated with his father as "*av bet din*," and with him delivered many joint decisions. According to *Sefer HaKabbalah* of Rabbi Abraham ben David (Ravad), he was the last of the *Geonim*.

The Koran speaks of the Lord "of two easts and of two wests" [*Koran*, Sura LV.], a sentence which presented much difficulty to the exegetes. Averrhoes, the Arab philosopher of the twelfth century, wrote about the eastward and westward movements of the sun. [Steinschneider, *Hebraische Bibliographie*, Vol. XVIII.]

References to the reversal of the movement of the sun that have been gathered here do not refer to one and the same time: [1] the Deluge, [2] the end of the Middle Kingdom, [3] the days of the Argive tyrants, were separated by many centuries [or by The Visits of [1] Mercury, [2] Venus, and [3] Mars]. The tradition heard by Herodotus in Egypt speaks of four reversals. Later in this book and again in the book that will deal with earlier catastrophes [SEC.6], I shall return to this subject. At this point, I leave historical and literary evidence on the reversal of earth's cardinal points for the testimony of the natural sciences on the reversal of the magnetic poles of the earth.

The Reversed Polarity of the Earth

A thunderbolt, on striking a magnet, reverses the poles of the magnet. The terrestrial globe is a huge magnet. A short circuit between it and another celestial body could result in the north and south magnetic poles of the earth exchanging places. It is possible to detect in the geological records of the earth the orientation of the terrestrial magnetic field in past ages.

"When lava cools and freezes following a volcanic outburst, it takes up a permanent magnetization dependent upon the orientation of the Earth's magnetic field at the time. This, because of small capacity for magnetization in the Earth's magnetic field after freezing, may remain practically constant. If this assumption be correct, the direction of the originally acquired permanent magnetization can be determined by tests in the laboratory, provided that every detail of the orientation of the mass tested is carefully noted and marked when it is removed." [Prof., Dr., Sir John Ambrose Fleming [bio, SEC. 8, p.219-21], "*The Earth's Magnetism and Magnetic Surveys*" in *Terrestrial Magnetism and Electricity*, ed. by J. A. Fleming (1939), p.32.]

We would expect to find a full reversal of magnetic direction. Although repeated heating of lava and rocks can change the picture, there must have remained rocks with inverted polarity. Another [pr-nyc] author writes:

"Examination of magnetization of some igneous rocks reveals that they are polarized oppositely from the prevailing present direction of the local magnetic field and many of the older rocks are less strongly magnetized than more recent ones. On the assumption that the magnetization of the rocks occurred when the magma cooled and that the rocks have held their present positions since that time, this would indicate that the polarity of the Earth has been completely reversed

within recent geological times." [A. McNish [?], "On Causes of the Earth's Magnetism and Its Changes" in *Terrestrial Magnetism and Electricity*, ed. by Fleming, p.326.]

Because the physical facts seemed entirely inconsistent with every cosmological theory, the author of the above passage was cautious not to draw further conclusions from them.

The reversed polarity of lava indicates that in recent geological times the magnetic poles of the globe were reversed; when they had a very different orientation, abundant flows of lava took place.

Additional problems, and of a large scope, are: [1] whether the position of the magnetic poles has anything to do with the direction of rotation of the globe, and [2] whether there is an interdependence in the direction of the magnetic poles of the sun and of the planets.

The Quarters of the World Displaced

The traditions gathered in the section before last refer to various epochs; actually, Herodotus and Mela say that according to Egyptian annals, the reversal of the west and east recurred: the sun rose in the west, then in the east, once more in the west, and again in the east.

Was the cosmic catastrophe that terminated a world age in the days of the fall of the

Middle Kingdom and of the Exodus one of these occasions, and did the earth change the direction of its rotation at that time? If we cannot assert this much, we can at least maintain that the earth did not remain on the same orbit, nor did its poles stay in their places, nor was the direction of the axis the same as before. The position of the globe and its course were not settled when the earth first came into contact with the onrushing comet; in Plato's terms, already partly quoted, the motion of the earth was changed by "blocking of the course" and went through "shaking of the revolutions" with "disruptures of every possible kind," so that the position of the earth became "at one time reversed, at another oblique, and again upside down," and it wandered "every way in all six directions."

The *Talmud* and other ancient rabbinical sources tell of great disturbances in the solar movement at the time of the Exodus and the Passage of the Sea and the Lawgiving...

[See, e.g., *the Babylonian Talmud, Tractate Taanit* [or "**Ta'anit** or **Taanis**... devoted chiefly to the fast-days, their practices and prayers"] 20; *Tractate Avoda Zara* [or "**Avodah Zarah**... [the] main topic... [being] laws pertaining to Jews living amongst Gentiles, including regulations about the interaction between Jews and "idolaters""] 25a.]

...In old *Midrashim* it is repeatedly narrated that four times the sun was forced out of its course in the few weeks between the day of the Exodus and the day of the Lawgiving. [*Pirkei Rabbi Elieser* 41; Ginzberg, *Legends*, VI, 45-46.]

The prolonged darkness (and prolonged day in the Far East) and the earthshock (i.e., the ninth [3 days of **thick darkness**] and the tenth [**'firstborn-slaying'**, **great earthquake**] plagues) and the world conflagration

[and subsequent *inundations*] were the result of one of these disturbances in the motion of the earth. A few days later, if we follow the biblical narration, immediately before the hurricane [or **strong east wind supposedly**] changed its direction [or not], "the pillar of cloud went from before their faces and stood behind them" [Exo 14:19-31]; this means that the column of fire and smoke turned about and appeared from the opposite direction. Mountainous tides uncovered the bottom of the sea; a spark sprang between two celestial bodies; and "at the turning of the morning," the tides fell in a cataclysmic avalanche.

But again, Dr. Velikovsky is missing how the Red Sea was more likely, and much more narrowly and targetedly '**magnetically parted**', and he saw instead 'sky-high mounded waters', which I expect were occurring at other various places around the planet, being evidently '**pushed and/ or sloshed**' into motion, but I don't see such "mountainous tides" being 'held stationary' both *magnetically* and/or 'gravitationally' by Venus until Venus *discharged* to Earth, and certainly not in 2 or more places, his thinking apparently being that such 'sky-high mounds of water' were re-leased to "avalanche" back toward normal sea level. No, I'm not **seeing** "the Passage" that way.

[Rashi, the commentator, is surprised by the combination of the words, "at the turning of the morning" ("*lifnot haboker*"). The word "*lifnot*" (from "*pana*"), when used with reference to time, means "to turn away" or "to go down." The word is applied here, not to "day," which goes down, but to the morning, which rises, changes to day, but does not go down.]

The *Midrashim* [defined, p.344] speak of a disturbance in the solar movement on the day of the Passage: the sun did not proceed on its [usual] course...

[*Midrash Psikta Raboti* [defined, p.345]; *Likutim Mimidrash Ele Hadvarim* (ed. Solomon (or Salomon) Buber [1827-1906, "a Jewish Galician [tbd next] scholar and editor of Hebrew works... [who] is especially remembered for his editions of Midrash and other medieval Jewish manuscripts, and for the pioneering research surrounding those texts... [and who was] the grandfather and teacher of Martin Buber [1878-1965, "an Austrian [existentialist, (read, atheist)] philosopher, "existentialism" being a philosophy popularized in the wake of WWII by Jean Paul Sartre, who "described existentialism as "the attempt to draw all the consequences from a position of consistent atheism""]],1885).]

Galicia... [map, p.433] is a historical and geographic region between Central and Eastern Europe. It was once the small Kingdom of Galicia-



Volhynia and later a crown land of Austria-Hungary, the Kingdom of Galicia and Lodomeria, which straddled the modern-day border between Poland and Ukraine. The area, named after the medieval city of Halych, was first mentioned in Hungarian historical chronicles in the year 1206 as *Galiciæ*. In 1253 Prince Daniel of Galicia was crowned the King of Rus... or King of Ruthenia following the Mongol invasion in Ruthenia ... In 1352 the

Kingdom of Poland annexed the Kingdom of Galicia and Volhynia as the Ruthenian Voivodeship... The nucleus of historic Galicia lies within the modern regions of western Ukraine... In the 18th century, territories that

later became part of the modern Polish regions... were added [by Austria-Hungary] to Galicia. It covers much of such historic regions as Red Ruthenia (centered on Lviv) and Lesser Poland (centered in Kraków). Galicia became contested ground between Poland and Ruthenia from medieval times, and in the 20th century [- after the end of Austria-Hungary control from the 16th to the early 20th Century -] between Poland and Ukraine.

...On that day [of Passage], according to the Psalms ([76:8](#)), "the earth feared and was still."

It is possible that Amos ([8:8-9](#)) is reviving the memory of this event when he mentions the "flood of Egypt," [when] at the time "the earth was cast out of the sea, and dry land was swallowed by the sea," and "the sun was brought down at noon," although, as I show later on [\[SEC.10\]](#), Amos might have referred to a cosmic catastrophe of a more recent date.

Also, the day of the Lawgiving, when the worlds collided again, was, according to numerous rabbinical sources, a day of unusual length: the motion of the sun was disturbed. [Ginzberg, *Legends*, III, 109.]

On this occasion, and generally in the days and months following the Passage, the gloom, the heavy and charged clouds, the lightning, and the hurricanes, aside from the devastation by earthquake and flood, made observation very difficult, if not impossible. "They walk on in darkness: all the foundations of the earth are out of course" ([Psalms 82:5](#)) is a metaphor used by the Psalmist.

The *Papyrus Ipuwer*, which says that "the earth turned over like a potter's wheel" and "the earth is upside down," was written by an eyewitness of the plagues and the Exodus. [See the Section, "*The Red World*," p.51, note 2 [Sir Alan Henderson Gardiner, bio, [SEC. 7](#), p.415, note on p.338 in this section].] The change is described also in the words of another papyrus (Harris) which I have quoted once before: "The south becomes north, and the earth turns over."

Whether there was a complete reversal of the cardinal points as a result of the cosmic catastrophe of the days of the Exodus, or only a substantial shift, is a problem not solved here. The answer was not apparent even to contemporaries, at least for a number of decades. In the gloom that endured for a generation [where evidently the Sun could not be seen for about 25 years, and the stars could not be seen for closer to 40 years], observations were impossible, and very difficult when the light began to break through.

The Kalevala relates that "dreaded shades" enveloped the earth, and "the sun occasionally steps from his accustomed path." [J. M. Crawford in the Preface to his translation of *Kalevala*.] Then Ukko-Jupiter struck fire from the sun to light a new sun and a new moon, and a new world age began.

In *Voluspa (Poetic Edda)* of the Icelanders we read:

No knowledge she [the sun] had where her home should be,
The moon knew not what was his,
The stars knew not where their stations were.
Then the gods set order among the heavenly bodies.

The Aztecs related: "There had been no sun in existence for many years... [The chiefs] began to peer through the gloom in all directions for the expected light, and to make bets as to what part of heaven he [the sun] should first appear in. Some said 'Here,' and some said 'There'; but when the sun rose, they were all proved wrong, for not one of them had fixed upon the east."

[Quoted by Ignatius Donnelly, *Ragnarok*, p.215, from Andres de Olmos. Donnelly thought that this tradition signified that "in the long-continued darkness they had lost all knowledge of the cardinal points"; he did not consider that it might refer to the displacement of the cardinal points.]

Similarly, the Mayan legend tells that "it was not known from where the new sun would appear." "They looked in all directions, but they were unable to say where the sun would rise. Some thought it would take place in the north and their glances were turned in that direction. Others thought it would be in the south. Actually, their guesses included all directions because the dawn shone all around. Some, however, fixed their attention on the orient, and maintained that the sun would come from there. It was their opinion that proved to be correct." [Sahagun [\[bio, p.336-7\]](#), *Historia general de las cosas de Nueva Espana*, Bk. VII, Chap. 2.]

According to the Compendium of Wong-shi-Shing (1526 -1590), it was in the "age after the chaos, when heaven and earth had just separated, that is, when the great mass of cloud just lifted from the earth," that the heaven showed its face. [Quoted by Donnelly, *Ragnarok*, p.210.]

In the *Midrashim* it is said that during the wandering in the desert the Israelites did not see the face of the sun because of the clouds. They were also unable to orient themselves on their march. [[Exodus 14:3](#); [Numbers 10:31](#).] [See also [Psa 23:4](#); [44:19](#); [107:14](#); [Isa 9:2](#); [Jer 2:6](#); [Amo 5:8](#).]

The expression repeatedly used in the Books of Numbers and Joshua, "the east, to the sun-rising," is not tautology, but a definition, which, by the way, testifies to the ancient origin of the literary materials that served as sources for these books; it is an expression that has its counterpart in the Egyptian "the west which is at the sun-setting." [[Numbers 2:3](#); [34:15](#); [Joshua 19:12](#).]

The cosmological allegory of the Greeks has Zeus, rushing on his way to engage Typhon in combat, steal Europa (Erev, the evening land) and carry her to the west. Arabia (also Erev) kept its name, "the evening land," [Cf. [Isaiah 21:13](#). In [Jeremiah 25:20](#) the name "Arab" is used to denote "a mingled people".] though it lies to the east of the centers of civilization - Egypt, Pales-tine, Greece. Eusebius, one of the Fathers of the Church, assigned the Zeus-Europa episode to the time of Moses and the Deucalion Flood, and Augustine wrote that Europa was carried by the king of Crete to his island in the west, "betwixt the departure of Israel out of Egypt and the death of Joshua." [Eusebius, *Werke*, Vol. V, *Die Chronik* [[The Chronicle](#)] (transl. J. Karst [?], 1911), "*Chronikon Kanon*" [["Chronicle Canon"](#)]; St. Augustine, *The City of God*, Bk. XVIII, Chap.12.]

The Greeks, like other peoples, spoke of the reversal of the quarters of the earth and not merely in allegories but in literal terms.

The reversal of the earth's rotation, referred to in the written and oral sources of many peoples, suggests the relation of one of these events to the cataclysm of the day of the Exodus. Like the quoted passage from Visuddhi-Magga, the Buddhist text, and the cited tradition of the Cashinaua tribe in western Brazil, the versions of the tribes and peoples of all five continents include the same elements, familiar to us from the Book of Exodus: lightning and "the bursting of heaven," which caused the earth to be turned "upside down," or "heaven and earth to change places." On the Andaman Islands [tbd after the next bio/citation] the natives are afraid that a natural catastrophe will cause the world to turn over...

[Rev., Dr. James Hastings [pr-nyc, 1852-1922, "a Scottish United Free Church minister and biblical scholar... best known for producing major reference works, including a 5-volume *Dictionary of the Bible* and a 13-volume *Encyclopædia of Religion and Ethics*", and establishing *The Expository Times*"], "Eschatology," *Encyclopedia of Religion and Ethics*.]

The **Andaman Islands** [red box on the map, p.435] form an archipelago in the **Bay of Bengal** between **India**, to the west, and **Myanmar**, to the north and east. Most are part of the Andaman and Nicobar Islands which are a Union Territory of India, while a small number in the north of the archipelago, including the Coco Islands, belong to Myanmar.



...In Greenland also the Eskimos fear that the earth will turn over. [Oirik, *Ragnarok*, p.406.]

Curiously enough, the cause of such perturbation is revealed in beliefs like that of the people of Flanders in France. Thus we read: "In Menin (Flanders) the peasants say, on seeing a comet: 'The sky is going to fall; the earth is turning over!'" [*Revue des traditions populaires (Review of Popular Traditions)*, XVII (1902-1903), 571 [and don't forget that "European folk tale", *Henny Penny*, or the American version, *Chicken Little*].]

Changes in the Times and the Seasons

Many agents collaborated to change the climate. Insolation was impaired by heavy clouds of dust, and the radiation of heat from the earth was equally hindered...

[Cf. the works of Arrhenius [bio, p.312] on the influence of carbon dioxide in the atmosphere on the temperature, and J. Tyndall [bio, SEC. 8, p.204-5] (*Heat: a Mode of Motion*, 6th ed., pp.417-418) on the influence on the climate of a theoretical layer of olefiant gas surrounding our earth at a short distance above its surface [- an "olefiant gas" being a gas known for "producing or forming oil"].]

...Heat was generated by the earth's contacts with another celestial body; the earth was removed to an orbit [slightly] farther from the sun; the polar regions were displaced; oceans and seas evaporated and the vapors precipitated as snow on new polar regions and in the higher latitudes in a long Fimbul-winter and formed new ice sheets; the axis on

which the earth rotated pointed in a different direction, and the order of the seasons was disturbed.

Spring follows winter and fall follows summer because the earth rotates on an axis inclined toward the plane of its revolution around the sun. Should this axis become perpendicular to that plane, there would be no seasons on the earth. Should it change its direction [to being inclined away from that plane], the seasons would change [both] their intensity and their order.

The Egyptian papyrus known as Papyrus Anastasi IV contains a complaint about gloom and the absence of solar light; it says also: "The winter is come as (instead of) summer, the months are reversed and the hours are disordered."

[Johann Peter Adolf Erman [[bio](#), [SEC. 7](#), [p.396](#)], *Egyptian Literature* (1927). p.309. Cf. also Jacques Vandier [1904-1973, "a French Egyptologist, chief curator of Egyptian antiquities at the Louvre Museum from 1936 to 1945... [and though disabled by polio in 1955, he] was elected to the Academy of Inscriptions and Beautiful Letters... [in] 1965 in the chair of Alfred Merlin... [and] his name was given to the papyrus Vandier... [and to the] Library of Egyptology, University Lille-III Charles-de-Gaulle... [which] has a large collection of more than 9,000... theses, books, [and] conferences... and more than 6,000 periodicals"], *La Famine dans l'Egypte ancienne* [*Famine in Ancient Egypt*] (1936), p.118: "*Les mois sont a l'envers, et les heures se confondent*" [translation in paragraph above] (*Papyrus Anastasi IV*, 10), and Raymond Weill [who is apparently not one of the "Weill brothers", the "famous dealers of rare postage stamps" - ?], *Bases, méthodes, et résultats de la chronologie égyptienne* [*Bases, Methods, and Results of the Egyptian Chronology*] (1926 [- available online]), p.55.]

"The breath of heaven is out of harmony... The four seasons do not observe their proper times," we read in the *Texts of Taoism*. [*Texts of Taoism* (transl. Legge), I, 301.]

In the historical memoirs of Se-Ma Ts'ien [[bio](#), [SEC. 7](#), [p.428](#)], as in the annals of the Shu King which we have already quoted, it is said that Emperor Yahou [the "king-lawgiver of China, in whose time a dreadful cataclysm took place and the order of nature was disturbed"] sent astronomers to the Valley of Obscurity and to the Sombre Residence to observe the new movements of the sun and of the moon and the syzygies or the orbital points of the conjunctions, also "to investigate and to inform the people of the order of the seasons." [*Les Memoires historiques de Se-ma Ts'ien* (transl. Émmanuel-Édouard Chavannes [[bio](#) also, [SEC. 7](#), [p.428](#)], 1895), p.47.] It is also said that Yahou introduced a calendar reform: he brought the seasons into accord with the observations; he did the same with the months; and he "corrected the days." [*Ibid.*, p.62.]

Plutarch gives the following description of a derangement of seasons: "The thickened air concealed the heaven from view, and the stars were confused with a disorderly huddle of fire and moisture and violent fluxions of winds. The sun was not fixed to an unwandering and certain course, so as to distinguish Orient and Occident, nor did he bring back the seasons in order."

[Plutarch, "*Of Eating of Flesh*," *Morals* (transl. "by several hands," revised by Prof., Dr. William Watson Goodwin [1831-1912, "an American classical scholar... [who for over 4 decades was] Eliot professor of Greek at Harvard University... [and who] graduated at Harvard in 1851, studied at Bonn, Berlin, and Göttingen, receiving a Ph.D... in 1855... [and besides becoming] Eliot professor of Greek [at Harvard]...from 1860 until his resignation in 1901... [he] became an overseer of Harvard in 1903... [and in] 1882-1883 Goodwin was the first director of the American School for Classical Studies at Athens... [and] was president of the American Philological Association in 1872 and again in 1885... [and he] was also a member of the Imperial Archaeological Institute of Germany, of the American Academy of Arts and Sciences, and of the Massachusetts Historical Society, and was a knight of the Greek Order of the Saviour [or "**Order of the Redeemer**... an order of merit of Greece... the oldest and highest decoration awarded by the modern Greek state"... [and he] was elected a member of the American Antiquarian Society in 1893... [and he] edited the *Panegyricus* of Isocrates ["436-338 BC... an ancient Greek rhetorician... one of the ten Attic orators... [and among] the most influential Greek rhetoricians of his time"] (1864) and Demosthenes' [384-322 BC, "a Greek statesman and orator of ancient Athens... [whose] orations constitute a significant expression of contemporary Athenian intel-lectual prowess and provide an insight into the politics and culture of ancient Greece during the 4th century BC"] *On The Crown* (1901); and [Goodwin] assisted in preparing the seventh edition of Liddell and Scott's *Greek-English Lexicon*... [and] revised an English version by several writers of Plutarch's *Morals* (5 vols, 1871; 6th ed., 1889), and published the Greek text with [a] literal English version of Aeschylus' [bio, SEC. 7, p.436] *Agamemnon* (1906) for the Harvard production of that play in June 1906... [and as] a teacher he did much to raise the tone of classical reading from that of a mechanical exercise to literary study... [but his] most important work was his *Syntax of the Moods and Tenses of the Greek Verb* (1860), of which the seventh revised edition appeared in 1877... (enlarged) in 1890... [which] was "based in part on Madvig and Krüger," but, besides making accessible to American students the works of these continental grammarians, it presented original matter... [and his] *Greek Grammar* (elementary edition, 1870... enlarged 1879... revised and enlarged 1892) gradually superseded in most American schools the *Grammar* of Hadley and Allen... [and he] also wrote... syntactical studies ... in *Harvard Studies in Classical Philology*, the twelfth volume... [being] dedicated to him upon the completion of fifty years as an alumnus of Harvard and forty-one years as Eliot professor"], ed. 1898).]

In another work of his, Plutarch ascribes these changes to Typhon, "the destructive, diseased and disorderly," who caused "abnormal seasons and temperatures." [Plutarch, *Isis and Osiris*, 49.]

It is characteristic that in the written traditions of the peoples of antiquity the disorder of the seasons is directly connected with the derangement in the motion of the heavenly bodies.

The oral traditions of primitive peoples in various parts of the world also retain memories of this change in the movement of the heavenly bodies, the seasons, the flow of time, during a period when darkness enveloped the world. As an example I quote the tradition of the Oraibi [or Hopi (*tbd* next), "**Oraibi**... [also being] a Hopi village"] in [Northeastern] Arizona. They say that the firmament hung low and the world was dark, and no

sun, no moon, nor stars were seen. "The people murmured because of the darkness and the cold." Then the planet god Machito "appointed times, and seasons, and ways for the heavenly bodies." [Donnelly, *Ragnarok*, p.212.]

The **Hopi** are a Native American tribe, who primarily live on the **Hopi Reservation in northeastern Arizona**



[map, p.437]. As of the 2010 census, there were 19,338 Hopi in the United States. The Hopi language is one of 30 in the Uto-Aztecan language family. The majority of Hopi people are enrolled in the **Hopi Tribe of Arizona** but some are enrolled in the Colorado River Indian Tribes. The Hopi Reservation covers a land area of... [over 2500] sq mi [or over 6500 km²]... The Hopi encountered Spaniards in the 16th century, and are historically referred to as Pueblo people, because they lived in villages (*pueblos* in the Spanish language). The Hopi are descended from the Ancestral Puebloans... who constructed large apartment-house complexes [photo of "Oraibi village, circa 1899", p.438] and had an advanced culture that spanned the present-day [4-state] **Four Corners** region of the United States, comprising southeastern **Utah**, northeastern **Arizona**, northwestern **New Mexico**, and southwestern **Colorado**. They lived along the Mogollon Rim, especially from the 12th-14th century, when they disappeared... The [Mogollon] Rim is an escarpment defining the southwestern edge of the Colorado Plateau. Its central and most spectacular portions are characterized by high cliffs of limestone and sandstone ... The escarpment was created by erosion and faulting, cutting dramatic canyons into it [- this apparently due to The Visits of Venus, and the "high cliffs" placement of Hopi pueblos evidently because of the fear of future catastrophic flooding]... The name Mogollon comes from Don Juan Ignacio Flores Mogollón, the Spanish Governor of New Mexico from 1712 to 1715.



Among the Incas the "guiding power in regulating the seasons and the courses of the heavenly bodies" was Uira-cocha. "The sun, the moon, the day, the night, spring, winter, are not ordained in vain by thee, O Uira-cocha." [Clements Robert Markham [most extensively bio'ed in SEC. 8, p.141] *The Incas of Peru*, pp.97-98.]

The American sources, which speak of a world colored red, of a rain of fire, of world conflagration, of new rising mountains, of frightening portents in the sky, of a twenty-five-year gloom, imply also that "the order of the seasons was altered at that epoch." "The astronomers and geologists whose concern is all this... should judge of the causes which could effect the derangement of the day and could cover the earth with tenebrosity," wrote a clergyman who spent many years in Mexico and in the libraries of the Old World which store ancient manuscripts of the Mayas and works of early Indian and Spanish authors about them. [Bresseur, *Sources de l'histoire primitive du Mexique*, pp.28-29. In his later work *Quatre lettres sur Mexique* (1868), Bresseur came to the conclusion that a stupendous catastrophe occurred in America and that migrating tribes carried the echo of this catastrophe to many peoples of the world.] It did not occur to him that the biblical narrative of the time of the Exodus contains the same elements.

With the end of the Middle Kingdom in Egypt, when the Israelites left that country, the

old order of seasons came to an end and a new world age began. The Fourth Book of Ezra, which borrows from some earlier sources, refers to the "end of the seasons" in these words: "I sent him [Moses] and led my people out of Egypt, and brought them to Mount Sinai, and held him by me for many days. I told him many wondrous things, showed him the secrets of the times, declared to him the end of the seasons." [IV Ezra 14:4.]

Because of various simultaneous changes in the movement of the earth and the moon, and because observation of the sky was hindered when it was hidden in smoke and clouds, the calendar could not be correctly computed; the changed lengths of the year, the month, and the day required prolonged, unobstructed observation. The words of the *Midrashim*, that Moses was unable to understand the new calendar, refer to this situation; "the secrets of the calendar" (sod ha-avou), or more precisely, "the secret of the transition" from one time-reckoning to another, was revealed to Moses, but he had difficulty in comprehending it. Moreover, it is said in rabbinical sources that in the time of Moses the course of the heavenly bodies became confounded. [*Pirkei Rabbi Elieser* 8; *Leket Midrashim* [which is included in the "more recent (circa 1900) collections of small midrashim"], 2a; Ginzberg, *Legends*, VI, 24.]

The month of the Exodus, which occurred in the spring, became the first month of the year: "This month shall be unto you the beginning of months: it shall be the first month of the year to you." [Exodus 12:2] Thus, the strange situation was created in the Jewish calendar that the New Year is observed in the seventh month of the year: the beginning of the calendar year was moved to a point about half a year away from the New Year in the autumn.

With the fall of the Middle Kingdom and the Exodus, one of the great world ages came to its end. The four quarters of the world were displaced, and neither the orbit nor the poles nor, probably [since the Earth apparently 'flipped over'], the direction of rotation remained the same. The calendar had to be adjusted anew. The astronomical values of the year and the day could not be the same before and after an upheaval in which, as the quoted Papyrus Anastasi IV says, the months were reversed and "the hours disordered."

The length of the year during the Middle Kingdom is not known from any contemporaneous document. Because in the Pyramid texts dating from the Old Kingdom there is mention of "five days," it was erroneously concluded that in that period a year of 365 days was already known. [Dr. James Henry Breasted, *A History of Egypt*, p.14.] But no inscription of the Old or Middle Kingdom has been found in which mention is made of a year of 365 days or even 360 days. Neither is any reference to a year of 365 days or to "five days" found in the very numerous inscriptions of the New Kingdom prior to the dynasties of the seventh century. [The table of the dynasties in Egypt and their chronological order are the subject of the forthcoming *Ages in Chaos* [in SEC. 11].] Thus the inference that "the five days" of the Pyramid Texts of the Old Kingdom signify the five days over 360 is not well founded.

There exists a direct statement found as a gloss [*tbid* again next] on a manuscript of Timaeus that a calendar of a solar year of three hundred and sixty days was introduced by the Hyksos after the fall of the Middle Kingdom; the calendar year of the Middle Kingdom apparently had fewer days.

A "gloss", again, but using a different dictionary, is in this case...

...a brief explanation (as in the margin or between the lines of a text) of a difficult or obscure word or expression.

[See Prof., Dr. Friedrich Wilhelm von Bissing [1873-1956, "a German Egyptologist... [who] was the son of Prussian general Moritz Ferdinand von Bissing (1844-1917)... [and who] studied classical philology, archaeology, Egyptology and art history in Bonn and Berlin, obtaining his doctorate in 1896 ... [and after] graduation, he spent considerable time in Egypt, performing museum and excavatory work... [and he] was instrumental towards the development of the "General catalog" of the Cairo Museum (*Catalogue général des antiquités Égyptiennes du Musée du Caire*), and with Ludwig Borchardt, conducted an archaeological excavation of the Sun Temple of Nyuserre Ini ["an Ancient Egyptian pharaoh, the sixth ruler of the Fifth Dynasty during the Old Kingdom period... credited with a reign of 24 to 35 years depending on the scholar, and likely lived in the second half of the 25th century BCE"] at Abu Gurab [or "**Abu Gorab** (also known as... **Abu Ghurab** and **Abū Jirāb**)... in Egypt situated 15 km (9.3 mi) south of Cairo [map, SEC. 8, p.274]"...] [and in] 1900 he received his habilitation at the University of Munich, where he later attained the posts of associate professor (1905) and full professor (1906)... [and from] 1922 until his retirement in 1926, he served as a professor at the University of Utrecht [map & description, SEC. 8, p.199]... [and for] the last 30 years of his life he worked as a private scholar"], *Geschichte Ägyptens [History of Egypt]* (1904), pp.31,33; Weill, *Chronologie égyptienne*, p.32. But cf. also "*The Book of Sothis*" of Pseudo-Manetho in Manetho (transl. William Gillan Waddell [?]), *Loeb Classical Library*; there the introduction of the reform of adding five days to a year of 360 days is ascribed to the Hyksos King Aseth, who also introduced the worship of the bull calf Apis [- supposedly based on the approaching, 'double-tailed' Comet Venus].]

The fact I hope to be able to establish is that from the fifteenth century to the eighth century before the present era [- which would be between *The Visits of Venus and Mars* -] the astronomical year was equal to 360 days; neither before the fifteenth century, nor after the eighth century was the year of this length. In a later chapter of this work extensive material will be presented to demonstrate this point. [See Part II, Chapter 8, "*The Year of 360 Days*".]

The number of days in a year during the Middle Kingdom was [likely just a little] less than 360; the earth then revolved on an orbit somewhat [but likely only slightly] closer to the present orbit of Venus. An investigation into the length of the astronomical year during the periods of the Old and Middle Kingdoms is reserved for that part of this work which will deal with the cosmic catastrophes that occurred before the beginning of the Middle Kingdom of Egypt.

Here I give space to an old Midrashic source which, taking issue with a contradiction in the scriptural texts referring to the length of time the Israelites sojourned in Egypt, maintains that "God hastened the course of the planets during Israel's stay in Egypt," so that the sun completed 400 revolutions during the space of 210 regular years. [An unknown Midrash

quoted in *Shita Mekubetzet*, *Tractate Nedarim* [both *tbd next*] 31b; see Ginzberg, *Legends*, V, 420.] These figures must not be [or considering God's 7 Days-7000 Years Timeline, which we will again see in SEC. 12, *may be*] taken as correct, since the intention was to reconcile two biblical texts, but [and whatever the case with God's Timeline,] the reference to the different motion of the planets in the period of the Israelites' stay in Egypt during the Middle Kingdom is worth mentioning.

...***Shitah Mekubezet***, (trans. *Gathered Interpretation*)... as its title indicates, is a collection of glosses [a "gloss" again being, this time from my encyclopedia, "a brief notation, especially a marginal ...or interlinear one, of the meaning of a word or wording in a text", and in this case,] on the greater part of the Talmud, after the fashion of the *Tosafot* ["or **Tosafos**... [which are the] medieval commentaries on the Talmud... [which] take the form of critical and explanatory glosses"]; and in it ["the author", Bezalel ben Abraham] Ashkenazi [- "a rabbi and talmudist who lived in Ottoman Palestine during the 16th century",] combined much original and foreign material. The great value of the *Shitah* lies principally in the fact that it contains numerous excerpts from Talmudic commentaries which have not otherwise been preserved... [and it] contains expositions of the Talmud taken from the works of... [various] Spaniards... [and various] Frenchmen... The study of the *Shitah* is particularly valuable for understanding the Tosafists [who were the authors of the Talmudic glosses], because the work contains some of the older and unedited *Tosafot* [etc.]... Ashkenazi designed the *Shitah* to cover the whole Talmud; but only... [8] tracts [and only most of 1 of the 6 orders of the Mishnah] were interpreted... [including *Tractate*] *Nedarim* [which "deals with various types of vows often known as *nedarim* and their legal consequences"]].

In *Midrash Rabba* [or *Midrash Rabbah*, *Bereshit* (ed. Freedman and Simon [?]), ix, 14.], it is said on the authority of [Kabbalist] Rabbi Simon [or Shimon, bio, p.354] that a new world order came into being with the end of the sixth world age at the revelation on Mount Sinai [- though I count just The 3rd Age ending "at the revelation on Mount Sinai", or adding The Age of Innocence, maybe The 4th]. "There was a weakening (metash) of the creation. Hitherto world time was counted, but henceforth we count it by a different reckoning." *Midrash Rabba* refers also to "the greater length of time taken by some planets." [*Ibid.*, p.73, footnote of the editors.]

CHAPTER 6

The Shadow of Death

An entire year after the eruption of Krakatoa [*tbfd next*] in the East-Indies in 1883, sunset and sunrise in both hemispheres were very colorful. Lava dust suspended in the air and carried around the globe accounted for this phenomenon. [*The Eruption of Krakatoa: Report*, ed. by George James Symons [bio, SEC. 8, p.208-9], pp.40f.]

Krakatoa, or **Krakatau**... is a caldera [or "a large cauldron-like hollow that forms shortly after the emptying of a magma chamber/reservoir in a volcanic eruption"] in the Sunda Strait between the islands of **Java** and **Sumatra** in... [Western

[Indonesia, maps, p.139](#)]... The name is also used for the surrounding volcanic island group (Krakatoa Archipelago) comprising four islands: two of which, Lang and Verlaten, are remnants of a previous volcanic edifice destroyed in eruptions long before the famous 1883 eruption; another, Rakata, is the remnant of a much larger island destroyed in the 1883 eruption... In 1927, a fourth island, Anak Krakatau, or "Child of Krakatoa", emerged from the caldera formed in 1883. There has been new eruptive activity since the late 20th century, with a large collapse causing a deadly tsunami in December 2018.

In 1783, after the eruption of Skaptar-Jokull in Iceland, the world was darkened for months; records of this phenomenon are found in many contemporary authors. One German contemporary compared the gloomy world of the year 1783 with the Egyptian plague of darkness. [*Ibid.*, p.393; W. J. Phythian-Adams [[limited bio, p.387](#)], *The Call of Israel* (1934), p.165.]

The world was gloomy in the year of Caesar's death, -44. "After the murder of Caesar the dictator and during the Antonine war," there was "almost a whole year's continuous gloom," wrote Pliny. [*Natural History*, Bk. ii, 30.] Virgil described this year in these words: "The sun... veiled his shining face in dusky gloom, and godless age feared everlasting night... Germany heard the clash of arms through all the sky; the Alps rocked with unwonted terrors... and spectres, pale in wondrous wise, were seen at evening twilight."

[Virgil, *Georgics* (transl. Henry Rushton Fairclough [1862-1938, "an American classical philologist of Canadian ancestry... [who] taught and did research at Stanford University from 1893 to 1927... [and earlier he] studied classical philology at the University of Toronto... [and after] obtaining his bachelor's degree, he became a fellow at the University College there, and taught Latin, Greek, and English at the high school in Brockville from 1884 to 1885... [and from] 1885 to 1886 he completed graduate school and finished with a master's degree... [and he was next] appointed to be a teacher of Greek philology and classical history... [and in] 1893 Fairclough left Canada and became an associate professor of Greek and Latin at Stanford University in California, where he spent the rest of his entire career... [and he] intensified his studies at Johns Hopkins University... [and in] 1896 Fairclough earned his PhD... [and a] year later... he was named professor of classical literature at Stanford University, and professor of Latin in 1902 ... [and in] 1903 he undertook his first educational journey to... Italy and Greece... [and] accepted an invitation to be Acting Director of the American School of Classical Studies in Rome during the years 1910 and 1911



Location of Montenegro (green)

... [and during] the First World War, he served in the American Red Cross in [Switzerland](#) and in [Montenegro](#) ["a country in Southeast Europe on the [Adriatic Sea](#)... [which presently] borders [Bosnia and Herzegovina](#) to the northwest; [Serbia](#) and [Kosovo](#) to the east", and [Albania](#) to the southeast, [map, p.441](#)] from 1918 to 1919, for which he was awarded many distinctions ...[and after] his return to Stanford University, he was named professor of Classical Literature in 1922... [and in] the same year, he was awarded an honorary doctorate by his alma mater... [and he] was also a guest professor for Latin and Greek at Harvard University, and simultaneously president of the American Philological Association... [and in] 1927, Fairclough retired from Stanford University... [and after] his retirement from Stanford, the Classics program created the annual H. Rushton Fairclough Prize for excellence in scholarship in Classics... [and generally his] research was focused on Roman poets... [and he] wrote translations and bilingual editions of Plautus and

Terence, the works of Vergil, and the satires and epistles of Horace... [and he also] published... individual studies of these authors and two monographs on the Roman and Greek concept of nature... [and] his biography was published posthumously... in which he describes his career and... his experiences during the First World War”], 1920), i, 466. 126.]

On September 23, -44, a short while after the death of Caesar, on the very day when Octavian performed the rites in honor of the deceased, a comet became visible at daytime; it was very bright and moved from north to west. It was seen for only a few days and vanished while still in the north [and remember this was claimed to be Caesar’s ‘ascent into the heavens’].

[Dio Cassius [bio, SEC. 7, p.247], *Roman History*, xlv. 7; Pliny ii. 71. 93; Gaius Suetonius Tranquillus [“c. 69 - after 122 AD... a Roman historian... who wrote during the early Imperial era of the Roman Empire... [his] most important surviving work... [being] a set of biographies of twelve successive Roman rulers, from Julius Caesar to Domitian, entitled *De Vita Caesarum*”], [“commonly known as” *The Twelve*] *Caesars* 88; Plutarch, *Life of Caesar*, 69. 3. It is remarkable [or noteworthy] that a new world age was proclaimed by an Etruscan diviner named Voclanius as having begun with the approach of the comet of -44. Cf. “*Komet*,” by Franz Stegemann [?] in *Handwörterbuch des deutschen Aberglaubens* [*Dictionary of German Superstition - pr-nyc, tbd next*] (1927).]

The ***Dictionary of German Superstition*** [German: *Handwörterbuch des deutschen Aberglaubens*] published by the Swiss folklorists Eduard Hoffmann-Krayer and Hanns Bächtold-Stäubli is a specialized lexicon in 10 volumes, which was published in the years 1927-1942 by Walter de Gruyter... Reprints were made in 1975, 1987, 2000 and 2002; in 2006 a digital edition was released on CD-ROM... Contents: 1 Creation; 2 Reception; 3 Literature; 4 Web Links; 5 Individual Proofs... Formation: The lexicon was originally planned as an extended revision of Adolf Wuttke's German People's Belief of the Present, but this plan was rejected. So it says in the foreword of the first volume of 1927: "Surely we already have a summary of German superstition in Adolf Wuttke's *Deutscher Volksaberglauben der Gegenwart*. This work was an extremely meritorious achievement at the time. For basic research, however, it is insufficient both in terms of the material and the explanations given today"... Further planning provided for a multi-volume thematic work, until finally, in correspondence with the publisher and the Association of German clubs for folklore, the form of the lexicon was decided upon... Reception: The contemporary reception was for the most part positive, as a simple entry-level assistance in the area of superstition was missing to date and was noted positively especially by the neighboring disciplines. It also gave the work of folklore as an academic discipline more recognition. Critical voices pointed out weak points that are still being recited until today... [including the] too strong references to unusual keywords as well as the lack of criticism and contextualization of the collected material. The authors could have [also] paid more attention to completeness than to careful thematic treatment. Thus... [one ‘critical voice’] writes in the preface to the 1987 reprint: "From today's perspective, however, this criticism not only applies... it also reveals a

fundamental weakness of the entire work; for over the effort to develop a phenomenology of superstition from as many sources and information as possible without regard to historical and social conditions and processes, the history of popular ideas about the things and events of the world has fallen by the wayside."

And so has Dr. Velikovsky's work really. However **we**, nevertheless and **fervently**, as well as **zealously** and with **vehement desire**, **press** on, and that is, to, by such means, **seek his face**.

It appears that the gloom which enveloped the world the year after Caesar's death was caused by the dust of the comet dispersed in the atmosphere. The "clash of arms" heard "through all the sky" was probably the sound that accompanied the entrance of the gases and dust into the earth's atmosphere.

If the eruption of a single volcano can darken the atmosphere over the entire globe, a simultaneous and prolonged eruption of thousands of volcanoes would blacken the sky. And if the dust of the comet of -44 had a darkening effect, contact of the earth with a great cinder-trailing comet of the fifteenth century before this era could likewise cause the blackening of the sky. As this comet activated all the volcanoes and [\[surely also\]](#) created new [\[and much bigger\]](#) ones, the cumulative action of the eruptions and of the comet's dust must have saturated the atmosphere with floating particles.

Volcanoes vomit water vapor as well as cinders. The heating effect of the contact of the globe with the comet must have caused a great evaporation from the surface of the seas and rivers. Two kinds of clouds - water vapor and dust - were formed. The clouds obscured the sky, and drifting very low, hung as a fog. The veil left by the gaseous trail of the hostile star and the smoke of the volcanoes caused darkness, not complete, but profound. This condition prevailed for decades, and only very gradually did the dust subside and the water vapors condense.

"A vast night reigned over all the American land, of which tradition speaks unanimously: in a sense the sun no longer existed for this ruined world which was lighted up at intervals only by frightful conflagrations, revealing the full horror of their situation to the small number of human beings that had escaped from these calamities." [\[Abbot Brasseur de Bourbourg \[cited near 2 dozen times so far, bio, SEC. 7, p.490-91\], Sources de l'histoire primitive du Mexique, p.47.\]](#)

"Following the cataclysm caused by the waters, the author of the *Codex Chimalpopoca* [\[also called the *Annals of Cuauhtitlan*, defined, p.326 & 336\]](#), in his history of the suns, shows us terrifying celestial phenomena, twice followed by darkness that covered the face of the earth, in one instance for a period of twenty-five years." "This fact is mentioned in the *Codex Chimalpopoca* and in most of the traditions of Mexico." [\[Ibid., pp.28-29.\]](#)

Gomara, the Spaniard who came to the Western Hemisphere in the middle of the sixteenth century, shortly after the conquest, wrote: "After the destruction of the fourth sun, the world plunged in darkness during the space of twenty-five

years. Amid this profound obscurity, ten years before the appearance of the fifth sun, mankind was regenerated." [Francisco López de Gomara, *Conquista de Mexico*, II, 261. See Humboldt, *Researches*, II, 16.] In the years of this gloom, when the world was covered with clouds and shrouded in mist, the Quiche tribe migrated to Mexico, crossing a sea enveloped in a somber fog. [Brasseur, *Histoire des nations civilisées du Mexique*, I, 11.] In the so-called *Manuscript Quiche* [which is that "sacred book of the Quiche [or K'iche'] Mayas", represented today among the Guatemalan people, and which, to clarify and refresh your memory, is "[o]ne of the most significant surviving Mesoamerican literary documents and primary sources of knowledge about Maya societal traditions, beliefs and mythological accounts [as it] is a product of the 16th century K'iche' people... [and also] known as the *Popol Vuh* ("Pop wuj" in proper K'iche - "the book of events")",] it is also narrated that there was "little light on the surface of the earth... the faces of the sun and of the moon were covered with clouds." [*Ibid.*, p.113.]

In the Ermitage [or Hermitage] Papyrus [1116B] in Leningrad previously mentioned there are lamentations about a terrible catastrophe, when heaven and earth turned upside down ("I show thee the land upside down; it happened that which never had happened"). After this catastrophe, darkness covered the earth: "The sun is veiled and shines not in the sight of men. None can live when the sun is veiled by clouds... None knoweth that midday is there; the shadow is not discerned... Not dazzled is the sight when he [the sun] is beheld; he is in the sky like the moon." [*Papyrus 1116b recto*, published by Gardiner, *Journal of Egyptian Archaeology*, I (1914).]

The State Hermitage Museum... [where the Hermitage Papyrus is housed] is a museum of art and culture in **Saint Petersburg, Russia** [maps, SEC. 8, p.14 & 21]. The second-largest art museum in the world, it was founded in 1764 when Empress Catherine the Great acquired an impressive collection of paintings from the Berlin merchant Johann Ernst Gotzkowsky. The museum celebrates the anniversary of its founding each year on 7 December, Saint Catherine's Day. It has been open to the public since 1852...

Its collections, of which only a small part is on permanent display, comprise over three million items (the numismatic [or coin] collection accounts for about one-third of them), including the largest collection of paintings in the world. The collections occupy a large complex of six historic buildings along Palace Embankment, including the

Winter Palace [photo, p.443], a former residence of Russian emperors. Apart from them, the Menshikov Palace, Museum of Porcelain, Storage Facility at Staraya Derevnnya, and the eastern wing of the General Staff Building are also part of the museum. The museum has several exhibition centers abroad. The Hermitage is a federal state property... Of the six buildings in the main museum complex, five - namely the Winter Palace, Small Hermitage, Old Hermitage, New Hermitage, and Hermitage Theatre—are open to the



View of the Winter Palace building

public. The entrance ticket for foreign tourists costs more than the fee paid by citizens of Russia and Belarus. However, entrance is free of charge the third Thursday of every month for all visitors, and free daily for students and children. The museum is closed on Mondays. The entrance for individual visitors is located in the Winter Palace... Since 1940, the Egyptian collection, dating back to 1852... has occupied a large hall on the ground floor in the eastern part of the Winter Palace. It serves as a passage to the exhibition of Classical Antiquities. A modest collection of the culture of Ancient Mesopotamia, including a number of Assyrian reliefs from Babylon, Dur-Sharrukin [- "present day **Khorsabad** ... [formerly] the Assyrian capital in the time of Sargon II of Assyria"] and Nimrud [- "an ancient Assyrian city located 30 kilometres (20 mi) south of the city of Mosul [formerly Nineveh]... in the Nineveh plains in Upper Mesopotamia"], is located in the same part of the building.

In this description [from the Hermitage Papyrus] the light of the sun is compared to the light of the moon; but even in the light of the moon objects cast a shadow. If the midday could not be discerned, the disc of the sun was not clearly visible, and only its diffused light made the day different from the night. The gloom gradually lifted with the passing years as the clouds became less thick; little by little the sky and the sun appeared less and less veiled.

The years of darkness in Egypt are described in a number of other documents. The Papyrus Ipuwer, which contains the story of the plagues of Egypt, says that the land is without light [dark]. [*Papyrus Ipuwer* 9:8.] In the Papyrus Anastasi IV the years of misery are described, and it is said: "The sun, it hath come to pass that it riseth not." [Erman, *Egyptian Literature*, p.309.]

It was the time of the wandering of the Israelites in the desert...

[See the Section, "*The Red World*," note 2[: [A. H. Gardiner: Admonitions of an Egyptian Sage from a hieratic papyrus in Leiden](#) (1909). Its author was an Egyptian named Ipuwer. Hereafter [and as previously] the text will be cited as "Papyrus Ipuwer." In *Ages in Chaos* I shall develop evidence to show that this papyrus describes events contemporaneous with the end of the Middle Kingdom in Egypt and the Exodus. It must have been composed shortly following the catastrophe].]

...Is there any indication that the desert was dark? Jeremiah says ([2:6](#)): "Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?"

The "shadow of death" is related to the time of the wanderings in the desert after the Exodus from Egypt. The sinister meaning of the words "shadow of death" corresponds with the description of the Hermitage Papyrus: "None can live when the sun is veiled by clouds."

At intervals the earth was lighted by conflagrations in the desert. [[Numbers 11:3](#); [16:35](#)].]

The phenomenon of gloom enduring for years impressed itself on the memory of the

Twelve Tribes and is mentioned in many passages of the Bible: "Thou hast... covered us with the shadow of death" ([Psalms 44:19](#)); "The people that walked in darkness... in the land of the shadow of death" ([Isaiah 9:2](#)). The Israelites "wandered in the wilderness in a solitary way... hungry and thirsty, their soul fainted in them," and the Lord "brought them out of darkness and the shadow of death" ([Psalms 107\[:10-14\]](#)); "The terrors of the shadow of death" ([Job 24:17](#)).

The **shadow of death** is used 20 times altogether in the KJV, including more literal to entirely metaphorical uses, and including twice in the New Testament, one a quote of, and the other evidently derived from [Isaiah 9:2](#), ([Mat 4:16](#); [Luke 1:79](#)).

In Job 38 the Lord speaks: "Who shut up the sea with doors [barriers], when it brake forth... When I made the cloud the garment thereof, and thick darkness a swaddling band for it... and caused the dayspring to know his place; that it might take hold of the ends of the earth, that the wicked might be shaken out of it?" [Cf. also [Job 28:3](#) and [36:32](#).]

The low and slowly drifting clouds enshrouded the wanderers in the desert. These clouds dimly glowed at night [- no, [Dr. Velikovsky is apparently confusing this supposed 'nocturnal glow' with the pillar of fire by night](#)]; their upper portion reflected the sunlight. The glow being pale during the day and red after sunset, the Israelites were able to distinguish between day and night. [Yes, the sky likely turned red at sunset, but after that it must have just been [dark, unless you were with the Israelites, who God gave by night... a pillar of fire, to give them light](#) (e.g., [Exo 13:21](#)).] [*Baraita d'Melekhet ha-Mishkan* [[tbd next](#)]14; Ginzberg, *Legends*, V, 439. Cf. also [Job 37:15](#) [[→ same confusion apparently expressed by Dr. Velikovsky here](#)].] They were protected by the clouds from the sun during the wandering in the desert, and according to the Midrashic literature, they saw sun and moon for the first time only at the end of the wandering. [Ginzberg, *Legends*, VI, 114.]

BARAITA DE-MELEKHET HA-MISHKAN (On the Building of the Tabernacle), ancient collection containing 14 chapters, giving a description of the building of the Tabernacle. The *baraita* is quoted by early authorities, including Hai Gaon, Rashi, the tosafists, and Nahmanides, under the name *Baraita de-Melekhet ha-Mishkan* or *Mishnat Melekhet ha-Mishkan*. It is written in mishnaic Hebrew and contains practically no later additions. The sages quoted in it are *tannaim* [which again are "repeaters", or "teachers", or "the rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE... [and coming] after the period of the *Zugot* ("pairs"), and was immediately followed by the period of the *Amoraim* ("interpreters")"] ... Extracts from it are cited in the amoraic literature. It was therefore evidently compiled at the same time as the other *beraitot*, i.e., after the close of the Mishnah but before that of the Babylonian Talmud [which was "compiled over the period of late antiquity (3rd to 6th centuries)"]... The *baraita* was first published in Venice in 1602, and a critical edition was published in 1908 by Meir Ish Shalom (Friedmann), on the basis of various manuscripts and editions, together with an introduction ... In 1992 Robert Kirschner published a new critical edition of *Baraita de-Melekhet ha-Mishkan*, based on early medieval manuscripts and *genizah* fragments,

along with an introduction and translation. He raised a number of new issues and reexamined a number of old ones. The genre to which this work belongs is particularly problematic. On the one hand, it is similar to the literature of the Mishnah, in that it is organized by topic. On the other hand, it is closely tied to the biblical description of the Tabernacle and is concerned with the explication of the biblical text... As a whole, it must be viewed as a unique synthesis, or hybrid, of these literary forms. Kirschner also reopened the question of its date of composition. He examined the character of the mishnaic Hebrew in which it is composed, the exegetical terminology it employs, the traditions quoted in it, and compared the text of the work to parallel passages found in rabbinic literature. Kirschner's conclusions confirm the view that the *Baraita de-Melekhet ha-Mishkan* is essentially an authentic work of the tannaitic period.

The clouds that covered the desert during the wandering of the Twelve Tribes were called a "celestial garment" or "clouds of glory." "He spread a cloud for a covering; and fire to give light in the night." "And the cloud of the Lord was upon them by day." [[Psalms 105:39](#); [Numbers 10:34](#) [- however again, these particular verses, as well as, e.g., [Exo 40:38](#), seem instead to apply to the **pillar of a cloud that went before them by day** (e.g., [Exo 13:21](#))].] For days or months [over the decades] the cloud tarried in one place, and the Israelites "journeyed not"; but when the cloud moved, the wanderers followed it, and revered it because of its celestial origin. [[Numbers 9:17-22](#); [10:11](#) ff [[-> which again are verses related instead to the pillar of a cloud](#)].] The names Bezalel and Rafael mean "in the shadow of God" and "the shade of God." In Arabic sources, too, we read that the Amalekites, who left Hedjaz because of plagues, followed the cloud in their wandering through the desert [?]. [[Kitab-Alaghaniyy](#) [or "Kitab al-Aghani", defined, p.398] (French transl. Fulgence Fresnel), *journal asiatique*, 1838. Cf. El-Maçoudi (Al-Mas'udi) [[bio](#), p.396], *Les Prairies d'or*, III, Chap. 39. In [Ages in Chaos](#) [[in SEC. 11](#)] these events will be synchronized with the Exodus.]

And I should emphasize again here that Dr. Velikovsky is apparently confusing the **pillar of a cloud that went before them by day... to lead them the way** (e.g., [Exo 13:21](#)) with the 'globe-encompassing', 'decades-enduring' "gloom", known in Scripture as **the shadow of death**.

On their way to Palestine and Egypt they met the Israelites, and in the battles between them the screen of clouds played an important part. [Sources in Ginzberg, *Legends*, VI, 24, n.141.]

Nihongi, a chronicle of Japan from the earliest period [[defined](#), p.413-14], refers to a time when there was "continuous darkness" and "no difference of day and night." It describes in the name of the Emperor Kami Yamato an ancient time when "the world was given over to widespread desolation; it was an age of darkness and disorder. In this gloom Hiko-ho-no-ninigi-no-Mikoto fostered justice, and so governed this western border." [*Nihongi* (transl. William George Aston [[brief bio](#), p.374]), pp.46 and 110.]

In China the annals telling of the time of the Emperor Yahou refer to the Valley of Obscurity and to the Sombre Residence as places of

astronomical observations. [*Les Memoires historiques de Se-ma Ts'ien* (transl. Émmanuel-Édouard Chavannes, 1895), I, 47.]

The name "shadow of death" expresses the influence of the sunless gloom upon the life processes. The Chinese annals of Wong-shi-Shing, in the chapter dealing with the Ten Stems (the ten stages of the earth's primeval history), relate that "at Wu, the sixth stem... darkness destroys the growth of all things." [Donnelly, *Ragnarok*, p.211.]

And I could not find anything on the "Chinese annals of Wong-shi-Shing", probably because of different transliterations, etc.- unless he's that 3rd Century BC Emperor, "**Qin Shi Huang** [pronunciation]... literally: '**First Emperor of Qin**'", previously identified by Dr. Velikovsky as "Tsin-chi-hoang", (bio, p.414), but about the "Ten Stems"...

The **sexagenary cycle**, also known as the [Ten Heavenly] **Stems-and-Twelve Earthly Branches** or **ganzhi**, is a cycle of sixty terms [or 'time periods'], each corresponding to one year, thus a total of sixty years for one cycle, used for reckoning time in China and the rest of the East Asian cultural sphere. It appears as a means of recording days in the first Chinese written texts, the Shang [Dynasty] oracle bones [tbfd next] of the late second millennium BC. Its use to record years began around the middle of the 3rd century BC. The cycle and its variations have been an important part of the traditional calendrical systems in Chinese-influenced Asian states and territories, particularly those of Japan, Korea, and Vietnam, with the old Chinese system still in use in Taiwan... [however this] traditional method of numbering days and years no longer has any significant role in modern Chinese time-keeping or the official calendar... [though] the sexagenary cycle is used in the names of many historical events... [and it] also continues to have a role in contemporary Chinese astrology and fortune telling.

Oracle bones... are pieces of ox scapula [shoulder blade bone] or turtle plastron ["the nearly flat part ["belly or ventral surface"] of the shell structure of a turtle"], which were used [as writing surfaces, evidently predominantly] for pyromancy - a form of divination - in ancient China, mainly during the late Shang dynasty. *Scapulimancy* is the correct term if ox scapulae were used for the divination; *plastromancy* if turtle plastrons were used... Diviners would submit questions to deities regarding future weather, crop planting, the fortunes of members of the royal family, military endeavors, and other similar topics. These questions were carved onto the bone or shell in oracle bone script using a sharp tool. Intense heat was then applied with a metal rod until the bone or shell cracked due to thermal expansion. The diviner would then interpret the pattern of cracks and write the prognostication upon the piece as well. Pyromancy with bones continued in China into the Zhou dynasty [which followed the Shang Dynasty], but the questions and prognostications were increasingly written with brushes and cinnabar ink, which degraded over time... The oracle bones bear the earliest known significant corpus of ancient Chinese writing and contain important historical information such as the complete royal genealogy of the Shang dynasty. When they were discovered and

deciphered in the early twentieth century, these records confirmed the existence of the Shang, which some scholars had until then doubted.

And as a lengthy introduction to Dr. Velikovsky's next paragraph...

Siddhārtha Gautama... c. 563/480 – c. 483/400 BCE [- they're apparently not sure whether he was born – or 'reborn' – in the 6th or 5th Century BC]... or **Siddhattha Gotama**... also called the **Gautama Buddha**, the **Shakyamuni Buddha** (... "Buddha, Sage of the Shakyas"), or simply the **Buddha**, after the title of *Buddha* ["awakened one"], was a monk, mendicant ["life-style of poverty"], sage, philosopher, teacher and religious leader on whose teachings Buddhism was founded. He is believed to have lived and taught mostly in the northeastern part of ancient India sometime between the 6th and 4th centuries BCE... Gautama taught a Middle Way between sensual indulgence and the severe asceticism found in the... movement common in his region... [and he] is the primary figure in Buddhism. He is believed by Buddhists to be an enlightened teacher who attained full Buddhahood [*tbd* shortly] and shared his insights to help sentient beings end rebirth [or "reincarnation", terms *tbd* next] and suffering. Accounts of his life, discourses and monastic rules are believed by Buddhists to have been summarised after his death and memorized by his followers. Various collections of teachings attributed to him were passed down by oral tradition and first committed to writing about 400 years later...

...In Buddhism, **sentient beings**... are characteristically *not* enlightened, and are thus confined to the death, rebirth, and dukkha (suffering) ["cycle"] characteristic of **samsāra**...

Reincarnation ["also called rebirth or transmigration"] is the philosophical or religious concept that the non-physical essence of a living being starts a new life in a different physical form or body after biological death. It is... a part of the Samsāra doctrine of cyclic existence. In short, Samsāra is the cycle of death and rebirth. Reincarnation is a central tenet of Indian religions, namely Jainism, Buddhism, Sikhism and Hinduism, although there are Hindu groups that do not believe in reincarnation but believe in an afterlife. A belief in rebirth/metempsychosis [which "is a philosophical term in the Greek language referring to transmigration of the soul, especially its reincarnation after death",] was held by Greek historic figures, such as Pythagoras, Socrates, and Plato. It is also a common belief of various ancient and modern religions such as Spiritism, Theosophy, Anthroposophy [etc.]... and as an esoteric belief in many streams of Orthodox Judaism. It is also found (in different forms) in some beliefs of North American Natives... Although the majority of denominations within Christianity and Islam do not believe that individuals reincarnate, particular groups within these religions [who are really just 'Christians in name only'] do refer to reincarnation; these groups include the mainstream historical and contemporary followers of Cathars, Alawites, the Druze, and the Rosicrucians. The historical relations between these sects and the beliefs about reincarnation that were characteristic of Neoplatonism, Orphism, Hermeticism, Manicheanism [or "**Manichæism**... "a major ["struggle between...

good...and...evil" type of] religion founded by the Iranian prophet Mani... c.216-274 AD... in the Sasanian Empire... the last kingdom of the Persian Empire before the rise of Islam"], and Gnosticism of the Roman era as well as the Indian religions have been the subject of recent scholarly research. Unity Church and its founder Charles Fillmore teaches reincarnation.

In Buddhism, **Buddhahood**... is the state of an awakened being, who having found the path of cessation of dukkha ("suffering", as created by attachment to desires and distorted perception and thinking) is [supposedly] in the state of "No-more-Learning".

And 'no-more-rebirth' too? So why is it reported that Gautama Buddha "died" in the 5th Century BC? And before we get to Dr. Velikovsky's input from "Buddhist scholars", btw...

The English term *enlightenment* is the western translation of the abstract noun *bodhi* [from the Sanskrit and Pali "Indian subcontinent" languages]... [meaning] the knowledge or wisdom, or awakened intellect, of a Buddha. The verbal root *budh-* means "to awaken," and its literal meaning is closer to "awakening." Although its most common usage is in the context of Buddhism, the term *buddhi* is also used in other Indian philosophies and traditions. The term "enlightenment" was popularised in the Western world through the 19th century translations of Max Müller [bio, SEC. 7, p.428-9]. It has the western connotation of a sudden insight into a transcendental truth or reality [read, sudden '*satanic deception*', and read again Ephesians 6:12].

And Dr. Velikovsky's input is that...

Buddhist scholars declare that with the beginning of the sixth world age or "sun," "the whole world becomes filled with smoke and saturated with greasiness of that smoke." There is "no distinction of day and night." The gloom is caused by a "cycle-destroying great cloud" of cosmic origin and dimensions. [Henry Clarke Warren, *Buddhism in Translations*, pp.322-327.]

On the Samoan islands the aborigines narrate: "Then arose smell... the smell became smoke, which again became clouds... The sea too arose, and in a stupendous catastrophe of nature the land sank into the sea... The new earth (the Samoan islands) arose out of the womb of the last earth." [Robert Wood Williamson, *Religious and Cosmic Beliefs of Central Polynesia*, 1,8.] In the darkness that enveloped the world, the islands of Tonga, Samoa, Rotuma ["a Fijian dependency"], Fiji, and Uvea (Wallis Island), and Fotuna [near Wallis, as well as many others,] rose from the bottom of the ocean [map, p.372]. [*Ibid.*, 1, 37.]

Ancient rhymes of the inhabitants of Hawaii refer to a prolonged darkness:

The earth is dancing...
let darkness cease...
The heavens are enclosing...
Finished is the world of Hawaii. [*Ibid.*, 1, 30.]

The Quiche tribe migrated to Mexico, the Israelites roamed in the desert, the Amalekites migrated toward Palestine and Egypt - an uneasy movement took place in all corners of the ruined world. The migration in Central Polynesia, shrouded in gloom, is narrated in the traditions of the aborigines of this part of the world about a chief named Te-erui who "lived long in utter darkness in Avaiki," who migrated in a canoe named "Weary of Darkness" to find a land of light, and who, after many years of wandering, saw the sky clearing little by little and arrived at a region "where they could see each other clearly." [*Ibid.*, I, 28-29.]

In the Kalevala, the Finnish epos which "dates back to an enormous antiquity" [Crawford, in the *Preface* to the English translation of the *Kalevala*, refers the poem to a time when Hungarians and Finns were still united as one people, "in other words, to a time at least three thousand years ago"], the time when the sun and moon disappeared from the sky, and dreaded shadows covered it, is described in these words:

Even birds grew sick and perished,
men and maidens, faint and famished,
perished in the cold and darkness,
from the absence of the sunshine,
from the absence of the moonlight...
But the wise men of the Northland
could not know the dawn of morning,
for the moon shines not in season
nor appears the sun at midday,
from their stations in the sky-vault.
[*The Kalevala*, Rune 49.]

An explanation which would rationalize this picture as the description of a seasonal long night in northern regions will stumble over the second part of the passage: the seasons did not return in their wonted order. The dreaded shadow covered the earth when Ukko, the highest of the Finnish deities, relinquished the support of the heavens. Hailstones of iron rained down furiously, and then the world became shrouded in a generation-long darkness. This "twilight of the gods" of the Nordic races is but the "shadow of death" of the Scriptures. The entire generation of those who left Egypt perished in the lightless desert. Vegetation died in the catastrophe. The Iranian book of Bundahis says: "Blight was diffused over the vegetation, and it withered away immediately." [*The Bundahis*, Chap.3, Sec.16.] When the sky was shattered, the day became dark, and the earth teemed with noxious creatures. For a long time there was no green thing seen; seeds would not germinate in a sunless world. It took many years before the earth again brought forth vegetation; this is told in the written and oral traditions of many peoples. According to American sources, the regeneration of the world and of humankind took place under the veil of the gloomy shadows, and the time is indicated as the end of the fifteenth year of the darkness, ten years before the end of the gloom. [Gomara, *Conquista*, cxix.] In the scriptural narration it was probably

the day when Aaron's dried twig budded for the first time. [[Numbers 17:8](#). The cover of clouds remained over the desert until after the death of Aaron. Cf. Ginzberg, *Legends*, VI, 114.]

The eerie world, dark and groaning, was unpleasant to all the senses save the sense of smell: the world was fragrant. When the breeze blew, the clouds conveyed a sweet odor.

In the Papyrus Anastasi IV, written "in the year of misery," in which it is said that the months are reversed, the planet-god is described as arriving "with the sweet wind before him." [Erman, *Egyptian Literature*, p.309.]

In a similar text of the Hebrews we read that the times and seasons were confused, and "a fragrance perfumed all the world," and the perfume was brought by the pillar of smoke. The fragrance was like that of myrrh and frankincense. "Israel was surrounded by clouds," and as soon as the clouds were set in motion, the winds "breathed myrrh and frankincense." [Ginzberg, *Legends*, III, 158 and 235; VI, 71. According to *Targum Yerushalmi*, [Exodus 35:28](#): "The clouds brought the perfumes from paradise and placed them in the wilderness for Israel."] The Vedas contain hymns to Agni which "glows from the sky." Its fragrance became the fragrance of the earth.

That fragrance of thine... which the immortals of yore gathered up. [*Hymns of the Atharva-Veda* (transl. Maurice Bloomfield [Johns Hopkins University professor, and the professor of Henry Clarke Warren, indirect bio, [SEC. 7](#), p.394-5], 1897), 201-202.]

The generation of those days, when the star conveyed its fragrance to men on the earth, is immortalized in the tradition of the Hindus. The Vedic hymn compares the fragrance of the star Agni to the scent of the lotus.

Ambrosia

In what way did this veil of gloom dissolve itself?



When the air is overcharged with vapor, dew, rain, hail, or snow falls. Most probably the atmosphere discharged its compounds, presumably of carbon and hydrogen, in a similar way.

Has any testimony been preserved that during the many years of gloom carbohydrates precipitated?

"When the dew fell upon the camp in the night, the manna fell upon it." It was like "the hoar frost on the ground." It had the shape of coriander seed, the **yellowish color of bdellium** [[photo](#), p.450], and an oily taste like honeycomb. It was called "corn of heaven" and it was ground between stones and baked in pans. [[Exodus 16:14-34](#) [or -36]; [Numbers 11:7-9](#).] The manna fell from the clouds. [[Psalms 78:23-24](#).]

Bdellium... also **bdellion**, is a semi-transparent oleo-gum resin extracted from... [[the "Indian bdellium-tree"](#)] (also called false myrrh) and from... [["African myrrh"](#)] trees growing in Ethiopia, Eritrea and sub-saharan Africa. According to Pliny the best quality came from Bactria (today

Afghanistan). Also named as sources for the resin are... Arabia, Media and Babylon.

After the nightly cooling, the carbohydrates precipitated and fell with the morning dew. The grains dissolved in the heat and evaporated; but in a closed vessel the substance could be preserved for a long time. [Exodus 16:21,33-34.]

The exegetes have endeavored to explain the phenomenon of manna and were [supposedly] helped by the naturalists who discovered that a tamarisk in the desert of Sinai sheds its seeds during certain months of the year.

[See Arthur Penrhyn Stanley [FRS, 1815-1881, "known as **Dean Stanley**... an English churchman and academic... [who] was Dean of Westminster from 1864 to 1881... [and his] position was that of a Broad Churchman [who were first known as "**Latitudinarians**, or **latitude men**... a group of 17th-century English theologians - clerics and academics - from the University of Cambridge... who were moderate Anglicans... [and in] particular, they believed that adhering to very specific doctrines, liturgical practices, and church organizational forms, as did the Puritans, was not necessary and could be harmful... [a quote summarizing their beliefs being,] "The sense that one had special instructions from God made individuals less amenable to moderation and compromise, or to reason itself", [and thus] the latitudin-arians supported a broad-based Protestantism"] and... [**our brother** Arthur, which I can only assume - and **hope** - is the case,] was the author of a number of works on Church History"], *Lectures on the History of the Jewish Church* (1863), Pt. I, p.147: "The manna... according to the Jewish tradition of Josephus, and the belief of the Arab tribes, and of the Greek church at the present day, is still found in the dropping from the tamarisk bushes." However, Josephus, in his *Antiquities*, III, 26 ff, does not speak of tamarisks but of dew which looked like snow and still falls in the desert, being a "mainstay to dwellers in these parts." An expedition of Jerusalem University in 1927 investigated the tamarisk in the Sinai Desert. See Prof., Dr. Friedrich Simon Bodenheimer ["or Shimon Fritz Bodenheimer... [1897-1959] ... "a German-born Israeli entomologist [studier of insects]... [who] wrote two major works on the history of biology and is considered the founder of entomology in Israel... [and he] was born in Cologne to a wealthy Jewish family... [and he] was educated in Greek, Latin, literature, arts, mathematics, natural history, and calligraphy... [and in] 1914 he joined the University of Munich to study medicine but was interrupted by World War I where he served on the Eastern Front... [and after being] influenced into entomology... [he] went to the University of Bonn for his Ph.D... [and after] experiencing anti-Semitism in Russia and Germany, Bodenheimer decided to move to Mandate Palestine in 1922... [though he] studied [and "worked with" entomologists]... in Italy for six months... before moving to Palestine, and [upon arrival he] joined the new agricultural experimental station near Tel Aviv... [and when] the Hebrew University opened in 1918, he was appointed head of the Institute of Zoology and Entomology ... [and in] 1923 he married Rachel [Ussishkin], daughter of a Russian Zionist... and along with her examined pre-Linnean entomological works and wrote a history of entomology... [and in] 1927 he researched Tamarisk manna in the Sinai desert, a possible source for the Biblical version, produced from insect honeydew... [and in 1936 he] published *The Biological Background of the Human Popula-tion Theory* based on university lectures he gave in Tel Aviv... [and in] his career as a professor of zoology over the next 25 years, he wrote more than 420 works... [2] of his major works... [being] *The History of Biology, An Introduction* and *Animal and Man in Bible Lands*... [and] *Materials for the History of Entomology until Linne* was published ... in Berlin and copies of the book were burned by the Nazis ... [while his] manuscript on *Citrus Entomology* was saved and published after the war... [and he] published an autobiography... in 1959... [and in 1954 he] was awarded the Israel Prize, in agriculture"] and Dr. Oskar Theodor [1898-1987, "an Israeli entomologist... [born] in Königsberg, East Prussia (now Kaliningrad, Russia [maps, SEC. 8, p.23, 24, 27])... [who] came to pre-Israel Palestine following a year's service as an orderly

in the Imperial German Army in World War I... [and in] 1921 he became an assistant in the Government of Palestine Department of Health, and in 1923 he transferred to the Malaria Research Unit in Haifa...[and in] 1925 he became an assistant in the Department of Parasitology in the University of Jerusalem, where he remained for the rest of his career... [except in 1928 he] returned briefly to Königsberg to complete his Ph.D. in entomology at the University of Königsberg”, *Ergebnisse der Sinai Expedition* (1929), Pt. III. A German professor suggested also Blattläuse [*aphids*]. "Blattläuse wie Blattsauger schwitzen zuweilen auch aus dem After einen honigartigen Saft in solcher Menge aus, dass die Pflanzen, besonders im Juli, damit gleichsam überfirnisst sind" ["*Aphids, such as leaf-suckers, sometimes sweat a honey-like juice from the anus in such an amount that the plants are, as it were, overgrown, especially in July.*"] (W. H. Roscher [- that “close associate of his fellow student and the originator of the phrase, “God is dead”, yes, ‘Fried-pitch Niche’, and this ‘Dr. Roach’, (hereafter so identified as needed), though previously briefly bio’ed in [SEC. 7, p.263-4](#), is *tbf* next], *Nektar und Ambrosia* [1883],



p.14). But where are forests in a desert where lice [or small bugs] would prepare on the leaves of the trees three meals a day for a myriad of migrants?]

Prof., Dr. **Wilhelm Heinrich Roscher** [or to **us**, just 'Dr. Roach', 1845-1923]... was a German classical scholar. He specialized in studies of Greek and Roman mythology... He received his education at the Universities of Göttingen and Leipzig, obtaining his PhD in 1868. While at Leipzig, from encouragement by Friedrich Ritschl, he along with fellow students Wilhelm Wissler, Richard Arnold and Friedrich Nietzsche [or to **us**, 'Fried-pitch Niche', all these men if not openly, then likely covertly *atheists*], formed a student philological association in December 1865. Since 1871 he taught classes at the *Fürstenschule* ["secondary schooling in Protestant Germany that was operated by the state"] in Meissen ["a town... about 25 km (16 mi) northwest of Dresden on both banks of the Elbe river in the Free State of Saxony, in eastern Germany"], and from 1882, served as vice-principal at the gymnasium in Wurzen ["situated on the river Mulde... 25 km east of Leipzig", [maps, p.311 & 451]. In 1894 he was appointed school rector. After his retirement in 1905 he lived and worked in Dresden. During his career, he travelled extensively... his research trips taking him to Italy, France, Dalmatia, Montenegro, Greece and Asia Minor.

And Dr. Velikovsky naturally asks the questions...

But why should this seed be called "corn of heaven," "bread of heaven," [Psalms 78:24 and 105:40] or why should it be said it "will rain bread from heaven?" [Exodus 16:4.] It is also not easy to explain how a multitude of men and animals could have existed for many years in a wilderness on the scarce and seasonal seeds of some desert plant. Were such a thing possible, the desert would be preferable to tillable land that yields bread to the laborer only in the sweat of his brow.

The clouds brought the heavenly bread, it is also said in the *Talmud*. [Tractate Yoma ["the fifth tractate of Seder Moed ("Order of Festivals") of the Mishnah and of the Talmud... [which] is concerned mainly with the laws of the Jewish holiday Yom Kippur ["also known as the **Day of Atonement**"], on which Jews atone for their sins from the previous year",] 75a.] But if the manna fell from clouds that enveloped the entire world, it must have fallen not only in the Desert of Wanderings, but everywhere; and not only the Israelites, but other peoples, too, must have tasted it and spoken of it in their traditions.

There was a world fire, says the Icelandic tradition, followed by the Fimbul-winter, and only one human pair remained alive in the north. "This human pair lie hidden in the holt during the fire of Surt." Then came "the terrible Fimbul-winter at the end of the world [age]; meanwhile they feed on morning dew, and from them come the folk who people the renewed earth."

[John Arnott MacCulloch ["Celtic scholar, writer... best known as one of Scotland's preeminent scholars on Celtic Religion and Mythology... [and his] most famous works include *The Religion of the Ancient Celts* and his lengthier *The Mythology of All Races* (in thirteen volumes)... [the former] first published in 1911... [and] written during a long residence in the Isle of Skye [again, "the largest [island]... in the Inner Hebrides of Scotland"], [which he] claimed to be "easier to attempt the ancient religion than in a

busier or more prosaic place" because it "is where the old language of the people still survives, and where the **genius loci** ["spirit of the place"] speaks everywhere of things remote and strange"... [and his] book became an instant classic as it was one of the first to attempt to rebuild Celtic paganism and postulate its inner spirit... [and he] portrays the Celt as a seeker after God, linking himself by strong ties to the unseen and eager to conquer the unknown by religious rite and magic art... [and the] earliest aspect of the Celtic religion, McCulloch believed, was the cult of nature spirits and of life manifested in nature... [and] J. A. McCulloch wrote several other books including ***The Misty Isle of Skye*** and ***The Childhood of Fiction: A Study of Folktales and Primitive Thought***", http://www.chebucto.ns.ca/Humanities/FSCNS/Scots_NS/Clans/MacCulloch/Clansfolk_MacCulloch/MWL_John_Arnett.html], *Eddie Mythology* (1930), p.168.]

Three elements are connected in the Icelandic tradition which are the same three we met in the Israelite tradition: the world fire, the dark winter that endured many years, and the morning dew that served as food during these years of gloom when nothing budded.

The Maoris of New Zealand tell of fiery winds and fierce clouds that lashed the waters into tidal waves that touched the sky and were accompanied by furious hailstorms. The ocean fled. The progeny of the storm and hail were "Mist, and Heavy-dew and Light-dew." After the catastrophe "but little of the dry land was left standing above the sea. Then clear light increased in the world, and the beings who had been hidden between [sky and earth] before they were parted, now multiplied upon the earth." [Tylor [brief bio, SEC. 7, p.277], *Primitive Culture*, I, 324.]

This tradition of the Maoris has substantially the same elements as the Israelite tradition. The destruction of the world was accompanied by hurricanes, hail (meteorites), and sky-high billows; the land submerged; a mist covered the earth for a long time; heavy dew fell to the ground together with light dew, as in the passage quoted from [Numbers 11:9](#).

The writings of Buddhism relate that when a world cycle comes to an end with the world destroyed and the ocean dried up, there is no distinction of day and night and heavenly ambrosia serves as food. [Warren, *Buddhism in Translations*, p.322.]

In the hymns of *Rig-Veda*, it is said that honey (*madhu*) comes from the clouds. [Cf. Roscher, *Nektar und Ambrosia*, p.19.] These clouds originated from the pillar of cloud. Among the hymns of the Atharva-Veda there is one to the honey-lash: "From heaven, from earth, from the atmosphere, from the sea, from the fire, and from the wind, the honey-lash hath verily sprung. This, clothed in *amrite* (ambrosia), all the creatures revering, acclaim in their hearts." [*Hymns of the Atharva-Veda*, p.229, *Rigveda [or Rig-Veda, briefly defined, SEC. 7, p.304]*, 112.]

The Egyptian Book of the Dead speaks of "the divine clouds and the great dew" that bring the earth into contact with the heavens. [Sir Ernest Alfred Thompson Wallis Budge [bio, SEC. 7, p.509], *The Book of the Dead* (2nd ed., 1928), Chap. 98; cf. Gerald Avery Wainwright [bio, SEC. 7, p.527], *Journal of Egyptian Archaeology*, XVIII (1932), 167.]

The Greeks called the heavenly bread ambrosia. It is described by the Greek poets in identical terms with manna: it had the taste of honey and a fragrance. This heavenly bread has given classical scholars many headaches. Greek authors from Homer and Hesiod down through the

ages continually referred to ambrosia as the heavenly food which in its fluid state is called nectar. [**Dr. Roach**] Roscher, *Nektar und Ambrosia*.] But it was used also as ointment [*Iliad* xiv. 170 ff.] (it had the fragrance of a lily), and as food for the horses of Hera when she visited Zeus in the sky. [*Iliad* v. 368 ff.; see also *ibid.*, v. 775 ff.; xiii. 34 ff., and Ovid, *Metamorphoses* ii. 119 ff.] Hera (Earth) was veiled in it when she hurried from her brother Ares (Mars) to Zeus (Jupiter). What could it be, this heavenly bread, which served also as a veil for a goddess-planet, and was used as an ointment, too? It was honey, said some scholars. But honey is a regular food for mortals, whereas ambrosia was given only to the generation of heroes.

"Then what was this substance that served as fodder on the ground for horses, as a veil for planets, bread from the sky for heroes [- in this case, **'angel-humans'**], and that also turned fluid for their drink, and was oil and perfume for ointments? It was the manna that was baked into bread, had an oily taste and also a honey taste, was found on the ground by man and beast, wrapped the earth and the heavenly bodies in a veil, was called "corn of heaven" and "bread of the mighty" [*Tractate Yoma* 75a], had a fragrant odor, and served the women in the wilderness as ointment. [Ginzberg, *Legends*, III, 49.] Manna, like ambrosia, was compared with honey and with morning dew.

The belief of Aristotle and other writers [Aristotle, *Historia Animalium* ("*Generation of Animals*"), v. 22. 32; Galen (ed. by C. G. Kühn [**tbb next**], 1821-1823), VI, 739; Pliny, *Natural History*, xi. 30; Diodorus, *The Library of History*, xvii. 75.] that honey falls from the atmosphere with the dew was based on the experience of those days when the world was veiled in the carbon clouds that precipitated honey-frost.

Prof., Dr. Karl Gottlob Kühn [1754-1840]... was a German physician and medical historian... He studied medicine at the University of Leipzig, earning his doctorate in 1783... [and in] 1785 he became an associate professor at Leipzig, where he later served as a full professor of therapy (from 1802) and physics and pathology (from 1820). On three separate occasions he served as university rector... Known as an editor of works by ancient physicians, he published editions of [1] Aretaeus of Cappadocia ["one of the most celebrated of the ancient Greek physicians, of whose life... few particulars are known... [but he] presumably was a native or at least a citizen of Cappadocia, a Roman province ["in Anatolia (modern central-eastern Turkey), with its capital at Caesarea"]... and most likely lived around first century CE"], [2] Hippocrates and [3] Galen [**tbb next**], of whom he issued the acclaimed "Claudii Galeni opera omnia" ["**Claudio Galen Works**"], being published from 1821 to 1833 in twenty volumes. He was also the author of books associated with [several] more recent physicians... [and is] credited with publishing an edition of Stephan Blancard's "Lexicon medicum" (1832 f.)... As a physician, his interests included the use of electricity as it pertained to therapy, smallpox vaccine, obstetrics and food poisoning. He was co-editor of the "*Neuen Sammlung der auserlesensten und neuesten Abhandlungen für Wundärzte*" [*New Collection of the Most Exquisite and Recent Treatises for Surgeons*] (1782-89), the new "*Leipziger Literaturzeitung*" [*Leipzig*

Literature Newspaper] (from 1803) and the "*Magazins der neuesten Erfindungen, Entdeckungen und Verbesserungen*" [*Magazine of the Latest Inventions, Discoveries and Improvements*] (from 1808).

Aelius Galenus or **Claudius Galenus**... 129 AD - c. 200/c. 216... often Anglicized as **Galen** and better known as **Galen of Pergamon**... was a Greek physician, surgeon and philosopher in the Roman Empire. Arguably the most accomplished of all medical researchers of antiquity, Galen influenced the development of various scientific disciplines, including anatomy, physiology, pathology, pharmacology, and neurology, as well as philosophy and logic... Galen received a comprehensive education that prepared him for a successful career as a physician and philosopher. Born in the ancient Greek city of Pergamon (present-day Bergama, Turkey), Galen travelled extensively, exposing himself to a wide variety of medical theories and discoveries before settling in Rome, where he served prominent members of Roman society and eventually was given the position of personal physician to several emperors... Galen's understanding of anatomy and medicine was principally influenced by the then-current theory of humorism (also known as the four humors - black bile, yellow bile, blood, and phlegm), as advanced by ancient Greek physicians such as Hippocrates. His theories dominated and influenced Western medical science for more than 1,300 years. His anatomical reports, based mainly on dissection of monkeys, especially the Barbary macaque, and pigs, remained uncontested until 1543, when printed descriptions and illustrations of human dissections were published in the seminal work... by Andreas Vesalius where Galen's physiological theory was accommodated to these new observations. Galen's theory of the physiology of the circulatory system remained unchallenged until ca. 1242... Galen saw himself as both a physician and a philosopher, as he wrote in his treatise entitled *That the Best Physician Is Also a Philosopher* ...[and he] was very interested in the debate between the rationalist and empiricist medical sects, and his use of direct observation, dissection and vivisection represents a complex middle ground between the extremes of those two viewpoints. Many of his works have been preserved and/or translated from the original Greek, although many were destroyed and some credited to him are believed to be spurious. Although there is some debate over the date of his death, he was no younger than seventy when he died... In medieval Europe, Galen's writings on anatomy became the mainstay of the medieval physician's university curriculum, but because of the collapse of the Roman Empire in the West they suffered greatly from stasis and intellectual stagnation. However, in the Eastern Roman Empire and the Abbasid Caliphate they continued to be studied and followed. Some of Galen's ideas were incorrect, as he did not dissect a human body. Greek and Roman taboos had meant that dissection was usually banned in ancient times, but in Middle Ages it changed: medical teachers and students at Bologna began to open human bodies, and Mondino de Luzzi (ca. 1275-1326) produced the first known anatomy textbook based on human dissection... [and] Galen's original Greek texts gained renewed prominence during the early

modern period. In the 1530s, Belgian anatomist and physician Andreas Vesalius took on a project to translate many of Galen's Greek texts into Latin. Vesalius's most famous work, *De humani corporis fabrica libri septem* [*"On the Fabric of the Human Body in Seven Books"*], was greatly influenced by Galenic writing and form.

These clouds are described as "dreaded shades" in the Kalevala. From these "dreaded shades," says the epos, honey dropped. "And the clouds their fragrance sifted, sifted honey... from their home within the heavens." [*The Kalevala* (transl. Crawford), p. xvi and Rune 9.]

The Maoris in the Pacific, the Jews on the border of Asia and Africa, the Hindus, the Finns, the Icelanders, all describe the honey-food being dropped from the clouds, dreary shades of the shadow of death, that enveloped the earth after a cosmic catastrophe. All traditions agree also that the source of the heavenly bread falling from the clouds with the morning dew was a celestial body. The Sibyl says that the sweet heavenly bread came from the starry heavens. [Ginzberg, *Legends*, VI, 17.] The planet-god Ukko, or Jupiter, is said to have been the source of the honey that dropped from the clouds. [*The Kalevala*, Rune 15.] Athena covered other planet-goddesses with a "robe ambrosial," and provided nectar and ambrosia to the heroes. [*Iliad*, xiv. 170 ff. Cf. Plutarch, *On the Face (De facie quae in orbe lunae apparet)*.] Other traditions, too, see the origin of the honey-dew in a celestial body that enveloped the earth in clouds. For this reason ambrosia or manna is called "heavenly bread."

Rivers of Milk and Honey

The honey-frost fell in enormous quantities. The haggadic literature says that the quantity which fell every day would have sufficed to nourish the people for two thousand years...

[*Midrash Tehillim* ["also known as **Midrash Shocher Tov** or the **Midrash to Psalms** [and as "Aggadat Tehillim" or "Haggadat Tehillim"]... an aggadic midrash to Psalms... known since the 11th century, when it was quoted by Nathan of Rome, by R. Isaac ben Judah ibn Ghayyat, and by Rashi", in this case,] to Psalm 23; *Tosefta Sota* [or "Tractate **Sotah**... [from the *Tosefta*, which] deals with the ordeal of the bitter water - the woman suspected of adultery - as well as other rituals involving speech... [and in] most editions this tractate is the sixth in the order of Nashim ["Hebrew: ..."Women" or "Wives"... the third order of the Mishnah (also of the Tosefta and Talmud) containing family law"], [and the *Tractate Sotah*] is divided into nine chapters... [and] exists in the Mishna, Tosefta, and both the Babylonian and Jerusalem Talmud", the "**Tosefta**... [being] a compilation of the Jewish oral law from the late 2nd century, the period of the Mishnah", the "**Mishnah** or **Mishna**... [being] the first major written collection of the Jewish oral traditions known as the "Oral Torah"", and btw, the "**Jerusalem Talmud**... is a collection of Rabbinic notes on the second-century Jewish oral tradition known as the Mishnah"] 4, 3.]

...All the peoples of the East and the West could see it[- the "honey-frost"]. [*Tractate Yoma* 76a.]

A few hours after the break of day, the heat under the cloud cover liquefied the grains and

volatilized [or *evaporated*] them. [Exodus 16:21.] The ground absorbed some of the liquefied mass, as it absorbs dew. The grains also fell upon the water, and the rivers became milky in appearance.

The Egyptians relate that the Nile flowed for a time blended with honey. [Manetho refers this phenomenon to the time of Pharaoh Nephercheres. See the volume of Manetho in the *Loeb Classical Library*, pp.35, 37, 39.] The strange appearance of the rivers of Palestine – in the desert the Israelites saw no river – caused the scouts who returned from a survey of the land to call it the land that "floweth with milk and honey" ([Numbers 13:27](#)). "The heavens rain oil, the wadis run with honey," says a text found in Ras-Shamra (Ugarit) in Syria.

[Cyrus Herzl Gordon [1908-2001, "an American scholar of Near Eastern cultures and ancient languages... born in Philadelphia, Pennsylvania, the son of [a] Lithuanian emigrant and physician... [who] was raised in an upper class Jewish family with a particular emphasis on devotion to Jewish learning, rational thinking, as well as an openness to secular learning... [and as] a scholar he followed an education track typical of elite European philological scholars... [while having begun] studying Hebrew at age five and... [becoming] interested in both Greek and Latin as a young child... [and he] took his B.A., M.A., and Ph.D. at the University of Pennsylvania, and also took courses at both nearby Gratz College and Dropsie College... [these] three institutions... [having] specialized programs in the Bible, classics, and ancient Near East, all of which contributed to Gordon's historical-philological bent ... [and at] these universities, Gordon studied Old Persian and Sanskrit as well... [and as] an American Schools of Oriental Research (ASOR) fellow, Gordon spent the first half of the 1930s in the Near East working out of both the Baghdad and Jerusalem centers... [and he] dug with Leonard Woolley at [Ur \[maps, SEC. 7, p.500-501\]](#), and worked with Flinders Petrie [bio, SEC. 8, p.282-6] at Tell el-'Ajjul [or "**Tall al-Ajjul** or **Tell el-'Ajul**... an archaeological mound or *tell* in the [Gaza Strip](#)... [near] of the town of Gaza"] ... [and he] worked with W. F. Albright [bio, SEC. 7, p.422] at Tell Beit Mirsim ["an archaeological site in Israel, on the border between the [Shfela](#) ["or **Shephelah**, lit. "lowlands" ... a transitional region of soft-sloping hills in south-central Israel stretching over 10-15 km between the [Judean Mountains](#) and the [Coastal Plain](#)"] and [Mount Hebron](#) ["a mountain ridge and geographic region and geologic formation, comprising the bulk of the central Judean Mountains", marked on the [topographical map of Israel](#), p.456, and you should be able to find all the places named in [red text](#), as well as many others too"]], and [he] accompanied Nelson Glueck [bio, p.406-7] on his explorations in Transjordan... [and he] was involved in the examination and translation of the Egyptian [Tell el-Amarna](#) tablets ["**Amarna**... [being on] the Nile River... 194 mi...south of the Egyptian capital [Cairo](#) and 402 km (250 mi) north of [Luxor](#)", map. SEC. 8, p.274] while with the J.D.S. Pendlebury expedition [Pendlebury *tbb* next]... [and despite] this impressive pedigree, when Gordon returned to the U.S. in 1935, he was



unable to find a permanent academic position, primarily due to the Depression but also because of academic antisemitism ... [and so] he took... temporary positions at Johns Hopkins University (under Albright), at Smith College, and at the Institute for Advanced Study in Princeton, New Jersey... [and during] World War II, Gordon served in the U.S. military, volunteering for the Army in 1942, at the age of 33. As the head of a new cryptanalysis team, Gordon and other linguists used their collective skills in deciphering and analyzing coded languages... [as the] Nazis and the Japanese sent coded messages, not just in German and Japanese, but also in such languages as Arabic, Turkish, and Persian... [and he] later remarked that his cryptography work for the U.S. Army provided him with the tools he later used in his work with the Minoan script designated Minoan Linear A... [and later] in the war, Lieutenant Gordon was assigned to the Middle East, serving in the Mediterranean, Egypt, Palestine, Iraq, and eventually in Iran... [where] he learned to speak Modern Persian... [and he] had various duties in Iran, including serving as interpreter or intermediary with local officials and rulers... [but he] also found the time to engage in scholarship... [including that he] visited major archaeological sites of ancient Persia, and published a treatise on a number of Aramaic **Incantation bowls** [photo, p.456, “also known as a **demon bowl, devil-trap bowl, or magic bowl...** it being] a form of early protective magic found in what is now Iraq and Iran... [and produced] in the Middle East during late antiquity from the sixth to eighth centuries, particularly in Upper Mesopotamia and Syria... [and] the bowls were usually inscribed in a spiral, beginning from the rim and moving toward the center”, in this case] from the collection of the Teheran Museum ... [and after] the war, Gordon took a full tenured position at Philadelphia’s Dropsie College in 1946... through 1956, then at Brandeis for eighteen years... [and] came to New York University (NYU) in 1973, and served as director of the Center for Ebla Research, spearheading work on that ancient Syrian city [Ebla defined in SEC. 7, p.297]... [and during] his career, he taught classes and seminars and published work in a wide range of fields... [including] field archaeology, glyptic art, cuneiform law, the Amarna letters [or “tablets”, to be covered in SEC.11], the Bible, Hebrew language, Ugaritic, Aramaic magic bowls, Nuzi tablets, Minoan Linear A, Homer, Egyptology, Coptic, Hittite, Hurrian, Sumerian, and Classical Arabic... [and he] retired from NYU in 1989... [and he] is well known for his books on Ugaritic, the ancient language of 14th century (BC/BCE) coastal Syria, which were first published 1940 and he



played a key role in deciphering that language... [and for] teaching purposes, his three volume set, *Ugaritic Textbook* and the works of the Hungarian scholar, Joseph Aistleitner, were for a long time the only worthy works available... [and he] asserted that Syrian literature reflects frequent contact between ancient Syrians and speakers of Hebrew in the eastern Mediterranean... [and aside from his]

technical work as a philologist and Semitist... [he] was one of the greatest synthesizers of biblical studies with the study of the ancient Near East, one of the final products of which was his 1997 tome, co-authored with [his student] Gary Rendsburg, *The Bible and the Ancient Near East*... [this work being] a follow-on to his earlier book, *The Ancient Near East*, which was itself a revision of *The World of the Old Testament: An introduction to Old Testament Times*... [and his] autobiography, *A Scholar's Odyssey*, won a 2000 award from the Jewish Book Council... [and his] work has been carried forward in part by his student and Rutgers University professor Gary A. Rendsburg... [and in] 1973, a *Festschrift* [“a book honoring a respected person, especially an academic, and presented during their lifetime”] was published in his honor, called *Orient and Occident: Essays presented to Cyrus H. Gordon on the occasion of his sixty-fifth birthday*... [and not being] afraid of scholarly controversy, Gordon challenged traditional theories about Greek and Hebrew cultures... [including when in the] 1960s, he declared his examination of Minoan (Cretan) texts corroborated his long-held theory that Greek and Hebrew cultures stemmed from a common Semitic heritage... [and he] asserted that this culture spanned the eastern Mediterranean from Greece to Palestine during the Minoan era [or between *The Visits of Venus and Mars*]... [and his] student, Michael Astour, published the most comprehensive treatment of this controversial thesis in his monumental *Helleno-*

Semitica: An Ethnic and Cultural Study in West Semitic Impact on Mycenaean Greece (1965)... [and he] also held that Jews, Phoenicians, and others crossed the Atlantic in antiquity, ultimately arriving in both North and South America... [this "opinion"] based on his own work on the [1] **Bat Creek inscription** ["also called the **Bat Creek stone** or **Bat Creek tablet**... an inscribed stone collected as part of a Native American burial mound excavation in Loudon County, Tennessee, in 1889 by the Smithsonian Bureau of Ethnology's Mound Survey", photo, p.457], and [also] on the [2] transcription of the alleged Paraiba inscription from Brazil [- "alleged" because the stone is supposedly lost, and only a "transcription" of the "inscription" remains, but it acknowledges the known reign of the "King of Tyre", Hiram III (r.554/51- 533/32 BC), and corroborates various other facts], as well as his assessment of the [3] **Los Lunas Decalogue Stone** ["a large boulder on the side of Hidden Mountain, near Los Lunas, New Mexico, about 35 miles (56 km) south of Albuquerque, that bears a very regular inscription [of the 10 Commandments] carved into a flat panel", photo, p.457]... [however] Gordon's diffusionist claims have been criticized by traditional archae-ologists", *The Loves and Wars of Baal and Anat* (1943), p.10.]



Los Lunas Decalogue Stone *in situ* in 1997

John Devitt Stringfellow Pendlebury [1904-1941]... was a British archaeologist who worked for British intelligence during World War II... [and] was captured and summarily executed by German troops... [and who as] a child... was taken to see Wallis Budge at the British Museum ... [where] he apparently resolved to become an Egyptian archaeologist... [and where] Budge told him to study Classics before making up his mind... [and his] mother died when he was 17, leaving him a legacy from his grandfather that made him financially independent... [and by] winning scholarships at Pembroke College, Cambridge... [there] he was awarded a Second in Part I and a First in Part II of the Classical Tripos [- the "course in classics at...Cambridge"], "with distinction in archaeology... On leaving university in 1927 Pendlebury won the Cambridge University Studentship to the British School at Athens. Unable to decide between Egyptian and Greek archaeology, he decided to do both and study Egyptian artefacts found in Greece. This study resulted in his *Catalogue of Egyptian Objects in the Aegean area*, published in 1930... In Athens, Pendlebury stayed at the British School's student hostel, which also provided lodging for visiting scholars doing research in Greece. They dined with the students, conversing with them and each other on scholarly topics... The students explored Greece in groups, living an athletic life, in contrast to the sedentary preferences of the scholars. Pendlebury discovered 10 miles of



an ancient road at Mycenae... [and he] first visited Crete in 1928 with the other students. After a rough sea crossing at night they hastened on to Knossos, which Pendlebury at first concluded was "spoilt" by the restorations. The students then toured eastern Crete by automobile over muddy dirt roads, and in frequent heavy rain and snow... Resuming a busy life in Athens, Pendlebury was invited to

his first excavation by the Assistant Director of the school, Walter Heurtley, at an ancient Macedonian site in Salonica [or "**Thessaloniki**... also known as **Thessalonica**... [or] **Saloniki** ... [now] the second-largest city in Greece, with over 1 million inhabitants in its metropolitan area, and the capital of the geographic region of Macedonia... located on the **Thermaic Gulf**, at the northwest corner of the **Aegean Sea**... [and it was] founded in 315 BC by Cassander of Macedon", map, p.458]... Unknown to Pendlebury, a close connection had always existed between the British School and Sir Arthur Evans [- cited a few times so far, brief bio, **SEC. 7, p.330**]. Evans apparently heard of Pendlebury's activities in Crete and Macedonia. Later in the year, in more propitious weather, Pendlebury was invited to stay at the Villa Ariadne with Evans... By the end of the visit Evans was suggesting that Pendlebury might excavate in southern Crete, or even at Knossos. For a time Pendlebury became preoccupied with his marriage to [a fellow "archeology student", 13 years older, that he had met in Athens, Hilda] White. His family was at first opposed to the match on the basis of the age difference. After Pendlebury wrote that they could not live without each other, the wedding was approved, after an acquaintance of one year. For a honeymoon, the couple undertook a physically arduous exploration of the mountainous northern Peloponnesus... In the winter of 1928-1929, the Pendleburys visited Egypt for the first time. They assisted briefly in the excavation at **Armant**, then, late in 1928, at Tel el-**Amarna** [map, **SEC. 8, p.274**]. Excavations at Amarna had been started 40 years earlier by Flinders Petrie, but were then continuing under the directorship of Hans Frankfort for the Egypt Exploration Society. Hans Frankfort and his wife, Yettie, had been students at the British School before Pendlebury's arrival there. They were friends of Humfry Payne, whose wife, Dilys, would become Pendlebury's biographer in the latter part of her life. Humfry was appointed Director of the British School in 1929... John's studentship ended at the end of 1928; it was replaced by the Macmillan Studentship for another year's study, but only in Greece. The Pendleburys missed the subsequent winter at Amarna. In 1930 Payne and Dilys travelled to Crete to survey Eleutherna ["an ancient city-state in Crete"] prior to its excavation, inviting the Pendleburys to accompany them. Humfry and Dilys stayed in the Villa Ariadne, where Evans [and others]... were at work, while John and Hilda Pendlebury joined... [still others] at the nearby Taverna. Knossos had been donated to the British School in 1924, but Evans retained control for the time being, continuing the restorations, and bringing affairs there to a conclusion. The donation had not only disposed of the estate, ensuring its continuity, but gave Evans virtual control of the British School as well. One matter requiring disposition was the retirement of his Director of Excavation, Duncan MacKenzie, now past 65 and in very poor health due to [supposed] alcoholism, malaria, and the effects of a career of physically demanding work at Knossos. His retirement was set for the end of 1929, but Pendlebury represented an opportunity Evans could not neglect... [while] Pendlebury was looking for a position to begin when his studentship ran out. Someone at Knossos suggested he apply for permission to excavate in Crete. Later back in Athens his father recommended he return home and apply for a lectureship. He wrote back

rejecting the plan, stating that he did not want "an academic life". Shortly afterward an unsigned, confidential telegram arrived asking if Duncan should retire in the autumn of 1929, would he be interested in the Directorship of Knossos? ...Pendlebury cabled back, "answer affirmative"... [and shortly thereafter] Evans... [resolved that Duncan's retirement] was to become effective immediately... [and the] truth of the story made little difference to Duncan... [as he] was so ill that he had to be placed in the care of his family, and could not be moved from Athens... In the autumn of 1929 Arthur Evans appointed Pendlebury curator of the archaeological site at Knossos to replace MacKenzie. He was not required to assume the post of Knossos Curator until the spring of 1930. Meanwhile, he and Hilda toured Sicily and hiked over the mountains between Athens and Thebes... An article of his attempting to fit the siege of Troy into history was attacked by H. R. Hall of the British Museum. Pendlebury was outraged at this first professional critique of his work, claiming he had supported his conclusions fully with data. The Pendleburys arrived at the Villa Ariadne in March to assume the new post, but there was no improvement in contention. Almost immediately they received a second shock. A student at the British School had been invited to photograph some Greek vases in a private home and, during the shoot, the police burst in, arresting the owners of the vases for trying to sell antiquities out of the country. Spyridon Marinatos [\[bio, SEC. 7, p.330\]](#), director of the Museum at Heraklion, wrote a note of protest to Pendlebury who demanded an investigation. Humfry Payne complained to the Ministry of Archaeology. Ultimately the British School was exonerated with an apology. Hall died in October. Of John, Dilys Powell wrote, "He would never ignore an offence"... By the time Pendlebury assumed the curatorship of Knossos, the site was overgrown, animals browsed freely among the ruins, and some buildings were in disrepair. In addition, the remaining agricultural land had to be leased. Visitation increased, much from dignitaries who required hosting. Sir Arthur Evans arrived with detailed instructions. While Evans refurbished the Taverna, situated on the edge of the Villa Ariadne property... Pendlebury began sorting crates of artefacts from the excavation. He planned to add an archaeological library to the villa, now the headquarters of the British School on Crete. The Pendleburys were to occupy the Taverna, which, like the Villa, was a social centre for the archaeologists when the curator was not in residence... Because of the amount of work, which kept the Pendleburys and Evans busy from dawn until dusk, John welcomed the end of the season in July. Arthur and John excavated the Theatre Area. Evans' enthusiasm for his young acolyte was not entirely reciprocated. Pendlebury... [when] Evans left for the season... wrote, "We have got rid of Evans thank the Lord..." The Pendleburys returned home for a visit, not knowing that, in a single season, John had established a reputation for being a man willing and able to take the responsibility of leadership. He began work on his *Guide to the Stratigraphical Museum*. Meanwhile, Frankfort had resigned suddenly from the directorship at Amarna to excavate in Iraq. In a crisis, the Egypt Exploration Society made a bid for

Pendlebury's services, offering him the directorship... [and he] could hardly say no to this fulfillment of a lifelong ambition... At age 26 he now held two of the most important positions in Aegean archaeology. He did not see a conflict. The climatic differences between Greece and Egypt made it possible to excavate in both countries each year... Pendlebury brought enthusiasm and colour to the excavation at Amarna, during which a handful of Europeans supervised up to 100 native workers. John had learned sufficient Arabic to get by from a textbook in 1928. Hilda learned practical Arabic from the servants. The living arrangements for the director and other Europeans were not entirely modest; however, Pendlebury was democratic in his bearing and manner, a policy on which he and Evans had been united. Just as Evans as a young reporter in the Balkans had purchased formal Turkish garb to wear at social occasions, Pendlebury purchased formal Cretan garb to wear on similar occasions at Amarna... He impressed the then British directors of Egyptian archaeology to such a degree that at the end of the first season he was offered a permanent post at the Cairo Museum. He turned it down, reporting privately that he did not wish "a stationary job"... In 1932... [he] inherited the tedious work of cataloguing about 2000 sherds [defined, SEC. 8, p.271] that had been excavated from Knossos. Evans went home, not to return until 1935, which relieved Pendlebury greatly. As assistants in the cataloguing task, he used his wife and two graduate students at the British School... That year also he built a tennis court at the site and added a nursery to the Taverna for his first child, David, born in England. Hilda rejoined him as soon as she could. In 1934 they had a daughter, Joan... Much of the tension between Evans and Pendlebury came from their disagreement... [over] the Knossos Guidebook. Pendlebury wanted to write the work himself according to his own outline, express his own views fully, have it published under his name, and get paid for it. Evans wanted merely a summary of *Palace of Minos* to be produced as part of Pendlebury's curatorship; however, he did want Pendlebury to ghostwrite it... [but he] flatly refused. George Macmillan, of Evans' publishing firm, was called in to negotiate. He successfully... convinced Pendlebury to undertake a compromise work. The book, published in 1933, was mainly written by Pendlebury, with additions and a foreword by Evans. Pendlebury had at last seen Evans' point of view on the restorations. He wrote in the Preface: "Without restoration, the Palace would be a meaningless heap of ruins... and would eventually disappear completely." The book sold out very quickly ...[and he] was Director of Excavations at Tell el-Amarna from 1930 to 1936 and continued as Curator at Knossos until 1934. By then it was clear to the scholars and archaeologists who were on the board of the British School that he was spreading himself too thin... [He] had formulated a new plan, to write an archaeological guide to all of Crete. It required extensive explorations of all of Crete, which he began in 1933. His successor at Knossos... later wrote such a guide, which the board did not find objectionable, but... they wrote to Pendlebury stating that they had changed the terms of the Curatorship. From then on the Curator was "not expected" to conduct "independent

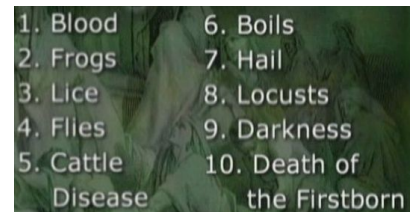
archaeological work out of reach of Knossos." Complaining that the board had "cracked the whip," Pendlebury resigned... [though he stayed to 'indoctrinate'] his successor, R. W. Hutchinson, who arrived with his family in 1935. In that year Evans visited Knossos for the last time to attend the unveiling of his statue. The Pendleburys were also present. Hard feelings had vanished... From 1936 he directed excavations on Mount Dikti in eastern Crete and continued there until war was imminent.

But getting back to Dr. Velikovsky's, what we could call, 'sweet talk'...

In the rabbinical literature it is said that "melting of manna formed streams that furnished drink to many deer and other animals."

[*Midrash Tannaim* [- the "*Midrashim* [plural of *Midrash*, being] mostly derived from, and based upon, the teachings of the Tannaim", and again the "**Tannaim**... [meaning] "repeaters", [or] "teachers"... [being] the rabbinic sages whose views are recorded in the *Mishnah*, from approximately 10-220 CE"], 191; *Targum Yerushalmi* [defined, p.354] on [Exodus 16:21](#); [*Midrash*] *Tanhuma* [defined, p.344-5], [*Parashah*] *Beshalla* [defined, p.78] 21, and other sources.]

The Atharva-Veda hymns say that honey-lash came down from fire and wind; ambrosia fell, and streams of honey flowed upon the earth. "The broad earth shall milk for us precious honey... shall pour out milk for us in rich streams." [*Hymn to Goddess Earth*, "Hymns of the Atharva-Veda" (transl. Bloomfield), pp.199f.] The Finnish tradition narrates that land and water were covered successively by black, red, and white milk. The first and second were the colors of the substances, ashes and "blood," that constituted **the [1st & 6th] plagues** (Exodus 7[:19-25 - [The 1st Plague of Blood](#)] and 9[:8-12 - [The 6th Plague of Ashes and Boils](#) - all 10 Plagues again listed, p.461]); the last one [- which was not one of "the plagues" -] was the color of ambrosia that turned into nectar on land and water.



1. Blood	6. Boils
2. Frogs	7. Hail
3. Lice	8. Locusts
4. Flies	9. Darkness
5. Cattle Disease	10. Death of the Firstborn

A memory of a time when "streams of milk and streams of sweet nectar flowed" is also preserved in Ovid. [*Metamorphoses* (transl. F. J. Miller [bio, SEC. 7, p.549], 1916), i. 111-112.]

Jericho

The earth's crust trembled and cracked again and again as its strata settled after the major displacement. Chasms opened up, springs disappeared, and new springs appeared. [[Numbers 6:31-35](#); [20:11](#); [Psalms 78:16](#); [107:33-35](#).] When the Israelites approached the river Jordan, [maybe] a slice of one bank fell, blocking the stream long enough for the tribes to cross over. "The waters which came down from [upstream] above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho." [[Joshua 3:16](#). A[[nother also](#)] correct translation requires: "very far at the city Adam."]

A similar occurrence took place on the eighth of December, 1267, when the Jordan was dammed for sixteen hours, and again following the

earthquake of 1927, when a slice of one bank fell into the river not far from Adam and blocked the water for over twenty-one hours; at Damieh (Adam) the people crossed the river on its dry bed. [John Garstang [bio, SEC. 7, p.524, but more extensively in SEC. 8, p.284-5], *The Foundations of Bible History* (1931), p.137.]

Yes, it's possible that "a slice of one bank fell, blocking the stream", except in such a case I don't **see** that **the waters**, as a result, would have **stood and rose up upon a heap**, but instead such an avalanche on one side of the bank would have simply become a temporary 'dam' in the stream, right? So I'm instead **seeing** God's **predestinated magnetic forces working** here too.

The fall of the walls of **Jericho** [map, p.462] at the blast of the trumpets is a well-known episode, but it is not [- including by Dr. Velikovsky -] well interpreted. The horns blown by the priests for seven days played no greater natural role than Moses' rod with which, in the legend, he opened a passage in the sea. "When the people heard the sound of the trumpet," it happened that "the wall fell down flat." [Joshua 6:20.] The great sound of the trumpet was produced by the earth; the Israelite tribes, believing in magic [or rather in the **power of God** which they had daily witnessed over the last 4 decades], thought that the sound of the earth [or the 'roar' of the earthquake] came in response to the blowing of the rams' horns for seven days.

And yes again, surely the Earth 'roared' during this earthquake, and God could have made that 'roar' sound like a trumpet if He had so **predestinated**. But this is reading more into this verse than is really there, as it clearly states, **the priests blew with the trumpets**.

The great walls of Jericho - they were twelve feet wide - have been excavated...

[Ernst Sellin [1867-1946, "a German Protestant theologian... [who] studied theology and oriental languages... [and in] 1897-1908 he taught at the Protestant faculty of theology in Vienna... 1908-1913 at the University of Rostock... 1913-1921 in Kiel and in 1921-1935 in Berlin... [and he] was [an] Old Testament scholar and a pioneer of application of archaeology into Biblical sciences... [and with] his excavations in Ta'anakh [- "also known as **Ta'anachim**... an area to the south of Israel's **Jezreel Valley** and east of the **Wadi Ara** region ["also **Nahal 'Iron**... it being "a valley... northwest of the **Green Line**, in the **Haifa District** [red area on map, p.462]... [and also the] ancient town of biblical fame, **Megiddo**, also known as **Armageddon**, used to guard its northern exit during much of the **Bronze and Iron Ages**"...]... [and Ta'anakh is] named after the biblical city [**Taanach** or **Tanach**, found in 7 verses in the KJV], located just across the **Green Line** in the north-west **West Bank**", and yes, find **all** these 'red text' locations on the maps on p.462 & in SEC. 4, p.373)] [and **our brother** Ernst] initiated and led one of the first excavations of a "tell" in Palestine/Land of Israel... [including finding] cuneiform tablets from about the 15th cent. BCE ... [and] together with others he also conducted excavations in Jericho and Shechem [- "also spelled **Sichem**... a Canaanite city mentioned in the Amarna letters, and...mentioned in the Hebrew Bible as an Israelite city of the tribe of Manasseh and the first capital of the Kingdom of Israel [- **Shechem** found in 54 verses in the KJV] ... [it being near] Nablus... in the [Northcentral] **West Bank**"...]... [and] Sellin's description of the two places of Jericho, one being the old city mentioned in the Book of Joshua and other passages, and the other the new Roman city, allows a possible explanation of an alleged [or 'apparent'] contradiction between the gospels of Mark and Luke, i.e. whether Jesus healed a blind man on the way to or after arriving in the city of Jericho (Luke 18:35 and



[Mark 10:46](#))... [because as] the two “Jerichos” were about a mile apart, one may understand that Jesus left Luke's Jericho and was arriving at Mark's Jericho when this took place... [and] Sellin's main topic was the study of the Old Testament in historical, religio-historical and theological perspectives... his most successful book... [“probably” being] his *Einleitung in das Alte Testament* from 1910, which was updated and expanded by himself (until 7th. ed. 1935) and later on by others until 12th. ed. 1979 (Engl. translation: *Introduction to the OT*, 1923)... [and he] also tried to apply the results from archaeology to the history of ancient Israel... [and in] his exegesis of the book of (Deutero-)Isaiah he related the suffering servant to Moses and concluded that Moses would have died as martyr by his own people... [and this] idea in turn was taken up [or evidently **perverted**] by [the late 19th/early 20th Century “Austrian neurologist and the founder of psychoanalysis... [“a clinical method for treating psychopathology through dialogue between a patient and a psychoanalyst”], and clearly also a significant influence on Dr. Velikovsky,] Sigmund Freud”] and Prof., Dr. Carl Watzinger [1877-1948, “a German-born archaeologist, who with Ernst Sellin, worked on uncovering the site of the ancient city of Jericho (1907-09), and earlier, with Heinrich Kohl... conducted excavations at Capernaum (1905)... [and he] studied philosophy, archaeology and history at the Universities of Heidelberg, Berlin and Bonn, obtaining his doctorate in 1899 with the thesis "*Studien zur unteritalischen Vasenmalerei*" [“*Studies on the Subterranean Vase Painting*”]... [and later] on, he worked as an assistant at the Royal Museum in Berlin... [and in] 1904 he earned his habilitation in Berlin with a dissertation involving Greek wood sarcophagi [singular, “**sarcophagus**... a box-like funeral receptacle for a corpse, most commonly carved in stone [but also wood], and usually displayed above ground”, and in this case,] from the time of Alexander the Great... [and in] 1905 he became an associate professor of classical archaeology at the University of Rostock [*pr-nyc, tbd next*], where he specialized in studies of Hellenistic art and the archaeology of Palestine and Syria... [and he] was later a full professor at the Universities of Giessen (1909-1916 [*tbd as well*]) and Tübingen (1916-1947)... [and from] 1911 to 1947 he was a member of the Central Board of the German Archaeological Institute (Berlin)... [and] also a member of the Austrian Archaeological Institute (Vienna) and an honorary member of the *Griechischen Archäologischen Gesellschaft* (Greek Archaeological Society)”, *Jericho: Die Ergebnisse der Ausgrabungen* [*Jericho: The Results of the Excavations*] (1913).]

The **University of Rostock**... is a public university located in Rostock, Mecklenburg-Vorpommern, Germany. Founded in 1419, it is the third-oldest university in Germany. It is the oldest and largest university in continental northern Europe and the Baltic Sea area, and 8th oldest in Central Europe. It was the 5th university established in the Holy Roman Empire ...founded in 1419 by confirmation of Pope Martin V... [with] only five universities that were founded before... [and] only Heidelberg and Leipzig operated continuously since then: Heidelberg (1386), Cologne (1388), Erfurt (1392/1994), Würzburg (1402/1582) and Leipzig (1409)... Throughout the 15th century, the University of Rostock had about 400 to 500 students each year, a large number at that time... and many of its students also came from the Low Countries, Scandinavia or other states bordering the Baltic Sea... [and the] university... became Protestant in 1542. Humanism and Lutheranism were defining characteristics of the university. After the Thirty Years' War (1618-1648), the University of Rostock played only a regional role. When the "ownership" of the university moved from the city to the state... in 1827, however, things changed for the better [or really for the **worst**]. The end of the 19th century saw generous building activity in Rostock's alma mater and the university soon regained its old reputation amongst [all the other **backsliding** ^{H4878}] German universities.

University of Giessen, official name [now] **Justus Liebig University Giessen**... is named

after its most famous faculty member, Justus von Liebig [1803-1873], the founder of modern agricultural ["and biological"] chemistry... [as well as "the founder of organic chemistry"]... [and it] covers the areas of arts/humanities, business, dentistry, economics, law, medicine, science, social sciences, and veterinary medicine. Its university hospital, which has two sites, Giessen and Marburg (the latter of which is the teaching hospital of the University of Marburg), is the only private university hospital in Germany... [And it too] is among the oldest institutions of higher education in the German-speaking world. It was founded in 1607 as a Lutheran university in the city of Giessen in Hesse-Darmstadt [- "formed in 1567 following the division of the Landgraviate of Hesse between the four sons of Landgrave Philip I" -] because the all-Hessian *Landesuniversität* (the nearby University of Marburg (*Philipps-Universität Marburg*) in Marburg, Hesse-Kassel (or Hesse-Cassel [- formed under another son of Philip -]) had become Reformed (that is, Calvinist). Louis V, Landgrave of Hesse-Darmstadt, whence the university got its original name "Ludoviciana," founded his own institution of higher education in Giessen, which as a Lutheran institution had the primary function of ensuring the education of pastors and civil servants. Endowed with a charter issued by Rudolf II, Holy Roman Emperor... the university was allowed to proceed with instruction in October 1607. During the Thirty Years' War, when Hesse-Darmstadt was able to take the area around Marburg for itself, the University of Giessen ceased instruction and was moved back to its more long-standing location in Marburg (1624/25). The Peace of Westphalia [1648] led to the restoration of the old location and in 1650 to the relocation of the university [again] to Giessen... In the 17th and 18th centuries the Ludoviciana was a typical small state university that then had the four common faculties (theology, law, medicine, and philosophy). The instruction was reasonable, with about 20 to 25 professors teaching several hundred students, the latter of which were mostly "Landeskinder ['Country kids']." In the 18th century came gradual modernization [!!!] of the curricula and reforms in the instruction, which were definitively influenced by the local lordly court in Darmstadt. The example for the reforms were both of the "model universities of the Enlightenment," the University of Halle, founded in 1694, and more still Georgia Augusta, founded in Göttingen in 1734/37. Indeed, all attempts at reform [from the 'Holy-Roman-Empire' way of doing things] were from the start limited by the limited finances of Hesse-Darmstadt... [but in the long run, and to make a long story short, this is apparently just another case of 'jumping out of the frying pan into the eternal fire']...

And getting back to those - in **the eyes of the LORD** (e.g., [Deu 11:12](#)) - puny, only "twelve feet wide", "great walls of Jericho"...

...They were found to have been destroyed by an earthquake. The archaeological evidences also prove that these walls collapsed at the beginning of the Hyksos period, or shortly after the close of the Middle Kingdom. [J. Garstang and J. B. E. Garstang [- one of John's 5 siblings?], *The Story of*

Jericho (1940).] The earth had not yet recovered from the previous world catastrophe, and reacted with continuous tremors when the hour of a new cosmic disaster approached: the events we described at the beginning of this book only to go back to the cataclysm of the Exodus - [and so far only go up to] the upheaval of the days of Joshua, when the earth stood still on the day of the battle at Beth-horon.

CHAPTER 7

Stones Suspended in the Air

"The hot hailstones which, at Moses' intercession, had remained suspended in the air when they were about to fall upon the Egyptians, were now cast down upon the Canaanites"...

[Ginzberg, *Legends*, IV, 10; the *Babylonian Talmud*, Tractate *Berakhot* 54b. See also *Midrash of Rabbi Elieser* or of 32 *Midot* ["Tractate *Middot* [or *Middoth* or *Midos* - ?]... the tenth tractate of Seder *Kodashim* ("Order of Holies") of the Mishnah and of the Talmud... [which] describes the dimensions and the arrangement of the Temple Mount in Jerusalem, and the Second Temple".]

...These words [may] mean that a part of the meteorites of the cometary train of the days of Exodus remained [*orbiting - certainly not actually motionlessly "suspended"*] in the celestial sphere for about fifty years, falling [*'out of orbit'*] in the days of Joshua, in the valley of Beth-horon, on the same forenoon when the sun and the moon stood still for the length of a full day.

The language of the *Talmud* and *Midrash* suggests that the same comet returned after some fifty years [*surely then delivering more "hot hailstones"*]. Once more it passed very close to the earth. This time it did not reverse the poles of the earth, but kept the terrestrial axis tilted for a considerable length of time. Again the world was, in the language of the rabbis, "con-sumed in the whirlwind," "and all the kingdoms tottered," "the earth quaked and trembled from the noise of thunder"; terrified mankind was decimated once more, and carcasses were like rubbish in this Day of Anger. [See the Section, "*The Most Incredible Story*."]]

On the day when this took place on the earth, the sky was in confusion. Stones [*- possibly both newly arrived and 50-years orbiting -*] fell from the heavens, sun and moon stopped in their paths, and a comet must also have been seen. Habakkuk describes the portent in the sky on that memorable day when, in his words, "the sun and moon stood still in their habitation": it had the form of a man on a chariot drawn by horses and was regarded as [*God or*] God's angel.

In the King James version the passages read: "His glory covered the heavens[, **and the earth was full of his praise.**]... [**A**]nd his brightness was as the light; he had horns coming out of his hand[: **and there was the hiding of his power. Before him went the** [*presumably planet-to-planet-transferred*] **pestilence, and**]... burning coals went forth at his feet[. **He stood, and measured the earth: he beheld, and**]... [he] drove asunder the nations; and the everlasting mountains were scattered[, **the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction: and the curtains**

of the land of Midian did tremble.]... Was thine anger against the rivers? Was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation...? [**Thy bow was made quite naked** [or “exposed”], **according to the oaths of the tribes, even thy word. Selah.**] Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice[, **and lifted up his hands on high.** [This presumably including huge *whirlpools, waterspouts, and certainly the high ‘clapping’ of enormous waves, etc.*]... The sun and moon stood still in their habitation [as Earth’s axis is temporarily shifted]: at the light of thy arrows [- burning meteorites -] they went, and at the shining of thy glittering spear [- a colossal bolt of lightning?]. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. [**Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah. Thou didst strike through with his staves the head of his** [or *the wicked*] **villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.**] ... Thou didst walk through the sea with thine horses, through the [evidently ‘moving’] heap of great waters." [[Habakkuk 3:6-15.](#)]

And because Dr. Velikovsky left out God’s stated primary mission here, though I put it back in, I will repeat it, and that is, why He **didst ride upon** His **horses and His chariots of salvation**, as well as why His **bow was made quite naked**, or “exposed” for all to see, etc., and that is that God **wentest forth for the salvation of thy people, even for salvation with thine anointed**, such that all His **judgments, ‘protections’, and ‘provisions’** were primarily to serve this **purpose**, and secondarily to **destroy** the **wicked**. See again [Revelation 7:10](#) and [19:1](#).

But **‘unfortunately’** Dr. Velikovsky continues to ‘bark up the wrong tree’...

Since the texts of the Scriptures have, for some psychological reason rooted in the readers [[as well as in Dr. Velikovsky too](#)], the quality of being easily misread, misunderstood, or misinterpreted, I give also some of the passages of the third chapter of Habakkuk in another, modernized [- and [there’s that word again, that far too often means, ‘perverted’ -](#)] reading:

His splendour over all the sky,
 his glory filling all the earth,
 his radiance is a lightning blaze,
 on either side flash rays...
 At his step the earth is shaken,
 at his look nations are scattered,
 the ancient hills are shattered,
 mountains of old sink low...
 Art thou wrathful at the sea,
 that thou art storming on the steeds,
 upon the chariots in triumph...?
 The hills writhe at thy sight...
 the sun forgets to rise,
 the moon to move,
 before the flashes of thy darting arrows,

before the sheen of thy lightning, thy lance.
Thou trampest earth in fury,
thou art threshing the peoples in thine anger.
[*The Old Testament: A New Translation* (transl. James Moffatt [tbb next], 1924-1925).]

Prof., Dr. **James Moffatt** (1870-1944) was a Scottish theologian and graduate of Glasgow University... Moffatt trained at the Free Church College, Glasgow, and was a practicing minister at the United Free Church in Dundonald in the early years of his career. He received the degree Doctor of Divinity from the University of St Andrews in April 1902. In 1911, he was appointed Professor of Greek and New Testament Exegesis at Mansfield College, Oxford, but he returned to Glasgow in 1915 as Professor of Church History at the United Free Church College. From 1927 to 1939, he was Washburn Professor of Church History at the Union Theological Seminary, New York. In addition, he translated one of the standard Modern English Bible translations, the Moffatt, New Translation (MNT) [- that however 'poetic', and however 'helpful to the understanding', is little better than a commentary, but since it's offered as the **pure words of the Lord, actually perverted**]... His *New Translation of the New Testament* was first published in 1913. His *New Translation of the Old Testament*, in two volumes, was first published in 1924. The *Complete Moffatt Bible* in one volume was first published in 1926. It was completely revised and reset in 1935. A *Shorter Version of the Moffatt Translation of the Bible* was first published in 1941. The *Moffatt New Testament Commentary*, based on his translation, has 17 volumes. The first volume was published in 1928, the final volume in 1949. The concordance of the complete Bible was first published in 1949...

...The version is highly colloquial, and allows the reader to quickly follow the progress of thought in many passages (especially in the Epistles) where a more literal rendering makes for difficult going. But Moffatt's version was controversial in several respects. His preface put forth skeptical views concerning the truthfulness of the Bible. In the Old Testament he indicated by the use of different type fonts the hypothetical [or '**mis-imagined**'] source documents of the Pentateuch (J, E, P, D) [tbd next], and frequently rearranged passages according to his idea of how they might have originally stood. For the New Testament he used the Greek text of Hermann von Soden, which was generally regarded as an eccentric [or **perverted**] text, and he often substituted conjectural emendations [or "change[s]"] for the text of both Testaments. In the New Testament alone he adopts some thirty conjectures unsupported by any manuscripts. The translation throughout was highly readable, but often embodied interpretations that were objectionable to some... Moffatt later served as executive secretary of the committee of translators for the Revised Standard Version [<http://www.bible-researcher.com/moffatt.html>]...

...**JEDP theory** seeks to understand the authorship of the Pentateuch [- or *Torah*, defined by my encyclopedia and myself, p.344-45 -] in light of the Documentary Hypothesis. This view believes that the Pentateuch

represents the conflation of four different sources rather than the work of primarily one author, traditionally [and 20 times confirmed by Jesus to be] Moses. The results of Source [or "Higher"] Criticism first proposed two authors (or sources) for the Pentateuch supposedly distinguishable by the use of the terms *Yahweh* ["Jawist"] and *Elohim* ["Elohist"]. Two additional sources were later proposed as P for Priestly, and D for Deuteronomistic resulting in the JEDP theory..., most notably associated with German scholar Julius Wellhausen (1844-1918 [tbfb next])... Traditionally, Moses is viewed as the author of the Pentateuch, and this has caused proponents of the JEDP theory to question: what role did Moses play? Some have suggested that his role was minimal, with the majority of the Pentateuch having been written after his death. On the other hand, it has been put forth that Moses developed the core of the Pentateuch, or in other words, the basis for which all other material would follow. There are examples in the Pentateuch of other known sources, for instance, "the Book of the Wars of the LORD" ([Num 21:14](#)) that may have been used. So although a different writing style or varying language-use may be found, scholars still believe that Moses composed the more essential and theological portions of the Pentateuch. [<https://www.theopedia.com/jedp-theory>].

Julius Wellhausen... [besides being a younger contemporary of 'Mr. Duhwind'], was a German biblical scholar and orientalist. In the course of his career, he moved from Old Testament research through Islamic studies to New Testament scholarship. Wellhausen contributed to the composition history of the Pentateuch/Torah and studied the formative period of Islam... [he being a] son of a Protestant pastor... [who] later studied theology at the University of Göttingen [yes, that "model" university of the Enlightenment, and that **strong hold** of "higher criticism"]... and became *privatdozent* [read, "Associate Professor"] for Old Testament history there in 1870. In 1872, he was appointed professor ordinarius of theology at the University of Greifswald [in Mecklenburg-Vorpommern, founded in 1456, "fourth oldest", and going from Holy Roman Empire control, to Lutheran German, Swedish, and Prussian, then to Nazi, and Soviet Union, and finally to Modern German, and along the way becoming another example of going from **darkness to light**, but ultimately **backsliding** into what could **we** call **great darkness** (e.g., [Mat 6:23](#))]. However, he resigned from the faculty in 1882 for reasons of conscience, stating in his letter of resignation: I became a theologian because the scientific treatment of the Bible interested me; only gradually did I come to understand that a professor of theology also has the practical task of preparing the students for service in the Protestant Church, and that I am not adequate to this practical task, but that instead despite all caution on my own part I make my hearers unfit for their office. Since then my theological professorship has been weighing heavily on my conscience... He [therefore] became professor extraordinarius of oriental languages in the faculty of philology at Halle [yeah, which by then had '**backslid**' to become another of the "model universities of the Enlightenment", as well as a "centre of German rationalism"], [and he] was elected professor ordinarius at Marburg in 1885 [which yes, was surely by then '**damnably backslidden**' too] and [he next] was transferred

[**'back'**, P-PAMD] to Göttingen in 1892, where he stayed until his death... [and it was after] a detailed synthesis of existing views on the origins of the first five books of the Old Testament... [that, in line with the other "higher critics" of his day, he placed] the development of these books into a historical and social context. The resulting argument, called the documentary hypothesis, remains the dominant model among biblical scholars.

But if you want to **know** who besides God should get the credit for writing "the first 5 books of the Old Testament", just ask Jesus. He credited **Moses** for this, by my count, around 20 times. And others in the New Testament credited **Moses** an additional 30 times or more. Case closed.

With the earth disturbed in its spinning on its axis, the mechanical friction of displaced strata and magma must have set the world on fire.

The world burned. The Greek story of Phaëthon will be introduced here because of the interpretation heard by Solon during his visit to Egypt.

Phaëthon

The Greeks as well as the Carians and other peoples on the shores of the Aegean Sea told of a time when the sun was driven off its course and disappeared for an entire day, and the earth was burned and drowned.

The Greek legend says that the young Phaëthon, who claimed parentage of the sun [or to be the son of Helios/Apollo, making him a **'demigod'**/**'angel-human'**], on that fatal day tried to drive the chariot of the sun. Phaëthon was unable to make his way "against the whirling poles," and "their swift axis" swept him away. Phaëthon in Greek means "the blazing one."

Many authors have dealt with the story of Phaëthon; the best known version is a creation of the Latin poet Ovid. The chariot of the sun, driven by Phaëthon, moved "no longer in the same course as before." The horses "break loose from their course" and "rush aimlessly, knocking against the stars set deep in the sky and snatching the chariot along through uncharted ways." The constellations of the cold Bears [- evidently Ursa Major & Minor, a star of Ursa Minor, Polaris, presently marking the North Pole axis of the Earth -] tried to plunge into the forbidden sea [or 'dip below the horizon'], and the sun's chariot roamed through unknown regions of the air. It was "borne along just as a ship driven before the headlong blast,



Relief Map of the Apennines

whose pilot has let the useless rudder go and abandoned the ship to the gods and prayers."

"The earth bursts into flame, the highest parts first, and splits into deep cracks, and its moisture is all dried up. The meadows are burned to white ashes; the trees are consumed, green leaves and all, and the ripe grain furnishes fuel for its own destruction... Great cities perish with their walls, and the vast conflagration reduces whole nations to ashes."

"The woods are ablaze with the mountains... Aetna is blazing boundlessly... and twin-peaked Parnassus... Nor does its chilling clime [or "climate"] save Scythia; Caucasus burns... and the heaven-piercing Alps and cloud-capped Apennines [Apennines Relief Map, p.467]."

The scorched clouds belched forth smoke. Phaëthon sees the earth aflame. "He can no longer bear the ashes and whirling sparks, and is completely shrouded in the dense, hot smoke. In this pitchy darkness he cannot tell where he is or whither he is going."

"It was then, as men think, that the peoples of Aethiopia [Ethiopia] became black-skinned, since the blood was drawn to the surface of their bodies by the heat." [Of course this more likely began much earlier with the offspring of Canaan after he was cursed by Noah (Gen 9:20-27).]

"Then also Libya became a [volcanic rock shielded] desert, for the heat dried up her moisture... The Don's waters steam [map, SEC. 8, p.45]; Babylonian Euphrates burns; the [1] Ganges [upper map, p.468], [2]

Phasis [or "Rioni or Rion River... the main river of western Georgia ... [which] originates in the Caucasus Mountains... and flows west to the Black Sea, entering it north of the city of Poti (near ancient Phasis)"], [3]

Danube [marked with a red line, lower left map, p.468], [4]

Alpheus [or "Alfeiós... romanized as... Alpheios... the longest river in the Peloponnese [Peninsula], in [southern] Greece", blue line on lower



right map, p.468]... [- all 4 rivers] boil; Spercheos' banks are aflame [- the "Spercheios... also known as the Spercheus... [being] a river in... central Greece"]. The golden sands [- evidently including the *dry river bed* and *banks*] of Tagus [- "the longest river in the Iberian Peninsula... 1,007 km (626 mi) long, 716 km (445 mi) [running mostly east to west] in [Central] Spain, 47 km (29 mi) along the border between



and the



Location of Cyclades in Greece

Portugal and Spain and 275 km (171 mi)... [across Central] Portugal, where it empties into [the Mediterranean Sea] ... near Lisbon",] melt in the intense heat, and the swans... are scorched... The Nile fled in terror to the ends of the earth... the seven [Nile Delta] mouths lie empty, filled with dust; seven broad channels, all without a stream. The same mischance dries up the Thracian rivers [map of Thrace, p.469], Hebrus and Strymon; also the rivers of the west, the Rhine, Rhone, Po [-> which of these 3 rivers is not marked on the map of the Danube, p.468 -]

Tiber [map, p.469]... Great cracks yawn everywhere... Even the sea shrinks up, and what was but now a great watery expanse is a dry plain of sand. The mountains, which the deep sea had covered before, spring forth, and increase the numbers of the scattered Cyclades [map, p.469]." How could the poets have known that a change in the movement of the sun across the firmament must cause a world conflagration, blazing of volcanoes, boiling of rivers, disappearance of seas, birth of deserts, emergence of islands, if the sun never changed its harmonious journey from sunrise to sunset?

The disturbance in the movement of the sun was followed by a period as long as a day, when the sun did not appear at all. Ovid continues: "If we are to believe [the] report, one whole day went without the sun. [*Si modo credimus. Innum isse diem sine sole ferunt.*]" But the burning world gave light."

A prolonged night in one part of the world must be accompanied by a prolonged day in another part; in Ovid we see the phenomenon related in the Book of Joshua, but from another longitude. This may stimulate surmise [or raise questions] as to the geographical origin of the Indo-Iranian or Carian migrants to Greece.

The globe changed the inclination of its axis; latitudes changed, too. Ovid ends the description of the world catastrophe contained in the story of Phaëthon [with the following sentence]: "Causing all things to shake with her mighty trembling, she [the earth] sank back a little lower than her wonted place." [Ovid, *Metamorphoses* (transl. F. J. Miller), Book II.]

Plato recorded the story heard two generations before from Solon, the wise ruler of Athens...

[Plato, *Timaeus*, (transl. Prof., Rev., Dr. Robert Gregg Bury [1869 -1951, "an Irish clergyman, classicist, philologist, and a translator of the works of Plato and Sextus Empiricus ["c.160 -c.210 CE... a physician and philosopher, who likely lived in Alexandria, Rome, or Athens ... [whose] philosophical work is the most complete surviving account of ancient Greek and Roman Pyrrhonism", which is "a school of philosophical skepticism founded by Pyrrho in the fourth century BCE"]... [and Rev., Dr. Bury is] the son of Edward John Bury, the canon of Clogher, and the brother of John Bagnell Bury, an Irish historian, classical scholar, Medieval Roman historian and philologist... [and it] was pleasantly claimed by neighbors that the only language spoken in the Clontibret presbytery was Greek... [and he] studied classics... at Trinity College, Cambridge, winning the Browne Medal Scholar in 1889 and graduating with first-class honours in classics in 1890... [and he] graduated as M.A. in 1893 and received a Litt.D. in 1910... [and in] 1893-94 he was *Bishop Berkeley Fellow* in Ancient Philosophy at Owens College in Manchester and in 1895 he was appointed lecturer in Greek and Latin Literature at Bryn Mawr College, Pennsylvania, United States [which again is "a women's liberal arts college in Bryn Mawr... [f]ounded as a Quaker institution in 1885... [and it is] also known for being the first women's college to offer graduate education through a PhD"... [and he] worked as Examiner in Classical Tripos at Cambridge University in the years 1899-1900 and 1905-6 ... [and in] 1895 Bury decided to become an Anglican clergyman... [and] was ordained as a deacon in that year and as a priest in 1897... [and from] this time onwards... [he avowed] to consecrate his life on one side to the ministry of souls, on the other to Greek philology and especially to Plato... [and for] several decades he was a curate successively at [more than half a dozen locals in both England and Ireland]... [and he] then retired and, following the death of his wife in 1934, worked peacefully in Cambridge until his death there in 1951... [and during] these final years he continued to make regular contributions to academic journals such as the *Classical Quarterly*, *Classical Studies*, *Revue des Études grecques*, and *Revue de philologie*... [and during] the earlier part of his life Bury made a name for himself by creating authoritative new editions (with introductions, critical commentaries and notes) for the Cambridge University Press of Plato's Socratic dialogues *Philebus* and *Symposium*... [and then] he composed English translations (again accompanied by commentaries and notes) of Plato's *Timaeus*, *Critias*, *Cleitophon*, *Menexenus*, *Epistles* and *Laws* and of the works of Sextus Empiricus for the bilingual *Loeb Classical Library*... [and in] late life he turned his mind to other areas of religion and philosophy, penning a study of the logos doctrine in the Gospel of John and study in the history of philosophy with the title of *The Devil's Puzzle. A Survey of Men's Notions of Man*... [and critics] have remarked on the extensive nature of the introductions, commentaries, notes and appendices to be found in Bury's books... [and most] of Bury's translations have been reprinted repeatedly and are still in print today... [and it has been] remarked that "[f]ew British scholars have served Greek philosophical studies as well without holding a formal academic position"... [and the] Gregg Bury Prize has been established at the University of Cambridge and is "awarded for a distinguished dissertation on the subject of the Philosophy of Religion" (], 1929).]

...Solon, on his visit to Egypt, questioned the priests, versed in the lore of antiquity, on early history. He discovered that "neither he himself nor any other Greek knew any thing at all, one might say, about such matters." Solon unfolded before the priests the tale of the deluge, the only ancient tradition he was aware of. One of the priests, an old man [→ According to Plutarch (*Isis and Osiris*) the name of the priest was Sonchis of Sais],



The modern boundaries of Thrace in Bulgaria, Greece, and Turkey.

said: "There have been and there will be many and divers destructions of mankind, of which the greatest are by fire and water, and lesser ones by countless other means. For in truth the story that is told in your country as well as ours, how once upon a time Phaëthon, son of Helios, yoked his father's chariot, and, because he was unable to drive it along the course taken by his father, burnt up all that was upon the earth and himself perished by a thunderbolt - that story, as it is told, has the fashion of a legend, but the truth of it lies in the occurrence of a shifting of the bodies in the heavens which move around the earth, and a destruction of the things on the earth by fierce fire, which recurs at long intervals." [Plato, *Timaeus*, 22 C-D.]

The Egyptian priest explained to Solon that in these catastrophes the literary works of many peoples and their learned men perished; for that reason the Greeks were still childish, as they no longer knew the true horrors of the past.

These words of the priest were only an introduction to a revelation of his knowledge about lands that were erased when Greece also and the entire world were visited with heavenly wrath. He told the story of a mighty kingdom on a great island in the middle of the Atlantic Ocean that submerged and sank forever into its waters.

Atlantis

The story narrated by Plato of the island of Atlantis that ruled Africa as far as the border of Egypt and Europe as far as Tuscany on the Apennine peninsula and that in one fatal night was shattered by earthquakes and sank, never ceased to occupy the imagination of the literati. Strabo and Pliny thought that the story of Atlantis was an illusion of the elderly Plato. But to this day the tradition, as revived by Plato, has not died. Poets and novelists have exploited the story freely; scientists have done so with caution. An incomplete catalogue of the literature on Atlantis in 1926 included 1,700 titles...

[Jean Gattefossé [1899-1960, "Chemist and industrial perfumer... Chemical engineer from the University of Lyon... Botanist and horticulturist... Prehistorian... Founder in France and Morocco of industrial botanic gardens... Specialist in the use of spontaneous plants of North Africa: cacti, succulents and medicinal plants... Journalist for many journals... Member of many companies ... gave his name to several animal and plant species ... Made study trips and agricultural and commercial missions on behalf of [2 scientific institutions]...(1920-1945)", https://data.bnf.fr/fr/11699298/jean_gattefosse] and Claudius Roux [1872-1961, "Doctor of Science... Professor of Science at the Catholic Faculty of Lyon ... Librarian-archivist of the Academy of Lyon and assistant curator at the Municipal Library of Lyon... lectured at the Franco-Chinese Institute of Lyon", https://data.bnf.fr/13008702/claude_roux], *Bibliographie de l'Atlantide et des questions connexes* [*Bibliography of Atlantis and Related Issues*](1926).]

...Although Plato said clearly that Atlantis was situated behind the Pillars of Hercules (Gibraltar), in the Atlantic Ocean, as is also indicated by the name of the island, travelers and other guessers have placed Atlantis in all parts of the world, even on dry land, as, for example, in [1] Tunisia

[Albert Herrmann [1886-1945, "a German archaeologist and geographer... [his] specialty ...[being] ancient Mediterranean and Chinese geography... [and he] also published a number of works theorizing on the location of Atlantis", *Unsere Ahnen und Atlantis* [*Our Ancestors and Atlantis*] (1934)], [2] Palestine [Friedrich Carl Baer [1711-1797, also spelled Friedrich Karl, or Frédéric-Charles, etc., "Chaplain of the Swedish Embassy in Paris... Professor of Theology at the University of Strasbourg ... Member or correspondent of many [scientific] academies ... Doctor of Philosophy (Strasbourg, 1737)", https://data.bnf.fr/fr/12997452/frederic-charles_baer, *Essai historique et critique sur L'Atlantique des anciens* [*Historical and Critical Essay on the Atlantic of the Ancients* - French text at <https://archive.org/details/essaihistoriquee00baer/page/n12>] (1835).], and [3] South America. [4] Ceylon, [5] Newfoundland, and [6] Spitzbergen have also been considered. This was due to the fact that traditions of inundations and submersion of islands exist in all parts of the world.

Plato set down what Solon had heard in Egypt from the learned priest. "The [Atlantic] ocean there was at that time navigable; for in front of the mouth which you Greeks call, as you say, 'the Pillars of Heracles' [Hercules], there lay an island which was larger than Libya and Asia [Asia Minor] together; and it was possible for the travellers of that time to cross from it to the other islands, and from the islands to the whole of the [North and South American] continent[s] over against them which encompasses that veritable ocean... Yonder is a real ocean [- by which I assume he means the Atlantic], and the land surrounding it may most rightly be called, in the fullest and truest sense, a continent. Now in this island of Atlantis there existed a confederation of [likely 'angel-human'/'demigod'] kings, a great and marvelous power, which held sway over all the island, and over many other islands also and parts of the continent; and, moreover, of the lands here within the Straits they ruled over Libya as far as Egypt, and over Europe as far as Tuscany." [Plato, *Timaeus*, 24 E-25 B.]

In the nineteenth century ships sailed the Atlantic Ocean to explore its bed in search of Atlantis, and before the Second World War scientific societies existed for the sole purpose of exploring the problem of the sunken island.

Much speculation was offered, not only on the whereabouts of Atlantis, but also on the cultural achievements of its inhabitants. Plato, in another work of his (*Critias*), wrote a political treatise, and, as no real place in the world could have been the scene of his utopia, he chose for that purpose the sunken island. Modern scholars, finding some affinity between American, Egyptian, and Phoenician cultures, think that Atlantis may have been the inter-mediary link. There is much probability in these speculations; if they are justified, Crete, a maritime base of Carian navigators, may disclose some information about Atlantis as soon as the Cretan scripts are satisfactorily deciphered.

Cretan hieroglyphs are a hieroglyphic writing system used in early Bronze Age Crete, during the Minoan era [between [The Visits of Venus and Mars](#)]. They predate Linear A...



but the two writing systems continued to be used in parallel for most of their history. As of 2019, they are undeciphered. [See photo of the "green jasper seal with Cretan hieroglyphs", p.472.]

One point in Plato's story about the submersion of Atlantis requires correction. Plato said that Solon told the story to Critias the elder, and that the young Critias, Plato's friend, heard it from his grandfather when he was a ten-year-old boy. Critias the younger remembered having been told that the catastrophe which befell Atlantis happened 9,000 years before. There is one zero too many here. We do not know of any vestiges of human culture, aside from that of the Neolithic age, nor of any navigating nation, 9,000 years before Solon. Numbers we hear in childhood easily grow in our memory, as do dimensions. When revisiting our childhood home, we are surprised at the smallness of the rooms - we had remembered them as much larger. Whatever the source of the error, the most probable date of the sinking of Atlantis would be in the middle of the second millennium, 900 years before Solon, when the earth twice suffered great catastrophes as a result of "the shifting of the heavenly bodies." These words of Plato received the least attention, though they deserved the greatest.

The destruction of Atlantis is described by Plato as he heard it from his source: "At a later time there occurred portentous earthquakes and floods, and one grievous day and night befell them, when the whole body of your [Greek] warriors was swallowed up by the earth, and the island of Atlantis in like manner was swallowed up by the sea and vanished; wherefore also the ocean at that spot has now become impassable and unsearchable, being blocked up by the shoal mud which the island created as it settled down." [Plato, *Timaeus*, 25 C-D.]

At the time when Atlantis perished in the ocean, the people of Greece were destroyed: the catastrophe was ubiquitous.

As if recalling what had happened, the Psalmist wrote: "Destructions are come to a per-petual end: and thou hast destroyed cities, their memorial is perished with them." [Psalms 9:6.] He prayed also: "God is our refuge and strength[, **a very present help in trouble.**]... [T]herefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea; [T]hough the waters thereof roar and be troubled[, **though the mountains shake with the swelling thereof. Selah.**]". [Psalms 46:1-3.]

The Floods of Deucalion and Ogyges

The history of Greece knows two great natural catastrophes: the floods of Deucalion and of Ogyges. One of them, usually [but not always] that of Deucalion, is described by Greek authors as having been simultaneous with the conflagration of Phaëthon. The floods of Deucalion and Ogyges brought overwhelming destruction to the mainland of Greece and to the islands around and caused changes in the geographical profile of the area. That

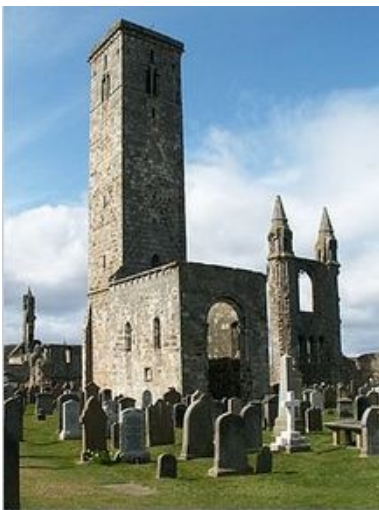
of Deucalion was most devastating: water covered the land and annihilated the population. According to the legend, only two persons – Deucalion and his wife – remained alive. This last detail must not be taken more literally than similar statements found in descriptions of great catastrophes all around the world; for example, two daughters of Lot, who hid with him in a cave after the catastrophe of Sodom and Gomorrah, believed that they and their father were the only survivors in the land. [[Genesis 19:31.](#)]

The chronologists among the Fathers of the Church found material for assuming that one of the two catastrophes, the flood of Deucalion or that of Ogyges, had been contemporaneous with the Exodus.

And remember Dr. Velikovsky already asserted that, “The flood of Ogyges did not occur in the third millennium [at the time of The Flood of Noah], but in the middle of the second millennium before this era” during one of The Visits of Venus. And I previously acknowledged that “the various accounts of “the deluge... in the days of Ogyges”... seems to ‘blend’ or ‘confuse’ the accounts of The Flood of Noah and the later Venus-class Floods”, (bio, [p.357-9](#)), but if neither The Flood of Deucalion nor The Flood of Ogyges were “simultaneous” with The Flood of Noah, what Dr. Velikovsky must show us is which of these happened at the time of the Exodus, and which at the time of Joshua’s Prolonged Day. And there is clearly some disagreement about it.

Julius Africanus wrote: "We affirm that Ogygus [Ogyges] from whom the first flood [in Attica] derived its name, and who was saved when many perished, lived at the time of the Exodus of the people from Egypt along with Moses"...

[Julius Africanus in *The Ante-Nicene Fathers*, ed. Prof., Rev., Dr. Alexander Roberts [DD, 1826 -1901, “a 19th-century Scottish biblical scholar... educated at the grammar school and King's College, Aberdeen, where he graduated MA in March 1847, being the Simpson Greek prizeman... [and from] 1849 to 1851 he trained as a minister of the Free Church of Scotland at New College, Edinburgh... [and] was minister of the Free Church in Stonehaven from 1852 to 1857... [and in] 1857 he was translated to the Free Scots Church in Carlton Hill in London... [and in] 1864 he



was awarded an honorary... Doctor of Divinity by Edinburgh University... [and] was also minister at St. John's Wood, and was a member of the New Testament revision company (1870-84 [[tbd next](#)])... [and in] 1871, he... [became] Professor of Humanity at the University of St. Andrews ... [and] was made emeritus professor on his retrial in 1899... [and he] died... [in] 1901... [and] was returned to St Andrews for burial and lies in the south-east corner of the [churchyard of St Andrews Cathedral](#) [[photo, p.473](#)]... [and his] "Discussions on the Gospels" was published in 1862, one of a series of works in which he maintained that Greek was the habitual speech of Jesus, a conclusion unpopular at the time... [and he] cooperated with Sir James Donaldson as editor and part translator of the English versions of ecclesiastical writers published as the *Ante-Nicene Christian Library* (1867-72, 24 vols.), the first major edition in English of these Church Fathers... [and he] also

translated the *Works of Sulpitius Severus* [[“c. 363-c. 425... a Christian writer and native of Aquitania in modern-day \[“southwest”\] France](#)]... known for his chronicle of sacred



The grave of Chancellor James Donaldson and his family, St Andrews Cathedral churchyard

history, as well as his biography of [“the third bishop of Tours”,] Saint Martin of Tours”, who lived from AD 316 or 336-397] (1895) in the *Select Library of Nicene and Post-Nicene Fathers*“] and Prof., Sir, Dr. James Donaldson [FRSE, 1831-1915, “a Scottish classical scholar, and educational and theological writer... educated at... New College, London, and Berlin University... [and in 1854] was appointed Rector of the Stirling High School where he remained for two years, before leaving for the Royal High School of Edinburgh, of which he was appointed Rector in 1866... [and he] was elected a Fellow of the Royal Society of Edinburgh in 1867... [and] became in 1881 Professor of Humanity in the University of Aberdeen, and in 1890 Principal of the University of St Andrews... [and] was knighted... in 1907, and was awarded an LL.D. by the University of Glasgow and an honorary Doctor of Divinity by the University of Aberdeen in recognition of his work in Church history... [and he] died... [in] 1915 and is buried with his wife in the churchyard of St Andrews Cathedral [tombstone photo, p.473]... [and he] also has a memorial in the Church of St John the Evangelist, Edinburgh”] (1896), VI, 132.]

The **Revised Version (RV)** or **English Revised Version (ERV)** of the Bible is a late 19th-century British revision of the King James Version. It was the first and remains the only officially authorised and recognised [but surely *perverted*] revision of the King James Version in Britain. The work was entrusted to over 50 scholars from various denominations in Britain. American scholars were invited to co-operate, by correspondence. The New Testament was published in 1881, the Old Testament in 1885, and the Apocrypha in 1894. The best known of the translation committee members were [*our enemies, wolves in sheep’s clothing,*] Brooke Foss Westcott and Fenton John Anthony Hort [“editors” of the “*The New Testament in the Original Greek...* a Greek-language version of the New Testament published in 1881... [and] also known as the **Westcott and Hort text** [hereafter as required referred to as ‘Wet-snot and Wort’]... a critical text [or one “concerned with the identification of textual variants, or different [and in this case, *perverted*] versions”], compiled from some of the oldest [though certainly *perverted*] New Testament fragments and texts that had been discovered at the time”, and this ‘*abominably perverted*’ “version” significantly contributes to ‘*undermining*’ most all the ‘modern translations’]; their fiercest critic of that period was [*our brother*] John William Burgon [“who became the Dean of Chichester Cathedral in 1876... [and] is remembered for his... defense of the historicity and Mosaic authorship of Genesis and of biblical inerrancy in general”, but that apparently would be of the KJV].

...He [Africanus] further expressed his belief in the coincidence of the catastrophe of Ogyges and the one that occurred in Egypt in the days of the Exodus in the following words: "The Passover and the Exodus of the Hebrews from Egypt took place, and also in Attica the flood of Ogygus. And that is according to reason. For when the Egyptians were being smitten in the anger of God with hail and storms, it was only to be expected that certain [other] parts of the earth should suffer with them." [*Ibid.*, p.134.]

Eusebius placed the Flood of Deucalion and the conflagration of Phaëthon in the fifty-second year of Moses' life. [Eusebius, *Werke*, Vol.V, *Die Chronik*, “*Chronikon-Kanon.*”] Augustine also synchronized the Flood of Deucalion with the time of Moses [*The City of God*, Bk. XVIII, Chaps. 10, 11.]; he assumed that the Flood of Ogyges took place earlier.

Note: Moses was ***fourscore years old*** (or 80) at the time of The Exodus ([Exo 7:7](#)). And ***Moses was an hundred and twenty years old when he died*** ([Deu 34:7](#)),

at the time of the end of The Wandering in the Wilderness. And remember Dr. Velikovsky informs us that, "According to rabbinical sources, the war of conquest in Palestine lasted fourteen years", and that it "seems reasonable, therefore, to ask whether a date fifty-two years before this event would coincide with the time of the Exodus", with this '**end of wandering**' being about 12 years after Moses had climbed up to the top of Mount Nebo, and died.

A chronologist of the seventh century (Isidore, bishop of Seville [tbfb next] [See J. G. Frazer, *Folklore in the Old Testament* (1918), I.159.]) dated the Flood of Deucalion in the time of Moses;...

Saint Isidore of Seville... [whose name "can literally be translated to "gift of Isis", c.560-636], [was] a scholar and, for over three decades, Archbishop of Seville. He is widely regarded... as "the last scholar of the ancient world"... At a time of disintegration of classical culture, and aristocratic violence and illiteracy, he was involved in the conversion of the Arian Visigothic kings to Catholicism... [and] he played a prominent role in the Councils of Toledo and Seville...

...The "**Councils of Toledo**... [from] the 5th century to the... [16th] century AD, about thirty synods [- a "synod" first defined, SEC. 7, p.390-91], variously counted, were held at Toledo in what would come to be part of Spain... [the] earliest, directed against Priscillianism, assembled in 400. ["**Priscillianism** is a [false] Christian belief system developed in the Iberian Peninsula (the Roman Hispania) in the 4th century by Priscillian... [which was] derived from the Gnostic-Manichaeism doctrines taught by Marcus, an Egyptian from Memphis", "**Manichaeism**... [being] a major religion founded by the Iranian prophet Mani... c. 216-274 AD... in the Sasanian Empire", "officially known as the **Empire of Iranians**... the last kingdom of the Persian Empire before the rise of Islam... 224 to 651 AD".] The "third" synod of 589 marked the epoch-making conversion of King Reccared from Arianism [tbd next] to orthodox Chalcedonian Christianity [which includes "Christian denominations [?] adhering to... the Council of Chalcedon, the Fourth Ecumenical Council held in 451"]. The "fourth [synod]," in 633, probably under the presidency of the noted Isidore of Seville, regulated many matters of discipline and decreed uniformity of liturgy throughout the kingdom. The British Celts of Galicia accepted the Latin rite and stringent measures were adopted against baptized Jews who had gone back to their former faith. The "twelfth" council in 681 assured to the archbishop of Toledo the primacy of Hispania... As nearly one hundred early canons of Toledo found a place in the *Decretum Gratiani* [- "a collection of canon law... written in the 12th century as a legal textbook by the jurist known as **Gratian**"], they exerted an important influence on the development of ecclesiastical law... The later synod of 1565 and 1566 concerned itself with the execution of the decrees of Trent [- "held between 1545 and 1563 in Trent (or Trento, in northern Italy)... the 19th ecumenical council of the Catholic Church... ["prompted"] by the Protestant Reformation ... [and it] has been described as the embodiment of the Counter-Reformation"]; and the last council of Toledo, that of 1582 and 1583, was so guided in detail by Philip II [- you know, that **ungodly** "King of Spain (1556-98), King of Portugal (1581-98...), King of Naples and Sicily (both from 1554), and *jure uxoris* [read, 'powerless'] King of England and Ireland (during his marriage to Queen Mary I from 1554 to 1558)" ... [as well as] Duke

of Milan... [and from] 1555... lord of the Seventeen Provinces of the Netherlands" -] that the pope ordered the name of the royal commissioner to be expunged from the acts... The seventh century is sometimes called, by Spanish historians, the *Siglo de Concilios*, or "Century of Councils" [but **we should call it something like 'The Century of Strengthened Enforcement of The Dark Ages of Satanic Papal Oppression Through Roman Catholic Church Domination', huh]...**

...[Isidore's] fame after his death was based on his *Etymologiae*, an... encyclopedia which assembled extracts of many books from classical antiquity that would have otherwise been lost.

And here's a related critical issue. Do you know which side of it you stand on, if either?

Arianism is a nontrinitarian Christological doctrine which asserts the belief that Jesus Christ is the Son of God who was begotten by God the Father at a point in time, a creature distinct from the Father and is therefore subordinate to him, but the Son is also God (i.e. God the Son). Arian teachings were first attributed to Arius (c.AD 256-336), a Christian presbyter ["in the early Christian church... an office bearer who exercised teaching, priestly, and administrative functions"] in Alexandria of Egypt. The term "Arian" is derived from the name Arius; and... it was not a self-chosen designation but bestowed by hostile opponents - and never accepted by those on whom it had been imposed [but now in honor of Arius by me]. The nature of Arius's teaching and his supporters were opposed to the theological views held by Homoousian Christians [- "**Homoousian**... [literally meaning] 'same in being, same in essence' ", with the "ous" in the middle pronounced, appropriately enough, 'ooze']... There was [and still should be] a dispute between [the] two interpretations of Jesus' divinity (Homoousianism and Arianism) based upon the theological orthodoxy of the time, one trinitarian [which "holds that God is ["in essence" just] one God, but three coeternal consubstantial persons", but I **believe** that **they** are really only **one** in that God The Son, and God The Holy Spirit, are in perfect **obedience** to God The Father,] and the other [rival "theological orthodoxy" being] non-trinitarian [which "rejects the mainstream Christian doctrine of the Trinity... [and is also] known as **antitrinitarian** [or "**Subordinationism**... a belief that began within early Christianity that asserts [as I do] that the Son and the Holy Spirit are subordinate to God the Father in nature and being" - see again the "10 references from 10 different chapters in The Book of John" in Origen's bio, SEC. 7, p.417-20]... and '**unfortunately**' Arianism, besides that [1] "teachings... which entirely reject Arianism... are held by the Catholic Church, the Eastern Orthodox Church, the Oriental Orthodox Churches, the Assyrian Church of the East and [2] all churches founded during the Reformation in the 16th century or influenced by it (Lutheran, Reformed/Presbyterian, and Anglican)", and besides that [3] "nearly all Protestant groups (such as Methodists, Baptists, and most Pentecostals) entirely reject the teachings associated with Arianism", and besides that [4] "many of the core beliefs of Unitarians and Jehovah's Witnesses are very similar to" Arianism, and that the LDS Church and a host of other cults "oppose the belief in the Trinity", yes, besides all that, Arianism is] not considered Protestant in popular discourse... [simply because of its] non-trinitarian nature... [and even Protestant] churches... consider the decisions of [at least "the first two"] ecumenical councils [of the '**rising**' **whore**] final... [including that] Trinitarianism was definitively declared to be Christian doctrine at the 4th-century ecumenical councils, that of the First Council of Nicaea (325), which declared the full

divinity of the Son, and the First Council of Constantinople (381), which declared the ["full"] divinity of the Holy Spirit"... [and] initially, [these] two equally orthodox interpretations... initiated a conflict in order to attract adepts and define the new orthodoxy [or as I **see and judge it, the 'rising' whore used the 'false doctrine'** - that Jesus and The Holy Spirit were "in essence" the same as The Father - to help in **her** ongoing work to ultimately '**undermine'** our **foundation in the gospel**].

[And because Trinitarianism] was formally affirmed by the first two ecumenical councils... Arianism has continued to be viewed as "the heresy or sect of Arius". As such, all mainstream branches of Christianity now consider Arianism to be... heretical. The trinitarianism, or homoousianism[- can you hear the 'ooze'?), viewpoint was promulgated by Athanasius of Alexandria, who insisted that Homoousianism theology was both the true nature of God and the teaching of Jesus. [However] Arius stated: "If the Father begat the Son, then he who was begotten had a beginning in existence, and from this it follows there was a time when the Son was not." [And Jesus indeed **taught** us that He is inferior, subordinate and obedient to His Father, **testifying**, for example, saying, **my Father is greater than I** [John 14:28.](#)] The Ecumenical First Council of Nicaea of 325, convened by Emperor Constantine to ensure Church unity, disagreed and declared Arianism to be a heresy." [And it was asserted that], "The great majority of Christians had no clear views about the nature of the Trinity and they did not understand what was at stake in the issues that surrounded it" [and as I **see it, this is still true today**]... Ten years later, however, Constantine the Great, who was himself baptized by the Arian bishop Eusebius of Nicomedia, convened another gathering of Church leaders at the regional First Synod of Tyre in 335 (attended by 310 bishops), to address various charges mounted against Athanasius by his pro-Arius detractors, such as "murder, illegal taxation, sorcery, and treason", [this] following his refusal to readmit Arius into fellowship. Athanasius was exiled to Trier (in modern Germany) following his conviction at Tyre of conspiracy, and Arius was, effectively, exonerated. Athanasius eventually returned to Alexandria in 346 A.D., two years after the deaths of both Arius and Constantine; though *Arianism* had spread, Athanasius and other trinitarian Church leaders crusaded against the theology, and Arius was again anathemised ["shunned"] and pronounced a heretic once more at the Ecumenical First Council of Constantinople of 381 (attended by 150 bishops). The Roman Emperors Constantius II (337-361) and Valens (364-378) were Arians or Semi-Arians [tbd next], as was the first King of Italy, Odoacer (433?-493), and the Lombards [of present day Northern Italy and "most of" the Apennine Peninsula] were also Arians or Semi-Arians until the 7th century. Visigothic Spain was Arian until 581. Many Goths [who were "Germanic people... [that] played an important role in the fall of the Western Roman Empire and the emergence of Medieval Europe",] when they converted to Christianity adopted Arian beliefs. The Vandal regime in North Africa [which also 'played an important role in the fall of the Western Roman Empire'] actively imposed Arianism.

And though I wouldn't 'impose it', if you didn't know already, I do **teach** Subordinationism, and would now accept being called a **believer** in at least Semi-Arianism, if not full Arianism.

Semi-Arians, btw, are those who **believe** Jesus is neither like other **created** beings nor "co-eternal" and "co-substantial" with The Father, which I think is likely, in that I **see** Jesus, **in the beginning** ([John 1:1-3](#)), (which would be His **beginning** sometime before Creation), as a 'unique intermediate being', and that is, somewhere between The Father and **angels**, and that next The Father **made him a little lower than the angels** ([Psa 8:5](#); [Heb 2:7,9](#)), and that is, He **was made in the likeness of men** [Phl 2:7](#), so that **his [begotten] spirit**, (as opposed to all the '**created spirits**' of **mankind** that first resided in **the lower**[or **lowest** or **nether**] **parts of the earth**, e.g., [Psa 139:14-16](#), and as opposed to the '**created spirits**' of the '**created angels**', e.g., [Eze 28:13-15](#)), became 'fully embodied' within a **man**, and now, being entirely '**sinless**', the Father has **highly exalted** Him to **reign for ever** as the King of the Immortal Sons of God. I also **believe** and **rejoice** - a **joy** that **our adversary's** so-called Trinitarian Doctrine tries to **steal** from **us** - that **we** will be **like him** [1Jo 3:2](#) after **we** too are **raised incorruptible** [1Co 15:52](#). However as Jesus remains '**greatly inferior**', '**strictly subordinate**', and '**perfectly obedient**' to The Father, so **we** must '**endlessly**' **learn** and **grow** to '**behave ourselves likewise**' toward Him. And whatever the case, surely such **ways** of God will **for ever** remain **past** '**fully**' **finding out**.

...chronologists of the seventeenth century likewise calculated that the Flood of Deucalion took place in the time of Moses, close to but not simultaneous with the Exodus.

[Seth Calvisius, in *Opus chronologicum* (1629), assigns the year 2429 anno mundi ["in the year of the world" since Creation] or 1519 before the present era to Phaëthon's conflagration, and 2432 (-1516) to the Flood of Deucalion, and 2453 (-1495) to the Exodus. Christopher Helvicus (1581-1617), in *Theatrum historicum* (1662), assigns 2437 anno mundi to the Flood of Deucalion and Phaëthon's conflagration, and 2453 (or 797 a Diluvio universali ['after the Universal Deluge']) to the Exodus from Egypt [- my date for the Exodus now at about 2650 AC or anno mundi or -1300, SEC. 4, p.387-9].]

It would seem to be more probable that, if the catastrophes occurred one shortly after the other, the catastrophe of Ogyges took place after that of Deucalion which practically destroyed the land, depopulated it, and erased every memory of what had happened up to that time. In the words of Plato, who quoted the Egyptian priest speaking to Solon, the catastrophes must have escaped the notice of the future generations because, as a result of the devastation, "for many generations the survivors died with no power to express themselves in writing." The memory of the catastrophe of Ogyges would have vanished in the catastrophe of Deucalion if Ogyges had preceded Deucalion. [But cf. Frazer, "*Ancient Stories of a Great Flood*," *Journal of the Royal Anthropological Institute*, XLVI (1916). However, Eusebius placed Deucalion before Ogyges.]

Apparently, the truth is with those who placed the catastrophe of Deucalion in the days of Exodus; but those who reckoned that Ogyges was a contemporary of Moses were also correct, except that Moses did not live until the Flood of Ogyges - it took place in the days of Joshua.

In commemoration of the Deucalion flood, the people of Athens observed a feast in the month of Anthesterion, which is a spring month;

the feast was called Anthesteria. On the thirteenth of the month, the main day of the feast, honey and flour were poured into a fissure in the earth as a sacrifice. [Cf. Pausanias [bio, SEC. 7, p.426], *Description of Greece*, I, xviii, 7. Pauly-Wissowa, *Real-Encyclopädie*, s. v. "Anthesterion"; also Andree, *Die Flutsagen*, p.41.]

The date of this ceremony – the thirteenth day of Anthesterion in the spring – is revealing if we remember what was said in the section entitled "13." It was on the thirteenth day of the spring month (Aviv [or **Abib** in the KJV]) that the great planetary contact occurred which preceded by a few hours the Exodus of the Israelites from Egypt.

The offering of honey and flour as the main ceremony of the feast is also revealing if we recollect that manna, or heavenly corn, tasting like honey, fell on the earth after the contact of the earth with a celestial body.

As to the provenance of the name Deucalion, scholars admit that it is not known...

["While the meaning of the legend is clear, the meaning of the name Deucalion is enigmatic." Roscher, "Deukalion," *Ausführliche Lexikon der griechischen und römischen Mythologie* [*Comprehensive Lexicon of Greek and Roman Mythology - tbd next*]. According to Homer, Deucalion was a son of Minos, king of Crete, and a grandson of Zeus and Europa (*The Iliad*, xiv, 321 ff; xiii, 450 f). According to Apollodorus (*The Library*, I, vii), Deucalion was a son of [the '**demigod**'] Prometheus.]

The **Comprehensive Lexicon of Greek and Roman Mythology** is a multivolume reference to ancient mythology. It was founded by Wilhelm Heinrich Roscher [yes, '**Dr. Roach**'] in 1884 and executed in six volumes with the help of numerous experts. The aim of the project was to present the Greco-Roman myths and cults in the most objective and complete way, taking into account the monuments.

...For the name and the person of Ogyges we have some concrete information. Although Ogyges was a king, the Greek annalists who wrote of the "flood of Ogyges" as one of the outstanding events of the past of their country, at the same time did not know anything about a king of that name in Greece. [Julius Africanus wrote: "After Ogygus, by reason of the vast destruction caused by the flood, the present land of Attica remained without a king up to Cecrops, a period of 189 years." *Fragment of the Chronography in The Antenicene Fathers*, VI.] Who was Ogyges?

We can solve this problem. When the Israelites under Moses approached the border of Moab, Balaam in his blessing of Israel used these words: "His king shall be higher than Agag [Agog]." [Numbers 24:7. Cf. the vowels in the name in the Hebrew text of 1 Samuel 15:1.] Agog must have been the most important king of that time in the area around the eastern Mediterranean.

In my reconstruction of ancient history [in SEC. 11], I shall put forward proofs that the Amalekite king, Agog I, was identical with the Hyksos king whose name the Egyptologists tentatively read Apop I, and who, a few decades after the invasion of Egypt by the Amu (Hyksos), laid the foundation of Thebes, the future capital of the New Kingdom in Egypt.

In conformity with this assertion, I can point to the fact that Greek tradition, which does not know of any activities of King Ogyges in Attica, occasionally places the domicile of Ogyges in Egyptian Thebes, and Aeschylus calls Thebes of Egypt "the Ogygian Thebes," to differentiate it from the Greek Thebes in Boeotia. Ogyges is also credited with founding Thebes in Egypt.

[Aeschylus, *The Persians*, 1. 37. See also Scholium [again, "an explanatory note or comment"] to Aristides ["530-468 BC... an ancient Athenian statesman... [n]icknamed "the Just"... [who] flourished in the early quarter of Athens' Classical period and is remembered for his generalship in the Persian War... [and the] historian Herodotus cited him as "the best and most honourable man in Athens", and he received similarly reverent treatment in Plato's Socratic dialogues"]. Cf. Roscher, "*Ogyges, als König des ägyptischen Thebes*," *Lexikon d. griech. und römisch. Mythologie*, Vol. 31, Col. 689.]

Agog was a contemporary of the aging Moses [and probably a **giant 'angel-human'**]; he was a ruler who, in his time, had no equal in the region bordering the eastern Mediterranean [→ The rabbinical sources say that Amalek went to conquer "the entire world." Seals of the Hyksos kings were found on Crete, in Palestine, in Mesopotamia, and in other places outside Egypt]; the catastrophe in the time of Joshua, successor to Moses, was called by his, Agog's [or Ogyges'], name.

The assertion of Solinus, the author of *Polyhistor*, that the flood of Ogyges was followed by a night of nine months' duration does not necessarily signify a confusion with the darkness that ensued after the cataclysm of the Exodus; as the causes were similar, similar results must have followed. The eruption of thousands of volcanoes would suffice to produce this darkness, of a shorter duration than that which followed the cataclysm of the Exodus...

[Cf. *Polyhistor*, translated by Arthur Golding [1536-1606, "an English translator of more than 30 works from Latin into English... [who is] primarily remembered today for his ['Christianized'] translation of Ovid's *Metamorphoses* because of its influence on William Shakespeare's works... [and] in his own time he was most famous for his translation of Caesar's *Commentaries*, and [though he spent part of the latter years of his life in "debtors' prison",] his translations of the sermons of John Calvin were important in spreading the doctrines of the Protestant Reformation"], London, 1587), Chap. xvi, and the translation by [the *pr-nyc*] Alphonse Agnant (Paris, 1847), Chap. xi.]

Thus, the Greek traditions of the floods of Ogyges and Deucalion contain elements which, though interchanged, can be traced to two great upheavals in the middle of the second millennium before the present era. [It seems that the legend of Deucalion contains also elements of the story of the universal Deluge (of Noah).]

And to further recap, as Dr. Velikovsky will make clearer in **SECTION 11**, Agag, Agog, Apop, and Ogyges are all the same guy, and the guy whose kingdom was 'upset' in Thebes, Greece, and elsewhere in Greece, by The 2nd Visit of Venus, evidently on Joshua's Prolonged Day, which evidently led this Greek '**demigod**' king to reestablish his kingdom on the Nile in Thebes, Egypt.

CHAPTER 8

The Fifty-two Year Period

The works of Fernando de Alva Ixtlilxochitl, the early Mexican scholar (circa 1568-1648) who was able to read old Mexican texts, preserve the ancient tradition according to which the multiple of fifty-two-year periods played an important role in the recurrence of world catastrophes. He asserts also that only fifty-two years elapsed between two great catastrophes, each of which terminated a world age.

[Ixtlilxochitl, *Obras historicas* [*Historical works*] (ed. 1891-1892 in 2 vols.). French translation of his annals is *Histoire des Chichimèques* (1840). In the *Codex Vaticanus* the world ages are reckoned in multiples of fifty-two years with a changing number of years as an addition to these figures. A. Humboldt (*Researches*, II, 28) contraposed the lengths of the world ages in the Vatican manuscript (No. 3738) and their lengths in the system of the tradition preserved by Ixtlilxochid. Four ages of 105 years are referred to by Censorinus (*Liber de die natali* [*Birthday Book*]) as having taken place, according to the belief of the Etruscans, between world catastrophes presaged by celestial portents.]

As I have already pointed out, the Israelite tradition counts forty years of wandering in the desert; between the time when the Israelites left the desert and started the difficult task of the conquest, and [at] the time of the battle at Beth-horon twelve years may well have passed. The conquest of Canaan took fourteen years, and the entire duration of Joshua's leadership amounted to twenty eight years.

[*Seder Olam* [really "two works of early rabbinical literature dealing largely with religious chronology... [these being] [1] *Seder Olam Rabbah*", " "The Great Order of the World"... a 2nd-century CE Hebrew language chronology detailing the dates of biblical events from the Creation to Alexander the Great's conquest of Persia... [which] adds no stories beyond what is in the biblical text, and addresses such questions as the age of Isaac at his binding and the number of years that Joshua led the Israelites", and [2] "*Seder Olam Zutta*, the smaller work", "from 804 CE, called "Zutta" (= "smaller" or "younger") ...[which] is based upon, and to a certain extent completes and continues, the older chronicle"] 12. Augustine speaks of 27 years of Joshua's leadership (*The City of God*, Bk. XVIII, Chap.11).]

Now there exists a remarkable fact: the natives of pre-Columbian Mexico expected a new catastrophe at the end of every period of fifty-two years and congregated to await the event. "When the night of this ceremony arrived, all the people were seized with fear and waited in anxiety for what might take place." They were afraid that "it will be the end of the human race and that the darkness of the night may become permanent: the sun may not rise anymore."

[Bernardino de Sahagun, *Historia general de la cosas de Nueva Espania* [*General History of the Things of New Spain*] (French transl. by Denis Jourdanet [1815-1892, "a French physician and physi-ologist... remembered for pioneer studies of altitude sickness and hypoxia... [and who as] a wealthy physician... traveled extensively throughout mountainous regions of Mexico during the mid 19th century ...[and] studied the effects of "mountain sickness" that climbers experienced at higher altitudes... [and from] these studies he was the first person to make a connection between reduced atmospheric oxygen pressure and elevated erythrocyte (red blood cell) counts in humans... [and he] was a friend and colleague to physiologist Paul Bert (1833-1886), to whom he provided the necessary equipment such as a decompression chamber for

laboratory research of medical conditions caused by lowered oxygen pressure”] and [by] Rémi Simeon [1827-1890, “the editor of the Dictionary of the Nahuatl or Mexican language in 1885 from the nahuatl of the time of the conquistadors... the classical Nahuatl (which corresponds to the beginning of the sixteenth century)”], 1880), Bk. VII, Chaps. X-XIII.]

They [- “the natives of pre-Columbian Mexico” -] watched for the appearance of the planet Venus, and when, on the feared day, no catastrophe occurred, the people of Maya rejoiced. They brought human sacrifices and offered the hearts of prisoners whose chests they opened with knives of flint. On that night, when the fifty-two-year period ended, a great bonfire announced to the fearful crowds that a new period of grace had been granted and a new Venus cycle started. [Cf. Seler, *Gesammelte Abhandlvngen*, I, 618ff.]

The period of fifty-two years, regarded by the ancient Mexicans as the interval between two world catastrophes, was definitely related by them to the planet Venus; and this period of Venus was observed by both the Mayas and the Aztecs. [William Edmond Gates [bio, p.361] in *Diego De Landa* [bio also p.361], *Yucatan*, note to p.60.]

The old Mexican custom of sacrificing to the Morning Star survived in human sacrifices by the Skidi Pawnee of Nebraska in years when the Morning Star “appeared especially bright, or in years when there was a comet in the sky.” [This ceremony was described by G. A. Dorsey. See infra [meaning, “below... [or] referring to [one of the following] parts of a text”, in this case], the Section, “*Venus in the Folklore of the Indians.*” [Dorsey *tbb* when we get there.]

What had Venus to do with the catastrophes that brought the world to the brink of destruction? Here is a question that will carry us very far, indeed.

Jubilee

I shall postpone only a little giving the answer to the question just posed. First, I should like to find an [obstensibly possible] explanation for the institution of the jubilee year of the Israelites.

Every seventh year, according to the law, was a sabbatical year during which the land had to be left fallow and Jewish slaves set free. The fiftieth year was a jubilee year, when the land not only had to be left fallow, but had to be returned to its original proprietors. According to the law, one could not convey his land for ever; the deed of sale was but a lease for whatever number of years remained until the jubilee year. The year was proclaimed by the blowing of horns on the Day of Atonement. “In the Day of Atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family.” [Leviticus 25:9 ff.]

Ever since, exegetes have labored over the biblical statement that the jubilee year was to be observed every fiftieth year. The seventh sabbatical year is the forty-ninth year: “And the space of the seven sabbaths of years shall be unto thee forty and nine years... And ye shall

hallow the fiftieth year." [[Leviticus 25:8-10](#).] To leave the land fallow for two consecutive years was too great a demand and cannot be explained by the need of the soil under cultivation for rest. The festival of the jubilee, with the return of land to its original owners and the release of slaves, bears the character of an atonement, and its proclamation on the Day of Atonement emphasizes this still further. Was there any special reason why fear returned every fifty years? The jubilee of the Mayas must have had a genesis similar to that of the jubilee of the Israelites. The difference lies in the human character of the festival of the Jews and its inhuman character among the Mayas; but with both peoples it was a year of atonement, repeating itself every fiftieth year in the one case and every fifty-second year in the other.

Comets do not return at exact periods because of perturbations caused by larger planets.

[Halley's comet has an average period of 77 years, with single periods as short as 74½ years or as long as 79½ years.] The Mayas expected the return of a catastrophe every fifty-second year because that was the interval between two cataclysms that had taken place. It may be that the comet was actually seen again at such intervals [[until at some point *her orbit was drastically perturbed* in one or more encounters with Mars, and 'settled into' *her presently 'harmless' orbit*](#)]. The Jews fasted and prepared themselves for the Day of Judgment on the earliest possible date of its return; the Mayas had their festival when the dreaded time had passed without harm.

On the Day of Atonement the Israelites used to send a scapegoat to "Azazel" in the desert. [[Leviticus 16:8-26](#). The priests used to cast lots for two goats: one goat for the Lord and the other as the scapegoat for Azazel.] It was a ceremony of propitiation of Satan. In Egypt the goat was an animal dedicated to Seth Typhon. [Plutarch, *Isis and Osiris*, 73; cf. Herodotus ii. 46, Diodorus i. 84.4, and Strabo xvii. 1.19.] Azazel was a fallen star or Lucifer. It was also called Azrael, Azza, or Uzza. [Ginzberg, *Legends*, v, 152, 170.] According to the rabbinical legend, Uzza was the star angel of Egypt: it was thrown into the Red Sea when the Israelites made their passage. [*ibid.*, VI, 293. According to another legend, the fallen angel Uzza is chained to the Mountains of Darkness (*ibid.*, V, 170), the Caucasus.] The Arab name of the planet Venus is al-Uzza. [See "*al-Uzza*," *Encyclopaedia of Islam* (1913-1934), Vol. IV.] Arabs used to bring human sacrifices to al-Uzza; Mohammed, too, in his early days, worshiped it, and even today the Arabs seek its help.

[Julius Wellhausen [[his 'unfortunate' bio, p.466-7](#)], *Reste arabischen Heidentums* [[Remains of Arab](#)

[Paganism](#)] (2nd ed., 1897), pp.40-44; Charles Montagu Doughty [1843-1926, "an English poet, writer, explorer, adventurer and traveller... educated... at a school for the Royal Navy, Portsmouth... [and] a student at King's College London, eventually graduating from Gonville and Caius College, Cambridge in 1864... best known for his 1888 travel book *Travels in Arabia Deserta*, a work in two volumes that, although it had little immediate influence upon its publication, slowly became a kind of touchstone of ambitious travel writing, one valued as much for its language as for its content... [including that it was] rediscovered... [and] republished in the 1920s... [and since] then, the book has gone in and out of print ...[it being] a vast recounting of Doughty's treks through the Arabian deserts, and his discoveries there ...[and it] is written in an extravagant and mannered style, largely based on the King James Bible but constantly

surprising with verbal turns and odd inventiveness... [and he] was awarded the 1912 Royal Geographical Society's Founder's Gold Medal for his travels and writings”, *Travels in Arabia Deserta* (new ed., 1921), II, 516; Philip Khuri Hitti [1886-1978, “a Lebanese-American professor and scholar at Princeton and Harvard University, and authority on Arab and Middle Eastern history, Islam, and Semitic languages... [who] almost single-handedly created the discipline of Arabic studies in the United States”], *History of the Arabs* (1937), pp.98 ff.]

On the day on which the jubilee year was proclaimed, the Israelites dispatched a placating offering of a scapegoat to Lucifer. But what had Venus to do with the jubilee and the atonement?

The Birth of Venus [or The Appearance of Venus as the Morning Star]

A planet [- we may **imagine** -] turns and revolves on a quite circular orbit around a greater body, the sun; it makes contact with another body, a comet, that travels on a stretched out ellipse. The planet slips from its axis, runs in disorder off its orbit [- though in Earth's cases only off it slightly], wanders rather erratically, and in the end is freed from the embrace of the comet.

The [cometary] body on the long ellipse experiences similar disturbances. Drawn off its path, it glides to some new orbit; its long train of gaseous substances and stones is [continually] torn away by the sun or by the planet, or runs away and revolves as a smaller comet along its own ellipse; a part of the tail is retained by the parent comet on its new orbit [while another part may be “retained” in an orbit around the planet, if such “stones” do not more quickly just ‘crash-land’].

I'm not sure what Dr. Velikovsky is referring to that “runs away and revolves as a smaller comet along its own ellipse”. It seems he's referring to “part” of the “long train of gaseous substances and stones”. But I would not call this “a smaller comet” And I don't quite see it as an *asteroid belt* either. Maybe it's similar to whatever Kreutz Sungrazers are. Whatever the case, **we** can nonetheless **imagine** endless interactions between *planets* and *comets* and their *tails*. But our **hope** should be to get an **‘increasingly better understanding’** of what actually happened by **handling** the clues that Dr. Velikovsky's analysis, **enlightened** ^{G5461} by Scripture, gives us.

Ancient Mexican records give the order of the occurrences. The sun was attacked by Quetzalcohuatl; after the disappearance of this serpent-shaped heavenly body, the sun refused to shine, and during four days the world was deprived of its light; a great many people died at that time. Thereafter, the snakelike body transformed itself into a great star. The star retained the name of Quetzal-cohuatl [Quetzal-coatl]. This great and brilliant star appeared for the first time in the east. [Brousseau, *Histoire des nations civilisees du Mexique*, I, 181.] Quetzal-cohuatl is the well-known name of the planet Venus. [Seler, *Gesammelte Abhandlungen*, I, 625.]

Thus we read that "the sun refused to show itself and during four days the world was deprived of light. Then a great star... appeared; it was given the name Quetzal-cohuatl... the sky, to



show its anger... caused to perish a great number of people who died of famine and pestilence." [Brasseur, *Histoire des nations civilisees du Mexique*, I, 311.] The sequence of seasons and the duration of days and nights became disarranged. "It was then... that the people [of Mexico] regulated anew the reckoning of days, nights, and hours, according to the difference in time." [*Ibid.*, I, 120.]

"It is a remarkable thing, moreover, that time is measured from the moment of its [Morning Star's] appearance... Tlahuizcalpanteuctli or the Morning Star appeared for the first time following the convulsions of the earth overwhelmed by a deluge." It looked like a monstrous serpent. "This serpent is adorned with feathers [- photo of a "Plains Indian" Native American feather headdress, p.482]: that is why it is called Quetzal-cohuatl, Gukumatz or Kukulcan. Just as the world is about to emerge from the chaos of the great catastrophe, it is seen to appear." [Brasseur, *Sources de l'histoire primitive du Mexique*, p.82.] The feather arrangement of Quetzal-cohuatl "represented flames of fire."

[Sahagun, *A History of Ancient Mexico* (transl. Fanny Ritter Bandelier, [1869 -1916, "aka, Fanny Ritter... [a Peruvian translator of] Historical documents] relating to New Mexico, Nueva Vizcaya ["the first province in the north of New Spain to be explored and settled by the Spanish ... [consisting] mostly of the area which is today the [northcentral] states of Chihuahua and Durango in Mexico", map, p.482] and approaches thereto",



https://digital.library.upenn.edu/women/_generate/PERU.html, and translator of *The Journey of Alvar Nuñez Cabeza de Vaca and His Companions from Florida to the Pacific, 1528-1536*, "Álvar Núñez Cabeza de Vaca ... [c. 1488-1492 - c. 1557-1560, being] a Spanish explorer of the New World, and one of four survivors of the 1527 Narváez expedition... [followed by] eight years of traveling across the US Southwest... [where] he became a trader and faith healer to various Native American tribes before reconnecting with Spanish civilization in Mexico in 1536... [and after] returning to Spain in 1537, he wrote an account, first published in 1542... [for which he] is sometimes considered a proto-anthropologist for his detailed accounts of the many tribes of Native Americans that he encountered", Bandelier's text at Internet Archive, <https://archive.org/details/journeyalvarnue01bandgoog/page/n7> 1932), p.26.]

Again, the old texts speak "of the change that took place, at the moment of the great catastrophe of the deluge, in the condition of many constellations, principal among them being precisely Tlahuizcalpanteuctli or the star of Venus." [Brasseur, *Sources de l'histoire primitive du Mexique*, p.48.]

The cataclysm, accompanied by a prolonged darkness, appears to have been that of the days of the Exodus, when a tempest of cinders darkened the world disturbed in its rotation. Some of the references may allude to the subsequent catastrophe of the time of the conquest by Joshua, when the sun remained for more than a day in the sky of the old world. Since it was the same comet that on both occasions made contact with the earth,

and at each of the contacts the comet changed its own orbit, the relevant question is not, "On which occasion did the comet change its orbit?" but first of all, "Which comet changed to a planet?" or "Which planet was a comet in historical [read, 'Post-Flood-of-Noah'] times?" The transformation of the comet into a planet began on [or after] contact with the earth in the middle of the second millennium before the present era and was carried a step further one jubilee period [plus a couple years] later.

And how long it was after Joshua's Prolonged Day that Venus finally 'settled into' **her** presently 'harmless', Morning/Evening Star *orbit* is debatable, however at this point I'm '**imagining**' that subsequent interactions with Mars were involved before that happened, as we will further **see**.

"After the dramatic events of the time of Exodus, the earth was shrouded in dense clouds for decades, and observation of stars was not possible; after the second contact, Venus, the new and splendid member of the solar family, was seen moving along its [current - 'after her encounters with Mars' -] orbit. It was in the days of Joshua, a time designation meaningful to the reader of the sixth book of the Scriptures; but for the ancients it was "the time of Agog." As I explained above, he was the king by whose name the cataclysm (the Deluge of Ogyges) was known, and who, according to Greek tradition, laid the foundations of Thebes in Egypt.

In *The City of God* by Augustine it is written: "From the book of Marcus Varro [bio, p.317], entitled *Of the Race of the Roman People*, I cite word for word the following instance: 'There occurred a remarkable celestial portent; for Castor [tbb next] records that in the brilliant star Venus, called Vesperugo by Plautus [tbb after Castor], and the lovely Hesperus by Homer [who you should remember is placed by Dr. Velikovsky and I in the 7th Century BC], there occurred so strange a prodigy, that it changed its color, size, form, course, which never happened before nor since. Adrastus of Cyzicus, and Dion of Naples, famous mathematicians, said that this occurred in the reign of Ogyges.'" [Bk. XXI, Chap. 8 (transl. Marcus Dods [bio, SEC. 7, p.256].)]

Castor of Rhodes... also known as **Castor of Massalia** or **Castor of Galatia**... was a Greek grammarian and rhetorician. He was surnamed Philoromaeus (Lover of Rome) and is usually believed to have lived about the time of Cicero [bio, SEC. 7, p.257] and Julius Caesar [100-44 BC]... [and he] is frequently referred to as an authority in historical matters. A partiality to the Romans is suggested by the surname *Philoromaeus*, and may have been evident in a work mentioned by Plutarch [bio, SEC. 7, p.265] as comparing the institutions of Rome with those of Pythagoras... The *Suda* [or *Soda* or *Souda*, that "large 10th-century Byzantine encyclopedia of the ancient Mediterranean world"] describes the grammarian and rhetorician Castor as a son-in-law of the Galatian king Deiotarus (whom it calls a Roman senator), who afterwards put both Castor and his wife to death because Castor had brought charges against him before Caesar, evidently alluding to the affair in which Cicero defended Deiotarus. This appears to be the same Castor, mentioned by Strabo, who was surnamed *Saecondarius*,

was a son-in-law of Deiotarus, and was put to death by him. When Cicero spoke for Deiotarus, the Castor who brought Deiotarus into peril is expressly called a grandson of that king, and was yet a young man at the time (44 BC)... It is however uncertain if this was the same Castor as the rhetorician, Castor of Rhodes. One of the works of Castor is referred to in the *Bibliothèque* formerly ascribed to Apollodorus of Athens, who died sometime around 140 BC. Because of this circumstance, one conclusion is that the rhetorician Castor must have lived at or before the time of Apollodorus, around 150 BC, and thus had no connection with the Deiotarus for whom Cicero spoke. Another common conclusion, which assumes Castor of Rhodes really was contemporary with Caesar and Cicero, is that *Bibliothèque* could not have been written by Apollodorus, hence the appellation "Pseudo-Apollodorus" for this work [[bio](#), [SEC. 7](#), [p.387](#)].

Titus Maccius Plautus [c. 254-184 BC] ... commonly known as **Plautus**, was a Roman playwright of the Old Latin period [[who "attained such a popularity that his name alone became a hallmark of theatrical success"](#), and "**Old Latin**, also known as **Early Latin** or **Archaic Latin**, refers to the Latin language in the period before 75 BC, i.e. before the age of Classical Latin", "**Classical Latin** ...[being the] standard by writers of the late Roman Republic and Roman Empire"]. His comedies are the earliest Latin literary works to have survived in their entirety.

The Fathers of the Church considered Ogyges a contemporary of Moses. Agog, mentioned in the blessing of Balaam [[Numbers 24:1-9](#)], was the king Ogyges. The upheaval that took place in the days of Joshua and Agog, the deluge that occurred in the days of Ogyges, the metamorphosis of Venus in the days of Ogyges, the star Venus which appeared in the sky of Mexico after a protracted night and a great catastrophe - all these occurrences are related.

Augustine went on to make a curious comment on the transformation of Venus: "Certainly that phenomenon disturbed the canons of the astronomers... so as to take upon them to affirm that this which happened to the Morning Star (Venus) never happened before nor since. But we read in the divine books that even the sun itself stood still when a holy man, Joshua the son of Nun, had begged this from God."

Augustine had no inkling that Castor, as quoted by Varro, and the Book of Jasher, as quoted in the Book of Joshua, refer to the same occurrence. Are Hebrew sources silent on the birth of a new star in the days of Joshua? They are not. It is written in a Samaritan chronicle that during the invasion of Palestine by the Israelites under Joshua, a new star was born in the east: "A star arose out of the east against which all magic is vain." [Ginzberg, *Legends*, VI, 179.]

Chinese chronicles record that "a brilliant star appeared in the days of Yahu [Yahou]." [[Prof., Dr. James Legge](#) [\[bio, p.412\]](#); *The Chinese Classics* (Hong Kong ed., 1865), III, Pt. 1, 112, note.]

The Blazing Star

Plato, citing the Egyptian priest, said that the world conflagration associated with Phaëthon was caused by a shifting of bodies in the sky which move around the earth. As we have reason to assume that it was the comet Venus that, after two contacts with the earth, eventually became a planet, we shall do well to inquire: Did Phaëthon turn into the Morning Star?

Phaëthon, which means "the blazing star", became the Morning Star...

[Cf. Cicero, *De natura deorum* ["**On the Nature of the Gods...** a philosophical dialogue by Roman orator Cicero written in 45 BC... laid out in three books, each of which discusses the theology of different Roman and Greek philosophers... [and this] dialogue uses a discussion of Epicurean [defined, SEC. 7, p.338], Stoic [defined, SEC. 7, p.299-300], and Academic Skeptic [tbd in length next] theories to examine fundamental questions of theology] (transl. H. Rackham [?]), ii. 52]

Skepticism (American English) or **scepticism** (British English, Australian English, and Canadian English) is generally a questioning attitude or doubt towards one or more items of putative ["supposed"] knowledge or belief or dogma. It is often directed at domains, such as the supernatural, morality (moral skepticism), theism (skepticism about the existence of God), or knowledge ([*academic*] skepticism about the possibility of knowledge, or of certainty)... As a philosophical school or movement, skepticism arose both in ancient Greece and India. In India the Ajñana school of philosophy espoused skepticism. It was a major early rival of Buddhism and Jainism, and a major influence on Buddhism. Two of the foremost disciples of the Buddha, Sariputta and Moggallāna [who are all "believed to have lived... sometime between the 6th and 4th centuries BCE"], were initially the students of the Ajñana philosopher Sanjaya Belatthiputta, and a strong element of skepticism is found in Early Buddhism, most particularly in the Aṭṭhakavagga sutra [which is "among the earliest existing Buddhist literature, and place[s] considerable emphasis on the rejection of, or non-attachment to, all views"]. Since skepticism is a philosophical attitude and a style of philosophising rather than a position, the Ajñanins may have influenced other skeptical thinkers of India... In Greece philosophers as early as Xenophanes (c.570-c.475 BC) expressed skeptical views, as did Democritus and a number of Sophists [defined, SEC. 7, p.265-6]. Gorgias [483-375 BC], for example, reputedly argued that nothing exists, that even if there were something we could not know it, and that even if we could know it we could not communicate it. The Heraclitean philosopher Cratylus [bios and definition, SEC. 7, p.345 & 347] refused to discuss anything and would merely wriggle his finger, claiming that communication is impossible since meanings are constantly changing. Socrates [c.470-399 BC - Plato's teacher, who was "sentenced to death" for opposing "sophism", though more directly found guilty of "corrupting the minds of the youth of Athens and of impiety", that is, "not believing in the gods of the state", making him what I call "an upstart '**self-idolatry beastismist**'" - as opposed to "a 'just plain' '**planet-god-worshipper beastismist**'" - and "an early 'martyr' to this revived 'world-dominating cause'"], also had skeptical tendencies, claiming that he knew nothing, or at least nothing worthwhile... There were two major schools of skepticism in the ancient Greek and Roman world. The first was

Pyrrhonism... founded by Pyrrho of Elis (c. 360-270 BCE). The second was Academic Skepticism, so-called because its two leading defenders, Arcesilaus (c. 315-240 BCE) who initiated the philosophy, and Carneades (c. 217-128 BCE), the philosophy's most famous proponent, were heads of Plato's Academy. Pyrrhonism's aims are psychological. It urges suspension of judgment (*epoché*) to achieve mental tranquility (*ataraxia*). The Academic Skeptics denied that knowledge is possible. The Academic Skeptics claimed that some beliefs are more reasonable or probable than others, whereas Pyrrhonian skeptics argue that equally compelling arguments can be given for or against any disputed view. Nearly all the writings of the ancient skeptics are now lost. Most of what we know about ancient skepticism is from Sextus Empiricus [bios, p.426 & 469], a Pyrrhonian skeptic who lived in the second or third century CE. His works contain a lucid summary of stock skeptical arguments... Ancient skepticism faded out during the late Roman Empire, particularly after Augustine (354-430 CE [indirectly bio'ed with Tertullian, SEC. 7, p.375-6]) attacked the skeptics in his work *Against the Academics* (386 CE). There was little knowledge of, or interest in, ancient skepticism in Christian Europe during the Middle Ages. Interest revived during the Renaissance and Reformation, particularly after the complete writings of Sextus Empiricus were translated into Latin in 1569. A number of Catholic writers... deployed ancient skeptical arguments to defend moderate forms of skepticism and to argue that faith, rather than reason, must be the primary guide to truth. Similar arguments were offered later (perhaps ironically) by the Protestant thinker Pierre Bayle in his influential *Historical and Critical Dictionary* (1697-1702) [**Pierre Bayle...** [hereafter if at all referred to as 'the Bayler', being] a French philosopher and writer best known for his seminal work the *Historical and Critical Dictionary* ... publication beginning in 1697... [and he being] a French Calvinist... [and] a forerunner of the Encyclopedists [who were responsible for the "composition of the 17 volumes of text and 11 volumes of plates of the *Encyclopédie*... the work of over 150 authors... [who] promoted the advancement of science and secular thought and supported tolerance, rationality, and open-mindedness of the Enlightenment"] and [as 'the Bayler' was the original] advocate of the principle of... toleration, his works subsequently influenced [- likely '**greatly unfortunately**' for him -] the development of the Enlightenment" - and yeah, you should **know** where he 'bailed']... The growing popularity of skeptical views created an intellectual crisis in seventeenth-century Europe. One major response was offered by [one of the major influences on 'the Bayler',] the French philosopher and mathematician René Descartes (1596-1650 [bio, SEC. 8, p.194]). In his classic work, *Meditations of First Philosophy* (1641), Descartes sought to refute skepticism, but only after he had formulated the case for skepticism as powerfully as possible. Descartes argued that no matter what radical skeptical possibilities we imagine there are certain truths (e.g., that thinking is occurring, or that I exist [which is the 'set up' for 'I am a god']) that are absolutely certain. Thus, the ancient skeptics were wrong to claim that knowledge is impossible. Descartes also attempted to refute skeptical doubts about the reliability of our senses, our memory, and other cognitive faculties. To do this, Descartes tried to prove that God exists

and that God would not allow us to be systematically deceived about the nature of reality. Many contemporary philosophers question whether this second stage of Descartes' critique of skepticism is successful... In the eighteenth century a powerful new case for skepticism was offered by the Scottish philosopher David Hume (1711-1776 [bio, SEC. 7, p.392-4]). Hume was an empiricist, claiming that all genuine ideas can be traced back to original impressions of sensation or introspective consciousness. Hume argued forcefully that on empiricist grounds there are no sound reasons for belief in God, an enduring self or soul, an external world, causal necessity, objective morality, or inductive reasoning. In fact, he argued that "Philosophy would render us entirely Pyrrhonian, were not Nature too strong for it." As Hume saw it, the real basis of human belief is not reason, but custom or habit. We are hard-wired by nature to trust... our memories or inductive reasoning, and no skeptical arguments, however powerful, can dislodge those beliefs. In this way, Hume embraced what he called a "mitigated" skepticism, while rejecting an "excessive" Pyrrhonian skepticism that he saw as both impractical and psychologically impossible... Hume's skepticism provoked a number of important responses. Hume's Scottish contemporary, Thomas Reid (1710-1796) ["founder of the Scottish School of Common Sense... [and] a joint founder of the Royal Society of Edinburgh... [whose] reputation waned after attacks on the Scottish School of Common Sense by Immanuel Kant ['never-did-nothing']... [and] although Kant, only 14 years Reid's junior, also bestowed much praise on Scottish philosophy - Kant attacked the work of Reid, but admitted he had never actually read the works of Thomas Reid... [but] Reid's... philosophy [was] taught in the colleges of North America during the 19th century... [and] influenced the work of... James McCosh [bio, SEC. 7, p.391-2] in the 19th century United States", as well as others, including in France and later in England], [and **our brother Thomas**] challenged Hume's strict empiricism and argued that it is rational to accept "common-sense" beliefs such as the basic reliability of our senses, our reason, our memories, and inductive reasoning, even though none of these things can be proved. In Reid's view, such common-sense beliefs are foundational and require no proof in order to be rationally justified. Not long after Hume's death, the great German philosopher Immanuel Kant ['never-did-nothing'] (1724-1804 [briefly bio'ed, SEC. 7, p.293, and more extensively in SEC. 8, p.38-9]) argued that human moral awareness makes no sense unless we reject Hume's skeptical conclusions about the existence of God, the soul, free will, and an afterlife. According to Kant, while Hume was right to claim that we cannot strictly *know* any of these things, our moral experience entitles us to believe in them... Today, skepticism continues to be a topic of lively debate among philosophers [but whatever the case, it's mostly used as a means to **deny and/or forget God**]...

And despite the claims of Immanuel 'Kant-never-did-nothing', and the hereafter to be identified, David 'Hume-miliated', that it is "right to claim that we cannot strictly *know* any of these things", and that is, about "the existence of God, the soul, free will, and an afterlife", both surely **knew**, when not **lost** in their '**professing-to-be-wise**', but actually very **foolish** compartmentalizations, that Jesus **said... If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.**

...The earliest writer who refers to the transformation of Phaëthon into a planet is Hesiod [bio, SEC. 7, p.469]. [*Theogony*, 11. 989 ff.] This transformation is related by Hyginus [bio, SEC. 7, p.369] in his *Astronomy*, where he tells how Phaëthon, that caused the conflagration of the world, was struck by a thunderbolt of Jupiter and was placed by the sun among the stars (planets). [Hyginus, *Astronomy*, ii. 42.] It was the general belief that Phaëthon changed into the Morning Star. [See [‘Dr. Roach’] Roscher, “Phaëthon” in Roscher’s *Lexikon d. griech. und rom. Mythologie*, Col. 2182.]

On the island of Crete, Atymnios [or Atymnius, in this case, the ‘demigod’ son (supposedly) of Zeus/Jupiter instead of Helios/Apollo] was the name of the unlucky driver of the sun’s chariot; he was worshiped as the Evening Star, which is the same as the Morning Star. [Nonnos of Panopolis [bio, SEC. 7, p.345], *Dionysiaca*, xi. 130 f; xii. 217; xix. 182; Solinus [bio, p.357], *Polyhistor* xi.]

The birth of the Morning Star, or the transformation of a legendary person (Istehar, Phaëthon, Quetzal-cohuatl) into the Morning Star was a widespread motif in the folklore of the oriental [Ginzberg, *Legends*, V, 170] and occidental [Brasseur, *Histoire des nations civilisées du Mexique*, I, 311-312] peoples. The Tahitian tradition of the birth of the Morning Star is narrated on the Society Island in the Pacific [Williamson [bio, SEC. 7, p.490], *Religious and Cosmic Beliefs of Central Polynesia*, I, 120.]; the Mangaian

legend says that with the birth of a new star, the earth was battered by countless fragments. [*Ibid.*, p.43.]

[“Mangga, or Mangga Buang, is an Oceanic language in... Papua New Guinea”, “a sovereign state in Oceania that occupies the eastern half of the island of New Guinea

and... [nearby] islands in Melanesia”, and borders the easternmost part of Indonesia, map, p.487 – only western half of New Guinea fully shown, see all of it on p.372). Or maybe it’s the “Manggarai... an ethnic group found in western Flores”, which is “a group of islands” in Southcentral Indonesia, map, p.487, marked in yellow.] The Buriats, Kirghiz, and Yakuts of Siberia, and the Eskimos of North America also tell of the birth of the planet Venus. [Holmberg [bio, p.343-4], *Siberian Mythology*, p.432; Alexander [bio, p.326 & SEC. 7, p.512], *North American Mythology*, p.9.]

A blazing star disrupted the visible movement of the sun, caused a world conflagration, and became the Morning-Evening Star. This may be found not only in the legends and traditions, but also in astronomical books of the ancient peoples of both hemispheres.

The Four-Planet System

By asserting that the planet Venus was born [and that is, as a volcanic bomb expelled from Jupiter] in the first half of the second millennium [BC], I assume also that in the third millennium [BC] only four planets [Mercury, Mars, Jupiter, and Saturn] could have been seen, and that in astronomical charts of this early period the planet Venus cannot be found.



In an ancient Hindu table of planets, attributed to the year -3102, Venus alone among the visible planets is absent...

[Jean Baptiste Joseph chevalier Delambre [1749-1822, "a French mathematician and astronomer... [who] was also director of the Paris Observatory, and author of well-known books on the history of astronomy from ancient times to the 18th century... [and who after] a childhood fever, he suffered from very sensitive eyes, and believed that he would soon go blind... [and for] fear of losing his ability to read, he devoured any book available and trained his memory... [including that he was] immersed... in Greek and Latin literature, acquired the ability to recall entire pages verbatim weeks after reading them, became fluent in Italian, English and German and even wrote an unpublished *Règle ou méthode facile pour apprendre la langue anglaise* (Easy rule or method for learning English)... [and he] quickly achieved success in his career in astronomy, such that in 1788, he was elected a foreign member of the Royal Swedish Academy of Sciences... [and in] 1790, to establish a universally accepted foundation for the definition of measures, the National Constituent Assembly asked the French Academy of Sciences to introduce a new unit of measurement... [and the] academics decided on the metre, defined as 1 / 10,000,000 of the distance from the North Pole to the equator, and prepared to organise an expedition to measure the length of the meridian arc between Dunkirk ["the northernmost city in France, lying 10 kilometres (6.2 mi) from the Belgian border [on the North Sea]... [today] the third-largest French harbour"] and Barcelona [today "the second most populous municipality of Spain ... [and] the sixth most populous urban area in the European Union after Paris, London, Madrid, the Ruhr area [in NRW, Germany] and Milan... [and it] is one of the largest metropolises on the Mediterranean Sea"]... [with a] portion of the meridian... [as you may remember, passing] through Paris... [and serving] as the basis for the length of the quarter meridian, connecting the North Pole with the Equator... [and in] 1791, the academy's Metric Commission confided this mission to Jean-Dominique de Cassini, Adrien-Marie Legendre and Pierre Méchain... Cassini... [being] chosen to head the northern expedition but, as a royalist, he refused to serve under the revolutionary government after the arrest of King Louis XVI ... [and early in] 1792, Delambre was elected unanimously a member of the French Academy of Sciences and in May 1792, after Cassini's final refusal, was placed in charge of the northern expedition, measuring the meridian from Dunkirk to Rodez in the south of France... [while] Pierre Méchain headed the southern expedition, measuring from Barcelona to Rodez... [and the] measurements were finished in 1798... [and the] gathered data were presented to an international conference of savants in Paris the following year... [and in] 1801, First Consul Napoléon Bonaparte took the presidency of the French Academy of Sciences and appointed Delambre its Permanent Secretary for the Mathematical Sciences, a post he held until his death... [and after] Méchain's death in 1804, he was appointed director of the Paris Observatory [and so he must have been involved in the commissioning of François Arago [bio, p.329-32], who was sent to Spain in 1806, to "the [new] southernmost point to which they were to carry the survey", which as you may remember, turned out to be quite an adventure]... [and Delambre] was also professor of Astronomy at the Collège de France... [and he] was one of the first astronomers to derive astronomical equations from analytical formulas... and, after the age of 70, also the author of works on the history of astronomy like the *Histoire de l'astronomie*... [and he] was a knight (*chevalier*) of the Order of Saint Michael and of the Légion d'honneur... [and his] name is also one of the 72 names inscribed on the Eiffel tower... [and Delambre] was elected a Foreign Honorary Member of the American Academy of Arts and Sciences in 1822... [and the] crater Delambre on the Moon is named after him... [but **'unfortunately'**, despite all this *honneur* 'heaped on his head', he died in 1822... [evidently still] an atheist", where now what is **'heaped' on his head** are only **coals of fire Rom 12:20**], *Histoire de l'astronomie ancienne* (1817), I, 407: "Venus alone is not found there."]

...The Brahmans of the early period did not know the five-planet system, and only in a later ("middle") period did the Brahmans speak of five planets...

["It is often denied that the Veda-Hindus knew of the existence of the five planets." "The striking fact [is] that the Brahmins... never mention five planets." Prof., Dr. George Frederick William Thibaut ["CIE [Companion of the Order of the Indian Empire]...1848-1914... [a German] Indologist notable for his contributions to the understanding of ancient Indian mathematics and astronomy, [who] in 1875 was appointed Professor at the Government Sanskrit College, Varanasi ["on the banks of the river Ganga [or Ganges] in [the state of] Uttar Pradesh"] in northern India... [and from] 1888 to 1895 he was professor at Muir Central College in Allahabad [- "**Allahabad**... officially known as **Prayagraj**, and also known as **Illahabad** and **Prayag**... a city in the Indian state of Uttar Pradesh", "the most populous state in India as well as the most populous country subdivision in the world... [located where] two major rivers of the state, the Ganga [or Ganges] and Yamuna, join at Allahabad (Prayagraj) and then flow as the Ganga further east", map, p.468]... [and on] 6 November 2014 in its column "100 Years Ago" *The Statesman* reprinted the following obituary on the late Dr. Thibaut: "The death is reported at Heidelberg Hospital, Germany of Dr. George Thibaut, C.I.E., Ph.D., D.Sc., who recently retired from the Education Service as Registrar of the Calcutta University... [and] who took part in Franco-German War of 1870 as a noncommissioned officer, joined the Muir Central College, Allahabad some 22 years ago as Professor of Philosophy... [and he] rose to be the Principal of the College and was appointed Registrar of the Allahabad University, afterwards being transferred to Calcutta... [and besides] being a well-known student of philosophy Eastern and Western, the late Dr. Thibaut was an eminent Sanskrit scholar"'], "*Astronomie, Astrologie und Mathematik*" in *Grundriss der indo-arischen Philologie und Altertumskunde* [*Floor Plan of the Indo-Aryan Philology and Ancient Studies - tbd next*], III (1899).]

The ***Floor Plan of Indo-Aryan Philology and Ancient Studies*** (with the dissenting [or 'loosely

translated'] English title *Encyclopedia of Indo-Aryan Research*) is a series founded by Prof., Dr. Johann Georg Bühler [1837-1898, "a German Indologist, who

dealt with ancient [South Asian] Indian languages and ancient Indian law... [and who] studied... Sanskrit, Persian, Arabic and archeology in Göttingen and completed his doctorate in 1858 with a study of Greek linguistics... [and in] a two-year stay in London, he worked as a private tutor and librarian... [and in] 1863 he was appointed Professor of Oriental Languages at Elphinstone College in Bombay [now "**Mumbai**...

Bombay... [being] the official name until 1995... [and now] the second most populous city in India after Delhi and the seventh most populous city in the world... [and it] lies at the mouth of the Ulhas River on the western coast of India... [and] sits on Salsette Island (Sashti Island)... bounded by the Arabian Sea to the west", which is in "the northern Indian Ocean", map, p.489 - Pop Quiz:

1) name the 5 countries on the map that are fully shown, and at least 4 more that are only partially shown, and 2) locate the Arabian Sea, the Bay of Bengal, and for extra credit, the Andaman Sea (→ hint: it's bordered by the Andamen Islands); answers, SEC. 8, p.134]... [and he] studied intensively Sanskrit with an Indian scholar and soon mastered fluency... [and in] 1880 he returned to Europe and taught as a professor of Indian philology and archeology at the University of Venna, where he worked until the end of his life... [and during] his time in India, he worked... as publisher of the *Bombay Sanskrit Series* and... on some parts of the Panchatantra ["an ancient Indian poetry in five books... [the] form known today...created between the late 3rd and 6th century AD... [it being] a collection of moral stories, fables and animal stories... [which] were used in Indo-Iranian culture to educate the princes at



the court to convey the art of administration and worldly wisdom... [and in] the Persian Sassanid Empire, the work was heavily received, the first translations into Middle Persian... made in the 6th century"... [and he] specialized in finding valuable Sanskrit manuscripts and, through his exceptional knowledge of the language, gained access to Indian scholars and their libraries, which had previously been closed to foreigners... [and later], other German Indologists... explored the manuscripts sent by him... [and he] spent much of his time deciphering inscriptions and researching Indian law, writing some authoritative works such as *The Laws of Manu* in the Oxford series *Sacred Books of the East*... [and a] standard work was... his guide to the elementary course of Sanskrit, first published in 1883 and until the late 20th [Century]... [which] was published in numerous reprints... [and in] his last years he was chiefly editor of the *Encyclopedia of Indo-Aryan Research/Floor Plan of Indo-Aryan Philology and Ancient Studies*". It appeared since 1896 in Strasbourg in the Karl J. Trübner publishing house [which was "founded in connection with the reopening of the University of Strasbourg as Kaiser Wilhelm University"]. It was continued by Franz Kielhorn, Professor of Sanskrit at the University of Göttingen. The editors intended to "provide a comprehensive overview of the individual areas of Indo-Aryan philology and ancient studies in a concise and systematic way". The contributions of the series were written by employees from different countries partly in German, partly in English.

The **Indo-Aryan peoples** or the **Indic peoples** are a diverse collection of ethnolinguistic groups speaking Indo-Aryan languages, a subgroup of the Indo-European language family. There are over one billion native speakers of Indo-Aryan languages, most of them native to the Indian subcontinent and presently found all across South Asia, where they form the majority... [And it is 'theorized' that] the diffusion of Indo-European languages [spread] from the Proto-Indo-European homeland at the **Pontic steppe** [map, SEC. 7, p.534-5], which started in the 5th to 4th millennia BCE [but especially following that Tower of Babel incident on The 2nd Visit of Mercury], and the Indo-European migrations out of the Eurasian steppes, which started approximately 2,000 BCE [especially following that Sodom and Gomorrah incident, and later following The Visits of Venus]... The theory posits that these Indo-Aryan speaking people may have been a genetically diverse group of people who were united by shared cultural norms and language, referred to as *aryā*, "noble" [- and that would be since that Tower of Babel incident].

...Babylonian astronomy, too, had a four-planet system. In ancient prayers the planets

Saturn, Jupiter, Mars, and Mercury are invoked; the planet Venus is missing; and one speaks of "the four-planet system of the ancient astronomers of Babylonia."...

[Ernst Friedrich Weidner [bio, SEC. 7, p.275-6], *Handbuch der babylonischen Astronomie* (1915), p.61, writes of a star list found in Boghaz Keui in Asia Minor: "That the planet Venus is missing will not startle anybody who knows the eminent importance of the four-planet system in the Babylonian astronomy." Weidner supposes that Venus is missing in the list of planets because "she belongs to a triad with the moon and the sun." On Ishtar in early inscriptions cf. infra...]

...These four-planet systems and the inability of the ancient Hindus and Babylonians to see

Venus in the sky, even though it is [now] more conspicuous than the other planets, are puzzling unless Venus was not among the planets.

On a later date "the planet Venus receives the appellation: 'The great star that joins the great stars.' The great stars are, of course, the four planets Mercury, Mars, Jupiter and Saturn... and Venus joins them as the fifth planet." [*Ibid.*, p.83.]

Neptune isn't included as it is, since The Noachian Flood, "not visible to the unaided eye", and Uranus isn't as, according to my encyclopedia, "it was never recognised as a planet by ancient observers because of its dimness and slow orbit" - its *orbital period* presently over 84 years.

But we need to establish the time of 'the birth of Mars', as I expect, since it's also a *red planet*, that it too originated as a *volcanic bomb*, most likely also from Jupiter. And we need to consider the origin of the **Main Asteroid Belt**, (map, **SEC. 7, p.518**), which is just outside the *orbit* of Mars, and was likely in part, and certainly not that long ago, a *planet orbiting* where all those *asteroids* now do. I mean I'm thinking that earlier on these "four planets" didn't include Mars either, but instead a planet that by a later *collision* became the main contributor to the Main Asteroid Belt. This makes sense to me because I'm thinking that Mars 'replaced' this *planet - orbiting* around the Sun between the Earth and Jupiter - but only after '**his**' last **visit** to Earth in 687 BC.

Apollonius Rhodius [or Apollonius of Rhodes, bio, **SEC. 7, p.260-61**] refers to a time "when not all the orbs were yet in the heavens." [Apollonius Rhodius, *The Argonautica*, Bk. iv, 11. 257 ff.]

One of the Planets Is a Comet [or Really Three or More Were]

Democritus (circa -460 to circa -370 [- that younger contemporary of Anaxagoras]), [and] a contemporary [over 30 years senior] of Plato and one of the great scholars of antiquity, is accused by the moderns of not having understood the planetary character of Venus...

["Democritus [says] that the fixed stars are in the highest place; after those the planets; after which the sun, Venus, and the moon, in their order." Plutarch: *Morals* (transl. "by several hands," revised by William Watson Goodwin [1831-1912, "an American classical scholar, for many years Eliot professor of Greek at Harvard University... [who] graduated at Harvard in 1851, studied at Bonn, Berlin, and Göttingen, receiving a Ph.D. from the latter institution in 1855... [and he] was tutor in Greek at Harvard in 1856-1860, and Eliot professor of Greek there from 1860 until his resignation in 1901... [and he] became an overseer of Harvard in 1903... [and in] 1882-1883 Goodwin was the first director of the American School for Classical Studies at Athens... [and] was president of the American Philological Association in 1872 and again in 1885... [and] was also a member of the Imperial Archaeological Institute of Germany, of the American Academy of Arts and Sciences, and of the Massachusetts Historical Society, and was a knight of the Greek Order of the Saviour [or "**Order of the Redeemer**... the oldest and highest decoration awarded by the modern Greek state"... [and he] was elected a member of the American Antiquarian Society in 1893... [and he] edited [1] the *Panegyricus* [- a "**panegyric**... [being] a formal public speech, or (in later use) written verse, delivered in high praise of a person or thing, a generally highly studied and indiscriminating eulogy, not expected to be critical", in this case] of Isocrates ["an ancient Greek rhetorician [- "**Rhetoric**... [again, being] the art of persuasion... [which along] with grammar and logic (or dialectic...), is one of the three ancient arts of discourse",] [and again, "**Dialectic or dialectics**... also known as the **dialectical method**, is at base a discourse between two or more people holding different points of view about a subject but wishing to establish

the truth through [most often only **'seemingly-right'**] reasoned arguments", making it most often just a form of **deceit**, and "**Isocrates** [436-338 BC]... was one of the ten Attic orators... [and among] the most influential Greek rhetoricians of his time... Greek rhetoric... [being] commonly traced to Corax of Syracuse, who first formulated a set of rhetorical rules in the fifth century BC... [and his] pupil Tisias... [being] influential in the development of the rhetoric of the courtroom, and by some accounts [he] was the teacher of Isocrates... [and whatever the case, within] two generations, rhetoric had become an important art, its growth driven by social and political changes such as democracy and courts of law" (1864) and [2] Demosthenes' [bio, p.437] *On The Crown* (1901); and [3] assisted in preparing the seventh edition of Liddell and Scott's *Greek-English Lexicon*... [and 4] revised an English version by several writers of Plutarch's *Morals* (5 vols, 1871; 6th ed., 1889), and [5] published the Greek text with literal English version of Aeschylus' [bio, SEC. 7, p.436] *Agamemnon* (1906) for the Harvard production of that play in June 1906... [and as] a teacher he did much to raise the tone of classical reading from that of a mechanical exercise to literary study... [but] his most important work was his [6] *Syntax of the Moods and Tenses of the Greek Verb* (1860), of which the seventh revised edition appeared in 1877 and another (enlarged) in 1890... "based in part on Madvig and Krüger," but, besides making accessible to American students the[ir] works... it presented original matter... [and his 7] *Greek Grammar* (elementary edition, 1870; enlarged 1879; revised and enlarged 1892) gradually superseded in most American schools the *Grammar* of Hadley and Allen... [and he] also wrote [8] a few elaborate syntactical studies, to be found in *Harvard Studies in Classical Philology*, the twelfth volume of which was dedicated to him upon the completion of fifty years as an alumnus of Harvard and forty-one years as Eliot professor"), Vol. III, Chap. XV. cf. Roscher's *Lexikon der Griech. u. Rom. Myth.*, col. 2182.]

...Plutarch quotes him [Democritus] as speaking of Venus as if it were not one of the planets.

But apparently the author of the treatises on geometry, optics, and astronomy, no longer extant, knew more about Venus than his critics think. From quotations which have survived in other authors, we know that Democritus built a theory of the creation and destruction of worlds which sounds like the modern planetesimal theory without its shortcomings. He wrote: "The worlds are unequally distributed in space; here there are more, there fewer; some are waxing, some are in their prime, some waning: coming into being in one part of the universe, ceasing in another part. The cause of their perishing is collision with one another." [!!!]...

[Hippolytus [bio, SEC. 7, p.269], *The Refutation of All Heresies*, I, Chap. XI. Plato, who was [also] a contemporary of Democritus, similarly described the destruction of the earth and its future rebirth in a far-away region of the universe (*Timaeus*, 56 D).]

...He [Plutarch] knew that "the planets are at unequal distances from us" and that there are more planets than we are able to discover with our eyes. [Seneca [bio, SEC. 7, p.322], *Naturales quaestiones*, vii. iii. 2.] Aristotle quoted the opinion of Democritus: "Stars have been seen when comets dissolve [or 'burn out', or 'go extinct', 'losing their tails', and 'settle into' *circular orbits*, if not being 'consumed' in *collisions*]." [Aristotle [- Plato's "most famous student"], *Meteorologica*, i. 6.]

Among the early Greek scholars, Pythagoras of the sixth century [- who again, along with Plato, was said to have been "taught by Egyptian scholars", and this pair is said to have had a "marked influence" on Aristotle, the three being all *sophists*, [- "sophism" again being the "practice of charging money for education and providing wisdom only to those who could pay", and beyond these "condem-nations" - by Socrates

and others - it is also considered "specious" and "deceptive", (which became the "modern meaning of the term"), and it flourished in Rome, especially in the 1st and 2nd Centuries, though evidently hidden from anyone who couldn't "pay"], and they were **naturally** also '**elitists**' and '**self-idolatry beastismists**' (as opposed to the then more traditional '**planet-god-worshipper beastismists**')... [and Pythagoras] is generally credited with having had access to some secret science. His pupils, and their pupils, the so-called Pythagoreans, were cautious not to disclose their science to anyone who did not belong to their circle. Aristotle wrote of their interpretation of the nature of comets: "Some of the Italians called Pythagoreans say that the comet is one of the planets, but that it appears at great intervals of time and only rises a little above the horizon. This is the case with Mercury too; because it only rises a little above the horizon it often fails to be seen and consequently appears at great intervals of time." [*Ibid.*]

This is a confused presentation of a theory; but it is possible to trace the truth in the

Pythagorean teaching, which was not understood by Aristotle. A comet is a planet which returns at long intervals. One of the planets, which rises only a little above the horizon, was still regarded by the Pythagoreans of the fourth century [BC] as a comet. With the knowledge obtained from other sources, it is easy to guess that by "one of the planets" is meant Venus; only Mercury and Venus rise a little above the horizon [in one half of their orbits, and in the other half they 'dip' a little below the horizon - hence Venus is called both the Morning and Evening Star].

Aristotle disagreed with the Pythagorean scholars who considered one of the five planets to be a comet. [His '**mis-imagined**' reasoning is quoted as follows...]

"These [Pythagorean] views involve impossibilities... This is the case, first, with those who say that the comet is one of the planets... more comets than one have often appeared simultaneously... as a matter of fact, no planet has been observed besides the five. And all of them are often visible above the horizon together at the same time. Further, comets are often found to appear, as well when all the planets are visible as when some are not." [*Ibid.*]

With these words, Aristotle, who did not learn the secrets of the Pythagoreans directly, tried to refute their teaching by arguing that all five planets are in their places when a comet appears, as if the Pythagoreans thought that all comets were one and the same planet leaving its usual path at certain times. But the Pythagoreans did not think that one planet represents all comets. According to Plutarch, they taught that each of the comets has its own orbit and period of revolution. [Plutarch, "*Les Opinions des philosophes*," in *Œuvres de Plutarque* [*Works of Plutarch*] (transl. Amyot [*tbb next*]), Vol. XXI, Chap. III, Sec. 2.] Hence the Pythagoreans [- from the Egyptians -] apparently knew that the comet which is "one of the planets" is Venus.

Jacques Amyot [1513-1593]... French Renaissance writer and translator, was born of poor parents, at Melun ["a southeastern suburb of Paris"]... [and he] found his way to the University of Paris, where he supported himself by serving some of the richer students. He was nineteen when he became

M.A. at Paris, and later he graduated doctor of civil law at Bourges [“in central France”]... [and he] obtained a tutorship in the family of a secretary of state. By the secretary he was recommended to Margaret of France, Duchess of Berry, and through her influence was made professor of Greek and Latin at Bourges. Here he translated the *Æthiopica* of Heliodorus [or “**Heliodorus of Emesa**... a Byzantine writer for whom two ranges of dates are suggested, either about the 250s AD or in the aftermath of Emperor Julian's rule, that is shortly after 363... [and he] is known for the ancient Greek novel called the *Aethiopica*... (“Ethiopian Story”)”] (1547), for which he [Amyot] was rewarded by Francis I [“King of France from 1515... [to] 1547” - *tbfb* next] with the abbey of Bellozane... [and he] was thus enabled to go to Italy to study the Vatican text of Plutarch, on the translation of whose *Lives* (1559-1565) he had been some time engaged. On the way he turned aside on a mission to the Council of Trent [which, as you should remember, was “the embodiment of the Counter-Reformation”]. Returning home, he was appointed tutor to the sons of [the **evil King**] Henry II [and his wife that ‘Queen Mother of Bitches’ (**Mat 7:6**), Catherine de Medici, she being the one who, after her husband died and after her son Francis II’s ‘short-lived’ reign, “ruled France as regent for her son Charles IX” from 1560 to 1563, with the French Wars of Religion beginning in 1562, and she is likely also the instigator of the St. Bartholomew's Day Massacre, otherwise known as The Huguenot Massacre of 1572, and **evil** Henry II, before his **evil** wife’s ‘reign of terror’ started, being “King of France from... 1547... [to] 1559”, was the one who along with that especially **evil King** Philip II of Spain “aimed at the violent extermination of Protestantism in France”, this being the report of **our brother** William I of the Netherlands, “Prince of Orange”, (the bulk of his bio in **SEC. 7, p.439, 443-7, 459-62, 465-7**), who, as you may remember, received the name William the Silent because when Henry revealed to him these **wicked devices** ^{H2154: H4209}, while William was a ‘treaty hostage’ in France and on a stag hunting trip, he kept his mouth shut], [and] by one... [of Henry’s sons] (Charles IX [“King of France from 1560... [to] 1574”,]) he [Amyot] was afterwards made grand almoner [“chaplain or church officer who originally was in charge of distributing money to the deserving [read, the Catholic] poor”] (1561) and by the other (Henry III [“King of France from 1574... [to] 1589”]) was appointed, in spite of his plebeian origin, commander of the Order of the Holy Spirit [“a French order of chivalry founded by Henry III of France in 1578... [still today] a dynastic order under the House of France”, and these sons of Henry II are briefly bio’ed in **SEC. 7, p.450-51**]... [and Pope] Pius V promoted him to the bishopric of Auxerre in 1570, and here he continued to live in comparative quiet, repairing his cathedral and perfecting his translations [of the works of **ungodly** Ancient Greeks], for the rest of his days, though troubled towards the close by the insubordination and revolts of his clergy [during the rising Protestant Reformation]... [and he] translated [1] seven books of Diodorus Siculus [bio, **SEC. 7, p.369**] (1554), [2] the *Daphnis et Chloë* of Longus [“sometimes **Longos**... the author of an ancient Greek novel... *Daphnis and Chloe*... [who though “nothing”] is known of his life... it is assumed that he lived on the isle of Lesbos (setting for *Daphnis and Chloe*) during the 2nd century AD”] (1559) and [3] the *Opera Moralia* of Plutarch (1572). His vigorous and idiomatic [“informal”] version of Plutarch, *Vies des hommes illustres* [“commonly called **Parallel Lives** or **Plutarch's Lives**”], was translated into English by Sir Thomas North, and supplied Shakespeare with materials for his Roman plays. Montaigne [1533-1592, “one of the most significant philosophers of the French Renaissance”] said of him, "I give the palm to

Jacques Amyot over all our French writers, not only for the simplicity and purity of his language in which he surpasses all others, nor for his constancy to so long an undertaking, nor for his profound learning... but I am grateful to him especially for his wisdom in choosing so valuable a work"... Amyot took great pains to find and interpret correctly the best authorities, but the interest of his books today lies in the style. His translation reads like an original work. The personal method of Plutarch appealed to a generation addicted to memoirs and incapable of any general theory of history. Amyot's book, therefore, obtained an immense popularity, and exercised great influence over successive generations of French writers.

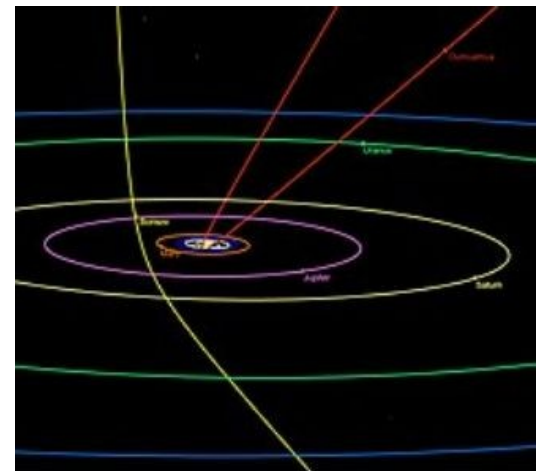
Francis I...[besides other more noble titles he wasn't worthy of, was] also known as *François du Grand Nez* ("Francis of the Large Nose") ... [and he was known] for his personal involvement in the wars against his great rival [the **evil Holy Roman**] Emperor Charles V, who was also King of Spain... Divisions in Christianity in Western Europe during Francis' reign [despite his other supposed accomplishments] created lasting international rifts. Martin Luther's preaching and writing sparked the Protestant Reformation, which spread through much of Europe, including France... Initially, Francis was relatively tolerant of the new movement, under the influence of his beloved sister Marguerite de Navarre ["the ancestress of the Bourbon kings of France, being the mother of Jeanne d'Albret, whose son, [**our brother**] Henry of Navarre, succeeded as Henry IV of France", and '**hopefully**' remained **our brother**]... [**our sister** Marguerite being] genuinely attracted by Luther's theology. He [Francis I] even considered it politically useful, as it caused many German princes [or Holy Roman Empire Electors] to turn against his enemy Charles V. In 1533 Francis even dared to suggest to Pope Clement VII that he convene a church council in which Catholic and Protestant rulers would have an equal vote in order to settle their differences – an offer rejected by both the Pope and Charles V. Beginning in 1523, however, Francis burned several heretics at the Place Maubert [which is one of the "Squares in Paris", now "in the 5th arrondissement... in the heart of the Latin Quarter and Paris' Left Bank" of the Seine]... Francis' attitude towards Protestantism changed for the worse following the "Affair of the Placards", on the night of 17 October 1534, in which notices appeared on the streets of Paris and other major cities denouncing the Catholic mass. The most fervent Catholics were outraged by the notice's allegations. [But I'd guess that it was these "outraged" Catholics who put these "notices" up, in order to get a reason to kill Protestants. And it worked, because] Francis himself came to view the movement as a plot against him and began to persecute its followers. Protestants were jailed and executed. In some areas whole villages were destroyed. In Paris, after 1540, Francis had heretics [read, Protestants]... tortured and burned. Printing was censored and leading Protestant reformers such as John Calvin were forced into exile. The persecutions soon numbered thousands of dead and tens of thousands of homeless [-some of whom were welcomed in Protestant **strong holds** elsewhere]. Persecutions against Protestants were codified ['put into law' so that they could be legally **persecuted**] in the Edict of Fontainebleau (1540) issued by Francis. Major

acts of violence continued, as when Francis ordered the execution of one of the historical pre-Lutheran groups, the Waldensians [defined, SEC. 7, p.314], at the Massacre of Mérindol in 1545 [which is about 33 mi (53 km) north of Marseilles on the Mediterranean Sea in Southeastern France, and “like that of several other villages in the [region] south of the Luberon [“a massif”, “in southeastern France”], was marked by the French Wars of Religion”, 1562-98, when, besides all the mostly Protestant deaths from 1523-62, it “is estimated that [an additional] three million people perished... from violence, famine, or disease in what is considered the second deadliest religious war [after The Thirty Years’ War with 8 million deaths] in European history”].

And my insertion into the title of this subchapter that “really three or more” *comets* have become *planets* is because surely by now you too have concluded that Mercury, probably ‘broken out’ of the *collision* that created both the Kuiper and Scattered Disc *asteroid belts*, and Venus and Mars, likely *volcanic bombs ejected* from Jupiter, all three, after repeatedly encountering Earth – with Mercury before that probably encountering all the other *planets* except Venus and Mars, and Venus and Mars repeatedly encountering each other – finally gave up their apparently extremely *eccentric ‘cometary ways’*, and ‘settled into’ their present, relatively ‘harmless and circular’ *orbits*.

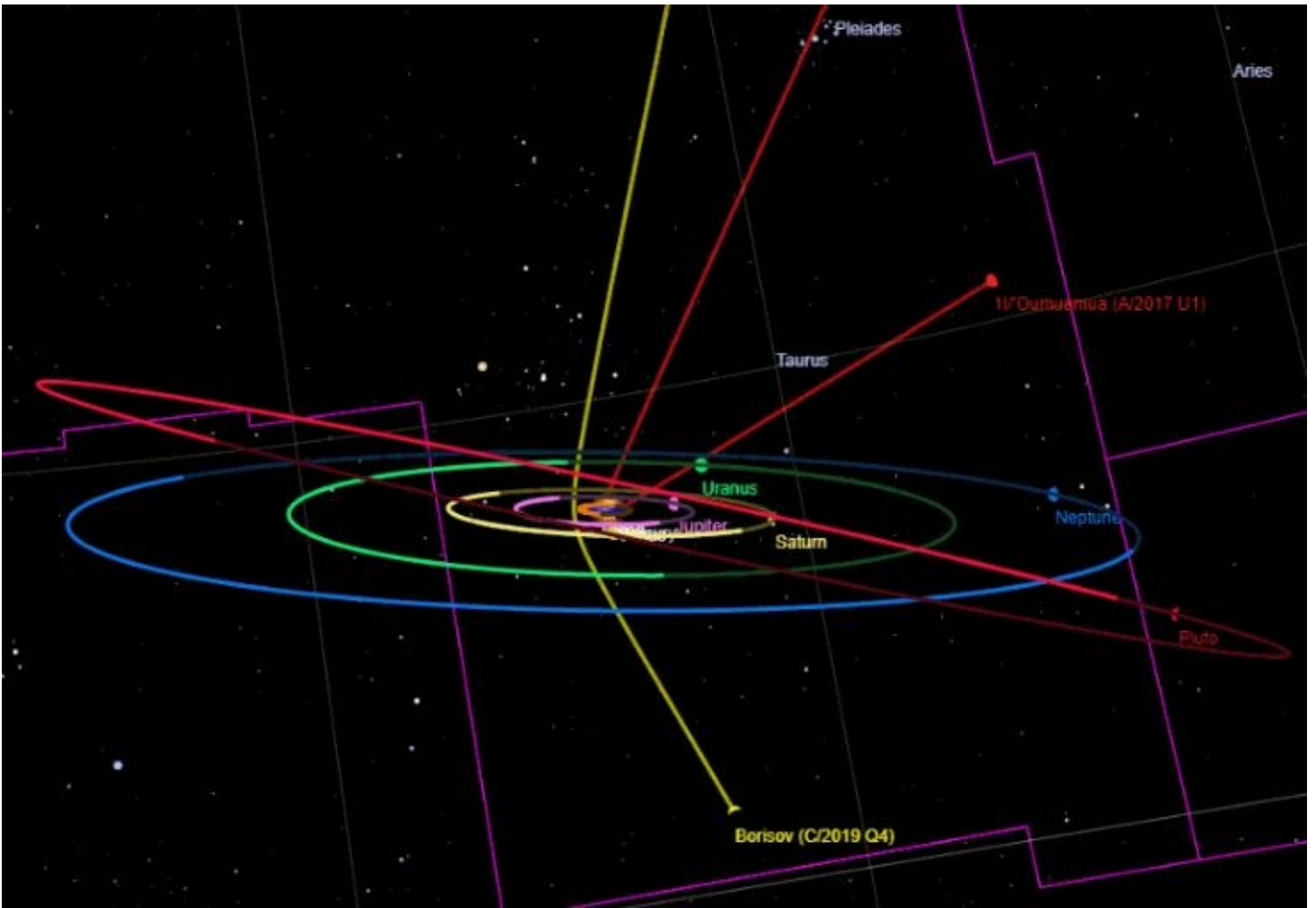
And yes, “three or more”, because one or both of the 2 *objects* that collided to form the Main Asteroid Belt – one of which had evidently somehow ‘settled into’ a *circular planetary orbit* between Earth and Jupiter – may have originally been either *volcanic bombs* from any of the 4 *giant planets*, or more ‘collision pieces’ – like Mercury – from earlier, farther out *collisions*.

And maybe one of these 2 *objects* came from even further out. I mean the newly discovered, first 2 “*interstellar objects*” may have given us a clue. The “first observed interstellar comet”, the recently discovered Comet Borisov [trajectory in yellow on the charts on p.494-5], which “has a [very high] heliocentric orbital eccentricity... [and so] is not bound to the Sun... passed through the ecliptic of the Solar System at the end of October 2019, with its closest approach to the Sun at just over 2 au on 8 December 2019”, (note: this quote was taken from my encyclopedia on 14 November 2019), and it is the “second observed interstellar interloper after ‘Oumuamua” [trajectory in red], which is the “first known interstellar object [- no tail, an *asteroid* -] detected passing through the Solar System... discovered... at Haleakala Observatory [“Hawaii’s first astronomical research observatory... located on the island of Maui and... owned by... the University of Hawai’i”]... on 19 October 2017, 40 days after it passed its closest point to the Sun on 9 September”.



Detail: Borisov approaches the ecliptic plane between the orbits of Jupiter (pink) and Mars (orange)

And yes, I mean these 2 “interstellar interlopers” may have shown *us* part of the picture as to how the *collision* that created the Main Asteroid Belt happened. See the charts that reveal this ‘suggested’ story on p.494-5.



The Comet Venus

During the centuries when Venus was a comet, it had a tail.

The early traditions of the peoples of Mexico, written down in pre-Columbian days, relate that Venus smoked. "The star that smoked, la estrella que humeava, was Sitlax choloha, which the Spaniards call Venus."

[Humboldt, *Researches*, II, 174; see E. T. Hammy [?], *Codex Telleriano-Remensis* ["The **Codex Telleriano-Remensis**, produced in sixteenth century Mexico on European paper... [being] one of the finest surviving examples of Aztec manuscript painting... [its] Latinized name... [derived] from Charles-Maurice Le Tellier, archbishop of Reims, who had possession of the manuscript... [and the] Codex is held at the *Bibliothèque nationale* [National Library] *de France* in Paris... [and it] is divided into three sections... [the] first... describes the 365-day solar calendar, called the *xiuhpohualli*... [the] second... a *tonalamatl*, describing the 260-day *tonalpohualli* calendar... [the] third... [is] a history... [including] an account of migrations during the 12th and 13th centuries... [and a] record [of] historical events, such as the ascensions and deaths of rulers, battles, earthquakes, and eclipses, from the 14th century to the 16th century, including events of early Colonial Mexico"] (1899).]

"Now, I ask," says Honorary Dr. Alexander Humboldt[- that 18th Century "Prussian polymath, geographer, naturalist, explorer [including of present day Venezuela, Brazil, Cuba, Columbia, Ecuador, Peru, Mexico and the US, as well as earlier of Europe and later of Russia] and influential proponent of Romantic philosophy and science", (read, again, he was a "deist, materialist or maybe just atheist"), presently honored with

4 statues ("in Humboldt Park, Chicago", "in Allegheny West Park, Pittsburgh", "at Humboldt University of Berlin", and another on a street in Berlin), 2 busts ("at the University of Havana" in Cuba, and "in Central Park, New York"), and a "1959 postage stamp from the Soviet Union", though he was also, along with Baron Cuvier, a mentor to our hero, Prof., Dr. Louis Agassiz, Humboldt being first referenced in Dr. Agassiz' bio in [SEC. 5, p.435-9](#)], "what optical illusion could give Venus the appearance of a star throwing out smoke?" [Humboldt, *Researches*, II, 174.] Sahagun, the sixteenth century Spanish authority on Mexico, wrote that the Mexicans called a comet "a star that smoked." [Sahagun [\[bio, p.336-7\]](#), *Historia general de las cosas de Nueva Espana* [*General History of the Things of New Spain*], Bk. VII, Chap.4.] It may thus be concluded that since the Mexicans called Venus "a star that smoked," they considered it a comet.

It is also said in the Vedas that the star Venus looks like fire with smoke...

[Prof., Dr. Isidore Scheftelowitz [1875-1934, "a German Indologist, Iranian, folklorist and rabbi... [who from] 1908 to 1926... was rabbi in Cologne... [and whose] study [was] of sanskrit and Iranian studies and folklore... [and he] graduated in 1914 with... [a] dissertation... [that gave] special consideration of Jewish folk beliefs... [and after some time] at the British Museum and the Bodleian Library in Oxford, he returned to Cologne... [in] 1919... [to teach] at the newly founded University of Cologne... [and from] 1923 to 1933 he was Honorary Professor in Cologne... [but being 'banned' in 1933, evidently because he was a Jew, he] emigrated to England, where he taught at the University of Oxford"], *Die Zeit als Schicksalsgottheit in der iranischen Religion* [*The Time as Fate Deity in Indian and Iranian Religion*] (1929), p.4; Venus "aussieht wie ein mit Rauch versehenes Feuer" ("looks like a fire accompanied by smoke"). Cf. *Atharva-Veda* vi. 3,15.]

...Apparently, the star had a tail, dark in the daytime and luminous at night. In very concrete form this luminous tail, which Venus had in earlier centuries, is mentioned in the Talmud, in the Tractate Shabbat: "Fire is hanging down from the planet Venus." [*Babylonian Talmud, Tractate Shabbat* 156a.]

This phenomenon was described by the Chaldeans. The planet Venus "was said to have a beard." [Prof., Dr. Morris Jastrow [\[bio, SEC. 7, p.344\]](#), *Religious Relief in Babylonia and Assyria* (1911), p.221; cf. Johann Schaumberger [\[indirectly bio'ed with Albert Schott, p.346-7\]](#), "Der Bart der Venus" [*The Beard of Venus*] in Franz Xaver Kugler [\[bio, SEC. 7, p.548\]](#), *Sternkunde und Stern-dienst in Babel* [*Stars and Star Worship in Babel*] (3rd supp., 1935), p.303.] This same technical expression ("beard") is used in modern astronomy in the description of comets.

These parallels in observations made in the valley of the Ganges, on the shores of the Euphrates, and on the coast of the Mexican Gulf prove their objectivity. The question must then be put, not in the form, What was the [optical] illusion of the ancient Toltecs and Mayas? but, What was the [real] phenomenon and what was its cause? A train, large enough to be visible from the earth and giving the impression of smoke and fire, hung from the planet Venus.

Venus, with its glowing train, was a very brilliant body; it is therefore not strange that the Chaldeans described it as a "bright torch of heaven" [*A Prayer of the Raising of the Hand to Ishtar*, in *Seven Tablets of Creation*, ed. Leonard William King [\[bio'ed SEC. 7, p.548\]](#)], also as a "diamond that illuminates

like the sun," and compared its light with the light of the rising sun. [Schaumberger in Kugler, *Sternkunde und Stemdienst in Babel*, 3rd supp., p.291.] At present, the light of Venus is less than one millionth of the light of the sun. [Nevertheless,] "A stupendous prodigy in the sky," the Chaldeans called it. [*Ibid* [- so yeah, it used to be [a lot](#) brighter].]

The Hebrews similarly described the planet: "The brilliant light of Venus blazes from one end of the cosmos to the other end" [and that is, on it's evidently previously much more *eccentric orbit*]. [*Midrash Rabba*, Numeri 21.245a: "Noga shezivo mavhik me'sof haolam ad sofo." Cf. "Mazal" and "Noga" in Dr. Jacob Meyer Levy [bio, SEC. 7, p.334-5], *Wörterbuch über die Talmudim und Midrashim* [*Dictionary of the Talmudim and Midrashim*] (2nd ed.,1924).]

The Chinese astronomical text from Soochow refers to the past when "Venus was visible in full daylight and, while moving across the sky, rivaled the sun in brightness."

[Will Carl Rufus ["Professor of Astronomy, Emeritus... [University of Michigan, and] for 29 years... a member of the Department of Astronomy"] and Hsing-chih tien [coauthor with Rufus of the "rare book entitled *The Soochow Astronomical Chart*... University of Michigan Press, Ann Arbor, Michigan, USA, 1945... [a] copy of [which]... is in the Foundation's library"], *The Soochow Astronomical Chart* (1945).]

As late as the seventh century, Assurbanipal ["King of the Neo-Assyrian Empire from 668 BC to c. 627 BC", decades after The Visits of Mars, **Asnappar** in the KJV ["or Osnappar, "horned bull: thorn abolished" "] ([Ezra 4:10](#)),] wrote about Venus (Ishtar) "who is clothed with fire and bears aloft a crown of awful splendor." [Daniel David Luckenbill [brief bio, SEC. 7, p.279], *Ancient Records of Assyria* (1926-1927), II, Sec. 829.] The Egyptians under [Pharaoh] Seti [I] [who was 'replaced' several centuries later in time by Dr. Velikovsky in his 3rd & 4th published books in his *Ages In Chaos* series, *The Peoples of the Sea* and *Ramses II and His Times*,] thus described Venus (Sekhmet): "A circling star which scatters its flame in fire... a flame of fire in her tempest." [Breasted [indirectly bio'ed through Dr. John Wilson, SEC. 7, p.422], *Records of Egypt*, III, Sec. 117.]

Possessing a tail and moving on a not yet circular orbit, Venus was more of a comet than a planet, and was called a "smoking star" or a comet by the Mexicans. They also called it by the name of Tzonte-mocque, or "the mane." [Brasseur, *Sources de l'histoire primitive du Mexique*, p.48, note.] The Arabs called Ishtar (Venus) by the name "Zebbaj" or "one with hair," as did the Babylonians. [Hugo ['Hugo-not' or 'Stinkler'] Winckler ["one of the ['unfortunate'] principal representatives of the Pan-Babylonian school", bios, SEC. 7, p.278, 423 & 540-41], *Himmels- und Weltenbild der Babylonier* [*Sky and World Picture of the Babylonians*] (1901), p.43.]

"Sometimes there are hairs attached to the planets," wrote Pliny [*Natural History*, ii. 23.]; an old description of Venus must have served as a basis for his assertion. But hair or coma is a characteristic of comets, and in fact "comet" is derived from the Greek word for "hair." The Peruvian name "Chaska" (wavyhaired) is still the name for Venus, though at present the Morning Star is definitely a planet and has no tail attached to it.

["The Peruvians call the planet Venus by the name Chaska, the wavy-haired." Dr. Hugo Kunike [1887-1945, "a German ethnologist, Americanist and linguist, who has become known primarily as the publisher of mythological collections of the Aztecs, the North American Plains Indians and the peoples of Siberia... [and he] studied ethnology, philosophy and comparative linguistics at the University of Berlin... [and] earned his doctorate in 1912 at the University of Leipzig... [and in] 1909-1919 he worked as a research assistant at the Museum of Ethnology in Berlin, then he conducted research in Berlin as a private scholar... [and] he translated excerpts of the main work of Bernardino de Sahagún, *The Historia de la Nueva España*, into German"], "*Sternmythologie auf ethnologischer Grundlage*" [*Star Mythology from an Ethnological Basis*] in *Welt und Mensch* [*World and Mankind*], IX-X. Baron Nils Erland Herbert Nordenskiöld [1877-1932, son of N. A. E. Nordenskiöld, "a Swedish archeologist and anthropologist... [whose] research focused on the ethnography and prehistory of South America... [and who] was born in Stockholm... [was] educated at Uppsala... [and was] connected with the Museum of Natural History at Stockholm (1906-08), and became director of the ethnographic division of the Göteborg Museum (1913)... [and he] explored in Patagonia (1899), in Argentina and Bolivia (1901-02), in Peru and Bolivia (1904-05), in Bolivia (1908-09), and in 1913 in the interior of South America... [and from] these journeys he brought home large collections to Gothenburg where he was head of the Ethnographical Museum... [and in] 1912 he was awarded the Loubat Prize of the Royal Swedish Academy of Letters, History and Antiquities and the Wahlberg gold medal of the Swedish Society for Anthropology and Geography"], *The Secret of the Peruvian Quipus* (1925), pp.533 ff.]

The coma of Venus changed its form with the position of the planet. When the planet Venus approaches the earth now, it is only partly illuminated, a portion of the disc being in shadow; it has phases like the moon. At this time, being closer to the earth, it is most brilliant.

When Venus had a coma, the horns of its crescent must have been extended by the illuminated portions of the coma. It thus had two long appendages and looked like a bull's head.

Sanchoniathon ["Sanchuniathon" or "Sancuniates", bio, SEC. 7, p.262] says that Astarte (Venus) had a bull's head...

[Cf. Prof., Dr. Lynn Thorndike [*pr-nyc*, 1882-1965, "an American historian of medieval science and alchemy... son of a clergyman, Edward R. Thorndike, and the younger brother of Ashley Horace Thorndike, an American educator and expert on William Shakespeare, and Edward Lee Thorndike, known for being the father of modern educational psychology... [the younger having] studied at Wesleyan University, Middletown, Connecticut (Bachelor of Arts, 1902), and then medieval history at Columbia University (Master of Arts 1903, Doctorate 1905)... [and his] doctoral dissertation... was about "The Place of Magic in the Intellectual History of Europe", which he went on to link with the historical development of experimental science... [and he] began teaching medieval history at Northwestern University in 1907... [and] moved to Western Reserve University in 1909 and stayed there until 1924... [when] Columbia University lured him away in fall 1924 and he taught there until he retired from teaching in 1950... [after which] Thorndike continued to publish for an additional ten years and in 1957 received the Sarton Medal from the History of Science Society... [and he] served as the president there in 1929 and also served as president of the American Historical Association"], *A History of Magic and Experimental Science* (1923-1958 [8 vol.]), I, Chap. X.]

...The planet was even called Ashteroth-Karnaim, or Astarte of the Horns, a name given to a city in Canaan in honor of this deity. [Genesis 14:5. See also *I Maccabees* v. 26, 43, and *II Maccabees* xii. 21-26; George Rawlinson [bio, SEC. 7, p.431], *The History of Herodotus* (1858), II, 543.] The golden calf worshiped by Aaron and the people at the foot of Sinai was the image of the star.

Rabbinical authorities say that "the devotion of Israel to this worship of the bull is in part explained by the circumstance that, while passing through the Red Sea, they beheld the celestial Throne, and most distinctly of the four creatures about the Throne, they saw the ox."

[Ginzberg, *Legends*, III, 123.] [See [Rev 4:7: calf](#) ^{G3448}, "calf", "bullock" or "heifer".] The likeness of a calf was placed by Jeroboam in Dan, the great temple of the Northern Kingdom. [[1 Kings 12:28](#).]

Tistrya of the Zend-Avesta, the star that attacks the planets, "the bright and glorious Tistrya mingles his shape with light moving in the shape of a golden-horned bull." [*The Zend-Avesta* (transl. James Darmesteter [-his "refreshing" bio in [SEC. 7, p.472](#)], 1883), Pt. II, p.93.]

The Egyptians similarly pictured the planet and worshiped it in the effigy of a bull...

[Cf. Prof. Dr. Eberhard Otto [1913-1974, "a German Egyptologist... [who] studied from 1932 to 1937 in Leipzig, Munich and Göttingen and after his Promotion [which is when a "doctorate" is "awarded"] in 1938, and his Habilitation in 1943, was appointed in 1950 unofficial professor extraordinarius of Egyptology at the University of Hamburg... [and in] 1955 he was appointed professor ordinarius of Egyptology at the University of Heidelberg... [and he] was known for his work on the religion and art of ancient Egypt and, in particular, his role as co-editor... of the first volume of the multi-volume *Lexikon der Ägyptologie*... [and his] most commercially successful book was the paperback book dedicated to his wife and entitled *Ägypten. Der Weg des Pharaonenreiches* (Egypt: The Way of the Pharaonic Kingdom)... first published in 1953... [with] five editions through 1979... [and] a reprint of the 1979 fifth edition in 2010... [and in] 1957 he became a full member of the *Heidelberger Akademie der Wissenschaften* [Heidelberg Academy of Sciences and Humanities]"], *Beiträge zur Geschichte der Stierkulte in Ägypten* [*Contributions to the History of Bull Cults in Egypt*] (1938).]

...The cult of a bull sprang up also in Mycenaean Greece. A golden cow head with a star on its brow was found in Mycenae, on the Greek mainland. [Heinrich Schliemann [bio, [SEC. 7, p.512](#) & [SEC. 8, p.276-8](#)], *Mycenae* (1870), p.217.]

The people of faraway Samoa, primitive tribes that depend on oral tradition as they have no art of writing, repeat to this day: "The planet Venus became wild and horns grew out of her head." [Williamson, *Religious and Cosmic Beliefs of Central Polynesia*, I, 128.]

Examples and references could be multiplied ad libitum [- "ad libitum" meaning, "at one's pleasure", implying, 'as much as desired', commonly abbreviated, "ad lib."].

The astronomical texts of the Babylonians describe the horns of the planet Venus. Some-times one of the two horns became more prominent. Because the astronomical works of an-tiquity have so much to say about the horns of Venus, modern scholars have asked themselves whether the Babylonians could have seen the **phases of Venus** [[photo-chart, p.499](#)], which can-not now be distinguished with the naked eye; Galileo saw them for the first time in modern history when he used his telescope.

["It is well known that not a few passages in the cuneiform texts on astrology speak of the right or the left horn of



The phases of Venus and evolution of its apparent diameter

Venus. It was deduced that the phases of Venus were observed already by the Babylonians and that Galileo, in the sixteenth century, was not the first to see them." [Johann Schaumberger](#), "*Die Homer der Venus*" [*The Homer of Venus*] in Kugler, *Sternkunde und Sterndienst*, 3rd Supp., pp.302 ff.]

The long horns of Venus could have been seen without the aid of a telescopic lens. The horns were the illuminated portions of the coma of Venus, which stretched toward the earth. These horns could also have extended toward the sun as Venus approached the solar orb, since comets were repeatedly observed with projections in the direction of the sun, while the tails of the comets [- or 'double tails' of some -] are regularly directed away from the sun.

When Venus approached close to one of the planets, its horns grew longer: this is the phenomenon the astrologers of Babylon observed and described when Venus neared Mars. [*Ibid.*]



Comet Hale-Bopp, shortly after passing perihelion in April 1997

Up to this point I did not **imagine** that the appearance of Venus as a "bull" was related to its *crescent phases* as it neared Earth, which certainly were not visible until it was close enough. I **imagined** instead just a "double tailed" comet, the 2 "horns" the result of *solar wind*. But maybe both of Dr. Velikovsky's explanations, 'crescent shape' and a 'double tail', could fit together. But the "hair" that was seen must have been 'blowing away' from the Sun, and whether it was approaching or leaving it. Consider these examples.

Comet Hale-Bopp... is a comet that was perhaps the most widely observed of the 20th century and one of the brightest seen for many decades... As the comet approached the Sun, it continued to brighten... and [it was] showing a growing pair of

tails, the blue gas tail pointing straight away from the Sun and the yellowish dust tail curving away along its orbit. On March 9, a solar eclipse in China, Mongolia and eastern Siberia allowed observers there to see the comet in the daytime. Hale-Bopp had its closest approach to Earth on March 22, 1997, at a distance of 1.315 AU... The comet likely made its previous perihelion 4,200 years ago, in July 2215 BCE. The estimated closest approach to Earth was 1.4 AU, and it may have been observed in ancient Egypt during the 6th dynasty reign of the Pharaoh Pepi II (Reign: 2247 - c.2216 BCE). Pepi's pyramid at Saqqara contains a text referring to an "nhh-star" as a companion of the pharaoh in the heavens, where "nhh" is the hieroglyph for long hair... Hale-Bopp may have had a near collision with Jupiter in early June 2215 BC, which probably caused a dramatic change in its orbit, and... [this] may have been its first passage through the inner Solar System. The comet's current orbit is almost perpendicular to the plane of the ecliptic [[like Comet Borisov's](#)

August 26, 1995



Two Tails of Comet West

trajectory, except Hale-Bopp is now “bound to the Sun”], so further close approaches to planets will be rare... **Comet West** [on August 26, 1995] is seen showing two enormous tails... The ion tale of a comet usually appears more blue and always points away from the Sun. The dust tail [in this case] trailing [and evidently “curving away” along the orbit of] the comet's nucleus is the most prominent [photos of both *comets*, p.499].
<https://apod.nasa.gov/apod/ap950826.html>.

And of course neither of these recent examples of a “pair of tails” look much like ‘bull horns’, but more like “hair”, huh. So apparently “horns” were not always seen when Venus could be seen, and likely only when ‘close-up’ *crescent phases* could be. And “hair” was evidently seen ‘blowing’ in different quantities and directions whether or not “horns” were also visible, and whether or not the *comet's tail* or *tails* instead worked to enhance the appearance of one or both of the “horns”. And as far as “close approaches” to *planets* by *comets/asteroids* that travel “perpendicular to the plane of the ecliptic”, the Main Asteroid Belt appears to show that this has indeed happened.

CHAPTER 9

Pallas Athene

In every country of the ancient world we can trace cosmological myths of the birth of the planet Venus. If we look for the god or goddess who represents the planet Venus, we must inquire which among the gods or goddesses did not exist from the beginning, but was born into the family. The mythologies of all peoples concern themselves with the birth only of Venus, not with that of Jupiter, Mars [- though I contend, because of its size, composition, and density that Mars was also ‘volcanically born’], or Saturn. Jupiter is described as heir to Saturn, but his birth is not a mythological subject. Horus of the Egyptians and Vishnu, born of Shiva, of the Hindus, were such newborn deities. Horus battled in the sky with the monster-serpent Seth; so did Vishnu. In Greece the goddess who suddenly appeared in the sky was Pallas Athene. She sprang from the head of Zeus-Jupiter. In another legend she was the daughter of a monster, Pallas-Typhon, who attacked her and whom she battled and killed.

However I’ve also seen a version of that Greek story where Athena-Venus “sprang from the head of Zeus-Jupiter” – a version apparently confused with the exploits of Zeus’ father, Cronus-Saturn – where Zeus first swallows his children, apparently including Athena and “her brother” Ares-Mars, fearing a prophecy that they would depose him as he had Cronus-Saturn, and as Cronus had Uranus, but where Athena, using her sword from within, and giving him a great headache in the process, finally breaks them all out. Remember it is from suchlike ‘stories’ that I get the idea that both Jupiter and Saturn were known for the “eating” or “swallowing” of ‘gods’ – or for being the targets of ‘crash-landing’ *comets/asteroids* – as well as known for the ‘birthing’ or ‘regurgitating’ of ‘gods’ – or for the ‘volcanic-bombing’ of new *comets* into the Solar System.

And btw, it’s actually the father of Zeus, Cronus-Saturn, who infamously “ate all of Zeus's siblings”, after which, in one version, “Zeus's mother [Rhea] made Cronus

regurgitate all of Zeus's siblings", or in another version, "Zeus cut Cronus's stomach open" to 'release' them.

And I should admit that mostly the 'stories' I find that involve Zeus 'consuming' his own children are only about him "eating" just the newly conceived or newborn Athena along with her mother, "the titan Metis", the idea being that any other 'volcanically-bombed' comet/planet came instead from one or more of the other giant planets, and by extant ancient 'stories' most likely from Saturn. That said, let's go on with Dr. Velikovsky's portrayal of Venus as an 'isolated birth'.

The slaying of the monster by a planet-god is the way in which the peoples perceived the convulsion of the pillar [or "monster-serpent"] of smoke when the earth and the comet Venus disturbed each other in their orbits, and the head of the comet and its tail leaped against each other in violent electrical discharges.

The birth of the planet Athene is sung in the Homeric hymn dedicated to her, "the glorious goddess, virgin, Tritogeneia." When she was born, the vault of the sky - the great Olympus - "began to reel horribly," "earth round about cried fearfully," "the sea was moved and tossed with dark waves, while foam burst forth suddenly," and the sun stopped for "a long while." ["*The Homeric Hymns to Athena*" (transl. Hugh Gerard Evelyn-White [bio'ed SEC. 7, p.477]) in

Hesiod's volume in the *Loeb Classical Library*.]

The Greek text speaks of "purple waves" [The correct translation requires "purple waves"; see "*The Homeric Hymn to Minerva*" (transl. A. Buckley [still a ?]) in *The Odyssey of Homer with the Hymns* (1878)] and of "the sea [that] rises up like a wall," and the sun stopping in its course.

[Prof., Dr. Lewis Richard Farnell ["FBA (1856-1934)... a classical scholar and Oxford academic, where he served as Vice-Chancellor from 1920 to 1923... [and he] was educated at the City of London School and Exeter College, Oxford, where he graduated with a first class degree in *Literae Humaniores* in 1878... [and he] was elected as a Fellow of Exeter College in 1880 and a lecturer in classics in 1883 ...[and] later Rector (head) of the College... [and between] 1880 and 1893, Farnell made a series of tours of Europe, studying classical archaeology in Berlin and Munich, as well as travelling in Asia Minor and Greece... [and from] 1901 he was a corresponding member of the German Archaeological Institute, and in June that year he received the degree of D.Litt. from the University of Oxford... [and in] 1916, Farnell was elected a Fellow of the British Academy... [and he] also received honorary degrees from the universities of Dublin (Ireland), St Andrews (Scotland) and Geneva (Switzerland)"], *The Cults of the Greek States* ["a series of works by Lewis Richard Farnell, D. Litt., first published between 1896 and 1909, in five volumes (at the outset Farnell had only planned for there to be three), at the Clarendon Press, Oxford... [these] works... [being] groundbreaking because it was the first time that any scholar, let alone an Oxford scholar, had attempted to disentangle the history of Greek religion from that of Greek mythology... [and there] was need for the two to be separated since Greek mythology had at the time, in literary circles at any rate, a reputation of being a "bizarre and hopeless thing"... [and the] work, as Farnell freely states in his preface, is indebted to Frazer's *The Golden Bough*, which generated a whole new way of studying and analysing religion, i.e., comparatively and abstractly... [and the] author states in his preface to the work that, "a compendious account of Greek cults [...] has long been a desideratum ["something desired as essential"] in English," and... [so he] wrote *The Cults of the Greek States*... [and his] work did not draw the criticism that Frazer's did since Farnell made no bold comparisons to Christianity but the comparisons he brought to bear within the sole context of Greek culture were no less radical... [however the] five volumes, as they stand, are in a sense incomplete since they lack "an

account of the cults of the dead and the worship of heroes"... ["nonetheless"] Farnell's magnum opus continues to be used as an aid in the study of ancient Greek religion... [with the following] list... [giving] an idea of the scope and magnitude of this work... [the] first volume... focussing on the beginnings of cult in Greece and the cults of Cronus, Zeus, Hera and Athena... [the] second... on Artemis, Hecate, Eileithyia and Aphrodite... [the] third... on Demeter, Kore-Persephone, and Hades/Plouton, followed by the fourth... on Poseidon and Apollo... [and the] fifth... on Hermes, Dionysus, Hestia, Hephaestus, Ares and minor cults"] (1896), I, 281.]

Aristocles said that Zeus hid the unborn Athene in a cloud and then split it open with lightning [*Ibid*], which is the mythological way to describe the [literal] appearance [or emergence] of a celestial body from the pillar of cloud [or from the "monster-serpent" cloud].

Athene, or Latin Minerva, is called Tritogeneia (or Tritonia) after the lake Triton. ["Minerva... is reported to have appeared in virgin age in the times of Ogyges at the lake called Triton, from which she is also styled Tritonia." Augustine, *The City of God*, Bk. XVIII, Chap. 8.] This lake disappeared in a catastrophe in Africa when it broke [and/or 'sloshed'] into the ocean [and/or over Europe, evidently as far north as England, and evidently in the process sending 'flocks' of 'flying elephants and hippos' in that direction, and] leaving the desert of Sahara behind it, a catastrophe connected with the birth of Athene [and maybe more so with her 1st Visit including The Exodus].

Diodorus, referring to undisclosed older authorities, says that Lake Triton in Africa

"disappeared from sight in the course of an earthquake, when those parts of it which lay toward the ocean were torn asunder."

[Diodorus of Sicily iii. 55 (transl. Charles Henry Oldfather [1887-1954, "an American professor of history of the ancient world, specifically at the... [University] of Nebraska ... [he being] born in Tabriz, Persia [now "in northwestern Iran"]... [his] parents... [being] missionaries in Persia for 19 years... [and having returned] to the United States... when [our brother Charles was 2]... his father having been born... [in] Ohio... and his mother in... Indiana... [and Charles became a] "schoolteacher... [whose] involvement with teaching at university level commenced with his appointment as Classics professor at Hanover College [founded in 1827 and "affiliated with the Presbyterian Church (USA)"] in Indiana in 1914, succeeded by Wabash College [founded in 1832, and "initially named "The Wabash Teachers Seminary and Manual Labor College"... shortened to its current form by 1851... [with "many"] of the founders... [being] Presbyterian ministers... [who] nevertheless believed that Wabash should be independent and non-sectarian", meaning "not affiliated with or restricted to a particular religious group"], also in Indiana, between 1916 and 1926... [and after] that... he became professor of Greek and ancient history, and chair of the history department (1929) at the University of Nebraska [a school that was "created by an act of the Nebraska state legislature in 1869, two years after Nebraska was admitted into the Union as the 37th state... [the law stating that] "The object of such institution shall be to afford to the inhabitants of the state the means of acquiring a thorough knowledge of the various branches of literature, science, and the arts"], where he continued until his retirement... [in] 1951", evidently becoming increasingly, but let's **hope not 'damnably'**, "non-sectarian").]

This account implies that a great lake or marsh in Africa, separated from the Atlantic Ocean by a mountainous barrier, disappeared when the barrier was broken or lowered in a catastrophe. Ovid says that Libya became a desert in consequence of Phaëthon's conflagration.

And sure, a "mountainous barrier" that "was broken or lowered in a catastrophe" likely played a role in the 'disappearance' of this "great lake or marsh in Africa". But I suspect the 'raising' of the **Atlas Mountains** in Northwest Africa, and the 'formation' of the **Canary Islands** off that coast were also involved [map, SEC. 7, p.17]. And Dr. Velikovsky seems to be compartmentalizing here, forgetting that the *elephants* and *hippos* found buried in *sediments* as far north as England were likely northwardly '**sloshed**' there along with most of Triton's **waters**, and that the little that remained in North Africa likely *boiled* away, with the Earth's subsurface in this vicinity becoming mostly *shielded* from the *groundwater* by 'inundations' of *magma* that became *igneous rock*.

In the Iliad it is said that Pallas Athene "darted down to earth a gleaming star" with sparks springing from it; it darted as a star "sent by Jupiter to be a portent for seamen or for a wide host of warriors, a gleaming star." [*Iliad*, iv. 75 f.] Athene's counterpart in the Assyro-Babylonian pantheon is Astarte (Ishtar) who shatters mountains, "bright torch of heaven" at whose appearance "heaven and earth quake," who causes darkness and appears in a hurricane. ["A Prayer... to Ishtar" in *Seven Tablets of Creation* (transl. King); Famell, *The Cults of the Greek States*, I, 258ff. 170.] Like Astarte (Ashteroth-Karnaim), Athene was pictured with horns. "Athena, daughter of Zeus... upon her head she set the helmet with two horns," said Homer. [*Iliad*, v. 735.] Pallas Athene is identified with Astarte (Ishtar) or the planet Venus of the Babylonians. [Prof. Dr. Stephen Herbert Langdon [bio, SEC. 7, p.277], *Tammuz and Ishtar* (1914), p.97.] Anaitis of the Iranians, too, is identified as Pallas Athene and as the planet Venus. [Dr. Franz Cumont [bio, in SEC. 7, p.258 & 438], *Les Mysteres de Mithra* (3rd ed., 1913), p.111.]

Plutarch identified Minerva of the Romans or Athene of the Greeks with Isis of the Egyptians, and Pliny identified the planet Venus with Isis. [Plutarch, *Isis and Osiris*, Chap. 62: "They often call Isis by the name of Athena." See G. Rawlinson, *The History of Herodotus*, II, 542; Pliny, *Natural History*, ii, 37.]

It is necessary to recall [all] this here because it is generally supposed that the Greeks had no deity of importance who personified the planet Venus and that, on the other hand, they "did not find even a star in which to place" Athene. [The name Venus or Aphrodite belonged to the moon.]

[Augustine, *The City of God*, Bk. VII, Chap. 16. Farnell, *The Cults of the Greek States*, I, 263, discusses the various hypotheses of the physical nature of Athene and, unable to agree with any, asks: "Is there any proof that Athene, as a goddess of the Hellenic religion, ever was a personification of some part of the physical world?" Cicero, *De natura deorum*, i. 41, referred to a treatise by the Stoic [philosopher] Diogenes Babylonius [pr-nyc, tbb next], *De Minerva*, in which its author gave a natural explanation of the birth of Athene. The work is not extant.]

Diogenes of Babylon (also known as **Diogenes of Seleucia**... c.230-c.150/140 BC) [- not to be confused with the pr-nyc, Diogenes Laertius, a "3rd century AD... biographer of the Greek philosophers", nor with Diogenes of Sinope, "also known as **Diogenes the Cynic**... 412 or 404 BC... [to] 323 BC", limited bio in relation to his part in the origin of the Cynic and Stoic philosophies, SEC. 7, p.299-300]... [this 'middle' Diogenes being] a Stoic philosopher... [who] was the head of the Stoic school in Athens, and he was one of three philosophers sent to Rome in 155 BC ["to appeal a fine of five hundred talents imposed on Athens... for the sack of Oropus"].

He wrote many works, but none of his writings survive, except as quotations by later writers.

Modern books on the mythology of the Greeks repeat today what Cicero wrote: "Venus, called in Greek Phosphorus and in Latin Lucifer when it preceded the sun, but when it follows it Hesperos." [Cicero, *De natura deorum*, ii. 53.] Phosphorus does not play any role on Olympus.

But following Cicero in his description of the planets, we read also of "the planet called Saturn's, the Greek name of which is 'Phaenon'," though we know a more common name, Cronus, by which the Greeks called the planet Saturn [implying Phaenon or Phaëthon was a planet 'born' of Saturn, not Saturn 'himself']. Cicero gives the Greek names of other planets which are not the common ones. It is therefore entirely wrong to think that Phosphorus and Hesperos are the chief or only names of the planet Venus in Greek. Athene, in whose honor the city of Athens was named, was the planet Venus. Next to Zeus she was the most honored deity of the Greeks. The name Athene in Greek, according to Manetho, "is indication of self-originated movement." He wrote of the name Athene as meaning, "I came from myself."...

["The usage of the Egyptians is also similar: they often call Isis by the name of Athena, which expresses some such meaning as 'I came from myself,' and is indication of self-originated movement." *Manetho*, cited by Plutarch, *Isis and Osiris* (transl. William Gillan Waddell [still a ?, except I did just discover that he was a graduate of the University of Glasgow, and that among his translations/editions that, "The first published text from the manuscript [*Papyrus Fouad 266*] was edited by William Gillan Waddell in 1944", the "**Papyrus Fouad 266**... [being] a copy of the Pentateuch in the Greek version of the Hebrew Bible known as the Septuagint... [and this manuscript is] assigned palaeographically to the 1st century BC (50 BCE)... [however it] has survived in a fragmentary condition", and with a bit more searching I discovered that he lived from 1884-1945, and "was Professor of Classics at Fuad el-Awal University [now Cairo University], Cairo", <https://www.hup.harvard.edu/results-list.php?author=3689>), Chap. 62. But cf. Farnell, *The Cults of the Greek States*, I, 258: "The meaning of the name remains unknown."]

...Cicero, speaking of Venus, explained the origin of the name thus: "Venus was so named by our countrymen as the goddess who 'comes' [venire] to all things." [Cicero, *De natura deorum*, ii. 69.] The name Vishnu signifies "pervader," from the Sanskrit "vish", to "enter" or "pervade."

The birth of Athene was assigned to the middle of the second millennium. Augustine wrote: "Minerva [Athene] is reported to have appeared... in the times of Ogyges." This statement is found in *The City of God* [Bk. XVIII, Chap. 8.], the book containing the quotation from Varro [bio, p.317] that the planet Venus changed its course and form in the time of Ogyges. Augustine also synchronized Joshua with the time of Minerva's activities. [*Ibid.*, Bk. XVIII, Chap. 12.]

The cover of carbonigenous clouds in which the earth was enveloped by the comet is the "robe ambrosial" wrought by Athene for Hera (Earth). [*Iliad*, xiv. 170 ff. In the Babylonian mythology Marduk cuts Tiamat in two and makes from one part a cover or veil for the sky.] The source of ambrosia was closely connected with Athene...

[Theodor Bergk [1812-1881, "a German philologist... [and] authority on classical Greek poetry... [who] was appointed in 1835 to the lectureship in Latin at the orphan school at Halle... [and who after] holding posts at Neustrelitz [in northeast Germany, "in the state of Mecklenburg-Vorpommern"], Berlin and Cassel [now Kassel in Hesse], he succeeded (1842) Karl Friedrich Hermann [1804-1855, "a German classical scholar and antiquary... [who] studied philosophy at the universities of Heidelberg ["in the German state of Baden-Württemberg, situated on the river Neckar in south-west Germany"] and Leipzig [now "the most populous city in the German federal state of Saxony... [and together] with Halle (Saale), the largest city of the neighbouring state of Saxony-Anhalt, the city forms the polycentric conurbation ['merged cities'] of Leipzig-Halle... [between which] lies Leipzig/Halle International Airport"]... and taking a degree in 1824... [Hermann] went on a tour of Italy... [and] on his return... he lectured as *privatdozent* in Heidelberg... [and in] 1832 he was appointed professor of classical philology at the University of Marburg [in Hesse], and in 1833 received the additional offices of second librarian at the university, and director of the philological seminary... [and in] 1842 he transferred to Göttingen ["the oldest [**damned**] university in [the southernmost end of] the state of Lower Saxony", putting it in Central Germany] as the chair of philology and archaeology", and it was when he left Marburg that Bergk succeeded him] as professor of classical literature at Marburg... [and in 1852 Bergk] went to Freiburg [defined, SEC. 8, p.252], and in 1857 returned to Halle[-Wittenberg in Saxony-Anhalt]... [and his] literary activity was very great, but his reputation mainly rests upon his work in connection with Greek literature and the Greek lyric poets... [2 works of which, after being] completed... [by others] with the aid of Bergk's posthumous papers... are standard works", *Die Geburt der Athene* ["*The birth of Athena*"] in Carl Friedrich Wilhelm Alfred Fleckeisen's [work - he having lived from 1820-1899, "a German philologist and critic... best known for his work on Plautus and Terence... [who] was educated at... [that **damned**] University of Göttingen... [and after] holding several educational posts at Frankfurt am Main and Dresden, in 1861 he was appointed in the vice-principalship of the Vitzthum-Gymnasium at Dresden, which he held until his retirement in 1889... [and] in the knowledge [of Plautus and Terence] ... he was unrivalled, except perhaps by Ritschl, his lifelong friend and a worker in the same field... [and he] also contributed largely to the *Jahrbücher für Philologie und Pädagogik*, the philology department of which he was for many years editor", and his work,] *Jahrbücher für classische Philologie* [*Yearbooks for Classical Philology*] (1860), Chap. VI, refers to the relation of Athene to the "*Quellen der Ambrosia*" ("the sources of ambrosia"). [Pseudo-]Apollodorus (*The Library* [and one more time, author bio'ed & his work defined, SEC. 7, p.387]) says that Athene "slayed Pallas and used his skin," which appears to refer to the envelope of Venus that previously formed the tail of the comet.]

The origin of Athene as a comet is implied in her epithet Pallas which, as is commonly known, is synonymous with Typhon; Typhon, as Pliny said, was a comet.

The bull and the cow, the goat and the serpent, were animals dedicated to Athene. "The goat being usually tabooed but chosen as an exceptional victim for her," the animal was annually sacrificed on the Acropolis of Athens. [Farnell, *The Cults of the Greek States*, I, 290.] With the Israelites the goat was the victim for Azazel, or Lucifer.

In the Babylonian calendar "the nineteenth day of all months is marked 'day of wrath' of goddess Gula (Ishtar). No work was done. Weeping and lamentation filled the land... Any explanation of dies irae ["day of wrath"] of Babylonia must be sought in some myth concerning the nineteenth of the first month. Why should the nineteenth day after the moon of the spring equinox be a day of wrath? ... It corresponds to the quinquatrus of the Roman farmer's calendar [also called "the **Quinquatria**... a

festival sacred to the Goddess Minerva, celebrated from the 19-23 of March... [though the] ancient Roman religious calendars assign only one day to the festival", the nineteenth of March, five days after the full moon. Ovid says that Minerva was born on that day, she being the Pallas Athene of the Greeks." [Langdon, *Babylonian Menologies and the Semitic Calendars* (1935), pp.86-87.] The nineteenth of March was Minerva's day.

The first appearance of Athene-Minerva took place on the day the Israelites crossed the Red Sea. The night between the thirteenth and the fourteenth days of the first month after the vernal equinox was the night of the great earthshock; six days later, on the last day of Passover week, according to the Hebrew tradition, the waters were heaped up like mountains [or again, according to *scripture*, really were more like **a wall unto them on their right hand, and on their left** [Exo 14:22](#)] and the fugitives crossed on the dry bed of the sea.

The birth of Pallas Athene or her first visit to earth was the cause of a cosmic disturbance, and the memory of that catastrophe was "a day of wrath in all the calendars of ancient Chaldea."

Zeus and Athene

If there was a problem in this research which caused prolonged deliberation on the part of the author, it was the question: Was it the planet Jupiter or Venus that caused the catastrophe of the time of Exodus? Some ancient mythological sources point to Venus, other sources point to Jupiter. In one group of legends Jupiter (Zeus) is the protagonist of the drama: he leaves his place in the sky, rushes to battle Typhon, and strikes him with thunderbolts. But other legends and historical sources, too, which I have quoted on previous pages indicate that it was the planet Venus, or Pallas Athene of the Greeks. Athene killed her father, Typhon-Pallas, the celestial monster, and the description of this battle is not different from that of the battle in which Zeus killed Typhon.

Under the weight of many arguments, I came to the conclusion - about which I no longer have any doubt - that it was the planet Venus, at the time still a comet, that caused the catastrophe of the days of Exodus. Then why do a part of the legends tie up this event with Jupiter?

The cause of this duality in the mythological handling of an historical event lies in the fact that the ancients themselves did not know for certain which of the planets had caused the destruction. Some saw the pillar of cloud - Typhon defeated by Jupiter, the ball of fire that emerged from the pillar and battled with it. Others interpreted the globe as a body different from Jupiter.

The Greek authors described the birth of Athene (planet Venus), saying she sprang from the head of Jupiter. "And mighty Olympus trembled fearfully... and the earth around shrieked fearfully, and the sea was stirred, troubled with its purple waves." [*The Homeric Hymn to Minerva*" (transl. Buckley) in *The Odyssey of Homer with the Hymns...*] One or two authors thought that Athene was born of Cronus. But the consensus of ancient authors makes Athene-Venus the offspring of Jupiter: she

sprang from his head, and this birth was accompanied by great disturbances in the celestial and terrestrial spheres. The comet rushed toward the earth, and it could not be very well distinguished whether the planet Jupiter or its offspring was approaching. I may divulge here something that belongs to the second book of this work; namely, that at an earlier time, Jupiter had already caused havoc in the planetary family, the earth included, and it was therefore only natural to see in the approaching body the planet Jupiter.

I referred in the introductory part of this work to the modern theory which ascribes the birth of the terrestrial planets to the process of expulsion by larger ones. This appears to be true in the case of Venus. The other modern theory, which ascribes the origin of comets of short period to expulsion by large planets, is also correct: Venus was expelled as a comet and then changed to a planet after contact with a number of members of the solar system.

Venus, being an offspring of Jupiter, bore all the characteristics known to men from early cataclysmic encounters. When a ball of fire tore the pillar [or *cometary tail*] of cloud and pelted the [gaseous] pillar with thunderbolts, the imagination of the people saw in this the planet-god Jupiter-Marduk rushing to save the earth by killing the serpent-monster Typhon-Tiamat.

It is not strange, therefore, that, in places as remote from Greece as the islands of Polynesia, it is related that "the planet Jupiter suppressed the tail of the great storm." [Williamson, *Religious and Cosmic Beliefs of Central Polynesia*, I, 123.] But we are told that in the same places, notably on the Hervey Islands [of the Cook Islands], "Jupiter was often mistaken for the Morning Star."...

[*Ibid.*, p.132. See also Dr. William Wyatt Gill [1828-1896, "an English missionary, active in Australia and the South Pacific region after 1851... [and being educated] in Kingsland Congregational Chapel, Bristol, he became a member at the age of 14 and had an early interest in the ministry... [and after] three years study at Highbury College, London, and a year of study at New College, University of London (B.A., 1850), he was discouraged from missionary work, but his eagerness to accompany Rev. Aaron Buzacott to the Cook Islands [maps, p.372] met with approval and in June 1851 he was accepted by the London Missionary Society... [and] he began his missionary work in Australia... [accompanying] Buzacott [et al.]... on missionary work [in Southeast Australia]... [and in] November 1851 he reached Sydney where he met Mary Layman Harrison, a pious Anglican, whom he married ...[in] December... [and in] 1852-72 Gill worked at Mangaia ["the most southerly of the Cook Islands and the second largest, after Rarotonga"], except for five months in 1858 at Rarotonga in charge of the institution for training native teachers and a visit to Sydney in 1862-63... [and in] 1872 with Rev. A. W. Murray he visited the principal islands in Torres Strait ["which lies between Australia and the Melanesian island of New Guinea", map, p.372]] and... [in] November landed the first teachers, including six Cook Islanders, at Kataw in New Guinea... [and in] 1873 he sailed for England where he read to the Royal Geographical Society his paper 'A Visit to Torres Straits and Mainland of New Guinea'... [and he] was stationed on Rarotonga from April 1877 until he retired in November 1883... [and in] 1889 the University of St Andrews conferred on him an honorary doctorate", *Myths and Songs from the South Pacific* (1876), p.44, and his *Historical Sketches of Savage Life in Polynesia* (1880), p.38.]

...On other islands of Polynesia, "the planets Venus and Jupiter seem to have been confused

with each other." Explorers found "that the name Fauma or Paupiti was given to Venus... and that the same names were given to Jupiter."

[Williamson, I, 122. See also Jacques-Antoine Moerenhut [1796 (in Belgium)-1879 (in Los Angeles), "a trader, an explorer, an ethnologist and a Franco-Belgian diplomat... [who] played a crucial role in the establishment of French sovereignty over the territories of Polynesia in 1842"], *Voyages aux isles du Grand Ocean* [*Trips to the Islands of the Grand Ocean*] (1837), II, p.181.]

Early astronomy shared Ptolemy's opinion that "Venus has the same powers" and also the nature of Jupiter [Claudius Ptolemy, *Tetrabyblos* [*Four Books*, author bio'ed & books defined SEC. 7, p.343] (transl. Frank Eggleston Robbins ["1884-1963... Professor of Greek at the University of Michigan", <https://www.hup.harvard.edu/results-list.php?author=3769>, *Loeb Classical Library*] 1940), I, 4.], an opinion reflected also in the astrological belief that "Venus, when she becomes sole ruler of the event, in general brings about results similar to those of Jupiter." [*Ibid.*, II, 8.]

In one local cult in Egypt the name of Isis, as I shall show in the next volume [*Ages In Chaos*, which again, we'll 'visit' in SEC.11], originally belonged to Jupiter, Osiris being Saturn. In another local cult Amon was the name for Jupiter. Horus originally was also Jupiter...

[Prof., Dr. Samuel Alfred Browne Mercer [bio, SEC. 7, p.541, but more specifically, the English "Scholar of the OT and co-founder of the Anglican Theological Review (ATR)... [who] received his B.Sc. from Bishop Field College and Central Training School, St. John's, Newfoundland, in 1900, and his B.D. from Nashotah House in 1904... [and] his B.A. from Harvard University in 1908 and his Ph.D. from the University of Munich in 1910... [and] studied Semitic languages at the University of Göttingen, the University of Heidelberg, and the Sorbonne in Paris... [and] was ordained deacon... and priest... [in] 1904... [and from] 1910 until 1922 he was professor of Hebrew and OT literature at the Western Theological Seminary in Chicago... [and in] 1923 until his retirement in 1946... was Professor of Semitic Languages and Egyptology at Trinity College, Toronto... [and he] co-founded the ATR in 1918... [and] served as [one of 2] joint editors from May 1918 through Dec. 1920... [and he] and others edited the ATR from Mar. 1921 until Mar. 1924", <https://episcopalchurch.org/library/glossary/mercer-samuel-alfred-browne>], *Horus, Royal God of Egypt* (1942).]

...But when a new planet was born of Jupiter and became supreme in the sky, the onlookers [in Egypt] could not readily recognize the exact nature of this change. They gave the name of Isis to the planet Venus, and sometimes the name of Horus. This must have caused confusion. "One is confused by the various relations which exist between mother and son (Isis [or Ishtar] and Horus [or Tammuz]). Now he is her consort, now her brother; now a youth... now an infant fed at her breast." [Langdon [bio, SEC. 7, p.277], *Tammuz and Ishtar*, p.24.] "A noteworthy representation shows her [Isis] in association with Horus as the Morning Star, and thus in a strange relation... which we cannot yet explain from the texts."

[Wilhelm Max Müller [1862-1919, *pr-nyc* (because I confused him with his more often cited father, Friedrich Max Müller, bio, SEC. 7, p.428-9, and he should also not be confused with his "German romantic poet" grandfather, Wilhelm), the younger Wilhelm being "an American orientalist... educated at Erlangen [now, the University of Erlangen-Nuremberg... in the cities of Erlangen and Nuremberg in [Northern] Bavaria... founded in 1742... [which from] the beginning... was a Protestant institution, but [like so many others,] over time it slowly secularized"], [and Wilhelm was also educated at] Berlin,

Munich, and Leipzig, where he received his Ph.D. ... [and he] emigrated to the United States in 1888... [and became] professor at the Reformed Episcopal Seminary in Philadelphia beginning in 1890... [and during] several years (1904, 1906, 1910), he engaged in archaeological work in Egypt for the Carnegie Institution... [and he] lectured on Egyptology at the University of Pennsylvania, and purchased papyri [plural of papyrus] in Egypt for the University Museum", *Egyptian Mythology*, p.56.]

Also Ishtar of Assyria-Babylonia was in early times the name of the planet Jupiter; later it was transferred to Venus, Jupiter retaining the name of Marduk.

Baal, still another name for Jupiter, was an earlier name for Saturn, and later on became the name of Venus, sometimes the feminine form Baalath or Belith being used. [Bidez [bio, SEC. 7, p.369] and F. Cumont, *Les Mages hellenisés [The Greek Magi]* (1938), II,116.] Ishtar, also, was at first a male planet, subsequently becoming a female planet. [Carl Bezold [bio, SEC. 7, p.276] in Franz Boll [bio, SEC. 7, p.246], *Stern Glaube und Sterndeutung [Star Belief and Star Interpretation]* (1926), p.9.]

Worship of the Morning Star

Now that it has been shown it was Venus which, at an interval of fifty-two years, caused two cosmic catastrophes in the fifteenth century before the present era, we understand also the different historical connections between Venus and these catastrophes.

In numerous biblical and rabbinical passages it is said that when the Israelites went from Mount Sinai into the desert, they were covered by clouds. These clouds were illuminated by the pillar of fire, so that they gave a pale light. [See the Section[s], "*The Shadow of Death*" [as well as *The Battle in the Sky, The Shadow of Death, etc.*, for my contributions to what this "light" really was].] With this should be connected a statement of Isaiah: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, the light of Noga was upon them." [Isaiah 9:2 [- The KJV, in place of "the light of Noga was upon them", reads, **upon them hath the light** ^{H216} **shined** .] Noga is Venus; it is, in fact, the usual name of this planet in Hebrew, and it is therefore an omission not to translate it so.

The **great light** that Isaiah is referring to that the **people** saw may indeed have been Venus. Of

course I more assuredly think that this **great light** is a metaphor for the awesome, mindboggling **power of God** demonstrated by Him at this time. And whatever the case, Venus could not have been a long term source of **light**. And **'she'** surely did not directly provide for God's people the **light** that **lead them the way... by night in a pillar of fire, to give them light... [and] to go by day and night** for 4 decades (Exo 13:21-22; 40:38; Numbers 9:17-22; 14:14; Neh 9:12,19). What I instead **see** is that this **light** was the result of the *auroral effects* of a 'migrating' *magnetic pole*, which in this case was alternately guided or anchored by an **angel of God** Exo 14:19, (whom may have been **Michael** Dan 12:1), not any 'light' from the Comet Venus supposedly permeating the 'global cloud-cover', **the shadow of death**, during **her** relatively brief and intermittent **visit**.

[Tractate Shabbat 156a; Midrash Rabba, Numbers 21,245a; J. Levy, *Worterbuch tiber die*

Talmudim und Midraschim (2nd ed. 1924), s.v. In the Hindu pantheon Naga or snake gods are apparently the comets. Cf. James Francis Katherinus Hewitt [1835-1908, author of *History and chronology of the myth-making age* (1901), and *The ruling races of pre-historic times in India, southwestern Asia and southern Europe* (1894-5)], "Notes on the Early History of Northern India," *Journal of the Royal Asiatic Society* (1827), p.325.]

Amos says that during the forty years in the wilderness the Israelites did not sacrifice to the Lord, but carried "the star of your god, which you made to yourselves." [Amos 5:26. [See also Acts 7:43]] St. Jerome interprets this "star of your god" as Lucifer (the Morning Star). [Cf. Vulgate (Latin) version of the Prophet Amos and Jerome's Commentary on the Prophets.]

What image of the star was carried in the wilderness? Was it the bull (calf) of Aaron or the brazen serpent of Moses? "And Moses made a serpent of brass, and put it upon a pole." [Numbers 21:9.] Of this serpent it is said that it was made with the purpose of providing a cure for those bitten by snakes...

[Those who were bitten by serpents looked at the brazen serpent for cure. Can a psychosomatic relationship go such a long way? The practices of the snake worshipers lend some credence to the physiological background of Numbers 21:9. But it is outside the scope of the present research to go into these details. The fact that Moses made an image - in violation of the second commandment of the Decalogue - is not necessarily inconsistent with his being monotheist: there are many churches today where symbolic and even human figures are deified by people who profess to be monotheists. But as time passed, the presence of the serpent of Moses in the Temple of Jerusalem became so objectionable to the spirit of the prophets that in the days of Isaiah the serpent was broken into pieces. Even though its original purpose may have been curative, it being the image of the angel who was sent in the pillar of fire and cloud to save the people of Israel from slavery, the brazen serpent with the lapse of time became an object of worship [- however **we know that this serpent of brass... upon a pole, which became, as Satan intended, mistakenly deified components of the Comet Venus, and being worshipped as both a 'serpent' god and 'planet' goddess** (i.e., Rom 1:20-25), was really just another **shadow of things to come Col 2:17, in this case, of Jesus who briefly became the cursed^{G1944}... one that hangeth on a tree** (Deu 21:22-23; Gal 3:13), huh].]

...Seven and a half centuries later this brazen serpent of Moses was broken by King Hezekiah, guided in his monotheistic zeal by the prophet Isaiah, "for unto those days the children of Israel did burn incense to it." [II Kings 18:4. An astrological opinion is found in the rabbinical literature that the brazen serpent was a magic image, which obtained its power from the star under the protection of which Moses made it.]

The brazen serpent was most probably the image of the pillar [or "monster-serpent"] of cloud and fire which appeared as a moving serpent to all peoples of the world. St. Jerome apparently had this image in view when he interpreted the star mentioned by Amos as Lucifer. Or was it the "star of David," the six-pointed star?

The Egyptian Venus-Isis, the Babylonian Venus-Ishtar, the Greek Venus-Athene were goddesses pictured with serpents, and sometimes represented as dragons. "Ishtar, the fearful dragon," wrote Assurbanipal. [Langdon, *Tammuz and Ishtar*, p.67.] The Morning Star of the Toltecs, Quetzal-cohuatl (Quetzal-coatl), also is represented as a great dragon or serpent: "cohuatl" in Nahuatl is "serpent," and the name means "a

feathered serpent." [Brasseur, *Sources de l'histoire primitive du Mexique*, pp.81,87.] The Morning Star of the Indians of the Chichimec tribe in Mexico is called "Serpent cloud" [Alexander, *Latin American Mythology*, p.87.], a remarkable name because of its relation to the pillar [or "monster-serpent"] of cloud and the clouds that covered the globe after the contact of the earth with Venus.

When Quetzal-cohuatl, the lawgiver of the Toltecs, disappeared on the approach of a great catastrophe and the Morning Star that bore the same name rose for the first time in the sky, the Toltecs "regulated the reckoning of the days, the nights, and the hours according to the difference in the time." [Brasseur, *Histoire des nations civilisees du Mexique*, I, 120.]

The people of Ugarit (Ras-Shamra) in Syria addressed Anat, their planet Venus: "You reverse the position of the dawn in the sky." [Jean Charles Gabriel Virolleaud [bio, p.427], "*La deesse Anat*," *Mission de Ras Shamra*, IV.] In the Mexican Codex Borgia, the Evening Star is represented with the solar disc on its back.

[Seler, *Wandmalereien von Mitla* [*Murals by Mitla*, "Mitla...[being] the second most important archeo-logical site in the state of Oaxaca ["located in Southwestern Mexico... [with] a significant coastline on the Pacific Ocean", map, p.482], and the most important of the Zapotec culture [which is "an indigenous people of Mexico... concentrated in the southern state of Oaxaca"]... [and the] site is located 44 km from the city of Oaxaca... [and it] is within the modern municipality of San Pablo Villa de Mitla ... [and the] name Mitla is derived from the Nahuatl name Mictlán, which was the place of the dead or underworld ... [and its] Zapotec name is *Lyobaa*, which means "place of rest"... [and] Mictlán was Hispanicized to Mitla by the Spanish... [and] what makes Mitla unique among Mesoamerican sites is the elaborate and intricate mosaic fretwork [photo, p.509] and geometric designs that cover tombs, panels, friezes and even entire walls... [as they] are made with small, finely cut and polished stone pieces which have been fitted together without the use of mortar... [which no] other site in Mexico has"] (1895), p.45.]

In the Babylonian psalms Ishtar says:

By causing the heavens to tremble and the earth to quake,
By the gleam which lightens in the sky,
By the blazing fire which rains upon the hostile land,
I am Ishtar.
Ishtar am I by the light that arises in heaven,
Ishtar the queen of heaven am I by the light that arises in heaven
I am Ishtar; on high I journey...
The heavens I cause to quake, the earth I cause to shake,
That is my fame...
She that lightens in the horizon of heaven,
Whose name is honored in the habitations of men,
That is my fame.
"Queen of heaven above and beneath" let be spoken,
That is my fame.
The mountains I overwhelm altogether,
That is my fame. [Langdon, *Sumerian and Babylonian Psalms* (1909), pp.188,194.]

The Morning-Evening Star Ishtar was called also "the star of lamentation." [Langdon, *Tammuz and Ishtar*, p.86.]

The Persian Mithra, the same as Tistrya, descended from the heavens and "let a stream of fire flow toward the earth," "signifying that a blazing star, becoming in some way present here below, filled our world with its devouring heat." [F. Cumont, "*La Fin du monde selon les mages occidentaux*" [*The End of the World According to Western Magi*], *Revue de l'histoire des religions* (1931), p.41.]

In Aphaca in Syria [now **Afqa in Lebanon**] fire fell from the sky, and it was asserted that it fell from Venus: "by which one would think of fire that had fallen from the planet Venus."...

[Franz Karl Movers [1806-1856, a "German Roman Catholic divine and Orientalist... born at Koesfeld in Westphalia... [who] studied theology and Oriental languages at Münster, was parish priest at Berkum near Bonn from 1833 to 1839, and professor of Old Testament theology in the Catholic faculty at Breslau from 1839 to his death... [and his] elaborate works, *Die Phönizier* [*The Phoenicians*] (1841-1850) and *Phönizische Texte, erklärt* [*Phoenician Texts, Explained*] (1845-1847), attained a high reputation... [and of] his other writings two biblical studies were of some importance, his *Kritische Untersuchungen über ber die alttestamentliche Chronik* [*Critical Investigations About the Old Testament Chronicle*] (1834), and his Latin essay on the two recensions [a "recension" again being "a version of a text resulting from...revision"] of the text of Jeremiah, *De utriusque recensionis vaticiniorum Jeremiae, Graece Alexandrinae et Hebraicae masorethicae, indole et origine Commentatio critica* ["*On Both Sides of the Recensions of Vaticiniorum Jeremiah, in Alexandrian Greek and Hebrew Masorethicas, Critical Nature and Origin of History*"] (1837)], *Die Phonizier*

(1841-1856), I, 640. Sources: Salminius Hermias Sozomen [or "Sozomenus... c. 400-c. 450 AD... historian of the Christian Church... [who] wrote two works on church history... only the second... [being] extant... [his first covering] the history of the Church, from the Ascension of Jesus to the defeat of Licinius [by Constantine] in 323, in twelve books... [his sources including] Eusebius of Caesarea, the Clementine homilies... and Sextus Julius Africanus... [and his] second work continues ... where his first... left off... [and] is structured into nine books... arranged along the reigns of Roman Emperors"], *The Ecclesiastical History* ii. 5; Zosimus ["known by the Latin name **Zosimus Historicus**, i.e. "Zosimus the Historian"... fl. 490s-510s... a Greek historian... in Constantinople during the reign of the



Close up of some of the fretwork

Eastern Roman Emperor Anastasius I (491-518)... [and according] to Photius, he was a *comes* ["companion"], and held the office of "advocate" of the imperial treasury... [but 'unfortunately' he] was also known for condemning Constantine's rejection of the traditional polytheistic religion [for Christianity]", i. 58.]

...The ['fire-struck'] place [Aphaca in Syria] became holy and was visited each year by pilgrims.

The festivals of the planet Venus were held in the spring. "Our ancestors dedicated the month of April to Venus," wrote Macrobius Ambrosius Theodosius.

[Macrobe [or Macrobius, bio, **SEC. 7, p.253**], *Oeuvres* [*Works*] (ed. Charles-Louis-Fleury Panckoncke [1780-1844, "a French writer, printer, bookseller, publisher, translator, and editor... [and he] initiated the *collection Panckoucke* or *Bibliothèque latine-française* [*Latin-French Library*]... [which] consists of 178 volumes from 1826 to 1839 and 34

volumes from 1842 to 1849 in the form of expensive books with French translations of Latin classics by ancient Roman authors”, 1845), I, 253.]

Baal of the Canaanites and of the Northern Kingdom of Israel was worshiped in Dan, the city of the cult of the calf, and throngs visited there during the week of Passover. The cult of Venus spread to Judea also. According to II Kings (23:5), King Josiah in the seventh century [BC] "put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." Baal, the sun, the moon, and the planets, is the division used also by Democritus: Venus, the sun, the moon, and the planets.

In Babylonia the planet Venus was distinguished from other planets and worshiped as a member of a trinity: Venus, Moon, and Sun. [H. ['Stinkler'] Winckler, *Die babylonische Geisteskultur* (1919), p.71.] This triad became the Babylonian holy trinity in the fourteenth century before the present era. [C. Bezold in F. Boll, *Stern Glaube und Stemdeutung* (1926), p.12.]

In the Vedas the planet Venus is compared to a bull: "As a bull thou hurlest thy fire upon earth and heaven." [*Hymns of the Atharva-Veda* (transl. Bloomfield, [indirect bio with Prof. Warren, SEC. 7, p.395]), Hymn ix.] The Morning Star of the Phoenicians and Syrians was Ashteroth-Karnaim, Astarte of the Horns. Belith of Sidon was likewise Venus, and Izebel [or **Jezebel**], wife of Ahab, made her the chief deity of the Northern Kingdom...

[1 Kings 18; Josephus, *Jewish Antiquities*, VIII, xiii, 1; Philo of Byblos, *Fragment* 2. 25; Prof., Dr. Daniel Abramovich Chwolson [*pr-nyc*, 1819-1911, "a Russian orientalist and antiquarian... [who] came from a Jewish home and was taught early in the Talmudic sciences... [and he] studied oriental languages in Breslau from 1840... [and in] 1847 he went to Vienna to study oriental manuscripts... [and in] 1850 he received his doctorate with his work on the Sabeans in Leipzig... [and in] the same year he went to Saint Petersburg and continued his studies there... [where] he converted to Christianity in 1855 [**'fortunately'**? - and I mean he was apparently "Eastern Orthodox Christian", which is really the same as '7-sacrament' Catholic, except more or less 'popeless',] and [he] became a professor of Oriental languages at the University of St. Petersburg ... [and in] 1858 followed a professorship at the Russian spiritual academy [which today is called the "**Saint Petersburg Theological Academy** ["founded in 1797"]... [and which] grants master and doctorate degrees preparing theologians and priests for the Eastern Orthodox Church... [and yes, this 'church'] recognises [the] seven major sacraments, of which the Eucharist is the principal one"... [and Chwolson] resolutely opposed the ritual murder charges against Jews... [and in] the 1890s... [he] discovered during excavations in Kyrgyzstan [*tbd next*] over 600 Syrian grave Inscriptions from the 14th century and thus could prove for the first time that the Assyrian Church of the East was far further north than had been adopted until then"], *Die Ssahier und der Ssabismus* [*The Sabeans and Satisism* - a "Sabeian" again being an "inhabitant of the region of Arabia now known as Yemen", though "Saba" is apparently also associated - or confused - with the Biblical **Sheba**] (1856), II, 660.]

Kyrgyzstan [map, p.511]... officially the **Kyrgyz Republic** ... and also known as **Kirghizia**... is a country in Central Asia. Kyrgyzstan is a landlocked country with mountainous terrain. It is bordered by **Kazakhstan** to the north, **Uzbekistan** to the west and southwest, **Tajikistan** to the southwest and **China** to the east... Although geographically

isolated by its highly mountainous terrain, which has helped preserve its ancient culture, Kyrgyzstan has been at the crossroads of several great civilizations as part of the Silk Road and other commercial and cultural routes. Though long inhabited by... independent... tribes and clans... [at times it has] fallen under foreign domination and attained sovereignty as a nation-state only after the breakup of the Soviet Union in 1991.

...The "queen of heaven," referred to repeatedly by Jeremiah, was Venus. The women of Jerusalem made cakes for the queen of heaven and worshiped her from the roofs of their houses. [[Jeremiah 7:18](#); [44:17-25](#). Wellhausen, *Reste arabischen Heidentums*, p.41.]

On Cyprus it was neither Jupiter nor any other god but "Kypris Queen whom they with holy gifts were wont to appease... pouring libations out upon the ground of yellow honey." [*The Fragments of Empedocles* (transl. Prof., Dr. William Ellery Leonard [1876-1944, "an American poet, playwright, translator, and literary scholar"], 1908), *Fragment 128*, p.59.] Such libation, as already mentioned, was made in Athens in commemoration of the Flood of Deucalion.

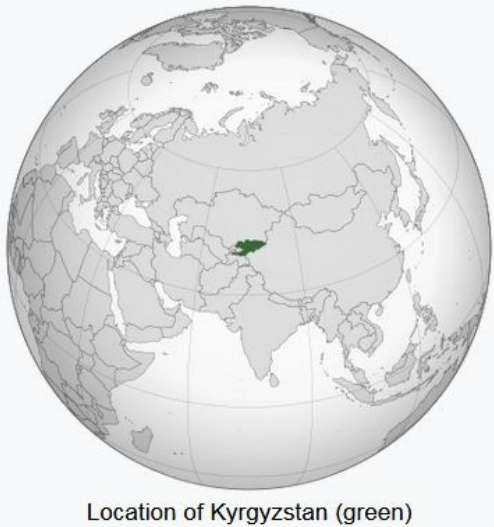
Not long ago, in Polynesia, human sacrifices were offered to the Morning Star, Venus. [Williamson, *Religious and Cosmic Reliefs of Central Polynesia*, II, 242,] To the Arabian Morning Star, queen of the heaven - al-Uzza - boys and girls were sacrificed down to modern times. [Wellhausen, *Reste arabischen Heidentums*, pp.40-44,115.] Likewise, human sacrifices were brought to the Morning Star in Mexico; this was described by early Spanish authors,...

[*Manuscrit Ramirez: Histoire de l'origine des Indiens qui habitent la Nouvelle Espagne selon leurs traditions* [*Manuscript Ramirez: History of the Origin of the Indians Who Live in New Spain Accord-ing to their Traditions*, 1903, this being among the "more important... publications" of Claude-Joseph Désiré Charnay, 1828-1915, "a French traveller and archaeologist notable both for his explorations of Mexico and Central America, and for the pioneering use of photography to document his discoveries"].]

...and [human sacrifice] was still practiced by Indians only a generation ago. [G. A. Dorsey, *The Sacrifice to the Morning Star by the Skidi Pawnee*. This ceremony is described later in the present book.] Quetzal-cohuatl "was called the god of winds" and of "flames of fire" [De Sahagun, *Historia general de las cosas de Nueva España*, I, Chap. V.]; the Greek Athene, too, was not only the planet, but also the goddess of storm and fire. The planet Venus was Lux Divina, the Divine Light, in the worship of the Roman imperial colonies. [Movers, *Die Phonizier*, II, 652.]

In Babylonia, Venus was pictured as a six-pointed star - which is also the shape of David's shield - or as a pentagram - a five-pointed star (seal of Solomon) - and sometimes as a cross; as a cross it was pictured in Mexico, too.

The attributes and deeds of the Morning Star were not invented by the peoples of the world: this star shattered mountains, shook the globe with such a violence that it looked as if the heavens were shaking, was a storm, a cloud, a fire, a heavenly dragon, a torch, and a blazing star, and it rained naphtha on the earth.



Location of Kyrgyzstan (green)

Assurbanipal speaks of Ishtar-Venus, "who is clothed with fire and bears aloft a crown of awful splendor, [and who] rained fire over Arabia." [Luckenbill, *Records of Assyria*, II, Sec. 829.] It has been shown previously that the comet of the days of the Exodus rained naphtha over Arabia.

In the attributes and in the deeds ascribed to the planet Venus - Isis, Ishtar, Athene - we recognize the attributes and deeds of the comet described in the earlier sections of this book.

The Sacred Cow

The comet Venus, of which it is said that "horns grew out of her head," or Astarte of the horns, Venus cornuta, [sometimes] looked like the head of a horned animal; and since it moved the earth out of its place, like a bull with its horns, the planet Venus was pictured as a bull. The worship of a bullock was introduced by Aaron at the foot of Mount Sinai. The cult of Apis originated in Egypt in the days of the Hyksos, after the end of the Middle Kingdom, shortly after the Exodus. ["*The Book of Sothis*" in *Manetho* (transl. W. G. Waddell, *Loeb Classical Library*, 1940) says that in the days of the Hyksos king Aseth, "the bull-calf was deified and called Apis"] Apis, or the sacred bull, was very much venerated in Egypt; when a sacred bull died, its body was mummified and placed in a sarcophagus with royal honors, and memorial services were held.

"All the coffins and everything excellent and profitable for this august god (the bull Apis)" were prepared by the Pharaoh, when "this god was conducted in peace to the necropolis, to let him assume his place in his temple." [*The Apis inscription of Necho-Wahibre* in Breasted, *Records of Egypt*, IV, 976 ff.]

The worship of a cow or bull was widespread in Minoan Crete and in Mycenaean Greece, for golden images of this animal with large horns were found in excavations.

Isis, the planet Venus, was represented as a human figure with two horns, like Astarte (Ishtar) of the horns [Pliny, *Natural History*, ii. 37]; and sometimes it was fashioned in the likeness of a cow. In time, Ishtar changed from male to female, and in many places worship of the bull changed to worship of the cow. The main reason for this seems to have been the fall of manna which turned the rivers into streams of honey and milk. A horned planet that produced milk most closely resembled a cow. In the Hymns of the Aiharva-Veda, in which the ambrosia that falls from the sky is glorified, the god is exalted as the "great cow" which "drips with streams of milk" and as "a bull" that "hurlest thy fire upon earth and heaven." [*Hymn to the honey-lash* in *Hymns of the Aiharva-Veda*, IX.] A passage of the Ramayana about the "celestial cow" says: "Honey she gave, and roasted grain... and curled milk, and soup in lakes with

sugared milk" [L. L. Sundara Ram [?], *Cow-protection in India* (1927 [available online]), p.56.], which is the Hindu version of "rivers of milk and honey."

The "celestial cow" or "the heavenly Surabhi" ("the fragrant") was the daughter of the

Creator: she "sprung from his mouth"; at the same time nectar and "excellent perfume" were spread, according to the Indian epic.

[*Mahabharata* [again, "one of the two major Sanskrit epics of ancient India, the other being the *Rāmāyaṇa*"], XIII.] This description of the birth of the daughter from the mouth of the Creator is a Hindu parallel of Athene springing from the head of Zeus. Fragrance and nectar are mentioned in connection with the birth of the celestial cow, a combination that can be understood if we recall what we learned in the Sections "Ambrosia" and "Birth of the Planet Venus."

Down to the present day, the Brahmans worship the cow. Cows are regarded as daughters of the "heavenly cow." In India, as in other places, the worship of cows began in some period of recorded history. "We find in early Hindu literature sufficient information to establish the thesis that cows were once victimised at sacrifices and used at times as articles of food." [Ram, *Cow-Protection in India*, p.43.] Then came the change. Cows became sacred animals, and ever since the religious law has forbidden the use of their meat for food. The Atharva-Veda repeat-edly deprecates cow-killing as "the most heinous of crimes." "All that kill, eat or permit the slaughter of cows rot in hell for as many years as there are hairs on the body of the cow slain."...

["*Visistha Dharmasastra*" ["**Dharmaśhāstra**... [again being, but more specifically,] a genre of Sanskrit theological texts, and refers to the treatises (shastras) of Hinduism on dharma [- there being "no single-word translation for *dharma* in Western languages... [but in] Hinduism... [it] signifies behaviors that are considered to be in accord with *Rta*, the order that makes life and universe possible, and includes duties, rights, laws, conduct, virtues and "right way of living"... [while in] Buddhism... [it] means "cosmic law and order""]... [and there] are many Dharmashastras, variously estimated to be 18 to about 100, with different and conflicting points of view... [and] in many different versions, and each is rooted in... texts dated to 1st millennium BCE that emerged from Kalpa (Vedāṅga) studies in the Vedic era", "**Kalpa**... [meaning] "proper fit"... [and this being] one of the six disciplines of the Vedāṅga, or ancillary [meaning, "assisting"] science connected with the Vedas - the scriptures of Hinduism... [this] field of study focused on procedures and ceremonies associated with Vedic ritual practice"]. See Ram, *Cow-Protection in India*, p.40.]

Capital punishment was prescribed for those who either stole, hurt, or killed a cow. "Whoever hurts or causes another to hurt, or steals or causes another to steal, a cow, should be slain." Even cows' urine and dung are sacred to the Brahmans. "All its excreta are hallowed. Not a particle ought to be thrown away as impure. On the contrary, the water it ejects ought to be preserved as the best of holy waters... Any spot which a cow has condescended to honour with the sacred deposit of her excrement is forever afterwards consecrated ground."...

[Sir Monier Monier-Williams [KCIE, 1819-1899, "the second Boden Professor of Sanskrit at Oxford University, England... [who] studied, documented and taught Asian languages,

especially Sanskrit, Persian and Hindustani... [and who] was born in Bombay [now, Mumbai, map, p.489], the son of Colonel Monier Williams, surveyor-general in the Bombay presidency... [his] surname... [being] "Williams" until 1887 when he added his given name to his surname to create the hyphenated "Monier-Williams"... [and in] 1822 he was sent to England to be educated... [including] at King's College School, Balliol College, Oxford (1838-40), the East India Company College (1840-41) and University College, Oxford (1841-44)... [where he] took a IVth-class honours degree in Literae Humaniores in 1844... [and he] taught Asian languages, at the East India Company College from 1844 until 1858, when company rule in India ended after the 1857 rebellion... [and he] came to national prominence during the 1860 election campaign for the Boden Chair of Sanskrit at Oxford University, in which he stood against [Friedrich] Max Müller... [the] vacancy...[having] followed the death of Horace Hayman Wilson in 1860... [who] had started the university's collection of Sanskrit manuscripts upon taking the chair in 1831, and had indicated his preference that Williams should be his successor... [however the] campaign was notoriously acrimonious... [with] Müller... [being] known for his liberal religious views and his philosophical speculations based on his reading of Vedic literature ... [while] Williams was seen as a less brilliant scholar, but... [with] a detailed practical knowledge of India itself, and of actual religious practices in modern Hinduism... [and] Müller, in contrast, had never visited India... [and this competition required that both] candidates had to emphasise their support for Christian evangelisation in India, since that was the basis on which the Professorship had been funded by its founder... [and] Williams' dedication to Christianisation was not doubted, unlike Müller's... [and] Williams also stated that his aims were practical rather than speculative... [and when he won the] appointment to the professorship Williams declared from the outset that the conversion of India to the Christian religion should be one of the aims of orientalist scholarship... [and in] his book *Hinduism*, published by SPCK [defined, SEC. 8, p.219] in 1877, he predicted the demise of the Hindu religion and called for Christian evangelism to ward off the spread of Islam... [and according] to Saurabh Dube this work is "widely credited to have introduced the term Hinduism into general English usage" ... [and when he] founded the University's Indian Institute in 1883, it provided both an academic focus and also a training ground for the Indian Civil Service... [and since] the early 1870s Monier Williams planned this institution... [with his] vision... [being] the better acquaintance of England and India... [and on] this account he supported academic research into Indian culture... [and he] travelled to India in 1875, 1876 and 1883 to finance his project by fundraising... [and he] gained the support of Indian native princes... [and in] 1883 the Prince of Wales laid the foundation stone... the building [being] inaugurated in 1896... [but the] Institute closed on Indian independence in 1947... [and in] his writings on Hinduism Monier Williams argued that the Advaita Vedanta system best represented the Vedic ideal and was the "highest way to salvation" in Hinduism [which he **'hopefully'** also **preached** was really only a **'shallower place'** in the Lake of Fire, **right?**]... [and he] considered the more popular traditions of karma and bhakti to be of lesser spiritual value [- putting you in **'deeper places'**?]... [and he argued that Hinduism is a complex "huge polygon or irregular multilateral figure" that was unified by Sanskrit literature [read, **'deceit by complexity'**]... [and he] stated that "no description of Hinduism can be exhaustive which does not touch on almost every religious and philosophical idea that the world has ever known"... [and he] compiled a Sanskrit-English dictionary, based on the earlier *Petersburg Sanskrit Dictionary*, which was published in 1872... [with a] later revised edition... [being] published in 1899... [and he] was knighted in 1876, and was made KCIE in 1887, when he adopted his given name of Monier as an additional surname... [and he] also received the following academic honours: Honorary DCL, Oxford, 1875; LLD, Calcutta, 1876; Fellow of Balliol College, Oxford, 1880; Honorary PhD, Göttingen, 1880s; Vice-President, Royal Asiatic Society, 1890; Honorary Fellow of University College, Oxford, 1892"], *Brahmanism and Hinduism* (1891), pp.317-319.]

...Sprinkled on a sinner, it [cow urine] "converts him into a saint [but it really just converts him into a **damned, 'professing to be holy', fool**]."

The bull is sacred to Shiva [Jupiter], "the god of destruction in the Hindu Trinity." "The consecration of the bulls and letting them loose as privileged beings to roam at their will and draw respect from all people is to be noted with particular interest... The freedom and privileges of the Brahman bull are inviolate." Even when it is destructive, the bull must not be restrained. [Ram, *Cow-Protection in India*, p.58.]

These quotations show the Apis cult preserved until our times. The "celestial cow" that gored the earth with its horns and turned rivers and lakes into honey and milk is still revered in the common cow and bull by hundreds of millions of the people of India.

Baal Zevuv (Beelzebub)

The beautiful Morning Star was related to Ahriman, Seth, Lucifer, name equivalents of Satan. It was also Baal of the Canaanites and of the Northern Kingdom of the Ten Tribes, the god hated by the biblical prophets, also Beelzebub or Baal Zevuv, or Baal of the fly. In the Pahlavi text of the Iranian book, the Bundahis, describing the catastrophes caused by celestial bodies, it is written that at the close of one of the world ages "the evil spirit [Ahriman] went toward the luminaries." "He stood upon one-third of the inside of the sky, and he sprang, like a snake, out of the sky down to the earth." It was the day of the vernal equinox. "He rushed in at noon," and "the sky was shattered and frightened." "Like a fly, he rushed out upon the whole creation, and he injured the world and made it dark at midday as though it were in dark night. And noxious creatures were diffused by him over the earth, biting and venomous, such as the snake, scorpion, frog, and lizard, so that not so much as the point of a needle remained free from noxious creatures." [*Bundahis* (in the *Pahlavi Texts*, transl. West), Chap. III.]

Then the Bundahis proceeds: "The planets, with many demons [comets], dashed against the celestial sphere, and they mixed the constellations; and the whole creation was as disfigured as though fire disfigured every place and smoke arose over it."

A similar plague of vermin is described in the Scriptures, in Exodus, Chapters 8 to 10, and also in Psalm 78 where it is told that there were sent "divers sorts of flies among them [the people of Egypt], which devoured them; and frogs, which destroyed them." Their labor was given to the caterpillar and the locust." [[Psa 78:45-46.](#)] "The dust of the land became lice throughout all the land of Egypt." [[Exodus 8:17.](#)] "And there came a grievous swarm of flies... into all the land of Egypt." [[Exodus 8:24.](#)] The second, third, fourth, and eighth plagues were caused by vermin. The plague of eruv, "swarms of flies" of the King James Version, is translated in the Septuagint, "a stinging fly," and Philo calls it "the dogfly," a ferocious insect [Philo, *Vita Mosis* i. 23.]; it is also called "gnat" by the rabbis. Psalm 105 narrates that darkness was sent upon the country and "locusts came, and caterpillars, and that without number, and did eat up all the herbs." "Their land brought forth frogs in abundance, in the chambers of their kings," and "there came divers sorts of flies, and lice in all their coasts." [[See Psalm 105:26-36.](#)]

The Amalekites left Arabia because of "ants of the smallest kind" and wandered toward Canaan and Egypt at the same time that the Israelites went from Egypt toward the desert and Canaan.

In the Chinese annals describing the time of Yahou, from which I quoted previously, it is said that when the sun did not set for ten days and the forests of China were destroyed by fire, multitudes of loathsome vermin were bred in the entire land.

During their wanderings in the desert, the Israelites were plagued by serpents. [[Numbers 21:6,7](#); [Deuteronomy 8:15](#).] A generation later, hornets preceded the Israelites under Joshua, plaguing the land of Canaan and driving entire nations from their domiciles. [[Exodus 23:28](#); [Deuteronomy 7:20](#).]

The inhabitants of the islands in the South [Pacific] Seas relate that when the clouds lay only a few feet from the ground and "the sky was so close to the earth that men could not walk," "myriads of dragonflies with their wings severed the clouds confining the heavens to the earth." [Williamson, *Religious and Cosmic Beliefs of Central Polynesia*, I, 45.]

After the close of the Middle Kingdom, the Egyptian standard bore the emblem of a fly.

When Venus sprang out of Jupiter as a comet and flew very close to the earth, it became entangled in the embrace of the earth. The internal heat developed by the earth and the scorching gases of the comet were in themselves sufficient to make the vermin of the earth propagate at a very feverish rate. Some of the plagues, like the plague of the frogs ("the land brought forth frogs") or of the locusts, must be ascribed to such causes. Anyone who has experienced a khamsin (sirocco), an electrically charged wind blowing from the desert, knows how, during the few days that the wind blows, the ground around the villages begins to teem with vermin. [A change in atmospheric conditions can cause galloping germination among insects.]

The question arises here whether or not the comet Venus infested the earth with vermin which it may have carried in its trailing atmosphere in the form of larvae [etc.] together with stones and gases. It is significant that all around the world peoples have associated the planet Venus with flies.

In Ekron, in the land of the Philistines, there was erected a magnificent temple to Baal Zevuv, the god of the fly. In the ninth century King Ahaziah of Jezreel, after he was injured in an accident, sent his emissaries to ask advice of this god at Ekron and not of the oracle at Jerusalem. [[II Kings 1:2](#) ff.] This Baal Zevuv is Beelzebub of the Gospels. [[Matthew 10:25](#); [12:24,27](#); [Mark 3:22](#) [not [Mark 7:22](#)]; [Luke 11:15](#) ff.]

Ahriman, the god of darkness who battled with Ormuzd, the god of light, is compared in the Bundahis to a fly. Of the flies that filled the earth buried in gloom it is said: "His multitudes of flies scatter themselves over the world that is poisoned through and through." [*Bundahis*, Chap. III, Sec. 12. Cf. H. S. Nyberg [[bio](#), p.323], "*Die Religionen des alten Iran*" [*The Religions of Ancient Iran*], *Mitteilungen der Vorderasiatisch-ägyptischen Gesellschaft* [*Bulletin from the Near East-Egyptian Society*], Vol. 43 (1938), pp.28 ff.]

Ares (Mars) in the Iliad calls Athene "dog-fly." "The gods clashed with a mighty din, and the wide earth rang, and round about great heaven pealed as with a trumpet." And Ares spoke to Athene: "Wherefore now again, thou dog-fly, art making gods to clash with gods in strife?" [Iliad xxi. 385ff. In Greek mythology, Metis, pregnant with Pallas, took the shape of a fly.]

The people of Bororo in central Brazil call the planet Venus "the sand fly" [See Dr. Hugo Kunike [bio, p.497], "*Sternmythologie...*," *Welt und Mensch*, IX-X.], an appellation similar to that which Homer used for Athene. The Bantu tribes of central Africa relate that the "sand fly brought fire from the sky", which appears to be a reference to the Promethean role of Beelzebub, the planet Venus [- Prometheus' "role" being that he too 'stole fire from the gods'].

[Prof., Dr. Alice Werner [1859-1935, "a writer, poet and teacher of the Bantu language... [and her] father travelled extensively during the first fifteen years of her life, and she lived in New Zealand, Mexico, United States and throughout Europe, until the family settled in Tonbridge, England ["29 miles (47 km) south east of London"], in 1874... [and after] visiting Nyasaland in 1893 and Natal in 1894, her writings were focused on African themes ["Nyasaland... [being] a British Protectorate located in [Southeast] Africa that was established in 1907 when the former British Central Africa Pro-tectionate changed its name... [and between] 1953 and 1963, Nyasaland was part of the Federation of Rhodesia and Nyasaland... [and after] the Federation was dissolved, Nyasaland became independent from Britain on 6 July 1964 and was renamed Malawi", and "Natal... [being] a British colony in south-eastern Africa... [which] was proclaimed a British colony... [in] 1843 after the British government had annexed the Boer Republic of Natalia, and... [in] 1910 combined with three other colonies to form the Union of South Africa, as one of its provinces... [and it] is now the KwaZulu-Natal province of South Africa"... [and in] 1917 she joined the School of Oriental Studies, moving up from lecturer to reader to professor of Swahili and Bantu languages, and retiring in 1929-1930... [and she] was awarded a D.Litt. in 1928 from London University as a result of her specialised teaching and research... [and following] her retirement, she received the title of Emeritus Professor... [and in] 1931 she was awarded the Silver Medal of the African Society, of which she was Vice-President... [and though she was] not known as a major poet, her poem "Bannerman of Dandenong" has appeared in a number of important Australian poetry anthologies"], *African Mythology* (1925), p.135.]

The Zend-Avesta, describing the battle of Tistrya, "the leader of the stars against the planets" (James Darmesteter [bio, SEC. 7, p.472]), refers to worm-stars that "fly between the earth and heaven" [*Zend-Avesta*, Pt. II, p.95], and that supposedly signify the meteorites. Possibly it is a reference to their infesting property.

This idea of contaminating comets is found in a belief of the Mexicans described by Sahagun: "The Mexicans called the comet citlalin popoca which means a smoking star... These natives called the tail of such a star citlalin tlamina, exhalation of the comet; or, literally, 'the star shoots a dart.' They believed that when such a dart fell on a living organism, a hare, a rabbit, or any other animal, worms suddenly formed in the wound and made the animal unfit to serve as food. It was for this reason that they took great care to cover themselves during the night so as to protect themselves from this inflaming emanation." [Sahagun, *Historia general de las cosas de la Nueva Espana*, Bk. VIII, Chap. 3.]

The Mexicans thus thought that larvae from the emanation of the comet fell on all living things. As I have already mentioned, they called

Venus a "smoking star." Sahagun says also that at the rising of the Morning Star, the Mexicans used to shut the chimneys and other apertures in order to prevent mishap from penetrating into the house together with the light of the star. [*ibid.*]

The persistence with which the planet Venus is associated with a fly in the traditions of the peoples of both hemispheres, also the emblems carried by the Egyptian priests and the temple services conducted in honor of the planet-god "of the fly," create the impression that the flies in the tail of Venus were not merely the earthly brood, swarming in heat like other vermin, but guests [uh-huh, 'aliens'] from another planet.

The old question, whether there is life on other planets, has been debated time and again without much progress. [See H. Spencer Jones, *Life on Other Worlds* (1940) and Sir James Jeans, "Is There Life on Other Worlds?" *Science*, June 12, 1942.] Atmospheric and thermal conditions are so different on other planets that it seems incredible that the same forms of life exist there as on the earth; on the other hand, it is wrong to conclude that there is no life on them at all.

Modern biologists toy with the idea that microorganisms arrive on the earth from interstellar spaces, carried by the pressure of light. Hence, the idea of the arrival of living organisms from interplanetary spaces is not new. Whether there is truth in this supposition of larval contamination of the earth is anyone's guess. The ability of many small insects and their larvae to endure great cold and heat and to live in an atmosphere devoid of oxygen renders not entirely improbable the hypothesis that Venus (and also Jupiter, from which Venus sprang) may be populated by vermin. [And don't forget about those incredibly resilient - if not also adorable - "Gummi Bears" (*tardigrades*) that we considered back in SEC. 8, p.3-5.]

Venus in the Folklore of the Indians

Primitive peoples often are bound by inflexible customs and beliefs that date back hundreds of generations. The traditions of many primitive races speak of a "lower sky" in the past, a "larger sun," a swifter movement of the sun across the firmament, a shorter day that became longer after the sun was arrested on its path.

World conflagration is a frequent motif in folklore. According to the Indians of the Pacific coast of North America the "shooting star" and the "fire drill" set the world aflame. In the burning world one "could see nothing but waves of flames; rocks were burning, the ground was burning, everything was burning. Great rolls and piles of smoke were rising; fire flew up toward the sky in flames, in great sparks and brands... The great fire was blazing, roaring all over the earth, burning rocks, earth, trees, people, burning everything... Water rushed in... it rushed in like a crowd of rivers, covered the earth, and put out the fire as it rolled on toward the south... Water rose mountain high." A celestial monster flew with "a whistle in his mouth; as he moved forward he blew it with all his might, and made a terrible noise... He came flowing and blowing; he looked like an enormous bat with wings spread... [his] feathers waved up

and down, [and] grew till they could touch the sky on both sides."

[Alexander, *North American Mythology*, p.223.]

The shooting star that made the earth into a sea of flames, the terrible noise, the water that rose mountain high, and the appearance of a monster in the sky, like Typhon or a dragon, all these elements were not brought together in this Indian narrative by sheer invention; they belong together.

The Wichita, an Indian tribe of Oklahoma, tell the following story of "The Deluge and the Repeopling of the Earth": "There came to the people some signs, which showed that there was something in the north that looked like clouds; and the fowl of the air came, and the animals of the plains and woods were seen. All of this indicated that something was to happen. The clouds that were seen in the north were a deluge. The deluge was all over the face of the earth."

The water monsters succumbed. Only four giants remained, but they fell, too, each on his face. "The one in the south as he was falling said that the direction he fell should be called south." The other giant said that "the direction in which he was falling should be called west - Where-the-sun-goes." The third fell and named the direction of his fall north; the last called his direction "east - Where-the-sun-rises."

Only a few men survived. The wind also survived on the face of the earth; everything else was destroyed. A child was born to a woman (from the wind), a Dream-girl. The girl grew rapidly. A boy child was born to her. "He told his people that he would go in the direction of the east, and he was to become the Morning Star."

[Prof., Dr. George Amos Dorsey [*pr-nyc*, 1868-1931, "an American ethnographer of indigenous peoples of the Americas, with a special focus on the Caddoan and Siouan tribes of the Great Plains... [and he] is credited with helping develop the anthropology of the Plains Indian tribes while serving as curator at the Field Museum in Chicago... [and he] also was Professor of Anthropology at the University of Chicago ...[and] one of the first anthropologists to appear as an expert forensic witness... [on] human remains... [who] testified in... [a] murder trial... [and] his cultural study, *Why We Behave Like Human Beings*, became an unexpected bestseller... [and it] inspired the reissue of his 1917 novel, and enabled him to publish several more books on anthropology and culture... [and he] received a Bachelor of Arts degree from Denison University in 1888, then a second bachelor's degree in anthropology in 1890 at Harvard University... [and] his PhD in 1894, based on his dissertation, *An Archaeological Study Based on a Personal Exploration of Over One Hundred Graves at the Necropolis of Ancon, Peru*... [and this] was the first PhD in anthropology to be awarded by Harvard, and the second awarded in the United States... [and based] on his work in Peru in 1892, Dorsey became head of the archaeological branch of the department of anthropology at Harvard, serving until 1896... [and in] 1897 he joined the staff of the Field Museum of Natural History in Chicago, as assistant curator.. [and] was promoted to curator in 1898 and served until 1915... [and from] 1907 to 1915 he also was Professor of Anthropology at the University of Chicago... [and in] the 1890s Dorsey... travelled with... [colleagues] in Northwest Canada to gather Haida artefacts that might be of ethnographic interest... [and their] methods varied, but they frequently held little regard for the sensibilities of the First Nations, or native Canadians... [and the] local [Anglican] missionary, [*our brother*] John Henry Keen [who was "known for translating scriptures into Haida"] took them to task... [for having] raided graves and failed to restore them... [as he] found... coffins strewn about from where the men had dug to steal skulls and bones... [so] Keen published a letter... complaining about

the desecration and challenged... [their guide] to name his accomplices... [though John] knew that the benefactor of their work was the Field Columbian Museum in Chicago and that the perpetrators were Americans... [and whatever the case] George Dorsey was known for his haste to acquire artefacts... [and when] told of Keen's letter to the *Daily Colonist*, he argued that Keen's anger should be ignored ... [yet during] the Great War (World War I), Dorsey was commissioned as a lieutenant in the Naval Reserve ... [and in] the later part of 1918 he was appointed as assistant naval attache at Madrid, and in 1919-21 naval attache at Lisbon... [and he] was an adviser on Spanish problems to the American Commission to Negotiate Peace at Paris ... [and in] addition to his formal studies of early societies for anthropology, Dorsey became involved in studying the waves of emigration from "Italy, Austria, Hungary, Rumania, Serbia and Bulgaria, and had studied political conditions in India, China, Japan, Australia and South Africa... [and he] had been a delegate to inter-national congresses of anthropology, and was a member of the Jury of Awards in this field for the St. Louis Exposition in 1904" ", *The Mythology of the Wichita* (1904).]

This tale [of the Wichita Indian tribe of Oklahoma] sounds like an incoherent story, but let us note its various elements: "something in the north that looked like clouds" which made people and animals huddle together in apprehension of an approaching catastrophe; wild beasts emerging from the forests and coming to human abodes; an engulfing tide that destroyed everything, even the monster animals; the determination of the new four quarters of the horizon [- and that there were "giants"]; a generation later the birth of the Morning Star.

This combination of elements cannot be accidental; all these events, and in the same sequence, were found to have occurred in the middle of the second millennium before the present era.

The Indians of the Chewkee tribe on the Gulf Coast tell: "It was too hot. The sun was put 'a handbreadth' higher in the air, but it was still too hot. Seven times the sun was lifted higher and higher under the sky arch, until it became cooler." [Alexander, *North American Mythology*, p.60.]

In eastern Africa we can trace the same tradition. "In very old times the sky was very close to the earth." [L. Frobenius [bio, SEC. 7, p.541], *Dichten und Denken im Sudan* (1925).]

The Kaska tribe in the interior of British Columbia relate: "Once a long time ago the sky was very close to the earth." [J. A. Teit, "*Kaska Tales*," *Journal of American Folk-Lore*, XXX(1917).] The sky was pushed up and the weather changed. The sun, after being stopped on its way across the firmament, "became small, and small it has remained since then." [Frobenius, *Das Zeitalter des Sonnengottes* [*The Age of the Sun God*], pp.205 ff.]

And though Dr. Velikovsky has surmised that it was possible that the Earth was significantly moved farther away from the sun by **her** interactions with Venus, here maybe implying that this is the reason that the Sun appeared relatively "small" after this interaction, I **see** otherwise. Remember Earth is referred to as being in the "Goldilocks zone" (or *circumstellar habitable zone* (CHZ)) for a reason too. A little further from the Sun and *liquid water* would not, at least commonly or consistently, exist, because it would all be *frozen*, making life as we know it on Earth impossible. The same is true if the Sun was only a little closer to the Sun, as all *water* would be *gaseous*. So apparently the difference in the appearance of the size of the Sun was instead due to Earth's *atmospheric lensing affect*. This *affect* is

seen everyday when the Sun is viewed as relatively 'large' at sunrise and sunset as opposed to relatively "small" at midday. The Sun would also look relatively smaller overall if its course across the sky each day was higher in the sky than it had been, and relatively larger overall if closer to the horizon.

Here is a story, told to F. Shelton by the Snohomish tribe on Puget Sound, about the origin of the exclamation "Yahu," to which I have already referred briefly.

"A long time ago, when all the animals were still human beings, the sky was very low. It was so low that the people could not stand erect... They called a meeting together and discussed how they could raise the sky. But they were at a loss to know how to do so. No one was strong enough to lift the sky. Finally the idea occurred to them that possibly the sky might be moved by the combined efforts of the people, if all of them pushed against it at the same time. But then the question arose of how it would be possible to make all the people exert their efforts at exactly the same moment. For the different peoples would be far away from one another, some would be in this part of the world, others in another part. What signal could be given that all people would lift at precisely the same time? Finally, the word 'Yahu!' was invented for this purpose. It was decided that all the people should shout 'Yahu!' together, and then exert their whole strength in lifting the sky. In accordance with this, the people equipped themselves with poles, braced them against the sky, and then all shouted 'Yahu!' in unison. Under their combined efforts the sky rose a little. Again the people shouted 'Yahu!' and lifted the heavy weight. They repeated this until the sky was sufficiently high."

[F. Shelton [still *pr-nyc*, because all I can find about him is in Dr. Velikovsky's citation, repeated here], "Mythology of Puget Sound," *Journal of American Folk-Lore*, XXXVII (1924) [- however I can report that, "The **Journal of American Folklore** is a peer-reviewed academic journal published by the American Folklore Society... [and since] 2003 this has been done on its behalf by the University of Illinois Press... [though it] has been published since the society's founding in 1888... on a quarterly schedule and incorporates scholarly articles, essays, and... reviews of books, exhibitions and events", and I can further report that, "The **American Folklore Society (AFS)** is the US-based professional association for folklorists, with members from the US, Canada, and around the world, which aims to encourage ["responsible"] research..., publish various forms of publications, advocate for the continued study and teaching of folklore, etc... [and it] is based at Indiana University and has an annual meeting every October... [and as] of 2016, almost half of its 2,200 members practice their work outside higher education... [so that in] addition to professors, members include public folklorists, arts administrators, freelance researchers, librarians, museum curators, and others involved in the study and promotion of folklore and traditional culture... [and the] society is associated with the more Europe oriented International Society for Ethnology and Folklore (SIEF)".]

Shelton says that the word "Yahu" is used today when some heavy object like a large canoe is being lifted. It is easy to recognize the origin of this legend. Clouds of dust and gases enveloped the earth for a long time; it seemed that the sky had descended low. The earth groaned repeatedly because of the severe twisting and dislocation it had experienced. Only slowly and gradually did the clouds lift themselves from the ground.

The clouds that enveloped [- not to be confused with the *pillar of a cloud* that *led*, e.g., [Exo 13:21](#); [Deu 8:2](#) -] the Israelites in the desert, the trumpetlike sounds that they heard at Mount Sinai, and the gradual lifting of the clouds in the years of the Shadow of Death are the same elements that we find in this Indian legend.

Because the same elements can be recognized in very different settings, we can affirm that there was no borrowing from one people by another. A common experience created the stories, so dissimilar at first, and so much alike on second thought.

However it is fitting that I remind you here about that other 'popular theory' as to why these disconnected cultures all came up with the "same elements". Apparently that theory is derived from the various theories of "collective consciousness", and particularly the one presumed by that '*evil-spirit-tormented*', probably '*demon possessed*' protégé of Dr. Sigmund Freud, who "founded analytical psychology", Dr. Carl Jung - his *dark* bio in [SEC. 7](#) on [p.318](#) - a theory which he called the "collective unconscious", which, as my encyclopedia puts it...

...refers to structures of the unconscious mind which are shared among beings of the same species. It is a term coined by Carl Jung. According to Jung, the human collective unconscious is populated by instincts, as well as by archetypes: universal symbols such as The Great Mother, the Wise Old Man, the Shadow, the Tower, Water, and the Tree of Life. Jung considered the collective unconscious to underpin and surround the unconscious mind, distinguishing it from the personal unconscious of Freudian psychoanalysis. He argued that the collective unconscious had profound influence on the lives of individuals, who lived out its symbols and clothed them in meaning through their experiences. The psychotherapeutic practice of analytical psychology revolves around examining the patient's relationship to the collective unconscious... [but] the contemporary terms "autonomous psyche" or "objective psyche" are more commonly used today in the practice of depth psychology rather than the traditional term of the "collective unconscious." Critics of the collective unconscious concept have called it unscientific and fatalistic, or otherwise very difficult to test scientifically (due to the mystical [\[read, 'satanic'\]](#) aspect of the collective unconscious). Proponents suggest that it is borne out by findings of psychology, neuroscience, and anthropology [\[which includes folklore, and of course Dr. Velikovsky, you and I no longer have any use for such an 'unconscious' theory\]](#).

The story of the end of the world, as related by the Pawnee Indians, has an important content. It was written down from the mouth of an old Indian:

"We are told by the old people that the Morning Star ruled over all the minor gods in the heavens... The old people told us that the Morning Star said that when the time came for the world to end, the Moon would turn red... that when the Moon should turn red, the people would know that the world was coming to an end.

"The Morning Star said further that in the beginning of all things they placed the North Star in the north, so that it should not move... The

Morning Star also said that in the beginning of all things they gave power to the South Star for it to move up close, once in a while, to look at the North Star to see if it were still standing in the north. If it were still standing there, it was to move back to its Place... When the time approached for the world to end, the South Star would come higher... The North Star would then disappear and move away and the South Star would take possession of the earth and of the people... The old people knew also that when the world was to come to an end, there were to be many signs. Among the stars would be many signs. Meteors would fly through the sky. The Moon would change its color once in a while. The Sun would also show different colors.

"My grandchild, some of the signs have come to pass. The stars have fallen among the people, but the Morning Star is still good to us, for we continue to live... The command for the ending of all things will be given by the North Star, and the South Star will carry out the command... When the time comes for the ending of the world, the stars will again fall to the earth." [Dorsey, ed., *The Pawnee Mythology* (1906), Pt. I, p.35.]

In this narrative of the Pawnee Indians, elements are brought together which, as we know now, actually belong together. The planet Venus established the present order on the earth and placed the north and south polar stars in their places. The Pawnees believe that the future destruction of the world depends on the planet Venus. When the end of the world will come, the North and South poles will change places. In the past the South Star left its place a few times and came up higher, bringing about a shifting of the poles, but on these occasions the polar stars did not reverse their positions.

The change in the color of the sun and the moon was conditioned by the presence of cometary gases between the earth and these bodies; it is referred to in the Prophets of the Scriptures. Stones falling from the sky belong to the same complex of phenomena.

The Pawnee Indians are not versed in astronomy. For one hundred and twenty generations father has transmitted to son and grandfather to grandchild the story of the past and the signs of future destruction.

The belief that the world is endangered by the planet Venus plays an important role in the ritual of the Skidi Pawnee Indians of Nebraska.

Next in rank to Tirawa (Jupiter) stands the Morning Star. "Tirawa gave most of his power to the Morning Star." [This and the following quotations are from *The Thunder Ceremony of the Pawnee* and *The Sacrifice to the Morning Star*, compiled by R. Linton from unpublished notes of G. A. Dorsey, Field Museum of Natural History, Department of Anthropology, Chicago (1922).] "Through her four assistants, Wind, Cloud, Lightning, and Thunder, she transmitted the mandates of Tirawa to the people upon earth." Next in rank to the Morning Star "were the gods of four world-quarters, who stood in the northeast, southeast, southwest, and northwest and supported the heavens. Next in rank was the North Star. Below these in turn were the Sun and Moon." "The greater part of the heavenly gods were identified with stars. The sacred bundle of each village was believed to have been given to its ancestors by one of these heavenly beings."

The ceremony of sacrifice to the Morning Star is the main ritual of the Pawnee Indians. It is a "dramatization of the acts performed by the Morning Star." A human offering was sacrificed when Venus "appeared especially bright or in years when there was a comet in the sky." The act of appeasing Venus when a comet was seen in the sky takes on clearer meaning in the light of the present research. [See the Section, "*The Fifty-two Year Period.*"]

The sacrificial procedure took the following form. A captive girl was turned over by her captor to a man who would howl like a wolf. She was kept by the guardian until the day of the sacrifice. "Her guardian then painted her whole body red and dressed her in a black skirt and robe. His face and hair were painted red, and a fan-shaped headdress of twelve eagle feathers was attached to his hair." "This was the costume in which the Morning Star usually appeared in visions [which apparently is how Satan propagated this version of this false religion]."

The scaffold was erected between four poles that pointed to the four quarters (northeast, southeast, southwest, northwest). A few words were pronounced about the darkness that threatened to endure forever, and in the name of the Morning Star a command was addressed to the poles to keep upright "so that you will always hold up the heavens." The chief priest then "painted the right half of her body red and the left half black. A headdress of twelve black-tipped eagle feathers, arranged like a fan, was fastened on her head.

"At the moment the Morning Star appeared, two men came forward bearing firebrands." The breast of the girl was cut open and the heart taken out, and "the guardian thrust his hand into the thoracic cavity and painted his face with the blood." The people around shot arrows into the body of the victim. "Boys too young to draw a bow were helped by their fathers or mothers." Four bundles were laid northeast, northwest, southeast, and southwest of the scaffold and were ignited.

"There seem to have been astronomical beliefs connected with the sacrifices." These human sacrifices, as described by Dorsey, were executed by the Indians only a few decades ago. They recall the Mexican sacrifices to the Morning Star described by the authors of the sixteenth century [which was evidently a similar version of this false religion propagated by Satan].

The meaning of these ceremonies and their relation to the planet Venus, especially in the years of a comet, the references to the cardinal points and to prolonged darkness, the anxiety that the sky should not fall, and even such details as the black and red colors so important in the ceremonies, become understandable now that we know the role Venus played in world upheavals [as well as Satan's role in propagating these **'false religions'** connected to **her 'visits'**].

CHAPTER 10

The Synodical Year of Venus

The planet Venus, at the present time, revolves around the sun in 288 days, which is the sidereal year of the planet. However, seen from the earth, which revolves around the sun on a larger orbit and at a lower speed, Venus returns to the same position with respect to the earth after 584 days, which is its synodical year. It rises before the sun, earlier every day for seventyone days, until it reaches the western e-elongation or its westernmost point away from the rising sun. Each morning thereafter the Morning Star rises lower and lower and for 221 days approaches the superior conjunction. About a month before the end of this period, it is eclipsed by the rays of the sun, and for over sixty days it is not seen because of the sun's rays: it is behind the sun or in superior conjunction. Then it appears for a moment after the setting sun, being now the Evening Star and east of the western sun. For 221 nights it retreats from the middle point of the superior conjunction, and beginning with the evening on which it first appears as an Evening Star, each night it appears farther from the setting sun until it reaches the eastern elongation. Then for seventy-one nights it approaches the sun. Finally it enters the inferior conjunction, when it is between the earth and the sun. It is usually invisible for one or two days, and thereafter appears west of the rising sun and is again the Morning Star [photo, p.522].



Venus is always brighter than all other planets or stars as seen from Earth. The second brightest object on the image is Jupiter.

These movements of Venus and their exact duration have been known to the people of the Orient and the Occident for over two thousand years. Actually a "Venus year," which follows the synodical revolution of Venus, was employed in calendars of the Old and New World alike. Five synodical years of Venus equal 2919.6 days, whereas eight years of 365 days equal 2920 days, and eight Julian years of $365 \frac{1}{4}$ days equal 2922 days. In other words, in four years there is a difference of approximately one day between the Venus and the Julian calendars.

As I shall show in more detail in my reconstruction of ancient history, the Egyptians of the second part of the first pre-Christian millennium observed the Venus year. A decree published in Egyptian and in Greek by the conclave of priests which took place in Canopus in the reign of Ptolemy III (Euergetes) in -239 was intended to reform the calendar "according to the present arrangement of the world" and "an amendment of the faults of the heaven," replacing the year regulated by the rising of the star Isis - and Pliny says that Isis is the planet Venus [Pliny, *Natural History*, ii. 37] - with a year regulated by the rising of the fixed star Sothis (Sirius); this would make a difference of one day in four years, so that, as the decree says, "the festivals of the winter should not arrive in the summer because of the change of a day every four years in the rising of the star Isis." [S. Scharpe [?], *The Decree of Canopus in Hieroglyphics and Greek* (1870).]

The **Decree of Canopus** is a trilingual inscription in three scripts, which dates from the Ptolemaic period of Ancient Egypt. It was written in three

writing systems: Egyptian hiero-glyphs, demotic, and Greek, on several ancient Egyptian memorial stones, or steles. The inscription is a record of a great assembly of priests held at Canopus, Egypt, in 238 BCE. Their decree honoured Pharaoh Ptolemy III Euergetes... Queen Berenice, his wife... and Princess Berenice... This is the second earliest of the series of trilingual inscriptions of the "Rosetta Stone Series", also known as Ptolemaic Decrees. There are four such Decrees, the earliest is the Decree of Alexandria from 243 BCE, the third being the Decree of Memphis, for Ptolemy IV in 218 BCE, and the fourth, final decree, being the Memphis Decree Rosetta Stone, inscribed for Ptolemy V, in 196 BCE. Having a greater number of different hieroglyphs than the Rosetta Stone, the Canopus Stone has proved crucial in deciphering them.

The reform intended by the Canopus Decree did not take root because the people and the conservatives among the priests kept faith with Venus and observed the New Year and other festivals on the days regulated by it. As a matter of fact, we know that the Ptolemaic pharaohs were obliged to swear in the temple of Isis (Venus) that they would not reform the calendar, nor add a day every four years. Julius Caesar actually followed the Canopus Decree by fixing a calendar of 365¼ days. In -26 Augustus introduced the Julian year in Alexandria, but the Egyptians outside Alexandria still continued to observe the Venus year of 365 days, and Claudius Ptolemy, the Alexandrian astronomer of the second Christian century, wrote in his *Almagest*: "Eight Egyptian years without a sensible error equal five circlings of Venus." [Bk. X. Chan. iv.]

As this period of eight years can be divided in two, each part being equal to two and a half synodical periods, the dividing point being alternately at a heliacal (simultaneous with the sun) rising or setting of Venus, the Egyptians of the second half of the last millennium before the present era observed a four-year cycle. This is the meaning of Horapollo's information that the Egyptian year is equal to four years...

[Alexander Turner Cory ["1814-97", this lifespan, if it is indeed his, found in an issue of *The Cory Society Newsletter*, April, 2002, no.57, though little more about Alexander was offered, but the society's website is www.corysociety.org.uk, where I expect more information may be obtained, if not from elsewhere, https://corysociety.files.wordpress.com/2016/06/2012_april_no_57.pdf], *The Hieroglyphics of Horapollo Nilous* ["**Horapollo...** from **Horus Apollo...** [being] the supposed author of a treatise, titled **Hieroglyphica**, on Egyptian hieroglyphs, extant in a Greek translation by one Philippus, dating to about the 5th century... [and he was] mentioned by the Suda (ω 159) as one of the last leaders of Egyptian priesthood at a school... near Alexandria, during the reign of [Roman Emperor] Zeno (AD 474-491)"] (1840), II, lxxxix. See also Wilkinson in G. Rawlinson, *The History of Herodotus*, II, 285.]


In like manner the Greeks counted by four-year cycles dedicated to Athene: the Olympic games took place every fourth year (in the beginning, every eighth year), and time was reckoned by the Olympiads. The Olympic games were started in the eighth century. At the Parthenon

in Athens every fourth year was celebrated by the Pan-athenaic processions in honor of Athene.

[Edward Norman Gardiner [1864-1930, "alumni of the University of Oxford", (not to be confused with Sir Alan Henderson Gardiner)], *Olympia, Its History and Remains* (1925), p.71 [and otherwise all I could find is that he is also the author of *Greek Athletic Sports and Festivals* (1910), and *Athletics in the Ancient World* (1930), and that all 3 of these works are still available online]; Farnell, *The Cults of the Greek States*, IV, 293]; Frazer, *The Dying God* (1911), p.78.]

The Incas of Peru in South America and the Mayas and Toltecs in Central America observed the synodical revolution of Venus and the Venus year in addition to the solar year. [Brasseur, *Sources de l'histoire primitive du Mexique*, p. 27.] They also calculated by groups of five Venus years equal to eight years of 365 days. Like the Egyptians and the Greeks, the Mayas observed the four-year cycles, from the inferior to the superior and from the superior to the inferior conjunctions of Venus...



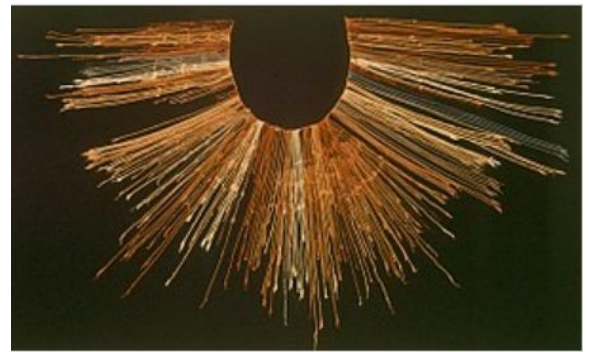
Thompson's grave at Ashdon, 

[Sir John Eric Sidney Thompson [KBE, 1898-1975, "a leading English Mesoamerican archaeologist, ethnohistorian, and epigrapher... [who while] working in the United States... dominated Maya studies and particularly the study of the Maya script until well into the sixties of the 20th century... [and to make a 'long, storied career' short, besides being a WWI hero, alumni of Cambridge, and] engaging in activities ranging from finding and mapping new sites and excavation to the study of Maya ceramics, art, iconography, epigraphy, and ethnology... [he] sought to present the Maya to the general public with publications such as the *Rise and fall of the Maya Civilization* (1954) and *Maya Hieroglyphs without Tears* (1972)... [and he] was awarded four honorary doctorates in three different countries, along with being awarded the Order of Isabel la Catolica by Spain, the Aztec Eagle by Mexico in 1965 and the

Order of the Quetzal by Guatemala during his last trip to the Maya lands with the Queen of England in 1975... [and he] was knighted by Queen Elizabeth II in 1975 a few days after his 76th birthday, becoming the first New World archaeologist to receive this honoured distinction... [and he] died nine months later on 9 September 1975 in Cambridge, and was laid to rest in [Ashdon](#), Essex, England [photo, [p.523](#)]... [and though] parts of his legacy are now outdated, Thompson undoubtedly is one of the greatest Mayanists of the 20th century", *"A Correlation of the Mayan and European Calendars," Field Museum of Natural History Anthropological Series, Vol. XVII.*]

...The Incas correctly marked the Venus calendar by tying knots in their quipus [[tbd next](#)] [Baron N. E. H. Nordenskiöld [not his father Baron N. A. E. Nordenskiöld, bios, [p.497](#) & [67](#) respectively], *The Secret of the Peruvian Quipus*, II, 35.], and the Mayas, in the Dresden Codex [[tbd after quipu](#)], correctly gave the length of the Venus synodical cycle as 584 days. [W. Gates, *The Dresden Codex, Maya Society Publication No. 2* (1932).] The astronomical observations of the Mayas were so precise that in computing the solar year, they arrived at figures not only more accurate than the Julian year, but also more accurate than the Gregorian year, introduced in Europe in 1582, ninety years after the discovery of America, which is our calendar year today. [Gates in De Landa [[both bios, p.361](#)], *Yucatan*, p.60.]

Quipu [photo of “An example of a quipu”, p.524] (also spelled **kipu**), or **talking knots**, are recording devices fashioned from strings historically used by a number of cultures in the region of Andean South America. Knotted strings were used by many other cultures such as the ancient Chinese and native Hawaiians, but such practices should not be confused with the quipu, which refers only to the Andean device... The Inca people used them for collecting data and keeping records, monitoring tax obligations, properly collecting census records, calendrical information, and for military organization.



An example of a *quipu* from the Inca Empire, currently in the [Larco Museum](#) Collection.

The **Dresden Codex** [photo, p.524] is a Mayan book, the oldest surviving from the Americas, dating to the 13th or 14th century. The codex was rediscovered in the city of Dresden, Germany, hence the book's present name. It is located in the museum of the Saxon State Library... The book suffered serious water damage during World War II. The pages are made of Amate, 8 inches (20 cm) high, and can be folded accordion-style [- “**Amate**... [being] a type of bark paper that has been manufactured in Mexico since the precontact times... [and] was used primarily to create codices”, which is “the plural of codex”, “the earliest form of book”]; when unfolded the codex is 12 feet (3.7 m) long. It is written in Mayan hieroglyphs and refers to an original text of some three or four hundred years earlier, describing local history and astronomical tables.

All this proves that the Venus calendar preserved its religious significance for a long time, down to the end of the Middle Ages and the discovery of America, and even thereafter, but that already in the eighth century before the present era an eight or double four-year cycle of Venus was observed in time reckoning and therefore must have been established [before that time] in the celestial sphere [and that is, when Venus was perturbed out of her more “elongated” orbit into her present much more “circular” one, apparently through ‘repeated encounters’ with Mars].



Six pages of the Dresden codex: Pages (55–59, 74) on eclipses (left), multiplication tables, and a flood (far right)

A few decades after the discovery of America, the Augustinian friar Ramon y Zamora wrote that the Mexican tribes held the Morning Star in great veneration and kept a precise record of its appearance: "So exact was the book-record of the day when it appeared and when it concealed itself, that they never made mistakes." [Seler, *Gesammelte Abhandlungen*, I, 624.]

This was a very old custom originating in a past when Venus moved on an elongated orbit. The movements of Venus were carefully watched by the ancient astronomers of Mexico, India, Iran, and Babylonia. Temple observatories for the cult of the planets were built in both hemispheres. The bamot or "high places" so often mentioned in the Scriptures were observatories as well as places for offerings to the planet-gods, chiefly Venus (Baal). On these high places idolatrous priests, ordained by the erring kings of Judah, burned incense to Baal, to the sun, and the moon, and to the planets. [[II Kings 23:5](#).]

In the second half of the second millennium[BC] and in the beginning of the first millennium, Venus was still a comet; and though a comet can have a circular orbit - there is such a comet in the solar system [\rightarrow The Schwassmann-Wachmann comet, the orbit of which is between the orbits of Jupiter and Saturn] - Venus was not then moving on a circular orbit as it does now; its orbit crossed the orbit of the earth and endangered it every fifty years. Since, by the second half of the eighth century before the present era, Venus' cycle was similar to what it is today, it follows that some time before then Venus must have changed its orbit and achieved its present circular path between Mercury and the earth and become the Morning and Evening Star.

The irregularities in the movements of Venus must have been observed by the ancients; the data in the ancient records must differ very much from the figures on Venus' movements given at the head of this section.

Venus Moves Irregularly

In the library of Assurbanipal in Nineveh were stored astronomical books of his and of previous ages; in the ruins of this library Sir Henry Layard [[bio](#), [SEC. 8](#), [p.228-9](#)] found the Venus tablets...

[Published by Sir Henry Creswicke Rawlinson [([not his "younger brother" George](#)), "1st Baronet, GCB FRS... [1810-1895]... a British East India Company army officer, politician and Orientalist, sometimes described as the Father of Assyriology... [who was] appointed political agent at Kandahar in 1840 [["Kandahar... or Qandahar... known in older literature as Candahar... \[being\] a city located in Afghani-stan... located in the south of the country"](#)]... [and] he served for three years, his political labours being considered as meritorious as was his gallantry during various engagements in the course of the Afghan War... [and] for these he was rewarded by the distinction of Companion of the Order of the Bath in 1844... [and "serendipitously"] he became known personally to the governor-general, which resulted in his appointment as political agent in Ottoman Arabia... [which landed him] in Baghdad, where he devoted himself to cuneiform studies... [and he was then] able, with considerable difficulty and at no small personal risk, to make a complete transcript of the Behistun inscription [[containing "trilingual inscriptions in Old Persian, Elamite and Babylonian \(a later form of Akkadian\) written by Darius the Great sometime between his coronation as king of the Persian Empire in the summer of 522 BC and his](#)

death in autumn of 486 BC"], which... [Rawlinson] was also successful in deciphering and interpreting... [and having] collected a large amount of invaluable information on this and kindred topics, in addition to much geographical knowledge gained in the prosecution of various explorations (including visits with Sir Austen Henry Layard to the ruins of Nineveh), he returned to England on leave of absence in 1849 ... [and he was] elected a Fellow of the Royal Society in February 1850 on account of being "*The Discoverer of the key to the Ancient Persian, Babylonian, and Assyrian Inscriptions in the Cuneiform character. The Author of various papers on the philology, antiquities, and Geography of Mesopotamia and Central Asia. Eminent as a Scholar*"... [and he] published in 1851 his memoir on the Behistun inscription, and was promoted to the rank of lieutenant-colonel... [and he] disposed of his valuable collection of Babylonian, Sabaeen [- again, "an ancient people of South Arabia... [who] founded the kingdom of **Saba**... which is [apparently confused with] the biblical land of Sheba... [but nonetheless] "the oldest and most important of the South Arabian kingdoms" "], and Sassanian [tbd after this note] antiquities to the trustees of the British Museum, who also made him a considerable grant to enable him to carry on the Assyrian and Babylonian excavations initiated by Layard... [and in] 1851 he returned to Baghdad... [the] excavations... [there being] performed by his direction with valuable results, among the most important being the discovery of material that contributed greatly to the final decipherment and interpretation of the cuneiform character... [with his] greatest contribution to the deciphering of the cuneiform scripts... [being] the discovery that individual signs had multiple readings depending on their context... [and while] at the British Museum, Rawlinson worked with the younger George Smith [tbb next]... [and on] his return to England the distinction of Knight Commander of the Order of the Bath was conferred upon him, and he was appointed a crown director of the East India Company... [and the] remaining forty years of his life were full of activity – political, diplomatic, and scientific – and were spent mainly in London... [and in] 1858 he was appointed a member of the first India Council, but resigned during 1859 on being sent to Persia as envoy extraordinary



Rawlinson's grave at Brookwood Cemetery

and minister plenipotentiary... [though the] latter post he held for only a year, owing to his dissatisfaction with circumstances concerning his official position there... [and having previously] sat... as Member of Parliament (MP) for Reigate from February to September 1858... he was again MP for Frome, from 1865 to 1868... [and he] was appointed to the Council of India again in 1868, and continued to serve upon it until his death... [and he] was a strong advocate of the forward policy in Afghanistan, and counselled the retention of Kandahar... [and he] was one of the most important figures arguing that Britain must check Russian ambitions in South Asia... [and he] argued that Tsarist Russia would attack and absorb Khokand, Bokhara and Khiva (which they did – they are now parts of Uzbekistan) and warned they would invade Persia (present-day Iran) and Afghanistan [which they tried, but failed, ending their supposed hope to use

them] as springboards to British India... [his] views... [on these issues being] more particularly expressed in *England and Russia in the East* (1875) ... [and he] was a trustee of the British Museum from 1876 till his death... [and he] was created Knight Grand Cross of the Order of the Bath in 1889, and a Baronet in 1891... was president of the Royal Geographical Society from 1874 to 1875, and of the Royal Asiatic Society from 1869 to 1871 and 1878 to 1881... [and he] received honorary degrees at Oxford, Cambridge, and Edinburgh ... [and he] died in London... [and] is buried in Brookwood Cemetery in Surrey [photo, p.526]" and George Smith [1840-1876, "a pioneering English Assyriologist who first discovered and translated the *Epic of Gilgamesh*, one of the oldest-known written works of literature... [and who was] the son of a working-class family in Victorian England... [and therefore] limited in his ability to acquire a formal education... [so at the] age fourteen, he was apprenticed to the London-based publishing house of Bradbury and Evans to learn banknote engraving, at which he excelled... [but from] his youth, he was fascinated with Assyrian culture and history... [so in] his spare time, he read everything that was available to him on the subject... [and his] interest was so keen that while working at the printing firm, he spent his lunch hours at the British Museum, studying

publications on the cuneiform tablets that had been unearthed near Mosul in present-day Iraq by Austen Henry Layard, Henry Rawlinson [et al.]... during the archaeological expeditions of 1840-1855... [and] Smith's natural talent for cuneiform studies was... noticed... [and] brought... to the attention of the renowned Assyriologist Sir Henry Rawlinson... [and as] early as 1861, he was working evenings sorting and cleaning the mass of friable fragments of clay cylinders and tablets in the Museum's storage rooms... [and in] 1866 Smith made his first important discovery, the date of the payment of the tribute by Jehu, king of Israel, to Shalmaneser III [King of Assyria]... [and] Sir Henry suggested to the Trustees of the Museum that Smith should join him in the preparation of the third and fourth volumes of *The Cuneiform Inscriptions of Western Asia*... [and] with letters of reference from Rawlinson, Layard... [and others], Smith was appointed Senior Assistant in the Assyriology Department early in 1870... [and] Smith's earliest successes were the discoveries of two unique inscriptions early in 1867... [the] first, a total eclipse of the sun in the month of Sivan inscribed on Tablet K51... [which] he linked to the spectacular eclipse that occurred on 15 June 763 BC, a description of which had been published 80 years earlier by French historian François Clément (1714-1793) in *L'art de vérifier les dates des faits historiques* [*The Art of Checking the Dates of Historical Facts*]... [and this] discovery is the cornerstone of ancient Near Eastern chronology... [and the] other was the date of an invasion of Babylonia by the Elamites in 2280 BC ...[and in] 1871, Smith published *Annals of Assur-bani-pal*, transliterated and translated, and communicated to the newly founded Society of Biblical Archaeology [as] a paper on "The Early History of Babylonia"... [including] an account of his decipherment of the Cypriote inscriptions... [and it is] "The Flood Tablet", the eleventh tablet of the Gilgamesh Epic... [that] describes how the gods sent a flood to destroy the world... [and how like] Noah, Utnapishtim was forewarned and built an ark to house and preserve living things... [and how after] the flood he sent out birds to look for dry land (British Museum [see again a more detailed summary, SEC.7, p.357-8])... [and in] 1872, Smith achieved worldwide fame by his translation of the Chaldaean account of the Great Flood, which he read before the Society of Biblical Archaeology on 3 December and whose audience included the Prime Minister... [and this] work is better known today as the **eleventh tablet of the Epic of Gilgamesh** [photo, p.527], one of the oldest known works of literature... [and the] following January, Edwin Arnold, the editor of *The Daily Telegraph*, arranged for Smith to go to Nineveh at the expense of that newspaper and carry out excavations with a view to finding the missing fragments of the Flood story... [and this] journey resulted not only in the discovery of some missing tablets, but also of fragments that recorded the succession and duration of the Babylonian dynasties... [and in] November 1873 Smith again left England for Nineveh for a second expedition, this time at the expense of the Museum, and continued his excavations at the tell of Kouyunjik (Nineveh)... [and an] account of his work is given in *Assyrian Discoveries*, published... in 1875... [and the] rest of the year was spent in fixing together and translating the fragments relating to the creation, the results of which were published in *The Chaldaean Account of Genesis* (1880, co-written with Archibald Sayce... [but in] March 1876, the trustees of the British Museum sent Smith once more to excavate the rest of the Library of Ashurbanipal... [and at] Iksiji, a small village about sixty miles northeast of Aleppo, he fell ill with dysentery... [and] died in Aleppo on 19 August... [leaving] a wife and several children to whom an annuity of 150 pounds was granted by the Queen", *Table of the Movements of the Planet Venus and Their Influences*. Sayce's translation was printed in the *Transactions of the Society of Biblical Archaeology*, 1874; a more recent translation by S. Langdon and J. K. Fotheringham was published as *The Venus Tablets of Ammizaduga* (1928).]



The **Sasanian Empire** [map, p.527]... officially known as the **Empire of Iranians**... also called the **Neo-Persian Empire** by historians, was the last kingdom of the Persian Empire before the rise of Islam. Named after the House of Sasan, it ruled from 224 to 651 AD. The Sasanian Empire



The Sasanian Empire at its greatest extent c. 620, under Khosrow II
 Normal domains
 Greatest temporary extent during Byzantine–Sasanian War of 602–628

succeeded the Parthian Empire ["247 BC-224 AD"] and was recognised as one of the leading world powers alongside its neighbouring arch-rival, the Roman-Byzantine Empire for a period of more than 400 years... The Sasanian Empire was founded by Ardashir I, after the fall of the Parthian Empire and the defeat of the last Arsacid king ... At its greatest extent, the Sasanian Empire encompassed all of today's **Iran, Iraq, Eastern Arabia (Bahrain, Kuwait, Oman [- on the northeast corner of the Arabian Peninsula], Qatif [in "[North]Eastern Arabia" on the Persian Gulf, northwest of Bahrain], Qatar, UAE [- near the north-east end of the Arabian Peninsula, west of Oman]), the Levant (Syria, Palestine,**

Lebanon, Israel, Jordan), the Caucasus (Armenia, Georgia, Republic of Azerbaijan, Dagestan [- "a federal subject... of Russia, located in the North Caucasus region... centrally located on the [western] Caspian Sea coast", north of Azerbaijan), Egypt, large parts of Turkey [- most of these countries on the map, p.64], much of Central Asia (Afghanistan, Turkmenistan, Uzbekistan, Tajikistan), Yemen [- on the southeast corner of the Arabian Peninsula,] and Pakistan [- 5 of these 6 on the map, p.210] ... The Sasanian Empire during Late Antiquity is considered to have been one of Iran's most important, and influential historical periods and constituted the last great Iranian empire before the Muslim conquest and the Islamization of Iran. In many ways, the Sasanian period witnessed the peak of ancient Iranian civilisation. The Sasanians' cultural influence extended far beyond the empire's territorial borders, reaching as far as Western Europe, Africa, China and India. It played a prominent role in the formation of both European and Asian medieval art. Much of what later became known as Islamic culture in art, architecture, music and other subject matter was transferred from the Sasanians throughout the Muslim world.

And getting back to Dr. Velikovsky's focus on the Venus Tablets...

...There arose the question: From what period do the observations of these tablets date? Schiaparelli investigated this problem and "as an example of method his work is excellent."

[Fotheringham in Langdon and Fotheringham, *The Venus Tablets of Ammizaduga*, p.32. See Schiaparelli [or for pronunciation purposes, etc., 'Ski-up-a-rail-lee', bio, p.176-7, supplemented bio, p.328], "*Venusbeobachtungen und Berechnungen der Babylonier*," *Das Weltall*, Vols. VI, VII.]

He ['Ski-up-a-rail-lee'] decided that "the inquiry could be limited to the seventh and eighth centuries." The year-formula of an early king,

Ammizaduga, was discovered on one of the tablets, and since then the tablets are usually ascribed to the first Babylonian dynasty; however, a scholar has offered evidence to the effect that the year-formula of Ammizaduga was inserted by a scribe in the seventh century. (If the tablets originated in the beginning of the second millennium, they would prove only that Venus was even then an errant comet.)

[['The Abominable'] Kugler [bio, SEC. 7, p.548] ascribed the Venus tablets to the first Babylonian Dynasty, because he read a year formula of Ammizaduga in one of them. In 1920, F. Hommel [?] (*Assyriologische Bibliothek*, XXV, 197-199) declared that the year-formula of Ammizaduga was inserted into the Venus tablets by a scribe in the reign of Assurbanipal, in the seventh century.]

Following are a few excerpts from the Venus tablets:

"On the 11th of Sivan, Venus disappeared in the west, remaining absent in the sky for 9 months and 4 days, and on the 15th of Adar she was seen in the east."

The next year, "on the 10th of Arahsamna, Venus disappeared in the east, remaining absent 2 months and 6 days in the sky, and was seen on the 16th of Tebit in the west."

The following year Venus disappeared in the west on the 26th of Ulul (Elul), remaining absent from the sky for eleven days, and was seen on the 7th of intercalary Ulul in the east.

The year thereafter Venus disappeared in the east on the 9th of Nisan, remaining absent for 5 months and 16 days, and was seen on the 25th of Ulul in the west.

In the fifth year of the observations, Venus disappeared in the west on the 5th of Ayar (Ijar), remaining absent from the sky for seven days, and reappeared in the east on the 12th of Ayar; the same year it disappeared on the 20th of Tebit in the east, remaining absent from the sky one month, and on the 21st day of Sabat (Shevat) it appeared in the west, and so on.

How [it would be possible to] explain these observations of the ancient astronomers, modern astronomers and historians have asked. Were they written in a conditional form ("If Venus disappeared on the 11th of Sivan...")? No, they were expressed categorically [or "exactly" & "truly"].

The observations were "inaccurately" registered, decided some authors. However, inaccuracy may account for a few days' difference but not for a difference of months.

"The invisibility of Venus at superior conjunction is given as 5 months 16 days instead of the [currently] correct difference of 2 months 6 days," noted the translators of the text, wonderingly. [Langdon-Fotheringham, *The Venus Tablets*, p.106.]

"The period between the heliacal setting of Venus and its rise is 72 days. But in the Babylonian-Assyrian astrological texts, the period varies from one month to five months - too long and too short: the observations were defective," wrote another scholar. [M. Jastrow [bio, SEC. 7, p.344], *Religious Relief in Babylonia and Assyria*, p.220.]

"The impossible interval shows that the data are not trustworthy."
"Obviously, the days of the month have been mixed up. As the impossible intervals show, the months are also wrong," wrote still another author.

[Prof., Dr. Arthur Franz Eduard Ungnad [1879-1947, "a German Semitist and Old Orientalist... [who] studied assyriology with ["German Indologist"] Heinrich Zimmer ["the most important German scholar in Indian Philology after Max Müller"] and [Panbabylonismist] Friedrich Delitzsch [uh-huh, 'Dr. Devil-leech', who is indirectly bio'ed along with his fellow Panbabylonismist, ['Pastor Wild Oats'] Jeremias, SEC. 7, p.423] and [Ungnad] did his doctorate in Berlin in 1903 with a thesis on the syntax of Hammurapi's laws... [and he] then continued his work as an assistant in the Near East Department of the Royal Museums in Berlin... [and in] 1909 he accepted the professorship as an extraordinary professor of oriental languages at the University of Jena and was the director of the Oriental Coin Cabinet in Jena... [and in] 1913 he became a full professor at the University of Pennsylvania... [and in] 1919 Ungnad was appointed full professor at the University of Greifswald [- renamed in The Nazi era after "**Ernst Moritz Arndt**... [1769-1860, "a German nationalist historian, writer and poet", and "located... in the state of Mecklenburg-Vorpommern... [founded "with the approval of the Holy Roman Empire and the Pope"] in 1456 (teaching existed since 1436)... [making it] the fourth oldest university in present Germany... [and] temporarily also the oldest university of the Kingdoms of Sweden (1648-1815) and Prussia (1815-1945), respectively... [and the] Reformation was introduced at the university in 1539... [when] Johannes Bugenhagen, an alumnus of the university, was an important figure during the German and Scandinavian reformation as well as a good friend of Martin Luther... [and in] 1604, the Greifswald University Library became the first centralised university library in Germany... [and the] university signed a contract with a book printer from Wittenberg, Germany... [and this] contract lasted nearly a century due to the disruption caused by the Thirty Years' War (1618-1648)... [and as a result] the university now owns prestigious early prints of authors and printers such as Johannes Gutenberg [etc]... [and the] phrase *cuius regio, eius religio* ["meaning that the religion of the ruler was to dictate the religion of those ruled", which "marked a major development in the collective (if not individual) freedom of religion within Western civilization", and being] applied to the outcome of the Protestant Reformation is attributed to the early seventeenth century jurist Joachim Stephani (1544-1623) of the University of Greifswald... [and after] the Peace of Westphalia in 1648 the western part of Pomerania, including Greifswald and its university, became a fief held by Sweden... [and from] 1806 -1815 it was formally a part of Sweden... [but without] entirely losing its character as a German university... [though] heavily influenced by Swedish educational policies until 1815... [and] during the second half of the eighteenth century Greifswald was a cultural and scientific bridge between Germany and Sweden... [and the] first university course in the English language in Germany was held in Greifswald in the year 1777", but surely before the end of the following Prussian influence secularization and the Theory of Evolution had firmly taken root, evidence for this including that in "1912... a professor of paleontology in Greifswald, founded the German Paleontological Society"] and in 1921 [Ungnad was "appoint professor"] at the University of Wroclaw [which replaced the University of Breslau, defined, SEC. 8, p.169]... [and he] retired in 1930... [his] main interest... [being] the Assyrians and Babylonians, especially their religious texts... [and he being] one of the publishers of the collection of ancient oriental texts and pictures of the Old Testament... together with... [higher critics] Hugo [or 'Hugo-not'] Gressmann [extended bio, SEC. 8, p.287]... [and others]... [and he] transmitted the Gilgamesh epic and published a text version of the Elephantine Papyri... [and since] 1900 he developed his Pan-Subarean theory, according to which Subareans were not only the founders of the Assyrian Empire, but had lived in the entire area between Anatolia and Egypt", "*Die Venustafeln und das neunte Jahr Samsuilunas*" ["*The Venus Tables and the Ninth Year of Samsuiluna*"], *Mitteilungen der altorientalischen Gesellschaft* [*Bulletin of the Ancient Oriental Society*] (1940), p.12. 200.]

It is difficult to imagine how such obvious errors could have been committed. The dates are written in a contemporary document; they are not a poetical composition but a dry record, and each item in the record is stated in dates as well as in the number of days between the dates.

Similar difficulties are encountered by the scholars who try to understand the Hindu tables of the movements of the planets. The only explanation proposed is: "All the manuscripts are completely corrupted... The details referring to Venus... are very difficult to unriddle." [Thibaut, "*Astronomie, Astrologie und Mathematik*," Vol. 3, Pt. 9 (1899) of *Grundriss der indo-arisch. Philol. und Altertumskunde* [*Floor Plan of the Indo-Aryan. Philol. and Ancient Studies*], p.27.] "No attention at all was paid to the actual movements in the sky." [*ibid.*, p.15.]

The Babylonians did not note these irregular movements merely as matters of factual interest; they were dismayed by them. In their prayers they expressed this dismay.

O Ishtar, queen of all peoples...
Thou art the light of heaven and earth...
At the thought of thy name the heaven and the earth quake...
And the spirits of the earth falter.
Mankind payeth homage unto thy mighty name,
for thou art great, and thou art exalted.
All mankind, the whole human race,
boweth down before thy power...
How long wilt thou tarry, O lady of heaven and earth...?
How long wilt thou tarry, O lady of all fights and of the battle?
O thou glorious one, that... art raised on high, that art
firmly established, O valiant Ishtar, great in thy might!
Bright torch of heaven and earth, light of all dwellings,
Terrible in the fight, one who cannot be opposed, strong in the
battle! O whirlwind, that roarest against the foe and cuttest off the
mighty! O furious Ishtar, summoner of armies! [A "*Prayer of the Raising
of the Hand*"
to Ishtar (transl. L. W. King) in *The Seven Tablets of Creation.*]

As long as Venus returned at regular intervals, fear of the planet was kept in bounds; when the star passed without causing harm, as it had already done for a few centuries, the peoples were calmed and felt themselves out of danger for another period. But when Venus, for some reason, began to move irregularly, fear grew intense.

The priests of Iran prayed:

We sacrifice to Tistrya, the bright and glorious star,
for whom long flocks and herds and men,
looking forward for him and deceived in their hope:
When shall we see him rise up, the bright and glorious star Tistrya?

The Zend-Avesta answered for the star:

If men would worship me with a sacrifice
in which I were invoked by my own name...
then I should come to the faithful
at the appointed time.

The priests responded:

The next ten nights, O Spitama Zarathustra!
the bright and glorious Tistrya mingles his shape with light,
moving in the shape of a golden-horned bull.

They glorified the star that made "all the shores of the ocean boiling over, all the middle of it boiling over." They heaped up sacrifices to the star, imploring it not to change its course.

We sacrifice unto Tistrya, the bright and glorious star
who from the shining east moves along his long winding course,
along the path made by the gods...
We sacrifice unto Tistrya the bright and glorious star,
whose rising is watched by the chiefs of deep understanding.

[*Zend-Avesta* (transl. Darmesteter), Pt. II, pp.94 ff. The belief sometimes expressed, that Tistrya is Sirius, is an obvious error: Sirius does not travel in a winding course. The star in the shape of a golden-horned bull was Venus. Also, inaccurate movements of Sirius could not occur without similar irregularity on the part of all the stars.]

The star of Venus did not appear in the prescribed seasons. In the Book of Job the Lord asks him: "Canst thou bring forth Mazzaroth in his season...? Knowest thou the changes of heaven?" [[Job 38:32-33](#). The King James translation has [in Verse 33], "Knowest thou the ordinances of heaven?" The Septuagint has "the changes of heaven." [\[OK.\]](#)]

There exists an extensive exegetic literature on this Mazzaroth [See Schiaparelli ['Ski-up-a-rail-lee', appropriately enough, being closer to the Italian pronunciation], *Astronomy in the Old Testament*, p.74.], from which it can be concluded only that "the meaning of Mazzaroth is uncertain."...

[*Cambridge Bible, Book of Job*, by Prof., Dr., Rev. Andrew Bruce Davidson ["DD LLD DLit... [1831-1902]... an ordained minister in the Free Church of Scotland and Professor of Hebrew and Oriental languages in New College, University of Edinburgh... [and not much else matters except that, '**unfortunately**', in] 1871 he was chosen to be one of the Old Testament revision committee [members] - a position he held until 1884, which resulted in the publication of the Old Testament section of the [**perverted**] Revised Version [RV or ERV - defined, p.473-4] of the Bible in 1885"] and H. C. Lanchester [? - but he's apparently no better off, Lord have mercy on their souls].]

...But the Vulgate (Latin) translation of the Bible [in Job 38:32] has Lucifer for Mazzaroth. The (Greek) translation of the Seventy (Septuagint) reads: "Canst thou bring forth Mazzaroth in his season and guide the Evening Star by his long hair?" [- while the KJV differs in 32b, reading, **or canst thou guide Arcturus with his sons?**] These words of the Septuagint seem very strange. I have already mentioned that the Greek word "komet" means "the long-haired one," or a star with hair, a comet. In Latin, coma is "hair."

Mazzaroth means a comet, wrote an exegete, and therefore, he argued, it cannot mean Venus. [J. S. Suschken [?], *Unvorgreifliche Kometen-Gedanken: Ob der Kometen in der heiligen Schrift gedacht werde?* [*Prudent Comet Thoughts: Are They Seen in Scripture?*] (1744).] But in any case it is said that the Evening Star has hair. Actually, Mazzaroth means Venus and a hairy star.

Venus ceased to appear in its seasons. What had happened?

Venus Becomes the Morning Star

Since the latter part of the eighth century before the present era, Venus has followed an orbit between Mercury and earth, which it has maintained ever since. It became the Morning and Evening Star. Seen from the earth, it is never removed more than 48 degrees (when at its eastern and western elongation) or three hours and a few minutes east or west of the sun. The dreaded comet became a tame planet. It has the most nearly circular orbit among the planets.

The end of the terror which Venus kept alive for eight centuries after the days of the Exodus was the inspiration for Isaiah when he said: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God." [[Isaiah 14:12-13](#). See also infra... [[in Part II](#)].]

Septuagint and Vulgate both translate Morning Star or Lucifer. What does it mean, that the Morning Star was assailing the heavens and rising high, and that it was cut down low to the horizon, and would weaken no more the nations?

More than a hundred generations of commentators have occupied themselves with this passage, but have met with failure. Why, it is also asked, should the beautiful Morning Star, called Lucifer, the Light Bearer, live in the imagination of peoples as an evil power, a fallen star? What is in this lovely planet that makes her name an equivalent of Satan, or Seth of the Egyptians, the dark power? In his confusion, Origen wrote this question to the quoted verses of Isaiah: "Most evidently by these words is he shown to have fallen from heaven, who formerly was Lucifer, and who used to arise in the morning. For if, as some think, he was a nature of darkness, how is Lucifer said to have existed before? Or how could he arise in the morning, who had in himself nothing of the light?" [*The Writings of Origen, "De principtis"* (transl. F. Crombie, 1869), p.51.]

Lucifer was a feared prodigy in the sky, and its origin, as illuminated in this book, explains [[in part](#)] how it came to be regarded as a dark power and a fallen star.

After a great struggle, Venus achieved a circular orbit and a permanent place in the family of planets. During the perturbations which brought about this metamorphosis, Venus also lost its cometary tail.

In the valley of the Euphrates, "Venus then gives up her position as a great stellar divinity, equal with sun and moon, and joins the ranks of the

other planets." [Alfred ['Pastor Wild Oats'] Jeremias, *The Old Testament in the Light of the Ancient East* (1911), I, 18.]

A comet became a planet.

Venus was born as a comet in the second millennium before the present era. In the middle of that millennium it twice made contact with the earth and changed its cometary orbit. In the tenth to eighth centuries of the first millennium, it was still a comet. What caused such further changes in the motion of Venus in the first millennium that it became a planet on a circular orbit?

Dr. Velikovsky confirms this question's answer in Part 2. So let's get to it.

SECTION 10 GJAC IV: Mars, Uzziah, Ahaz and Hezekiah - *Worlds in Collision*

Begun Fall 2019

Let's start with more **'warm up'**. In **SECTION 7** of this **study** Dr. Velikovsky quotes a late 19th Century Central American researcher of ancient 'myth' who wrote,

When 1715 years had passed since the Deluge [men] were destroyed by a violent hurricane (Uracan) which carried off trees, mountains, houses and people, and great buildings, although many men and women escaped, especially those that were able to take refuge in caves and places where this great hurricane could not reach. [Don Fernando de Alvara, *Ixtlilxochitl* [**Venus**] *Obras Historicas* [**Historical Works**], (1891), Vol.I, p.12.]

And I referred to this as a "marker worth **remembering**", which if it really took place 1715 years "since the Deluge", then it could not have been, as Dr. Velikovsky seemed to imply, during The 2nd Visit of Mercury, but instead was closer to the time of The Visits of Mars, and more explicitly, it was more likely a 'regionalized event', apparently in the 7th Century BC, a few decades after The Visits of Mars (1656 + 1715 = 3371 AC), say about 650-600 BC, and that is, it must have been an 'aftershock event' resulting from the **work of God** by The Visits of Mars, which 're-agitated' and/or 're-stoked' the earlier **work of God** through The Visits of Venus.

And for further clarification, and to quote myself from **SECTION 7 (p.487)**...

Of course this event 1715 years after The Flood must have occurred about 14 centuries

after "the catastrophe of Babel". We know this - despite Dr. Velikovsky's apparent over-sight here - because he has already helped us establish, (as pointed out near the beginning of this section, and as it will again be in the next 'sub-part', subtitled *Mercury*), that "two hundred and eighty-eight [288] years after the Deluge", not 1715, "a comet was seen in Egypt of the nature of Saturn... [where,] Confusions of languages and dispersals of peoples followed... [and about] this the text of the eleventh chapter of Genesis speaks in more detail".

And though by the descriptions alone these separate "catastrophes" can easily enough be confused, the one 1715 years after The Flood can have no connection to "the catastrophe of Babel", and must instead be 'in the ballpark' of The Visits of Mars (1656 + 1715 = 3371 AC), and so is a marker worth **remembering** within God's entire 7,000 year timeline.

Our next '**warm up exercise**' also comes from **SECTION 7 (p.292)**, and starts with Dr. Velikovsky's own 'surmisings', mixed, as is often the case, with some of mine...

The present state of the Moon and of Mars and other celestial bodies does not imply that in the past they were equally desolate. [Uh-huh.] Concerning Mars and [the] Moon we have the testimony [and/or 'rumors'] of our ancestors, supported by modern observations, that these bodies were engaged in near-collisions only a few thousand years ago. It is not excluded that under conditions prevailing on their surfaces prior to these events [and thereafter], [**created**] life could have developed [- or survived -] there or elsewhere in the solar system to an advanced stage [and that is, even on *volcanic bombs*, or after *collisions*, from Creation to the present].

But of course I found it 'personally unavoidable' to add that...

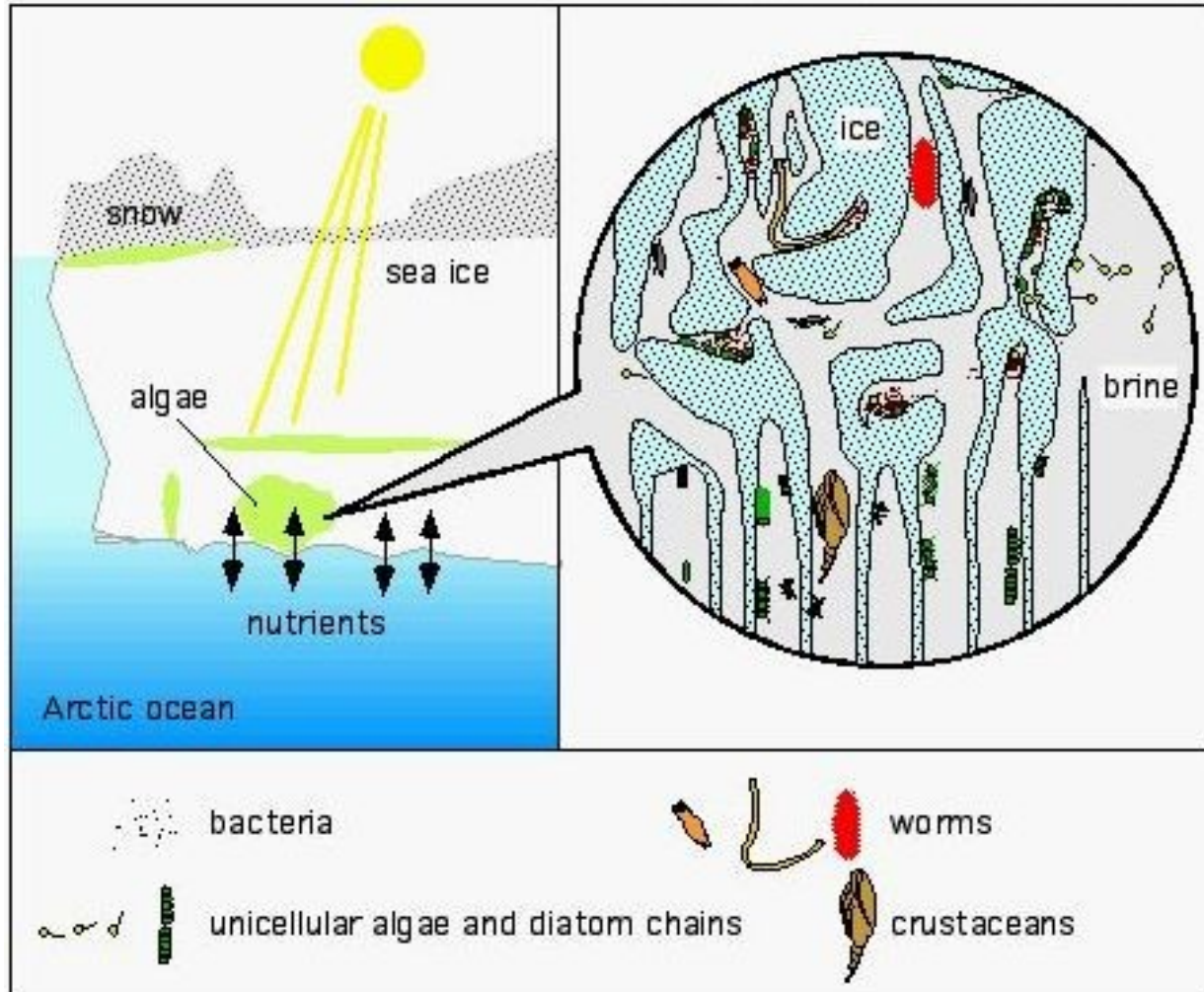
...I can to a certain extent agree with this speculation, because all **life** that God **created**, including every *unicellular organism*, is **fearfully and wonderfully** "advanced", and because there is 'evidence' in the form of 'rumors' suggesting that either **1)** Mars acquired **life** from Earth and later 'returned' some of it back to 'her', or **2)** '**in the beginning God created**' forms of **life** on the planet that Mars came from, (probably Jupiter or Saturn), which when (likely vol-canically) expelled 'he carried' some away with 'him', (likely originally in 'his' atmosphere), and then 'delivered' some to us, or **3)** '**God-created** life' was otherwise 'delivered' to Mars in 'his travels', and then by 'him' to us. And I have reasons beyond 'rumor' to believe that 'he' wasn't the only source of such 'deliveries', as I have already suggested, and as we will further consider.

And of course this at least includes Venus. But why again was Mars more likely "volcanically expelled" and Mercury more likely broken out of a larger 'planet' in a collision? It's as simple as *color* and *density*. *Red* implies an excess of *iron* to make *iron oxide* as it becomes exposed to *oxygen*, where *iron* would be expected to be in greater supply as it surfaces in *liquid* form having been *volcanically expelled* from deep in the ground. And as a *liquid volcanic bomb* flies through *space*, naturally 'spheritizing', and its outer *crust* in this process becomes *frozen solid*, its *density* could only be a product of its *mass*. But if a piece of *rock* is broken out of a larger one in a *collision* of *planets*, though possibly getting hot enough to 'spheritize', it's less likely to contain higher amounts of *iron*, and its *density* would be closer to what it was in its place in the larger *planet*, and that is, it likely has a higher *density* than that of a 'same-sized' *volcanic bomb*.

And besides those resilient, adorable "Gummi bears", which *live* on *volcanic vents* on the *seas floors*, and besides the "vermin" apparently dropping out of the sky as Venus passed... more recently, abundant *life* has been discovered living in the *ice* of the Arctic and Antarctica.

In their paper entitled, "*Sea ice: a refuge for life in polar seas?*", published online in the Pacific Marine Environmental Laboratory, *PMEL Arctic Zone*, 3/2/11, Prof. Dr. Christopher Krembs ("[Lead Oceanographer at Washington State Department of Ecology...](#) [educated at the] [University of Tübingen \[1986-90, B.S. Biology\]...](#) [and at] [Kiel University](#) [*"a university in the city of Kiel, Germany...*

Magnification into brine channels



founded in 1665 [making it “the northernmost university in the German Holy Roman Empire”]... [and today it’s] the largest, oldest, and most prestigious in the state of Schleswig-Holstein” [1990-99, Ph.D Biological Oceanography] and Prof., Dr. Jody Deming (“professor of Oceanography and a marine microbiologist at the University of Washington (UW) ... [whose] research interests include studies of cold adapted microbes in their relation to astrobiology, biotechnology, and bio-remediation... [and she] is known for her extensive field work, being involved in over 50 nautical research expeditions... [and she] is also the cofounder of the UW Astrobiology Extremophile Laboratory”), together report:

Arctic sea ice covers significant portions of the northern hemisphere's ocean, forming and persisting at temperatures below the freezing point of seawater. That freezing point is generally around -1.9°C when the salinity is 33 parts per thousand; however, the freezing point changes with the concentration of salt in the seawater. As ice crystals grow in the water during the autumn season, small ice platelets begin to accumulate at the ocean surface, to inter-link, and to form a porous structure of ice crystals filled with liquid, which is referred to as brine... The ice-specific ecosystem includes bacteria, viruses, unicellular algae, diatom chains, worms and crustaceans... [See the] magnified view of the brine channels

containing these organisms [on p.534]... Temperature controls every physical and chemical aspect of ice, including availability of light. The most notable effect of decreasing temperature, as winter progresses and the ice solidifies, is the reduction of pore space within the ice and the concurrent increase in the salinity of the brine. Sea ice, especially during the sunlit seasons, serves as habitat for an ice-specific food web (sympagic foodweb) that includes bacteria, viruses, unicellular algae, which often form chains and filaments, and invertebrates sufficiently small to traverse the brine network. The brine network is comprised of passages in the ice, with diameters ranging from micrometers to several centimeters when the temperature remains above -5°C ... During the colder winter months, however, strong gradients of temperature persist in the ice, spanning from -2°C at the bottom of the ice in contact with seawater to -35°C at its wind-chilled surface. Here, connectivity of pore space is at a minimum, brine salinities reach 250 parts per thousand and salts begin to precipitate as opaque minerals. Since the organisms have the same temperature as the ice, their survival depends on their ability to prevent the growth of ice crystals in their bodies. Many organisms accumulate large deposits of organic molecules and fatlike material as a strategy to survive the harsh winter. Studying the capability of organisms to survive such extreme environments is an active research field of astrobiology, an interdisciplinary science concerned in part with the effects of extraterrestrial environments on living organisms. Wintertime sea ice, as well as other forms of deeply frozen ice on Earth, can be used as an analogue for possible extra-terrestrial habitats in the frozen subsurface realms of such solar bodies such as Europa, Ganymede, Mars and Titan [https://www.pmel.noaa.gov/arctic-zone/essay_kremsdeming.html].

And keeping our focus on Mars, it's time I remind you that it was mentioned, again back in **SECTION 7**, that Earth's highest mountain is not the highest known mountain in our Solar System, because a mountain on Mars presently has that distinction, and that would be...

Olympus Mons... Latin for Mount Olympus... a very large shield volcano on the planet Mars. The volcano has a height of nearly 22 km (13.6 mi or 72,000 ft) as measured by the Mars Orbiter Laser Altimeter (MOLA [*tbd next*]). Olympus Mons is about two and a half times Mount Everest's height above sea level. It is the largest volcano, the tallest planetary mountain, and the second tallest mountain currently discovered in the Solar System, comparable to Rheasilvia on Vesta [- which is "one of the largest objects in the [Main] asteroid belt, with a mean diameter of 525 kilometres (326 mi)", so it may be that it doesn't really have the "tallest mountain", but instead that the *asteroid* is just 'shaped' that way]. In terms of surface area, **Olympus Mons** [*satellite photo, p.536*] is the second-largest volcano in the solar system, second only to Earth's Tamu Massif [*"an extinct submarine shield volcano in the northwest Pacific Ocean, with the characteristics of a hybrid between a mid-ocean ridge and a shield volcano", making Olympus Mons arguably really the 'largest volcano in terms of surface area' too*].

The Mars Altimeter one of five



Viking 1 orbiter view of Olympus Mons with its summit caldera, escarpment, and aureole

Orbiter Laser (MOLA) was instruments on the **Mars Global Surveyor (MGS)** spacecraft [picture/defined, SEC. 9, p.301], which operated in Mars orbit from September 1997 to November

2006. However, the MOLA instrument transmitted altimetry data only until June 2001... [but it] transmitted infrared laser pulses towards Mars at a rate of 10 times per second, and measured the time of flight to determine the range (distance) of the MGS spacecraft to the Martian surface. The range measurements resulted in precise topographic maps of Mars.

STL 3D model of Mars with 20× elevation exaggeration using MOLA

The precision maps are applicable to studies in geophysics, geo-logy and atmospheric circulation. MOLA also functioned as a passive radiometer [a “device that measures electromagnetic radiation (e.g. light)”], and measured the radiance of the surface of Mars... [See the “STL 3D model of Mars with 20x elevation exaggeration using MOLA data” on p.535.]

And what do you think caused a *volcano* that dwarfs Mount Everest to form on a *planet* that is “approximately half the diameter of Earth, with a surface area... slightly less than the total area of Earth's dry land... [and which is] less dense than Earth, having about 15% of Earth's volume and 11% of Earth's mass, resulting in about 38% of Earth's surface gravity”, **satellite photo, p.536?** I **hope** by now that you have more than just a few ideas about this, and beyond that, that you can more or less **see** it all happening, some need of review indicated otherwise.

And by now you should also already **see** that the effects on Earth with Mars or Mercury in close proximity would be comparatively much ‘milder’, including that The 1st Visit of Mercury, though by no means a ‘gentle’ cataclysm, brought a relatively ‘geologically gentle’, though total *inundation*, that naturally better prevented surface overheating, and that is, compared to the later more violent and less than total, though in some places enduring, *inundations* caused by Venus, that did much less to prevent, or took longer to suspend the widespread, much more intense, ‘mountain-melting overheating’. And sure, there was also new *ice* at new – or at least somewhat ‘**shifted**’ – *poles* after each passing of Mercury, Venus and Mars. But since the vastly greater quantity of *sediment* that ‘settled out’ in The Flood tended to ‘bury things quite deep’, (with *lifeforms* then tending to be much larger), and since the violence of the *inundations* caused by Venus tended to ‘break things to pieces’, then besides The 2nd Visit of Mercury, it’s Mars that more likely would leave ‘suddenly frozen remains’ more often ‘intact’, huh.

And btw, I’m guessing there’s actually a higher mountain on Venus than Mount Everest, not yet found because of Venus’ especially *dense atmosphere*. And

there's no competition in this contest from the 'broken chunk' that became Mercury, as the highest of the 11 "volcano domes" found there by Mariner 10, ("an American robotic space probe launched by NASA... [in] 1973, to fly by... Mercury and Venus"), is less than a mile high (1.4 km). Do you **see** what I mean?

And concerning God's remaining **great judgments**, about which in this section we'll **hear** from the perspectives of the Prophets Amos, Joel, Hosea, Micah, Isaiah, Ezekiel, Jeremiah, Zechariah, etc., and which include '**visits**' from both Mars and The Coming Red Planet, these prophets reveal what such encounters were and will be like, saying, for example,

Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt... [Amos 9:13](#).

So with no more ado, let's get on with both Dr. Velikovsky's and our **handling** of Mars.

CONTENTS (Cont.)

PART 2 - MARS

CHAPTER 1

- Amos
- The Year -747
- Isaiah
- The Argive Tyrants
- Again Isaiah
- Maimonides and Spinoza, the Exegetes

CHAPTER 2

- The Year -687
- Ignis e Coelo
- March 23rd
- The Worship of Mars
- Mars Moves the Earth from Its Pivot

CHAPTER 3

- What Caused Venus and Mars to Shift Their Orbits?
- When Was the Iliad Created?
- Huitzilopochtli
- Tao
- Yuddha
- The Bundahis
- Lucifer Cut Down

CHAPTER 4

- Sword-God
- Fenris-Wolf
- Sword-Time, Wolf-Time
- Synodos
- The Stormer of the Walls

CHAPTER 5

- The Steeds of Mars
- The Terrible Ones

- Samples from the Planets
- The Archangels
- Planet Worship in Judea in the Seventh Century

CHAPTER 6

- A Collective Amnesia
- Folklore
- Of "Preexisting Ideas" in the Souls of Peoples
- The Pageants of the Sky
- The Subjective Interpretation of the Events and Their Authenticity

CHAPTER 7

- Poles Uprooted
- Temples and Obelisks
- The Shadow Clock
- The Water Clock
- A Hemisphere Travels Southward

CHAPTER 8

- The Year of 360 Days
- Disarranged Months
- Years of Ten Months
- The Reforming of the Calendar

CHAPTER 9

- The Moon and Its Craters
- The Planet Mars
- The Atmosphere of Mars
- The Thermal Balance of Mars
- The Gases of Venus
- The Thermal Balance of Venus

- The End

(EPILOGUE not included)

PART 2 - MARS

CHAPTER 1

Amos

About seven hundred fifty years passed after the great catastrophe of the days of the Exodus, or seven centuries after the cosmic disturbance in the days of Joshua. During all this time the world was afraid of the recurrence of the catastrophe at the end of every jubilee period. Then, starting about the middle of the eighth century before the present era, a new series of cosmic upheavals took place at intervals of short duration.

It was the time of the Hebrew prophets whose books are preserved in writing, of Assyrian kings whose annals are excavated and deciphered, and of Egyptian pharaohs of the Libyan and Ethiopian dynasties; in short, the catastrophes which we are now about to describe did not take place in a mist-shrouded past: the period is part of the well authenticated history of the lands of the eastern Mediterranean. The eighth century also saw the beginning of the nations of Greece and Rome.

The seers who prophesied in Judea were versed in the lore of heavenly motion; they observed the ways of the planetary and cometary bodies and, like the stargazers of Assyria and Babylonia, they were aware of future changes.

In the eighth century, in the days of Uzziah, king of Jerusalem, there occurred a devastating catastrophe called raash or "commotion"...

[Raash is translated "earthquake," which is incorrect here; cf. [Jeremiah 10:22](#): "a great commotion [raash] out of the north." "Earthquake" is rendered in the Scriptures by words derived from the roots "road", "hul", "regoz", "hared", "palez", "ruf", and "raash" ("commotion"). [\[Note: since this particular use of **commotion** in Jeremiah 10:22 comes from **out of the north country, not from the heavens**, it likely at least mostly refers to the Assyrian Empire's military campaigns, and not as much to The Visits of Mars. But I will attempt to clarify such distinctions further shortly\].](#)]

...Amos, who lived at the time of Uzziah, began to predict a cosmic upheaval before the raash took place, and after the catastrophe, Isaiah, Joel, Hosea, and Micah insisted unanimously and with great emphasis on the inevitability of another encounter of the earth with some cosmic body.

The prophecy of Amos was made two years before the raash ([1:1](#)). He declared that fire sent by the Lord would devour Syria, Edom, Moab, Ammon, and Philistia, as well as the far-off countries, "with a tempest in the day of the whirlwind" ([1:14](#)). The land of Israel would not be exempted; "great tumult[s]" would be on its mountains, and "great houses shall have an end" ([3:9](#) & [3:15](#)). "He will smite the great house with breaches, and the little house with clefts" ([6:11](#)). ["Rsisim", translated as "breaches," is not strong enough; it would be better to say, "smite great houses into pieces." Hebrew words translated as "breach" in the King James Version are "bedek", "bkia", "peretz", "shever".]

As **we** may not '**knowingly**' allow The Word of God to be '**mishandled**', I must say that a couple references here are apparently not directly related to any of The

Visits of Mars. The **whirlwind** is likely instead a metaphor for Assyria, that against a number of neighboring kingdoms, also as **fire**, is said to **devour** them, among them being Jews taken **into captivity** ([1:4-14](#)), amongst **great tumults** ([3:9](#)), and as clarified in the next verse, they are a people who **know not to do right... who store up violence and robbery in their palaces**. But his other **scripture** references here do indeed directly apply to The Visits of Mars. And now would be a good time to read the Book of Amos to help you **'better understand'** such distinctions as we **continue**, keeping in mind its about the soon coming **judgment** of God against **Judah** (The 2 Tribes centered in **Jerusalem**), but evidently more against **Israel** (The 10 Tribes in **Samaria**), but also against other God-Zone residents including those in **Syria (Damascus)**, **Gaza** (the **Philistines**), **Tyrus** (or Tyre, "the Phoenician city on the Mediterranean coast"), **Edom**, **Ammon**, and **Moab**. And Amos' **prophecy** of this **great judgment** comes in **an evil time** [Amos 5:13](#), **in the days of Uzziah king of Judah, and in the days of Jeroboam... king of Israel, two years before the earthquake**. But it is not just a warning of a coming **'planetary judgment'** of God, but also - especially in Israel's case - of the coming **'beastly judgment'** of God at the hands of the Assyrians, if not also - in Judah's case - an early warning of the coming **'beastly judgment'** of God at the hands of the Babylonians. It's just 9 chapters.

And for another example of what you could confuse as a **'planetary judgment'**, in [Amos 2:2](#), which Dr. Velikovsky does not specifically reference, the word **tumult** is again used, and in this case it appears to apply to a 'military action', accompanied **with shouting, and with the sound of the trumpet**, and where, as **seen** in the next verse, **the LORD**, apparently through the military campaigns of the Assyrian Empire, did **slay all the princes** of Moab.

And not all the references to **planetary 'visits'** in the Book of Amos apply directly to The Visits of Mars, as some instead - as a comparison - apply to previous **'visitors'** and/or to The Visit of The Coming Red Planet. And remember that most modern-era exegetes (or supposed 'interpreters of scripture') **know** nothing of The Visits of Mars, nor about God's other Great Instruments of Life and Death, Mercury, Venus, or The Coming Red Planet, so that when they read **scripture** related to such **'visits'** they often **'misinterpret'** them to be the result of 'military action' (as it is correct to do so in [Amos 3:11](#); [6:14](#), etc.), or the result of 'societal corruption' (as in [Amos 3:9-10](#)), or of just 'disrepair' from 'normal weathering' (as in [1 Kings 11:27](#), etc., as opposed to [Amos 6:11](#) → search, **breaches**), and if not any of that, as a result of future, mysterious, 'Great Tribulation acts of men and/or of God' (as in [Amos 9:8-15](#)), but never the result of God's Instruments of Life and Death, The Visiting Planets. But since we **know** about such **instruments**, we are more often **able** to make **'better interpretations'**.

But all this and the Prophet Amos raise yet another issue. When I said that "**we** may not **'knowingly'** allow The Word of God to be **'mishandled'**", I can't forget to also **admonish** you that **we** must also **remember** what Jesus **taught**, saying,

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. [Mat 7:6](#)

And **remember** the repeated Proverb,

A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished [Pro 22:3](#) & [27:12](#).

And **remember** the **counsel** of Jesus to His soon-to-be Apostles to...

...be ye therefore wise as serpents, and harmless as doves [Mat 10:16](#).

Or as the Prophet Amos more literally puts it, when appropriate,

Therefore the prudent shall keep silence in that time; for it is an evil time [Amos 5:13](#).

And **remember** I've **warned** you that such **counsel** will apply even more so to **you** after we get to the promised, unavoidably more '**spiritually consequential**' topics of the next **study**. But for now let's just get to more of Dr. Velikovsky's references to Amos, et al...

Amos [also] warned those who invited the day of the Lord and waited for it: "Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness, and not light... even very dark, and no brightness in it" ([5:18-20](#)).

Amos, the earliest among the prophets of Judah and Israel whose speeches are preserved in writing, reveals the concept of Yahweh in that remote period of history. [Some rabbinical authorities regard Hosea as the oldest among the prophets of that time (Hosea, Amos, Isaiah).] Yahweh orders the planets. "He who [**or Seek him that**] maketh [ordains] Khima and Khesil [**or the seven stars and Orion**], and turneth the shadow of death into the morning, and maketh the day dark with night, and calleth for the waters of the sea, and poureth them out upon the face of the earth, the Lord [Yahweh] is his name: He [**or That**] strengtheneth the spoiled against the strong" ([5:8-9\[a\]](#)). [The material for the identification of Khima as Saturn and Khesil as Mars will be presented in a subsequent part of this work.]

But you should remember that with Dr. Velikovsky's help we have already determined Khima and Khesil to be Saturn and Mars, with Khima-Saturn being that 'cool planet' who is responsible for the Deluge, and having Mercury for an accomplice, and Mars-Khesil being that 'hot-headed fool', who 'confronts' Venus, and is led by '**his**' 2 "steeds" ('**his**' 2 small moons). So the 'mis-identifications' of **the seven stars** (the Pleiades) **and Orion** for Khima and Khesil was just the best scholarship then available to the KJV translators, while later 'scholars' and/or 'translators' also assigned these as well as other erroneous identities to these same heavenly bodies.

And indeed it would seem to have been better if the KJV translators, and all others, had simply left the Septuagint Greek, English-transliterated names Khima (Saturn), Khesil (Mars), Mazzaroth (Venus), and Aish (probably Jupiter) well enough alone, and that is, unidentified. But I suspect the Lord allowed such 'misidentifications', even in his **pure words**, so that, as He intended, certain things could be '**closed up and sealed till the time of the end**', because such across-the-board 'misidentifications' helped lead to exactly that. (Note: **Mazzaroth** does occur once in the KJV, in [Job 38:32](#), but its Strong's definition is, "the 12 signs of the Zodiac".)

Amos prophesied: The land "shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" ([8:8-9](#)).

The "flood of Egypt" mentioned by Amos may be a reference to the catastrophe of the day of the Passage of the Sea; but more probably it refers to an event within the memory of the generation to which Amos spoke. [Or this could be just possible and not probable, regardless of whether there was a more contemporary regional flood in Egypt, the description of which follows.]

In the reign of Osorkon II of the Libyan Dynasty in Egypt, in the third year, the first month of the second season, on the twelfth day, according to a damaged inscription, "the flood came on, in this whole land... this land was in its power like the sea; there was no dyke of the people to withstand its fury. All the people were like birds upon it... the tempest... suspended... like the heavens. All the temples of Thebes were like marshes." [Breasted[- the "famous Egyptologist" cited 8 times so far, and bio'ed indirectly through Dr. John Wilson, SEC. 7, p.422], *Records of Egypt*, IV, Sec. 743. Cf. J. Vandier [bio, SEC. 9, p.436], *La Famine dans l'Egypte ancienne* (1936), p.123. "The water reduced the land to the same state as when it was still covered with the primeval water of creation."]

That it was not a seasonal inundation of the Nile is clear from the date. "This calendar date for the high level of inundation does not at all correspond to the place of the calendar in the seasons." [Breasted, *Records of Egypt*, IV, Sees. 742-743.]

But I have to ask, does Osorkon II's flood seem 'big enough' to fit Amos' comparison?

On the day of the approaching catastrophe, Amos says, there will be no place of escape, not even on Mount Carmel, rich in caves. "Though they climb up to heaven, thence will I bring them down. And though they hide themselves in the top of Carmel, I will search and take them out thence" (9:2-3).

Earth will melt and the sea will be heaped up and thrown upon inhabited land. "And the Lord God of hosts is he that toucheth the land, and it shall melt... He that calleth for the waters of the sea, and poureth them out upon the face of the earth" (9:5-6).

Amos was persecuted and killed. The catastrophe did not fail to come at the appointed time. In anticipation and in fear of it, King Uzziah went to the Temple to burn incense. [II Chronicles 26:16 ff.] The priests opposed his appropriating their functions. "Suddenly the earth started to quake so violently that a great breach was torn in the Temple. On the west side of Jerusalem, half of a mountain was split off and hurled to the east." [Ginzberg, *Legends*, IV, 262.] Flaming seraphim leaped in the air. [*Ibid.*, VI, 358.] Earthquakes act suddenly, and the population has no means of knowing about them in advance in order to flee. But before the rash of Uzziah the population escaped from the cities and fled into caves and clefts between the rocks. Many generations later, in the post-Exilic period, it was remembered how the population "fled from before the rash in the days of Uzziah king of Judah." [Zechariah 14:5.]

The Year -747

If the commotion of the days of Uzziah was of global character and was brought about by an extraterrestrial agent, it must have caused some disturbance in the motion of the earth on its axis and along its orbit. Such a disturbance would have made the old calendar obsolete and would have required the introduction of a new calendar.

In -747 a new calendar was introduced in the Middle East, and that year is known as "the beginning of the era of Nabonassar." It is asserted that some astronomical event gave birth to this new calendar, but the nature of the event is not known. The beginning of the era of Nabonassar, otherwise an obscure Babylonian king, was an astronomical date used as late as the second Christian century by the great mathematician and astronomer of the Alexandrian school, [Claudius Ptolemy](#), and also by other scholars. It was employed as a point of departure of ancient astronomical tables.

"This was not a political or religious era... Farther back there was no certainty in regard to the calculation of time. It is from that moment that the records of eclipses begin which Ptolemy used." [F. Cumont [\[bio, SEC. 7, p.258 & 438\]](#), *Astrology and Religion among the Greeks and Romans* (1912), pp.8-9. To be correct, the earliest eclipse Ptolemy calculated is dated March 21, -721.] What was the astronomical event that closed the previous era and gave birth to a new era?

According to retrospective calculations, there was no eclipse of the sun in the region of Assyro-Babylonia between the years -762 and -701, if the earth has revolved and rotated uniformly since then, which is [\[mistakenly\]](#) taken for granted.

[[Prof., Dr. Theodor von Oppolzer \[1841-1886, "an Austrian astronomer and mathematician... born in Prague... \[who\] completed his graduate studies in medicine at the University of Vienna, gaining a Ph.D. in 1865... \[and he\] also owned a private observatory... \[and he\] began teaching theoretical astronomy and geodesics at the University of Vienna in 1866... \[and by\] 1875 he was appointed a professor... \[and in\] 1873 he became the director of the Austrian Geodetic Survey, and in 1886 he was elected president of the International Geodetic Association... \[and\] was considered a highly capable astronomer and mathematician... \[being\] reputed to have memorized the values of 14,000 logarithms... \[and in\] 1868 he led an expedition to observe a solar eclipse... \[and in 1887\] he authored the *Canon der Finsternisse*, an authoritative compilation of the 8,000 solar and 5,200 lunar eclipses from 1,200 B.C. until 2,161 A.D... \[which\] was widely recognized as one of the greatest computational feats of its day... \[and he\] authored over 300 papers, with most concerning the orbital elements of comets and asteroids... \[and he\] also published a two-volume manual on the determination of the orbital elements of comets and planets... \[both of which\] served as standard astronomy references for many years"](#)], *Canon der Finsternisse* [*Canon of Eclipses*] (1887).]

Uzziah reigned from about -789 to about -740. [K. Marti [\[?\]](#), "*Chronology*," *Encyclopaedia Biblica*, ed. by Cheyne and Black [\[encyclopedia tbd & editors tbb next\]](#).] The last few years of his reign, beginning with the day of the "commotion," he spent in seclusion, having been pronounced a leper. It was apparently the upheaval in the days of Uzziah that separated the two ages. Time was counted "from the commotion in the days of Uzziah." [Cf. [Amos 1:1](#); [Zechariah 14:5](#) [\[also Isa 1:1](#); [Hos 1:1\]](#).]

Encyclopaedia Biblica: A Critical Dictionary of the Literary, Political and Religion His-tory, the Archeology, Geography and

Natural History of the Bible (1899)... [was] edited by Prof., Dr., Rev. Thomas Kelly Cheyne ["FBA...1841-1915... an English divine and Biblical critic... born in London and educated at... Oxford University... [and he next] studied German theological methods at [that **damned** University of] Göttingen... [and he] was ordained in 1864 and held a fellow-ship at Balliol College, Oxford, 1868-1882... [and during] the earlier part of this period he stood alone in the university as a teacher of the main conclusions of Old Testament ['higher'] criticism at that time ... [and '**unfortunately**' for Tendring, in] 1881 he was presented to the rectory of Tendring, in Essex, and ['**unfortunately**' for even more English-speakers,] in 1884 he was made a member of the Old Testament revision company... [and he] resigned the living of Tendring in 1885 on his appointment to be Oriel Professor of the Interpretation of Holy Scripture, which carried with it a canonry at Rochester [yes, '**unfortunately**' for Rochester]... [and in] 1889 he delivered the Bampton lectures at Oxford [- the "**Bampton Lectures**... since 1780... [being] a series of annual lectures... [and] since the turn of the 20th century they have typically been biennial... [and] continue to concentrate on Christian theological topics"... [and in] 1908 he resigned his professorship... [and it was in] 1901... [that] he received an honorary doctorate of Divinity from the University of Glasgow, and in...1902... the degree Doctor of Letters (D.Litt.) from the University of Oxford... [but '**unfortunately**' he] consistently urged in his writings the necessity of a broad and comprehensive study of the Scriptures in the light of literary, historical and scientific considerations [- so hereafter I'll refer to this particular 'higher critic' as 'Chainee', since he worked so "consistently" to 'chain' others, and is now appropriately enough apparently likewise, in a sense, himself 'chained', yes, **imprisoned in hell**)]... [and that is, because '**unfortunately**' his] publications include commentaries on the *Prophets and Hagiographa* [- the latter also called the "**Ketuvim**... [which is] the third and final section of the Tanakh (Hebrew Bible), after Torah (instruction) and Nevi'im (prophets)... [which in] English translations of the Hebrew Bible... is usually titled "Writings" "], [and because his publications '**unfortunately**' include] lectures and addresses on theological subjects... [and he] was a joint editor of the [**perverted**] *Encyclopaedia Biblica* (London,1899-1903), a work embodying the more advanced [read, **perverted**] conclusions of English biblical [- or really unbiblical - 'higher'] criticism... [not to mention that in his] introduction to his *Origin of the Psalter* (London,1891) he gave an account of his ['**unfortunate**'] development as a critical scholar... [and because, '**unfortunately**', his] publications include [**perverted**] translations, commentaries, and supplemental research... [but most conclusively, he's now in **hell** because he] became a member of the ['accepting-of-all-religions'] Bahá'í Faith by 1912", and see again the definition of "higher criticism", also called "historical criticism", within the 2-page exposé on the University of Tübingen, the definition being in SEC. 8, p.242]] and Rev. Dr. John Sutherland Black ["FRSE LLD (1846-1923)... a Scottish biblical scholar and contributor to the Encyclopædia Britannica and Dictionary of National Biography ["a standard work of reference on notable figures from British history, published since 1885"]... [and he] was a noted literary editor and amateur astronomer... [and he] attended the University of Edinburgh graduating with an MA and then an LLD... [and besides contributions to the] Encyclopædia Britannica... [and being a] joint editor of the [**perverted**] Encyclo-pedia Biblica... [and being] a major contributor to the Dictionary of National Biography... [from] 1906 until 1916 Black was Curator of records at the Royal Society of Edinburgh"] ... [and the *Encyclopaedia Biblica*] has an article for every single name and place both in the Bible and in its traditional Apocrypha [etc]... Many of these articles are given in great detail, and usually include mention of the various spellings for each word as used by the Masoretic Text, Septuagint (differentiating between each of the most important ancient manuscripts), and by other [**perverted**]

ancient versions... It is frequently referenced by other respected [but **nonetheless perverted**] Bible-related encyclopedias of the period, such as the *Catholic Encyclopedia*, and... the *Encyclopædia Britannica* for example. The *Jewish Encyclopedia* has some articles... which quote large sections from it nearly verbatim. It is also referenced by works such as the [also **perverted**] *International Standard Bible Encyclopedia*. It is hence, indirectly, also a source for some articles of the English Wikipedia [which despite the apparently ongoing and increasing **ungodly** 'scrubbing' of it, it remains my favorite encyclopedia]...

Dr. Velikovsky next attempts to identify the particular year that "the upheaval in the days of Uzziah" apparently "separated the two ages", surmising,

If this conclusion is correct, the upheaval took place in -747. The computation, according to which the era started on the twenty-sixth day of February, must be re-examined in the light of the fact that further cosmic disturbances occurred during the decades that followed -747. It is worth noting, however, that the ancient inhabitants of Mexico celebrated their New Year on the day which corresponds, in the Julian calendar, to the same date: "The first day of their yeere was the sixe and twentie day of February." [José de Acosta "a sixteenth-century Spanish [**desperately wicked**] Jesuit missionary and naturalist in Latin America"], *The Natural and Moral History of the Indies* (transl. E. Grimston [?], 1604; re-edited, 1880).]

The chronographer and Byzantine monk, Georgius Syncellus, one of the chief sources of ancient chronology, synchronized the forty-eighth year of Uzziah and the first year of the first Olympiad. [Georgius Syncellus [bio, SEC. 7, p.347] (ed. G. Dindorf [?], 1829), II, 203.] But according to modern calculations, the first year of the first Olympiad was -776. [Simon Newcomb [bio, SEC. 8, p.176], *The American Nautical Almanac*, 1891 (1890).] The Olympiads most probably were inaugurated by some cosmic event.

The text of the ancient Chinese book of Shiking [or "*Shijing*" *tbd next*] refers to some celestial phenomenon in the days of the king Yen-Yang, in -776: the sun was obscured...

The *Classic of Poetry*, also *Shijing* or *Shih-ching*, translated variously as the *Book of Songs*, *Book of Odes* or simply known as the *Odes* or *Poetry*... is the oldest existing collection of Chinese poetry, comprising 305 works dating from the 11th to 7th centuries BC. It is one of the "Five Classics" traditionally said to have been compiled by Confucius, and has been studied and memorized by scholars in China and neighboring countries over two millennia. It is also a rich source of *chengyu* (four-character classical idioms) that are still a part of learned discourse and even everyday language in modern Chinese.

[Antoine Gaubil [1689-1759, a "French Jesuit missionary to China... [who] entered the [**desperately wicked** Society] of Jesus [yes, the 'dirty, lowdown' Jesuits]... [in] 1704, [and] was sent to China... [in] 1722... [and he] then lived in Beijing for the rest of his life... [and he became the] head of the school in which Manchus [Manchurians] were taught Latin, to act as interpreters in Russian affairs... [and he was known as] the best astronomer and historian among the French Jesuits in China during the eigh-teenth century"], *Traits de l'astronomie chinoise*, Vol. III of *Observations mathématiques*,

astronomiques, géographiques, chronologiques, et physiques... aux Indes et à la Chine, ed. E. Souciet [? – but probably another ‘dirty, lowdown’, French Jesuit] (1729-1732); Jean-Baptiste du Halde [1674-1743, another **desperately wicked**] “French Jesuit historian specializing in China... [who] did not travel to China, but collected seventeen Jesuit missionaries' reports and provided an encyclopedic survey of the history, culture and society of China and “Chinese Tartary,” that is, Manchuria... [and] Voltaire said of Du Halde's work: “Although it is developed out of Paris, and he hath not known the Chinese, [he] gave on the basis of the memoirs of his colleagues, the widest and the best description the empire of China has had worldwide.””, *A Description of the Empire of China* (1741), II, 128-129.]

And btw, if you think this member of The Sons of Thunder, ([Mar 3:17](#)), and of The Nehemiah Hair-pullers Brigade ([Neh 13:25](#)), yes, me, gets a little too ‘carried away’ with all his ‘name calling’, and takes the Apostle Paul’s admonition to...

...Abhor that which is evil... [Rom 12:9](#),

at least a little ‘too far’, then I have to ask if **you** think Jesus got a little too ‘carried away’ when he called the **Pharisees and Sadducees**, on more than one occasion, a...

...generation of vipers ([Mat 3:7](#), [12:34](#), [23:33](#)),

and the **scribes and Pharisees**, and many others, and in this case many times,

...hypocrites! (e.g., [Mat 23:13-29](#), altogether 13 times in Matthew in the KJV),

as well as,

...serpents [Mat 23:33](#),

and twice,

...blind guides [Mat 23:16, 24](#),

as well as repeatedly both,

...fools and blind [Mat 23:17,19](#),

not to mention when he calls them...

...whited [or ‘whitewashed’] sepulchres [a “sepulchre”, or in the American spelling, “sepulcher”, being “a tomb, grave, or burial place”], **which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness...** [and that is, these are people who] **outwardly appear righteous unto men, but within... are full of hypocrisy and iniquity [Mat 23:27-28](#),**

and let alone when he says that **false prophets...**

...which come to you in sheep's clothing, ...inwardly... are ravening wolves ([Mat 7:15](#); see also [Mat 10:16](#), [Luke 11:39](#), [Acts 20:29](#)),

then you’re clearly mistaken. None of this was even a little bit ‘carried away’, nor in any way ‘taken too far’. And so I **believe** that I have referred to the apparently more **desperately wicked evolutionists**, and other ‘scientist’ and/or ‘philosophers’ **falsely so-called**, to some Catholics, but especially Jesuits, as well as to other **ravening wolves in sheep's clothing**, entirely appropriately. And in this way I will **endeavour** to both identify and to **continue** to show that I **utterly detest, abhor,**

and ***hate evil***, just as ***scripture*** prescribes. (See also, e.g., [Psalms 97:10](#), [Proverbs 8:13](#), and it's fitting at this point that I should also cite [Amos 5:15](#).)

But I do offer some ***words*** of cautions. When I was growing up it seemed all too common to hear of mothers – including mine – telling their children, ‘If you don’t have anything nice to say, don’t say anything at all’. And this is good ***counsel***, especially for ***babes in Christ***, because such ***‘name-calling boldness’*** should be earned. And I mean like how...

...they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus 1Ti 3:13.

And as far as ***counsel*** to fittingly ***‘timid’ babes*** that comes more directly from ***scripture***, when I was still a ***babe*** – and more specifically this would be in the late 1980’s – I ‘arranged’ a song to sing in front of my Assembly of God Church, (yes, it’s Pentecostal), that I attended while in Hawaii, using – and hopefully not violating any copyright laws – the melody of a hymn I had learned there, entitled, “Mighty One of Israel”. The lyrics to the chorus of this hymn go like this:

He's the Mighty One of Israel
[He's the] Mighty One of Israel
His voice shall be heard [in] the power of His Word
[He's] The Mighty One of Israel

Listen to it on YouTube, for example, at <https://www.youtube.com/watch?v=A5hZGv4vP08>.

Anyway, I was still a ***babe*** really, nearly 10 years after being ***saved***, and after about 5 years – altogether – of ‘regular church attendance’, including, after being ***saved***, about 3 years at the First Southern Baptist Church near Vandenberg Air Force (USAF) Base from 1975-78, and including, after ‘recovering’ from ***backsliding*** in college, another about 2 years at Dr. William Eugene (Gene) Scott’s ‘independent’ church in the Los Angeles area – the one who introduced me to Dr. Velikovsky – from 1984-86, after which God called me to teach high school at my wife’s, father’s Pentecostal church in Hawaii at their private K-12 school, (my wife taught at the junior high level there), and there I finally began to really ***grow, ‘waking up’*** to the fact that ***all things that pertain unto life and godliness, [come] through the knowledge of him 2Pe 1:3***, and also ***‘waking up’*** to my ***calling to continue*** in God’s Word. And during my time there it occurred to me to ***counsel*** myself – and others – about their ***tongues***, by putting into this melody the following related ***precepts*** that God had ‘spoon fed’ me from His Word. I sang it from the pulpit one Sunday, in about 1987. Sing it like the chorus, 3 times, arranged like this:

***Let no corrupt communication proceed
out of your mouth - but that - which is good - to the use of edify-ing
that it may minister - grace unto - the hearers***
[Ephesians - four - twenty-nine](#)

If any man speak - let him speak - as the oracles of God
[First Pe-ter - four - eleven](#)
***Set a watch - O LORD - before - my mouth - keep the door
of my lips - Psalm - one-for - ty-one - three***

The tongue is like a rudder says [James-three-four](#)
***A soft answer tur-neth away wrath
but grie-vous words - stir up an-ger***

[Proverbs - fifteen - one](#)

Of course it's the **precepts** that are most important, for everyone, but especially for **babes**.

And getting back to the "earlier" Visits of Mars, Dr. Velikovsky concluded,

...If the occurrence of -776 was of the same nature as that of -747, then Amos' prophecy was a prognostication based on an earlier experience.

And this would seem to be the case, except we **know**, from the lips of this very **prophet**, something that Dr. Velikovsky either overlooked or did not believe, which is that,

Surely the Lord GOD [Adonai Jehovah] will do nothing, but he revealeth his secret unto his servants the prophets [Amos 3:7](#).

And this may imply that The First 2 Visits of Mars, in about -776 and -762-1, assuming they really occurred, weren't close enough to be as 'influential' as the 5 '**visits**' that followed.

Isaiah

According to Hebrew sources, Isaiah began to prophesy immediately after the "commotion" of the days of Uzziah, even on the same day. [*Seder Olam* 20.] The destruction in the land was very great. "Your country is desolate, your cities are burned with fire... Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah" ([1:7](#) ff.). The very horizon of Jerusalem was disfigured by the splitting of the mountain on the west; and the cities were filled with debris and mutilated bodies. "The hills did tremble, and... carcasses were torn in the midst of the streets" ([5:25](#)).

This was [as Dr. Velikovsky surmised] the event that kindled in Isaiah the prophetic spirit. During his long life - he prophesied in "the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah" - he did not cease to foretell the return of the catastrophes [but mostly, though Dr. Velikovsky apparently couldn't see it, Isaiah **prophesied** about a "catastrophe" that is still yet to come]. Isaiah was skilled [as Dr. Velikovsky also surmised] in the observation of the stars, and he apparently knew [especially as **the Lord GOD...revealeth it to him**] that at periodic intervals - every fifteen years - a catastrophe occurred, caused, he believed, by the messenger of God. "His anger is not turned away, but his hand [or] sign ["Yad" is "hand" as well as "sign"] is stretched out still. And he will lift up an ensign to the nations from afar" ([5:25-26](#)).

So is "yad" best rendered "hand" or "sign" here? I think either is the right idea, though **hand** is used several times in the early chapters of Isaiah in the metaphor of a **hand...stretched out** ([Isa 5:25](#); [9:12,17,21](#); [10:4](#); [14:26,27](#); [23:11](#)), and a "sign stretched out" doesn't work as well.

Isaiah drew an apocalyptic picture of swiftly moving hostile troops. Was he prophesying a cruel and mighty people of warriors, or a host of missiles hurled from afar when he spoke of the army that would come swiftly from the end of the world, called by the Lord? Their horses' hoofs would be like flint, and their wheels like a whirlwind. "If one look unto the

land, behold darkness and sorrow; and the light is darkened in the heavens thereof" (5:30). It is [\[as Dr. Velikovsky again surmised\]](#) not the Assyrians on horses and in chariots that are compared to the flint and the whirlwind, but the flint and the whirlwind that are likened to warriors. [See infra the Section, "*The Terrible Ones.*"] The darkness at the end of the picture discloses that which is the object of comparison and that to which it is compared.

Understandable speculation, but Dr. Velikovsky is a bit lost here, first of all, because the context of [Isaiah 5:25-30](#) is 'modified' back in [Verse 13](#), where **the LORD** says,

Therefore my people are gone into captivity...

And when I say the context was 'modified', I mean that [Isaiah 2-5](#), to consider the entire **prophecy**, is one that is introduced as, ***The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.*** So its apparently mostly about The 2 Tribes centered in Jerusalem, but it is also identified as being about ***the last days*** [Isa 2:2](#), and so would seem to be only about The Great Tribulation, including The Visit of The Coming Red Planet, not about The Visits of Mars, at least directly. However **remember** that the Apostle Peter **taught** us that,

...one day is with the Lord as a thousand years, and a thousand years as one day. [2Pe 3:8](#) (See also [Psa 90:4](#)),

which **we** must **understand** to mean that God often speaks of things that really happen 1000's of years apart as if they happen only days apart, and that is, within the same '**God-Week**'. However it appears to me, for example, that the '**doomed fate**' of the **daughters of Zion** that is **revealed** in [Isaiah 3:16-4:4](#) – besides that it must happen about a century after The Visits of Mars, and after the rise the Babylonian Empire – does not happen during The Great Tribulation, as the 'idolatrous fashion' and the 'polygamous patriarchal inclinations' of these women seem only to be from Biblical Times, not from the near future. But I can't be entirely sure, because it also occurs to me that in any given generation Satan is able to bring old **abominations** back in fashion. And it seems clear that if this **prophecy** is indeed focused on both the **early and latter, judgment and redemption of Judah and Jerusalem**, and not really on **Ephraim** and the rest of The 10 Tribes in **Jezreel** and in the rest of **Samaria**, then The Visits of Mars are not seen in this **prophecy**, and only The Visit of The Coming Red Planet in The Great Tribulation is seen, as well as the more imminent **captivity** of The 2 Tribes, who will join the earlier **taken** 10 Tribes, in Babylon, about a century after The Last Visit of Mars.

And yes, I also read that some or most of this 3-chapter **prophecy** is about '**bestly military actions**', and in such places it's not about to The Visit of The Coming Red Planet, let alone The Visits of Mars, just all happening in the same '**God-Week**', if not also the same '**God-Day**'.

So you need to read the first 22 chapters of Isaiah a few times, keeping an eye on 1) when **prophecies** start and end, and 2) who God or Isaiah are speaking to, while trying – as I do – to 3) **discern** which **day** of God's **week** the various parts, even sometimes from verse to verse, seem to be about, and that is, if they're not about more than one **day**, before you will be **able** to really **understand** – or begin to really **understand** – my corrections of Dr. Velikovsky's citations in these chapters. And I mean that Dr. Velikovsky doesn't seem to 'see' as much '**bestly military actions**' as I **see**, and he's evidently fully **blind** to references about or that include The Visit of The Coming Red Planet, evidently supposing that they're all only about Mars.

Next is a citation from Dr. Velikovsky in Isaiah 6.

The catastrophe of the days of Uzziah was only a prelude: the day of wrath will return and will destroy the population "until the cities be wasted without inhabitant" [***And the LORD have removed men far away, and there be a great forsaking in the midst of the land***] ([6:11\[-12\]](#))...

Chapter 6 is the next whole **prophecy**, or **vision** really, given, ***In the year that king Uzziah died***, when there were apparently still 4 Visits of Mars to go. And as far as who God is talking to, all He says to Isaiah is, ***Go, and tell this people*** [Verse 9](#), so we can assume He is referring to The 2 Tribes, if not all 12. And **we** may speculate that this ***wasted without inhabitation*** condition of ***the cities***, when ***the LORD... removed men far away*** [6:11-12](#), **knowing** God's view of time, may refer to the first '**removals**' of the 10 then 2 Tribes to **captivity**, along with a little **scattering**, followed by the later worldwide **scattering** of all 12. And to be clearer, in these 2 Rounds of Removals, the 1st has 2 Phases, starting with, in Day 4, the '**beastly military campaigns**' of the Assyrians against The 10 Tribes, followed by those of the Babylonians against The 2 Tribes. And the 2nd Round of this **wasting** and **far away 'removal'** of God's **people** would start in Day 5 at the hands of the Roman Empire. And Mars only plays a 'supporting role', and only in the 1st Phase of the 1st Round, while The Assyrian Empire plays the 'leading role' in this 1st Phase. And Mars plays no direct role in Phase 2 of Round 1.

However Round 2 may not be included in this **vision**, because Isaiah asked God **how long** he was to continue to **tell this** [**'misunderstanding'** and **'unperceptive'**] **people** to **make their ears heavy, and shut their eyes**, and God's answer seems to imply that all The Removals will be finished in Isaiah time, which must only include The Removals of Round 1.

"Enter into the rock, and hide thee in the dust" ([2:10](#) [- this **last days** event, again, must apply to The Visit of The Coming Red Planet at The End of Day 6 ([Rev 6:12-17](#)), though such **hiding** also took place during The Visits of Mars, but on a smaller scale]) - all over the world caves in the rocks were regarded as the best places of refuge. "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" ([2:19](#) [- but this too is more about The Coming Red Planet than Mars]).

Isaiah appeared before King Ahaz and offered him a sign, on the earth or "in the height above." Ahaz refused: "I will not ask, neither will I tempt the Lord" ([7:12](#)).

Then Isaiah faced the people. "And they shall look unto the earth; and behold trouble and darkness, dimness of anguish" ([8:22](#)). Nevertheless, he said, the dimness will not be as great as on two former occasions when "at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations" ([9:1](#)). He calculated that the next catastrophe would cause less harm than had been caused on previous occasions. But soon thereafter he changed his prognostication and became utterly pessimistic.

Na-uh. Dr. Velikovsky 'saw' a 'change' in Isaiah's **prophecies** because he thought they were all about The Visits of Mars. But actually 'parts' of some of them are

instead about, as Jesus puts it, when there **shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be**, which would include The Visit of The Coming Red Planet in The Great Tribulation, along with **'worse than ever', 'beastly military campaigns'**, as well as **'the most abominable societal corruption ever'** too. And speaking of **'abominable societal corruption'**, Dr. Velikovsky cites more of it, apparently again not recognizing it as such, next.

"Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire" ([9:19](#) [- this again is about **'societal corruption'**, **fire** being a metaphor for it - see [Verses 16-18](#)]). His rod will lift the sea up "after the manner of Egypt," as on the day of the crossing of the Red Sea ([10:26](#) [- this appears to be a reference to Jesus **'parting'** [Exo 14:21](#) the newly formed **east sea** [Joel 2:20](#) in the Jordan Rift Valley between **Bozra** and **Israel**, so that He can lead home His **flock** [Micah 2:12](#), **singing** [Isa 51:11](#); [35:10](#)]). "And the Lord shall utterly destroy the tongue [or mouth] of the Egyptian [or Mediterranean] sea [which must be the Strait of Gibraltar, evidently making the Mediterranean a large lake, or a bunch of smaller ones, or draining it entirely, which clearly hasn't happened yet]; and with his mighty wind shall he shake his hand [sign] over the [Nile] river, and shall smite it in the seven streams [of the Nile delta]" [**and make men go over dryshod**] ([11:15](#) [- this appears to be a future time when the Nile won't drain into the Mediterranean anymore, but somewhere else, and this hasn't happened yet either]). Nor will Palestine be spared. "He shall shake his hand [sign] against... the hill of Jerusalem" ([10:32](#) [- this could not refer to Mars either, but only to **Sennacherib king of Assyria**, who is seen, maybe figuratively, to **shake his hand** - or his **'fist'** - threateningly. See [Isaiah 36-37](#), [2Kings 18:13-19:37](#), and [2Chronicles 32:1-22](#)]).

Notes: 1) **Nob**, a city that used to be "north [of] but near Jerusalem", is where this either literal or figurative **'shaking of the fist'** at Jerusalem incident took place. 2) The events of the life of King Hezekiah **written** in [Isaiah 36-39](#), [2Kings 18-20](#), and [2Chronicles 29-32](#) are not told strictly in chronological order, but to some extent also in God's chosen order, which to some extent hides the actual sequence of some of the events. And I mean if they were all **written** strictly in order, then Dr. Velikovsky and I need to do some rearranging of The Visits of Mars as we see them.

[Isaiah 7-12](#), also just one **prophecy**, has several 'parts', the subsequent 'parts' beginning with, **Moreover...** or, **The LORD spake also unto me again, saying...** or just, **Woe unto them...** And it begins with God telling Isaiah to, **Go forth now to meet Ahaz**, he being **the son of Jotham, the son of Uzziah, king of Judah**. And it is introduced as being about when, **The LORD shall bring upon thee [O house of David (7:13)]... even the king of Assyria** [Isa 7:17-20](#). So it's mostly about the **'beastly military actions'** of The Assyrian Empire on Day 4 and at The End of Day 6, as well as Assyria's **punishments** on Day 4 and at The Beginning of Day 7 (e.g., [Isa 8:1-8](#); [10:5-34](#)), and therefore it must include The Visits of Mars, but I see clearer references to The Visit of The Coming Red Planet than to any particular **visit** of Mars. And this **prophecy** includes the Day 4 **judgment** of God on The 10 Tribes, and doesn't leave out the following **judgment** against The 2 Tribes (e.g., [Isa 8:13-15](#)), nor the earlier in Day 4 **great deliverance** by God of The 2 Tribes (e.g., [Isa 10:12-19](#)), nor the Day 7 **great deliverance** of all 12, as well as when God will on both these occasions also **punish** Assyria (e.g., [Isa 10:20-27](#)).

And as usual, there are also references to Day 3 (The Exodus & The Wandering in the Wilderness), Day 5 and 7 (Jesus at both His First and Second Coming, The

Millennium, etc.), End of Day 6 (The Great Tribulation), and New Heaven and Earth, Eternal Age of Peace events included. See how many of these you can find.

But as for a specific references to God's **judgment** against The 10 Tribes using His '**great instrument of death**', Mars, again, they're not very direct. Nevertheless, I see in [Isaiah 8:18](#) a general reference to The Visits of Mars, referred to here as being **for signs and for wonders in Israel**. And in [Isaiah 9:1](#), the first **lightly afflicted** tribes, which **afterward [the LORD] did more grievously afflict**, must be related to The Early Visits of Mars. And consider [Isaiah 9:8-21](#), because in this passage it's not in Verse 19, as Dr. Velikovsky surmised, but in [Verse 10](#) that I **see** The 10 Tribe's response to The Early Visits of Mars, namely, that, **The bricks are fallen down, but we will [just re-]build**, which shows their lack of **repentance**, and leads to God's response, which is that He next **shall set up the adversaries... against** them, with,

The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still [Isa 9:11-12](#),

because again, they still would not **repent**.

And [Isaiah 10:3](#) appears to offer a brief reference to The Visits of Mars, this being the mention of **the day of visitation**, though the rest of this verse and the several that follow are about the coming **desolation** at the hands of the Assyrians. And in Verse 10 God changes His focus on the coming **judgment on Samaria** to also include **Jerusalem**, evidently at the hands of the Babylonians, and surely not including any of The Visits of Mars. And before the end of the chapter there appear to be various, more or less direct, sometimes 'mixed', references also including the Roman and Antichrist Empire's **desolations of the house of Jacob**, and to all these empires' eventual **punishments**, and to events involving The Visit of The Coming Red Planet, as well as references to the coming **early and latter, 'great' deliverances for Jacob**.

Chapters 11-12, btw, begin in Day 5, but by the second verse is spanning Day 5-7, and at the end of Verse 4 moves to The End of Day 6, with Verses 5-10 being about Day 7, and Verses 11-15 being again about The End of Day 6, and the last verse in this chapter through the end of Chapter 12 is again about Day 7, when, as stated earlier about Jesus in Chapter 11,

...his rest shall be glorious [Isa 11:10](#).

And Dr. Velikovsky continued to, rather widely, 'miss the mark', concluding,

Thus, a war of the heavenly host, commanded by the Lord, was proclaimed against the nations of the earth. And the nations of the earth were aroused by the expectation of Doomsday. "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle" ([13:4](#)). This multitude comes "from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land" ([13:5](#)).

The world will be darkened. "The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth [in the forenoon], and the moon

shall not cause her light to shine" ([13:10](#) [- these of course are conditions prior to **Armageddon**, though similar conditions surely occurred during The Visits of Mercury, Venus and Mars]).

The world will be thrown off its axis: the heavenly host "will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger" ([13:13](#) [- this is another End of Day 6, Great Tribulation event, likely connected to The 7th Plague Judgment ([Rev 16:17-21](#), and see again [Hag 2:6-7](#) & [Heb 12:26-27](#)), but again, similar conditions - though according to Jesus, less '**severe**' - have surely repeatedly occurred]).

Of course Verses 4-5 of Chapter 13 identify neither The Visits of Mars on Day 4, nor any earthly **armies** on either Day 4 or 6, but **us**, an '**heavenly army**', riding on **white horses**, riding **from the end of heaven... to destroy the whole land** surrounding Isreal, at The End of Day 6, as described, for example, in [Revelation 19:11-16](#), and explained by me in [SEC. 3, p.221-32](#).

And as for the rest, [Isaiah 13:1-14:27](#) being the entire **prophecy**, it is introduced as,

The burden [read, the **punishments** ^{H5771 or H8433}] **of** [both The 2nd and 3rd] **Babylon, which Isaiah the son of Amoz did see** [Isa 13:1](#),

so it's about the short-lived, 2nd '**beastly kingdom**' of **Babylon** that 'reemerges' near a century after The Visits of Mars, but also about The 3rd Babylon - the '**beastly**' Roman Catholic Church - and its ultimate **destruction** along with the '**seven-headed-beastly**' Antichrist Kingdom. So there's no reference to The Visits of Mars to see here, just to The Visit of The Coming Red Planet.

And yes, it spans **the last days**, which again to **the LORD** would be Day 4-7, where some of it is about the Day 4 **fall** of **Belshazzar king of Babylon** and his **golden city** that he got from his father **Nebuchadnezzar**, this **fall** being at the hands of the **Medes** [Isa 13:17](#), when **Darius the Median took the kingdom** [Dan 5:31](#), and where this near-future perspective is both 'mixed' with, and to some extent 'repeated' by the far-future, Day 6-7 account of the **fall** of Satan and the Antichrist Kingdom, with a mention of the **fall** of the Antichrist himself, **the Assyrian**, in [Isaiah 14:25](#). See again [RGT, 2nd ed., SEC. 7, p.304-5 & SEC. 8, p.338-43 & 374-5](#).

Dr. Velikovsky next cited a verse in Chapter 17.

The nations "shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind" ([17:13](#) [- but first read Verse 12-14]).

Skipping by the 5-verse **prophecy** at the end of Chapter 14 on the **burden of whole Palestina** about all 12 tribes, which we'll get back to shortly, and skipping the 2-chapter **prophecy, The burden of Moab**, in Chapters 15-16, which again seems to be mostly about '**beastly military campaigns**' as opposed to any '**planetary visits**', we come to the 2-chapter, 2-part **prophecy** in Chapters 17-18, with Chapter 17 being entitled, **The burden of Damascus**, which evidently involves all of **Syria**, but also **Ephraim**, including the rest of the 10 Tribes, as well as **Jacob**, evidently also including The 2 Tribes. And it apparently also encompasses Day 4-7.

But this particular '**fleeing**' far off is evidently not about either the Day 4 or 5 **captivity** or **scattering** of any of the Jews, because in this verse Isaiah is instead **prophesying** about the **scattering** of **rushing** (read, '**attacking**') **nations**, which at least includes the **Assyrians** and **Philistines**, and which in these cases

apparently directly involve The Visits of Mars, especially the last one. See, for a future example of this kind of Gentile **scattering**, [Isaiah 30:30](#).

And btw, the last 3 verses of Chapter 17 ([Verses 12-14](#)) are a separate 'part' of this **prophecy** from the rest of the chapter, as all of Chapter 18 is too, with both of these 'parts' – or arguably individual **prophecies** – beginning with the **word, Woe**.

Moving back to Chapter 14, Dr. Velikovsky cited another verse that isn't really about Mars.

Isaiah, on his vigils, watched the firmament, and in "appointed times" expected "from the north a smoke" ([14:31](#)).

This 5-verses **prophecy** at the end of Chapter 14 is apparently about the defeat of Assyria by Babylon, which does not give a reason for **Palestina** – all 12 tribes – to **rejoice**, but to continue to **howl** and **cry** ([14:29-31](#)), as it leaves them all in the hands of Babylon. And so I see this **smoke** that is **from the north** as a 'view' of the coming '**beastly military actions**' of Babylon, not a 'sign' of the century-earlier-occurring, and possibly 'less fatal' Visits of Mars.

Moving on to Chapter 18, Dr. Velikovsky again saw Visits of Mars where there are none.

"All ye inhabitants of the world... see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye" ([18:3](#)). The eyes of all "dwellers of the earth" were directed toward the sky, and they listened to the bowels of the earth.

True enough, but I'm not really **seeing** any 'sky watching' in any of the 7 verses of Chapter 18, (which again, may instead be a separate **prophecy** that, like the previous short 'part' or **prophecy** at the end of Chapter 17, has a global scope), but I'm **seeing**, as this 'passage' appears to make clear, a kind of '**indirect call**' or '**forewarning**' to the **inhabitants of the world**, that is apparently initiated by a more direct, preceding **call**, or **ensign** and **trumpet** [Isa 18:3](#). These '**indirectly called**' in this **prophecy** are described as being those who,

...afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them [Isa 18:5](#),

which is apparently a similar and/or the same event **prophesied** in Revelation 14, when,

...the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs [Rev 14:19-20](#),

and which is apparently a similar and/or the same event **prophesied** in Revelation 19, when,

...the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with

a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God... And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh [Rev 19:14-21](#).

And of course the **people** in this **prophecy** who more directly receive this evidently **spiritual, ensign** and **trumpet-like call**, who are **scattered... and trodden under foot...** must be the Jews, because they are called **to the place of the name of the LORD of hosts, the mount Zion** [Isa 18:7](#). And apparently the full nature of this 'chain-of-events-initiating', End of Day 6 Call to Mortal Jews was **from the beginning of the world** to the time of Christ somewhat **hid in God** [Eph 3:9](#), in that **we** may now **see** it instead as, The End of Day 6 Call to Both Mortal Jews and Gentiles, not to mention that not long after this **call** ends ([Eze 39:28](#)), one of the '**stations**' of the Immortal Sons of God – **the bride, the Lamb's wife** [Rev 21:9; 19:7](#) – will be '**staged**' [Isa 13:4-5](#), and I'm talking again about those future **armies... in heaven** foreseen following Jesus **upon white horses**, and that is, **to destroy the whole land** surrounding Israel, etc.

Of course it would be easy to confuse such '**callings**', if indeed there really are both more and less direct ones seen here. **God willing** and **if God permit** I haven't. But of course and again, because I can't say it enough, my perspective here, as in all these **prophecies**, will unavoidably and unendingly need **continuing 'correction, improvement, and expansion'**.

And speaking of confusion, Dr. Velikovsky's to some degree continued, where he said,

Inquiries were sent to Jerusalem from Seir in Arabia: "Watchman, what of the night?" From his watchtower ("Prepare the table, watch in the watchtower") Isaiah gave his forecasts to inquirers ([24:5](#); [24:11](#)).

After, **The burden of Egypt**, in Chapter 19, where in more verses than not I remain unsure whether they refer to Day 4 events involving Assyria or Day 6 events involving the Antichrist Kingdom, if not both, and after the 'bare-all' **prophecy** against both Egypt and Ethiopia in Chapter 20, apparently all occurring in Day 4, though possibly in some respects repeating at The End of Day 6, we next come to Chapter 21, and to the 10-verse, **burden of the desert of the sea**, which must be about that '**bestly kingdom**' **prophesied** from Isaiah's time to become repeatedly **fallen**, and that would be The 2nd and 3rd Babylon, (see [Verse 9](#) & [Rev 14:8](#)). So in this **prophecy** we should not expect even a 'hint' of Mars.

And this **burden** doesn't seem to be directly connected to the following, 2-verse, **burden of Dumah**, Dumah being "a tribe and region of Arabia" ([Verse 11-12](#)), because about what he saw,

The watchman said, The morning cometh, and also the night...

which seems to be a brief account of an '**axis shift**' that was caused by Mars. However you could see this as partially connected to the previous **burden** because in it the **watchman...**

...saw a chariot with a couple of horsemen... [who] answered and said, Babylon is fallen, is fallen... [Isa 21:7](#),

making this **watchman** both a 'war sentry', on the lookout for the **Medes**, and a 'sky watcher' for

The Visit of The Coming Red Planet. And if we consider the repetition of **fallen** to imply more than just 2 '**falls**', which I do, we can then consider all 3 Babylons, where indeed none of these '**falls**' can be attributed to the Day 4 Visits of Mars. But the Day 2 **fall** of Nimrod's Babylon came by The 2nd Visit of Mercury, and the Day 6 **fall** of the Babylon of the False Prophet-2nd Beast will come by The Visit of The Coming Red Planet. So these **prophecies**, besides any harmony of their '**God-Week perspectives**', have the connection that they both either report or imply some near or far-future '**axis-shifting**', etc. But accepting that Nimrod's Babylon is long past at the time of these **prophecies** leaves just 2 more Babylons left to **fall**, so we may only be **seeing** The Last 2 Babylons. Uh-huh, I'm guessing that God intends that we finally **see** it both ways.

And to finish out the chapter, the 5-verse, **burden upon Arabia**, likely also offers a Day 4-7 '**God-Week perspective**', though not really any 'hint' of The Visits of Mars, or even any of The Coming Red Planet, but instead only a 'view' of the results of '**bestly military actions**', likely at the hands of the Assyrians, Babylonians, and the Antichrist Kingdom, which, as I **interpret** it, possibly repeatedly forces the **Dedanim** to 'hide' in the **forest**, and the Arabians in **Tema**, named after a "son of Ishmael", to repeatedly become a place of refuge for other Arabians, and the Arabians in **Kedar**, named after another "son of Ishmael", to simply be repeatedly **diminished**.

Moving on to Chapter 22, Dr. Velikovsky is again about a century or more off.

Nervous tension grew with the approach of the "appointed time," and a rumor sufficed to drive the population of the cities to the housetops.

"What aileth thee now, that thou art wholly gone up to the housetops?" ([22:1](#)).

Much of the city of David was damaged and many structures had fissures from almost continuous earth tremors ([22:9](#)). The seer frightened the population with his constant warnings of "a day of trouble... and of perplexity by the Lord God of hosts," with "breaking down the walls, and of crying to the mountains" ([22:5](#)). But many among the population took the attitude of those who before Doomsday say: "Let us eat and drink; for to-morrow we shall die" ([22:13](#)).

Chapter 22 is entitled, **The burden of the valley of vision**, which is apparently mostly not about Mars or The 10 Tribes, but about The 2nd Babylon and the **mighty captivity** [Verse 17](#) of The 2 Tribes, if not also about the later **scattering** of all 12 by the Romans, and when the Antichrist **shall destroy the city and the sanctuary** [Dan 9:26](#), where the **breaking down** of **the walls** ([Verse 5](#)), and these **breaches of the city of David** [Verse 9](#), or the **breaking** and **breeches** in the Walls of Jerusalem, are not, besides any earthquake repair involved, and whether

near-future or far, caused by the previous centuries' Visits of Mars, and so Isaiah **prophesies**,

...the houses have ye broken down to fortify the wall [Verse 10](#),

and that is, against the imminent Babylonian attack, and this may also apply to the far-future Roman and Antichrist attacks. And as far as the Day 4 incident, **scripture** reports that in...

...the nineteenth year of king Nebuchadnezzar king of Babylon... the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about [2Ki 25:8-10](#) (see also [2Ch 32:5](#)).

So this particular Day 4 **breaking** open of **breeches** is done by the Babylonians and not Mars. And yes, apparently the various '**bestly military actions**' on any Day of God's Week are generally more **deadly** than any of The Visits of Mars, except possibly '**his**' last **visit**.

And btw, Chapter 23 is entitled, **The burden of Tyre**, which I'll leave to you. And without any introduction or title, Chapters 24 begins a 12-chapter, 'multi-part', more or less '**global burden**', where for much of it God Himself is speaking, where each of the Chapters 28-31 and 33 begin with the **word, Woe**, where the dominant but not exclusive - Mars is occasionally seen - theme of this entire **prophecy** is **last days 'global punishment'**, and where for the last time,

...the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity [Isa 26:21](#).

But these chapters also include the coming **punishments, great deliverance**, and the **glorious** Day 7 **rest** of **Jacob**, both **Israel** and **the land of Judah** (e.g., [Isa 26:1](#); [27:6-13](#)), and they especially focus on the World's future relationship to **her**. (Note: **Ariel**, the "city of heroes" in [Isaiah 29](#), is "a name applied to Jerusalem". See [Verse 8](#).)

And Chapter 36 begins the history that takes us through Assyrian King Sennacherib's Siege of Jerusalem when Hezekiah is King of Judah, which, contrary to my encyclopedia's account, more likely occurred in about 687 BC, where God **wondrously** and **gloriously 'greatly delivers'** Jerusalem with a **blast**, evidently from the sky, apparently with Mars being used by **the angel of the LORD** [Isa 37:36](#); [2Ki 19:35](#), which in this case may have been Jesus Himself, who **smote** and **cut off** 185,000 Assyrian **mighty men of valour**, including,

...the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword [2Ch 32:21](#), (see also [Isa 37:7,36-38](#) & [2Ki 19:7,35-37](#)).

And next this history takes us through the apparently earlier time when Hezekiah was **sick unto death** and **the LORD** did **heal** him with a **plaister** (*tbd* next) of a **lump of figs** to live another **fifteen years** [Isa 38](#); [2Ki 20:1-11](#), and at that time He also **gave him a sign** [2Ch 32:24](#), which was a **backward ten degrees 'axis shift'**, evidently also effected by **the angel of the LORD**, if not by Jesus Himself, using The Second to Last Visit of Mars, apparently near 702 BC.

A **plaister** ^{H1528}, btw, is defined in the Strong's as an "emollient", which my dictionary defines as a substance with "the power of softening or relaxing, as a

medicinal substance; soothing, especially to the skin”, but I would define it as a “poultice”, which my British dictionary defines as a “moist and often heated application for the skin consisting of substances such as kaolin, linseed, or mustard (or yes, **figs**), used to improve the circulation, treat inflamed areas, etc.”

And this reminds me of a couple of verses of **prophecy** about The Millennium and The Eternal Age of Peace, and of the fact that God is an “herbalist”. These particular verses are found in Ezekiel and Revelations. The one for The Millennium is [Ezekiel 47:12](#):

And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat [or “food”], whose leaf shall not fade, neither shall the fruit thereof be consumed [i.e., it will “never cease”]: it shall bring forth new fruit according to his months, because their waters they issued out of the [Millennial Temple] sanctuary: and the fruit thereof shall be for meat [yes, “food”], and the leaf thereof for medicine.

And the one for The Eternal Age of Peace is [Revelation 22:2](#):

In the midst of the street of it [on the ‘top floor’ of New Jerusalem], and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

I mean I don’t think that these will be the limits of our access to **‘medicinal’ healing**. Remember, for example, that one time when Jesus...

...spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay... [John 9:6-11](#)

All this implies to me that in The Millennium and The Eternal Age of Peace the **‘healers’** will not just be **‘herbalist’**, but also something like **‘naturopaths’**, “naturopathy” being defined by my dictionary as a “method of treating disease that employs no surgery or synthetic drugs but uses special diets, herbs, vitamins, massage, etc., to assist the natural healing processes”.

And yes I **know, we** are **promised** in The Eternal Age of Peace that there will be no more **pain** ([Rev 21:4](#)), but this can only mean that it will no longer exist like it does today. And I mean that at least in some sense there will still be **hurt**, or why would the **leaves** from the **trees[s] of life** continue to be needed for **healing**? And again, since **we** will **for ever** remain **‘finite’**, **we** will **for ever** remain susceptible to accidents, oversights, misunderstandings, inconsiderations, and many other kinds of **error**, which must continue, however **‘decreasingly’**, to produce quite a lot of **hurt**, and which will apparently require the continuing **use** of many kinds of **healing**.

And getting back to King Hezekiah, I think his **sickness** was earlier than Sennacherib’s Siege of Jerusalem because when Hezekiah is **sick unto death**, God not only tells him that He will **add unto thy days fifteen years**, but also that He will...

...deliver thee and this city out of the hand of the king of Assyria: and I will defend this city... [which also] shall be a sign unto thee from the LORD [Isa 38:5-7](#),

evidently involving that **angel** and The Last Visit of Mars which was then still to come.

And what happens next, evidently also before The Siege of Jerusalem, is...

...the business of the ambassadors of the princes of Babylon, who [were] sent unto him to enquire of the wonder that was done in the land [and specifically about how Hezekiah 'miraculously' recovered of his sickness] 2Ch 32:31, (see also Isa 39),

where about **the princes of Babylon** Hezekiah tells Isaiah that,

...All the things that are in mine house have they seen... [and] there is nothing among my treasures that I have not shewed them,

and about which Isaiah **prophesies** that,

...all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon...[and] thy sons... shall they take away; and they shall be eunuchs in the palace of the king of Babylon 2Ki 20:12-21.

And this '**bad news**', not to mention all the preceding **heavy tidings** in the form of more than a dozen '**burdensome**' **prophesies**, seems to beg from God and Isaiah some accompanying **comfort** and **good tidings**, which is what immediately follows starting in Chapter 40, becoming the 27-chapter, last **prophecy** of the book, which we previously 'surveyed' in **SEC.12** of **RGT**. So now you've been at least 'introduced' to the entire book, and **know** that the first 35 chapters contain **prophesies** mostly about the **burden** or **punishment** of **sinners**, while the last 27 is a single **prophecy** mostly about **comfort** and **good tidings** for the **redeemed**, **thank and praise the LORD**, with some history mostly about King Hezekiah and Isaiah in Chapters 36-39.

Next Dr. Velikovskiy '**mis-imagines**' Visits of Mars as described by the Prophet Joel.

Joel, who prophesied at the same time, also spoke of "wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come" ([Joel 2:30-31](#)).

I mean Mars wasn't so much a **blood, and fire, and pillars of smoke** kind of **visitation**, huh. But maybe Mars can be **seen** in other verses of Joel. You'll never **know** unless you try. But I **hope** to get back to the Prophet Joel in **SECTION 12**, because he **prophesies** about **us**.

Next Dr. Velikovskiy cites the Prophet Micah, which I'll again leave to you, including a further search for Mars, though we should eventually get back to what he **prophesies** about **us** too.

Micah, another seer "in the days of Jotham, Ahaz, and Hezekiah, kings of Judah," warned that the day was close when "the mountains shall be molten... and the valleys shall be cleft, as wax before the fire" ([Micah 1:4](#)). "Marvelous things" will be shown, as in the days when Israel left Egypt: "The nations shall see and be confounded at all their might... their ears shall be deaf... they shall move out of their holes like worms of the earth" ([7:15-17](#)).

Joel, Micah, and Amos warned in similar terms of "a day of thick darkness" and "the day dark with night." Astronomers, who thought that

all this refers to a common eclipse of the sun, wondered: "From -763 down to the destruction of the First Temple in -586 no total eclipse of the sun was visible in Palestine."...

[Schiaparelli [or 'Ski-up-a-rail-lee'], *Astronomy in the Old Testament*, p.43. Prof., Dr. Theodor von Oppolzer [bio, p.541] and Prof. Friedrich Karl Ginzel [1850-1926, "an Austrian astronomer... [who from] 1877... worked at the observatory in Vienna... [and in] 1886, he became a member of the Königlichen Astronomischen Recheninstituts [Royal Astronomical Computing Institute] in Berlin, where he was offered a professorship in 1899... [and also in] 1899 he published an important study on solar and lunar eclipses in classical antiquity... [and his] three-volume *Handbuch der mathematischen und technischen Chronologie* [*Manual of Mathematical and Technical Chronology*] (1906-14; reprinted in 1958 and 2007) is still a standard work on calendars and ancient chronology... [and he] was awarded the Valz Prize by the French Academy of Sciences in 1884 for his work on solar eclipses... [and] lunar crater Ginzel was named after him", and these 2 independently] arranged canons of the solar eclipses in antiquity on the [false] premise that there was no change in the movement of the earth or the moon.]

...They took it for granted that the earth revolves along exactly the same orbit and on a slowly rotating axis, and so they questioned: Why did the prophets speak of eclipses when there were none? However, other descriptions of the world catastrophe in these prophets do not accord with the ['noncatastrophic'] effects of an ordinary eclipse, either.

The word "shaog", used by Amos and Joel, is explained by the *Talmud* as an earthshock, the field of action of which is the entire world, whereas a regular earthquake is of local character. [*The Jerusalem Talmud, Tractate Berakhot* 13b.] Such a shaking of the earth, disturbed in its rotation, is visualized also as a "shaking of the sky," an expression found in the Prophets, in Babylonian texts, and in other literary sources.

But '**earthshock**' is a **word** that more so applies to The Visits of Venus or The Coming Red Planet, and less so to The Visits of Mercury or Mars. Dr. Velikovsky nonetheless concluded,

Then the prophecy was fulfilled. Amid the catastrophe Isaiah raised his voice: "Fear, and the pit, and the snare [pitch ["Pah" in Hebrew originally meant "bitumen" or "pitch," as can be inferred from Psalms 11:6.]] are upon thee, O inhabitant of the earth... for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly" ([24:17-19](#)).

The catastrophe [or really just one of them] came on the day on which King Ahaz was buried. There was a "commotion": the terrestrial axis shifted or was tilted, and the sunset was hastened by several hours. This cosmic disturbance is described in the Talmud, in the Midrashim, and referred to by the Fathers of the Church. [*Tractate Sanhedrin* 96a; *Pirkei Rabbi Elieser* 52; *Hippolytus on Isaiah*. Cf. Ginzberg, *Legends*, VI, 367, n.81.] It is related also in the records and told in the traditions of many peoples. It appears that a heavenly body passed very close to the earth, moving, as it seems, in the same direction as the earth on its nocturnal side.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down... The inhabitants of the earth are burned, and few men left" ([Isaiah 24:1,6](#)).

Of course in The Visits of Mars **we know** that Earth's '**axis shifted**', evidently '**cataclysmically**', and that is, by **ten degrees**, at least twice, once at the funeral of King Ahaz probably in 717 BC, and later when King Hezekiah **recovered of his sickness**, likely in about 702 BC. And it may have '**cataclysmically shifted**' to a lesser extent in 747 and 687 BC too. So it may be hard to tell which '**shift**', if not all of them, is or are being referred to in any given ancient 'record'.

And Dr. Velikovsky has not yet revealed the year this particular '**axis-shifting flyby**' at the funeral of King Ahaz occurred. But it must have occurred between 747 BC, which supposedly was The 3rd Visit of Mars, **in the days of Uzziah king of Judah** [Amos 1:1](#); [Zec 14:5](#), and 687 BC, The 7th Visit of Mars, when Sennacherib's army became a **camp of dead corpses** [2Ki 19:35](#); [Isa 37:36](#). And given that Mars '**visited**' in about 15-year intervals, that funeral '**flyby**' [2Ki 20:11](#); [Isa 38:8](#), since he was the father of Hezekiah, must have been in about the year 717 BC, all of which Dr. Velikovsky and I will attempt to further confirm along the way.

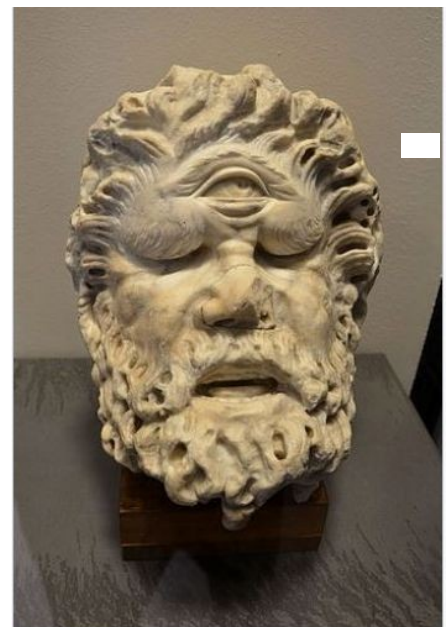
And as Isaiah could only be **prophesying** about Day 4-7, his descriptions in Chapter 24 and elsewhere are too '**severe**' to be about any other '**visitor**' than The Coming Red Planet.

The Argive Tyrants

In *Ages in Chaos* I shall present proof that the large, raw stone structures of **Mycenae** [south-east of **Corinth**] and **Tiryns** [further south, map, [SEC. 7, p.535](#)] on the Argive plain in Greece are the ruins of the palaces of the Argive tyrants, well remembered by the Greeks of subsequent centuries, and date from the eighth century before the present era. If the material remains of the palaces of Mycenae and Tiryns are ascribed to the second millennium, then nothing has been found on the Argive plain that can be ascribed to the Argive tyrants, although they are known to have built spacious palaces.

And btw, according to my encyclopedia,

Tiryns is first referenced by Homer, who praised its massive walls. Ancient tradition held that the walls were built by the Cyclopes [meaning "Circle-eyes" or "Round-eyes", "singular **Cyclops**", who in "Greek... and later Roman mythology" were known as "giant one-eyed creatures", (see photo, [p.556](#)),] because only giants of superhuman strength could have lifted the enormous stones. After viewing the walls of the ruined citadel in the 2nd century AD, the geographer Pausanias [[bio](#), [SEC. 7, p.426](#)] wrote that two mules pulling together could not move even the smaller stones.



A first century AD head of a Cyclops from the Roman Colosseum

And about the construction of Mycenae, the apparent...

Time to move 1 Block using [only human] men: 2.125 days.
Time to move all Blocks using [just] men: 110.52 years.
Time to move 1 Block using oxen: 0.125 days [or 3 hours].

Time to move all Blocks using oxen: 9.9 years. Based on 8-hour work day. The largest stones including the lintels and gate jambs [however,] weighed well over 20 tonnes; some may have been close to 100 tonnes [and therefore probably not movable by any number of humans or beasts].

So we're talking some awfully big '*angel-humans*' here, likely really including at least a few "one-eyed" ones. And Dr. Velikovsky again informs us that a couple of the 'two-eyed' *giants*,

Thyestes and his brother **Atreus** [bio, SEC. 7, p.324-5 & 545] were of these Argive tyrants. Living in the eighth century, they must have witnessed the cosmic catastrophes of the days of Isaiah. Greek tradition persists that a cosmic catastrophe occurred in the time of these tyrants: the sun changed its course and the night arrived before its proper time [evidently more than once].

Men should be prepared for everything and not wonder at anything, wrote Archilochus, since the day that Zeus "turned midday into night, hiding the light of the dazzling sun; and sore fear came upon men.

[Archilochus ["c. 680 -c. 645 BC... a Greek lyric poet from the island of Paros ["of the Cyclades island group", maps, p.469, 557 & SEC. 7, p.535] in the Archaic period [tbd next]... and he] is celebrated for his versatile and innovative use of poetic meters, and is the earliest known Greek author to compose almost entirely on the theme of his own emotions and experiences"], Fragment 74.]

Archaic Greece was the period... lasting from the eighth century BC to the second Persian



invasion... in 480 BC, following the Greek Dark Ages and succeeded by the Classical period.

Note: The “Greek Dark Ages” are covered by Dr. Velikovsky in his unpublished book entitled, *The Dark Ages of Greece*, free at <https://www.varchive.org/index.htm>. And **study** the map of the “**Political geography of ancient Greece in the Archaic and Classical periods**” on p.557, and notice, for example, the City of **Lesbos** on the **Island of Lesbos**, briefly **defined** in **SEC.9, p.385.**)

Many classical authors referred to the [“midday into night”] occurrence. I give here Seneca's description. In his drama, *Thyestes*, the chorus asks the sun: “Whither, O father of the lands and skies, before whose rising thick night with all her glories flees, whither dost turn thy course and why dost blot out the day in mid-Olympus [midday]? Not yet does Vesper, twilight's messenger, summon the fires of night; not yet does thy wheel, turning its western goal, bid free thy steeds from their completed task; not yet as day fades into night has the third trump sounded; the ploughman with oxen yet unwearied stands amazed at his supper hour's quick coming. What has driven thee from thy heavenly course?... Has Typhoeus [Typhon] thrown off the mountainous mass and set his body free?”

[Translated by F. J. Miller [bio, SEC.7, p.549] (1917).]

This picture reminds us of the description of the day of Ahaz' burial [as well as of the day when Hezekiah was cured of his **sickness unto death**, if not possibly also of other Visits of Mars].

Seneca relates the fear of world destruction experienced by those who lived at the time of Atreus and Thyestes, the tyrants of the Argive plain. The hearts of men were oppressed with terror at the sight of the untimely sunset. "The shadows arise, though the night is not yet ready. No stars come out; the heavens gleam not with any fires: no moon dispels the darkness' heavy pall... Trembling, trembling are our hearts, sore smit with fear, lest all things fall shattered in fatal ruin and once more gods and men be overwhelmed by formless chaos; lest the lands, the encircling sea, and the stars that wander in the spangled sky, nature blot out once more."

Will the seasons be ended and the moon carried away? "No more" shall the stars "mark off the summer and the winter times; no more shall Luna, reflecting Phoebus' rays, dispel night's terrors."

So in Greece too, though there was evidently some *'axis-shifting'*, and some *'Mars-class great earthquakes'*, there was more only the "fear" as to whether *'Venus-class destruction'* would happen again. Apparently such *severity* did not as much recur, at least by planetary means, though there was enough to *destroy* cities, including the "palaces" of *'angel humans'*, and *scatter* everyone, including some to Egypt, and likely also to America, and also start *wars* everywhere, including some *'bestly military campaigns'*.

After the catastrophe of the days of Atreus and Thyestes, the luminaries crossed their former paths obliquely; the poles were shifted; the year lengthened [a little] – the orbit of the earth became [slightly] wider. "The Zodiac, which, making passage through the sacred stars, crosses the zones obliquely, guide and sign-bearer for the slow moving years, falling itself, shall see the fallen constellations."

Seneca [bio, SEC. 7, p.322] describes the change in position of each constellation – the Ram, the Bull, the Twins, the Lion, the Virgin, the Scales, the Scorpion, the Goat, and the Wain (the Great Bear [or the Big Dipper]). "And the Wain, which was never bathed in the sea, shall be plunged beneath the all-engulfing waves." A commentator who wondered about this description of the position of the Great Bear wrote: "There was no mythological reason why the Wain – otherwise known as the Great Bear – should not be bathed in the Ocean." [A note by F. J. Miller to his translation of Thyestes.] But Seneca said precisely this strange thing: the Great Bear – or one of its stars – never set beneath the horizon, and thus the polar star was among its stars during the age that came to its end in the time of the Argive tyrants.

Seneca also says explicitly that the poles were torn up in this cataclysm. The polar axis now is turned toward one of the stars, the North Star, of the Little Bear [or Little Dipper, as it is now].

In the face of the cataclysm, when humanity was overwhelmed with awe, the heartbroken Thyestes, longing for death, called upon the universe to go down in utter confusion. The picture was not invented by Seneca: it was familiar because of what had happened in earlier ages.

"O thou, exalted ruler of the sky, who sittest in majesty upon the throne of heaven, enwrap the whole universe in awful clouds, set the

winds warring on every hand, and from every quarter of the sky let the loud thunder roll; not with what hand thou seekest houses and undeserving homes, using thy lesser bolts, but with that hand by which the threefold mass of mountains fell... these arms let loose and hurl thy fires."

This again was more just the "fear" of a **severity** - like The Visits of Venus - that did not recur.

Again Isaiah

Time passed after the death of Ahaz, and the fourteenth year of King Hezekiah approached. Again the frightened world anxiously anticipated a catastrophe. On its two previous approaches, the celestial missile had come very close, indeed. This time the end of the world was feared. After the cataclysms of the days of Uzziah and of the funeral day of Ahaz, one did not have to be a prophet to foretell a new cosmic catastrophe. The earth will move out of its place, a scorching flame will devour the air, hot stones will fall from the sky, and the waters of the sea will mount and descend upon the continents.

"Behold, the Lord hath a mighty and strong one, which as a tempest [cataract] of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand" ([Isaiah 28:2](#)).

"The mighty and strong one" was a heavenly body, a missile of the Lord [- or just one of the 'balls' in a long-ongoing '**planetary billiard shot**']. Once more it was destined to scourge the earth. "The overflowing scourge shall pass through" ([28:18](#)), was Isaiah's new prognostication. Although the people of Jerusalem hoped that "when the over-flowing scourge shall pass through, it shall not come unto us" ([28:15](#)), Jerusalem had no covenant with death. [Cf. [Psalms 46:5](#): "God is in the midst of her [Jerusalem]; she shall not be moved: God shall help her."]

There will be no safe place of refuge. "The waters shall overflow the hiding place" ([28:17](#)). "A consumption even determined upon the whole earth" ([28:22](#)).

"For the Lord... shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act" ([28:21](#)).

What was the "strange act" in the valley of Gibeon? In that valley the host of Joshua witnessed a rain of bolides [- "extremely bright meteor[s]" -] and saw the sun and the moon disturbed in their movement across the firmament.

"At an instant suddenly" the land will be invaded with "small dust" and with "the multitude of terrible ones," and it will be visited "with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire" ([29:5-6](#)).

"A devouring fire" and "an overflowing stream" shall "sift the nations" with "tempest and hailstones" ([30:27-30](#)).

The prophet, reading the signs of the sky, took upon himself the role of sentinel of the universe, and from his watchtower in Jerusalem he spread the alarm:

"Let the earth hear... For the indignation of the Lord is upon all nations... He hath delivered them to the slaughter" ([34:1](#) ff.).

Then follows the desolate picture of the destroyed earth and dissolved sky ([34:4](#) ff):

And all the host of heaven shall be dissolved,
and the heavens shall be rolled together as a scroll:
and all their host shall fall down...
For my sword shall be bathed in heaven...
And the streams... shall be turned into pitch,
and the dust into brimstone,
and the land shall become burning pitch.
It shall not be quenched night nor day;
the smoke shall go up for ever.

Isaiah referred his readers to the "Book of the Lord": "Seek ye out of the book of the Lord, and read: no one of these shall fail" ([34:16](#)). This book probably belonged to the same series as the Book of Jasher, in which the records of the days of Joshua at Gibeon were preserved; old traditions and astronomical observations must have been written down in the Book of the

Lord, no longer extant [[except as it was composed by Moses, et al.](#)]

In Dr. Velikovsky's *scripture* references in this subchapter I certainly *see* general allusions to the *work* of '**visiting planets**', which would include Mars, but I am not sure I *see* any direct references to any actual and specific *work* of Mars, nor have I yet found any in the entire final *prophecy* of Isaiah. And there are certainly other '**mis-imaginings**' and '**mis-identifications**' of Dr. Velikovsky here, mostly because his 'interpretations' are too often 2 or 3 '**God-Days**' off. But I do *see* the *work* of The Coming Red Planet. And I *see* mention of the '**bestly military actions**' of not just Assyria and Babylon, but also of Egypt, Greece, Rome, and the Antichrist Kingdom, specifically in his citing of [Isaiah 29:5-6](#), though you need to read the first 8 verses of this chapter for the full context, and so you can *see* - in this case, '**deduce**' - all the players who are on the receiving end of all this *Woe* - it's not just Jerusalem - and so you can *see* - yes again, '**deduce**' - which '**God-Days**' the events described take place on.

And you should have noticed that I skipped Medo-Persia, and surely others, in my list of *nations that fight against Ariel*. Why did I leave out Medo-Persia? Because Jerusalem was destroyed by Babylon, and I assume *she* [e.g., [Isa 40:2](#)] stayed that way until the *decree* of **Cyrus the Persian** that initiated the rebuilding of Jerusalem and its temple. I mean for the sake of **Cyrus the Persian** and a couple of his successors ([Ezra 6:14](#)) I'm guessing that Medo-Persia, or at least *Persia*, is not on this list. See [2Chronicles 36:22-23](#), [Ezra](#), and [Isaiah 44:28-45:1](#).

Maimonides and Spinoza, the Exegetes

Ego sum Dominus, faciens omnia, extendens caelos
solus, stabiliens terrain, et nullus mecum. Irrita faciens
signa divinatorum, et ariolos in furorem vertens.

Convertens sapientes retrorsum: et scientiam eorum stultam faciens. – Prophetiae Isaiae 44:24-25 (Vulgate)

Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish... – [Isaiah 44:24-25 \(KJV\)](#)

Here, before I go on to the description of the day on which the prophecies of Isaiah, pronounced after the death of Ahaz, were fulfilled, I should like to present the common view of generations of commentators. The books of the Mayas have come into the hands of only a few scholars; likewise the papyri of Egypt and the clay tablets of the Assyrians. But the Book of Isaiah and other books of the Scriptures have been read by millions during many centuries in hundreds of languages. Is the way in which Isaiah expressed himself obscure? It is a kind of collective psychological blind spot which prevents the understanding of the clearly revealed and scores-of-times-repeated description of astronomical, geological, and meteorological phenomena. The description was thought to be a peculiar kind of poetic metaphor, a flowery manner of expression.

Even a modest attempt to review the various commentaries on Isaiah would burst the frame of a book larger than this one. Therefore it should satisfy the orthodox and the liberal reader alike if the opinions presented by two great authorities in the world of thought are given here, and the thousands of commentators not quoted at all.

Moses ben Maimon, called Rambam, also Maimonides (1135-1204), in his *The Guide for the Perplexed* [English translation by M. Friedländer [\[tbb next\]](#) (1928)], expressed the opinion that a belief in the Creation is a fundamental principle of Jewish religion, "but we do not consider it a principle of our faith that the Universe will again be reduced to nothing"; "it depends on His will," and "it is therefore possible that He will preserve the Universe for ever"; "the belief in the destruction is not necessarily implied in the belief in the Creation."

[Prof., Dr. Michael Friedländer](#) [1833-1910]... was an Orientalist and principal of Jews' College, London... best known for his English translation of Maimonides' *Guide to the Perplexed*, which was the most popular such translation until... [a] more recent work... [but] still remains in print... [and he] was born at Jutroschin [in "west-central [Greater] Poland"]... [and his] early secular education was at a local Catholic school, and his Jewish education came from attendance of a Cheder ["a traditional elementary school teaching the basics of Judaism and the Hebrew language... *Cheders...* [being] widely found in Europe before the end of the 18th century... [where lessons] took place in the house of the teacher, known as a Melamed, whose wages were paid by the Jewish community"], and [he was also taught by]... his father, who was a talmudist and Hebrew grammarian... [and he next] attended the gymnasium, while continuing his Jewish studies... In 1856, he began

studies in classical languages and mathematics at the universities of Berlin and Halle/Saale (Ph.D. 1862), and concurrently with his university studies he pursued Talmudic learning. Settling in Berlin, he was appointed principal of the Talmud school, which position he resigned in 1865 to accept that of principal of Jews' College, London... There he taught theology, biblical and rabbinical exegesis, Talmud, Jewish history, mathematics, and Arabic.

Continuing with Maimonides, Dr. Velikovsky next quotes him saying,

"We agree with Aristotle in one half of his theory... The opinion of Aristotle is that the Universe being permanent and indestructible, is also eternal and without beginning." With this theophilosophic approach to the problem at large, Maimonides was averse to finding any word or sentence in the Prophets or elsewhere in the Bible that would suggest a destruction of the world or even a change in its order. Each and every such expression he explained as a poetical substitute for an exposition of political ideas and acts.

[Maimonides apparently follows Philo, the Greek-writing Jewish philosopher of the first century, who in his *The Eternity of the World* was of the opinion that the world was created but that it is indestructible; however, Philo admitted changes in nature caused by periodic floods and conflagrations on a large scale and of cosmic origin.]

Maimonides says: " 'The stars have fallen,' 'The heavens are overthrown,' 'The sun is darkened,' 'The earth is waste and trembles,' and similar metaphors" are "frequently employed by Isaiah, and less frequently by other prophets, when they describe the ruin of a kingdom." In these phrases the term "mankind" is used occasionally; this is also a metaphor, says Maimonides. "Sometimes the prophets use the term 'mankind' instead of 'the people of a certain place,' whose destruction they predict; e.g., Isaiah, speaking of the destruction of Israel, says: 'And the Lord will remove man far away' ([6:12](#)). So also Zephaniah ([1:3-4](#)), 'And I will cut off man from off the earth.'"

He maintains that Isaiah and other seers of Israel, when examined by the realistic method of Aristotelianism, were persons inclined to exaggerated forms of speech, and instead of saying, "Babylon will fall," or "fell," they spoke in terms of some fantastic perturbation in the cosmos above and beneath.

"When Isaiah received the divine mission to prophesy the destruction of the Babylonian empire, the death of Sennacherib and that of Nebuchadnezzar, who rose after the overthrow of Sennacherib [Nebuchadnezzar lived about a century after Sennacherib], he commences in the following manner to describe their fall... : 'For the stars of heaven and the constellations thereof, shall not give their light' ([13:10](#)); again, 'Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger' ([13:13](#)). I [- Maimonides, continuing to offer his '*mis-imaginings*' -] do not think that any person is so foolish and blind, and so much in favour of the literal sense of figurative and oratorical phrases, as to assume that at the fall of the Babylonian kingdom a change took place in the nature of the stars of

heaven, or in the light of the sun and moon, or that the earth moved away from its center. For all this is merely the description of a country that has been defeated; the inhabitants undoubtedly find all light dark, and all sweet things bitter; the whole earth appears too narrow for them, and the heavens are changed in their eyes."

"He speaks in a similar manner when he describes... the loss of the entire land of Israel when it came into the possession of Sennacherib. He says: '...for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard.'" ([24:18-20](#)) [[Next Dr. Velikovsky finally 'chimes in', starting with a question.](#)]

The subjugation of Judah by Assyria was joyless, but what was so bad, from Isaiah's point of view, in the destruction of Babylon that the stars [metaphorically] should not give their light?

A reading of the literature indicates that no exegete has ever been "so foolish and blind" as to read sky for sky, stars for stars, brimstone for brimstone, fire for fire, blast for blast.

[But for what they were taken may be illustrated by the exegesis of Augustine. He writes: "Hail and coals of fire (Psalm 18): Reproofs are figured, whereby as by hail, the hard hearts are bruised." To the words, "And He sent out His arrows, and scattered them (Psalm 15)," Augustine writes: "And He sent out Evangelists traversing straight paths on the wines of strength." St. Augustine, *Expositions on the Book of Psalms*, ed. [Prof., Dr. Philip \['Full of Chaff'\] Schaff \[bio, SEC. 9, p.349-51\]](#) (1905).]

Referring to the quoted verses - [Isaiah 34:4-5](#) - Maimonides writes: "Will any person who has eyes to see find in these verses any expression that is obscure, or that might lead him to think that they contain an account of what will befall the heavens?... The prophet means to say that the individuals, who were like stars as regards their permanent, high, and undisturbed position, will quickly come down."

Maimonides quotes Ezekiel, Joel, Amos, Micah, Haggai, Habakkuk, and Psalms, and in verses similar to those cited from Isaiah, he finds incidentally a description of "a multitude of locusts," or a speech appropriate for the destruction of Samaria or the "destruction of Medes and Persians," spoken "in metaphors which are intelligible to those who understand the context."

In a settled world nothing alters the given order. To sustain this doctrine, the prophecies were translated into metaphors, for, in the opinion of Maimonides, if the world does not change its regimented harmony, true prophets would not declare that it does. "Our opinion, in support of which we have quoted these passages," writes Maimonides, "is clearly established, namely, that no prophet or sage has ever announced the destruction of the Universe, or a change of its present condition, or a permanent change of any of its properties." This standpoint of Maimonides, as far as a change of conditions in the Universe is concerned, is a deduction, not from the texts he interprets, but from a philosophical a priori approach [[read, 'preconceived notion'](#)]. Prophets might err in their

prophecies [NA-UH!!!!], but it could hardly be that in saying "stars" they meant "persons." The reading of subsequent chapters in Isaiah (36-39) and parallel chapters in Kings and Chronicles, as well as the Talmudic and Midrashic fragments (concerning the time of Sennacherib's invasion), makes it apparent that this time the prophets did not err, and that a change in harmonious conditions did occur in the lifetime of these very prophets, in the days of Hezekiah.

Maimonides asserts that Joel's prophecies referred to Sennacherib, but he is puzzled: "You may perhaps object - how can the day of the fall of Sennacherib, according to our explanation, be called 'the great and the terrible day of the Lord'?"

In the following pages it will be shown that on the very day which preceded the night when Sennacherib's army was destroyed, the order of nature was upset. The speeches of the seers must be interpreted not apart from, but in the light of, the description of these changes as they are preserved in the Scriptures and in the Talmud. There was keener insight during the times prior to Maimonides, and to these more ancient interpreters he referred when he wrote: "The Universe [ever] since continues its regular course. This is my opinion; this should be our belief. Our Sages, however, said very strange things as regards miracles; they are found in Bereshith Rabba, and in Midrash Koheleth, namely, that the miracles are to some extent also natural."

Baruch ['Spin-Out-of-Control-za'] Spinoza [bio, SEC. 8, p.194-5] proceeds from the premise that "Nature always observes laws and rules... although they may not all be known to us, and there-fore she keeps a fixed and immutable order." "Miracles" merely mean events of which the natural cause cannot be explained. "In so far as a miracle is supposed to destroy or interrupt the order of Nature or her laws, it not only gives us no knowledge of God, but, contrariwise... makes us doubt of God and everything else." "What is meant in Scripture by a miracle can only be a work of Nature." [*Tractatus Theologico-Politicus* (1670), Chap. VII. The quoted sentences are translated by Joseph Ratner [?] in his *The Philosophy of Spinoza* [1927 [- online].]

All these premises are philosophically true [read, **seemeth right**] and no objection can be raised against them [by the '**unspiritual**']. Of course, they are true only as long as the philosopher does not insist that the laws of nature as known to him are the real and only laws.

Discussing instances in the Scriptures to which the quoted principles should be applied, Spinoza insists that the subjective apperception [tbd next] and the peculiar manner of expression of the ancient Hebrews are the only reasons for the accounts of unnatural events.

One source has defined "apperception" as...

...the personal values and interests determining the mode in which an individual perceives self, others, and the world. [In other words, the] mode of perceiving is biased by convictions; thus, each individual has a biased

apperception of both subjective [read, 'their own'] and objective [read, 'others'] experience [<https://www.adlerpedia.org/concepts/124>].

About this supposed "apperception", the apparently 'dizzy' Mr. 'Spin-Out-of-Control-za' said,

"I will content myself with one instance from Scripture, and leave the reader to judge of the rest. In the time of Joshua the Hebrews held the ordinary opinion that the sun moves with a daily motion, and that the earth remains at rest; to this preconceived opinion they adapted the miracle which occurred during their battle with the five kings. They did not simply relate that the day was longer than usual, but asserted that the sun and moon stood still, or ceased from their motion."

The deduction made is: "Partly through religious motives, partly through preconceived opinions, they conceived of and related the occurrence as something quite different from what really happened." "It is necessary to know the opinions of those who first related them ... and to distinguish such opinions from the actual impression made upon our senses, other-wise we shall confound opinions and judgments with the actual miracle as it really occurred; nay, further, we shall confound actual events with symbolical and imaginary ones."

The Book of Isaiah is offered by Spinoza as another example, and the chapter on Babylon's doomed destruction is quoted: "The stars of heaven... shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." The philosopher writes: "Now I suppose no one imagines that at the destruction of Babylon these phenomena actually occurred any more than that which the prophet adds: 'For I will make the heavens to tremble, and remove the earth out of her place.'" "Many occurrences in the Bible are to be regarded as Jewish expressions." "The Scripture narrates in order and style which has most power to move men and especially uneducated men... and therefore it speaks inaccurately of God and of events."

Asserting a subjective apperception [read, 'bias'] on the part of the witnesses, a deliberate intention to impress the reader or listener with exciting descriptions, a peculiarity in the mode of expression of Hebrew penmen, Spinoza nevertheless arrives at a non sequitur [- which is "a statement containing an illogical conclusion"]: "Now all these texts teach most distinctly that Nature preserves a fixed and unchangeable order... Nowhere does Scripture assert that anything happens which contradicts, or cannot follow from the laws of Nature," and he supports his view with a theological argument: in the Book of Ecclesiastes it is written: "I know what God does, it shall be for ever."

The events were called miracles and were explained as subjective apperceptions or as sym-bolic descriptions because they could not be otherwise accounted for. But apart from the events themselves, which this study endeavors to establish as historical, the words of Isaiah and of other seers and penmen of the Old Testament do not leave any room for doubt that by "stones falling from the sky" were meant meteorites; by brimstone and pitch were meant brimstone and pitch; by scorching blast of fire was

meant scorching blast of fire; by storm and tempest, storm and tempest; by a darkened sun, by the earth removed from its place, by change of time and seasons, were meant just these changes in the regular processes of nature. Where is the basis for the "sure knowledge" that the earth must move without perturbation at a time when every body in the solar system more or less perturbs every other one? Until the fall of meteor-ites in 1803, science was sure that stones falling from the sky occurred only in legends.

The "no one imagines" of Spinoza is no longer true. The author of this book does so imagine.

Bravo, Dr. Velikovsky! - except he too, again and on the other hand, often had the fault of 'seeing' metaphor as literal, where, for example, he claimed the '**societal corruption**' of the Samaritans, which resulted in what God referred to figuratively as a **land darkened, and the people shall be as the fuel of the fire** [Isa 9:16-18](#), to instead be about The Visits of Mars, and there are numerous examples where he claimed that '**bestly military actions**', when described by God in figurative language, were instead accounts of The Visits of Mars.

CHAPTER 2

The Year -687

IN ABOUT -722, after three years of siege, Samaria, the capital of the Ten Tribes, was captured by Sargon II, and the population of the Northern Kingdom, or Israel, was removed into captivity from which it never returned.

In about -701, Sennacherib, son of Sargon, undertook the third campaign of his reign; he directed it to the south, into Palestine. The record of this and other campaigns of his is written and preserved in cuneiform signs worked on the sides of prisms of baked clay. The so-called "**Taylor prism**" [pictured with the **Oriental Institute Prism**, and the **Jerusalem Prism**, p.564] contains the narrative of eight campaigns of Sennacherib. He wrote about his road to victory: "The wheels of my war chariot were bespattered with filth and blood."

The record of the third campaign on the prism corresponds to the record preserved in [II Kings 18:13-16](#). According to both sources, Sennacherib took many cities; "the proud Hezekiah, the Judean," was "closed like a bird in a cage" in his capital, Jerusalem, but Sennacherib did not capture Jerusalem; he satisfied himself with a tribute of gold and silver sent to him at Lachish in southern Palestine. [Thirty talents of gold in both sources; 300 talents of silver according to the Book of Kings; 800 talents of silver according to the prism.] After that he departed with his booty. Hezekiah had



Taylor Prism,
London

Oriental Institute
Prism, Chicago

Jerusalem Prism,
Israel

Sennacherib's Annals of his military campaign (704–681 BC), including his invasion into the [Kingdom of Judah](#)

no choice but to submit; the defenses of the land were inadequate. Now he used the time, which he recognized as only a respite, to build walled strongholds and to garrison them, and to prepare the brooks and the wells of the land to be stopped and destroyed at the first signal. This is described in II Chronicles ([32:1-6](#)).

Sennacherib, alarmed by the revolt of Hezekiah, who aligned himself with the king of Ethiopia and Egypt, Tirhakah, came again with his army and once more set up his head-quarters near Lachish. One of Sennacherib's generals, Rab-sha-keh [*Rabshakeh* in the KJV], came to Jerusalem and spoke with the emissaries of Hezekiah, loudly and in Hebrew, so that the warriors on the wall could hear him, too ([Isaiah 36:18](#) ff.): "Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?" He also told them to consider the fate of Samaria, whose gods did not save it when it was stormed by the Assyrians. He informed them that Sennacherib required pledges of submission and promised that they would be exiled to a land as good as their own. Hezekiah's emissaries were ordered not to enter into any dispute. Receiving no reply, Rab-sha-keh departed for Libna where King Sennacherib had gone from Lachish. The Ethiopian king Tirhakah came against Sennacherib out of the borders of Egypt and prepared to meet him in battle. Rab-sha-keh sent again a demand to Hezekiah to submit: "Let not thy God deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria."

It was the prophecy of Isaiah that Jerusalem would not fall into the hands of the king of Assyria and that the king who blasphemed the Lord would be destroyed by "a blast" sent by the Lord.

The story is described in detail three times in the Scriptures - in [II Kings 18-20](#), [II Chronicles 32](#), and Isaiah, Chapters [36-38](#). The first version alone contains the first part of the story about Sennacherib, who conquered all the fenced cities of Judah, and Hezekiah, king of Judah, who submitted to the Assyrian king and paid tribute to him. All three scriptural sources tell about Hezekiah's rebelling against Sennacherib and refusing to submit or to pay tribute. It is obvious that, despite the repeated mention of Lachish, there must have been two different campaigns: in the first, Hezekiah submitted and agreed to pay tribute; the second campaign was a number of years later. In the meantime, Hezekiah had built up "all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Milo in the city of David, and made darts and shields in abundance. And he set captains of war over the people. And when Sennacherib came and entered Judah, Hezekiah ordered to stop all the fountains without Jerusalem, and spoke to the people in the city to be strong and courageous." And then came the miraculous destruction of the Assyrian host.

The Annals of Sennacherib tell only the first part of the story: the capture of the cities of the land, the submission of Hezekiah, and the tribute he paid. The siege of Lachish is not mentioned on the prism, but an Assyrian relief of this siege is preserved. Nothing is told in the Assyrian

sources about defeat in Judea, and only the epilogue, the killing of Sennacherib by his own sons, is described identically in the Scriptures and in a cuneiform inscription of Esarhaddon, son of Sennacherib.

The destruction of Sennacherib's army having taken place in a later – evidently the last – campaign of Sennacherib before his assassination, it was not inserted on the eight-campaign prism; this must have been his ninth, or possibly his tenth, campaign. Its disastrous outcome would not have inspired the king to order a new prism which should include this campaign, too.

In the last century it was realized that the first part of the story in the Book of Kings is the counterpart of the record on the prism, and that the second part of the story in the Book of Kings, as well as the whole story in Chronicles and in the Book of Isaiah, is a separate record of a separate campaign in Palestine.

[Sir Henry Rawlinson [bio, SEC. 9, p.525-6] was the first to assume two campaigns of Sennacherib against Palestine. Prof., Rev. George Rawlinson [“younger brother of Sir Henry Rawlinson”, bio, SEC. 7, p.431] was of the same opinion. The Taylor Cylinder covers the time down to the 20th of Adar –691. H. Winckler [who I’m now calling, ‘Stinkler’, bios, SEC. 7, p.278, 423 & 540-41,] supported this view with the argument that Tirhakah the Ethiopian became king of Ethiopia and Egypt after –691: “It can signify only a new campaign of Sennacherib which must have taken place after the destruction of Babylon (689 b.c.) and of which we have no record by Sennacherib himself.” The reference, “in the fourteenth year of Hezekiah,” in the beginning of the record in the Book of Kings, explains why the obvious fact that there were two campaigns escaped earlier commentators. Also, the mention of Lachish in both campaigns was a stumbling block. In this connection Kemper Fullerton remarked [1850-1946 (<http://oberlinarchives.libraryhost.com/?p=collections/controlcard&id=42>) or 1865-1941 (<https://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Fullerton%2c%20Kemper%2c%201865-1941>)? - some of ‘his’ books are online] (“The Invasion of Sennacherib” in *Biblioteca Sacra* [tbd next], 1906) that Richard Coeur de Lion [and that is, Richard the Lionhearted, or Richard I, King of England from 1189 to 1199”,] also made Lachish a base of operations on two different crusades [- “crusades” against Saracen (“Arab Muslims”) invaders who had conquered Palestine]. Modern historians support the view that Tirhakah did not become king before –689. See also Justin Vaclav Prasek [?], “Sanheribs Feldzüge gegen Juda” [“Sennacherib’s Campaigns against Judah”, Mitt. d. Vorderasiat. Ges. [*Bulletin of the Western Asian-Egyptian Society*] (1903), and Rev., Dr. Robert William Rogers [bio, SEC. 7, p.279], *Cuneiform Parallels to the Old Testament* (1926), p.259.]

Bibliotheca Sacra is a theological journal published by Dallas Theological Seminary [tbd next], first published in 1844 and the oldest theological journal in the United States. It was founded at Union Theological Seminary in 1843, and moved to Andover Theological Seminary (now Andover Newton Theological School) in 1844 after publishing three issues, to Oberlin College in 1884, and to Xenia Seminary in 1922. Dallas Theological Seminary (then the Evangelical Theological College) took over publication in 1934.

Dallas Theological Seminary (DTS) is an evangelical theological seminary in Dallas, Texas. It is known for popularizing the theological system Dispensationalism [**thank and praise the LORD**]. DTS has extension campuses in Atlanta, Austin, Guatemala, Houston, Knoxville, San

Antonio, Washington, D.C., and Tampa and a multi-lingual online education program.

The first campaign against Judah took place in -702 or -701. The date of the second campaign is established as -687, or less probably, -686.

"Of the remaining eight years of his [Sennacherib's] reign [after the conclusion of the prism records] we have no information from his own annals, which now cease. Sennacherib once more arrived in the West (687 or 686?)."

[Dr. Henry Reginald Holland Hall ["MBE, FBA, FSA [1873-1930]... an English Egyptologist and historian... [who] was normally referred to as Harry Reginald Hall... [and by] the age of 11 he wrote a history of Persia, and by 16 he had gained some knowledge of the ancient Egyptian language... [and he] studied classics at St John's College, Oxford, as well as Egyptian history and language under the tutelage of Egyptologist Francis Llewellyn Griffith [not John or Ralph, bio, SEC. 9, p.355-6] gaining a BA in 1895, his MA in 1897 and... his D.Litt in 1920... [and in] 1896 he started work at the British Museum as an assistant to E. A. Wallis Budge [bio, SEC. 7, p.509], becoming Assistant Keeper, Department of Egyptian and Assyrian Antiquities in 1919... [and upon Budge's] retirement in 1924, Hall became Keeper of the Department of Egyptian and Assyrian Antiquities, a post he held until his death in 1930 ... [and he] worked with... [colleagues] in the excavations at Deir el-Bahri, Egypt ["a complex of mortuary temples and tombs located on the west bank of the Nile, opposite the city of Luxor"], from 1903-07, and also dug at Abydos [map, SEC. 8, p.274] with the Egypt Exploration Society expeditions of 1910 and 1925... [and during] the First World War he was attached to the military section of the press bureau, and in 1916 moved into Intelligence and was later attached to the Political Service in Mesopotamia with the rank of captain... [and he] was twice mentioned in dispatches, and was made a Member of the Order of the British Empire... [and he had] an unusual... [amount of] knowledge of Egyptology and Assyriology in almost equal degrees... [and] was indefatigable in the service of the joint departments in the British Museum... [and while] in his later years he had not the opportunity to take part in excavating expeditions sent out by the Museum, he was of great assistance in organising the expeditions of Dr. [R.] Campbell Thompson [bio, SEC. 7, p.370-71], at Nineveh [etc]... [and he] was, despite an initial and boyish brusqueness of manner, a charming colleague and tactful in the division of the spoils of excavation when these had been acquired jointly with other bodies... [and on] the art of Ancient Egypt and Mesopotamia he was perhaps the pre-eminent authority, and it was one of his first tasks as Keeper to rearrange many of the galleries so as to stress the artistic and historical side of archaeology and less the predominantly religious emphasis which previously existed... [and of] the collections in the British Museum Hall published a work on the Coptic and Greek texts of the Christian period, one volume of a catalogue of scarabs, and six volumes on the hieroglyphic texts... [and his] interests were not confined to Egyptology; after the war he directed the British Museum excavations at Ur and Tell Ubaid ["nearby Ur"], in Mesopotamia [maps, SEC. 7, p.500-501]... [and he] travelled in Greece and western Asia, and published a variety of works on the history of these regions... [and] even cultivated an interest in Chinese antiquities", *Ancient History of the Near East* (1913), p.490. "The Jewish account seems to be confused, as it stands, with that of the earlier invasion of 701 b.c. In the story of II Kings, Tirhakah is spoken of as king, which he was not till 689 b.c. at the earliest." (*Ibid.*) See also D. D. Luckenbill [brief bio, SEC. 7, p.279], *The Annals of Sennacherib* (1924), p.12.]

And all this brings me to more speculation. I'm going to guess that King Sennacherib planned his "first campaign against Judah", in about 701 BC, to begin just after The 6th Visit of Mars, and he planned his "second campaign" there, in 687 BC, to be **camped** outside Jerusalem just before The Last Visit of Mars. Why? Because surely by then King Sennacherib knew the times when Mars would be returning, and so he must have planned his first attack of Judah and all its **fenced cities** just after The 6th

Visit of Mars, these **cities** being not just **fenced** ^{H4013}, but as the Strong's definition indicates, having **'army-resistant', 'fortress-style' walls**. And he likely did so to take advantage of the **breeches** made by this **visit**, and that is, before they could be repaired, making his conquest faster and easier, the existence of unrepaired **breeches** likely also helping shorten some of the **'sieges'** of all the **fenced cities** of the **'societally corrupted'**, and therefore 'less prepared', 10 Tribes in Samaria in Assyria's earlier "campaigns". And King Hezekiah evidently had enough time to at least **repair** his **breeches** before Sennacherib could get to Jerusalem, and with a **tribute** of **gold** and **silver**, plus that 'timely conflict' that developed between Assyria and Egypt, he was given enough time to also **fortify** his **walls**, and be ready to stop the water supply outside the city before Sennacherib could return to Jerusalem to finish his first campaign there. And this must be when, with **'extremely-army-resistant', 'fortress-style' walls** to deal with, and with close access to water no longer available, King Sennacherib must have decided to return home and come back just before the next Visit of Mars – the last one in this case – thinking he could take advantage of the expected **breeching** and **breaking** of Jerusalem's **walls** before they could be repaired by the **righteous**, and therefore 'more prepared', King Hezekiah. Of course this is when God instead **'blasted'** Sennachrib's army.

Ignis e Coelo

The destruction of the army of Sennacherib is described laconically [or 'briefly'] in the Book of Kings: "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when the people arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt in Nineveh." It is similarly described in the Book of Chronicles: "And the prophet Isaiah, the son of Amoz, prayed and cried to heaven. And the Lord sent an angel which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he [Sennacherib] returned with shame of face to his own land."

What kind of destruction was this? Malach, translated as "angel," means in Hebrew "one who is sent to execute an order," supposed to be an order of the Lord. It is explained in the texts of the Books of Kings and Isaiah that it was a "blast" sent upon the army of Sennacherib. [[II Kings 19:7](#); [Isaiah 37:7](#)] "I will send a blast upon him... and [he] shall return to his own land," was the prophecy immediately preceding the catastrophe. The simultaneous death of tens of thousands of warriors could not be due to a plague, as it is usually supposed, because a plague does not strike so suddenly; it develops through contagion, if rapidly, in a few days, and may infect a large camp, but it does not affect great multitudes without showing a curve of cases mounting from day to day.

The Talmud and Midrash sources, which are numerous, all agree on the manner in which the Assyrian host was destroyed: a blast fell from the sky on the camp of Sennacherib. It was not a flame, but a consuming blast: "Their souls were burnt, though their garments remained intact." The phenomenon was accompanied by a terrific noise. [*Tractate Shabbat* 113b; *Sanhedrin* 94a; *Jerome on Isaiah* 10:16; Ginzberg [[bio](#), [SEC. 7](#), [p.245](#)], *Legends*, VI, 363.]

And so I think the main cause of death of these 185,000 Assyrian **mighty men of valour** was *drowning* ('suffocation by submersion'), and that is, in an 'inundation' of Martian *atmosphere*.

Arad gibil is the Babylonian designation of "ignis e coelo" (fire from the sky). [Cf. 'Stinkler' Winckler, *Babylonische Kultur* (1902), p.53; Robert Eisler [a "follower of... Carl Jung, though a Jew, so there's **hope**, bio, SEC.9, p.325], *Weltmantel und Himmelszelt* [*World Coat and Sky Tent*], II, 451 ff.]

Another [or likely earlier] version of the destruction of the army of Sennacherib is given by Herodotus [- the 5th Century BC "Greek historian"]. During his visit in Egypt, he heard from the Egyptian priests or guides to the antiquities that the army of Sennacherib, while threatening the borders of Egypt, was destroyed in a single night. According to this story, an image of a deity holding in his palm the figure of a mouse was erected in an Egyptian temple to commemorate the miraculous event. In explanation of the symbolic figure, Herodotus was told that myriads of mice descended upon the Assyrian camp and gnawed away the cords of their bows and other weapons; deprived of their arms, the troops fled in panic.

Josephus Flavius [or "**Titus Flavius Josephus**... [the] first-century Romano-Jewish historian"] repeated the version of Herodotus, and added that there is another version by the Chaldeo-Hellenistic historian Berosus [bio, SEC.7, p.319]. Josephus wrote introductory words to a quotation of Berosus, but the quotation itself is missing in the present text of the Jewish Antiquities. Obviously, it was an explanation different from that of Herodotus. Josephus' own account, somewhat rationalistic as usual, says a (bubonic) plague was the cause of the sudden death of one hundred and eighty-five thousand warriors in the camp of the Assyrians before the walls of Jerusalem on the very first night of the siege.

Herodotus recounts that he saw the statue of the god with a mouse in the palm of his hand, which was erected in memory of the event. Two cities in Egypt claimed the same sacred animal, the shrew-mouse: Panopolis in the south ([today known as] **Akhmim** ["the largest town on the east side of the Nile in Upper Egypt"]) and Letopolis in the north [today known as Ausim, "on the western edge of the [Nile] delta... around 12 km north-west of Cairo", map, SEC.8, p.274,].

Herodotus did not travel to the south of Egypt; thus, he must have seen the statue in Letopolis. Even today many bronze mice, sometimes inscribed with the prayers of pilgrims, are found in the ground of Letopolis. [So *mice* surely were involved in that earlier incident.]

Both cities with the cult of the sacred mouse were "sacred cities of thunderbolt and meteor-ites." [G. A. Wainwright [bio, SEC.7, p.527], "*Letopolis*," *Journal of Egyptian Archaeology*, XVIII (1932).] The Egyptian name for Letopolis is indicated by the same hieroglyphic as "thunderbolt."

A relative few likely died by *meteorites* or *lightning* in the **camp** of Sennacherib's army, and surely more in other places around the world, but in this **camp** I suppose most died by *suffocation*.

In a text dating from the New Kingdom and originating in Letopolis, it is said that a festival was established in this city in memory of "the night of fire for the adversaries." This fire was like "the flame before the wind to the end of heaven and the end of earth." ["The devouring fire of Letopolis is reminiscent of 'the flame before the wind to the end of heaven and the end of earth' which is connected with \leftrightarrow , the primitive form of the thunderbolt sign such as that of Letopolis." *Ibid.*] "I come forth and go in the devouring fire on the day of the repelling of the adversaries," says the text in the name of the god. Thus the god with the sacred mouse was a god of devouring fire. However, interpreting the mouse as a symbol of bubonic plague [Cf. [1 Samuel 6:4.](#)], the commentators agreed with Josephus that Sennacherib's army must have been destroyed by a plague. It is peculiar that the numerous commentators of Herodotus and the no less numerous commentators of the Bible did not draw attention to a certain coincidence in these descriptions of the calamity. Hezekiah became gravely ill of some bubonic affection and was near death. Isaiah was called. He told the king that he would die, but soon he returned and offered a remedy – a lump of figs for the boil – and told the king that the Lord would deliver him from immediate death and would also deliver "this city out of the hand of the king of Assyria."

"And this shall be a sign unto thee from the Lord... Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down." [[Isa 38:6-8](#); similarly in [II Kings 20:9](#) ff.]

An optical illusion is the [\[erroneous\]](#) common explanation of the meaning of this passage...

[‘Ski-up-a-rail-lee’ Schiaparelli in *Astronomy in the Old Testament*, p.99, points to a whole literature of "curious and eccentric ideas" written on the subject of the "steps of Ahaz" and refers to Winer's *Biblisches Realwörterbuch* [[author tbb & text tbd next](#)], I, 498-499, where "most remarkable gnomics are reviewed." "None of the explanations can be regarded as well-founded," wrote Winer, "and it will never be possible to establish the factual element that is the basis of this narrative."]

Georg Benedikt Winer [1789-1858]... German Protestant theologian, known for his linguistic studies of the New Testament... He studied theology at Leipzig, where in 1819 he began work as a curator at the Universitätsbibliothek Leipzig [[Leipzig University Library](#)]. In 1823 he became a full professor of theology at the University of Erlangen [[defined, SEC. 9, p.506](#)], then in 1832 returned to Leipzig, where he worked in a similar role as in Erlangen. On several separate occasions he served as dean to the theological faculty, and in 1842 was named university rector... From 1824 to 1830 he [co-]edited... the *Neues kritisches Journal der theologischen Literatur* [[New Critical Journal of Theological Literature](#)], and alone from 1826 to 1832, the *Zeitschrift für wissenschaftliche Theologie* [[Journal of Scientific Theology](#)]. He is well known as the author of a *Grammatik des neutestamentlichen Sprachidioms* [[Grammar of New Testament Idiom](#)] (1821, 8th edition, revised by P. W. Schmiedel, 1894 ff.), of which several translations have appeared, one... being by W. F. Moulton (1870, 3rd edition

1882; "A Treatise on the Grammar of New Testament Greek")... His other works include:

- *Komparative Darstellung des Lehrbegriffs der verschiedenen christlichen Kirchenpar-theien* (1824; 4th edition by P. Ewald, 1882; English translation as "A comparative view of the doctrines and confessions of the various communities of Christendom", 1873).
- *Biblisches Realwörterbuch* (1820; 3rd ed... 1847-1848, 2 volumes) – Biblical dictionary.
- *Grammatik des biblischen und targumischen Chaldaismus* (1824; 3rd edition by B Fischer, *Chaldäische Grammatik für Bibel und Talmud*, 1882; English translation as *Grammar of the Chaldee Language as contained in the Bible and the Targums*, 1842).
- *Handbuch der theologischen Literatur* (1820; 3rd edition 1838–1840, 2 volumes; supplement, 1842) – Handbook of theological literature.

...The sundial mentioned together with the name of Ahaz is supposed to have been a dial built by Ahaz, father of Hezekiah. But the Talmudic tradition explains that the day was shortened by ten degrees on the day when Ahaz was buried, and the day was prolonged by ten degrees when Hezekiah was ill and recovered, and this is the meaning of the "shadow of the degrees which is gone down in the sun dial of Ahaz."

[See the *Babylonian Talmud*, *Sanhedrin* 96a; *Pirkei Rabbi Elieser* 52. Other sources are mentioned by Ginzberg, *Legends*, VI, 367. Prof., Dr. Moses Gaster [1856-1939... a [Leipzig educated] Romanian, later British [Oxford] scholar, the *Hakham* ["meaning a wise...man"] of the Spanish and Portuguese Jewish congregation, London, and a Hebrew and Romanian linguist... [and he] was an active Zionist in Romania as well as in England, where in 1899 he helped establish the English Zionist Federation... [and he] was also son-in-law to Michael Friedländer [bio, p.560-1]"], *The Exempla of the Rabbis* (1924), in the Chapter, "*Merodach and the Sun*," lists Talmudic references to the described phenomenon.]

The rabbinical sources state in a definite manner that the disturbance in the movement of the sun happened on the evening of the destruction of Sennacherib's army by a devouring blast. [*Seder Olam* 23. Cf. *Eusebius and Jerome on Isaiah* 34:1. See Ginzberg, *Legends*, VI, 366, 234.]

Returning to Herodotus, we shall give our attention to the following important fact

neglected by the commentators. The famous paragraph of Herodotus which records, in the name of the Egyptian priests, that since Egypt became a kingdom, the sun had repeatedly changed its direction, is inserted in no other place of Herodotus' history, but directly following the story of the destruction of Sennacherib's army.

The destruction of Sennacherib's army and the disturbance in the movement of the sun are also described in two subsequent passages of the Scriptures. Now the two records seem to be in better accord.

But the biggest '**shifts**' of Earth's *axis* during The Visits of Mars may have been just 10 degrees.

March 23rd

It was apparently some cosmic cause that was responsible for the sudden destruction of the army of Sennacherib and brought about the perturbation in the rotating movement of the earth. Gaseous masses reaching the atmosphere could asphyxiate all breath in certain areas.

This explanation requires supporting statements from other sources; disturbances in the movement of the sun could not be confined to the sun over Palestine and Egypt. Also, other circumstances of this catastrophe, like the gaseous masses covering the sky, should have been noticed in other regions of the earth, too.

First, a more exact date for the night of the annihilation of Sennacherib's army should be established. From modern research we know that it was in the year -687 (less probably in the year -686). The Talmud and Midrash give another valuable clue: the destruction occurred during the first night of Passover. The giant host was destroyed when the people began to sing the Hallel prayer of the Passover service. [*The Jerusalem Talmud, Tractate Pesahim; Seder Olam 23; Tosefta Targum II Kings 19:35-37; Midrash Rabba*, III, 221 (English ed. by H. Freedman and M. Simon [both still a ?]).] Passover was observed about the time of the vernal equinox. [In the last two thousand years or so, the Feast of Passover, bound to the lunar calendar, has been observed between the middle of March and the latter part of April.]

In the book of Édouard Biot [- son "of the mathematician and physicist Jean-Baptiste Biot", bio, SEC. 9, p.329], 1803-1850, "a French engineer and Sinologist... [and as] an engineer, he participated in the construction of the second line of French railway between Lyon and St Etienne, and as a Sinologist, published a large body of work, the result of a "knowledge rarely combined", *Catalogue general des etoiles filantes et des autres meteors observes en Chine apres le VIIe siècle avant J.C.* [*General Catalog of Shooting Stars and Other Meteors Observed in China after the VIIth Century BC*] [Paris, 1846], the register begins with this statement: "The year 687 B.C., in the summer, in the fourth moon, in the day sin mao (23rd of March) during the night, the fixed stars did not appear, though the night was clear [cloudless]. In the middle of the night stars fell like a rain."

The date, 23rd of March, is Biot's calculation. The statement is based on old Chinese sources ascribed to Confucius. In another translation of the text, by Remusat [bio, SEC. 7, p.561], *Catalogue des bolides et des aerolithes observes a la Chine, et dans les pays voisins* [*Catalog of Bolides* [a "bolide", again, being "an extremely bright meteor, especially one that explodes in the atmosphere"] and *Aerolites* [an "aerolite", again, being "a meteorite consisting mainly of stony matter"] *Observed in China and Neighboring Countries*] (1819): "On a beaucoup discute sur ce texte de Confucius" ["Some have discussed a lot about this text by Confucius"] (p.7).], the last part of the passage is rendered as follows: "Though the night was clear, a star fell in the form of rain" (*Même si la nuit était claire, il tomba une étoile en forme de pluie*).

The annals of the Bamboo Books obviously refer to the same event when they inform us that in the tenth year of the Emperor Kwei (the seventeenth emperor of the Dynasty Yu, or the eighteenth monarch since Yahou) "the five planets went out of their courses. In the night, stars fell like rain. The earth shook." [*The Chinese Classics* (transl. and annot. by Prof., Dr. James Legge [bio, SEC. 9, p.412], (Hong Kong ed.), III, Pt.1,125.)]

The words in the annals, "in the night, stars fell like rain," are the same as in the record of

Confucius dealing with the cosmic event on the 23rd of March, -687. The annals supply the information that the cause of this phenomenon was a disturbance among the planets. The record of Confucius is a precious entry, because the time of the phenomenon - the day, the month, and the year - is given.

The sky was cloudless, so that the stars should have been visible - but they were not, and this reminds us of the words of the prophets. [[Joel 2:10; 3:15](#) [- just not these particular **words**.].]

The Biot Catalogue, which begins with this description of the year -687, subsequently notes only solitary meteors falling from the sky during all the following centuries up to the beginning of this era; the prodigy of the year -687 was not a pageant such as we may find again in the Chinese annals of later centuries.

The rare phenomenon occurred in that year and in that part of the year - 23rd of March, -687 - when, as explained above, according to modern calculations and the Talmudic data, the destruction of Sennacherib's army took place. In the Chinese record we have a short but precise account of the night, which we have recognized as the night of annihilation.

We also expect to find in Chinese sources a record of the disturbance in the movement of the sun. China is forty-five to ninety degrees longitude east of Palestine, the difference in time being three to six hours.

Huai-nan-tse, who lived in the second century before the present era, tells us that "when the Duke of Lu-yang was at war against Han, during the battle the sun went down. The Duke, swinging his spear, beckoned to the sun, whereupon the sun, for his sake, came back and passed through three solar mansions [or 3 Zodiac Constellations]." [*Huai-nan-tse* [or *Huainanzi*, *tbd* after "zodiac"] VI. iv. See Forke [[bio](#), [SEC. 9](#), [p.400](#)], *The World Conception of the Chinese*, p.86.]

The "zodiac", btw, is, according to my dictionary,

...an imaginary belt of the heavens, extending about 8° on each side of the ecliptic, within which are the apparent paths of the sun, moon, and principal planets. It contains twelve constellations and hence twelve divisions called signs of the zodiac. Each division, however, because of the precession of the equinoxes, now contains the constellation west of the one.

The ***Huainanzi*** is an ancient Chinese text that consists of a collection of essays that resulted from a series of scholarly debates held at the court of Liu An... [[a "Han dynasty Chinese prince and an advisor to his nephew, Emperor Wu of Han"](#)], sometime before 139 BC. The *Huainanzi* blends Daoist, Confucianist, and Legalist concepts [[all *tbd* next](#)], including theories such as yin and yang and Wu Xing theories [- [my encyclopedia defining "yin and yang... \[or\] *yīnyáng*, lit. "dark-bright", "negative-positive"... as a "fruitful paradox of simultaneous unity and duality... \[which\] can be thought of as complementary \(rather than opposing\) forces that interact to form a dynamic system in which the whole is greater than the assembled parts... \[and in which\] everything has both yin and yang aspects \(for instance, shadow cannot exist without light \[and more to Satan's intent, 'good](#)

cannot exist without evil', making **evil** natural, necessary, acceptable, even desirable]”, and Wu Xing or “**wuxing**... also known as the **Five Elements, Five Agents, Five Movements, Five Phases, Five Planets, Five Processes, Five Stages, Five Steps, or Five Ways**, is the short form of “wǔ zhǒng liúxíng zhī qì”... or “the five types of chi [“life energy”] dominating at different times”... [and it’s] a five-fold conceptual scheme that many traditional Chinese fields used to explain a wide array of phenomena, from cosmic cycles to the interaction between internal organs, and from the succession of political regimes to the properties of medicinal drugs... [and the] order of presentation [of these “Five Phases”] is known as the “mutual generation” (...*xiāngshēng*) sequence... [which in] the order of “mutual over-coming”... *xiāngkè*), they are Wood, Earth, Water, Fire, and Metal”)... The *Huainanzi*'s essays are all connected to one primary goal: attempting to define the necessary conditions for perfect socio-political order. It concludes that perfect societal order derives mainly from a perfect ruler, and the essays are compiled in such a way as to serve as a handbook for an enlightened sovereign and his court ... The date of composition for the *Huainanzi* is more certain than for most early Chinese texts. Both the *Book of Han* and *Records of the Grand Historian* record that when Liu An paid a state visit to his nephew the Emperor Wu of Han in 139 BC, he presented a copy of his “recently completed” book in twenty-one chapters... The *Huainanzi* is an eclectic compilation of chapters or essays that range across topics of mythology, history, astronomy, geography, philosophy, science, metaphysics, nature, and politics. It discusses many pre-Han schools of thought, especially the Huang-Lao form of religious Daoism, and contains more than 800 quotations from Chinese classics.

And if you didn't notice, this sounds a lot like the couple-centuries-earlier, other-side-of-the-world dialogue by Plato entitled *Republic*, which is another “one of the world's most influential works of philosophy and political theory”, in which an imaginary “Socrates talks with various Athenians and foreigners about the meaning of justice and whether the just man is happier than the unjust man... [and where they] consider the natures of existing regimes and then propose a series of different, hypothetical cities in comparison, culminating in Kallipolis (Καλλίπολις), a city-state ruled by a philosopher king”. And no, I don't think this is a case of Chinese plagiarism, but of **‘satanic worldwide influence’**, where Satan was to a great extent abandoning what I call **‘planet-god-worshipper beastism’**, and beginning to return to his original ‘master strategy’ that I call **‘self-idolatry beastism’**. And speaking of such **‘influence’**...

Daoism... or **Taoism**... is a philosophical or religious tradition of Chinese origin which emphasises living in harmony with the *Dao*... literally: 'the Way', also romanized as *Tao*... The *Dao* is a fundamental idea in most Chinese philosophical schools; in Daoism, however, it denotes the principle that is the source, pattern and substance of everything that exists. Daoism differs from Confucianism by not emphasising rigid rituals and social order, but is similar in the sense that it is a teaching about the various disciplines for achieving "perfection" by becoming one with the unplanned rhythms of the universe called "the way" or "dao". Daoist ethics vary depending on the particular school, but in general tend to emphasise *wu wei* (action without intention), "naturalness", simplicity, spontaneity, and the Three Treasures:

... "compassion" ... "frugality", and ... "humility". The roots of Daoism go back at least to the 4th century BCE. Early Daoism drew its cosmological notions from the School of Yinyang (Naturalists), and was deeply influenced by one of the oldest texts of Chinese culture, the *I Ching* (*Yi Jing*) [**"Book of Changes" or "Classic of Changes"**... an ancient Chinese divination text and the oldest of the Chinese classics... [and with] more than two and a half millennia of commentary and interpretation, the *I Ching* is an influential text read throughout the world, providing inspiration to the worlds of religion, philosophy, literature, and art... [and though it was originally] a divination manual in the Western Zhou period (1000-750 BC), over the course of the Warring States period and early imperial period (500-200 BC) [and that is, following The Visits of Mars,] it was transformed into a cosmological text with a series of philosophical commentaries known as the "Ten Wings" ... [and after] becoming part of the Five Classics in the 2nd century BC, the *I Ching* was the subject of scholarly commentary and the basis for divination practice for centuries across the Far East, and eventually took on an influential role in Western understanding of Eastern thought", "expounding"]... a philosophical system about how to keep human behavior in accordance with the alternating cycles of nature. The "Legalist" Shen Buhai (c. 400 - c. 337 BCE) may also have been a major influence, expounding a realpolitik of *wu wei* [- "realpolitik" being a "political realism or practical politics, especially policy based on power [read, **'beastism'**] rather than on ideals"]. The *Dao De Jing* [or *Tao Te Ching*], a compact book containing teachings attributed to Laozi ["also rendered as **Lao Tzu**... and **Lao-Tze**... an ancient Chinese philosopher and writer... the founder of philosophical Taoism, and a deity [- maybe an **'angel-human'** -] in religious Taoism and traditional Chinese religions... [who was a] semi-legendary figure... [and] usually portrayed as a 6th-century BC contemporary of Confucius, but some modern historians consider him to have lived during the Warring States period of the 4th century BC", and his book]... is widely considered the keystone work of the Daoist tradition, together with the later writings of Zhuangzi ["romanized **Chuang Tzŭ**... an ancient Chinese text from the late Warring States period (476-221 BC) which contains stories and anecdotes that exemplify the carefree nature of the ideal Daoist sage [- now there's an oxymoron!] ... [and it's named] for its traditional author, "Master Zhuang" (Zhuangzi)... [and again, it] is - along with the *Tao Te Ching* - one of the two foundational texts of Taoism, and is generally considered the most important of all Daoist writings"]. Daoism has had a profound influence on Chinese culture in the course of the centuries, and Daoists (... *dàoshi*, "masters of the Dao"), a title traditionally attributed only to the clergy and not to... lay followers, usually take care to note distinction between their ritual tradition and the practices of Chinese folk religion and non-Taoist vernacular ritual orders, which are often mistakenly identified as pertaining to Daoism. Chinese alchemy... [and] astrology, Chan (Zen) Buddhism, several martial arts, traditional Chinese medicine, feng shui, and many styles of qigong have [all] been intertwined with Daoism throughout history. [**"Qigong**... [btw, also called] **qi gong, chi kung, or chi gung** [etc.]... literally: 'life-energy cultivation'... is a centuries-old system of coordinated body-posture and movement, breathing, and meditation used for the purposes of health, spirituality, and martial-arts training... [which has] roots in Chinese medicine, philosophy, and martial arts, qigong is traditionally viewed by the Chinese and throughout Asia as a practice to cultivate and balance qi (pronounced approximately as "chi"), translated as "life energy""].

Confucianism, also known as **Ruism**, is a system of thought and behavior originating in ancient China. Various described as tradition, a philosophy, a religion, a humanistic or rationalistic religion, a way of governing, or simply a way of life, Confucianism developed from what was later called the Hundred Schools of Thought from the teachings of the Chinese philosopher Confucius (551-479 BCE)... Confucius considered himself a recodifier and re-transmitter of the theology and values inherited from the Shang (c.1600-1046 BCE) and Zhou dynasties (c.1046-256 BCE) for the Warring States period. Confucianism was suppressed during the Legalist and autocratic Qin dynasty (221-206 BCE), but survived. During the Han dynasty (206 BCE-220 CE), Confucian approaches edged out the "proto-Taoist" Huang-Lao as the official ideology, while the emperors mixed both with the realist techniques of Legalism

... A Confucian revival began during the Tang dynasty (618-907). In the late Tang, Confucian-ism developed in response to Buddhism and Taoism and was reformulated as Neo-Confucian-ism. This reinvigorated form was adopted as the basis of the imperial exams and the core philosophy of the scholar official class in the Song dynasty (960-1297). The abolition of the examination system in 1905 marked the end of official Confucianism. The intellectuals of the New Culture Movement of the early twentieth century blamed Confucianism for China's weaknesses. They searched for new doctrines to replace Confucian teachings; some of these new ideologies include the "Three Principles of the People" with the establishment of the Republic of China [however "the Chinese Civil War led to the loss of the mainland to the Communist Party of China and the flight of the ROC government to Taiwan in 1949... [and though it] continued to claim to be the legitimate representative of China, since 1950 its effective jurisdiction has been limited to Taiwan and numerous smaller islands"... [with Mainland China falling to] Maoism under the People's Republic of China. In the late twentieth century Confucian work ethic has been credited with the rise of the East Asian economy... With particular emphasis on the importance of the family and social harmony, rather than on an otherworldly source of spiritual values, the core of Confucianism is humanistic... Confucianism [has been conceptualized] as a religion which regards "the secular as sacred"... [and that it] transcends the dichotomy between religion and humanism, considering the ordinary activities of human life - and especially human relationships - as a manifestation of the sacred, because they are the expression of humanity's moral nature (*xìng*... [but read, '*sin nature*']), which has a transcendent anchorage in Heaven (*Tiān*... [read, *hell*]) and unfolds through an appropriate respect for the spirits or gods (*shén* [read, *Satan and his 'angelic masqueraders*']) of the world. While *Tiān* has some characteristics that overlap the category of godhead, it is primarily an *impersonal* absolute principle, like the *Dào*... or the *Brahman*. Confucianism focuses on the practical order that is given by a this-worldly awareness of the *Tiān*. Confucian liturgy (called... *rú*...) led by Confucian priests or "sages of rites"... to worship the gods in public and ancestral Chinese temples is preferred on certain occasions, by Confucian religious groups and for civil religious rites, over Taoist or

popular ritual... The worldly concern of Confucianism rests upon the [**'mis-guided'**] belief that human beings are fundamentally good, and teachable, improvable, and perfectible through personal and communal endeavor, especially self-cultivation and self-creation. Confucian thought [**'vainly'**] focuses on the cultivation of virtue in a morally organised world [- the **vanity** being that it does so without Christ, and with a **'sin nature'** that is neither **transformed** nor **redeemed**].

And of course all this so-called "religion" was inspired and continues to be **'influenced'** by Satan, though you should now **see** that he was originally able to **merchandise** (or "traffic", [Eze 28:16](#)) in all this **wickedness** by **'misrepresenting'** God's Great Judgments via The Visits of the Planets.

And about this path of the Sun "through three solar mansions", Dr. Velikovsky concludes,

The subjective-mythological part reminds us of the primitive-subjective approach of the author of the Book of Joshua, and probably also of the contemporaries of Joshua; it is the primitive way [[or really just the 'knowledge-not-yet-increased way' \(Dan 12:4\)](#)] of interpreting natural phenomena. However, it differs from what is described in the Book of Joshua in that it was not a phenomenon of a long pause by the sun, but of a short retrograde motion; in this the Chinese description corresponds with the twentieth chapter of II Kings.

The exact date of the reign of Han is not known; it is sometimes supposed, on the basis of astronomical computation, to have been in the fifth century before this era, or even later...

[Joseph-Anne-Marie de Moyriac de Mailla (1679-1748) [[my encyclopedia instead placing his birth in 1669, and he being another 'dirty, lowdown', "French Jesuit missionary to China"](#)], *Histoire general de la Chine: T'ong-Kien-Kang-Mou* [["General History of China: \[Tse-Tche-\]T'ong-Kien-Kang-Mou", or "Thoung-kian-kang-mou", or "Zizhi Tongjian Gangmu", etc. tbd next](#)] (1877), Vol. I, has the Han Dynasty coming to power in the last quarter of the fifth century; Forke, *The World Conception of the Chinese*, thinks that the war of the Duke of Lu-yang against Han took place in the fifth century. But these calculations are based upon an astronomical computation which may be erroneous.]

The **Zizhi Tongjian Gangmu**... "The String and Mesh of *Zizhi Tongjian*"... more simply **Tongjian Gangmu**, is an 1172 Chinese history book based on Sima Guang's 1084 book *Zizhi Tongjian* ("Comprehensive Mirror in Aid of Governance") [[tbd & its author tbb in respect to this book next](#)]. The credited author [of the later *Zizhi Tongjian Gangmu*] is the neo-Confucian philosopher Zhu Xi, but its compilation was in fact by Zhu's students... [and it has been said that] the *Zizhi Tongjian Gangmu* "is doubtless the most influential piece of historical writing in the later Imperial age"... The book is sometimes described as a condensed version of *Zizhi Tongjian*, but it's in fact historical criticism containing a lot of didactic and ideological rhetorics. The book was later translated into Manchu... upon the request of Qing Dynasty Kangxi Emperor. This Manchu version was itself translated into French by [[the 'desperately wicked'](#)] French Jesuit missionary Joseph-Anna-Marie de Moyriac de Mailla. His twelve-volume

translation, *Histoire générale de la Chine, ou Annales de cet Empire; traduit du Tong-kien-kang-mou par de Mailla* was published posthumously in Paris in 1777-1783.

The **Zizhi Tongjian**... literally: 'Comprehensive Mirror in Aid of Governance'... is a pioneering reference work in Chinese historiography, published in 1084 in the form of a chronicle. In 1065 AD, Emperor Yingzong of Song ordered the great historian Sima Guang (1019-1086 AD) to lead with other scholars... the compilation of a universal history of China. The task took 19 years to be completed, and, in 1084 AD, it was presented to his successor Emperor Shenzong of Song. The *Zizhi Tongjian* records Chinese history from 403 BC to 959 AD, covering 16 dynasties and spanning across almost 1,400 years, and contains 294 volumes
... and about 3 million Chinese characters.

And about Han being placed in the 5th Century BC, Dr. Velikovsky concludes that...

...If this is true, then the event described [that apparently occurred during one of The Visits of Mars] refers to a period before the dynasty of Han became dominant in China.

The land of China is large; it was divided into many princedoms. Probably the story of Prince Tau of Yin is another description of the same event in a different part of China. Lu-Heng [or "Lu-yang"] records that Prince Tau of Yin was an involuntary guest of the king of China when the sun returned to the meridian [*Lu-Heng* II, 176. See Forke, *The World Conception of the Chinese*, p.87.]; it was interpreted as a sign to allow the prince to return home. The story of the Argive tyrants tells of the sun going speedily to its setting and the evening coming before its proper time; and we recognized in this the phenomenon described in the rabbinical sources as having occurred on the day of the burial of Ahaz, father of Hezekiah. The prodigy of the day of Hezekiah or of the Duke of Lu-yang and Prince Tau of Yin took place at the time of the same tyrants, or was so ascribed. "Atreus," says Apollodorus, "stipulated with Thyestes that Atreus should be king if the sun should go backward; and when Thyestes agreed, the sun set in the east." [*Pseudo-Apollodorus, The Library, Epitome* II.]

Ovid describes this phenomenon of the days of the Argive tyrants: Phoebus broke off "in midcareer, and wresting his car about turned round his steeds to face the dawn." [Ovid, *The Art of Love* (transl. J. H. Mosley [?], 1929), i. 328 ff.] Also in *Tristia* Ovid refers to this literary tradition about "the horses of the sun turning aside." [Ovid, *Tristia* (transl. A. L. Wheeler [?], 1924), ii. 391 ff.]

[More about the movement of the sun toward the east instead of the west in the time of the Argive tyrants was said in the Section "East and West," and several Greek authors were quoted. More will be said when we examine oral traditions of primitive peoples in a later section on folklore.]

But no, at this time the Earth likely did not 'entirely tip over', so that the North Pole became the South and vice versa, but the Sun would nonetheless appear to change direction, for a short time, during an *optical illusion* known as *retrograde motion*. And in such a case the Earth need not 'entirely tip over'. And a 'smaller tip' would suffice for Dr. Velikovsky's next clue, which is that,

A Mayan inscription says that a planet brushed close to the earth.

[Published by Ronald Strath [? – though it's probably "Dr. A. E. Strath-Gordon, given name Ronald Alexander Edmond Strath... [a] Scotch-Irish "scientist"... (1873-1952) [who] was a spiritualist, researcher, author, and public lecturer on esoteric and paranormal subjects including Atlantis, the pyramids, self-reliance, comparative mythology, Native American medicine and shamanism, extra sensory perception (ESP), and the "reunion" of science and religion... [and he] was considered an eminent scholar and lecturer and authored several books, pamphlets, and radio addresses, including *The Science of Soul*, *Man And His House* and *New Light On The Playing Cards: Their Sublime Significance*... [and he] founded the Atlantean Research Society, ostensibly dedicated to researching the lost empire of Atlantis... [and he] took part in a famous ESP experiment in New York City during the 1930s and is mentioned as an associate of American psychic and mystic Edgar Cayce... [and he] was also evidently employed for several decades as a field operative for the British Secret Intelligence Service (SIS/MI6) as well as having served briefly as the interim head of the British SIS, in charge of all operatives in the U.S., in 1919 (<https://strathgordon.wordpress.com>)]. I could not locate the publication. It is referred to in Bellamy's *Moons, Myths and Man* [bio/defined, SEC. 8, p.143] (1938), p.258. The only other reference to the work by Strath I found in Jean Gattefossé and Claudius Roux, *Bibliographie de l'Atlantide et des questions connexes* [bios/defined, SEC. 9, p.471] (Lyon,1926), under No.1184, but these authors also were unable to trace the publication. Cf. P. Jensen [cited a dozen times in SEC. 7-8, bio'ed briefly, SEC. 7, p.371], *Kosmologie*, III, R561, 5a: "A great star fell." Jupiter was known to the Babylonians as the "great star." How large was the star? Jensen asked.]

And Dr. Velikovsky logically concludes that,

Three solar mansions of the Chinese must have been equal to ten degrees on the dial at the palace in Jerusalem.

According to Talmudic sources, an equal perturbation, but in the opposite direction, occurred on the day Ahaz was carried to his grave: at that time the day was quickened. [*Tractate Sanhedrin* 96a.] A case of two consecutive perturbations of a celestial body, where the second perturbation corrected the effect of the first, is recorded in the annals of modern observations. In 1875 Wolfs comet passed near the large planet Jupiter and was disturbed on its way. In 1922, when it again passed near Jupiter, it was once more disturbed, but with an effect which corrected that of the first disturbance. No perturbation was noticed in the revolution of Jupiter; its rotation probably proceeded normally, too – [because] there was a [very] great difference in the masses of these two bodies.

The Worship of Mars

The body which periodically – once in fourteen to sixteen years – approached the orbit of the earth must have been of considerable mass, for it was able to influence the rotation of the earth. Apparently, however, it was much smaller than Venus, or it did not approach so closely, because the catastrophes of the days of the Exodus and [of] the Conquest [on Joshua's Prolonged Day] were [much] greater than those of the time of Uzziah, Ahaz, and Hezekiah. Nevertheless, for the peoples who lived at that time, they must have been impressive experiences and must have been incorporated in their cosmogonic mythologies.

But “they”, these Visits of Mars, did not provoke from Isaiah, or any other **prophet**, any degree of exaggeration or hyperbole, as Dr. Velikovsky seemed to imply. **We know** this because **we** can **see** that too many of his references to Mars are really about The Coming Red Planet. And this problem will continue. Still, and given our view from ‘atop his shoulders’, for the most part his inquiries have been exceedingly helpful, including, for example, his next question:

Shall we be able, when inquiring into this matter, to find guiding hints to help us obtain some data about the body which periodically approached the earth?

It would probably be the Latin people, at that time very young, just appearing on the historical scene and not loaded down with science, who would give the prodigy a prominent place in their mythology. Roman mythology was appropriated from the Greeks. Only one god of Roman mythology plays a role not comparable to that attributed to him on the Greek Olympus. It is the god Mars, whose counterpart [nevertheless] is Ares of the Greeks...

[Besides Ares, Hercules also represents the planet Mars. Eratosthenes [bio, SEC. 7, p.370] (*Eratosthenis Catasterismorum reliquiae accedunt prolegomena et epimetria tria* [- satisfactory translation not found, but it's defined in my encyclopedia's entry, **Eratosthenes**, as, “A fragmentary collection of Hellenistic myths about the constellations, called *Catasterismi* (*Katasterismoi* [“placings among the Stars”])... [a work] attributed to Eratosthenes, perhaps to add to its credibility”), ed. Prof., Dr. Carl (Karl) Georg Ludwig Theodor Herwig Joseph Robert [“1850-1922, “a German classical philologist and archae-ologist... [who] began his studies of ancient philology and archaeology at the University of Bonn... [and in] 1870 he began service as a volunteer in the Hessian Infantry Battalion No.11 during the Franco-Prussian War... [after which] he resumed his studies at the University of Berlin... [and in] 1873 he obtained his doctorate... [and with] a travel grant by the German Archaeological Institute, he conducted scientific research in Greece and Italy... [and in] 1877 he became an associate professor at Berlin, attaining a full professorship in 1880... [and in] 1890 he was appointed chair of classical archaeology and philology at the University of Halle... [where] he served as director of its archaeological museum, of which, he made important improvements via new acquisitions... [and in the] 1920s the museum was renamed the “Robertinum” [tbd next] in honor of his accomplishments”,1878): “*Tertia est Stella Martis quam alii Herculis dixerunt*” (Mars is the third star, which others say is Hercules). Similarly, Macrobius [bio, SEC. 7, p.253] (*Saturnalia* iii. 12. 5-6), whose authority is Varro [bio, SEC. 8, p.317].]



The Archaeological Museum of the Martin Luther University Halle-Wittenberg, formerly the Archaeological Museum Robertinum, houses the archaeological collections of the University of Halle in Halle (Saale). It is located in the building on Universitätsplatz [University Square], built between 1889 and 1891; this was given the honorary name **Robertinum** in 1922 in memory of Carl Robert [photo,

p.577].

And Dr. Velikovsky next distinguishes that, to the Romans...

...Mars, the lord of war, was [- in his era -] second [only] to Jupiter-Zeus.

He personified the planet Mars, to him was dedicated the month of March (Mars), and as a god he was supposed to be the father of Romulus, the founder of Rome [and likely to some degree an *'angel-human'*]. He was the national god of the Romans. Livy [bio, SEC. 7, p.339] wrote in the preface to his history of Rome, "the mightiest of empires, next after that of Heaven": "The Roman people... profess that their Father and the Father of their Empire was none other than Mars."

Placing the time of Mars' activity as late as the foundation of Rome indicates that the Romans had a tradition that the city on the Tiber [River, Rome, map, SEC. 9, p.469] came into existence during a generation which witnessed some great exploit of their god-planet.

The founding of Rome took place close in time to the great perturbations of nature in the days of Amos and Isaiah. According to the calculation of Quintus Fabius Pictor ["born c. 270 BC, fl. about 200 BC... the earliest Roman historiographer and... considered the first of the annalists ["a class of writers on Roman history", and he] was a member of the Senate, and a member of... ["one of the most ancient patrician [or "ruling class"] families at Rome"]"], Rome was founded in the latter half of the first year of the eighth Olympiad, or the year -747; other Roman authorities differ by a few years only. [Polybius dated the foundation of Rome in the second year of the seventh Olympiad (-750); Porcius Cato, in the first year of the seventh Olympiad (-751); Verrius Flaccus, in the fourth year of the sixth Olympiad (-752); Terentius Varro, in the third year of the sixth Olympiad (-753); Censorinus followed Varro.] The year -747 is the beginning of an astronomical era in the Middle East; and the "commotion of Uzziah" took place, apparently, in the same year.

According to a persistent Roman tradition, the conception of Romulus by his mother, the foundation of Rome, and the death of Romulus occurred in years of great commotions accompanied by celestial phenomena and disturbances in solar movement. These changes were connected in some way with the planet Mars. Plutarch wrote: "To the surname of Quirinus bestowed on Romulus some give the meaning of Mars." [Plutarch, *Lives*, "The Life of Romulus" (transl. B. Perrin [bio, SEC. 9, p.342], 1914).] The legend says that Romulus was conceived in the first year of the second Olympiad (-772) when the sun was totally eclipsed. According to Latin historians, on the very day of Rome's foundation, the sun was disrupted in its movement and the world was darkened. [Cf. Prof. Friedrich Karl Ginzel [bio, p.555], *Spezieller Kanon der Sonnen- und Mond-finsternisse* [*Special Canon of Solar and Lunar Eclipses*] (1899), and T. von Oppolzer [bio, p.541], *Kanon der Finsternisse* [*Canon of Eclipses*] (1887).] In Romulus' time "a plague fell upon the land, bringing sudden death without previous sickness," and "a rain of blood" and other calamities. Earth-quakes convulsed the earth for a long period. Jewish tradition knows that "the first settlers of Rome found that the huts collapsed as soon as built." [*Literature in Ginzberg, Legends*, VI, 280.]

And yes Mars, a *red planet*, evidently produced "a rain of blood" here and there, though surely no where near as much as The Visits of Venus did, or as much as The Coming Red Planet will.

The death of Romulus occurred when, according to Plutarch, "suddenly strange and unaccountable disorders with incredible changes filled the air; the light of the sun failed, and night came down upon them, not with peace and quiet, but with awful peals of thunder and furious blasts," and amidst this storm Romulus disappeared. [Plutarch, *Lives*, "*The Life of Romulus*."]

Ovid's description of the phenomena on the day of Romulus' death is this: "Both the poles shook, and Atlas shifted the burden of the sky... The sun vanished and rising clouds obscured the heaven... the sky was riven by shooting flames. The people fled and the king [Romulus] upon his father's [Mars'] steeds soared to the stars." [Ovid, *Fasti* (transl. Frazer, 1931), ll 11.489 ff.]

And again yes, Mars evidently also originally had a *highly combustible hydrocarbon atmosphere*, though I expect by the time it reached Earth it was largely depleted, as we'll begin to **see** in a bit.

Hezekiah was a contemporary of Romulus and Numa; this was known to Augustine: "Now these days extend... down to Romulus king of Romans, or even to the beginning of the reign of his successor Numa Pompilius. Hezekiah king of Judah certainly reigned till then." [Augustine, *The City of God*, Bk. XVIII, Chap. 27.]

If Mars really was the deified cosmic visitor of the days of Hezekiah and Sennacherib, then one might expect not only that the activities of Mars would have been ascribed to the generation of Romulus and the foundation of Rome, but that the very date of the perturbation would have been a celebrated date in the cult of Mars.

The year of the second campaign of Sennacherib against Palestine is established by modern research as -687. The Talmud helps to set the time of the year: it was the night of the feast of spring, Passover. Chinese sources give the exact date, midnight of the 23rd of March, -687, as the date of a great cosmic activity.

The main festival in the cult of Mars took place in the month dedicated to this god-planet. "The ancilia, or sacred shields... were carried in procession by the Salii, or dancing warrior-priests of Man on several occasions during the month of March up to the 23rd (tubilustrium), when the military trumpets (tubae) were lustrated; and again in October to the 19th (armilus-trium), when both the ancilia and the arms of the exercitus were purified and put away for the winter... It is only at the end of February that we find indications of the coming Mars-cult." [Quoted from W. Fowler [- [certainly not Harold](#) - ?], "*Mars*," *Encyclopaedia Britannica*, 14th ed.] "The most important role in the cult of Mars appears to be played by the festival of tubilustrium on the twenty-third day of March." [['Dr. Roach'] Roscher [bio, SEC. 9, p.452], "*Mars*," in [that 'pest'] Roscher's *Ausführliche Lexikon der griechischen und römischen Mythologie* [[Comprehensive Lexicon of Greek and Roman Mythology](#) [defined, SEC. 9, p.478].]

The date, the 23rd of March, taken with all the other circumstances mentioned above, must impress us. The fact that Mars had festivals on two dates (the other date, the 19th of October, is almost a month after the autumnal equinox) is

easily understandable if one remembers that there was more than one perturbation connected with the same cosmic cause.

The disturbance in the movement of the sun a few hours before the Assyrian host perished occurred on the first day of Passover. The cataclysm of the days of the Exodus was caused by the planet Venus. Therefore, about the time of the vernal equinox there were two festivals, one for the planet Mars, the other for the planet Venus, which coincided in time. The festival of Minerva lasted from the nineteenth to the twenty-third of March, and on March 23rd, Mars, and also Minerva-Athene, were the honored deities. [*Ibid.*, Col. 2402.]

Mars Moves the Earth from Its Pivot

Venus was a comet, and in historical times it became a planet. Was Mars a comet in the eighth century before this era? There is evidence that long before the eighth century Mars was a planet in the solar system. A four-planet system was known to Chaldean astronomy, in which Venus was absent but Mars was present.

There does not exist, at least in the extant material, any mention of the first appearance of

Mars, whereas expressions referring to the birth of the planet Venus have been found in literary sources of the peoples of both hemispheres.

However Mars too must have originally been a *volcanic bomb*, most likely also *expelled* from Jupiter, or less likely from Saturn or one of the other *giant planets*. But when?

Let me remind you that in Creation Week, on The 4th Day, when all the **stars**, including the Sun, including the **wandering stars** [Jude 1:13](#) which are the *planets*, were **created**, that I have accounted for the need of only about 6 original *planets*, only 4 of which now remain entirely 'intact'. These 'intact' *planets* would be the 4 *giant planets*, Jupiter, Saturn, Uranus, and Neptune. And the remaining 2, which are of unknown size, and that are no longer 'intact', and which were originally *orbiting* somewhere far outside the *orbit* of Neptune, I **imagine** were the first to *collide* after The Curse, producing the Ort Cloud, which besides 'stray pieces', some of which may now be *captured moons*, or engaged in long *orbits* around the Sun, if not already 'swallowed' by it or by other *planets*, most likely actually takes the form of a couple of intersecting *asteroid belts* too, and that is, something like what resulted when 2 of the 'pieces' from this 1st Collision, which were evidently both drawn toward Neptune, again *collided* in a 2nd Collision that resulted in the Kuiper and Scattered Disc Asteroid Belts, with Mercury likely being 'broken out' by this 2nd Collision, if not by the first, and beginning '**his**' long 'Messenger's Tour' from the Outer to the Inner Solar System, with most all this apparently occurring before Mars was 'born', maybe also before Saturn 'went nova', and before the Earth's Water Canopy drained from **her** sky.

And all this leads me to think that Mars, together with the '**curse-agitated**' *conjunctions* of the *giant planets*, were the 'midwives' that 'assisted' with the 'delivery' of the 'child planet' Mars, and maybe also later Venus, unless it was instead Mars that somehow 'helped' with '**his**' 'sibling', (or 'cousin' or 'niece'), Venus. Then again I suppose it's possible that both '**he**' and '**she**' may have been 'delivered' without any other help than that of multiple *giant planet conjunctions*, along with their *captured moons*. But it also occurs to me that if The Birth of Mars was indeed witnessed from Earth, with or without the *magnification* provided by the

Water Canopy, Venus apparently 'wiped out' - or 'usurped' - any memory of it, at least as far as anyone is yet aware of.

Nevertheless it may have been when Mercury approached one of the *giant* planets that '**he**' 'helped' to 'deliver' Mars from '**his**' 'parent planet'. Although since Mars and Venus are both **bloody** and **fiery**, I'm guessing they have the same 'parent', and that would be Jupiter.

But it's Dr. Velikovsky that helps identify when Mars takes '**his**' later 'leading role', saying,

The Babylonian name of the planet Mars is Nergal. [Josef Böllenrücher [?], *Gebete und Hymnen an Nergal* [[Prayers and Hymns to Nergal - online](#)] (1904), p.3.] This name is referred to in early times, many centuries prior to the eighth century. But it was in that latter century that this planet became a most important deity. Many prayers to it were composed. "Radiant abode, that beams over the land... who is thy equal?" Temples were built to this planet and statues erected. When Samaria was conquered by Sargon, father of Sennacherib, and new settlers were brought to live there, they erected in Samaria a shrine to the planet Mars. [[II Kings 17:30.](#)]

The planet Mars was feared for its violence. "Nergal, the almighty among the gods, fear, terror, awe-inspiring splendor" [Luckenbill, *Records of Assyria*, II, Sec. 508], wrote Esarhaddon, son of Sennacherib. Shamash-shum-ukin, king of Babylonia and grandson of Sennacherib, wrote: "Nergal, the most violent among the gods."

It is characteristic that Nergal was regarded by the people of Assyria as a god who brought defeat. Another grandson of Sennacherib, Assurbanipal, king of Assyria, wrote: "Nergal, the perfect warrior, the most powerful one among the gods, the pre-eminent hero, the mighty lord, king of battle, lord of power and might, lord of the storm, who brings defeat." [*Ibid.*, Sec. 922.]

It is also a conspicuous fact that the name of Nergal became very common as a component of personal names in the seventh and sixth centuries. Two generals, both by the name of Nergalsharezer, were among Nebuchadnezzar's marshals [[Jeremiah 39:3](#)]; a king by the name of Nergilissar ruled in Babylon. [The order of succession of the kings of the Neo-Babylonian Empire will be discussed in Ages in Chaos.] Priests, warriors, traders in cattle, criminals bearing the name of Nergalsharezer, are familiar figures in the documents of the seventh century.

In the eighth century in Babylonia, the planet Mars was called "the unpredictable planet." [Schaumberger [[indirectly bio'ed with Albert Schott, SEC. 9, p.356-7](#)], in [['The Abominable'](#)] Kugler [[bio, SEC. 7, p.548](#)], *Sternkunde und Stemdienst in Babel* [[Stars and Star Worship in Babel](#)], 3rd supp., p.307.] Historical inscriptions of the eighth century speak of the oppositions of the star Mars (Nergal). These together with conjunctions were carefully watched. "The movements of Mars were extremely important in Babylonian astrology - its rise and setting, its disappearance and return... its position in relation to the equator, the change in its illuminating power, its relation to Venus, Jupiter and Mercury." [Carl Bezold [[bio, SEC. 7, p.276](#)], in Franz Boll's [[bio, SEC. 7, p.246](#)] *Stemglaube und Sterndeutung* [[Star Beliefs and](#)

Star Interpretations], p.6.] In India, also, "the various phases of the retrograde motion of the planets and especially of Mars seem to have been objects of great attention." [G. F. W. Thibaut [bio, SEC. 9, p.488], "Astronomie, Astrologie und Mathematik," *Grundriss der indo-arischen Philologie und Alterthumskunde* [*Floor Plan of the Indo-Aryan Philology and Ancient Studies* - defined, SEC. 9, p.488-9], HI (1899).]

Prayers were addressed to Nergal with the lifting of hands toward the star Mars. [Josef Böllenrücher [still a ?], *Gebete und Hymnen an Nergal*, pp.9,19 ("Zauberspruch mit Handerhebung an den Mars-Stern" ["*Magic Spell with Hands Raised to the Mars Star*"].)] "Thou who walkest in the sky... with splendor and terror... king of battle, the raging fire-god, god Nergal." Nergal-Mars was called by the Babylonians the "fire-star." [Schaumberger in ['The Abominable'] Kugler's *Sternkunde*, p.304; Böllenrücher, *Gebete und Hymnen an Nergal*, pp.21 ff.] Nergal, the fire-star, comes like a raging storm. He is also called Sharappu, "the burner," and "light that flames from heaven," and "lord of destruction." [Langdon [bio, SEC. 7, p.277], *Sumerian and Babylonian Psalms* (1909), p.85.] Mars was generally regarded by other peoples, too, as a "fire-star." [Apuleius [bio, SEC. 7, p.493-4], *Tractate of the World; literature in* Chwolson [bio, SEC. 9, p.510], *Die Ssabier und Ssabismus* [*The Sabeans and Satisism* - a "Sabean", again, being an "inhabitant of the region of Arabia now known as Yemen", though "Saba" is also associated - or confused - with the Biblical **Sheba**], II,188.] Ying-Huo, or the fire planet, is the name of Mars in Chinese astronomical charts. [Rufus and Hsing-chih-tien [bio, SEC. 9, p.496-7], *The Soochow Astronomical Chart*.] Sargon (-724 to -705), father of Sennacherib, wrote on one occasion: "In the month of Abu, the month of descent of the fire-god." [Luckenbill, *Records of Assyria*, II, Sec.121.]

But we ask for a direct statement that the planet Mars-Nergal was the immediate cause of the cataclysms in the eighth and seventh centuries, when the world, in the language of Isaiah [24:19-20], was "moved exceedingly" and "became removed from its place" [- though again, suchlike phrases of Isaiah mostly apply to The Coming Red Planet]. This very [or to some degree similar, but much too 'severely' described] action is ascribed to the planet Mars-Nergal: "The heaven he makes dark, he moves the Earth off its hinges." [Böllenrücher, *Gebete und Hymnen an Nergal*, p.9.] And again: "Nergal... on high stills the heavens... causes the earth to shudder." [Langdon, *Sumerian and Babylonian Psalms*, p.79.]

And yes, Mars made the Earth "shudder", but it is in The Visit of The Coming Red Planet that the Earth will be "moved exceedingly", and not just 'tipped a little', but "removed from its place".

CHAPTER 3

What Caused Venus and Mars to Shift Their Orbits?

When Venus became a new member of the solar system, it moved on a stretched ellipse, and for centuries imperiled the other planets. Because of its dangerous circling, Venus was diligently observed in both hemispheres, and records were kept of its movement.

In the last centuries before this era, the 288-day year of Venus, and apparently also its orbit, were practically the same as in modern times. As early as the second half of the seventh century before this era, Venus, watched until then with anxiety, had already ceased to be a cause of dreadful expectation; it probably reached then the orbital stage in which it was found in the last centuries before this era, and where we still find it today. What caused the change in the orbit of Venus?

I shall pose another problem besides the first. Mars did not arouse any fears in the hearts of the ancient astrologers, and its name was seldom mentioned in the second millennium. In Assyro-Babylonia, in inscriptions made before the ninth century, the name of Nergal is found only on rare occasions. On the astronomical ceiling of Senmut Mars does not appear among the planets. It did not play any conspicuous part in the early mythology of the celestial gods.

But in the ninth or eighth century before this era, the situation changed radically. Mars became the dreaded planet. Accordingly, Mars-Nergal rose to the position of the frightful storm and war god. The question must then present itself: Why, previous to that time, did Mars signify no danger to the earth, and what caused Mars to shift its orbit nearer to the earth?

The planets of the solar system move in nearly the same plane, and if one planet were to revolve along a stretched ellipse, it would endanger the other planets. The two problems – what caused Venus to change its orbit, and what caused Mars to change its orbit – may have a common explanation. The common cause may have been some comet which changed the orbits of Venus and Mars; but it is simpler to suppose that two planets, one of which had a greatly elongated orbit, collided, and that no third agent was necessary to bring about that result.

A conflict between Venus and Mars, if it occurred, might well have been a spectacle observable from the earth. It is not impossible that the two planets came repeatedly into contact, each time with different results.

If a contact between Venus and Mars really occurred and was observed from the earth, it must have been commemorated in traditions or literary monuments.

When Was the Iliad Created?

A mighty strife had waxen great
Within the members of the sphere.

– Empedocles [bio, SEC. 7, p.397 – and btw, this “Greek pre-Socratic philosopher” is “best known for originating the cosmogenic theory of the four [or five] classical elements”, which we again should not suppose was later plagiarized by the Chinese, and that is, in their Daoist theory of Wu Xing, (the “Five Elements”), but that this is just further evidence of **‘worldwide satanic influence’**] [*The Fragments of Empedocles* (transl. Prof., Dr. William Ellery Leonard [brief bio, SEC. 9, p.511], 1908), p.30.]

To this day it has not been established at what date the Iliad and Odyssey were composed. Even ancient authors differed greatly in reckoning the time when Homer lived. It was estimated to be as late as -685 (the historian Theopompus) and as early as -1159 (certain authorities quoted

by Philostratus). Herodotus wrote that "Homer and Hesiod" created the Greek pantheon "not more than 400 years before me," which would mean not prior to -884, -484 being regarded as the year of Herodotus' birth. The question is still debated. Some authors argue that there was a long interval between the time when the epic works of Homer were composed and the time when they were put into writing; others think that these works must have been created not long before the Greeks acquired the art of writing, about -700...

[See Prof., Dr. Rhys Carpenter [1889-1980, "an American classical art historian and professor at Bryn Mawr College [again, "a women's liberal arts college in Bryn Mawr, Pennsylvania... [f]ounded as a Quaker institution in 1885"... [and he] was unconventional as a scholar... [analyzing] Greek art from the standpoint of artistic production and behavior... [and arguing] for dating the Greek alphabet to the eighth century B.C... [and he] received his B.A. in Classics from Columbia University in 1909... [and] won a Rhodes scholarship [tbb next] at the University of Oxford, studying at Balliol College... [where] he published his own poetry and earned a second B.A. (1911), upgraded to an M.A. in 1914... [and he] spent the year 1912-13 at the American School of Classical Studies in Athens... [and the] president of Bryn Mawr College, Martha Carey Thomas (1857-1935) invited Carpenter to establish a department of classical archaeology at the college, which he did while completing his own graduate work at Columbia University... [completing] his Ph.D. in 1916 with a dissertation on *The Ethics of Euripides*... [and by] 1918 he was already a full professor at Bryn Mawr... [and in] 1926 Carpenter became professor at the American School of Classical Studies in Athens, and established the school's journal, *Hesperia* in 1932... [and he] also was instrumental in the planning of the American excavations of the agora ["a central public space in ancient Greek city-states"] in Athens... [and he] returned to teaching at Bryn Mawr College and also delivered the Martin Classical Lectures at Oberlin College, which appeared in print as *The Humanistic Value of Archaeology* (1933)... [and he] delivered the Sather lectures in 1946 on "Folk tale, fiction, and saga in the Homeric epics."... [and when he] retired in 1955... he held visiting professorships at the University of Pennsylvania (1960), was Andrew W. Mellon professor at the University of Pittsburgh (1961-62), and visiting scholar at the University of Washington (1963-64)... [and he] was awarded the Gold Medal of the Archaeological Institute of America in 1969", "The Antiquity of the Greek Alphabet" and Prof., Dr. Berthold Louis Ullman [1882-1965, "an American Classical scholar... educated at the University of Chicago (A.B. 1903, Ph.D. 1908)... [who] joined the faculty at Chicago and also taught at the University of Pittsburgh and Iowa State University... [and he] taught at the University of Chicago from 1925 until 1944 before moving to the University of North Carolina at Chapel Hill, becoming Kenan professor of Latin and department chair... [and his] library collection formed the core of the present classics department library at the University of North Carolina... [and he] was also president of the American Philological Association in 1935... [and in] 1948, he was elected as a member of the American Academy of Arts and Sciences... [and as] a scholar Ullman focused on Latin language, the manuscript tradition of ancient texts, and Latin in the Renaissance", "*How Old Is the Greek Alphabet?*" in *American Journal of Archaeology*, XXXVII (1933) and XXXVIII (1934), respectively.]

And my encyclopedia defines the...

Rhodes Scholarship... [as] an international postgraduate award for students to study at the University of Oxford. It was established in 1902, making it the first large-scale programme of international scholarship. The Rhodes Scholarship was founded by English businessman and politician Cecil John Rhodes, to promote unity between English-speaking nations and instill a sense of civic-minded leadership and moral fortitude

in future leaders irrespective of their chosen career paths. Although initially restricted to male applicants from countries which are today within the British Commonwealth, as well as Germany and the United States, today the scholarship is open to applicants from all backgrounds and from across the globe. Since its creation, controversy has surrounded both its former exclusion of women (thus leading to the establishment of the co-educational Marshall Scholarship), and Rhodes' white supremacist beliefs and legacy of colonialism.

And Dr. Velikovsky informs us that in the debate on the origin of the Greek alphabet that...

...It is also argued that the Greeks must have known this art long before - 700 on the as-sumption that the Homeric works were created much before that date. It is generally [but wrongly] assumed that the fall of Troy antedated [or 'preceded'] Homer by several generations, and also that the great epic works were the creation of generations. The fall of Troy is some-times thought to have taken place in the twelfth century[BC]. [When the ancient site was discov-ered, Schliemann identified the ruins of the second city (from the bottom) as those of the Ilium of the Iliad; but later explorers disagreed and pronounced the ruins of the sixth city as those of Homeric Troy.]

On the other hand, it has been shown that the cultural background of the Homeric epos is that of the eighth or even the seventh century[BC]; the age of iron was well under way, and many other details would preclude an earlier scene. [G. Karo [?], "Homer" in Prof., Dr. Max Ebert's [bio, SEC. 8, p.232] *Reallexikon der Vorgeschichte* [*Real Lexicon of Prehistory*], Vol. V.] It is highly probable that the Homeric works were created at that time or shortly thereafter. Whether these poems were first sung by a bard who lived centuries after the destruction of Troy depends on the time when Troy was destroyed. The tradition about Aeneas who, saved when Troy was captured, went to Carthage (a city ["on the eastern side of the Lake of Tunis in what is now... Tunisia", on the northernmost tip of Africa, maps, p.24 & SEC. 7, p.438,] built in the ninth century) and from there to Italy, where he founded Rome (a city first built in the middle of the eighth century), implies that Troy was destroyed in the eighth or late in the ninth century[BC].

But for what purpose do I burden my present work with this question? It may seem that the two problems - how Venus changed its orbit to a circle, and how Mars changed its orbit so as to come in contact with the earth - are weighted with a third problem from a far-removed field and in itself complicated. And even if these matters have something in common, how can a problem with three unknowns be solved?

We shall come closer to a solution of the astronomical problem with which we are con-cerned and the problem of the epics of Troy if we recognize the cosmic scene of these epics.

A simple test can be made. If Ares, the Mars of the Greeks, is not mentioned in the creations of Homer, this would support the view that the Iliad and Odyssey were created in the tenth cen-tury or earlier, or at least that the drama they describe had taken place not later than this time. But if Ares is presented as a war god in these epics, it would indicate that they were composed in the eighth century or thereafter. It was in the eighth

century that Mars-Nergal, an obscure deity, became a prominent god. Epic poems, rich in mythology, that originated in the eighth or seventh century, would not be silent about Mars-Ares, who became "outrageous" at that time.

With this yardstick at hand, the epic poems of Homer must be re-examined. The task will not be difficult; the Iliad is full of descriptions of the violent deeds of Ares.

In this epic the story is told of the battles which the Greeks, besieging Troy, waged against the people of Priam, king of Troy. Deities took a prominent part in these battles and skirmishes. Two of them - Athene and Ares - were by far the most active. Athene was the protectress of the Greeks; Ares was on the side of the Trojans. They were the chief antagonists throughout the epopee [- which is an "epic poem", in this case, *The Iliad*].

At first Athene removed Ares from the battlefield: "And flashing-eyed Athene took furious Ares by the hand and spake to him, saying: "Ares, Ares, thou bane of mortals, thou bloodstained stormer of walls, shall we not now leave the Trojans and Achaeans to fight?"... [She] led furious Ares forth from the battle. [*The Iliad*, Bk. V (transl. A. T. Murray; *Loeb Classical Library*, 1924-1925).]

But they met together again in the field; "furious Ares" was "abiding on the left of the battle."

Aphrodite, the goddess of the moon, wished to participate in the war also, but Zeus, presiding in heavenly Olympus, told her: "Not unto thee, my child, are given works of war; nay, follow thou after the lovely works of marriage, and all these things shall be the business of swift Ares and Athene."

Thus the god of the planet Jupiter admonished the goddess of the moon to leave the combat that it might be fought out by the god of the planet Mars and the goddess of the planet Venus. Phoebus Apollo, the god of the sun, spoke to the god of the planet Mars:

Then unto furious Ares spake Phoebus Apollo: "Ares, Ares, thou bane of mortals, thou bloodstained stormer of walls, wilt thou not now enter into the battle?"...

And baneful Ares entered amid the Trojans' ranks... He called: ..."How long will ye still

suffer your host to be slain by the Achaeans? [- "Achaean" meaning, "Greek".]"

The battlefield was darkened by Ares: And about the battle furious Ares drew a veil of night to aid the Trojans... he saw that Pallas Athene was departed, for she it was that bare aid to the Danaans [or "Achaeans", or "Argives", or "Panhelenes", or just "Helenes", all *tbfd* next].

The **Achaeans**... [is] one of the collective names for the Greeks in Homer's *Iliad* (used 598 times) and *Odyssey*. The other common names are **Danaans**... used 138 times in the *Iliad*... and **Argives**... used 182 times in the *Iliad*... while **Panhellenes**... and **Hellenes** both appear only once... [and all these] terms were used synonymously to denote a common Greek civil-izational identity. In the historical period, the **Achaeans** were

the inhabitants of the region of **Achaea**, a region in the north-central part of the **Peloponnese** [maps, p.557 & SEC. 7, p.535].

Hera, the goddess of the earth, "stepped upon the flaming car" and "self-bidden groaned upon their hinges the gates of heaven which the Hours had in their keeping, to whom are entrusted great heaven and Olympus." She spoke to Zeus: "Zeus, hast thou no indignation with Ares for these violent deeds, that he hath destroyed so great and so goodly a host of the Achaeans recklessly?... Wilt thou in any wise be wroth with me if I smite Ares?"

And Zeus replied: "Nay, come now, rouse against him Athene... who has ever been wont above others to bring sore pain upon him."

So came the hour of the battle.

Then Pallas Athene grasped the lash and the reins, and against Ares first she speedily drove... Athene put on the cap of Hades, to the end that mighty Ares should not see her.

Ares, "the bane of mortals," was attacked by Pallas Athene, who sped the spear "mightily against his nethermost belly."

"Then brazen Ares bellowed loud as nine thousand warriors or ten thousand cry in battle, when they join in the strife of the War-god."

Even as a black darkness appeareth from the clouds when after heat a blustering wind ariseth, even in such wise... did brazen Ares appear, as he fared amid the clouds unto broad heaven.

In heaven he appealed to Zeus with bitter words of complaint against Athene: "With thee are we all at strife, for thou art father to that mad and baneful maid, whose mind is ever set on deeds of lawlessness. For all the other gods that are in Olympus are obedient unto thee... but to her thou payest no heed... for that this pestilent maiden is thine own child."

And Zeus answered: "Most hateful to me art thou of all gods that hold Olympus, for ever is strife dear to thee and wars and fightings."

The first round was lost by Ares. "Hera and Athene... made Ares, the bane of mortals, to cease from his manslaying."

In this vein the poem proceeds, its allegorical features being only too readily overlooked. In the fifth book of the Iliad Ares is called by name more than thirty times, and throughout the poem he never disappears from the scene, whether in the sky or on the battleground. The twen-tieth and twenty-first books describe the climax of the battle of the gods at the walls of Troy.

"[Athene] would utter her loud cry. And over against her spouted Ares, dread as a dark whirlwind, calling with shrill tones to the Trojans.

Thus did the blessed gods urge on the two hosts to clash in battle, and amid them made

grievous strife to burst forth. Then terribly thundered the father of gods and men from on high; and from beneath did Poseidon cause the vast earth to quake, and the steep crests of the mountains. All the roots of many-fountained Ida were shaken, and all her peaks, and the city of the Trojans, and the ships of the Achaeans. And seized with fear in the world below was Aidoneus, lord of the shades... lest above him the earth be

cloven by Poseidon, the Shaker of Earth, and his abode be made plain to view for mortals and immortals ... so great was the din that arose when the gods clashed in strife."

In this battle of gods above and beneath, Trojans and Achaeans clashed together and the whole universe roared and shivered. The battle was fought in gloom; Hera spread a thick mist. The river "rushed with surging flood, and roused all his streams tumultuously." Even the ocean was inspired with "fear of the lightning of great Zeus and his dread thunder, whenso it crasheth from heaven." Then rushed into the battle a "wondrous blazing fire. First on the plain was the fire kindled, and burned the dead... and all the plain was parched." Then to the river turned the gleaming flame. "Tormented were the eels and the fish in the eddies, and in the fair streams they plunged this way and that... The fair streams seethed and boiled." Nor had the river "any mind to flow onward, but was stayed," unable to protect Troy.

Upon the gods "fell strife heavy and grievous." "Together then they clashed with a mighty din, and the wide earth rang, and round about great heaven pealed as with a trumpet... Zeus - the heart within him laughed aloud in joy as he beheld the gods joining in strife." Ares... began the fray, and first leapt upon Athene, brazen spear in hand, and spake a word of reviling: "Wherefore now again, thou dog-fly, art thou making gods to clash with gods in strife... ? Rememberest thou not what time... thyself in sight of all didst grasp the spear and let drive straight at me, and didst rend my fair flesh?"

This second encounter between Ares and Athene was also lost by Ares.

He [Ares] smote upon her tasselled aegis [which in "Classical Mythology" is "the shield or breastplate of Zeus or Athena, bearing at its center the head of the Gorgon"]... Thereon blood-stained Ares smote with his long spear. But she gave ground, and seized with her stout hand a stone that lay upon the plain, black and jagged and great... Therewith she smote furious Ares on the neck, and loosed his limbs...

Pallas Athene broke into a laugh... "Fool, not even yet hast thou learned how much mightier than thou I avow me to be, that thou matchest thy strength with mine."

Aphrodite came to wounded Ares, "took [him] by the hand, and sought to lead [him] away." But "Athene sped in pursuit... She smote Aphrodite on the breast with her stout hand... and her heart melted."

These excerpts from the Iliad show that some cosmic drama was projected upon the fields of Troy. The commentators were aware that originally Ares was not merely the god of war, and that this quality is a deduced and secondary one. The Greek Ares is the Latin planet Mars; it is so stated in classic literature a multitude of times. In the so-called Homeric poems, too, it is said that Ares is a planet. The Homeric hymn to Ares reads: "Most mighty Ares... chieftain of valor, revolving thy fiery circle in ether among the seven wandering stars [planets], where thy

flaming steeds ever uplift thee above the third chariot [- the "third" being Earth] ."

[*The Odyssey of Homer with the Hymns* (transl. Theodore Alois William Buckley ["1825-1856... a trans-lator of Homer and other classical works... [and in] 1852 Buckley published the book "*The great cities of the ancient world in their glory and their desolation*"... [which] depicts stories, descriptions and legends surrounding the great ancient cities... [and] has had many revisions and new editions, two of which were in the first year of publishing, one of which included illustrations... [and the] third edition was published in 1855 and new editions followed in 1858, 1864, 1878 and 1896... [and in] 1851 his literal prose translation of Homer's *Odyssey*, with explanatory notes, was published in Bohn's Classical Library series... [and in] 1873 [?] he published a... translation of the complete text of *The Iliad*... in which he included explanatory notes... [and he] matriculated from Christ Church, Oxford in 1845 (BA 1849, MA 1853) [- "**Matriculation**... [at Oxford being] the ceremony at which new students are entered into the register (in Latin *matricula*) of the university"])], p.399. The translation by H. Evelyn-White [bio, SEC. 7, p.477] (*Hesiod* volume in the *Loeb Classical Library*) is: "Who whirl your fiery sphere among the planets in their sevenfold courses through the ether wherein your blazing steeds ever bear you above the third firmament of heaven." Thomas W. Allen, William R. Halliday, and Edward E. Sikes, *The Homeric Hymns* [tbd next] (1936), p.385, regard the hymn to Ares as post-Homeric.]

The **Homeric Hymns**... are a collection of thirty-three anonymous ancient Greek hymns celebrating individual gods. The hymns are "Homeric" in the sense that they employ the same epic meter - dactylic hexameter - as the *Iliad* and *Odyssey*, use many similar formulas and are couched in the same dialect. They were uncritically attributed to Homer himself in antiquity - from the earliest written reference to them, Thucydides (iii.104) - and the label has stuck.

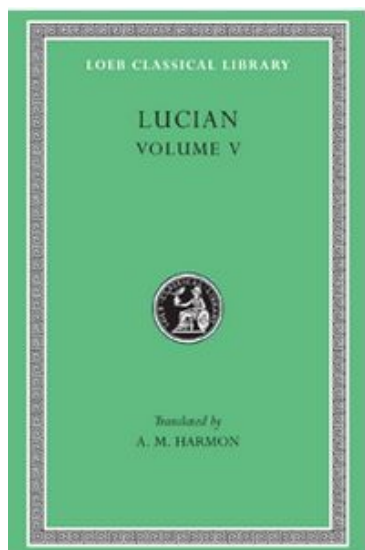
But what might it mean, that the planet Mars destroys cities, or that the planet Mars is ascending the sky in a darkened cloud, or that it engages Athene (the planet Venus) in battle? Ares must have represented some element in nature, guessed the commentators. Ares must have been the personification of the raging storm, or the god of the sky, or the god of light, or a sun-god, and so on.

[These divergent views are offered by Prof. Ludwig Preller [1809 -1861, "a German philologist and antiquarian... [who] studied at Leipzig, Berlin and Göttingen, [and] in 1838 he was appointed to the professorship of philology at the University of Dorpat, which, however, he resigned in 1843... [after which he] spent some time in Italy, but settled in Jena in 1844, where he became professor in 1846... [and in] 1847 he relocated as head librarian to Weimar... [his] chief works... [being] *Demeter und Persephone* (1837), *Griechische Mythologie* (1854 -1855) and *Römische Mythologie* (1858)... [and he] also co-operated... in the preparation of the most useful *Historia philosophiae graecae et romanae ex fontium locis contexta* [*The History of Philosophy, Derived from Greek, and Roman Locations of Water Fountains*] (1838)... [and he] contributed extensively to Ersch and Gruber's *Allgemeine Encyclo-pädie* [*General Encyclopedia*] and Pauly's *Realencyclopädie der classischen Altertumswissenschaft* [*Encyclopedia of Classical Antiquity*"] (*Griechische Mythologie* [1894]), Julius Franz Lauer [?], *System der griechischen Mythologie* [*System of Greek Mythology*] [1853 - online], p.224), Prof. Friedrich Gottlieb Welcker [1784 -1868, "a German classical philologist and archaeologist... studied classical philology at the University of Giessen [in Hesse], in 1803 he was appointed master in the high school, an office which he combined with that of lecturer at the university... [and in] 1806 he journeyed to Italy, and was for more than a year private tutor at Rome in the family of Wilhelm von Humboldt [not his younger

brother Alexander, these 2 being among the founders of Humboldt University of Berlin], who became his friend and correspondent... [and he] returned to Giessen in 1808, and resuming his school-teaching and university lectures was in the following year appointed the first professor of Greek literature and archaeology at that or any German university... [but when his] liberalism in politics... brought him into conflict with the university authorities of Giessen, he exchanged that university for [that **damned** University of] Göttingen in 1816, and three years later received a chair at the new University of Bonn, where he established the art museum and the library, of which he became the first librarian... [and in] 1841-1843 he travelled in Greece and Italy... [and] retired from the librarianship in 1854, and in 1861 from his professorship... [and he] was a pioneer in the field of archaeology, and was one of the first to insist... on the necessity of co-ordinating the study of Greek art and religion with philology, in opposition to the methods of the older Hellenists" (*Griech-ische Gotterlehre [Greek Study of Gods]*, I [1857], 415), and Prof. Heinrich Wilhelm Stoll [1819-1890, "a German pedagogue and classical philologist... [who studied] classical philology at... [that **damned** University of] Göttingen... [and he] passed his state examination in the winter of 1840/41 and was then a teacher at a private school... until 1842... [and after] half a year of trial, Stoll was employed at the educational center in Dillenburg in 1843... [and in] 1845 he moved to high school in Wiesbaden, where he initially worked as a deputy teacher and since Easter 1849 as a rector... [and in] the fall... successor ... at the high school in Hadamar, where he taught most of the old-class teaching... [but because] of denominational tensions, the evangelical Stoll was transferred from the Catholic grammar school in Hadamar to Weilburg in October 1852... [and there] remained the rest of his career and taught the old languages... [and in] 1858 he became vice rector and in 1859 professor... [retiring in] 1884... [and he] was a very productive writer... [writing] a significant number of monographs, as well as various articles in magazines... [and he] contributed articles for Lübker's *Real Encyclopedia of Classical Antiquity*, the *Real Encyclopedia of Classical Antiquity* and ['Dr. Roach'] Roscher's *Lexicon of Greek and Roman Mythology*... [and the] majority of his writings were used as introductions to pupils and interested lay people, to whom he wanted to bring antiquity closer... [and his] manual of religion and mythology of the Greeks and Romans became a classic, it had many editions until the next millennium and was translated into several other languages... [and his] other particularly successful writings, such as the two-volume *The Gods and Heroes of Classical Antiquity* and *The Legends of Classical Antiquity*, dealt with ancient mythology." (*Die ursprüngliche Bedeutung des Ares [The Original Meaning of Ares]* [1855]).]

But about 'seeing' Mars as "the raging storm" god, or as a "sky" or 'light" god, etc., Dr. Velikovsky concludes that,

These explanations are futile. Ares-Mars is what his name says - the planet Mars.



I find in Lucian [bio, SEC. 7, p.265] a statement which corroborates my interpretation of the cosmic drama in the Iliad. This author of the second century of the present era writes in his work *On Astrology* this most significant and most neglected commentary on the Homeric epics: "All that he [Homer] hath said of Venus and of Mars his passion, is also manifestly composed from no other source than this science [astrology]. Indeed, it is the conjuncture of Venus and Mars that creates the poetry of Homer." [*Lucian, Astrology* (transl. A. M. Harmon [?], 1936), Sec.22 [photo of *Lucian, Volume V* of the *Loeb Classical Library*, p.587].]

Lucian is unaware that Athene is the goddess of the planet Venus, and yet he knows the real meaning of the cosmic plot of the Homeric epic, which shows that the sources of his instruction in astrology were cognizant of the facts of the celestial drama. [In the same sentence Lucian identifies Venus with Aphrodite of the Iliad.]

My interpretation of the Homeric poem, I find, has been anticipated by still others. Who they were, it is impossible to say. However, Heraclitus, a little known author of the first century, who should not be confused with the philosopher, Heraclitus of Ephesus, wrote a work on Homeric allegories. [*Heracliti questiones Homericae* (Teubner's ed. 1910 [pr-nyc, tbd next]). Cf. F. Boll, *Stemglaube und Sterndienst* (ed. W. Gundel [pr, still ?], 1926.), p.201.] In his opinion, Homer and Plato were the two greatest spirits of Greece, and he tried to reconcile the anthropomorphic and satiric description of gods by Homer with the idealistic and metaphysical approach of Plato. In Paragraph 53 of his Allegories, Heraclitus confutes [or attempts to "disprove"] those who think that the battles of the gods in the Iliad signify collisions of the planets. Thus I find that some of the ancient philosophers must have held the same opinion at which I arrived independently after a series of deductions.

The **Bibliotheca Teubneriana**, or **Teubner editions** of Greek and Latin texts, comprise the most thorough modern collection published of ancient (and some medieval) Greco-Roman literature. The series, whose full name is the ***Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana***, consists of critical editions by leading scholars. They now always come with a full critical apparatus on each page, although during the nineteenth century... [some came] without critical apparatuses or with abbreviated textual appendices... [while others were] published with a full apparatus... **Teubneriana** is an abbreviation used to denote mainly a single volume of the series (fully: *editio Teubneriana*), rarely the whole collection... [and in the same way] *Oxoniensis* is used with reference to the *Scriptorum Classicorum Bibliotheca Oxoniensis*... [otherwise known as the] *Oxford Classical Texts*... Today, the only comparable publishing ventures, producing authoritative scholarly reference editions of numerous ancient authors, are the Oxford Classical Texts and the Collection Budé (whose volumes also include facing-page French translations with notes). (The Loeb Classical Library, with facing-page English translations and notes, aims at a more general audience.)

The problem of the date when the Homeric epics originated was raised here, to be solved with the help of this criterion: If the cosmic battle between the planets Venus and Mars is mentioned there, then the epics could not have originated much before the year -800. If [in addition] the earth and the moon are involved in this struggle, the time of the birth of the Iliad must be lowered to -747 at least and probably to an even later date. The first earthshaking contact [of Mars] with our planet had already taken place [in the events described in *The Iliad*], and for this reason Ares is repeatedly called "bane of mortals, blood-stained stormer of walls."

Homer was thus, at the earliest, a contemporary of the prophets Amos and Isaiah, or more likely he lived shortly after them. The Trojan War and the cosmic conflict were synchronous [or “occurring at the same time”]; the time of Homer was not separated from the time of the Trojan war by several centuries, possibly not even by a single one.

The statement by Lucian regarding the inspiring drama of the Homeric epics – the conjunction of the planets Venus and Mars – can be refined. There was more than one fateful conjunction between Venus and Mars – at least two are described in the Iliad, in the fifth and the twenty-first books. The conjunctions were near contacts; the mere passage of one planet in front of another could not have provided material for [so dramatic] a cosmic drama.

Dr. Velikovsky’s analysis, as well as the text of *The Iliad*, seem to suggest the possibility that Athene-Venus, Ares-Mars, Hera-Earth and Aphrodite-the Moon were all at the same time involved in some kind of ‘close interaction’, and on more than one occasion. But the text of Homer also implies that Zeus-Jupiter was directly involved with this group too, though surely **‘he’** actually remained in **‘his’** orbit far from the Earth on all occasions. And after The 2nd Visit of Venus, this must be the case with Athene-Venus too, though **‘she’** evidently, and on a couple of occasions or more, closely interacted with Mars, but in these cases this must have been far from Earth, with the last of these occasions apparently *perturbing* Venus into **her** present ‘harmless’ orbit, while *perturbing* Mars to begin **‘his’** numerous “outrageous” encounters with Earth.

Huitzilopochtli

The Greeks chose Athene, the goddess of the planet Venus, as their patron, but the people of Troy looked to Ares-Mars as their protector. A similar situation existed in ancient Mexico. Quetzalcohuatl, known as the planet Venus, was the patron of the Toltecs. But the Aztecs, who later came to Mexico and supplanted the Toltecs, revered Huitzilopochtli (Vitchilupochtli) as their protector-god [which Dr. Velikovsky will deduce for us must be the Planet Mars].

[Prof. Dr. Johann Georg Müller [- [not Max](#), [nor Julius](#), that **‘unfortunate’** “professor...at the University of Halle”, but in this case he’s the German, “Prof. Dr. J. G. Müller”, 1800-1875, who “was a Swiss Protestant theologian and university professor... at the University of Basel... [whose] writings include those about American [Native] religions... the best known... [being] his story of the original American religions (1855), which appeared in 1867 in a second unchanged edition], *Der mexikanische Nationalgott Huitzilopochtli* [*The Mexican National God Huitzilopochtli*] (1847).]

Sahagun [[bio](#), [SEC. 9](#), [p.336-7](#)] says that Huitzilopochtli was "a great destroyer of towns and killer of people." The epithet "blood-stained stormer of walls" is familiar to us from the Iliad, where it is regularly applied to Mars. "In warfare he [Huitzilopochtli] was like live-fire, greatly feared by his enemies," writes Sahagun. [Sahagun, *A History of Ancient Mexico* (transl. [Fanny Ritter Bandelier](#) [[bio](#), [SEC. 9](#), [p.482](#)], 1932), p.25.]

In his large work on the Indians of America, [Hubert Howe Bancroft](#) [[tbb next](#)] writes: "Huitzilopochtli had, like Mars and Odin, the spear or a bow in his right hand, and in the left, sometimes a bundle of arrows, sometimes a round white shield... On these weapons depended the welfare of the state, just as on the ancile of the Roman Mars, which had fallen from the sky, or on the palladium of the warlike Pallas Athene. [Note: again, the "ancile", which reportedly "had fallen from the sky", was a "shield [apparently] given by Mars to Numa Pompilius [the "successor" to Romulus] as the palladium of Rome", a "palladium" being "something believed to ensure protection"] Bynames also point out Huitzilopochtli as war god; so he is called the terrible god Tetzateotl, or the raging Tetzahuitl." [H. H. Bancroft, *The Native Races of the Pacific States* (1874-1876), III, 302.] Bancroft proceeds: "One might be led to compare the capital of the Aztecs with ancient Rome, on account of its warlike spirit, and therefore it was right to make the national god of Aztecs a war god like the Roman Mars." [*Ibid.*, p.301.]

Hubert Howe Bancroft [1832-1918]... was an American historian and ethnologist who wrote, published and collected works concerning the western United States, Texas, California, Alaska, Mexico, Central America and British Columbia... [And he was a "successful" bookseller in California who] also became a serious collector of books, building a collection numbering into the tens of thousands of volumes... [And in 1868 he] abandoned business to devote himself entirely to writing and publishing history... Bancroft's library consisted of books, maps, and printed and manuscript documents, including a large number of narratives dictated to Bancroft or his assistants by pioneers, settlers, and



Bancroft Library – University of California, Berkeley

statesmen. The indexing of the vast collection employed six persons for ten years. The library was moved in 1881 to a fireproof building and, in 1900, numbered about 45,000 volumes...

He developed a plan to publish a history in 39 volumes of the entire Pacific coast region of North America, from Central America to Alaska. He employed writers and wrote some of the material himself, though he credited only himself as an author. In 1886, the publishing establishment of A. L. Bancroft & Company burned, and the sheets of seven

volumes of the history he had written were destroyed... In the late 19th century, it was determined that much of the work of which Bancroft claimed authorship had in fact been written by others. This tainted his legacy in the eyes of some scholars... [Nevertheless, the] **Bancroft Library at UC Berkeley** [[photo](#), [p.589](#)], named in his honor, was founded when the University of California purchased his 60,000-volume book collection in 1905. Bancroft is also the namesake of Bancroft Way in Berkeley, California... In 1885 Bancroft purchased a



Bancroft House, Spring Valley CA

ranch with an adobe cottage located in Spring Valley, in San Diego County, as a retirement home. The [Hubert H. Bancroft Ranch House](#) [photo, p.589] is now a National Historic Landmark... [A Community school, 2 middle, and 2 elementary] schools are named for Bancroft ... [and an] archive of Bancroft family correspondence, collected by his daughter Kate, is held in Special Collections and Archives at the Geisel Library at the University of California, San Diego.

But Huitzilopochtli was not *like* Mars, he *was* Mars [italics mine]. The identity of their appearance, character, and action is dictated by the fact that Mars and Huitzilopochtli were one and the same planet god.

The conflict between Venus and Mars was also symbolized in religious ceremonies of the ancient Mexicans. In one of these ceremonies the priest of Quetzalcohuatl shot an arrow into an effigy of Huitzilopochtli, which penetrated the god, who was then considered dead. [Sahagun, *Historia general de las cosas de la Nueva Espana*, III, Chap. I, Sec. 2.] This appears to have been a symbolic repetition of the electrical discharge that Venus ejected toward Mars.

But the Aztecs would not concede the death of Mars, the bellicose destroyer of towns, the god of sword and pestilence, and carried on their wars against the Toltecs, the people who looked to the planet Venus. These wars between the Toltecs and the Aztecs must have taken place earlier than is generally supposed; they might have occurred before the present era, when there was rivalry between the peoples devoted to Venus and those devoted to Mars, and when the memory of the cosmic conflict was still vivid.

Tao [or *Dao*]

What is it that we call the Tao?
There is the Tao, or Way of Heaven;
and there is the Tao, or Way of Man.
- Kwang-Tze

Planets of the solar system were disturbed by the contacts of Venus, Mars, and the earth. We have already referred to the annals of the Bamboo Books, where it is written that in the tenth year of the Emperor Kwei, the eighteenth monarch since Yahoo, "the five planets went out of their courses. In the night, stars fell like rain. The earth shook." [James Legge (ed) [bio, SEC. 9, p.412], *The Chinese Classics*, III, Pt. 1, 125.] The disturbances in the family of planets were caused by collisions between Venus and Mars. The



Map showing the location of Hebei Province

battles of two stars appearing as bright as suns are mentioned in another Chinese chronicle as having occurred in the days of the same Emperor Kwei (Koei-Kie): "At this time the two suns were seen to battle in the sky. The five planets were agitated by unusual movements. A part of Mount Tai-chan fell down."

[Léon Wiegner [1856 -1933, yet another **desperately wicked** "French Jesuit missionary, medical doctor, theologian and sino-logist who worked at the Catholic Jesuit mission in Hejian [in the east-central part of Hebei province", "a coastal province in North-ern China... [with] Beijing and Tianjin Municipalities, which border each other... [being] carved out of Hebei", (map, p.590)... [and he] published numerous books, on Chinese culture, Taoism, Buddhism and Chinese language", *Textes historiques* (2nd ed., 1922-1923), I, 50.]

The two battling stars are recognized by us as Venus and Mars. In the language of Eratosthenes, the Alexandrian librarian of the third century before this era: "In the third place is the star [stella] of Mars... It was pursued by the star [sidus] Venus; then Venus took hold of him and inflamed him with an ardent passion." [*Eratosthenes* [bio, SEC. 7, p.370], ed. Robert [bio, p.576-7], p.195.]

In an astronomical chart dating from the Middle Ages (1193), used in the education of emperors and known as the Soochow Astronomical Chart [*The Soochow Astronomical Chart* (transl. and ed. by Rufus and Hsing-chih tien).], it is asserted on the authority of the ancients that it happened that planets went off their courses. It is said that once Venus ran far off the zodiac and attacked the "Wolf-Star." A change in the course of the planets was regarded as a sign of heavenly wrath, since it occurred when the emperor or his ministers sinned.

In the old Chinese cosmology "Earth is represented as a body suspended in air, moving eastward", and thus was understood as one of the planets.



Map showing the location of Jiangsu Province



The course of the Yangtze through China

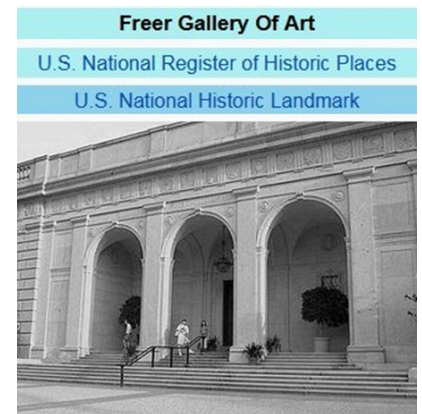
[Dr. John Calvin Ferguson ["1866-1945... an American scholar of Chinese art, collector and procurer for American art museums, and a Chinese governmental adviser... [his father being] a Methodist minister and his mother a schoolteacher... [and he] attended... Boston University, where he graduated in 1886 ... [and he] was ordained in the Methodist Episcopal Church... [after which he] and his new wife were posted to a Methodist mission in Zhenjiang, Jiangsu [map, p.591], where he took up the serious study of the Chinese language, starting with classical texts, which he then translated into colloquial language to improve his speaking ability... [but] riots in 1891, the low mission salary, and raising five children put extreme stress on his wife... [and in] 1889, Ferguson used the living room of his house in Nanjing ["the capital [city] of Jiangsu"] for classes... [which] evolved into the University of Nanking [or "Nanjing [alternatively romanized as Nanking", map. p.591]... [and in] 1897 he as was offered a position by Sheng Xuanhuai, a pioneering industrialist and well-connected entrepreneur whom he had met by chance a few years earlier... [and] Sheng was impressed by Ferguson's learned Chinese and courtly manner and invited him to found a second western-style school, the Nanyang Public School, Shanghai ["Shanghai ... [being] one of the four municipalities of... China... located on the southern estuary of the Yangtze [- the

"Yangtze or Yangzi... [being] the longest river in Asia, the third-longest in the world

and the longest in the world to flow entirely within one country... [in that it] rises in the northern part of the Tibetan Plateau and flows 6,300 km (3,900 mi) in a generally easterly direction to the East China Sea”, map, p.591]... [and today Shanghai] is the most populous urban area in China and the second most populous city proper in the world... [and it] is a global center for finance, innovation, and transportation, and the Port of Shang-hai is the world's busiest container port”, [and Ferguson’s school in Shanghai is the] predecessor of the Jiaotong (Transportation) University, which later split into three independent [educational] institutions

... [and in] 1897, to facilitate faculty and students getting to and from the school, he built a road ... with his own salary, which was later named Route Ferguson (now Wukang Road)... [and as] Sheng became more influential among government modernizing officials, he arranged posts for Ferguson in the Ministry of Commerce, the Imperial Chinese Railway Administration, and the Ministry of Posts and Communications... [and with] Sheng's backing, Ferguson bought the *Sin Wan Bao*, which became Shanghai's most successful daily newspaper... [and the] newspaper provided Ferguson with a steady income until he sold it several decades later... [and in] 1902 he returned to Boston University to study for a Ph.D., for which his dissertation was *The Confucian Renaissance in the Sung Dynasty*... [and being named] honorary secretary of the Royal Asiatic Society (North China branch), he edited their scholarly journal... [and when he] resigned as president of the Nanyang school, with Sheng Xuanhuai's continuing sponsorship, he became foreign secretary to the Chinese Ministry of Commerce in 1903, and then was official or informal advisor to government bureaus and the chief secretary of the Imperial Chinese Railway Administration until 1907... [and taking] advantage of his knowledge and connections he began to acquire Chinese art for the Metropolitan Museum of Art in New York... [and after] the fall of the Qing dynasty in 1912, Ferguson was a member of the committee to catalog the imperial palace collections of art... [and in] 1914, Ferguson returned to the United States to live in... Massachusetts, but in 1915 accepted a position as adviser to Xu Shichang, who soon became President, which required Ferguson to travel back and forth to China... [and his] lectures at the Art Institute of Chicago in 1918 were published as *Outlines of Chinese Art*... [and in] 1919, his position as adviser led him to establish a permanent home in Beijing... [and in] 1921, he was adviser for the Chinese delegation to the Washington Conference... [and he] served on the editorial committee of the North Branch of the Royal Asiatic Society and the Royal Asiatic Society, in whose journals he published extensively... [but a rival] whose reputation as a sinologist was then at its height, published a devastating review, entitled “Another Mistranslator,” which included a long list of errors in one of Ferguson’s studies and concluded that “Dr. Ferguson should either give up translating Chinese poetry or take a few lessons in the book-language... [but] Ferguson replied in kind [saying]... “Dr. Giles has been engaged for so many years in the translation of an immense number of Chinese phrases and occasionally Chinese paragraphs, that he might have been expected to look generously upon the faults of others, when so many of his own have been pointed out to him... The fellow feeling of fallibility might have expected to produce in an experienced translator some hesitation in calling attention to the faults of others, as long as he could spend his time profitably in revising his own work and correcting his mistakes”... [and after] 1927, with the unification of China under the Kuomintang [which is “also often alternatively translated as the **Chinese Nationalist Party (CNP)**”, the one that got ‘kicked off’ the Chinese mainland to Taiwan in 1949, “when it lost the Chinese Civil War to the rival Communist Party of China”], he became an adviser to the new [CNP] government... [and so he has been called a] "patriarch of Peking's American community,"... [and he] had a "big house full of servants, with several courtyards and a library plus a curator-teacher," and would supply letters of introduction and firm advice to newcomers...[and he] stayed in Beijing even after the outbreak of the Second Sino-Japanese War in 1937... [spending] his internment in a dormitory in the British Embassy... [and in] 1943 he was exchanged, along with his daughter Mary... [but] the arduous voyage to New York by way of South-east Asia and South America exhausted him... [and he] died in a sanitarium in Clifton Springs, New York, in 1945... [and as a “col-lector and historian of Chinese art”, in] 1912, the trustees of the Metropolitan Museum in New York re-requested Ferguson to secure "representative specimens" of

Chinese art and supplied him with \$25,000 ... [with which he] assembled an impressive collection of paintings, many from the Qing imperial clan, especially the Manchu prince Duanfang, as well as examples of early bronzes, which, although in later years highly prized, the Trustees of the Metropolitan Museum thought should be housed in an archeological museum, not one of fine arts... [and the] trustees were eager to match or surpass the Asian... collection at the Boston Museum of Fine Arts, which had been largely assembled by Ernest Fenollosa ... [who], like Ferguson in China, had risen to a position of influence in Japan, but his tastes in Chinese art had been formed by Japanese critics... [and as a result, when] the first group of Ferguson's paintings arrived in New York, the trustees turned to a friend of Fenollosa's, who found them "rather disappointing" and challenged the authenticity or dating of some... [and when] a group was put on exhibition, a newspaper reviewer was surprised that "real money was paid" for the paintings... [but] Ferguson stoutly defended the paintings and offered to buy back any that the museum found wanting... [so the] Museum asked the opinion of Charles Lang Freer, whose collection would form the core of the **Freer Gallery** in Washington, D.C. [photo, p.592]... [and he] defended Ferguson and most of the paintings, pointing out that art dealers were trying to discredit Ferguson... [and when] the Metropolitan Museum said that it would not pay even ten dollars for **Nymph of the Luo River** [which is more like a long mural, only a small portion of the left end of it shown on p.592], Freer quickly bought it for his own collection, [and] Ferguson arranged the sale of several other highly important works to Freer... [and] Ferguson's two pioneering indexes of writings on Chinese art, one for paintings and one for bronzes, were basic references for the next generation of scholars... [and his] catalog on paintings, commonly known as "Ferguson's Index," was published at Nanking University in 1934... and the catalog of writings on bronzes by the Commercial Press in Shanghai in 1939... [and these] volumes indexed references in Chinese catalogs and other writings, in the case of painters, to 2,391 artists based on 108 titles... [and they] drew on Ferguson's own library, art collection, and extensive notes he had made going back to the 1890s, but the work of indexing in Chinese and further work was done by Chinese collaborators... [and in] order to avoid the mistakes that might have been introduced if they copied the entries by hand, they cut entries out of the original volumes and pasted them onto sheets in chronological order and by name of the artist to make a manuscript for the printer... [with the] volumes... [being] unsystematic in the works they had access to and haphazard in their organization, but they made it possible to know the range and nature of Chinese art at a time when most of the important pieces were emerging from imperial or private collections which had not been available to the public or scholars... [and] Ferguson donated many pieces to the Metropolitan Museum of Art, but the bulk of his own collection... was donated to Nanjing University in 1935, and other major gifts were made which are now in the collections of Shanghai Jiao Tong University... [and the] Senior Research Scholar at the Freer Gallery, concludes that Ferguson made errors which in light of later scholarship seem "naive and inexplicable," but "more significant than his mistakes are his remarkable contributions" and that "anyone who studies Chinese art and culture today quickly becomes aware of a



profound debt" owed to him... [and one] historian... concludes that Freer and Ferguson were primarily responsible for the "golden age" of East Asian art collecting... [as] Freer's money and taste combined with Ferguson's connections and connoisseurship to make it possible for the American public to see and for American scholars to study a much wider and more representative body of art... [shifting] American taste away from decorative and ornate works", *Chinese Mythology* (1928), p.29.]

The following passage from the Taoist text of Wen-Tze contains a description of calamities which, as we have found, belong together: "When the sky, hostile to living beings, wishes to destroy them, it burns them; the sun and the moon lose their form and are eclipsed; the five planets leave their paths; the four seasons encroach one upon another; daylight is obscured; glowing mountains collapse; rivers are dried up; it thunders then in winter, hoarfrost falls in summer; the atmosphere is thick and human beings are choked; the state perishes; the aspect and the order of the sky are altered; the customs of the age are disturbed [thrown into disorder]

... all living beings harass one another." [Uh-huh, you can say all that again.]

[*Wen-Tze in Textes Taoïstes*, transl. Prof., Dr. Charles-Joseph de Harlez de Deulin [1832 -1899, "a Belgian Orientalist, domestic prelate, canon of the cathedral of Liège, and member of the *Academie Royale* of Belgium, who studied and translated the Zoroastrian holy texts [etc.]... [and who was from] an old and noble family of Liège... [a city "situated in the valley of the Meuse, in... east... Belgium, not far from borders with the Netherlands [Nederland](Maastricht is about 33 km (21 mi) to the north) and with Germany [Duitsland] (Aachen is about 53 km (33 mi) north-east)", and the "Meuse... is a major European river

... [originating] in France [Frankrijk] and flow-ing through Belgium [België] and the Nether-lands before draining into the North Sea from the Rhine-Meuse-Scheldt delta... [with a] length of 925 km (575 miles)", map, p.593] ... [and upon] completing his ordinary college course de Harlez devoted himself to the study of law in the University of Liège... [the] success... [of which] was considerable, and a strong doctorate examination brought his career at the law school to a close...[and his] family connections and his own ability gave promise of a bright future, but, growing dissatisfied with the law, de Harlez... [quit] the legal profession... [and he] took up the study of theology, and in 1858 was [most 'unfortunately'] ordained [a Catholic] priest

... [and after] his ordination he was appointed director of the college of St-



Quirin in Huy [about 27 km (17 mi) southwest of Liège, also on the Meuse]... [and in] 1867 he was put in charge of a new arts school which had been established for young ecclesiastics in connection with the Catholic University of Leuven (French: *Louvain* [about 47 km (29 mi) northwest of Huy])... [a] position [which] he held for four years... [but an] old predilection for Oriental studies [arose]... in him... [and he] was appointed to a professorship in the Oriental department of the University of Leuven in 1871 and devoted himself with energy to the study of the Zoroastrian Bible - the Avesta - of which he published a translation (1875-77)... [and at that time] Spiegel had already translated the Avesta into German and Anqueil-Duperron had attempted a translation into French... [but the] translation of de Harlez was an addition to Avesta exegesis, and the second edition of the work appeared in 1881... [and since the] relationship between the Rig Veda and the Avesta were not yet fully understood, de Harlez set himself to determine it... [and he] emphasized the differences, in spite of many apparent agreements, between the two texts... [though his] view met with much opposition, but some of his opponents - for instance James Darmesteter - reportedly came round to his point of view... [and in] 1883 Mgr [Monseigneur] de Harlez turned to a new department - the language and literature of China ... [and in] this department he was chiefly attracted by the problems of the ancient Chinese religion... [and he] shows everywhere in his works this same taste for the study of religious developments, and founded and became first chief editor of a journal, *Muséon*, which was intended to be devoted to the objective study of history generally and of religious history in particular... [it being] founded in 1881, and many of the most important of its early articles were contributed by de Harlez... [and though] he was editor of the "Muséon" and still a keen student of Iranian and Chinese, de Harlez had time for other work... [as he] was... professor of Sanskrit in the university and produced a Sanskrit manual for the use of his students... [and he] also made himself familiar with Manchu literature, and in 1884 he published in Louvain a handbook of the Manchu language... [and under] him the school of Louvain Oriental studies flourished... [and in his honor,] *Mélanges Charles de Harlez* (Leyden, 1896), a collection of more than fifty scientific articles written by scholars of all countries and creeds, was presented to him on the twenty-fifth anniversary of his Louvain professorship" (1891).]

Hoei-nan-tze, a Taoist author of the third century of this era, speaks of the sun and the earth leaving their paths; he transmits the tradition that "if the five planets err on their routes," the State and the provinces are overcome by a flood. [*Hoei-nan-tze* (?) in *Textes Taoistes* (?).]

Taoism is the dominant religion of China. "The term Tao originally meant the revolution of the way of the heavens about the earth. This movement of the heavens was regarded as the cause of the phenomena on earth. The Tao was located about the celestial pole which was considered to be the seat of power because all revolves about it. In the course of time Tao was viewed as the universal cosmic energy behind the visible order of nature."

[Prof. Lewis Hodous [1872-1949, "an American Board missionary [tbd next] to China, educator, Sino-logist and Buddhologist... [who] was born on December 31, 1872 in Vesec, Bohemia and migrated to the United States with his parents in 1882... [and he]



Map showing the location of Fujian Province

graduated from Cleveland High School in 1893, from Adelbert College of [Case] Western Reserve University in 1897 and Hartford Theological Semin-ary in 1900 [in Connecticut, a school whose "origins date back to 1833 when the **Pastoral Union of Connecticut** was formed to train Congregational ministers"], and studied one year at the University of Halle in Germany... [and he] was ordained as a Congregational preacher... [in] 1901 at Beth-lehem Church in Cleveland, Ohio and was later sent to the mission field of China with his newly wedded wife

Anna Jelinek... [and they] embarked from San Francisco on November 16 and arrived in Foochow (today Fuzhou ["the capital and one of the largest cities in Fujian province, China", map, p.594,]) on December 18... [and from] 1901 to 1917 Hodous labored as a missionary under the American Board of Commissioners for Foreign Missions (ABCFM) in Foochow, during which time he also carried out careful studies on Buddhism and the Chinese folk religion... [and he] served in Ponasang... from 1901 to 1904, teaching at the mission's theological seminary, and was president of Foochow Theological Seminary from 1902 to 1912

... [and during] the Hsinhai Revolution [or "**Xinhai Revolution**... also known as the **Chinese Revolution** or the **Revolution of 1911**... a revolution that overthrew China's last imperial dynasty (the Qing dynasty) and established the Republic of China (ROC [under the CNP])"]... he served with Chinese Red Cross... [and he] was president of the Foochow Union Theological School from 1914 to 1917... [and he] returned from the mission field in 1917... [and from then] to 1945 Hodous was professor of Chinese culture at the Kennedy School of Missions of Hartford Seminary Foundation, and from 1928 to 1941 professor of history and philosophy of religion [there]... [and during] the Second World War Hodous also worked as a translator for the U.S. Government... [dying about 3 weeks before the end of the war"], "*Taoism*," *Encyclopaedia Britannica*, 14th ed.]

The **American Board of Commissioners for Foreign Missions** (ABCFM) was among the first American Christian missionary organizations. It was created in 1810 by recent graduates of Williams College [tbd next]. In the 19th century it was the largest and most important of American missionary organizations and consisted of participants from Reformed traditions such as Presbyterians, Congregationalists, and German Reformed churches... After some secessions due to the slavery issue and the movement of New School Presbyterian-affiliated missionaries to the Presbyterian Board of Foreign Missions, the ABCFM was left as a Congregationalist body after 1870. The American Board, as it was known continued to operate as a largely Congregationalist entity until the 1950s. In 1957, the Congregational Christian church merged with the German Evangelical and Reformed Church to form the United Church of Christ [tbd after Williams College]. As a part of the organizational merger associated with this new denomination, the ABCFM ceased independent existence and merged operations with other missions entities to form the United Church Board for World Ministries, an agency of the United Church of Christ... Other organizations that draw inspiration from the ABCFM include InterVarsity Christian Fellowship, the Conservative Congregational Christian Conference, and the Missionary Society of the National Association of Congregational Christian Churches.

Williams College is a private liberal arts college in Williamstown, Massachusetts. It was established in 1793 with funds from the estate of Ephraim Williams, a colonist from the Province of Massachusetts Bay who was killed in the French and Indian War in 1755... In 1806, a student prayer meeting gave rise to the American Foreign Mission Movement. In August of that year, five students met in the maple grove of Sloan's Meadow to pray. A thunderstorm drove them to the



Haystack Monument, Williams College

shelter of a haystack, and the fervor of the ensuing meeting inspired them to take the Gospel abroad. The students went on to build the American Board of Commissioners for Foreign Missions, the first American organization to send missionaries overseas. The **Haystack Monument** [photo, p.595] near Mission Park... commemorates the historic "Haystack Prayer Meeting".



UNITED CHURCH
OF CHRIST

The **United Church of Christ (UCC)** is a mainline Protestant Christian denomination based in the United States, with historical confessional roots in the Congregational, Reformed, and Lutheran traditions... [and it] is a historical continuation of the General Council of Congregational Christian churches founded under the influence of New England Pilgrims and Puritans. Moreover, it also subsumed the third largest Reformed group in the country, the German Reformed. The Evangelical and Reformed Church and the General Council of the Congregational Christian Churches united in 1957 to form the UCC. These two denominations, which were themselves the result of earlier unions, had their roots in Congregational, Lutheran, Evangelical, and Reformed denominations. At the end of 2014, the UCC's 5,116 congregations claimed 979,239 members, primarily in the U.S. In 2015, Pew Research estimated that 0.4 percent, or 1 million adult adherents, of the U.S. population self-identify with the United Church of Christ... The UCC maintains full communion [or a "relationship of full understanding among different Christian denominations that share certain essential principles of Christian theology"] with other mainline Protestant denominations. Many of its congregations choose to practice open communion ["allowing members and non-members to receive the Eucharist (also called Holy Communion or the Lord's Supper)"]. The denomination places high emphasis on participation in worldwide interfaith and ecumenical efforts. The national settings of the UCC have historically favored liberal views on social issues, such as civil rights, LGBT rights, women's rights, and abortion. However ['fortunately'], United Church of Christ congregations are independent in matters of doctrine and ministry and ['hopefully' most] may not necessarily support the national body's theological or moral stances. It self-describes as "an extremely pluralistic and diverse denomination" [www.ucc.org].

And so it seems to be going with most "mainline Protestant Christian" denominations nowadays. Lord have **mercy**. Nevertheless, we **know** that,

...judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?
[1Pe 4:17](#)

And yes, I mean that there's surely a lot of '**spewing**' ([Rev 3:16](#)) coming relatively soon.

Yuddha

In an old textbook on Hindu astronomy, the Surya Siddhanta, there is a chapter, "Of planetary conjunctions." Modern astronomy knows only one kind of conjunction between planets, when one planet (or sun) stands

between the earth and another planet (differentiated only as superior and inferior conjunction and opposition). But ancient Hindu astronomy distinguished between many different conjunctions, translated as follows: samyoga (conjunction), sama-gama (coming together), "yoga" (junction), "melaka" (uniting), "yuti" (union), "yuddha" (encounter, in the meaning of conflict, fight). [*Surya Siddhanta*, Chap.VII (transl. Burgess) [\[bio/defined, SEC. 7, p.550 f.\]](#)]

The first paragraph of this chapter, "Of planetary conjunctions," of the *Surya Siddhanta* tells us that between planets there occur encounters in battle (yuddha) and simple conjunction (samyoga samagama). The force of the planets, which manifests itself in conjunctions, is called "hala". A planet can be vanquished ("jita") in an "apasvya encounter," struck down ("vidhvasta"), utterly vanquished ("vijita"). A powerful planet is called "balin", and the victor-planet in an encounter, "jayin". "Venus is generally victor."

To the last sentence the translator of *Surya-Siddhanta* wrote: "In this passage we quit the proper domain of astronomy, and trench upon that of astrology." Aside from the introductory lines in which the work is presented as a revelation of the sun (a common introduction in many astronomical works of the Hindus), it is written in very sober terms. It makes use of square roots and geometrical figures, and speaks in algebraic terms; every sentence of the work is in scientific language, very precious, indeed. [The following formula may serve as an example of the *Surya* method: "Multiply the earth's circumference by the sun's declination in degrees, and divide by the number of degrees in a circle; the result, in *yojanas*, is the distance from the place of no latitude where the sun is passing overhead." (Chap.xii.)]

This manual of the *Surya* contains also the correct notion of the earth as a "sphere" or "globe in the ether," showing that the Hindus of early times knew that the earth is one of the planets, though they thought it to be situated in the center of the universe. [Tycho Brahe, in post-Copernican times, still adhered to this view [- [Tycho Brahe being "that 'unrivaled star-charter' in Prague... except... \[for\] those later two other Germans... \[that brother and sister\] in England"](#)].] Aryabhatta [[tbb next](#)] held the opinion that the earth revolves on its axis. [*Surya-Siddhanta*, note to p.13.] Like the author of the Book of Job, who wrote that the earth hangs "upon nothing" ([26:7](#)), the *Surya* knew that "above" and "beneath" are only relative: "And everywhere upon the globe of the earth, men think their own place to be uppermost - but since it is a globe in the ether, where should there be an upper, or where an under side of it?" [*Ibid.*, p.248.]

Aryabhata... (476-550 CE) was the first of the major mathematician-astronomers from the classical age of Indian mathematics and Indian astronomy. His works include the *Āryabhaṭīya* (which mentions that in 3600 Kaliyuga, 499 CE, he was 23 years old) and the *Arya-siddhanta* ... For his... mention of the relativity of motion, he also qualifies as a major early physicist.

The strange chapter of *Surya Siddhanta* dealing with the conjunctions of planets and with their conflicts when in close proximity made modern

scholars think that this portion did not have the scientific value of the rest of the work, and was a product of astrological invention, or even an interpolation [or, in this case, an inappropriate "insertion"]. We know now that this chapter has equal scientific value with other chapters of the work and that encounters between planets actually took place a number of times in the solar system.

In Hindu astronomy a junction of the planets is called "yoga" ["yuga"]. Very revealing is the fact that the world ages are also called "yogas", planetary conjunctions (or more precisely, "junctions"). [Bentley [bio, SEC. 7, p.498], *A Historical View of the Hindu Astronomy* (1825), p.75: "The periods themselves were named Yugas, or conjunctions."]

The Bundahis

Theomachy, the battle of the gods, described in the Homeric epics, in the Edda [briefly defined, SEC. 7, p.510], and in the Huitzilopochtli epos, is related also in the Indo-Iranian text of the Bundahis. [*The Bundahis, Pahlavi Texts* (transl. West) [bio/defined, SEC. 7, p.428-9] "The planets ran against the sky and created confusion" in the entire cosmos.

[*"Die Planeten rarmten, Vervvirrung stiftend, gegen den Himmel an"* [*The Planets Rustled, Causing Confusion Against the Sky*]. Prof., Dr. Johannes Hertel [1872-1955, "a German Indologist... [who] wrote numerous essays and books on Indological topics... [and his] research focus was Indian narrative literature and the Vedas... [and he is best] known for his scientific work on the textual history of the *Panchatantra* [tbd next]... [and he] obtained his Ph.D. from the University of Leipzig in 1897 with a thesis on the *Hitopadesha* [tbd after *Panchatantra*]... [and from] 1919 to 1937 he was full professor and Chair of Indian Studies at the University of Leipzig, where he taught Asian and Indo-European languages such as Sanskrit, Vedic, and Avestan, and he translated numerous works from these into German... [and most] of his works on Vedic and Avestan subjects appeared in the series *Indo-Iranische Quellen und Forschungen* ("Indo-Iranian Sources and Research"), which he also edited... [and in] November 1933 Hertel signed the *Vow of allegiance of the Professors of the German Universities and High-Schools to Adolf Hitler and the National Socialistic State*... [and he] was a member of the Saxonian Academy of Sciences and the Royal Asiatic Society in London [-both tbd after *Hitopadesha*]... [and his] extensive correspondence is located in the University Archives of Leipzig and in the manuscript department of the Leipzig University Library", *"Der Planet Venus in Avesta"*, *Berichte der Sächsischen Akademie der Wissenschaften, Phil. hist. Klasse* [*Reports of the Saxon Academy of Sciences, Phil. Hist. Division*], LXXXVII (1935).]

The ***Panchatantra***... "Five Treatises"... is an ancient Indian collection of interrelated animal fables in Sanskrit verse and prose, arranged within a frame story. The surviving work is dated to roughly 200 BCE, based on older oral tradition... [its] author is unknown, but has been attributed to Vishnusharma [- a legendary "savant", <https://yousigma.com/biographies/vishnusharma.html>,] in some recensions and Vasubhaga [- another also "legendary" author - look up "**Durgasimha**",] in others, both of which may be pen names. It is classical literature in a Hindu text, and based on older oral traditions with "animal fables that are as old as we are able to imagine".

Hitopadesha... "Beneficial Advice"... is an Indian text in the Sanskrit language consisting of

fables with both animal and human characters. It incorporates maxims, worldly wisdom and advice on political affairs in simple, elegant language, and the work has been widely translated

... Little is known about its origin. The surviving text is believed to be from the 12th-century, but was probably composed by Narayana between 800 and 950 CE. The oldest manuscript found in Nepal has been dated to the 14th century, and its content and style has been traced to the ancient Sanskrit treatises called the *Panchatantra* from much earlier.

The **Saxon Academy of Sciences and Humanities in Leipzig** (German: *Sächsische Akademie der Wissenschaften zu Leipzig*) is an institute which was founded in 1846 under the name *Royal Saxon Society for the Sciences*... [It] is rooted in the idea of the academy formed by Leibniz [bio/defined, p.193-6] to unite "theoriam cum praxi" ["theory with practice"]. More than 200 scientists of all disciplines meet regularly to exchange views, examine methods and results of specialist studies in interdisciplinary discussion and engage in long-term basic research. [Last 2 sentences translated from their website: <https://www.saw-leipzig.de/en>].

And the many times *pr-nyc*...

...**Royal Asiatic Society of Great Britain and Ireland**, commonly known as the **Royal Asiatic Society (RAS)**, was established, according to its royal charter of 11 August 1824, to further "the investigation of subjects connected with and for the encouragement of science, literature and the arts in relation to Asia." From its incorporation the society has been a forum, through lectures, its journal, and other publications, for scholarship relating to Asian culture and society of the highest level. It is the United Kingdom's senior learned society in the field of Asian studies. Fellows of the society are elected regularly. Fellows include highly accomplished and notable scholars of Asian studies. They use the post-nominal letters *FRAS*.

And getting back to Dr. Velikovsky's analysis of this theomachy ("battle of the gods")

...

In the long battle of the celestial bodies, one of them made the world entirely dark, disfigured creation, and filled it with vermin. This act of the cosmic drama was recognized by us as the first contact of the earth with the comet Typhon, the same as Pallas Athene. Other acts of the drama followed. The planetary disturbances lasted for a long time. "The celestial sphere was in revolution... The planets, with many demons, dashed against the celestial sphere, and mixed the constellations; and the whole creation was as disfigured as though fire disfigured every place and smoke arose over it." [*Bundahis*, Chap.3, *Sees*, 19-25.]

The planet named Gokihar or "Wolf-progeny" and [known as the] "special disturber of the moon" [- The translators of the chart [mistakenly] surmised that by Wolf-Star [the star] Sirius is meant], and a celestial body called Mievish-Muspar, "provided with tails," or a comet [Olrik [bio, SEC. 9, p.348], *Ragnarok*, p.339], [are the two that] brought confusion to the sun, moon, and stars. But in the

end "the sun has attached Muspar to its own radiance by mutual agreement,

so that he may be less able to do harm." [*Bundahis*, Chap. V, Sec. 1.]

In this description of "the battle of the planets," we recognize the wolf-progeny and disturber of the moon, the planet Gokihar, as Mars; Muspar with tails apparently is Venus, called also Tistrya, or "the leader of the stars against the planets." As the final result of these battles, the sun made Venus into an evening-morning star or put Lucifer lower down so that it could do no harm. In the *Bundahis* the conflicting forces are called, not "gods," but merely "planets."

Lucifer Cut Down

It can be said that the planet Mars saved the terrestrial globe from a major catastrophe by colliding [*elastically*] with Venus. Since the days of Exodus and Joshua, Venus was dreaded by the peoples of the earth.

For about seven hundred years this terror hung over mankind like the sword of Damocles [*tbd next*]. Human sacrifices were made to Venus in both hemispheres in order to propitiate [*or "appease"*] her. After centuries of terror, one sword of Damocles was removed from above the heads of mankind, only to be replaced by another. Mars became the dread of the peoples, and its return was feared every fifteen years. Before this, Mars had absorbed the blow, even the repeated blows of Venus, and had saved the earth.

According to the story [of the "**Sword of Damocles**"], Damocles was pandering to Dionysius [- [not to the Greek god, but to Dionysius II of Syracuse, "a 4th-century BC tyrant of Syracuse, Sicily"](#)], his king, and exclaimed to him that Dionysius was truly fortunate as a great man of power and authority, surrounded by magnificence. In response, Dionysius offered to switch places with Damocles for one day so that Damocles could taste that very fortune firsthand... Damocles quickly and eagerly accepted the king's proposal... [and he] sat down in the king's throne surrounded by every luxury, but Dionysius, who had made many enemies during his reign, arranged that a huge sword should hang above the throne, held at the pommel only by a single hair of a horse's tail to evoke the sense of what it is like to be king: though having much fortune, always having to watch in fear and anxiety against dangers that might try to overtake him. Damocles finally begged the king that he be allowed to depart because he no longer wanted to be so fortunate, realizing that with great fortune and power comes also great danger... King Dionysius effectively conveyed the sense of constant fear in which a person with great power may live. Cicero [[bio, SEC. 7, p.257](#)] used this story as the last in a series of contrasting examples for reaching the conclusion towards which he had been moving in his fifth *Disputation*, in which the theme is that having virtue is sufficient for living a happy life. Cicero asks, "Does not Dionysius seem to have made it sufficiently clear that there can be nothing happy for the person over whom some fear always looms?"

Venus, which [repeatedly elastically] collided with the earth in the fifteenth century before the present era, [also repeatedly elastically] collided with Mars in the eighth century. At that time Venus was moving at a lower elliptical velocity than when it first encountered the earth; but Mars, being only about one-eighth the mass of Venus, was no match for her. It was therefore a notable achievement that Mars, though thrown out of the ring, nevertheless was instrumental in bringing Venus from an elliptical to a nearly circular orbit. [Eccentricity [or “deviation from a circular... orbit”] of Venus' orbit is .007.] Looked at from the earth, Venus was removed from a path that ran high to the zenith and over the zenith to its present path in which it never retreats from the sun more than 48 degrees, thus becoming a morning or an evening star that precedes the rising sun or follows the setting sun. [Inclined 3° 4' to the plane of the ecliptic (Duncan [tbb next],1945).] The awe of the world for many centuries, Venus became a tame planet.

Prof., Dr. John Charles Duncan... was an American astronomer... [who] graduated from Indiana University and received his Bachelor of Arts there in 1905. In 1905/1906, he received the first Lawrence Fellowship donated by Percival Lowell [- bio'ed in relation to Andrew Ellicott Douglass, and to the Lowell



Whitin Observatory

Observatory, SEC. 8, p.236-7, this fellowship being given] to students of Indiana University at the Lowell Observatory in Flagstaff, Arizona, and [Duncan] participated in the photographic search for Trans-Neptunian planets. In the summer of 1912 he returned to the Lowell Observatory to help with the search. After receiving his Master of Arts in 1906, he began his doctoral studies at the University of California under the director of the Lick Observatory [defined, SEC. 7, p.475] William Wallace Campbell, and in 1909 defended his dissertation [on *variable stars*]... Duncan was a lecturer at Harvard University from 1909 to 1916, and from 1911 until 1916 also at Radcliffe College [tbd next], before he was appointed in 1916 the professor and director of the Astronomy Department of Wellesley College [tbd after Radcliffe] and director of the **Whitin Observatory** [photo, p.600, “an astronomical observatory owned and operated by Wellesley College... [built] in 1900, with additions in 1906, 1967, and 2010-2011... [which is] located in Wellesley, Massachusetts and named after Wellesley College trustee Mrs. John Crane Whitin (Sarah Elizabeth Whitin) of Whitinsville, who donated the funds for the observatory... [she being] the first director of the new Wellesley College Astronomy Department... [and the] facilities include a 24-inch Boller and Chivens reflector with a CCD and retrofitted with a DFM control system, a 12" Fitz/Clark refractor, a 6" Alvan Clark refractor, a Hale Spectro-helioscope, and six Meade 8" SCTs. After retiring in 1950... [Duncan] spent the next twelve years as a visiting professor at the **Steward Observatory** [photo/related info, SEC. 8, p.236]... Much of his later work was closely linked to the Mount Wilson Observatory [indirectly defined in the bios of Dr. George Ellery Hale, SEC. 6, p.43 ff, and Prof., Dr. Donald Howard Menzel, et al., SEC. 8, p.205-6], which... [Duncan] visited for the first time in 1920-21, and where he spent the summers from 1922 to 1949 as a volunteer. There he took numerous photographs of galaxies and nebulae, explored the extent and filaments of the Crab

Nebula, and discovered three variable stars... His textbook on astronomy was republished several times, from the first edition in 1926 through the fifth edition in 1955... Duncan was a Fellow of the Royal Astronomical Society and the American Astronomical Society (as Secretary of the later from 1936 to 1939), as well as a member of the International Astronomical Union, and since 1938 the American Association for the Advancement of Science, the American Academy of Arts and Sciences and numerous other scientific organizations. The asteroid 2753 Duncan, discovered on 18 February 1966 at the Goethe Link Observatory, was named after him [- "**Goethe Link Observatory**... [being] an astronomical observatory near Brooklyn, Indiana... owned by Indiana University [though they now do their work at **Kitt Peak** - photo/definition **SEC.2, p.63**] and [Goethe Link is] operated by the **Indiana Astronomical Society**, which efforts are dedicated to the pursuit of amateur astronomy"].

Radcliffe College was a women's liberal arts college in Cambridge, Massachusetts, and functioned as the female coordinate institution for the all-male Harvard College. It was one of the Seven Sisters colleges and held the popular reputation of having a particularly intellectual, literary, and independent-minded female student body. Radcliffe conferred Radcliffe College diplomas to undergraduates and graduate students for approximately the first 70 years of its history and then joint Harvard-Radcliffe diplomas to undergraduates beginning in 1963. A formal "non-merger merger" agreement with Harvard was signed in 1977, with full integration with Harvard completed in 1999.

Wellesley College is a private women's liberal arts college in Wellesley, Massachusetts.

Founded in 1870... [it is another] member of the original Seven Sisters Colleges. Wellesley is home to 56 departmental and interdepartmental majors spanning the liberal arts, as well as over 150 student clubs and organizations. The college also allows its students to cross-register at Massachusetts Institute of Technology, Brandeis University ["sponsored by the Jewish community"], Babson College [a "business school"] and Franklin W. Olin College of Engineering [all of which are in Massachusetts]... As of 2019, Wellesley was ranked the third best liberal arts college in the United States by *U.S. News & World Report*. As of 2018, Wellesley is the highest endowed women's college in the world, with an endowment of \$2.2 billion. In the United States, Wellesley has the 49th largest endowment among institutions of higher education... The college's robust alumnae base has been widely viewed as the "most powerful women's network in the world." Notable alumnae include Hillary Rodham Clinton, Madeleine Albright, Katharine Lee Bates [tbb next], Cokie Roberts, Diane Sawyer [etc.]...

Prof. **Katharine Lee Bates** [1859 -1929 - statue photo, p.601]... was



Statue of Katharine Lee Bates at the Falmouth Public Library in Falmouth, Massachusetts.

a prolific American writer, college professor, scholar, and social activist. Although she published volumes of poetry, travel books, essays, children's books, books for young adults, and editions of many earlier writers' works, today Bates is primarily remembered as the author of "America the Beautiful" [- "one of the most popular of the many U.S. patriotic songs"]. While on the Wellesley College faculty, Bates mentored many young poets (including some, like Robert Frost, not enrolled at Wellesley) and helped establish American literature as a field for college study by creating an early course on the genre and writing a textbook for the field (the first woman to do the latter). Some late 20th-century scholars have asserted that Bates was a lesbian

...[Others have] presented conflicting evidence and reached a different conclusion... [and she] Bates was born in Falmouth, Massachusetts to the town's Congregational minister William Bates and Cornelia Frances Lee. Her father died a few weeks after she was born, and she was primarily raised by her mother and a literary aunt, both of whom had graduated from the all-women's women's college, as part of its second class in 1876. She graduated with a B.A. in 1880. She taught at Natick High School in 1880-81 and at Dana Hall School [a girl's "boarding and day school"] from 1881 until 1885. In 1889 Bates's young adult novel *Rose and Thorn* won a prize awarded by the Congregational Sunday School and Publishing Society. It incorporated poor and work-ing class women as characters to teach readers about social reform. She popularized the concept of Mrs. Claus in her poem "Goody Santa Claus on a Sleigh Ride" from the collection *Sunshine and other Verses for Children* (1889). The Mrs. Claus character is the chief organizer of Christmas Eve... Taking advantage of new educational opportunities available to women after the Civil War, Bates used prize money from *Rose and Thorn* to travel to England and study at Oxford University in 1890-91. She then returned to Wellesley as an associate pro-fessor in 1891, earned her M.A. there, and was promoted to a full professor of English liter-ature. Near the end of the Spanish-American War, she worked as a war correspondent for *The New York Times*, and strove to reduce widely-circulating negative stereotypes about Spaniards. She contributed regularly to periodicals (sometimes under the pseudonym James Lincoln), including *The Atlantic Monthly*, *The Congregationalist*, *Boston Evening Transcript*, *Christian Century*, *Contemporary Verse*, *Lippincott's*, and *The Delineator*... In 1906 Bates and her brother Arthur signed a mortgage for a Wellesley houseslot and house (now 7 Curve St.) to be built on it for the Bates family... and their tenants. Among the latter was Katharine Coman, who would eventually rent an attic bedroom and photographic dark-room. While the house was being built, Bates traveled to Egypt and the Holy Land with Wellesley College president Caroline Hazard. Upon returning to Wellesley, Bates named the house "The Scarab," after the sacred Egyptian insect she admired as "always climbing"... While working at Wellesley, Bates was elected a member of the newly-formed Pi Gamma Mu honor society for the social sciences because of her interest in history and politics. She retired from Wellesley in 1925 at the age of 66. In retirement, Bates

continued to write and to publish poetry, and was in great demand as a writer and speaker. Bates was also a social activist interested in the struggles of women, workers, people of color, tenement residents, immigrants, and poor people. She helped organize the Denison House, a college women's settlement house, with other women friends and colleagues in 1892. She wrote and spoke extensively about the need for social reform and was an avid advocate for the global peace movement that emerged after World War I. She was especially active in attempts to establish the League of Nations. Long an active Republican, Bates broke with the party to endorse Democratic presidential candidate John W. Davis in 1924 because of Republican opposition to American participation in the League of Nations. She said: "Though born and bred in the Republican camp, I cannot bear their betrayal of Mr. Wilson and their rejection of the League of Nations, our one hope of peace on earth." Thinking of herself as a "global citizen," Bates decried the American policy of isolationism... Bates died in Wellesley ... [in] 1929, while listening to a friend read poetry to her. She is buried in **Oak Grove Cemetery** at **Falmouth** [photo, p.602]. Most of her papers are housed at the Wellesley College Archives and include "diaries, correspondences, musical scores, publications, scrapbooks, manuscripts, reports, memorials and tributes, memorabilia; concerning "America the Beautiful" and other writings of Katharine Lee Bates, her travels, and her life at Wellesley and in Falmouth, Mass.



Oak Grove Cemetery, Falmouth, MA, Original tombstone

Isaiah, referring figuratively to the king of Babylon who destroyed cities and made the land into a wilderness, uttered his remarkable words about Lucifer that fell from heaven and was cut down to the ground [Isaiah 14:12]. The commentators recognized that behind these words applied to the king of Babylon must have been some legend about the Morning Star. The metaphor regarding the king of Babylon implied that his fate and the fate of the Morning Star were not dissimilar; both of them fell from on high. But what could it mean that the Morning Star fell from the heights? asked the commentators.

Significant are the words of Isaiah about the Morning Star, that it "weakened the nations" before it was cut down to the ground. It weakened the nations in two collisions with the earth, and it weakened the nations by keeping them in constant fear for centuries. The Book of Isaiah, in every chapter, provides abundant evidence that with the removal of Venus, so that it no longer crossed the orbit of the earth, danger was not eliminated, but became even more threatening.

But again, the past **great judgments** of God by His use of Mars are 'naturally' less 'outstanding' in the Book of Isaiah than His still to come **'greatest' judgments** using The Coming Red Planet, though surely in some verses Isaiah's **prophecies** are just about Mars or about multiple planets.

CHAPTER 4

Sword-God

In Babylon of the eighth century the planet Mars became a great and feared god, to whom many prayers were composed and hymns and invocations were sung and magic formulas were whispered. Such formulas are referred to as "magic words with raising the hand to the planet Nergal [Mars]." These prayers were addressed directly to the planet Mars.

[Josef Böllenrücher, *Gebete und Hymnen an Nergal [Prayers and Hymns to Nergal - online]*, p.19. Bezold [bio, SEC. 7, p.276] in Boll [bio, SEC. 7, p.246], *Sternglaube und Sterndeutung*, p.13: "Gebete der Handerhebung: von denen eine Anzahl an Planetengötter andere dagegen ausdrücklich an die Gestirne selbst (Mars) gerichtet sind" (Prayers with the Lifting of the Hand: some of them are directed to the planetary gods and others expressly to the planets themselves).]

Like the Greek Ares, Nergal is called "king of battle, who brings the defeat, who brings the victory." Nergal could not be regarded as favoring the people of the Double Streams [- these "Double Streams" apparently being the Tigris and Euphrates, map, *RGT*, 2nd ed., SEC. 8, p.361, and these "people" being the Assyrians]; on a most fateful night he inflicted a defeat on Sennacherib.

Shine of horror, god Nergal, prince of battle,
Thy face is glare, thy mouth is fire,
Raging Flamegod, god Nergal.
Thou art Anguish and Terror,
Great Sword-god,
Lord who wanderest in the night,
Horrible, raging Flame-god...
Whose storming is a storm flood.

In one of its great conjunctions, Mars' atmosphere was stretched so that it appeared like a sword. Often before and later, too, celestial prodigies assumed the shape of swords. Thus, in the days of David a comet appeared in the form of a human being "between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem." [*IChronicles 21:16* [- or as the KJV reads, he either just or, along with the comet, **saw the angel of the LORD**].]

The Roman god Mars was pictured with a sword; he became the god of war. The Chaldean Nergal is called "Sword-god." Of this sword Isaiah spoke when he predicted the repetition of the catastrophe, a stream of brimstone, flame, storm, and reeling of the sky. "Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him... and his princes shall be afraid of the ensign." [*Isaiah 31:8-9*.] "And all the host of heaven shall be dissolved... for my sword shall be bathed in heaven." [*Isaiah 34:4-5*].]

Isaiah 31-32 is a **prophecy** that begins with the introduction, **Woe to them that go down to Egypt for help**. It is similar to the 3 **prophecies** that begin with the word, **Woe**, in the previous 3 chapters. And I mean that as I read through them I **see** both **judgment** and **redemption** interspersed throughout, with the **judgment** occurring on Day 4-6, and the **redemption** on Day 6-7, (though there is also some for Jerusalem on Day 4 in Chapter 29). And I **see** that this **judgment** applies mostly

to both Israel/Ephraim and Judah/Jerusalem, while the **redemption** applies mostly to a reunited Kingdom of the 12 Tribes of Israel. Harder to **see** is the near 3-Day-long **judgment** period on Israel/Ephraim initiated by Mars and Assyria, and equally hard to **see** is the nearly 3-Day-long **judgment** period on Judah/Jerusalem started by Babylon, part of the difficulty being that missing in these **prophecies** in these 3 Days is the few hundred years - or about 'half a Day' - between the time Cyrus frees the Jews in the 6th Century BC to the time Titus of Rome '**scatters**' them again in 70 AD. Suchlike specifics are at best only implied, if you are yet **able** to **see** what I mean.

And given this context, Verses 8-9 of Chapter 31, which Dr. Velikovsky cites as applying to just Mars, does appear to do so, but appears to apply to Assyria on Day 4 too, while these verses clearly also apply to **the Assyrian**, yes, to the Antichrist, at the end of Day 6. So I **see** that these verses apply to the '**fates**' of both Sennacherib and the Antichrist, while the entire **prophecy** seems to apply more to Mars than to The Coming Red Planet, but to both, as well as to the '**bestly behaviour**' of all **seven heads** of **the beast** except less so to Medo-Persia.

And the **prophecy** in Chapter 33-35 is similar too, beginning with, **Woe to thee that spoilest**, making Verses 4-5 of Chapter 34, which Dr. Velikovsky again cites as applying to just Mars, less about Mars than about The Coming Red Planet. And I mean I **see** these verses as a much better fit for the latter, and that the entire **prophecy** applies not as much to Mars on Day 4 as to The Coming Red Planet at the end of Day 6, and less to the '**bestly behaviour**' of the **seven heads**, than to The Lord's **judgment** on Babylon, and at Armageddon, as well as to the **great slaughter in the land of Idumea** (mostly in Chapter 34), and to His **redemption** (mostly in Chapter 35).

The ancients classified the comets according to their appearance. In old astrological texts, as in the book of Prophecies of Daniel, comets that took the form of a sword were originally related to the planet Mars.

[Gundel, "Kometen," in Pauly-Wissowa, *Real-Encyclopadie*, [brief bios/defined, SEC. 7, p.276 & SEC. 9, p.391] XI, Col. 1177, with reference to Cat. cod. astr., VIII, 3, p.175.]

Besides the swordlike appearance of the atmosphere of Mars, elongated on its approach to the earth, there was also another reason to make of the planet Mars the god of war. A bellicose or martial character was ascribed to the planet because of the great excitement it caused, excitement that brought

anxiety to peoples, that led to migrations and to wars. Since early times celestial prodigies have been regarded as portents that forecast great commotions and great wars.

A planet that collided with other planets in the sky and rushed against the earth as if with a firesword became the god of battle, wresting this title from the hands of Athene-Ishtar. "The gods of heaven put themselves in war against thee," the hymns to the planet Nergal say, and this is the war that was recounted in the Iliad.

Nergal was named "quarradu rabu", "the great warrior"; he waged war against gods



Scimitar family swords: an Egyptian sword in the shamshir style, and an Ottoman kilij

and the earth. The most frequent ideogram for Nergal in Semitic cuneiform is read "namsaru", which means "sword" [Böllenrücher, *Gebete und Hymnen an Nergal*, p.8.]; the planet Mars, in the Babylonian inscriptions of the seventh century, was called "the most violent among the gods."

Herodotus said that the Scythians worshiped Ares (Mars), and that a scimitar of iron was their image of him [- a "**scimitar**... [being] a **saber having a curved blade**", photo, p.604]; to him they made human sacrifices and poured the blood on the scimitar. [*Herodotus* iv. 62.] Solinus wrote of the people of Scythia: "The god of this people is Mars; instead of images they worship swords." [Solinus, *Polyhistor* (transl. A. Golding [bios/defined, SEC. 9, p.357 & 478], 1587), Chap. xxiii.]

War in heaven among the colliding planets, war on earth among the nations wandering in unrest, a planet running toward the earth with an outstretched flaming sword, attacking land and sea, participating in the wars among the nations - all these made Mars the god of war.

The sword of the god of battle was not like the sword "of a mighty man"; it was not thrust into the belly, and yet it caused sickness and death. The god of war scattered pestilence. In a prayer to the planet Mars (Nergal) it is said:

Radiant abode, that beams over the land...
Who is thy equal?
When thou ridest in the battle,
When thou throwest down,
Who can escape thy look?
Who can run away from thy storming?
Thy word is a mighty catch net,
Stretched over Sky and Earth...
His word makes human beings sick, It enfeebles them.
His word - when he makes his way above -
Makes the country sick. [Böllenrücher, *Gebete und Hymnen an Nergal*, p.36.]

The outbreak of pestilence that appears to have accompanied the first contact with the planet Mars was repeated on each subsequent contact. Amos uttered these words: "I have smitten you with blasting and mildew... I have sent among you the pestilence after the manner of Egypt." [[Amos 4:9](#), but reading the whole chapter, these are just among the 'Pre-Visits-of-Mars' **judgments**.]

The planet Nergal was regarded by the Babylonians as the god of war and pestilence; thus, too, did the Greeks regard the planet Ares and the Romans the planet Mars.

Fenris-Wolf

In the Babylonian astrological texts it is said that "a star takes the shape of divers animals: lion, jackal, dog, pig, fish." ['**The Abominable**'] Kugler, *Babylonische Zeitordnung [Babylonian Chronology]*, Vol. II of *Sternkunde und Sterndienst in Babel*, 91.] This, in our opinion, explains the worship of animals by ancient peoples, notably by the Egyptians.

The planet Mars, its atmosphere distorted by its approaches to other celestial bodies – Venus, earth, moon – took on different shapes. The Mexicans narrated that Huitzilopochtli, the bellicose [or “aggressively hostile”] destroyer of cities, took the form of various birds and beasts. [Sahagun, *Historia general de las cosas de Nueva Espana*, Vol. I.] On one occasion Mars very characteristically resembled a wolf or a jackal. In Babylonia Mars had seven names—Jackal was one of them. [Bezold, in Boll's *Stern Glaube und Sterndeutung*, p.9.] Also, the god with the head of a jackal or wolf in the Egyptian pantheon was apparently Mars. Of him it is said that he is a “prowling wolf circling this land.” [Breasted, *Records of Egypt*, III, Sec. 144.]

In the Chinese Chart of Soochow, in which it is related on the authority of more ancient sources that “Once Venus suddenly ran into the Wolf-Star,” Wolf-Star apparently means Mars. [The translators of the chart [mistakenly] surmised that by Wolf-Star Sirius is meant.]

Wolf or Lupus Martius was the animal symbol for Mars of the Roman religion...

[Cf. Virgil, *Aeneid* [bio/defined, SEC. 7, p.338-39] iv. 566; Livy, *History of Rome* [bio/defined, SEC. 7, p.339], Bk. XXII. i. 12. A statue of Mars on the Appian Way stood between figures of wolves. “Among the animal symbols of Mars, the wolf holds first place... The wolf belonged so definitely to Mars that Lupus Martius or Martialis became its usual name. As to the meaning of this symbol, it is difficult to understand it.” [Roscher in Roscher's *Lexikon d. griech. und rom. Myth.*, s.v. “Mars,” Col. 2430.]

...It gave rise to the legend about Romulus, son of Mars, who was fed by a she-wolf.

According to the tradition, the conception of Romulus took place during a prolonged eclipse.

The Slavic Vukadlak, who followed the clouds and devoured the sun or the moon, had the shape of a wolf. [Jan Máchal [a “Czech slavist” scholar - “Slavs” tbd next], *Slavic Mythology* (1918), p.229.] The North-Germanic tribes, too, spoke of the wolf [named] Sköll that pursued the sun. [L. Frobenius [bio, SEC. 7, p.541], *Das Zeitalter des Sonnengottes* (1904), I, 198.] In the Edda, the planetary god that darkened the sun is called Fenris-Wolf. “Whence comes the sun to the smooth sky back, when Fenris has swallowed it forth?” The battle of Mars and Venus is presented, in the Icelandic epos, as a fight between the wolf Fenris and the serpent Midgard.

Slavs are Indo-European people who speak the various Slavic languages of the larger Balto-

Slavic linguistic group. They are native to Eurasia, stretching from Central, Eastern, and Southeastern Europe all the way north and eastwards to Northeast Europe, Northern Asia (Siberia), and Central Asia (especially Kazakhstan and Turkmenistan), as well as historically in Western Europe (particularly in Eastern Germany) and Western Asia (including Anatolia). From the early 6th century they spread to inhabit most



World map of countries with:

■ Majority Slavic ethnicities

■ Minority Slavic populations (>10%)

of Central, Eastern and Southeastern Europe. Today, there is a large Slavic diaspora throughout North America, particularly in the United States and Canada as a result of immigration [map of Slavic ethnicities, p.605].

"The bright snake gaping in the heaven above" and "the foaming wolf" battle in the sky. Storms come in summer. Then comes the day, and "dark grows the sun"; in a great upheaval "the heaven is cloven." "In anger smites the warden of earth, forth from their homes must all men flee... The sun turns black, earth sinks in the sea, the hot stars down from the heaven are whirled, fierce grows the stream... till fire leaps high above heaven itself." [*The Poetic Edda: Völuspá* (transl. Prof., Dr. Henry Adams Bellows [bio, SEC. 9, p.324], 1923).]

Sword-Time, Wolf-Time

Quaking of places, tumult of peoples,
scheming of nations, confusion of leaders.

– IV Ezra 9:3 [not The Book of Ezra]

The fear of the Judgment Day not only did not pacify the nations, but on the contrary, uprooted them, impelling them to migration and war.

The Scythians [- 'people of Saturn' (SEC. 7, p.428 & 561), also the "nomadic people who dominated the Pontic steppe from about the 7th century BC up until the 3rd century BC", map, SEC. 7, p.534-5 -] came down from the plains of the Dnieper and Volga [map, SEC. 9, p.311] and moved southward. The Greeks left their home in Mycenae [or Argos] and on the islands of the Aegean and carried on the siege of Troy [maps, SEC. 7, p.535 & SEC. 8, p.276] through years of cosmic disturbances. Assyrian kings waged war in Elam, Palestine [Israel], Egypt, and beyond the Caucasus [maps, SEC. 7, p.500-501 & later this section, p.702].

Civil war in the nations, tribal strife, and strife between members of households became so widespread that the same complaint was heard in many parts of the world. As I have already said, Mars was named the war god not only because of his swordlike appearance, but also because of these conflicts.

"...The land [is] darkened, and the people shall be as the fuel of the fire: no man shall spare his brother," said Isaiah (9:19 [- but again, this prophecy (Isa 8:5-9:21) is as much about 'societal corruption', fire being used as a simile for it - see Isaiah 9:16-18 - and it's as much or more about The Coming Red Planet as Mars]). In Egypt an inscription of the eighth century that refers to the moon disturbed in its movement, mentions incessant fighting in the land: "While years passed in hostility, each one seizing upon his neighbor, not remembering his son to protect." [Breasted, *Records of Egypt*, IV, Sec. 764.] Isaiah, speaking of the Day of Wrath, says: "And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom." [Isaiah 19:2.] [Yes, this prophecy may apply to when Sennacherib left his siege of Jerusalem to subdue Egypt, etc., but it surely applies to when the Antichrist uses 'usurpers' in Egypt to defeat her in The 2nd Egyptian War in the first half of The Great Tribulation, etc., (e.g., Dan 11:25-26 - Egypt referred to here with the pronoun her as in, e.g., Ezekiel 29:19).] It was no different seven hundred years earlier, in the days of the catastrophes caused by Venus. At that time an

Egyptian sage complained: "I show thee the land upside down; the sun is veiled and shines not in the sight of men. I show thee the son as enemy, the brother as foe, a man slaying his father." [[Uh-huh,] Gardiner [bio, SEC. 7, p.415], "New Literary Works from Ancient Egypt," *Journal of Egyptian Archaeology*, I (1914).]

The Icelandic *Voluspa* says: "Dark grows the sun... Brothers shall fight and fell each other... Axe-time, sword-time, shields are sundered, wind-time, wolf-time, ere the world falls; nor ever shall men each other spare." [*The Poetic Edda: Voluspa* (transl. Bellows).]

The wars of Shalmaneser IV, Sargon II, and Sennacherib were carried on in the intervals between the catastrophes and at the very time of their occurrence. The campaigns were repeatedly interrupted by the forces of nature. Of his second campaign Sennacherib wrote: "The month of rain set in with extreme cold and the heavy storms sent down rain upon rain and snow. I was afraid of the swollen mountain streams; the front of my yoke I turned and took the road to Nineveh." [Luckenbill [bio, SEC. 7, p.279], *Records of Assyria*, II, Sec.250.] Before Sennacherib set out on his last campaign to Palestine, his astrologers told him that he had to hurry if he would escape calamity [Ginzberg, *Legends*, IV, 267, n.53]; as we know, he did not escape it. At the same time Isaiah, who encouraged Hezekiah to resist Sennacherib, reckoned with the possibility of a disaster in the year of the opposition of Mars, and thus built his hope on the intervention of the forces of nature [or maybe to some extent on God *using* "nature"].

The Babylonians called the year of the close opposition of Mars "the year of the fire-god," and the month "the month of descent of the fire-god," as, for instance, in an inscription of Sargon. [Luckenbill, *Records of Assyria*, II, Sec.121.]

In *The Birth of the War-God*, the Hindu poet Kalidasa [tbb next] gives a vivid picture of the wars above and on the earth, weaving them into one great battle.

Kālidāsa... [or] **Kālidās** was a Classical Sanskrit writer, widely regarded as the greatest poet and dramatist in the Sanskrit language of India. His plays and poetry are primarily based on the Vedas, the Ramayana, the Mahabharata and the Puranas. His surviving works consist of three plays, two epic poems and two shorter poems... Much about his life is unknown, only what can be inferred from his poetry and plays. His works cannot be dated with precision, but they were most likely authored within the 4th-5th century CE... Some scholars [however]

...believe that all the works attributed to "Kalidasa" are not by a single person... [as] writers from 8th and 9th centuries hint at the existence of three noted literary figures that share the name Kalidasa... [and] six other literary figures [are] known by the name "Kalidasa"...

And whatever the case, in *The Birth of the War-God*, 'Kalidasa' wrote:

"Foul birds came, a horrid flock to see... and dimmed the sun... And monstrous snakes, as black as powdered soot, spitting hot poison high into the air, brought terror to the army

underfoot... The sun a sickly halo round him had; coiling within it
frightened eyes could see
great, writhing serpents . . . and in the very circle of the sun were
phantom jackals."

There fell, with darting flame and blinding flash
Lighting the farthest heavens, from on high
A thunderbolt whose agonising crash
Brought fear and shuddering from a cloudless sky.
There came a pelting rain of blazing coals
With blood and bones of dead men mingled in;
Smoke and weird flashes horrified their souls;
The sky was dusty grey like asses' skin.
The elephants stumbled and the horses fell,
The footmen jostled, leaving each his post,
The ground beneath them trembled at the swell
Of ocean, when an earthquake shook the host.

[Translated by [\[Prof., Dr. Arthur William Ryder \[1877-1938\], "a \[Harvard, Berlin, and Leipzig educated, professor of Sanskrit at \[both Harvard and\] the University of California, Berkeley... best known for translating a number of Sanskrit works into English, including the Panchatantra and the Bhagavad Gita... \[and about his work it was said that\] as a whole, Ryder's work as a translator is probably the finest ever accomplished by an American... \[and\] probably the finest body of translation from the Sanskrit ever accomplished by one man, if translation be regarded as a branch of literary art, not merely as a faithful rendering of the meaning of the original text"\] \(1912\).](#)]

Lightning is usually discharged between two clouds or a cloud and the ground. But if for some reason the charge of the ionosphere, the electrified layer of the upper atmosphere, should be sufficiently increased, a discharge would occur between the upper atmosphere and the ground, and a thunderbolt would crash from a cloudless sky.

The planet-god Shiva, Kalidasa says, "deposited his seed in fire" and gave birth to Kumara who battled the great demon named Taraka that "troubled the world."

The Babylonian astrologers ascribed to their planet-gods the ability to emit the sounds of different animals—lion, pig, jackal, horse, ass—and of two species of birds. [Kugler, *Babylon-ische Zeitordnung*, p.91.] The ancient Chinese likewise asserted that planets emit animal sounds when they approach the earth with a rain of stones. [F. Arago [\[bio, SEC. 9, p.329-32\]](#), *Astronomie populaire*, IV, 204.] It is fairly probable that on some occasion the crash of the discharge "from the cloudless sky" sounded like Ta-ra-ka, the name of the demon who battled the planets.

The Ethiopian king who went up against Sennacherib called himself Taharka or Tirhakah. [[Isaiah 37:9](#) [[& 2 Kings 19:9](#)].] In many places in the Near and Middle East this or similar names suddenly became very popular at the close of the eighth century before the present era; before that time it was unknown. Taraka troubled the world so that

The seasons have forgotten how
to follow one another now;

they simultaneously bring
flowers of autumn, summer, spring.

The night when Sennacherib's army was destroyed, he survived, but according to rabbinical sources, was badly burned. Some time after his inglorious return from Palestine without his army, he was killed by two of his sons as he knelt in a temple; Esarhaddon pursued his brother-patricides, killed them, and became king. On one of his campaigns against Egypt, his armies became so panicky at some natural phenomenon that they scattered and fled from Palestine where Sennacherib had lost his army to the storm-god Nergal. The laconic [["concise"](#)] cuneiform chronicles, composed in the days of Nabonidus, the last Babylonian king, who lived in the sixth century, record the main events of Esarhaddon's war: "In the sixth year the troops of Assyria went to Egypt. They fled before a great storm"...

[[Prof. Sidney Smith \[1889-1979, "an Assyriologist \(both a linguist and archeologist\) who has been described as the architect of Mesopotamian studies... \[and who\] went to Queens' College, Cambridge on a Classical Exhibition... \[and during\] WW I he served as a subaltern \[- "a commissioned officer below the rank of captain",\] in an infantry battalion... \[and his\] life's work focussed on Semitic philology, political geography and Mesopotamian archaeology... \[and he\] was appointed to the British Museum in 1914... eventually becoming the Keeper of Egyptian and Assyrian Antiquities \(1931-48\)... \[and he\] was active... \[as\] a lecturer in Accadian Assyriology \(1924-38\) at King's College, London... \[which\] overlapped with appointments at the new Institute of Archaeology \(University of London\) from 1934... \[and he\] was the Director of Antiquities and Director of the Iraq Museum \(1926-31\)... \[and\] he was elected a Fellow of the British Academy in 1941... \[and he\] retired from \[the\] British Museum on grounds of ill-health in 1948, but then immediately took up the Chair of Ancient Semitic Languages and Civilization at University College London"\], *Babylonian Historical Texts* \(1924\), p.5.\]](#)

...An army as disciplined as the Assyrian army under one of its famous kings would not have run away from a cloudburst. The event mentioned in this inscription suggested to its modern publisher that the scriptural story of a blast that destroyed the Assyrian host refers, not to Sennacherib's army, but to that of his successor-son; otherwise one must think that on two similar occasions a natural cause subdued the Assyrian army. However, it is probable that after the army of Sennacherib was annihilated, violent atmospheric discharges and some portents in the sky, so numerous in those years, threw the Assyrian troops into a panic so that they fled.

The trembling earth, the displacement of the poles, the change in the climate, the frightening prodigies in the sky, caused great movements of peoples. The Aztecs changed their homeland. "These Mexicans carried with them an idol which they called Huitzilopochtli... They asserted that this idol commanded them to leave their country, promising to make them lords and masters of all the lands... which abounded with gold, silver, feathers... and all the things necessary for life. The Mexicans departed like the children of Israel in their search of a promised land." [*Manuscrit Ramirez* (of the 16th century) translated by D. Charnay [[bio](#), [SEC. 9](#), [p.511](#)], *Histoire de l'origine des Indiens qui habitent la Nouvelle Espagne selon leurs traditions* [*History of the Origin of the Indians Who Live in New Spain According*

to their Traditions] (1903), p.9.] In India the patron of the invading Aryan race was Indra, the god of war, the Hindu Mars.

The Ionians and Dorians [which are two “of the four major tribes... [of] the Greeks”] spread to the islands, the Latins were pressed by newcomers to the Apennine [Italian] Peninsula, the Cimmerians [tbb next] wandered from Europe across the Bosphorus [tbd after] into Asia Minor [or Anatolia], the Scythians crossed the Caucasus into Asia.

The **Cimmerians**... also **Kimmerians**... were a nomadic Indo-European people, who appeared about 1000 BC and are mentioned later in 8th century BC in Assyrian records. While the Cimmerians were often described by contemporaries as culturally "Scythian", they evidently differed ethnically from the Scythians proper, who also displaced and replaced the Cimmerians... Probably originating in the Pontic steppe, the Cimmerians subsequently migrated both into Western Europe and to the south, by way of the Caucasus... Some of them likely comprised a force that, c. 714 BC, invaded Urartu [home of “the earliest identifiable ancestors of the Armenians”, map of Armenia, p.609], a state subject to the Neo-Assyrian Empire. This foray was defeated by Assyrian forces under Sargon II in 705, after which the same, southern branch of Cimmerians turned west towards Anatolia and conquered Phrygia in 696/5. They reached the height of their power in 652 after taking Sardis, the capital of Lydia... [but] an invasion of Assyrian-controlled Anshan was thwarted. Soon after 619, Alyattes of Lydia defeated them. There are no further mentions of them in historical sources, but it is likely that they settled in Cappadocia [“in central Anatolia”].



The **Bosphorus**... also known as the **Strait of Istanbul**

... is a narrow, natural strait and an internationally significant waterway located in **north-western Turkey**. It forms part of the continental boundary between **Europe** and **Asia**, and divides Turkey by separating **Anatolia** from **Thrace**. [Map of the “Location of the Bosphorus (red) relative to the Dardanelles (yellow) and the Sea of Marmara”, p.609.]

Synodos

We remember that Josephus Flavius, after giving Herodotus' account of the destruction of Sennacherib's army, intended to quote a divergent account of Berosus [bio, SEC. 7, p.319], and introduced it with the words, "Here is what wrote Berosus," but the account is not preserved.

Now, if we know what happened on the night of March 23, -687, are we not able to find out what the missing account of Berossus was?

We can assume that Berossus knew that the catastrophe was caused by a planet in contact with the earth. Seneca [bio, SEC. 7, p.322], in his work, *Naturales quaestiones*, described the cataclysms of water and fire that visited this world and brought it to the brink of destruction. He also presented the opinion of Berossus, which is remarkable in that it reflects ancient knowledge similar to that at which we arrived after a long series of deductions and conclusions. Seneca wrote: "Berossus, the translator of Bel, attributed to the planets the cause of these perturbations." And he added: "His certainty in this matter was so great as to fix the dates of the universal conflagration and deluge. Everything terrestrial, he says, will be burned, when the stars which now follow different orbits will reunite in the sign of Cancer, and will place themselves in one line, so that a straight line would pass through the centers of all these globes. The deluge will come when the same planets will have conjunction in Capricorn."

[The same idea, but with varying positions of the stars as the cause of the catastrophes, is found in Nigidius [tbb next], quoted by Lucan [bio, SEC. 7, p.343], and in *Olympiodor, Commentary to Aristotle* [Olympiodorus tbb after Nigidius, and Aristotle is identified in relation to his elders, Socrates and Plato, in SEC. 7 on p.265-6]. See Boll [bio, SEC. 7, p.246], *Stern Glaube*, p.201, and idem, *Sphaera* [or "**De sphaera mundi...** meaning *On the Sphere of the World*, sometimes rendered *The Sphere of the Cosmos...* also given as **Tractatus de sphaera, Textus de sphaera**, or simply **De sphaera...** a medieval introduction to the basic elements of astronomy written by Johannes de Sacrobosco (John of Holywood) c.1230... ["based"] heavily on Ptolemy's *Almagest*, and drawing additional ideas from Islamic astronomy... [and it's] one of the most influential works of pre-Copernican astronomy in Europe"], p.362; Gennadius (George Scholarius, patriarch at Constantinople), *Dialogus Christiani cum Iudaeo* (1464). A French edition of the works of Gennadius was printed in 1930.]

Publius Nigidius Figulus (c. 98-45 BC) was a scholar of the Late Roman Republic and one of the praetors for 58 BC. He was a friend of Cicero, to whom he gave his support at the time of the Catilinarian conspiracy. Nigidius sided with the Optimates in the civil war between Julius Caesar and Pompeius Magnus... Among his contemporaries, Nigidius's reputation for learning was second only to that of Varro. Even in his own time, his works were regarded as often abstruse [or "hard to understand"], perhaps because of their esoteric Pythagoreanism, into which Nigidius incorporated Stoic elements. Jerome calls him... a "Pythagorean and mage [or "priest"]," and in the medieval and Renaissance tradition he is portrayed as a magician, diviner, or occultist. His vast works survive only in fragments preserved by other authors.

Olympiodorus the Younger... was a Neoplatonist philosopher, astrologer and teacher who lived in the early years of the Byzantine Empire, after Justinian's Decree of 529 AD which closed Plato's Academy in Athens and other pagan schools... [and he] was the last pagan to maintain the Platonist tradition in Alexandria... [and] after his death the School passed into the hands of Christian Aristotelians, and...eventually moved to Constantinople. He is not to be confused with Olympiodorus the Deacon, a contemporary...writer of Bible commentaries.

And yes, **'unfortunately'**, and to make a long story short, **fools** have tried to 'squeeze' Aristotle's and his predecessors' philosophies, or "Metaphysics", into subsequent 'theological philosophies', the results being, according to my encyclopedia's entry on "*Aristotelian theology*", that...

...Aristotelian theological concepts were accepted by many later Jewish, Islamic, and Christian philosophers... [and their] views of God are considered mainstream by many Jews of all denominations even today... [and in] Christian theology, the key philosopher influenced by Aristotle was undoubtedly Thomas Aquinas [bio, SEC. 7, p.320]. There had been earlier Aristotelian influences within Christianity... but Aquinas... incorporated extensive Aristotelian ideas throughout his own theology. Through Aquinas and the Scholastic [read, 'scripture manipulating'] Christian [read, Catholic] theology of which he was a significant part, Aristotle became "academic theology's great authority in the course of the thirteenth century" and exerted an influence upon Christian [or really Catholic] theology that became both wide-spread and deeply embedded. However [and **'fortunately'**], notable Christian [- this time read, Protestant] theologians rejected Aristotelian theological influence, especially the first generation of Christian Reformers and most notably Martin Luther. In subsequent Protestant theology [**'unfortunately'**], Aristotelian thought quickly reemerged in Protestant scholasticism ... [And though not in the Anglican Church, "Lutheran" and "Reformed"] Protestant scholasticism "became the dominant organizational approach to teaching theology in the academies" before [again, **'fortunately'**,] its influence began to wane in the 17th and 18th centuries.

Of course the influence of "Aristotelian thought" on the rest of the Western World, and therefore at least indirectly on the Church today, hasn't really 'waned'. But back to our assignments on *alignments*, or more specifically, on the functions of *conjunctions*, Dr. Velikovsky argues that...

Disregarding the specific details of this assumption [- that *conjunctions* of "planets [are] the cause of these perturbations"], there still remains a kernel of truth. The catastrophes of flood and of conflagration were ascribed to the influence of planets, and the conjunction was called the fatal moment. Such being the opinion of Berossus on the cause of the world catastrophes, the catastrophe that befell Sennacherib was probably explained by him in the same way. We are thus able to reconstruct Berossus' record which was omitted in Josephus.

Chaldean scholars were aware that the planetary system is not rigid and that the planets undergo changes. We find in Diodorus of Sicily: "Each of the planets, according to them [the Chaldeans] has its own particular course, and its velocities and periods of time are subject to change and variation." [Diodorus of Sicily [bio, SEC. 7, p.369], *The Library of History* ii. 31 (transl. Oldfather [bio, SEC. 9, p.501-2]).] They counted the earth among the planets, for Diodorus wrote that the Chaldeans stated "that the moon's light is reflected and her eclipses are due to the shadow of the earth." [*Ibid.*] This

implies that they knew the earth is a sphere in space, a fact known also to a number of Greek philosophers. [Aristarchus of Samos [briefly identified in SEC. 9 on p.317] recognized that the earth revolves together with other planets around the sun.]

A few Greek philosophers were aware that planets, on close contact, are greatly disturbed, and that out of their agitated atmospheres comets are born. The perturbations in such contacts may be so strong that, when the earth is involved, deluge or world conflagration may take place.

Zeno [briefly identified in SEC. 7 on p.299-300], the founder of the Stoic school of thought [Seneca, *De Cometis*], and likewise Anaxagoras (-500 to -428 [5 years contemporary to Pythagoras, -570 to -495, introduced in SEC. 7, p.256]) and Democritus (-460 to -370), declared that planets at conjunction may become coalescent, thus taking the form of comets. Aristotle, who misunderstood their teaching, declared: "We have ourselves observed Jupiter coinciding with one of the stars of the Twain and hiding it, and yet no comet was formed." [Aristotle, *Meteorologica*, i. 6 (transl. E. W. Webster [?], 1931 [<http://classics.mit.edu/Aristotle/meteorology.2.ii.html>]).]

Diogenes Laertius [finally briefly bio'ed, SEC. 9, p.502-3] recorded that Anaxagoras thought that comets are "a conjunction of planets which emit flames" [Diogenes Laertius, *Lives*, "Life of Anaxagoras"]; and Seneca, without naming Anaxagoras and Democritus, wrote: "Here is the explanation which is given by some ancient authors. When a planet enters in conjunction with another, they confound their lights into one light, and they have the appearance of an elongated star... The interval which separates them is illuminated by both of them, inflames and transforms into a trail of fire" [Seneca, *De cometis*]. Seneca, who regarded this as an explanation of the nature of comets, questioned it, reasoning that "planets cannot remain for a long time in conjunctions, because by necessity of the law of velocity they would separate."

Plato, on the authority of the Egyptian sages, ascribed the deluge and conflagration of the world to the action of a celestial body that, changing its path, passed close by the earth, and he even pointed to the planets as the cause of periodic world catastrophes [Plato, *Timaeus*, 22C, 39D]. The Greek term for the collision of planets is *synodos*, which, in the words of a modern interpreter, requires a meeting in space and also a collision of planets.

[Boll, *Stern Glaube*, pp.93 and 201. The Greek term "requires a meeting in the same horizontal and vertical planes and a collision. The planets thrust one another and cause the destruction of the world" ("*ein Zusammentreffen und auch ein Zusammenstossen auf derselben Ebene, also nach Breite und Hohe stossen die Planeten ineinander und losen dadurch das Weltende aus*") ["a meeting and also a collision on the same level, that is to say, the planets collide with each other in width and height and thereby trigger the end of the world"].]

The Romans knew that the earth is one of the planets; Pliny, for instance, wrote: "Human beings are distributed all around the earth and stand with their feet [or legs, really,] pointing toward each other... Another marvel, that the earth herself hangs suspended and does not fall and carry us with it." [Pliny [bio, SEC. 7, p.335], *Natural History*, ii. 45.]

The earth, one of the planets, had been subject to conflicts with other planets, and traces of knowledge of these occurrences may be found in the early writers. Origen [bio, SEC. 7, p.417-20] writing against Celsus stated: "We do not refer either the deluge or the conflagration to the cycles and planetary periods; but the cause of them we declare to be the extensive prevalence of wickedness, and its (consequent) removal by a deluge or a conflagration." [Origen, *Against Celsus*, Bk. iv, Chap. xii, in Vol. IV of *The Ante-Nicene Fathers* (ed. A. Robert and J. Donaldson [bios, SEC. 9, p.473], 1890).] Celsus and Origen were familiar with the view that the deluge and the world conflagration were caused by planets, and that these world catastrophes could be calculated in advance.

And btw, I agree with **our brother** Origen that the real cause of God's **great judgments** is the "prevalence of wickedness", because, for example, we **know** that the arguably '**greatest**' judgment so far, The Flood, happened to the **inhabiters of the earth** obviously because,

...GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was **only evil continually** [Gen 6:5](#).

And another obvious example is worth mentioning, one that does not involve God's **great** natural **judgments**, but instead involves His **predestinated** and **prophesied 'bestly military actions'** that He has **used** for His **judgments** on Israel and others. In this case I'm talking about the Prophet Ezekiel, and especially about 2 **words** which, translated into English, Moses also **used**, these 2 **words** being, **only evil**, Ezekiel having **used** them to confirm what the Prophets Isaiah and Jeremiah had already made clear, which was that Jerusalem, as well as **the four corners of the land** were to be **smitten**, and brought to **an end**. Ezekiel **prophesies**,

...thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land. Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD. Thus saith the Lord GOD; An evil, an **only evil, behold, is come. An end is come, the end is come: it watcheth for thee; behold, it is come. The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains. Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth** [Eze 7:1-9](#).

And I was **taught** by one of the teachers I mentioned back in [RGT](#), on whose shoulders **we** now stand, that Ezekiel **spoke** these **words** after he and Daniel, et al., had been taken into **captivity** from Jerusalem to Babylon, but before Jerusalem

was **destroyed**, Daniel to the court of King Nebuchadnezzar, and Ezekiel to where most the rest of the **captives** were being held **by the river of Chebar** [Eze 1:1](#). See again my **teaching** surrounding this topic in [SEC. 4, p.369-81](#).

But is this **prophecy** also **promising** that both Titus, and later the Antichrist will **destroy the city and the sanctuary**, both in 70 AD and in the middle of The Great Tribulation? We may at least be **sure** that it agrees with the Lord's testimony concerning His people, when He says,

...I will come near to you to judgment... against [evildoers]... For I am the LORD, I change not; therefore ye sons of Jacob are not consumed [Mal 3:5-6](#).

But I should add that **our brother** Origen was mistaken if he thought that God does not **use** His Creation, along with The Curse, to **accomplish** His **judgments**, both **great** and **small**. And where he has **erred** I **hope** to '**correct, improve, and expand**' his perspective, and that would be when, God willing, we finally meet as '**immortals**', but I expect to be **able** to do so no more than he will be **able** to do the same for me on other and even related topics.

And of course Dr. Velikovsky has 'Pliny' to teach us even now, reminding us that,

Pliny wrote: "Most men are not acquainted with a truth known to the founders of the science from their arduous study of the heavens," namely, that thunderbolts "are the fires of the three upper planets." [Pliny, *Natural History*, ii.18.] He differentiated them from lightning caused by the dashing together of two clouds. Seneca, his contemporary, also distinguished lightnings that "seek houses" or "lesser bolts" and the bolts of Jupiter "by which the threefold mass of mountains fell." [Seneca, *Thyestes*.]

A vivid picture of an interplanetary discharge is given by Pliny: "Heavenly fire is spit forth by the planet as crackling charcoal flies from a burning log." [Pliny, ii.18.] If such a discharge falls on the earth, "it is accompanied by a very great disturbance of the air," produced "by the birth-pangs, so to speak, of the planet in travail." [*Ibid.*]

Pliny says also that a bolt from Mars fell on Bolsena, "the richest town in Tuscany," and that the city was entirely burned up by this bolt. [*Ibid.*, ii. 53.] He refers to Tuscan writings as the source of his information. By Tuscan writings are meant Etruscan books.

Bolsena, or the ancient Volsinium, was one of the chief cities of the Etruscans, the people whose civilization preceded that of the Latin Romans on the **Apennine Peninsula**. The Etruscan states occupied the area of what was later known as **Tuscany**, between the **Tiber** and the

Arno. [Both rivers, and the **Po**, are shown on the map on [p.613](#), but only the Arno is marked. Find all 3 rivers, as well as Tuscany.]

Near **Bolsena**, or Volsinium, is a lake of the same name [[photo, p.613](#)]. This lake fills a basin



View of the city with the lake.

nine miles long, seven miles wide, and 285 feet deep. For a long time this basin was regarded as the water-filled crater of a volcano. However, its area of 117 square kilometers exceeds by far that of the largest known craters on the earth - those in the Andes in South America and those in the Hawaiian (Sandwich) Islands in the Pacific. Hence, the idea that the lake is the crater of an extinct volcano has recently been questioned. Moreover, although the bottom of the lake is of lava, and the ground around the lake abounds with ashes and lava and columns of basalt, the talus [or "slope"] of a volcano is lacking.

Taking what Pliny said of an interplanetary discharge together with what has actually been found at Volsinium, one may wonder whether the cinders and the lava and the columns of basalt could possibly be the remains of the contact Pliny mentions. Again, if the discharge was caused by Mars, it would probably have occurred in the eighth pre-Christian century. The catastrophes of that century brought the great Etruscan civilization into sudden decline and launched the migration of newcomers to Italy leading to the founding of Rome. The Etruscans, as cited by Censorinus [bio, SEC. 7, p.270] and quoted in the Section on "The World Ages," thought that celestial prodigies augured the end of each age. "The Etruscans were versed in the science of the stars, and after having observed the prodigies with attention, they recorded these observations in their books."

The Stormer of the Walls

Following the upheavals in which, in the words of the Babylonians, Mars-Nergal "moved the earth off its hinges," and, in the words of Isaiah, "the earth moved exceedingly" and was "removed out of her place," mighty and repeated earthquakes devastated whole countries, destroyed cities, and shattered the walls of strongholds. "Bloodstained stormer of walls" is the ever repeated epithet of Ares in Homer. Hesiod, too, calls Ares "sacker of towns." [Hesiod, *Theogony*, 11. 935 S. *Purandara* or "town destroying" is the usual appellation of Indra.]

"Behold," said Amos, "the Lord commandeth, and he will smite the great house with breaches [into pieces]." Then came the "commotion" of the days of Uzziah, and of the days of Ahaz, and of the days of Hezekiah, when "the bricks are fallen down" ([Isaiah 9:10](#)) and only "a very small remnant" of the people remained ([Isaiah 1:9](#)). Those were days of "trouble, and of treading down, and of perplexity by the Lord God of Hosts" and "breaking down the walls" ([Isaiah 22:5](#)).

But remember that Isaiah 22, ***The burden of the valley of vision***, is not so much about the ongoing but decreasingly frequent *earthquakes*, but about Babylon's ***mighty captivity*** of just The 2 Tribes of Judah about a century after The Last Visit of Mars. See again my ***teaching*** about it on [page 552](#). Dr. Velikovsky nevertheless evidently correctly concludes that,

Recurrent displacement of the terrestrial globe, torsion [or the 're-agitation' and 're-stoking'] of the lithosphere, and [the 'reinvigorated'] migration of the inner parts of the globe must have caused a succession of

earthquakes over a prolonged period. But in comparison with the great catastrophes, when "heaven reeled," the local earthquakes received only slight attention.

In the reports of the astrologers of Nineveh and Babylon, earthquakes are often mentioned in just a single line, as in the following message: "Last night there was an earthquake." The frequent trembling of the earth became a source of omens for the magicians, which were reduced to formulas: "When the earth quakes in the month of Shevat," or "When the earth quakes in the month of Nisan," then one or another event will take place. As in the following sentence, the observation could be basically correct: "When the earth quakes through the whole day, there will be a destruction of the land. When it quakes continually, there will be an invasion of the enemy." [R. C. Thompson [\[bio, SEC. 7, p.370-71\]](#) (ed.), *The Reports of the Magicians and Astrologers of Nineveh and Babylon in the British Museum* (1900), Vol. II, Nos.263,265.]

Reports concerning earthquakes in Mesopotamia in the eighth and seventh centuries are very numerous, and they are dated. [See Kugler, *Babylonische Zeitordnung*, p.116.]

Nothing comparable is known in modern times. In some of these reports, Nergal (Mars) is mentioned as the cause of the calamity. "The earth shook; a collapsing catastrophe was all over the country; Nergal strangles the country." [*Ibid.*] Temples constructed with great care, so that the foundations might absorb shocks and resist them, were often destroyed by the catastrophes, and the cause was again the planet Nergal. Thus Nergal is referred to in connection with the collapse of the temple in Nippur that was destroyed in an earthquake [- Nippur being "located in modern... [Eastern] Iraq", and it being "among the most ancient of Sumerian cities... [as well as] the special seat of the worship of the Sumerian god Enlil, the "Lord Wind", and in the *Epic of Gilgamesh* (summary, [SEC. 7, p.357-58](#)), the "war god", and the "Bull of Heaven", and see again my guess as to 'his' original identity in [SEC. 7, p.502-3](#)]. [Langdon, *Sumerian and Babylonian Psalms*, p.99.]

The kings of Babylon, the successors to Sennacherib, record in many inscriptions the repairing of breaches in the palaces and temples of the land. Sometimes the same temples or palaces were repaired by two kings in close succession, as in the case of Nergilissar (Neriglissar) and Nebuchadnezzar. [See the Section "*Mars Moves the Earth from Its Pivot*," note 6.] In the great catastrophes of the eighth to the seventh centuries, practically no structure escaped damage, and new buildings were erected so as to absorb frequent shocks. At the close of the seventh century, Nebuchadnezzar described the precautions taken in placing the foundations of the palaces "on the breast of the netherworld"; these foundations of large stones with joints fitting one into the other have been unearthed in excavations. [R. Koldewey [\[tbb next\]](#), *The Excavations at Babylon* (1914); idem, *Das wieder entstandene Babylon [The Re-creation of Babylon]* (4th ed., 1925).] The Babylonians also found that walls of burnt bricks were of greater elasticity than walls of



The reconstruction of the Ishtar Gate in the Pergamon Museum in Berlin

stones; they were built on foundations of great blocks of stone. [Koldewey, *Die Königs-burgen von Babylon* [*The Royal Castles of Babylon*] (1931-1939), Vols. I and II. Cf. Pliny, ii. 84: "The solidly built portion of the city being specially liable to collapses of this nature... walls built of clay bricks suffer less damage from being shaken."]

Robert Johann Koldewey [1855-1925]... was a German archae-ologist, famous for his in-depth excavation of the ancient city of Babylon in modern-day Iraq... His digs at Babylon revealed the foundations of the ziggurat Marduk, and the **Ishtar Gate** [- apparently one of the main **gates of hell** referred to by Jesus ([Mat 16:18](#)), photo, [p.615](#)]; he also developed several modern archaeological techniques including a method to identify and excavate mud brick architecture. This technique was particularly useful in his excavation of the Hanging Gardens of Babylon (1899-1917) which were built ca. 580 BC using mainly unfired mud-bricks... A practicing archaeologist for most of his life, he participated in and led many excavations in Asia Minor, Greece, and Italy. After he died, the Koldewey Society was established to record and mark his architectural service... [and he] was a self-trained archaeological historian of the classical area... Although he studied architecture and art history in Berlin and Vienna, he left both those universities without an advanced degree. In 1882 he was signed on as a participant to the excavation of ancient Assus in Turkey, where ... [he] learned several excavation methods and how best to draw ancient remains... Francis H. Bacon (an advisor to Heinrich Schliemann [[bio](#), [SEC. 7, p.512 & SEC. 8, p.276-8](#)]) introduced Koldewey to archaeology at the excavation of Assos [[also in Turkey](#)] in 1882-1883. Koldewey went on to conduct digs for the German Archaeological Institute, at Hellenic sites including **Lesbos** [- that Greek Isle that you should now be able to find on the map on [p.609](#), and if not see the map on [p.557](#)] (1885-1886) and Mesopotamian sites such as **Lagash** [or **Lagas**, "an ancient city state located northwest of the junction of the Euphrates and Tigris rivers and east of Uruk", maps, [SEC. 7, p.500-501](#)] (1887). In 1890-1891 and 1894, he worked... on the excavation of a Hellenic city in Sicily... [And with] support from the Deutsche Orient-Gesellschaft (German Oriental Society), Koldewey directed the excavation of Babylon from 1899 through 1914, using comparatively modern archaeological techniques. (The site had been identified a century earlier...) More than 200 people worked daily, year round, for fifteen years... When the team unearthed Babylon's central Processional street in 1899, the modern world had its first look at the site of this much-storied ancient city. The expedition also found the outer walls, inner walls, and foundation of Etemenanki, a temple sometimes identified as the "Tower of Babel". It also unearthed Nebuchadnezzar's palaces... [and there were] later created models of Babylon for the Vorder-asiatisches Museum Berlin [[tbd next](#)]. The excavations at the famous city of Babylon were con-sidered prestigious for Germany, and were consequently well-sponsored and well-publicized... [And btw, the] Hanging Gardens of Babylon were a previously unconfirmed legend about a beautiful man-made mountain full of green plants and trees that reportedly were built by King Nebuchadnezzar (ruled 605 BC-563 BC) for his homesick wife, Amyitis [or Amytis], who was daughter of the

king [Cyaxares] of the Medes [and she is identified along with Nebopolassar and her husband Nebuchadnezzar, Kings of Babylon, and in relation to her brother and the son of Cyaxares, Darius, and to Darius' wife, the King of Lydia's daughter, Aryenis, in [RGT in SEC. 7 on p.230](#)]. While excavating the Southern Citadel, Robert Koldewey discovered a basement with fourteen large rooms with stone arch ceilings. Ancient texts showed that only two locations in the city had used stone, the north wall of the Northern Citadel, and the Hanging Gardens. The north wall of the Northern Citadel had already been found. This made it seem likely that Koldewey had found the cellar of the gardens... He continued exploring the area and discovered many of the features reported by the ancient Greek historian Diodorus. While Koldewey was convinced that he had found the gardens, some modern archaeologists have called his discovery into question. While the location of the site that Koldewey excavated was well known and recognised as where Babylon had been situated, they argue that the dig site was too far from the Euphrates River to have been irrigated with the amount of water required for a green garden, and the ancient Greek historian Strabo stated that the Hanging Gardens were located right next to the river. The complex of arched rooms that Koldewey discovered was most likely a storeroom, as cuneiform tablets with lists of supplies and rations were later found in the ruins.

However let's not forget that Amytis was "homesick", and that placement of this "beautiful man-made mountain full of green plants and trees" close to the Euphrates was not what was needed to help. Only close to the palace where she could more often see it would. And the Romans, beginning in the 4th Century BC, began to build aqueducts that carried water many miles. And remember that the Easton Bible Dictionary reports that there was a "canal" near Babylon that "connected the Tigris with the Euphrates" ([SEC. 4, p.376-7](#)). And of course the "plants and trees" of these "gardens" must have occupied the outer surface of this "stone", likely terraced, and partly hollow, mountain-like structure, with any interior spaces likely not being wasted, including being used for 'storage'. So maybe it's Strabo and "some modern archaeologists" that are wrong.

The **Vorderasiatisches Museum**... *Near East Museum*... is an archaeological museum in Berlin. It is in the basement of the south wing of the Pergamon Museum and has one of the world's largest collections of Southwest Asian art... [and displays] southwest Asian culture spanning six millennia. The exhibits cover a period from the 6th millennium BCE into the time of the Muslim conquests. They originate particularly from today's states of Iraq, Syria and Turkey, with singular finds also from other areas. Starting with the Neolithic [or the 'Post-Visits-of-Venus'] finds, the emphasis of the collection is of finds from Sumer, Babylonia and Assyria, as well as northern Syria and eastern Anatolia... Excavations in historically important cities like Uruk, Shuruppak, Assur, Hattusha, Tell el Amarna, Tell Halaf (Guzana), Sam'al, Toprakkale and Babylon built the foundation of the museum's collection. Further acquisitions came from Nimrud, Nineveh, Susa and Persepolis. The museum shows finds from the cultures of Sumer, Akkad, Babylonia, Assyria, the Hittites and the Aramaeans. These finds often found their way to Berlin via the German Oriental Society. In 1899,

the Middle East Department at the royal museums was created. In 1929, they were provisionally accommodated in the Bode Museum and the Pergamon Museum, where they have been accessible to the public since 1930. During the Second World War, there were hardly any war-related losses. The mobile exhibits, which were taken as art spoilage to the Soviet Union, were returned to East Germany in 1958. The collection had already opened again as the *Vorderasiatisches Museum* in 1953... Notable pieces of the collection are the Ishtar Gate and Procession Way of Babylon, remainders of the ancient city of Babylon, parts of the Eanna temple and Karaindash's **temple to Inanna in Uruk** [photo, SEC. 7, p.502]. The museum also has an important number of Southwest Asian stamp and cylinder seals, as well as cuneiform texts. It has more than 200 of the Amarna letters [photo of "one of the Amarna letters", p.617] and the larger ("Meissner") fragment... of the Sippar tablet from the *Epic of Gilgamesh*, which includes Siduri's advice, unlike later editions... **Sippar** [maps, SEC. 7, p.500-501] ... was an ancient Near Eastern Sumerian and later Babylonian city on the east bank of the Euphrates river... some 60 km north of Babylon and 30 km southwest of Baghdad.

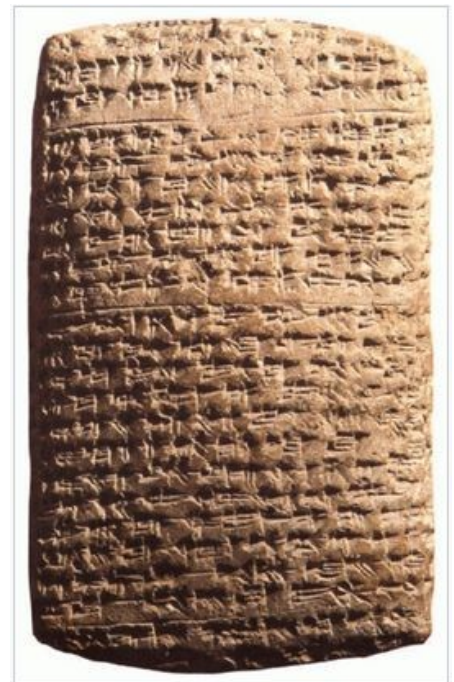
And Dr. Velikovsky reports that it wasn't just 'building-breeching jolts' happening, but that,

These ever recurrent earthshocks in a country as rich in oil as Mesopotamia also caused eruptions of earth deposits: "The earth threw oil and asphalt," observed the official astrologers, as the effect of an earthquake. [Kugler, *Babylonische Zeitordnung*, p.117.]

The Scriptures and the rabbinical sources record repeatedly the repairing of breaches in the House of the Lord. On the day of the "commotion" of Uzziah the temple suffered a great breach. [Josephus, *Antiquities*, IX.x.4. See Ginzberg, *Legends*, VI, 358.] References to breaches in houses, large palaces, and small dwellings are very numerous in the prophets of the eighth century. Isaiah speaks of "breaches of the city of David that they are many." [Isaiah 22:9.] Repair of breaches in the Temple was the permanent concern of the kings of Jerusalem, also "the wall that was broken" of the city's outer bulwark. [II Kings 12:5; 22:5; II Chronicles 32:5; Amos 6:11; 9:11.]

Since in modern times earthquakes occur only very seldom in Palestine, the frequent reference of the prophets and psalmists to them caused perplexity: "The earthquake held a place in the religious conceptions of the Israelites quite out of proportion to its slight and relatively rare occurrence in Palestine."

[Adolphe Lods ["1867-1948... French Protestant Bible scholar and historian... born... near Paris... [and] served for a time as a pastor in Paris... [and after] lecturing on Hebrew at the Faculté Théo-logique of Paris, in 1906 he began teaching Hebrew language and literature at the Sorbonne... [and he] was elected to the Academie des Inscriptions in



EA 161, letter by Aziru, leader of Amurru (stating his case to pharaoh), one of the Amarna letters in cuneiform writing on a clay tablet.

1935... [and he] published a study of Proverbs, *L'Ecclésiaste et la philosophie grecque* (1890)... [and] an edition of the book of Enoch from Greek fragments with variants from the Ethiopian text, translation, and notes, *Le livre d'Hénoch* (1892); and his major study... [was] *La croyance à la vie future et le culte des morts dans l'antiquité Israélite* [*Belief in the Afterlife and the Cult of the Dead in Ancient Israel*] (2 vols., 1906)... [and after] the publication of *Jean Astruc et la critique biblique au 18^{ème} siècle* [*Jean Astruc and Biblical Criticism in the 18th Century*] [Jean Astruc *tbb* next] (1924), Lods concentrated on more general studies, including *Israël, des origines au 8^{ème} siècle* (1930; English trans. *Israel from the Beginning to the Middle of the Eighth Century* by S. H. Hooke, 1932) and its continuation *Des Prophètes a Jésus* (1935; English trans. of the first part, by S. H. Hooke, *Prophets and the Rise of Judaism*, 1937); *La religion d'Israël* (1939; Spanish trans. by A. Spivak, 1940); and *Histoire de la littérature hébraïque et juive* (to 135 c.e.; 1950). Lods published one of the earliest studies comparing Israelite prophecy with the related phenomenon in ancient Mari in Syria of the second millennium b.c.e.), *Israel: From Its Beginnings to the Middle of the Eighth Century* (transl. Samuel Henry Hooke [1874-1968, "an English scholar writing on comparative religion... known for his *Bible in Basic English* translation... educated at... Jesus College, Oxford... [and from] 1913 to 1926... Professor of Oriental Languages at the University of Toronto, where he was a founder of and contributor to *Canadian Forum*... [and in] 1930 he was appointed Samuel Davidson Professor of Old Testament Studies at the University of London... [and in] 1951... president of the Society for Old Testament Study"), 1932), p.31.]

Jean Astruc [1684-1766]... was a professor of medicine at Montpellier and Paris, who wrote the first great treatise on syphilis and venereal diseases, and also, with a small anonymously published book, played a fundamental part in the origins of critical textual analysis of works of the Bible. Astruc was the first to try to demonstrate, by using the techniques of textual analysis that were commonplace in studying the secular classics, the theory that Genesis was composed based on several sources or manuscript traditions, an approach now called the *documentary hypothesis* [defined, SEC. 9, p.466 - making him a 'pioneer' of "higher criticism"].

Moving on to other 'earthshocking' influences, Dr. Velikovsky again reports that,

Troy, the scene of the Homeric epos, was destroyed by an earthquake. The famous "sixth city" at Hissarlik, recognized as the fortress of Priam, king of the Trojans, fell because of earthshocks, a fact established in the excavation by the archaeological expedition of the University of Cincinnati. [C. W. Blegen [bio, SEC. 8, p.277], "Excavation at Troy," *American Journal of Archaeology*, XXXIX (1935), 17.]

There are a number of theories concerning the cause of the earthquakes, but none of them is generally accepted. One connects the cause of earthquakes with the process of mountain building. Mountains are supposed to have their origin in the cooling of the earth and contraction of its crust. [See the discussion of the problem of mountain building in the Section "*The Planet Earth*" [SEC. 9, p.308-13].] This theory is based on the [false] assumption that originally the earth was liquid. The folding of the crust creates mountains and causes earthquakes.

Another theory sees the cause of earthquakes in the migration of land masses, even of entire continents. This theory, too, is based on the

concept of a thin crust resting on a viscous [or “thick” *fluid*] substratum. Geological and faunal similarities of South America and West Africa suggested their separation in recent geological times, and their migration in opposite directions. According to this theory, thermal convection [or the *circulation of Earth’s internal liquid to semi-solid rock*] is the mechanical cause of this migration, with magma supplying the heat.

Still another theory supposes that there are great mountains and deep valleys on the inner surface of the crust, facing the magma. The sliding of huge rocks along these mountainous slopes under the pull of gravity is presumed to be the cause of earthquakes.

The mountainous western coast of North and South America, or the shore of the Cordilleras, and the eastern coast of Asia stretching into the East Indies form the area of greatest earthquake activity [known as the *Ring of Fire*], with 80 per cent of the entire mechanical force released in earthquakes concentrated there. Another area stretches from the Mediterranean toward the highland of Asia [along the “*Himalayan mountain range... arc*” - see again the photos/maps/diagram in [SEC. 7, p.365](#), [SEC. 8, p.6-7](#), [p.179-80 & 225](#)].

In an attempt to find the relation of earthquakes to other natural phenomena, a statistical investigation of the earthquakes of the middle of the nineteenth century was conducted, and the results suggested that earthquakes are more numerous when the moon is new and again when it is full, or when the pull of the moon acts in the same direction as the pull of the sun or when it acts in the opposite direction. The time when the moon is in perigee, or closest to the earth, was also found to be favorable for earthquakes [Cf. the scientific publications of Alexis Perrey [[bio](#), [SEC. 8, p.229](#)].] These observations were challenged as to their general validity.

However, mountain building is a process the causes of which have not been established; the migration of continents is but a hypothesis; and the crumbling of the earth's crust must have some additional cause besides the force of gravity, because this force was active when the crust was built and made possible the formation of the crust in its present shape. Hence, all these theories are only hypotheses about unknown causes of known phenomena. On the basis of the material offered in the foregoing pages, the assumption is made here that earthquakes result from torsion of the crust following a change in the position of the equator and the displacement of matter inside the globe caused by the direct attraction of a cosmic body when in a close contact. Pull, torsion, and displacement were responsible for mountain building, too.

If this conception of the causes of earthquakes is correct, then there must have been fewer and fewer earthquakes during the course of time since the last cosmic catastrophe. The regions of the Apennine Peninsula, the eastern Mediterranean, and Mesopotamia, for which we have reliable records, can be compared in this respect with the same regions of today. Earthquakes in Asia Minor, Greece, and Rome are described or mentioned by many classic authors. For the purpose of comparison with the earthquake activity of the present day, it is enough to point to fifty-seven

earthquakes reported in Rome in a single year during the Punic wars (-217). [Pliny ii.86.]

If our interpretation of the cause of earthquakes is correct, then not only must more tremors and stronger shocks have been experienced in olden times, but also their cause must have been known to the ancients.

Pliny wrote: 'The theory of the Babylonians deems that even earthquakes and fissures in the ground are caused by the force of the stars that is the cause of all other phenomena, but only by that of those three stars (planets) to which they assign thunderbolts.' [Pliny ii. 81.]

CHAPTER 5

The Steeds of Mars

THE CASE of Abraham Rockenbach and David Herlicius, who wrote about the year 1600, and who were informed on the matter of the comets of antiquity [See the Section, "*The Comet of Typhon*" [SEC. 9, p.387-92]], shows that the contents of some old manuscripts were known to the scholarly world then, though not to modern scholars.

A scholar and pamphleteer, Jonathan Swift, in his *Gulliver's Travels* (1726), wrote that the planet Mars had two satellites, very small ones. "Certain astrologers... have likewise discovered two lesser stars, or satellites, which revolve about Mars, whereof the innermost is distant from the center of the primary planet exactly three of its diameters, and the outermost five; the former revolves in the space of ten hours, and the latter



Enhanced-color HiRISE image of **Phobos**, showing a series of mostly parallel grooves and crater chains, with **Stickney crater** at right

Enhanced-color HiRISE image of **Deimos** (not to scale), showing its smooth blanket of **regolith**

in twenty-one and a half... which evidently shews them to be governed by the same law of gravitation, that influences the other heavenly bodies." [Travels into Several Remote Nations of the World, by Lemuel Gulliver (London,1726),11,43.]

Actually Mars has two satellites, mere rocks, one being as small as about ten (?) miles in diameter, the other only five (?) miles. [The diameters of these satellites are not exactly known (Russell, Dugan and Stewart, [and that is, in] 1945 [but now it's known that **Phobos** is

"about 22 km (14 mi) in diameter", and **Deimos** is "about 12 km (7.5 mi) in diameter", photos, p.619).] One travels around Mars in 7 hours 39 minutes, the other in 30 hours 18 minutes. Their distance from the center of Mars is even less than Swift said it was. [Phobos is distant from the planet's surface less than one diameter of the planet (from the planet's center less than one and a half diameters of the planet).] They were [- yes, re-]discovered by Asaph Hall in 1877. With the optical instruments of the days of Swift, they could not have been seen, and neither Newton nor Halley, the contemporaries of Swift, nor William Herschel [or his sister **Caroline**] in the eighteenth or Leverrier in the

nineteenth century suspected their existence. [Leverrier died one month after Asaph Hall made his discovery.] It was bold of Swift to assume their very short periods of revolution (months), measured only in hours; it was a very rare coincidence, indeed, if Swift invented these satellites, guessing correctly not only their existence, but also their number (two), and especially their very short revolutions. This passage of Swift aroused the literary critics' wonder.

It is [\[much worse odds than\]](#) an even chance that Swift invented the two satellites of Mars and thus by a rare accident came close to the truth. But it may also [\[and much more probably\]](#) have been that Swift had read about the trabants [\[or "satellites"\]](#) in some text not known to us or to his contemporaries. The fact is that Homer knew about the "two steeds of Mars" that drew his chariot; Virgil also wrote about them. [*Iliad* xv. 119; *Georgics* iii. 91. Horses were sacrificed to Mars (Plutarch, *Roman Questions*, xcvi) either because they are animals employed in war, or because of the trabants of Mars which [\[when close enough\]](#) looked like horses drawing a chariot.]

When Mars was very close to the earth, its two trabants were visible. They rushed in front of and around Mars; in the disturbances that took place, they probably snatched some of Mars' atmosphere, dispersed as it was, and appeared with gleaming manes. [Gordon A. Atwater [\[tbb at the end of this subchapter\]](#) suggests that these might have been electrical effects.] The steeds were yoked when Mars (Ares) prepared to descend to the earth on a punitive expedition.

When Asaph Hall discovered the satellites, he gave them the names of Phobos (Terror) and Deimos (Rout), the two steeds of Mars [Asaph Hall, *The Satellites of Mars* (1878): "Of the various names that have been proposed for these satellites, I have chosen those suggested by Mr. Madan of Eton, England," Deimos and Phobos]; without fully realizing what he did [\[as Mr. Madan probably did\]](#), he gave the satellites the same names by which they were known to the ancients.

Whether or not Swift borrowed his knowledge of the existence of two trabants of Mars from some ancient astrological work, the ancient poets knew of the existence of the satellites of Mars.

Gordon A. Atwater [1904-2000]... was director of the Hayden Planetarium and Chairman of the Astronomy Department of the American Museum of Natural History [in New York]. He planned to produce a planetarium show of *Worlds in Collision*. In 1950, he was fired from his jobs... Clark Whelton [- ["a New York based writer, author, and former speechwriter to New York City mayors Ed Koch and Rudy Giuliani... \[who\] has written articles on Velikovsky and Gordon Atwater, and co-edited... the proceedings of the Catastrophism 2000 conference... \[and in\] the Fall of 1979, he taught a non-credit course on "the Velikovsky Question" at the New School for Social Research in New York", and he\]](#) recounts Atwater's plans to produce a show of *Worlds in Collision* at the Hayden Planetarium: "On August 14, 1946, his eye fell upon a science column by John J. O'Neill in the *New York Herald Tribune*... [and] Atwater thought that Velikovsky's theories sounded plausible, and also gave every promise of being a scenario for the Planetarium sky show of the century... [and in] early 1947, Atwater invited Velikovsky to his office in Hayden, a meeting he recalls vividly... He told Velikovsky that if a publisher for the book was found,

the Planetarium would produce a sky show based on *Worlds in Collision*... At the end of 1949... [Eric] Larrabee was writing an article about *Worlds in Collision* and wanted to confirm that Atwater was planning to dramatise the book at Hayden. Atwater replied that since he had twice been forced to cancel his production because of delays at Macmillan, there would be no sky show unless he was promised in writing that *Worlds in Collision* would be published in the spring of 1950. The promise was forthcoming."... [And concerning his dismissal] Pensée journal notes: "On March 28, 1950... Atwater was summarily fired from his positions as curator of Hayden Planetarium and chairman of the department of astronomy, American Museum of Natural History. Five days later [the newspaper magazine] *This Week* published Atwater's review of *Worlds in Collision*. It was, in part, Atwater's refusal to withdraw that generally favorable review which sparked his dismissal. His other errors: counseling Macmillan to publish Velikovsky's book, and announcing plans to feature that book in a Hayden Planetarium show."... Clark Whelton explains: "Atwater agreed to supply a quote to Macmillan: "If Dr. Velikovsky is right, the underpinnings of modern science will have to be re-examined." It was a modest statement, given the revolutionary nature of Velikovsky's book, but Atwater's words provoked an instant furore when they appeared in the January, 1950, Harper's. Harlow Shapley [or let's call him 'Hollow Shaped', bio, SEC. 8, p.205] sprang into action, writing menacing letters to Macmillan, hinting at the boycott of their textbook division which became a reality several months later. Atwater was at the focal point of a growing hysteria, as friends and colleagues tried to persuade him to recant and join the crusade against *Worlds in Collision*. Atwater refused to back down. But when it became known that he planned to review *Worlds in Collision* for *This Week*, a magazine which appeared in Sunday newspapers across the country, all hell broke loose... "There was sheer terror and panic at Hayden," Atwater recalls. "A member of the staff even walked into my office and spat in my face."... Atwater... also knew that the written promise to him from Macmillan, pledging to publish *Worlds in Collision*, was impeding Shapley's campaign to have the book quashed. The result was inevitable. The day before his review of *Worlds in Collision* appeared in print, Gordon Atwater, Fellow of the Royal Astronomical Society, the man who saved Hayden Planetarium from bankruptcy and whose shows continued to draw record crowds, was summarily fired and curtly ordered off the premises. From that day in 1950 until the present, he has been unable to find work in his field."... [And about his "black listing",] Henry Bauer [bio, SEC. 7, p.381] in his book, *Beyond Velikovsky* (1984), recalls: "In Dec. 1979 I spoke by telephone with Gordon Atwater, then 76 years old. Atwater still feels keenly aggrieved at the manner in which Velikovsky was treated. He plans to publish his own account of these events; on 12 Dec. 1979 he related his experiences to students at the New School for Social Research in New York. In 1950, after five years of service, Atwater was dismissed from his position at fifteen minutes' notice and not permitted to occupy his offices even long enough to remove his personal effects - his

books and papers were later sent to him. According to Atwater, he was also effectively "black-listed" and was unsuccessful in attempts thereafter to obtain a position in science education. *Who's Who in America* (1950-51) mentions that Atwater had studied engineering at Purdue University and with the U.S. Power Squadrons; he was on active duty with the U.S. Navy (1942-45) in a capacity that comprised education management, and technical development; he was a member of the American Astronomical Society and the Explorers Club, an honorary member of the Amateur Astronomers Association, a charter member of the Institute of Navigation, and a Fellow of the Royal Astronomical Society."... [And in] his book, *Stargazers and Gravediggers* (1983), Velikovsky recalls: "I was concerned for Atwater and his position at the planetarium, especially in view of the fact that *This Week* magazine (a weekly supplement to the *Herald Tribune* and numerous other newspapers in this country) had invited Atwater to write an article on the forthcoming book, to say nothing of his plan to stage *Worlds in Collision* at the planetarium. I went to see him to tell of the new developments, so that he would not act blindly when his own position might be endangered... [and Dr. Velikovsky notes that James] Putnam observed: "When Atwater's article is printed in *This Week*, I have a feeling he will be fired."... The show *Worlds in Collision* was scheduled for later in the spring and had been announced in the yearly program of the planetarium... Atwater's article was to appear in *This Week* in the issue of April 2, the eve of the publication date of the book. This magazine section was published by the Herald Tribune for itself and for many newspapers all over the country as a weekly supplement... Putnam was right. Between that day, March 10, and the day his article was printed, Atwater's fate was sealed. In the last week of March he was dismissed on a day's notice from both his positions, chairman of the Astronomy Department of the American Museum of Natural History and curator of the planetarium. Shortly before, he had received a letter from Professor Otto Struve [bio, SEC. 8, p.227-8] in which, I was told, he was asked if it was true that he adhered to Velikovsky's heresy. Atwater, possibly unaware of the grave significance of this question, replied by letter - none of these letters did I see - in which he explained that he believed that science must investigate unorthodox ideas calmly and with an open mind. Thus he gave himself away. His salary was paid until October, but he had to clear his desk immediately; he retained no functions and no office space."... In January 1980 Clark Whelton... invited Gordon Atwater to speak before a special course on Velikovsky which Whelton was teaching at the New School for Social Research in New York City. He later asked Atwater if he had any regrets about his experience with *Worlds in Collision*. Atwater replied: "Yes. I regret the way they treated Dr. Velikovsky. He was a wonderful man, and what they did to him was a disgrace. That's what hurt me the most.""

[<https://www.velikovsky.info/gordon-atwater>]

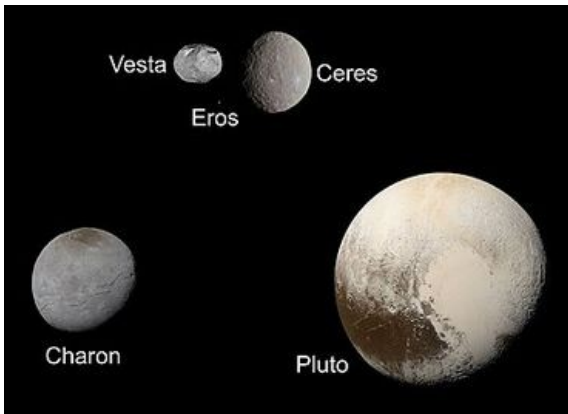
The Terrible Ones [- Asteroids, Beastismists and/or Us?]

Venus had a tail, considerably shortened since the time it was a comet, but still long enough to give the impression of a hanging flame, or smoke, or attached hair [or feathers]. When Mars clashed with Venus, asteroids, meteorites, and gases were torn from this trailing part, and began a semi-independent existence, some following the orbit of Mars, some other paths...

[Between Mars and Jupiter are over a thousand asteroids that have been thought to have once been a planet [- the Main Asteroid Belt, *tbd next*]. G. A. Atwater queries whether they could have resulted from the encounter between Mars and Venus [but I don't really, as I suppose most of them to be the result of an *inelastic collision* between two other objects, one of which broke up into the asteroids in this belt, and the other of which was likely traveling much faster as it entered the plane of the ecliptic, and as a result was evidently also broken up into pieces that have since 'exited' the Solar System in a diverted direction, though surely "some" of these 'pieces' have since been 'swallowed' by the Sun, or by the Inner Planets, or, as Dr. Velikovsky puts it, they took "some other paths", evidently including being captured as Trojans or Greeks of Venus, Earth or Mars, or as the 'horse-like' moons of Mars].]

And according to my encyclopedia...

The **asteroid belt** is a torus-shaped region in the Solar System, located roughly between the orbits of the planets Jupiter and Mars, that is occupied by a great many solid, irregularly shaped bodies, of many sizes but much smaller than planets, called asteroids or minor planets. This



asteroid belt is also called the **main asteroid belt** or **main belt** to distinguish it from other asteroid populations in the Solar System such as near-Earth asteroids and trojan asteroids. About half the mass of the belt is contained in the four largest asteroids: Ceres, Vesta, Pallas, and Hygiea. The total mass of the asteroid belt is approximately 4% that of the Moon, or 22% that of Pluto, and roughly twice that of Pluto's moon Charon (whose diameter is 1200 km [745 mi - see the size comparison chart

of these objects, p.622]). Ceres, the only object in the asteroid belt large enough to be called a dwarf planet, is about 950 km [590 mi] in diameter, whereas Vesta, Pallas, and Hygiea have mean diameters of less than 600 km [372 mi]. The remaining bodies range down to the size of a dust particle. The asteroid material is so thinly distributed that numerous unmanned spacecraft have traversed it without incident. Nonetheless, collisions between large asteroids do occur, and these [resulting 'pieces' of *inelastically colliding asteroids*] can produce an asteroid family whose members have similar orbital characteristics and compositions. Individual asteroids within the asteroid belt are categorized by their [light] spectra [- which indicates what they are made of], with most falling into three basic groups: carbonaceous (C-type), silicate (S-type), and metal-rich (M-type).

And fyi,

On 22 January 2014, ESA scientists reported the detection... of water vapor on Ceres, the largest object in the asteroid belt. The detection was made by using the far-infrared abilities of the Herschel Space Observatory [tbd next]. The finding was unexpected because comets, not asteroids, are typically considered to "sprout jets and plumes". According to one of the scientists, "The lines are becoming more and more blurred between comets and asteroids."

The **Herschel Space Observatory** was a space observatory built and operated by the European Space Agency (ESA). It was active from 2009 to 2013, and was the largest infrared telescope ever launched, carrying a 3.5-metre (11.5 ft) mirror and instruments sensitive to the far infrared and submillimetre wavebands... *Herschel* was the fourth and final cornerstone mission in the Horizon 2000 programme, following *SOHO/Cluster II* [SOHO satellite photo of a Kreutz Sungrazer, e.g., SEC. 2, p.118], *XMM-Newton* ["launched by the European Space Agency in December 1999... performing narrow- and broad-range spectroscopy, and performing the first simultaneous imaging of objects in both X-ray and optical (visible and ultraviolet) wavelengths... similar to NASA's Chandra X-ray Observatory also launched in 1999", defined/picture, SEC. 2, p.109] and *Rosetta* [defined, SEC. 2, p.114]. NASA is a partner in the *Herschel* mission... providing mission-enabling instrument technology and sponsoring the NASA Herschel Science Center (NHSC) at the Infrared Processing and Analysis Center and the Herschel Data Search at the Infrared Science Archive... The observatory was carried into orbit in May 2009, reaching... 1,500,000 kilometres (930,000 mi) from Earth, about two months later. *Herschel* is named after Sir William Herschel, the discoverer of the infrared spectrum and planet Uranus, and his sister and collaborator Caroline Herschel [both bios, SEC. 7, p.258-60].

And again yes, maybe these "swarms of meteorites" that around the time of The Visits of Mars are said to have "terrorized the peoples of earth" were at least in part provided by 'asteroids' from the Main Asteroid Belt, and maybe Mars picked up some of its 'hitchhikers', (*trojans*, *greeks*, and one or both of its 2 small moons), as a result of its travels through it, or not.

Dr. Velikovsky nevertheless concludes that,

...These swarms of meteorites with their gaseous appendages were newborn comets; flying in bands and taking various shapes, they made an uncanny impression. Those which followed Mars closely looked like a troop following their leader. They also ran along different orbits, grew quickly from small to giant size, and terrorized the peoples of the earth [evidently including by *meteor strikes*]. And when, soon after the impact collision of Venus and Mars [or after the *elastic, 'momentum-driven', normal atomic magnetic attraction-repulsion and special electromagnetic attraction-repulsion fields collision of these two*], Mars began to threaten the earth, the new comets, running very close to the earth, added to the terror, continually recalling the hour of peril.

And here I should remind you, as I put it in SECTION 6 on p.43, that,

...Dr. Velikovsky delineates the difference between the two kinds of *magnetic attraction* and *repulsion*. One... [being] 'normal' *atomic* (and/or *molecular*) *magnetic attraction*... applicable to *solids* and *liquids*, and misunderstood as 'gravity' [because it's apparently dominant though supplemental to 'gravity'], along with the 'normal' *atomic magnetic repulsion* evidently applicable to *gases*, and misidentified as a phenomenon related to *gas pressure*, or just ignored. And the other... [being] 'special' *electromagnetic attraction* and *repulsion*, because it operates by the *flow* of *electrons*, and is a *force*... understood to accompany *magnets* and *electromagnets*.

And certainly any "impact" of Venus with Mars only involved a "collision" of a combination of these *force fields*, along with the accompanying effects of their *momentums*. And now would be another good time to reexamine a map of the **Inner Solar System** (e.g., in **SEC. 7** on **p.518**).

Ares of Homer [in *The Iliad*], [is described as] going into battle, [and] is accompanied by [the] never resting horrible creatures, Terror, Rout, and Discord. Terror and Rout yoke the gleaming horses of Ares, themselves dreadful beasts, also known by these names; Discord, "sister and comrade of man-slaying Ares, rageth incessantly; she at the first rears her crest but little, yet thereafter planteth her head in heaven, while her feet tread on earth."

Similarly, the Babylonians saw the planet Mars-Nergal in the company of demons, and wrote in their hymns to Nergal: "Great giants, raging demons, with awesome members, run at his right and at his left." [Böllenrüccher, *Gebete und Hymnen an Nergal*, p.29.] These "raging demons" are pictured also in the Nergal-Eriskigal poem; they bring pestilence and cause earthquakes. [Fragments of this poem were found presumably at el-Amarna [map, **SEC. 8**, p.274]. It is very likely that the Ethiopians, who subdued Egypt in the eighth century, occupied Akhet-Aten (Tell-el-Amarna), and that some parts of the archives may have been deposited by them.]

It appears that the mythological figures of the Furies of the Latins or the Erinyes of the Greeks, with serpents winding about their heads and arms [- like some chiefs in North American Indian lore, btw], flashing flame with their eyes, swinging torches around like wheels, grew out of the same prodigies which moved rapidly, changed their forms hourly, and acted violently. The Erinyes traveled in a group, like huntresses or like a "pack of savage hounds",...

[Prof., Dr. Karl Heinrich Johannes Geffcken [1861-1935, "a German classical philologist who worked from 1907 to 1933 as a professor at the University of Rostock... [and he] was the son of the lawyer, diplomat and publicist Friedrich Heinrich Geffcken (1830 - 1896)... [and in] keeping with the tradition of his family, Hamburg senators... [he] began studying law in Strasbourg in 1881... [but he] soon switched to classical philology... [and in] 1882 he moved to the [that **damned**] University of Göttingen... [and] after a year in Bonn (1884/1885)... [he] completed his studies in Göttingen... [and at] the suggestion of his local teacher Ulrich von Wilamowitz-Moellendorff [- "a German classical philologist... known in scholarly circles... [as] a renowned authority on Ancient Greece and its literature", Geffcken] wrote his dissertation *De Stephano Byzantio* [- "**Stephenus** or **Stephan of Byzantium**... [having] fl. [in the] 6th century AD... [and being] the author of an important geographical dictionary entitled *Ethnica*... [of which] only meagre

fragments survive, but we possess an epitome ["a summary or miniature form"] compiled by one **Hermolaus**, not otherwise identified", with which... [Geffcken] received his doctorate in 1886... [and in] 1887 he passed the state examination and worked from Michaelis in 1889 at the Wilhelm-Gymnasium in Hamburg... [and through] the edition commission of the *Oracula Sibyllina* for the Church Fathers' Commission of the Prussian Academy of Sciences, which he received in 1897 and finished in 1901, Geffcken came to his main field of work: the study of ancient Christian literature and its relationship to pagan literature... [and in] the summer semester of 1907, Geffcken, who was not habilitated, accepted a call to the University of Rostock, where he worked until the end of his life... [including in] 1916/1917 and 1924... [as] rector of the university... [and his] most important works of his Rostock period include the new edition of Friedrich Lübker's *Real Lexicon of Classical Antiquity* (together with Erich Ziebarth, 1914), various editions and monographs on the church fathers and his unfinished Greek literary history (1926-1934)... [and in] 1919 he received an honorary doctorate from the theological faculty of the University of Rostock", "*Eumenides, Erinyes*" in *Encyclopaedia of Religion and Ethics*, ed. Rev., Dr. James [not Warren] Hastings [bio, SEC. 9, p.435], Vol. V.]

So Dr. Velikovsky's reports that these menacing Erinyes "traveled" in a single "group",

...but sometimes they appeared to be split into two groups. [Euripides [*pr-nyc, tbb next*], *Iphigenia in Tauris* [defined after Euripides], 1. 968; Aeschylus [bio, SEC. 7, p.436], *Eumenides*.]

Euripides... c.480-c.406 BC... was a tragedian ["writer of tragedy"] of classical Athens. Along with Aeschylus and Sophocles [*pr-nyc, tbb after Iphigenia in Tauris*], he is one of the three ancient Greek tragedians for whom a significant number of plays have survived. Some ancient scholars attributed 95 plays to him but, according to the *Suda* [or *Soda*, defined in relation to Manetho in SEC. 7, p.376], it was 92 at most. Of these, 18 or 19 have survived more or less complete... and there are also fragments, some substantial, of most of the other plays. More of his plays have survived intact than those of Aeschylus and Sophocles together, partly because his popularity grew as theirs declined - he became, in the Hellenistic Age, a cornerstone of ancient literary education, along with Homer, Demosthenes [bio, SEC. 9, p.437], and Menander ["c. 342/41-c. 290 BC... a Greek dramatist and the best-known representative of Athenian New Comedy... [who] wrote 108 comedies and took the prize at the Lenaia festival eight times... [and whose] record at the City Dionysia is unknown but may well have been similarly spectacular... [and his] work was lost during the Middle Ages and is known in modernity in highly fragmentary form, much of which was discovered in the 20th century... [with only] one play, *Dyskolos*... [having] survived almost entirely"]... Euripides is identified with theatrical innovations that have profoundly influenced drama down to modern times, especially in the representation of traditional, mythical heroes as ordinary people in extraordinary circumstances. This new approach led him to pioneer developments that later writers adapted to comedy, some of which are characteristic of romance. Yet he also became "the most tragic of poets", focusing on the inner lives and motives of his characters in a way previously unknown. He was "the creator of... that cage which is the theatre of Shakespeare's *Othello*, Racine's *Phèdre*, of Ibsen and Strindberg," in which "...

imprisoned men and women destroy each other by the intensity of their loves and hates", and yet he was also the literary ancestor of ["diverse"] comic dramatists... Unique among writers of Ancient Athens, Euripides demonstrated sympathy towards the under-represented members of society. His male contemporaries were frequently shocked by the heresies he put into the mouths of characters, such as these words of his heroine Medea:

Sooner would I stand
Three times to face their battles, shield in hand,
Than bear one child!

His contemporaries associated him with Socrates as a leader of a decadent intellectualism, both of them being frequently lampooned by comic poets such as Aristophanes [brief bio, SEC. 7, p.270]. Whereas Socrates was eventually put on trial and executed as a corrupting influence, Euripides chose a voluntary exile in old age, dying in Macedonia. Recent [contrary] scholarship casts doubt on ancient biographies of Euripides. For example, it is possible that he never visited Macedonia at all, or, if he did, he might have been drawn there by King Archelaus with incentives that were also offered to other artists [- "**Archelaus I...** [being] a ["capable and beneficent"] king of the ancient Greek kingdom of Macedon from 413 to 399 BC"].

Iphigenia in Tauris... is a drama by the playwright Euripides, written between 414 BC and 412 BC. It has much in common with another of Euripides's plays, *Helen*, as well as the lost play *Andromeda*, and is often described as a romance, a melodrama, a tragi-comedy or an escape play... [and] the Latin title of the play... [translates to] ***Iphigenia among the Taurians*** ... [but there] is no such place... although Goethe, in his play *Iphigenie auf Tauris* (on which Gluck's opera *Iphigénie en Tauride* is based), ironically utilising this translation error, posits such a place. The name refers to the **Crimean Peninsula** (ancient *Tauriké*) [map, SEC. 8, p.77].

Sophocles... c.497/6-winter 406/5 BC... is one of three ancient Greek tragedians whose plays have survived. His first plays were written later than or contemporary with those of Aeschylus, and earlier than or contemporary with those of Euripides. Sophocles wrote over 120 plays during the course of his life, but only seven have survived in a complete form: *Ajax*, *Antigone*, *Women of Trachis*, *Oedipus Rex*, *Electra*, *Philoctetes* and *Oedipus at Colonus*. For almost 50 years, Sophocles was the most celebrated playwright in the dramatic competitions of the city-state of Athens that took place during the religious festivals of the Lenaea and the Dionysia. He competed in 30 competitions, won 24, and was never judged lower than second place. Aeschylus won 13 competitions, and was sometimes defeated by Sophocles, while Euripides won four competitions... The most famous tragedies of Sophocles feature Oedipus and also Antigone: they are generally known as the Theban plays, although each play was actually a part of a different tetralogy, the other members of which are now lost. Sophocles influenced the development of drama, most importantly by adding a third actor, thereby

reducing the importance of the chorus in the presentation of the plot. He also developed his characters to a greater extent than earlier playwrights such as Aeschylus.

And speaking of tragedy, some of the following references of Dr. Velikovsky supposedly about Mars, and I mean the ones from **scripture**, could also, and again, be considered 'tragic'. But before we get to these additional '**misinterpretations**', let's consider some of Dr. Velikovsky's more helpful ancient sources concerning Mars, specifically, his insights into the Vedic Hymns...

To these comets, traveling in bands with Mars or Indra, are dedicated many Vedic hymns, indeed a great part of them. They are called Maruts "shining like snakes," "blazing in their strength," "brilliant like fires." [*Vedic Hymns* (transl. F. Max Müller [\[bio, SEC. 7, p.428-9\]](#),1891).]

O Indra, O strong hero, grant thou glory to us
with the Maruts, terrible with the terrible ones,
strong and giver of victory. [*Ibid.*, *Mandala* I, Hymn 171.]

And it is said that their "strength is like the vigor of their father."

Your march, O Maruts, appears brilliant...
We invoke you, the great Maruts,
the constant wanderers...
Like the dawn, they uncover the dark nights
with red rays, the strong ones,
with their brilliant light,
as with a sea of milk...
Streaming down with rushing splendor,
they have assumed their bright and brilliant color. [*Ibid.*, Hymn 172.]

Stones were hurled by these comets.

You the powerful, who shine with your spears,
shaking even what is unshakable by strength...
Hurling the stone in the flight!...
All beings are afraid of the Maruts. [*Ibid.*, Hymn 85.]
May your march be brilliant, O Maruts...
Shining like snakes.
May that straightforward shaft of yours, O Maruts,
bounteous givers, be far from us,
and far the stone which you hurl! [*Ibid.*, Hymn 172.]

Meteorites, when entering the earth's atmosphere, make a frightful din.
So did the Maruts:

Even by day the Maruts create darkness...
Then from the shouting of the Maruts
over the whole space of the Earth,
men reeled forward. [*Ibid.*, Hymn 48.]

This darkness and this din were narrated in scriptural and rabbinical sources, in Roman traditions, and in hymns to Nergal. As the similarity of the description of the "terrible ones" in the Vedic hymns and in Joel is [\[or](#)

seemeth to be] striking, but has not been noticed, *[it could easily be 'misunderstood' that]* a few more quotations should follow here.

The comets, just beginning to whirl, looked like revolving torches or writhing snakes; they assumed the form of spinning wheels, and the celestial phantasmagoria *[tbd next]* appeared like swift chariots; changing their forms, the Maruts looked like horses racing along the sky, and then again like a host of warriors, leaping, climbing, irresistible.

Phantasmagoria... also **fantasmagorie, fantasmagoria**... was a form of horror theatre that (among other techniques) used one or more magic lanterns to project frightening images such as skeletons, demons, and ghosts onto walls, smoke, or semi-transparent screens, typically using rear projection to keep the lantern out of sight. Mobile or portable projectors were used, allowing the projected image to move and change size on the screen, and multiple projecting devices allowed for quick switching of different images. In many shows the use of spooky decoration, total darkness, (auto-)suggestive verbal presentation, and sound effects were also key elements. Some shows added all kinds of sensory stimulation, including smells and electric shocks. ...fasting, fatigue (late shows) and drugs have been mentioned as methods of making sure spectators would be more convinced of what they saw. The shows started under the guise of actual séances in Germany in the late 18th century, and gained popularity through most of Europe (including Britain) throughout the 19th century.

And btw, I have apparently witnessed some of these techniques in use at the Haunted Mansion “dark ride attraction” at Disneyland Park in California, including a room on the ride that recreates a late 18th/early 19th Century séance, all of which my encyclopedia informs me has been more or less duplicated at Walt Disney World in Florida, and at Tokyo Disneyland in Japan. But the original “ride” has undergone several “updates”, and at the time of this writing is again under-going “extensive refurbishment”, so such ‘primitive techniques’ may not still be in use.

And this is where Dr. Velikovsky’s valuable insights into the Vedic Hymns become “inter-spersed” with some of that ‘Biblical tragedy’ I was talking about, the kind we’ve seen before.

The verses of the second chapter of Joel ([2:2-11](#)) are given in their order, interspersed with verses taken from a number of Vedic hymns dedicated to the Maruts.

Joel 2:2:

A day of darkness and of gloominess,
a day of clouds and of thick darkness,
as the morning spread upon the mountains:
a great people and a strong;
there hath not been ever the like,
neither shall be any more after it,
even to the years of many generations.

Vedic Hymns:

Even by day the Maruts create darkness. [*Ibid.*, Hymn 38.]

The terrible Marut-host
of everyouthful heroes. [*Ibid.*, *Mandala* V, Hymn 53.]

All beings are afraid of the Maruts:
they are men terrible to behold, like kings. [*Ibid.*, *Mandala* I, Hymn 85.]

Joel 2:3:

A fire devoureth before them;
and behind them a flame burneth...
Nothing shall escape them.

Vedic Hymns:

Like a blast of fire...
Blazing in their strength,
brilliant like fires, and impetuous. [*Ibid.*, Hymns 39, 172.]

Joel 2:4:

The appearance of them
is as the appearance of horses:
and as horsemen, so shall they run.

Vedic Hymns:

At their racings, the earth shakes,
as if broken,
when on the heavenly path they harness for victory.
They wash their horses like racers in the courses,
they hasten with the points of the reed
on their quick steeds. [*Ibid.*, Hymns 86, 172.]

Joel 2:5:

Like the noise of chariots on the tops of mountains
shall they leap,
like the noise of a flame of fire
that devoureth the stubble,
as a strong people set in battle array.

Vedic Hymns:

They are like headlong charioteers on their ways.
They who are brilliant, of terrible design,
powerful, and devourers of foes.
On your chariots charged with lightning...
Host of your chariots, terrible Marut host. [*Ibid.*, Hymns 172, 19, 36;
Mandala V, Hymn 53.]

Joel 2:6:

Before their face the people shall be much pained:
all faces shall gather blackness.

Vedic Hymns:

At your approach the son of man holds himself down...
You have caused men to tremble,
you have caused mountains to tremble. [*Ibid.*, Mandala I, Hymn 37.]

Joel 2:7:

They shall run like mighty men;
they shall climb the wall like men of war;
and they shall march every one on his ways,
and they shall not break their ranks.

Vedic Hymns:

Your conquest is violent, splendid, terrible, full and crushing...
The terrible train of untiring Maruts...
Full of terrible designs, like giants. [*Ibid.*, Hymns 168, 64.]

Joel describes how these warriors, coming with fire and clouds, will run upon the wall, enter in at the windows, run to and fro in the city, and the sword can do them no harm. In similar terms the Vedic hymns describe the conquest by this terrible host.

But in Joel these "warriors", who Dr. Velikovsky identified as synonymous with the **terrible ones**, are not *asteroids* or *comets*, nor Assyrians or Babylonians, but like in [Isaiah 3:4-5](#), they are **us**, evidently in the near future, after our descending ride on **white horses** from Heaven to Earth, if you are yet **able** to **see** what I mean. But we'll deal with this further shortly, and later in **SECTION 12**. Nevertheless, Dr. Velikovsky remained insistent...

If there is any doubt as to the nature of the "terrible ones," the following words should dissipate it:

Joel 2:10:

The earth shall quake before them;
the heavens shall tremble;
the sun and the moon shall be dark,
and the stars shall withdraw their shining.

Maruts are often called "shakers of heaven and earth."

Vedic Hymns:

You shake the sky.
The terrible ones... even what is firm and unshakable is being shaken.
When they whose march is terrible have caused the rocks to tremble,
or when the manly Maruts have shaken the back of heaven.
Hide the hideous darkness,
make the light which we long for! [*Ibid.*, Hymns 168, 167, 106, 38, 86.]

The earth groaned, the meteorites – the host of the Lord – filled the sky with a battle cry "over the whole space of the Earth," and "men reeled forward."

These were, in Joel's words, the "wonders in the heavens and in the earth, blood, and fire, and pillars of smoke," when the "sun is turned into darkness, and the moon into blood."

The clouds, the fire, the terrifying din, the darkness in the middle of the day; the fantastic figures on the sky of speeding chariots, running horses, marching warriors; the trembling of the earth, the reeling of the firmament, were visualized, felt, and feared on the shores of both the Mediterranean Sea and the Indian Ocean, for they were not local disturbances, but displays of cosmic forces in cosmic dimensions. Joel did not copy from the Vedas nor the Vedas from Joel. In more than this one instance it is possible to show that peoples, separated even by broad oceans, have described some spectacle in similar terms. These were pageants, projected against the celestial screen, that, a few hours after they were seen in India, appeared over Nineveh, Jerusalem, and Athens, shortly thereafter over Rome and Scandinavia, and a few hours later over the lands of the Mayas and Incas.

The spectators saw in the celestial prodigies either demons, as the Erinyes of the Greeks or the Furies of the Latins, or gods whom they invoked in prayers, as in the Vedas of the Hindus, or the executors of the Lord's wrath, as in Joel and Isaiah.

And certainly yes, Dr. Velikovsky has already many times shown us, and will continue to offer revelations, which prove that "peoples, separated even by broad oceans, have described some spectacle[s] in similar terms". And of course yes, these "pageants", both at the time of The Visits of Mars – though with less **severity** – and in the future during The Visit of The Coming Red Planet – though with the most **severity** ever – are both very much like what Dr. Velikovsky describes, especially with his use of the Vedic Hymns. But again, he misses both **us** on our **horses** and The Coming Red Planet in the **prophecy** of Joel and Isaiah, mistaking them as only about The Visits of Mars, and not seeing that they speak much more of 'far-future' events.

So here's where you should pause to read Joel. It's just 3 chapters. And as an introduction, it has come to my attention, via one of those **teachers** 'shouldering my view', that it is not known when the **prophecy** attributed to Joel was written, or even much of anything about who Joel was. But his original audience appears to have been just The 2 Tribes centered in Jerusalem, as my guess is that he did not **prophecy** during or earlier than King Solomon's time, before The 12 Tribes split. See for example [Joel 1:14](#).

And notice that Verses 2-12 of Chapter 1 apparently describe a recently occurring, multi-layered **plague** caused by [1] **palmerworm** [or "chewing locust", or "larva... that feeds on the leaves of... fruit trees"], [2] ["swarming"] **locusts**, [3] **cankerworm** [or "young locusts"], and [4] **caterpillar**, by which all useful vegetation is **devoured**, including the bark on the trees, resulting in totally **wasted, withered away**, and **desolate** conditions. And these *insects* are compared by Joel to,

...a nation [that] is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion [Joel 1:6](#).

And Joel tells some Jews to **weep** and/or **howl** ([Verses 5,11&13](#)), and for everyone to,

Lament like a virgin girded with sackcloth for the husband of her youth [Verse 8](#).

And they are told to be **ashamed, lie all night in sackcloth, fast,** and **call a solemn assembly,** gathering **all the inhabitants of the land into the house of the LORD your God...** to **cry unto the LORD** ([Verse 11, 13 & 14](#)). And all this is apparently just the introduction to Joel's '**prophetic sermon**' about the 'far-future' **day of the LORD**, which begins in Verse 15 with the **words,**

Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

And after further surveying the **desolate** conditions that occurred in Joel's lifetime in [Verses 16-20](#), where instead of referring to these *insects* as a great **nation, strong, and without number,** Joel refers to them twice as a **fire** [that] **hath devoured the pastures of the wilderness,** we come to the descriptions of the 'far-future' events beginning in Chapter 2. (Note: I should acknowledge that **fire** may not be just a metaphor in [Verses 19-20](#), because actual *fires* may have somehow been ignited, and maybe on purpose, to exterminate all the *insects*.)

But how do I **know** that this **day of the LORD** is 'far-future', and that is, at the end of Day 6 and continuing into Day 7? To begin with, it is the same **day of the LORD** that Joel refers to 3 additional times, and that is, by the same **words,** in the remaining 2 chapters of his **prophecy,** and that Isaiah refers to by these same **words** 3 times in his **prophecies,** and Ezekiel and Zephaniah a couple of times each, and Amos, Obadiah, Jeremiah and Zechariah once each, ([Joel 1:15; 2:1, 2:11; Isa 2:12; 13:6 & 9; Amos 5:20; Oba 1:15; Jer 46:10; Zec 14:1; Eze 13:5; 30:3; Zep 1:7 & 14](#)). Of course these **prophets** and others refer to this **day** with other **words** in many other verses, and may sometimes refer to it together with other events that may be revealed in the same, '**God-unchanging way**', which includes events occurring from Day 4 to 7. But the last 2 chapters of Joel really only refer to Day 6 and 7 events - except where there are calls to **repentance, fasting, assembly,** etc., which applies on all these God-Days.

And to **see** all this **better,** the following key topics of this **prophecy** place the events in the God-Week, and that is, at the end of Day 6, and in Day 7, and evidently not at all in Day 4 or 5, except again, whenever **repentance, fasting, assembly,** etc, apply, and except any event back then still **hid in God.** And of course all later events should remind us of earlier ones, because we **know** that the **great judgments** of **the LORD** generally **change not,** except in **severity.**

- End Times Judgment is Near - 2 to 3 God-Days Away [1:15; 2:1; 3:14](#) (& e.g., [Dan 2](#) → Verses 34-5 & 44-5; [Dan 8](#) → Verses 17 & 19; [Dan 10-12](#) → [11:35 & 40](#))
- Worst of All Judgments [2:2](#) (& e.g., [Mat 24:21; Dan 12:1](#))
- The Immortal Army of God from Heaven [2:2-11, 25](#) (& e.g., [Isa 3:4-5](#))
- Repentance/Deliverance, Not Captivity/Scattering [2:12-27, 32; 3:1, 7, 16-21](#)
- Gog and Company Slaughtered [2:20](#) (& e.g., [Eze 38-39](#))
- The Spirit Poured Out on the Jews [2:28-29](#) (& e.g., [Zec 12-14](#) → [12:10; Eze 38-39](#) → [39:29](#), and though **hid in God** until Pentecost, it's then **revealed** that The Spirit is first **poured out** on the **Gentiles** throughout The Age of Grace - [Acts 2:16-21; Eph 3](#))
- Wine/Milk Rivers - Temple River/East Sea [2:20; 3:18](#) (& e.g., [Zec 14:8; Eze 47:1-27](#))
- Darkness/Pillars of Smoke and Fire [2:2, 10, 30-31; 3:15](#) (& e.g., [Mat 24:29-31](#))
- Armageddon [3:2-17](#) (& e.g., [Zec 12-14](#) → [14:12; Rev 14:18-20; 19:11-21](#))

- Eternal Redemption/Beginning of The Eternal Kingdom of God [2:26-27](#);
[3:20](#)

Study these topics in Joel before you **continue**. And besides the examples given here, remain on the lookout for other verses or passages that **'connect'** to these topics. But as you should now be 'up to speed' in Isaiah, I'll leave the remainder of this subchapter to you.

In the Section "Isaiah" we maintained that the army of the Lord was not the Assyrian host, but a celestial host. Isaiah called the army of the Most High "the terrible ones."

And he will lift up an ensign to the nations from far,
and will hiss unto them from the end of the earth:
and, behold, they shall come with speed swiftly:
None shall be weary nor stumble among them;
none shall slumber nor sleep;
neither shall the girdle of their loins be loosed,
nor the latchet of their shoes be broken:
Whose arrows are sharp, and all their bows bent,
their horses' hoofs shall be counted like flint,
and their wheels like a whirlwind.
Their roaring shall be like a lion...
they shall roar like young lions...
like the roaring of the sea:
and if one look unto the land,
behold darkness and sorrow;
and the light is darkened in the heavens thereof. [[Isaiah 5:26](#) ff.]

The mighty roaring, the wheels revolving like a whirlwind, the horses with hoofs of flint, the light darkened in heaven are once more common features.

Vedic Hymns:

These strong, manly, strong armed Maruts
do not strive among themselves;
firm are the horns, the weapons on your chariot,
and on your faces are splendours. [*Mandala* VIII, Hymn 20.]
They who by their own might
seem to have risen above heaven and earth...
they are glorious like brilliant heroes,
they shine forth like foe-destroying youths. [*Mandala* X, Hymn 77.]
They who are roaring and hasting like winds,
brilliant like the tongues of fire,
powerful like mailed [or armored] soldiers...
who hold together like the spokes of chariot-wheels,
who glance forward like victorious heroes,
who are swift, like the best of horses. [*Ibid.*, Hymn 78.]

The dreadful figures scattered a hail of meteorites that bombarded walls with hot gravel and flew into windows; simultaneously cities were turned into heaps by the leaping ground.

"The multitude of the terrible ones" is "like small dust," their invasion "shall be at an instant suddenly," says Isaiah. [[Isaiah 29:5\[-6\]](#).] The Lord shall send his host "with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire."

These Maruts are men brilliant with lightning,
they shoot with thunderbolts,
they blaze with the wind,
they shake the mountains. [*Vedic Hymns, Mandala V, Hymn 54.*]

Isaiah ([25:4](#)) says that "the blast of the terrible ones is as a storm against the wall."

Thou [the Lord] shalt bring down the noise of strangers...
the branch of the terrible ones shall be brought low. [[Isaiah 25:5](#).]

The Maruts are often called "the terrible ones," the same term Isaiah used. "The terrible ones" of the Vedas were not common storm clouds, nor were the "terrible ones" of Joel and Isaiah human beings. Certainly only by chance did the similarity of names and pictures in the Vedas and the Prophets escape the attention of students of religion.

The Maruts are understood here as comets which in great numbers started to whirl in the sky on short orbits, after the impact of Mars and Venus. They followed and preceded the planet Mars. The name Mars (genitive, Martis) would be of the same origin as Marut. It is therefore gratifying to read that the philological relation has already been established...

["Why should we object to Mars, Martis as a parallel form of Maruts? I do not say the two words are identical, I only maintain that the root is the same... If there could be any doubt as to the original identity of Marut and Mars, it is dispelled by the Umbrian name *cerfo Martio*, which, as Grassmann [[bio, SEC. 7, p.550](#)] ([in] *Kuhn's Zeitschrift* [or "**Historische Sprachforschung/Historical Linguistics**... an annual peer-reviewed academic journal covering Indo-European historical linguistics... [it being] the second oldest linguistics journal still in publication... originally established by Adalbert Kuhn in 1852, and consequently known colloquially as *Kuhns Zeitschrift*"], XVI, 190, etc.) has shown, corresponds exactly to the expression *sardha-s maruta-s*, the host of the Maruts. Such minute coincidences can hardly be accidental." F. Max Müller, *Vedic Hymns* (1891), I, xxv.]

...It is even more satisfactory that this philological equation was made without knowledge of the actual relation between the planet Mars and "the terrible ones."

By comparing Hebrew historical, Chinese astronomical, and Latin ecclesiastical material, we have established that it was the planet Mars which caused a series of catastrophes in the eighth and seventh centuries before this era. The Greek epos explained how it happened that Venus ceased and Mars began to be a threat to the earth. In heavenly battles, Ares or Nergal, both known as the planet Mars, had an entourage of

demoniac figures. The name Mars is derived from the Indian Marut; Maruts, "the terrible ones," are "the terrible ones" of Isaiah and Joel.

The origin of the Greek name Ares was debated by philologists [*Ibid.*, p.xxvi.], and reasons against a common root with the identical Mars were admitted. It seems to me that just as Mars is derived from Marut, "the terrible ones" of the Vedas, so Ares was formed from the "terrible one" of the Hebrew, which, as used by Joel and Isaiah, is ariz [or `ariyts].

In a no longer extant passage of Pliny there was something said about comets being produced by planets. [Cf. Pauly-Wissowa, *Real-Encyclopadie*, Vol. XI, Col. 1156.] Also the Soochow Chart refers to occasions in the past when comets were born from planets, from Mars, Venus, and others.

Samples from the Planets



In the Vedic hymns the Maruts are implored to "be far from us and far the stone which you hurl." When comets pass close to the earth, stones occasionally fall; the classic case is that of the meteorite that fell at Aegospotami [*tbd next*] when a comet shone in the sky. [Aristotle, *Meteorologica* i. 7]...

Aegospotami... or Aegospotamos (i.e. *Goat Streams*) is the ancient Greek name for a small river issuing into the Hellespont [which today is the **Dardanelles** - "Modern Turkish *Çanakkale Boğazi*"]... At its mouth was the scene

of the decisive battle in 405 BC in which Lysander destroyed the Athenian fleet, ending the Peloponnesian War. The ancient Greek township of the same name, whose existence is attested by coins of the 5th and 4th centuries, and the river itself were located in ancient **Thrace** in the Chersonese [which today is the "**Gallipoli peninsula**... located in the southern part of East Thrace, the European part of Turkey, with the **Aegean Sea** to the west and the **Dardanelles strait** to the east"]... According to ancient sources including Pliny the Elder and Aristotle, in 467 BC a large meteorite landed near Aegospotami. It was described as brown in colour and the size of a wagon load; it was a local landmark for more than 500 years. A comet, tentatively identified as Halley's Comet, was reported at the time the meteorite landed. This is possibly the first European record of Halley's comet... Aegospotami is located on the Dardanelles [across from and north of **Çanakkale**, which is "the nearest major town to the site of ancient **Troy**", maps, p. 276, 339, 557, 633 & SEC. 7, p.535]...

...The Hindu book of *Varahasanhita* sees in the meteorites portents of devastation by fire and earthquake. [Frazer [**bio**, SEC. 7, p.268-9], *Aftermath* (supplement to *The Golden Bough*) (1936), p.312. Two Greek cities, Bura and Helice,

were destroyed by earthquake and tidal wave and swallowed by the earth and sea in the year -373, when a comet shone in the sky.]

Since the planets were gods, stones hurled by them or by the comets created in their encounters, were feared as divine missiles [[and,](#)] According to Mohammed, stones that fell on the sinful tribes were inscribed with the names of those whom they were destined to kill], and when they fell and were found, they were worshiped.

The stone of Cronus at Delphi [G. A. Wainwright, *"The Coming of Iron," Antiquity*, X (1936), 6.], the image of Diana at Ephesus, which, according to Acts ([19:35](#)), was the image which fell down from Jupiter, the stones of Amon and Seth at Thebes [Wainwright, *Journal of Egyptian Archaeology*, XIX (1933), 49-52.], were meteorites. Also the image of Venus on Cyprus was a stone which fell from the sky. [Olivier [\[bio, SEC. 8, p.160-62\]](#), *Meteors*, p.3.] The Palladium of Troy was a stone that fell on the earth "from Pallas Athene" [Cf. Bancroft [\[bio, p.589\]](#), *The Native Races*, III, 302] (the planet Venus). The sacred stone of Tyre, too, was a meteorite related to Astarte, the planet Venus. "Traveling about the world, she [Astarte] found a star falling from air, or sky, which she taking up, consecrated on the holy island [Tyre]" [R. Cumberland [\[bio, SEC. 7, p.262\]](#), *Sanhoniatho's Phoenician History* (1720), p.36. Lucian [\[bio, SEC. 7, p.265\]](#) says that Astarte was the fallen star of Sanhoniathon. *Ibid.*, p.321. See also F. Movers [\[bio, SEC. 9, p.509, and at \[www.newadvent.org/cathen/10606a.htm\]\(http://www.newadvent.org/cathen/10606a.htm\)\]](#), *Die Phönizier [The Phoenicians]*, I, 639]. At Aphaca in Syria a meteorite fell which "was thought to be Astarte herself," and a temple to Astarte was built there; festivals "were regularly timed to coincide with the appearance of Venus as the Morning or Evening



The Foundation Stone in the floor of the [Dome of the Rock](#) shrine in Jerusalem. The round hole at upper left penetrates to a small cave, known as the [Well of Souls](#), below. The cage-like structure just beyond the hole covers the stairway entrance to the cave (south is towards the top of the image).

Star." [Frazer, *The Golden Bough*, V, 258 ff. Cf. the Section "*Worship of the Morning Star*," note 18 → [F. K. Movers: *Die Phönizier* (1841-1856), I, 640. Sources: Sozomen: *The Ecclesiastical History* ii. 5; Zosimusi. 58]. [[Bio of Sozomen and Zosimusi after Movers in SEC. 9, p.509-10.](#)]

The stone on which the Temple of Solomon was [\[supposedly\]](#) built - [Eben Shetiya](#) [\[tbfd next, photo, p.634\]](#), or fire stone - is a bolide that fell in the beginning of the tenth century, in the time of David, when a comet, which bore the appearance of a man with a sword, was seen in the sky.

[[IChronicles 21](#); [II Samuel 24](#). [But again, as I read [IChronicles 21:16](#) in the KJV, David either just or also **saw the angel of the LORD.**] See *Tractate Yoma* 5, 2; cf. *Tractate Sota* 48b; also Ginzberg, *Legends*, V,15.] The sacred shield of Numa at Rome, the ancile of Roman Mars, was a bolide; it fell from the sky in the beginning of the seventh century and its origin was connected with Mars [Olivier, *Meteors*, p.3.].

The Foundation Stone [\[photo, p.634\]](#)...
Hebrew: ...*Even ha-Shtiyya* [or 'eben shetiya]

... is the rock at the centre of the [golden] Dome of the Rock in Jerusalem. It is also known as the **Pierced Stone** because it has a small hole on the south-eastern corner that enters a cavern beneath the rock, known as the Well of Souls. There is a difference of opinion in classical Jewish sources as to whether this was the location of the Holy of Holies or of the Outer Altar. According to those that hold it, it was the site of the Holy of Holies, that would make this the holiest site in Judaism (*Tanhuma*, chapter 10)... From a classical Jewish textual standpoint, there is no conclusive opinion on the matter.

And I add “supposedly” because, by my at present only **‘close’ brother...in the Lord**, I have been made aware that this stone, *meteor* or not, could not be the ‘foundation’ of Solomon’s Temple, as there is now irrefutable physical, historical, and most importantly, **‘scriptural’** evidence that the so-called Temple Mount was not the site of Solomon’s or Herod’s Temple, but instead the site of Fort Antonia of the Romans, that likely housed 10,000 people, including 6,000 Roman soldiers, and that the actual site of these earlier temples was in the adjacent City of David, “a 12 acre plot just south of the Temple Mount”. And it was “Biblical explorer”, Dr. Bob Cornuke [[tbb next](#)] that made use of “the Bible as a roadmap and a compass to solve this most ancient mystery”.

Dr. Bob Cornuke (born 1951) is an American writer and president of the Bible Archaeology Search and Exploration Institute (BASE), which is operated from his home in Colorado Springs, Colorado. He describes himself as a Biblical archaeologist, but has no degree or training in archaeology. [But he] holds a Master of Arts in Biblical Studies and a Ph.D. in Bible and Theology, both from the unaccredited Louisiana Baptist University [[tbd next](#)]. He is the author of six books about his explorations. Cornuke uses the Bible as a literal guide for his explorations, and gives it priority over secular and historical sources.

Louisiana Baptist University (LBU), originally called **Baptist Christian University**, is a theologically conservative Christian university founded in 1973 and is located in Shreveport, Louisiana... LBU has both an on-campus program and a distance education program which primarily teaches subjects pertaining to the Bible and Baptist theology. Classes are grouped in five areas: School of Biblical Studies, School of Communications (Music, Creative writing), School of Counseling, School of Christian Education, and Theological Seminary. Distance education courses are offered by mail and via web-based delivery... In 1973, Baptist Christian University was founded by Jimmy G. Tharpe (1930-2008) as part of the Baptist Tabernacle, offering distance education for full-time ministers to complete degrees without leaving their pastorates. In February 1993, the trustees restructured the school's charter and changed the name to Louisiana Baptist University... Kathleen Blanco, then governor of Louisiana, declared the month of April 2005 as "Louisiana Baptist University Month"... LBU is not accredited by any accrediting body recognized by the United States Department of Education [[which in this case is to its credit \(PAMD\), some evidence of this being that, besides Bob Cornuke, alumni of LBU include the previously referenced Dr. Carl Baugh \(bio, SEC. 3, p.332 ff\), and Chuck Missler, one of the fallible Bible teachers mentioned in](#)

[RGT \(2nd ed., p.292\) on whose shoulders we now stand](#)]. Because the university only grants non-secular degrees for use in various areas of ministry, it operates under religious-exempt status in Louisiana. LBU however is Recognized by the Louisiana Board of Regents to Grant Degrees. It is a member of Association of Christian Schools Inter-national (ACSI) and it is an Affiliate of Association of Biblical and Higher Education (ABHE).

Our brother Bob also discovered and documented in books possible sites of Noah's Ark, Mount Sinai, and the Apostle Paul's shipwreck off Malta, stirring up controversy in all cases. And he's evidently still looking for the Ark of the Covenant. See his video, *Temple*, based on his 1914 book by the same title, that thoroughly '**proves**' that the site of the past Temples is actually in the City of David at <https://www.youtube.com/watch?v=zKqDx3RDCos>.

And about the worship of Mars in other times and places, Dr. Velikovsky reports,

In the years when the planet Mars had long been pacified, its position was still watched when meteorites fell. Thus the Chinese wrote in -211: "The planet Mars being in the neighborhood of Antares, a star fell at Toung-Kiun, and arriving to the ground, it changed to a stone." [Abel-Remusat [\[bio, SEC. 7, p.561\]](#), *Catalogue des bolides et des aéroliihes observes a la Chine*, p.7.] The people of the place cut a prophecy of evil for the emperor

on the stone, and the emperor had it destroyed. Carving messages to peoples or kings on fallen stones was known before and has been practiced since.

One of the stones that fell from the sky is still worshiped today - it is **the black stone of Kaaba** in Mecca. Now its surface is black from being touched and kissed innumerable times, but under its cover of dirt it retains its original reddish color. It is the holiest thing in Mecca, built into the wall of Kaaba, and pilgrims travel thousands of miles to kiss it. [It has since "broken into fragments and is now cemented into a silver frame in the side of the Kaaba", [photo, p.635.](#)]



The Black Stone is seen through a portal in the Kaaba

Kaaba is older than Mohammedanism.

Mohammed, in the early part of his career, worshiped Venus (al-Uzza) and other planetary gods, which even today enjoy great veneration among the Moslems as the "daughters of the god." [Wellhausen [\[bio, SEC. 9, p.466-7\]](#), *Reste arabischen Heidentums* [\[Remains of Arab Paganism\]](#), p.34.]

The black stone of Kaaba, according to Moslem tradition, fell from the planet Venus [F. Lenormant [\[bio, SEC. 7, p.483\]](#), *Lettres assyriologiques* [\[Assyriological Letters\]](#) (1871-1872), II, 140]; but another legend says that it was brought down by the Archangel Gabriel. [*Ibid.*] Granted that this legend may conceal some information about the origin of the stone, we ought to ask ourselves: Who is the Archangel Gabriel?

The Archangels

In the Scriptures the destruction of the army of Sennacherib is said to have been caused by a "blast," and a few verses later it is said to have

been the act of an angel of God. [[II Kings 19:7](#) & [35](#); [Isaiah 37:7](#) & [36](#). The Talmudic and Midrashic sources, which relate that the army of Sennacherib was destroyed by a blast and scourge accompanied by a terrible din **on the night following the day when the shadow of the sun returned ten degrees**, are more specific: the scourge was inflicted by the Archangel Gabriel "in the guise of a column of fire" [*Babylonian Talmud, Tractate Sanhedrin* 95b; *Tosefta Targum [Isaiah 10:32](#)*; *Aggadat Shir* 5, 39 and 8, 45; *Jerome on [Isaiah 30:2](#)*]. In the present research it has been established that it was the work of Mars.

Two points: First, I think it was Gabriel, or maybe instead Michael, or some other **mighty angel**, that was sent by God at the precise time when he could use the specific circumstances of God's Creation to **send a blast** of the *atmosphere* of Mars toward Earth, a **blast** which I suppose would not have been so perfectly '**directed**' without this **mighty angel's** work, but evidently not possible for the **angel**, (or maybe even Jesus, if it was Him), without the precisely **predestinated 'fallout'** evidently initiated by The Father by The Curse. And in this case the precise time was when Mars was in close proximity to Earth, and therefore engaged in *collisions* of both their *normal atomic magnetic attractive and repulsive*, plus their *special electromagnetic attractive and repulsive force fields*, these *force field collisions* remaining *elastic* due to the differing *momentums* of the *planets*, with only the associated small *meteor strikes* being *inelastic*.

And btw, God's **angels** are not just **sent** to '**direct fallout**' from The Curse. Sometimes it's instead just to talk with **us**, as with **Zacharius**, the father of John the Baptist, and with Mary, the mother of Jesus ([Luke 1:5-38](#)). But sometimes, evidently most often, their visits to '**protect** us' (e.g., [Psa 91:11](#)), including children ([Mat 18:10](#)), or '**prove** us' (e.g., [Deu 8:2](#)), etc., are misidentified, including when **some have entertained angels unawares** ([Heb 13:2](#)).

And second, Dr. Velikovsky gives a telling summary of the order of events here; see **red font** above. But I **see** problems with it. As you may remember, I placed, I thought in agreement with Dr. Velikovsky, the first '**shifting of the axis** forward **ten degrees** at The Funeral of Ahaz in 717 BC, and the second '**shifting of the axis** back **ten degrees** at The Healing of Hezekiah ([2Ki 20:9-11](#); [Isa 38:8](#)), which I suppose was shortly followed by Sennacherib's 1st Campaign to Jerusalem, all these events being in 702-1 BC. However here Dr. Velikovsky - evidently because of some rabbinical and other sources - seems to place The 2nd 10-degree Shift and The Healing of Hezekiah on the day before Sennacherib's army was slain, all instead in 687 BC.

One apparent problem with the these placements is that 'substory' in Isaiah's chronicle about the visit to Hezekiah of **the ambassadors of the princes of Babylon** ([2Ch 32:31](#); [Isa 39](#)). At the time of this visit evidently there was peace, and evidently there was still lots of **precious things** in his **house**, because he **shewed them the house of his precious things, the silver, and the gold**, etc. And **we know** Isaiah told him how this 'hospitality' would be received.

So The Healing of Hezekiah, The Babylonians' Visit, and before these, the time Hezekiah took to get God's **house** in order, etc. ([2Ch 29-31](#)), all must have occurred in the 14 years before Sennacherib first attacked **Judah** ([Isa 36:1](#); [2Ch 32:1](#)), with this 1st Campaign to Jerusalem being, if correctly placed in 701 BC, when he apparently left with a lot of Hezekiah's **silver** and **gold**, and became distracted with a conflict with Egypt, giving Hezekiah time to reroute the cities water supply and further **fortify** before Sennacherib's doomed 2nd Campaign to Jerusalem in 687 BC.

But we also **know** that King Hezekiah **reigned** for only 29 years ([2Ki 18:2](#); [2Ch 29:1](#)), and if his reign began in 717 BC, at the death of his father Ahaz, then he would have died in about 688 BC, just before The Last Visit of Mars. So I have a problem with my placements too. However a simple fix for my scenario would be to move The Funeral of Ahaz, and The Start of Hezekiah's Reign, as well as The Forward Axis Shift on The 5th Visit of Mars, (let's say due to an *orbital perturbation*), all to 715 BC, which is a date my encyclopedia agrees with. Still I should say that this '**preceptual puzzle**', with its 'apparent contradictions', is not yet fully solved.

But what Dr. Velikovsky was focused on at this point is the question...

Are archangels planets? "An old tradition, dating back to Gaonic times, had it that there are seven archangels, each of whom is associated with a planet."...

[Dr. Joshua Trachtenberg ["1904-1959... a reform Rabbi based in the United States of America... [who] had a notable career as a congregational Rabbi and scholarly writer... [and was] born in London but travelled to America at aged three... [and] received his rabbinical ordination at Hebrew Union College [*tbd after Haskalah*] (1936), and went on to serve at multiple congregations... [and] worked in many areas of Jewish scholarship including a survey of religious conditions in Israel (1951-52), which was sponsored by the Central Conference of American Rabbis and the Union of American Hebrew Congregations... [and he] was also active in the field of community work... [e.g., in] Easton he was the presi-dent of the Jewish Community Council (1939-46), and as an ardent Zionist [*tbd next*], he was identi-fied with the Labour Zionist movement... [and his] most notable work *Jewish Magic and Superstition* (1939, reprint 1961 and again 2004...) was his Ph.D. dissertation at Columbia University ... [and from] this came another notable work *The Devil and the Jews* (1943, reprint 1966), which examines the relationship of the medieval conception of antisemitism to the modern variety... [and his later] work contrasted with his earlier pieces, such as *Consider the Years* (1944), that was instead a history of the Easton Jewish community he had presided in"], *Jewish Magic and Superstition* (1939), p.98.]

Zionism... is the nationalist movement of the Jewish people that espouses the re-establishment of and support for a Jewish state in the territory defined as the historic Land of Israel (roughly corresponding to Canaan, the Holy Land, or the region of Palestine). Modern Zionism emerged in the late 19th century in Central and Eastern Europe as a national revival movement, both in reaction to newer waves of antisemitism and as a response to Haskalah, or Jewish Enlighten-ment [*tbd next*]. Soon after this, most leaders of the movement associated the main goal with creating the desired state in Palestine, then an area controlled by the Ottoman Empire... Until 1948, the primary goals of Zionism were the re-establishment of Jewish sovereignty in the Land of Israel, ingathering of the exiles, and liberation of Jews from the antisemitic discrimination and persecution that they experienced during their diaspora. Since the establishment of the State of Israel in 1948, Zionism continues primarily to advocate on behalf of Israel and to address threats to its continued existence and security... A religious variety of Zionism supports Jews upholding their Jewish identity defined as adherence to religious Judaism, opposes the assimilation of Jews into other societies, and has advocated the return of Jews to Israel as a means for Jews to be a majority nation in their own state. A variety of Zionism, called cultural Zionism, founded and represented most prominently by Ahad Ha'am, fostered a secular

vision of a Jewish "spiritual center" in Israel. Unlike Herzl, the founder of political Zionism, Ahad Ha'am strived for Israel to be "a Jewish state and not merely a state of Jews"... Advocates of Zionism view it as a national liberation movement for the repatriation of a persecuted people residing as minorities in a variety of nations to their ancestral homeland. Critics of Zionism [**'Lord have mercy on them'**, (e.g., [Gen 12:1-3](#); [Psa 122](#); [Isa 14:1](#); [66:10-16](#)),] view it as a colonialist, racist and exceptionalist ideology that led advocates to violence during Mandatory Palestine, followed by the exodus of Palestinians, and the subsequent denial of their right to return to lands and property lost during the 1948 and 1967 wars.

The ***Haskalah***, often termed **Jewish Enlightenment**... was an intellectual movement among the Jews of Central and Eastern Europe, with certain influence on those in Western Europe and the Muslim world. It arose as a defined ideological worldview during the 1770s, and its last stage ended around 1881, with the rise of Jewish nationalism [Zionism]... The *Haskalah* pursued two complementary aims. It sought to preserve the Jews as a separate, unique collective and worked for a cultural and moral renewal, especially a revival of Hebrew for secular purposes, pioneering the modern press and literature in the language. Concurrently, it strove for an optimal integration of the Jews in surrounding societies, including the study of native vernacular and adoption of modern values, culture and appearance, all combined with economic productivization. The *Haskalah* promoted rationalism, liberalism, freedom of thought and enquiry, and is largely perceived as the Jewish variant of the general Age of Enlightenment. The movement encompassed a wide spectrum ranging from moderates, who hoped for maximal compromise and conservatism, to radicals who sought sweeping changes... In its various changes, the *Haskalah* fulfilled an important, though limited, part in the modernization of Central and Eastern European Jews. Its activists, the *maskilim*, exhorted and implemented communal, educational and cultural reforms in both the public and the private spheres. Owing to its dualistic policies, it collided both with the traditionalist rabbinic elite, which attempted to preserve old Jewish values and norms in their entirety, and with the radical assimilationists who wished to eliminate or minimize the existence of the Jews as a defined collective.

The **Hebrew Union College - Jewish Institute of Religion**... known as **HUC**... [or] **HUC-JIR** ...is a Jewish seminary with three locations in the United States and one location in Jerusalem. It is the oldest extant Jewish seminary in the Americas and the main seminary for training rabbis, cantors, educators and communal workers in Reform Judaism [*tbd next*]... [with] campuses in Cincinnati, Ohio, New York City, Los Angeles, California and Jerusalem.

Reform Judaism (also known as **Liberal Judaism** or **Progressive Judaism** [[read, 'Backslider Judaism'](#)]) is a major Jewish denomination that emphasizes the evolving nature of the faith, the superiority of its ethical aspects to the ceremonial ones, and belief in a continuous revelation,

closely intertwined with human reason and intellect, and not centered on the theophany at Mount Sinai. A liberal strand of Judaism, it is characterized by a lessened stress on ritual and personal observance, regarding Jewish Law as non-binding and the individual Jew as autonomous, and great openness to external influences and progressive values. The origins of Reform Judaism lie in 19th-century Germany, where its early principles were formulated by Rabbi Abraham Geiger and his associates. Since the 1970s, the movement has adopted a policy of inclusiveness and acceptance, inviting as many as possible to partake in its communities... It is strongly identified with progressive political and social agendas, mainly under the traditional Jewish rubric *Tikkun Olam*, or "Repairing of the World". *Tikkun Olam* is a central motto of Reform Judaism, and action for its sake is one of the main channels for adherents to express their affiliation. The movement's greatest center today is in North America... The various regional branches sharing these beliefs, including the American Union for Reform Judaism (URJ), the Movement for Reform Judaism (MRJ) and Liberal Judaism in Britain, and the Israel Movement for Reform and Progressive Judaism, are all united within the international World Union for Progressive Judaism. Founded in 1926, the WUPJ estimates

it represents at least 1.8 million people in 50 countries: close to a million registered adult congregants, as well as almost as many unaffiliated individuals who identify with the denomination. This makes it the second-largest Jewish denomination worldwide.

And 'sliding back over' to Dr. Velikovsky's presentation about "archangels"...

..."The seven archangels were believed to play an important part in the universal order through their association with the planets and the constellations. There is some variation, in the different versions, in the angels assigned to the planets." [*ibid.*, p.250.] In some medieval writings Gabriel is associated with the moon, but in one or two with Mars. [*ibid.*, p.251.] The following, however, makes the identification of Gabriel possible: Gabriel is connected with the foundation of Rome. The Jewish legend says that when Solomon took the daughter of Pharaoh to wife, "the Archangel Gabriel descended from heaven and inserted a reed in the sea. About this reed more and more earth was gradually deposited, and, on the day on which Jeroboam erected the golden calves, a little hut was built on the island. This was the first dwelling-place of Rome." [Ginzberg, *Legends*, VI, 128 and 280, based on *Tractate Shabbat* 56b and other sources; also Max Grünbaum [1817-1898, "a German orientalist... [who] mainly dealt with mythology, Yiddish and Jewish-Spanish literature"], *Gesammelte Aufsätze zur Sprach- und Sagenkunde* [*Collected Essays on Language and Mythology*] (1901), pp.169 ff.] Here Gabriel is cast in the role the Romans ascribed to Mars, that of the founder of Rome. [Livy [bio, SEC. 7, p.339], *History of Rome*, i. Preface; Macrobius [bio, SEC. 7, p.253], *Saturnalia* xii.] Our assumption that it was the planet Mars which caused the destruction of the army of Sennacherib in the spring of -687 is implied also by rabbinical sources: Since the Archangel Gabriel is another name for the planet Mars, the ancient Jews knew the origin of the "blast"

and the identity of "the angel of the Lord" who destroyed the Assyrian army.

Gabriel is the angel appointed over fire; he is also, according to Origen, the angel of war. [Origen [\[bio, SEC. 7, p.417-20\]](#), *De principiis* i. 8. "A particular office is assigned to a particular angel

... to Gabriel the conduct of wars." Cf. *Tractate Shabbat* 24.] Thus we again recognize in him Mars-Nergal. The rabbinical tradition says that the Assyrians of the host of Sennacherib, before they died, were permitted by Gabriel to hear "the song of the celestials," which can be interpreted as the ['theremin-like'] sound caused by a close approach of the planet. The words of Isaiah ([33:3](#)), "at the noise of the tumult [*hamon*] the people fled," should, according to the Jewish tradition as related by Jerome, refer to Gabriel, Hamon being another of his names.

[Jerome on [Isaiah 10:3](#); *Aggadat Shir* 5, 39; Ginzberg, *Legends*, VI, 363. Cf.

Vladimir Mikhailovich Vikentiev [or Vikentyev, born in "1882 in Kostroma", "Russian:

Кострома", maps, p.639 & SEC. 9, p.311, "a historic city and the ad-ministrative center of Kostroma Oblast, Russia... located at the confluence of the Volga [or Вóлга] and Kostroma Rivers" in the Volga Basin [marked in yellow], died in "1960 in Cairo... a Russian Egyptologist... [who] graduated from the Romano-German department of... Historical Philology at Moscow University (1908-1913)... [and in] 1915 he was hired by the Historical museum named after Tsar Alexander II... [and in] 1922 he went abroad... [and] taught Egyptian Philology and... ancient history of the Near East at Cairo University", "*Le Dieu 'Hemen,' 'Recueil de Travaux ["The God 'Hemen,' 'Collection of Works]* (1930), *Faculté des Lettres, Uni-versite Egyptienne, Cairo.*]



The planet Mars is red, and *Maadim* (the red or the one who reddens) is the name for Mars in the Hebrew astronomical texts. One text says: "The Holy One created Mars - *Maadim* - that he should throw them [the nations] down into hell." [*Pesikta Raba* 20, 38b.]

A few rabbinical sources attribute the destruction of Sennacherib's army to the action of the Archangel Michael; some ascribe it to both

archangels. [*Midrash Shemot Raba* (ed. Vilna [tbb next], 1887) 18:5; *Tosefta Targum II Kings 19:35*]...

Elijah ben Solomon Zalman... known as the **Vilna Gaon**... or **Elijah of Vilna**, or by his

Hebrew acronym **HaGra** ("**HaGaon Rabbenu Eliyahu**") or Elijah Ben Solomon... [1720-1797], was a Talmudist, halakhist [studier of "Jewish Law" or 'Behavior Law'], kabbalist [defined along with Kabbalah, SEC. 9, p.354], and the foremost leader of misnagdic (non-hasidic) Jewry of the past few centuries. He is commonly referred to in Hebrew as *ha-Gaon he-Chasid mi-Vilna*, "the pious genius from Vilnius" [or Vilna in Lithuania]... Through his annotations and emendations of Talmudic and other texts, he became one of the most familiar and influential figures in rabbinic study since the Middle Ages, counted by many among the sages known as the *Acharonim*, and ranked by some with the even more revered *Rishonim* of the Middle Ages. Large groups of people, including many *yeshivas*, uphold the set of Jewish customs and rites (*minhag*), the "*minhag ha-Gra*", which is named for him, and which is also considered by many to be the prevailing Ashkenazi *minhag* in Jerusalem... Born in Sialec... (today Sialiec, Belarus), the Gaon displayed extraordinary talent while still a child. By the time he was twenty years old, rabbis were submitting their most difficult *halakhic* problems to him for legal rulings. He was a prolific author, writing such works as glosses on the Babylonian Talmud and *Shulchan Aruch* known as *Bi'urei ha-Gra* ("Elaborations by the Gra"), a running commentary on the Mishnah, *Shenoth Eliyahu* ("The Years of Elijah"), and insights on the Pentateuch entitled *Adereth Eli-yahu* ("The Cloak of Elijah"), published by his son. Various Kabbalistic works have commentaries in his name, and he wrote commentaries on the Proverbs and other books of the Tanakh later on in his life. None of his manuscripts were published in his lifetime... When Hasidic Judaism [tbd next] became influential in his native town, the Vilna Gaon joined the "opposers" or *Misnagdim*, rabbis and heads of the Polish communities, to curb Hasidic influence. In 1777, one of the first excommunications against the nascent Hasidic movement was launched in Vilna.

Hasidism, sometimes spelt **Chassidism** and also known as **Hasidic Judaism**... is a Jewish religious group that arose as a spiritual revival movement in the territory of contemporary Western Ukraine during the 18th century and spread rapidly throughout Eastern Europe. Today, most affiliates reside in Israel and the United States... Israel Ben Eliezer, the "Baal Shem Tov", is regarded as its founding father, and his disciples developed and disseminated it. Present-day Hasidism is a sub-group within Ultra-Orthodox ("Haredi") Judaism and is noted for its religious conservatism and social seclusion. Its members adhere closely both to Orthodox Jewish practice - with the movement's own unique emphases - and the traditions of Eastern European Jews, so much so that many of the latter, including various special styles of dress and the use of the Yiddish language, are nowadays associated almost exclusively with Hasidism... Hasidic thought draws heavily on Lurianic Kabbalah [tbd next] and, to an

extent, is a popularization of it. Teachings emphasize God's immanence in the universe, the need to cleave and be one with him at all times, the devotional aspect of religious practice, and the spiritual dimension of corporeality and mundane acts. *Hasidim*, the adherents of Hasidism, are organized in independent sects known as "courts" or dynasties, each headed by its own hereditary leader, a *Rebbe*. Reverence and submission to the *Rebbe* are key tenets, as he is considered a spiritual authority with whom the follower must bond to gain closeness to God. The various "courts" share basic convictions but operate apart and possess unique traits and customs. Affiliation is often retained in families for generations, and being Hasidic is as much a sociological factor - entailing, as it does, birth into a specific community and allegiance to a dynasty of *Rebbs* - as it is a purely religious one. There are several "courts" with many thousands of member households each and hundreds of smaller ones. As of 2016, there were over 130,000 Hasidic households worldwide, about 5 % of the global Jewish population.

Lurianic Kabbalah is a school of kabbalah named after the Jewish rabbi who developed it, Isaac Luria (1534-1572; also known as the "ARI'zal", "Ha'ARI" or "Ha'ARI Hakadosh"). Lurianic Kabbalah gave a seminal new account of Kabbalistic thought that its followers synthesised with, and read into, the earlier Kabbalah of the Zohar that had disseminated in Medieval circles [- the Zohar is defined in relation to its author, Simeon bar Yochai (RaSHBI), in SEC. 9, p.355]... Lurianic Kabbalah describes new doctrines of the origins of Creation, and the concepts of Olam HaTohu [or just "Tohu Olam" ?] (Hebrew: ... "The World of Tohu-Chaos" [or "Chaos of the World"]) and Olam HaTikun [or just *Tikun Olam* (with 1 or 2 k's)] (Hebrew: ... "The World of Tikun-Rectification" [or "Repairing of the World"]), which represent two [pagan] archetypal spiritual states of being and consciousness. These concepts derive from Isaac Luria's interpretation of and mythical speculations on references in the Zohar. The main popularizer of Luria's ideas was Rabbi Hayyim ben Joseph Vital of Calabria] [which is "a region in Southern Italy", and he was "a rabbi in Safed and the foremost disciple of Isaac Luria", "Safed... [being] a city in the Northern District of Israel... [and] the highest city in the Galilee and in Israel"], who claimed to be the official interpreter of the Lurianic system, though some disputed this claim. Together, the compiled teachings written by Luria's school after his death are metaphorically called "Kitvei HaARI" (Writings of the ARI), though they differed on some core interpretations in the early generations... Previous interpretations of the Zohar had culminated in the rationally influenced scheme of Moses ben Jacob Cordovero in Safed, immediately before Luria's arrival. Both Cordovero's and Luria's systems gave Kabbalah a theological systemisation to rival the earlier eminence of Medieval Jewish philosophy. Under the influence of the mystical renaissance in 16th-century Safed, Lurianism became the near-universal mainstream Jewish theology in the early-modern era, both in scholarly circles and in the popular imagination. The Lurianic scheme, read by its followers as harmonious with, and successively more advanced than the Cordoverian, mostly displaced it, becoming the foundation of subsequent developments in Jewish mysticism. After the

Ari, the Zohar was interpreted in Lurianic terms, and later esoteric Kabbalists expanded mystical theory within the Lurianic system. The later Hasidic and Mitnagdic movements diverged over implications of Lurianic Kabbalah, and its social role in popular mysticism. The Sabbatean mystical tradition would also derive its source from Lurianic messianism, but had a different understanding of the Kabbalistic interdependence of mysticism with Halakha [or 'Behavior Law oriented'] Jewish observance.

So since some thought Mars was instead the Archangel Michael, Dr. Velikovsky next asked...

...Who, then, is the Archangel Michael?

The entire story of Exodus is connected with the Archangel Michael. In [Exodus 14:19](#) the pillar of fire and of cloud is called Angel of God. According to the Midrash [*Pirkei Rabbi Elieser* 42], it was the Archangel Michael who made himself "a wall of fire" between the Israelites and the Egyptians. Michael is said to be made of fire. The Haggadah states: "Michael was appointed High Priest of the celestial sanctuary at the same time that Aaron was made high priest of Israel," that is, in the time of the Exodus. Michael was also the angel who appeared to Joshua, son of Nun [[Jude 1:9?](#) - I mean this doesn't confirm Joshua was there].

The celestial struggle at the Sea of Passage is depicted in the familiar image of the Archangel Michael slaying the dragon [[photo](#), [SEC. 9](#), [p.370](#)]. Michael produces fire by touching the earth, and it was the emanation of this archangel that was seen in the burning bush [- maybe, but it was **God** [Who] **called unto him out of the midst of the bush, and said... unto Moses, I AM THAT I AM**, so it was either The Father or Jesus who spoke ([Exo 3](#))]. He [Michael] has his abode in heaven and is the forerunner of Shehina or God's presence, but as Lucifer, Michael falls from heaven and his hands are bound by God. All these attributes and acts of the Archangel Michael lead us to recognize which planet he represents: it is Venus. [An extensive literature on the Archangel Michael can be found in Ginzberg, *Legends, Index Volume*, under "Michael."]

Michael "falls"? Says who? Not that 17th Century '**perverter**' of Pre- to Early Creation doctrine, John 'Millstone'. I mean Gabriel tells us, after being freed by Michael's efforts, that in the future - now the very near future - that **Michael** is going to **stand up** for God's **people**, saying,

...Michael [shall] stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

And of course this will begin in the middle of the relatively soon-coming Great Tribulation, which would be a little difficult for Michael if it's true that "his hands are bound by God".

But who did that **liar** Satan first use to 'disseminate' this **lie** about Michael? I don't know, but Dr. Velikovsky must be implying that the idea of Michael being

“bound” originated when Venus got knocked out of its earlier ‘threatening orbit’ and into its now ‘harmless’ one.

The Archangel Michael, or the planet Venus, and the Archangel Gabriel, or the planet Mars, saved the people of Israel on two dramatic occasions. At the Sea of Passage, when the hosts of Egypt, pursuing the fleeing slaves, could be seen in the distance ("the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid" [\[Exo 14:10\]](#)), the sea was torn apart, and the slaves walked on the bottom of the sea and reached the other shore. Their enemies were thrown high by the released tides [\[or released ‘magnetically-parted’ waters\]](#), which fell down when a spark passed between Venus and the earth.

Eight hundred years passed after the Exodus. The Assyrian hosts, which a generation earlier had removed the Ten Tribes of Israel to an exile from whence they never returned [- well, except for all those **Samaritans** Jesus and his disciples were talking to, or being rejected by, or just avoiding (e.g., [Mat 10:5](#); [Luk 9:51-53](#); [Jhn 4:9,39-40](#); [Act 8:25](#)) - and that would be the “Assyrian hosts” in one of their **‘beastly military campaigns’**], [also] invaded Judea with the express purpose of crushing rebellious Judah and removing him from his homeland and from the scene of history. A blast from the planet Mars fell upon the camp of the Assyrians and annihilated it. Those rabbinical sources which ascribed this act to both archangels were not wrong. Venus pushed Mars toward the earth, and thus both were instrumental in the destruction.

The author of the apocryphal book of the Ascension [Assumption] of Moses knew that "Venus and Mars are each as large as the whole Earth." [\[Ginzberg, *Legends*, II, 307.\]](#)

Because of their intervention at moments when the national existence of Israel was at stake, Michael and Gabriel were looked upon as "guardian angels" of the eternal people.

Gabriel is the Hebrew Hercules (Heracles). Actually the classic authors made it clear that

Hercules is another name for the planet Mars [See the Section, "*The Worship of Mars.*" Plutarch wrote in *Of the Fortune of Romans*, Chap. XII: "It is asserted that Hercules was conceived in a long night, the day having been rolled back and retarded against the order of nature and the sun arrested."] In the Gospel of Luke ([1:26](#)) Gabriel is the angel of Annunciation to the Virgin. [\[Uh-huh, and he certainly did not appear only as a planet or comet at that time either, if his appearance then was associated with a celestial body at all.\]](#)

In the Roman Catholic Church Michael is the conqueror of Satan, "head of the host of heaven and first of the saints after Mary." [\[But of course the Roman Catholic Church is no more reliable as a source than Babylonian or Assyrian ‘planet worshippers’, or ‘spiritually blind’ Jews.\]](#)

Planet Worship in Judea in the Seventh Century

In the [Ten Tribes of the] Northern Kingdom the process of disassociating the deity from the celestial object had not yet been completed when the Kingdom was destroyed (-723 or -722), and its population was led away into captivity, from which they did not return. [\[Again, NA-UH!\]](#) "And they [the [10] tribes of the Northern Kingdom] left all the commandments of the Lord

their God, and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven and served Baal [which in this age was Jupiter]" ([II Kings 17:16](#)).

Only a few years after the deliverance of Judea from the hand of Sennacherib, Manasseh, son of Hezekiah, "built altars for all the host of heaven in the two courts of the house of the Lord" ([II Kings 21:5](#)). "For he [Manasseh] built again high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and he made groves, and worshipped all the host of heaven, and served them" ([II Chronicles 33:3](#)).

It was in the time of **Josiah**, grandson of **Manasseh**, and shortly before the exile of Judah to Babylon, that a pure monotheism emerged as an outcome of the progress the Jewish people had made during its long struggle for national existence, on the one hand, and for purification of its concept of God, on the other. "And the king [Josiah] commanded Hilkiah the High Priest ...to bring forth out of the Temple of the Lord all the vessels that were made for Baal and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them into Bethel. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem;

Kings of Israel and Judah

Saul	1050-1010 BC
David	1010-970
Solomon	970-930

Judah (and Benjamin)					Israel (Ten Northern Tribes)				
King	Reign		Character	Prophets	King	Reign		Character	Prophets
1. Rehoboam	931-913	17 years	Bad	Shemaiah	1. Jeroboam I	931-910	22 years	Bad	Ahijah
2. Abijah	913-911	3 years	Bad		2. Nadab	910-909	2 years	Bad	
3. Asa	911-870	41 years	Good		3. Baasha	909-886	24 years	Bad	
					4. Elah	886-885	2 years	Bad	
					5. Zimri	885	7 days	Bad	
					6. Omri	885-874*	12 years	Bad	Elijah Micaiah
4. Jehoshaphat	870-848*	25 years	Good		7. Ahab	874-853	22 years	Bad	
5. Jehoram	848-841*	8 years	Bad		8. Ahaziah	853-852	2 years	Bad	
6. Ahaziah	841	1 years	Bad		9. Joram	852-841	12 years	Bad	Elisha
7. Athaliah	841-835	6 years	Bad		10. Jehu	841-814	28 years	Bad	
8. Joash	835-796	40 years	Good	Joel	11. Jehoahaz	814-798	17 years	Bad	
9. Amaziah	796-767	29 years	Good		12. Jehoash	798-782	16 years	Bad	Jonah Amos Hosea
10. Uzziah (Azariah)	767-740*	52 years	Good	Isaiah Micah	13. Jeroboam II	782-753*	41 years	Bad	
11. Jotham	740-732*	16 years	Good		14. Zechariah	753-752	6 mo	Bad	
12. Ahaz	732-716	16 years	Bad		15. Shallum	752	1 mo	Bad	
13. Hezekiah	716-687	29 years	Good		16. Menahem	752-742	10 years	Bad	
14. Manasseh	687-642*	55 years	Bad/Repented	Nahum Habakkuk Zephaniah	17. Pekahiah	742-740	2 years	Bad	
15. Amon	642-640	2 years	Bad		18. Pekah	740-732*	20 years	Bad	
16. Josiah	640-608	31 years	Good		19. Hoshea	732-712	9 years	Bad	
17. Jehoahaz	608	3 mo	Bad		722 BC Fall of Samaria to Assyria				
18. Jehoiakim	608-597	11 years	Bad	Daniel Ezekiel Jeremiah	* Co-regency				
19. Jehoiachin	597	3 mos	Bad						
20. Zedekiah	597-586	11 years	Bad						
Destruction of Jerusalem, 9th Av, 586 BC, Babylonian Captivity									

them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven" ([II Kings 23:4-5](#)).

Dr. Velikovsky and I apparently view Jewish history quite differently in this respect. As I see it, Abraham was the first Jew to grasp the concept of "pure monotheism". And though Jews are known for their **backsliding**, Moses, Joshua, and a long list of other Judges, and David and several other Kings of Judah succeeded in at least curtailing all the **'host-of-heaven' worship**.

See the [Chart of the Kings of Israel and Judah](#) on p.643 (<http://www.ldolphin.org/kings.html> - of course some of the designations of "good" or "bad" are qualifiable, and what evidence there is for placing the Prophet Joel in the reign of "good" King Joash of Judah, I don't know, etc.)

And I did a little math. Of the reigns of the Kings of Judah, given the accuracy of the chart, and 'splitting' Manasseh ([2 Ch 33](#)), (who started "bad" and ended "good"), there were 11½ "bad" or **'host of heaven' worshipping** kings, and 8½ "good" or, as Dr. Velikovsky would call them, "pure monotheism" kings, but the "bad" ones reigned only about 108 years altogether, while the "good" ones reigned for about 220, the last one being Josiah. Nevertheless, Dr. Velikovsky correctly enough recognizes that,

The Scriptures do not hide the fact that in Judea, as well as in Israel, the planetary cult was [too often] the official cult with the priests and with kings, with many prophets and with the people. Thus Jeremiah, contemporary of King Josiah, says: "At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped" ([Jeremiah 8:1-2](#)). And again he says: "And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven" ([Jeremiah 19:13](#)).

In the days of Jeremiah and King Josiah, a scroll was found in a chamber of the Temple ([II Kings 22](#)). It is generally thought that it was the book of Deuteronomy, the last book of the Pentateuch. The text of the scroll made a strong impression on the king.

"And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven" ([Deuteronomy 4:19](#)).

"Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath..." ([Deuteronomy 5:8](#)), which is a passage of the Decalogue ([Exodus 20:4](#)) verbatim.

"If there be found among you... man or woman, that hath wrought wickedness... and hath

gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded... then shalt thou bring forth that man or that woman... and shall stone them with stones, till they die" ([Deuteronomy 17:2-5](#)).

Thus we see the centuries-long struggle for the Jewish God, Creator and not unanimated [or seemingly also 'living'] planet, itself a creation, being carried on in the closing decades before the exile to Babylon with the help of the book whose authorship was ascribed to Moses.

When the people of Jerusalem were exiled to Babylon, and groups of refugees succeeded in escaping to Egypt, taking with them Jeremiah, they said to him: "But we will certainly... burn our incense unto the queen of heaven [Venus], and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine" ([Jeremiah 44:17-18](#)).

It is apparent from this passage that the population of Jerusalem that sought refuge in Egypt thought the national catastrophe fell upon their people, not because they had left the Lord God, but because in the days of Josiah and his sons they had ceased to worship the planetary gods of Manasseh and especially the Queen of Heaven, the planet Venus. [Again, at some point Manasseh "ceased to worship the planetary gods" too ([2Ch 33](#)).] Of this remnant of the people that went to Egypt in the beginning of the sixth century a military colony was established in Ebb (Elephantine) in southern Egypt. Documents (papyri) of this colony were unearthed in the beginning of this century. The Jewish colony in Elephantine faithfully worshipped Yahu (Yahwe), the Lord of the sky, as the theophoric names of many members of the colony testify. Scholars were puzzled, however, to find on one of the papyri the name Anat-Yahu; they were uncertain whether it belonged to a goddess or a place or a person. "Anat is the familiar name of the Canaanite goddess identified with Athene in a Cyprian inscription."...

[Prof., Dr. Carl Eduard Sachau [1845 -1930, "a German orientalist... [who] studied oriental languages at the Universities of Kiel and Leipzig, obtaining his PhD at Halle in 1867... [and] became a professor extraordinary of Semitic philology (1869) and a full professor (1872) at the University of Vienna, and in 1876, a professor at the University of Berlin, where he was appointed director of the new Seminar of Oriental languages (1887) ... [and he] travelled to the Near East on several occasions (see his book *Reise in Syrien und Mesopotamien [Travel to Syria and Mesopotamia]*, published 1883)... [and he] is especially noteworthy for his work on Syriac and other Aramaic dialects... [and] was an expert on Persian polymath Al-Biruni and wrote a translation of *Kitab ta'rikh al-Hind [History of India]*, Al-Biruni's encyclopedic work on India... [and] Sachau wrote papers related to Ibadism... [and] was a member of the Vienna and the Prussian Academy of Sciences, and an honorary member of the Royal Asiatic Society in London and the American Oriental Society... [and] worked as a consultant in the planning and construction of the Baghdad Railway... [and among] his better known students was Eugen Mittwoch, a founder of modern Islamic studies in Germany... [and he] received the honorary degree Doctor of Letters (D.Litt.) from the University of Oxford in October 1902, in connection with the tercentenary of the Bodleian Library"], *Aramaische Papyrus and*

Ostraka aus einer jüdischen Militarkolonie zu Ele-phantine [*Aramaic Papyrus and Ostraka from a Jewish Military Colony at Elephantine*] (1911), p.xxv.]

...The historical facts revealed in the present research make the understanding of such [a] cult easier. The dark tradition that it was the planet Venus that played such an important role in the days when the forebears of these refugees in Egypt left that land and passed through cataclysms of fire and water, sea and desert, was responsible for this syncretism of names.

The Jewish people did not obtain all of its "supremacy" in that one day at the Mountain of Lawgiving [S. A. B. Mercer [\[more detailed bio, SEC. 9, p.506\]](#), *The Supremacy of Israel* (1945)]; this people did not receive the message of monotheism as a gift. It struggled for it; and step by step, from the smoke rising from the overturned valley of Sodom and Gomorrah, from the furnace of affliction of Egypt, from the deliverance at the Red Sea amid the sky-high tides [[or magnetically 'walled-off' water](#)], from the wandering in the cloud-enshrouded desert burning with naphtha, from the internal struggle, from the search for God and for justice between man and man, from the desperate and heroic struggle for national existence on its narrow strip of land against [[or 'tug-of-warred' between](#)] the overwhelming empires of Assyria and Egypt, it became a nation chosen to bring a message of the brotherhood of man to all the peoples of the world.

Well I guess you could put it that way, but leaving out Jesus makes it worse than all for nothing.

CHAPTER 6

A Collective Amnesia

At any rate they seem to have been strangely forgetful of the catastrophe.

—Plato, *Laws* iii (transl. R. Bury [[- his more detailed bio, SEC. 9, p.469-70](#)])

It is an established fact in the learning about the human mind that the most terrifying events of childhood (in some cases even of manhood) are often forgotten, their memory blotted out from consciousness and displaced into the unconscious strata of the mind, where they continue to live and to express themselves in bizarre forms of fear. Occasionally they may be converted into symptoms of compulsion neuroses and even contribute to the splitting of the personality.

With all due respect to *psychologist*, Dr. Velikovsky, it is personally unavoidable for me to offer my 'analysis' at this point. My first exposure to the 'field of psychology' was in a high school class where I was introduced to the pioneers of the field, including Abraham Maslow, Carl Rogers, Alfred Adler, Eric Fromm, B. F. Skinner, Carl Jung, and of course, Sigmund Freud. And next I read Freud's book, *Psychoanalysis*, in college, and Dr. Velikovsky and I have referred to him several times so far. I've also bio'ed and referenced that protégé of Freud's, the **dark** - read, likely '**demon**' **possessed** - *psychologist*, Carl Jung ([bio, SEC.7, p.318](#)).

And I have a brother - both in the flesh and, God willing, still **in the Lord** - that has been 'diagnosed' with *schizophrenia*, as he 'hears voices', and 'talks to them'. And for decades now he has been prescribed a variety of *antipsychotic*,

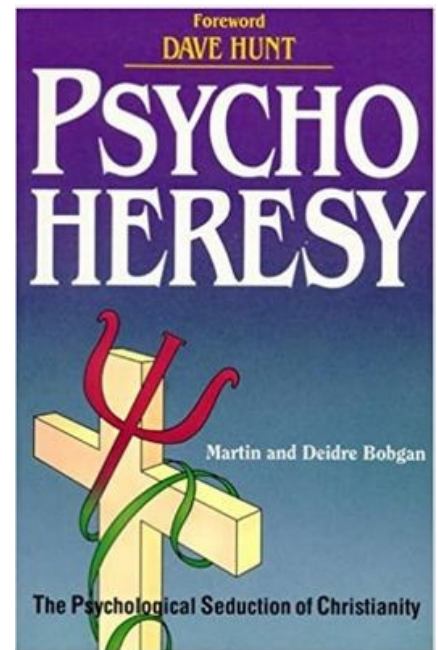
psychotropic, “mind altering” *drugs* including Haloperidol, (“marketed under the trade name **Haldol**”). And I want to be careful here. Though I do believe there are ‘brain-chemistry-caused’, ‘injury-caused’, ‘disease-caused’, and even ‘heredity-caused’ *mental illnesses*, it is more likely that his real problem, at least originally, and that is, since he had a close relationship with me, is of a **spiritual** nature.

I suspect this because just before I began to return to the Lord after my **backsliding** years through and following college, in the early months of 1984, I was ‘attacked’, or you might instead say ‘harassed’ or ‘bullied’ by Satan’s angels, their mission apparently being to get me ‘committed to a mental hospital’, but thank God I had the presence of mind not to tell everyone what was happening to me, because I knew it would ‘land me in the looney bin’. So this **assault** instead ‘backfired’ on my **enemies**, because it gave me a ‘front-row-seat’ to the ‘**spiritual battle**’ the Apostle Paul assures us **we** all **wrestle** with, and to this day this experience ‘fuels’ my **vehement desire** to **seek his face** and **press toward the mark for the prize** with ‘**fervent diligence**’.

But ‘**unfortunately**’ for my brother, he moved in with me not long after this failed ‘**satanic attack**’, and it was evidently effectively turned on him, as he went in and out of ‘psych wards’ over the next several years, and has been taking *antipsychotic drugs* ever since.

Still I call him my **brother...in the Lord** as he still confesses Christ, but to make a long story short, I’m afraid that the *drugs* will rob him of his mind, before they rob him of his life, making him a **sinner** that is unable to **repent**. And yes, generally speaking I think that so-called ‘crazy people’ suffer mainly from ‘**ignorance of the truth**’, or just ‘**resistance to the truth**’, and that besides **prayer** and any needed **healing**, the only real ‘cure’ for them is found in **scripture**, if not also in the need to **cast out** any **unclean spirits** that may have **possessed** them.

An informative **study ‘along these lines**’ (yes, P-PAMD), is the book by “ex-psychologists” Dr. Martin Bobgan (“**four college degrees, including a doctorate from the University of Colorado**”), and his wife Deidre (M.A. in English, UC Santa Barbara). It is entitled, **PSYCHOHERESY: The Psychological Seduction of Christianity** (1987 [-[bookcover photo](#), p.646]). Quotes of ‘psychologists’ in this book could be considered comical, if they weren’t so **damned** tragic, like this one on p.31...



...Psychologist Roger Mills, in his article "Psychology Goes Insane, Botches Role as Science," says: "The field of psychology today is literally a mess. There are as many techniques, methods and theories around as there are researches and therapists. I have personally seen therapists convince their clients that all of their problems come from their mothers, the stars, their biochemical make-up, their diet, their lifestyle and even the "kharma" from their past lives" [*The National Educator*, July, 1980, p.14].

And consider an excerpt from Part One, subpart 3, *Science or Pseudoscience?*, subsection, “*All Truth is God’s Truth*”, p.33-35.

...The terms used for the hoped for hybridizing of the psychological way and the biblical way are *integration* or *amalgamation*. The goal is to integrate or amalgamate the truth of Scripture with the so-called truth of

psychology to produce a hybrid that is superior to the truth of each. However, there is an assumption that psychological "truth" is a scientific truth. The faulty foundation of this amalgamation is "All truth is God's truth." This slogan seems to be the alpha and omega of the amalgamationist... [And it is used] as a basis for integrating psychology and theology... [without defining the] integration or what brands of psychology and theology... [they hope] to integrate... "All truth is God's truth"... [has nonetheless] become the abracadabra of integrationist. The incantation is sprinkled throughout their book[s] as it is in the writing of others who espouse the amalgamationists' position. Such books repeatedly state, but cannot support

...[such] platitudes. They talk about it but cannot demonstrate the connection between "all truth is God's truth" and so-called psychological truth. The lack of uniformity in psychological theories and practices among those who preach integration should prove that theological-psychological amalgamania is in a sad state of confusion... After looking over 250 competing and often contradictory therapies and over 10,000 not-always-compatible techniques, and after surveying Christian therapists and finding how little consistency there is among them in what they practice and in how great the variety of their approaches, one has to conclude that the integrationists make what they call "God's truth" look more than just a little confused. As we shall show later, when one reviews all of the research and considers all of the researchers one can also conclude that if the integrationists are referring to psychotherapy as science (truth), one gets the impression that God's truth is very unscientific. The use of psychotherapy in Christianity is not a testimony to science. It is a testimony to how much the church can be deceived... Biblical theology did without psychology for almost two thousand years. The prophets of the Old Testaments, the disciples and apostles of the New Testament, and the saints right up to the present [20th] century did very well without psychology. Why would the church need the modern-day psychologizers now? We shudder to think of what a twentieth-century psychologist would have said to Ezekiel seeing "a wheel in the middle of a wheel," or to Elijah hearing "a still small voice," or Isaiah seeing "the Lord sitting upon a throne, high and lifted up," or Peter and his vision of unclean things, or the man who was caught up to the third heaven... To even hint that the often-conflicting discoveries of such unredeemed men as Freud, Jung, Rogers, etc. are God's truth is to undermine the very Word of God. The revealed Word of God does not need the support or the help of psychological pronouncements. The Word alone stands as the truth of God. That psychologists who call themselves Christian would even use such a phrase to justify their use of psychology indicates the direction of their faith... Psychotherapy is not science. It is not scientific theory. Psychotherapy rests upon the erroneous assumption that problems of thinking and living constitute illness or pathologies and therefore require cures by psychologically trained professionals. One writer very wisely pointed out that the prevailing popular psycho-therapeutic systems merely reflect the current culture [Charles Tarte, *Transpersonal Psychologies*, (New

York, Harper & Row Publishers, 1975), p.4]. We know that the truths of Scripture are eternal. But, which psychological "truths" are eternal? It is unfortunate that Christians have followed the psychological way and its pseudo-solutions to real problems... Because of psychotherapy's nonstatus as a science and because it is nonsense as medicine, people who choose psychotherapy do so by faith. They believe the claims of psychotherapy rather than the research evidence. Psychotherapy falls short of the objectivity and testability of science. As we have said elsewhere, "Psychotherapy is not a coherent science in principle or in theory, diagnosis, or treatment" [Martin and Deidre Bobgan, *The Psychological Way/The Spiritual Way*, (Bethany House Publishers,1979), p.63].

Anyway, despite my efforts to **persuade** my brother (e.g., [2 Cor 5:11](#)) to **trust** in The Word of God alone for his **healing** and **deliverance** (e.g., [2 Pet 1:2-4](#)), he **voluntarily** takes these 'deadly drugs' that make him useless, and keep him on the 'government dole'. His 'defense' for staying on these drugs, and that is, against dealing with the 'voices' without them, is that he is "afraid". This answer clarified for me a particular verse of **scripture** in Revelation, and that is,

But the fearful, and unbelieving, and the abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death [Rev 21:8](#).

And I mean back when I first read this verse I thought, 'Aren't we supposed to **fear God?**' So how is it that **the fearful... shall have their part in the lake?** Of course we should be '**god fearing**', so **the fearful** here must be different. 'They', now more obviously to me, are not **afraid** of God, but of **the world** and/or Satan. My brother, for example, is "afraid" of the 'voices'. But whatever their source, and despite his **profession...of faith** in Christ, **we** also **know** that...

...without faith it is impossible to please him: for he that cometh to God must be-lieve that he is, and that he is a rewarder of them that diligently seek him [Heb 11:6](#).

And beyond that, we should also **believe** and **profess**, along with King David that,

The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? [Psa 27:1](#).

And in his **exhortation 'along these lines'** beginning in Hebrews 11, the Apostle Paul, (and yes, it's surely him, the argument against this being the '**false doctrine**' of "higher critics", and of their 'dupes' that are taught such **dung** nowadays in most 'Bible Colleges'), concludes, saying,

See that ye refuse not him that speaketh [in this case, Jesus]. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we

may serve God acceptably with reverence and godly fear: For our God is a consuming fire [Heb 12:25](#).

Or as Jesus Himself more *simply* puts it,

...fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell [Mat 10:28](#).

And if all that is not “terrifying” enough for you, Dr. Velikovsky may be of some help, saying,

One of the most terrifying events in the past of mankind was the conflagration of the world, accompanied by awful apparitions in the sky, quaking of the earth, vomiting of lava by thousands of volcanoes, melting of the ground, boiling of the sea, submersion of continents, a primeval chaos bombarded by flying hot stones, the roaring of the cleft earth, and the loud hissing of tornadoes of cinders.

There occurred more than one world conflagration; the most horrible one was in the days

of the Exodus. In hundreds of passages in their Bible, the Hebrews described what happened.

Returning from the Babylonian exile in the sixth and fifth centuries before this era, the Hebrews did not cease to learn and repeat the traditions, but they lost sight of the fearful reality of what they learned. Apparently, the post-Exile generations looked upon all these descriptions as the poetical utterances of religious literature.

The talmudists in the beginning of this era disputed whether a deluge of fire, prophesied in old traditions, would take place or not; those who denied that it might come, based their argument on the divine promise found in the Book of Genesis, that the Deluge would not be repeated; those who argued to the contrary, reasoning that though the deluge of water would not recur, there might come a deluge of fire, were attacked for construing too narrowly the promise of the Lord. [Cf. Ginzberg, “*Mabul shel esh*” in *Ha-goren*, VIII, 35-51.] Both sides over-looked the most prominent part of their traditions: the history of the Exodus and all the passages about the cosmic catastrophe, endlessly repeated in Exodus, Numbers, and the Prophets, and in the rest of the Scriptures [- though again, as we have seen in our broad sampling in these ‘*studies*’, many to most of these prophetic passages are about still future events].

The Egyptians in the sixth pre-Christian century knew about the catastrophes that overwhelmed other countries. Plato narrates the story which Solon heard in Egypt about the world destroyed in deluges and conflagrations: “You remember but one deluge, though many catastrophes had occurred previously.” The Egyptian priests who said this and who maintained that their land was spared on these occasions, forgot what happened to Egypt. When, in the Ptolemaic age, the [supposed] priest Manetho starts his story of the invasion of the Hyksos by acknowledging his ignorance of the cause and nature of the blast of heavenly displeasure that befell his land, it becomes apparent that the knowledge which was

possibly alive in Egypt in the days when Solon and Pythagoras visited there, had already sunk into oblivion in the Ptolemaic age. Only some hazy tradition about a conflagration of the world was repeated, without knowing when or how it occurred.

Of course besides The Curse, no global "catastrophes" preceded The Flood. And remember it's likely that the author of the work attributed to Manetho, (*Aegyptiaca* (*History of Egypt*), wasn't him – he supposedly having lived "during the reign of Ptolemy I Soter or Ptolemy II Philadelphos, but no later than that of Ptolemy III Euergetes". It was more likely Ptolemy of Mendes, ([bios](#), [SEC. 7](#), [p.372-78](#)), writing 3 centuries later, "during the time of emperor Augustus" (27 BC-14 AD), just after of Ptolemaic Age (323-30 BC), after the transition from the Roman Republic to the Empire.

The Egyptian priest, described by Plato as conversing with Solon, supposed that the memory of the catastrophes of fire and flood had been lost because literate men perished in them, together with all the achievements of their culture, and these upheavals "escaped your notice because for many generations the survivors died with no power to express themselves in writing." [Plato, *Timaeus* 23 C.] A similar argument is found in Philo the Alexandrian, who wrote in the first century of this era: "By reason of the constant and repeated destructions of water and fire, the later generations did not receive from the former the memory of the order and sequence of events." [Philo, *Moses* ii.]

Although Philo [[bio](#), [SEC. 9](#), [p,318](#)] knew about the repeated destructions of the world by water and fire, it did not occur to him that a catastrophe of conflagration was described in the Book of Exodus. Nor did he think that anything of this sort took place in the days of Joshua or even of Isaiah. He thought that the Book of Genesis comprised the story of "how fire and water wrought great destruction of what is on the earth," and that the destruction by fire, about which he knew from the teachings of the Greek philosophers, was identical with the destruction of Sodom and Gomorrah.

The memory of the cataclysms was erased, not because of lack of written traditions, but because of some characteristic process that later caused entire nations, together with their literate men, to read into these traditions allegories or metaphors where actually cosmic disturbances were clearly described.

It is a psychological phenomenon in the life of individuals as well as whole nations that the most terrifying events of the past may be forgotten or displaced into the subconscious mind. As if obliterated are impressions that should be unforgettable. To uncover their vestiges and their distorted equivalents in the physical life of peoples is a task not unlike that of overcoming amnesia in a single person.

No, it's Satan's '**propaganda conspiracy**' so we won't **remember** all God's **great works** (e.g., [Jdg 2:7](#)), but I don't doubt it's also part of God's plan both to **redeem** and '**damn**' (e.g., [2Th 2](#)).

Folklore

Day unto day uttereth speech, and night unto night showeth knowledge.

There is no speech nor language, where their voice is not heard. —
[Psalms 19:2-3](#)

The scholars who dedicate their efforts to gathering and investigating the folklore of peoples are constantly aware that folk tales require interpretation, for, in their opinion, these tales are not innocent and unambiguous products of the imagination, but veil some inner and more significant meaning.

The legends of classic peoples, first among them the Greeks, also belong to folklore. As early as pre-Christian times these legends were subjected to interpretation, many interpreters recognizing the symbolic character of mythology.

With Macrobius in the fourth Christian century [[bio, SEC. 7, p.253](#)], there begins a tendency to see in many gods of Egyptian and Greek antiquity the personification of the sun. Macrobius compared Osiris to the sun, and Isis to the moon, disregarding the opinion of earlier authors. He also interpreted Jupiter as the sun.

As the role the planets played in the history of the world retreated ever further into oblivion, the interpretation of nature myths as referring to the sun or the moon became more and more widespread. In the nineteenth century it was the vogue to explain the old myths as inspired by the movement of the sun and the moon, during the day, night, month, and year. Not only Ra, Amon, Marduk, Phaethon, and even Zeus, but also king-heroes, like Oedipus, became solar symbols. [In the Phaethon story, Ovid makes it clear that Sun and Zeus are two separate deities.] [In a separate work I intend to trace the historical prototype of the legend of Oedipus Rex. [\[See Dr. Velikovsky's 2nd book in the *Ages In Chaos* series, *Oedipus and Akhnaton*.\]](#)]

This exclusive role of sun and moon in mythology is a reflection of their significance in nature. However, in former times the planets played a decidedly more important role in the imagination of peoples, to which fact their religions give testimony. True, sun and moon (Shamash and Sin, Helios, Apollo, and Selene) were also numbered among the planet-gods, but usually they were not the most important ones. Their enumeration among the seven planets sometimes startles the modern scholar, because these two luminaries are so much more conspicuous than the other planets; the dominance of Saturn, Jupiter, Venus, and Mars must startle us even more as long as we do not know what was displayed on the celestial scene a few thousand years ago.

Modern folklorists occupy themselves mainly with the folklore of primitive peoples, material unspoiled by generations of copyists and interpreters. Being received at its source, it is supposed to shed light not only on the mentality of these primitive peoples, but also on many problems of sociology and psychology in general.

The sociological method explores mythology for evidence of social usages. Folklorists like James Frazer [[bio, SEC. 7, p.268-9](#)] expended their efforts on this aspect. Freud, the psychologist [[tbfb next](#)], centered his attention on the motif of father-murder (patricide), presenting it as though it had been a regular institution in ancient times. He makes it appear a general practice in the past and a subconscious urge in present-day man.

But for 'analysis' closer to **the mark**, here's another excerpt from the Bobgans', (*Psychoheresy*, p.13-15), about the founder of *psychoanalysis*, Mr. Freud, and his "early follower", Mr. Jung.

From its very beginning psychological theories and methods of counseling created doubt about Christianity. Each great innovator of psychological theories sought an understanding about mankind apart from the revealed Word of God. Each created an unbiblical system to explain the nature of man and to bring about change. Men like Sigmund Freud (1856-1939) and Carl Jung (1875-1961) eroded confidence in Christianity and established systems in direct opposition to the Word of God. Occultism, atheism, and antagonism towards Christianity were disguised by psychological, scientific sounding language... Freud reduced religious beliefs to illusions and called religion "the obsessional neurosis of humanity." [Sigmund Freud, *The Future of an Illusion*. Translated and edited by James Strachey. New York: W. W. Norton and Company, Inc., 1961, p.43.]

Jung, an early follower of Freud, however, viewed all religions as collective myth-ologies. He did not believe they were real in essence, but that they could affect the human personality. While Freud viewed religion as the source of mental problems, Jung believed that religion was a solution. Freud argued that religions are delusionary and therefore evil. Jung, on the other hand contended that all religions are imaginary but good. Both positions are anti-Christian. One denies Christianity and the other mythologizes it... Religious bias colored the psychological systems of both Freud and Jung. They were not dealing with science, but with values, attitudes, and behavior. And because they were working in areas about which the Bible gives the authoritative Word of God, they were developing antibiblical religions... Professor of psychiatry and author Thomas Szasz contends. "The popular image of Freud as an enlight-ened, emancipated, irreligious person who, with the aid of psychoanalysis, 'discovered' that religion is a mental illness is pure fiction." [Prof., Dr. Thomas Szasz [1920-2012, a "Hungarian-American academic, psychiatrist and psychoanalyst... [who] served for most of his career as professor of psychiatry at the State University of New York Upstate Medical University in Syracuse, New York... [he also being a] distinguished lifetime fellow of the American Psychiatric Association and a life member of the American Psychoanalytic Association... [that] was best known as a social critic of the moral and scientific foundations of psychiatry, as what he saw as the social control aims of medicine in modern society, as well as scientism [or "pseudoscience"]... [and his] books *The Myth of Mental Illness* (1961) and *The Manufacture of Madness* (1970) set out some of the arguments most associated with him"], *The Myth of Psychotherapy*, (Garden City: Doubleday/Anchor Press, 1978), p.139] He says, "One of Freud's most powerful motives in life was the desire to inflict vengeance on Christianity for its traditional anti-Semitism." [*Ibid.*, p.146] Freud used scientific-sounding language to disguise his hostility towards religion. However, Szasz declares, "There is, in short, nothing scientific about Freud's hostility to established religion, though he tries hard to pretend that there is." Freud was not an objective observer of humanity, nor was he an objective observer of religion... While Freud grew up in a Jewish home, Jung's father was a protestant [evidently Lutheran] minister.

Jung's description of his early experience with Holy Communion reveals his disappointment with Christianity. He wrote: "Slowly I came to understand that this communion had been a fatal experience for me. It had proved hollow; more than that it had proved to be a total loss. I know that I would never again be able to participate in this ceremony. "Why, that is not religion at all," I thought. "It is an absence of God; the church is a place I should not go to. It is not life which is there, but death." [Carl Jung, *Memories, Dreams, Reflections*. Edited by Aniela Jaffe, translated by Richard and Clara Winston, (New York: Pantheon, 1963), p.55]... This significant experience could have led Jung to deny all religions as Freud did, but he did not. For him all religions were myths which contained some truth about the human psyche. For him, psychoanalysis was a religious activity. And, since all religions held some elements about truth, he denied the authority of Scripture and the exclusive claim of Jesus Christ to be the only way of salvation... Carl Jung repudiated Christianity and became involved in idolatry. He renamed and replaced everything Christian and everything biblical with his own mythology of archetypes. And as he moved in his own sphere of idolatry, the archetypes took form and served him as familiar spirits [read, '*masquerading angels*' of Satan]. He even had his own personal familiar spirit by the name of Philemon. He also participated in the Occultic practice of necromancy. [*Ibid.*, p.170-199] Jung's teachings serve to mythologize Gnosticism... Rather than objective observation and scientific discovery, Freud and Jung each turned his own experience into a new belief system and called it psychoanalysis. Freud attempted to destroy the spirituality of man by reducing religion to illusion and neurosis. Jung attempted to debase the spirituality of man by presenting all religion as mythology and fantasy. Repudiating the God of the Bible, both Freud and Jung led their followers in the quest for alternative understandings of mankind and alternative solutions to problems of living. They turned inward to their own limited imaginations and viewed their subjects from their own anti-Christian subjectivity... Because they rest on different foundations, move in contrasting directions, and rely on opposing belief systems, psychotherapy and Christianity are not now, nor were they ever, natural companions in helping individuals. The faith once delivered to the saints was replaced by a substitute faith, often disguised as medicine or science, but based upon foundations which are in direct contradiction to the Bible.

But despite his bias toward 'psychological analyses' of folklore, Dr. Velikovsky nevertheless recognizes some seemingly 'common sense' conclusions about this "pseudoscience", saying,

However, regular institutions and practices in the life of the family would not give rise to myths. A writer on this subject has correctly pointed out this fact: "What is quite normal in nature and society rarely excites the myth-making imagination which is more likely to be kindled by the abnormal, some startling catastrophe, some terrible violation of the social code."

[Lewis Richard Farnell [*pr-nyc*, 1856-1934, FBA - see his publications, including his apparently 5 volume work, *The Cults of the Greek States*, and his translation of and "commentaries" on Pindar, etc., at https://www.worldcat.org/search?q=%3AFarnell%2C+Lewis+Richard%2C&qt=hot_author, but besides this I found nothing more], "*The value and the methods of mythological study*," *Proceedings of the British Academy*, 1919-1920, p.47.]

Even less than daily tribal life do the daily occurrences in nature give rise to legends. The sun rises every morning, it travels from east to west; the moon enters a new phase four times a month; the year has four seasons - such regular changes do not stir the imagination of peoples, because they contain nothing unexpected in themselves. Daily things do not evoke astonishment and influence but little a people's creative faculty. Sunrise and sunset, morning dew and evening mist, are common experiences, and if a single spectacle impresses itself upon us in the course of life, the many sunrises and the many sunsets in our memory pale and each looks like the other. Seasonal snowstorms or thunderstorms do not leave indelible memories. Only striking, perturbing experiences of a social or physical order are designed to stir the imagination of peoples. Seneca says: "It is for this very reason that the assembly of stars that lends beauty to the immense firmament does not compel the attention of the masses; but when a change occurs in the order of the universe, all looks are fixed on the sky." [*Naturales quaestiones* vii.]

Even local catastrophes, regarded as very violent, do not serve for the creation of cosmic myths. First in power to impress the races of the earth are the cataclysms of the past, and on this we have dwelt at length. Comets, because of their causal relation to world catastrophes, and also because of their terrifying appearance, were the kind of phenomenon to kindle the imagination of peoples. But for some reason, the impression they must have made on the peoples of antiquity is not considered in explanation of myths and legends.

Since the invention of the printing press [in the 1400's], the great agitation and mass hysteria caused by the more brilliant comets can be traced in contemporary books and pamphlets. Were the ancients immune to these feelings? If not, then why are the exegetes of the Bible and the commentators on the epic compositions of antiquity so remiss as not to think of phenomena that could not but impress the ancients? Or did no comets appear in the sky during ancient times? This, of course, is only a rhetorical question.

Keeping this in mind, we shall be able to answer the question about the striking similarity of certain concepts among peoples of different cultures, sometimes separated by oceans.

Of "Pre-existing Ideas" in the Souls of Peoples

The similarity of motifs in the folklore of various peoples on the five continents and on the islands of the oceans posed a difficult problem for the ethnologists and anthropologists. The migration of ideas may follow the migration of peoples, but how could unusual motifs of folklore reach isolated islands where the aborigines do not have any means of crossing the sea? And why did not technical civilization travel together with spiritual? Peoples still living in the stone age possess the same, often strange, motifs as the cultured nations. The particular character of some of the contents of folklore makes it impossible to assume that it was only by mere chance that the same motifs were created in all corners of the world. The problem is so perplexing to the scientists that, for lack of a better proposition, an explanation was offered [notably by Carl Jung] according to which the motifs of folklore are a pre-existing possession in the soul of peoples; peoples are born with these ideas just as an animal is born with an urge to propagate its kind, to nurse its offspring, to build a lair or a nest, and to travel in herds or migrate in flocks to far-away countries. But it is not so simple to explain in these terms why, for instance, the aborigines of America imagined a witch as a woman riding on a broom across the sky, exactly as the European peoples imagined her. "The Mexican witch, like her European sister, carried a broom on which she rode through the air, and was associated with the screech owl. Indeed, the queen of witches, Tlagolotl, is depicted as riding on a broom and as wearing the witch's peaked hat." [Lewis Spence [\[tbb next\]](#), *The History of Atlantis* (1930), p.224.] As with the witch on her broom, so also with hundreds of other odd fantasies and beliefs.

James Lewis Thomas Chalmers Spence [1874-1955]... was a Scottish journalist, poet, author, folklorist and occult scholar. Spence was a Fellow of the Royal Anthropological Institute of Great Britain and Ireland, and Vice-President of the Scottish Anthropological and Folklore Society. He founded the Scottish National Movement... After graduating from Edinburgh University he pursued a career in journalism. He was an editor at *The Scotsman* 1899-1906, editor of *The Edinburgh Magazine* for a year, 1904-05, then an editor at *The British Weekly*, 1906-09... In this time Spence's interest was sparked in the myth and folklore of Mexico and Central America, resulting in his popularisation of the Mayan Popul Vuh, the sacred book of the Quiché Mayans (1908) [[defined in a note citing Charles-Étienne Brasseur, SEC. 8, p.126](#)]. He compiled *A Dictionary of Mythology* (1910), an *Encyclopedia of occultism and parapsychology* (1920) and numerous additional volumes... Turning his interest closer to home, he investigated Scottish folklore. An ardent Scottish Nationalist, he unsuccessfully contested a parliamentary seat... in 1929. He also wrote poetry, collected in 1953... Spence wrote about Brythonic [[or "Celtic Britons"](#)] rites and traditions in *Mysteries of Celtic Britain* (1905). In this book... [he] theorized that the original Britons were descendants of a people that migrated from Northwest Africa and were probably related to the Berbers and the Basques... Spence's researches into the mythology and culture of the New World, together with his examination of the cultures of western Europe and northwest Africa, led him to the question

of Atlantis. During the 1920s he published a series of books which sought to rescue the topic from the occultists who had more or less brought it into disrepute. These works, including *The Problem of Atlantis* (1924) and *History of Atlantis* (1927), adopted theories inaugurated by Ignatius Donnelly [bio, SEC. 7, p.490] and looked at the lost island as a Bronze Age civilization that formed a cultural link with the New World, which he invoked through examples he found of parallels between the early civilizations of the Old and New Worlds. Despite Spence's erudition and the width of his reading, the conclusions he reached, avoiding peer-reviewed journals, have been almost universally rejected by mainstream scholarship. His popularisations met stiff criticism in professional journals, but his continued appeal among theory hobbyists is summed up by a reviewer of *The Problem of Atlantis* (1924) in *The Geographical Journal*: "Mr. Spence is an industrious writer, and, even if he fails to convince, has done service in marshalling the evidence and has produced an entertaining volume which is well worth reading." Nevertheless, he seems to have had some influence upon the... controversial author Immanuel Velikovsky, and as his books have come into the public domain, they have been successfully reprinted and some... scanned for the Internet... Spence's 1940 book *Occult Causes of the Present War...* is an early book in the field of Nazi occultism... Over his long career, he published more than forty books, many of which remain in print to this day. Spence was also the founder of the Scottish National Movement which later merged to form the National Party of Scotland and which in turn merged to form the Scottish National Party... Spence died in Edinburgh in 1955 aged 80 and is buried in the north-west section of the 20th century northern extension to Dean Cemetery in western Edinburgh. His wife, Helen S. Bruce (d. 1942) lies with him. [Dean Cemetery is briefly defined in relation to the Rev., Dr. Marcus Dods, SEC. 7, p.256. See photos and info from the official site of the "historic" Dean Cemetery at <https://www.deancemetery.org.uk>.]

The answer to the problem of the similarity of the motifs in the folklore of various peoples is, in my view, as follows: A great many ideas reflect real historical content. There is a legend, found all over the world, that a deluge swept over the earth and covered hills and even mountains. We have a poor opinion of the mental abilities of our ancestors if we think that merely an extraordinary overflow of the Euphrates so impressed the nomads of the desert that they thought the entire world was flooded, and that the legend so born wandered from people to people. At the same time, geological problems of the origin and distribution of till, or diluvial deposit, are awaiting explanation.

The peoples of ancient times, who, like the primitive peoples of the present, lacked modern protection against the elements of nature, and who lived in the insecurity of tropical storms and tornadoes or frost and snowstorms, must have been more accustomed to seasonal disturbances than we are, and would not have been impressed by the overflow of a river to such a degree as to

carry their experience to all parts of the world as a story of a cosmic upheaval.

Traditions about upheavals and catastrophes, found among all peoples, are generally dis-credited because of the shortsighted belief that no forces could have shaped the world in the past that are not at work also at the present time, a belief that is the very foundation of modern geology and of the theory of evolution. "Present continuity implies the improbability of past catastrophism and violence of change, either in the lifeless or in the living world; moreover, we seek to interpret the changes and laws of past time through those which we observe at the present time. This was Darwin's secret, learned from Lyell." [H. F. Osborn [\[bio, SEC. 6, p.222\]](#), *The Origin and Evolution of Life* (1918), p.24.] It has been shown in this book, however, that forces which at present do not act on the earth, did so act in historical times, and that these forces are of a purely physical character. Scientific principles do not warrant maintaining that a force which does not act now, could not have acted previously. Or must we be in permanent collision with the planets and comets in order to believe in such catastrophes?

The Pageants of the Sky

Cosmic perturbations took place, catastrophes swept the globe, but did witches fly through the air on brooms? The reader would agree that cosmic catastrophes, if they occurred, could leave, and must have left, similar memories all around the world; but there are fantastic images that do not appear to represent realities. We shall follow this rule: if there exists a fantastic image that is projected against the sky and that repeats itself all around the world, it is most probably an image that was seen on the screen of the sky by many peoples at the same time. On one occasion a comet took the striking form of a woman riding on a broom, and the celestial picture was so clearly defined that the same impression was imposed on all the peoples of the world. It is well known how, in modern times, the forms of comets impress people. One comet was said to look like "un crucifix tout sanglant" [["a bloody crucifix"](#)], another like a sword; actually every comet has its peculiar shape which may also change during the visibility of the comet.

To illustrate what is said here by another example, it may be asked: What induced the Mayas to call by the name of Scorpion the constellation known to us and to the ancients by the same name? [Sahagun, in the fourth chapter of the seventh book of his historical work, says that the people of Mexico called the constellation Scorpion (Scorpio) by this very same name.] The outlines of this constellation do not resemble the shape of this insect. It is "one of the most remarkable coincidences in nomenclature." [Seler [\[bio, SEC. 9, p.343\]](#), *Ges. Ahand. zur amer. Sprach- und Alterthumskunde*, II (1903), 622. His surmise, disagreeing with the assertion of De Sahagun [\[extended bio, SEC. 9, p.336-7\]](#), was that Scorpion of the ancients was more to the south. However, with the displacement of the poles, the stars acquired new positions.]

The constellation, which is not at all like a scorpion, probably was called by this name because a comet that looked like a scorpion appeared in it.



Life restoration of an adult male *P. longiceps* in flight

Actually, we read on one of the Babylonian astronomical tablets that "a star flared up and its light radiated bright as day, and as it blazed, it lashed its tail like an angry scorpion." [Kugler [bio, SEC. 7, p.548], *Babylonische Zeitordnung*, p.89.] If it was not this particular appearance of a comet that caused the constellation to be called

Scorpion, there must have been a similar occurrence on another date.

Another example is the dragon. All around the world this image is prominent in literature and art and also in the religion of peoples. There is probably no nation that does not use this symbol or this creature as an important motif, yet it does not exist. Several scholars thought [and I now think] that possibly it represented some extinct menace that impressed mankind to a much greater degree than any other creature since [or because] it appears on the Chinese flag, and in pictures showing Archangel Michael or St. George in battle with it, in Egyptian mythology, in Mexican hieroglyphics and bas-reliefs, and in Assyrian bas-reliefs. However, bones of this presumably extinct reptile have not been found.

Haven't they? I think that not only 'sky images' of **dragons** were seen worldwide, but that real, sometimes '**fire-breathing dragons**' once lived too, both **dragons in the waters** and on land, a land **dragon** evidently typically living in a **den** or large cave. And there were possibly flying ones too, or maybe the idea of flying ones came from that spectacular 'sky image' seen at The Exodus. On the other hand, 'images' of a "scorpion" and other animals were seen in the sky too, but 'flying' versions of them did not become part of 'global folk-lore' if their real versions didn't fly. Still I've found no clear evidence of real 'flying dragons', scriptural or otherwise, except of course for the **Pteranodon**, "a pterosaur, commonly misspelled as "Pterodon", formerly "Pterodactyl", photo of a *skeletal replica*", and a "**life restoration drawing**, p.656. And who knows if it too, like **leviathan**, could '**breathe fire**'?

In any case, **scripture** makes quite clear that '**fire breathing**' and other **kinds** of **dragons** were real, as well as that they were such 'impressive' **creatures** that they were often made use of in figurative language, (e.g., [Job 41:1,14-22](#), [Deut 32:33](#), [Psa 44:19](#), [74:13](#), [148:7](#), [Isa 27:1](#), [51:9](#), [Jer 9:11](#), [10:22](#), [51:34](#), and [Rev 12:3-17](#)).

From the description of the comet Typhon that spread like an animal over the sky with its many heads and winged body, with fire flaming from its mouths, as described in a previous chapter by quotations from Apollodorus and others, we recognize the origin of this widespread motif [and that is, given the at least former existence of real, both sea and land, and evidently also 'flying' and/or 'fire-breathing' **dragons**].

The Subjective Interpretation of the Events and Their Authenticity

[*Biased by a Negative Subjective Interpretation of the Supernatural*]

What helped to discredit the traditions of the peoples about the catastrophes was their subjective and magical interpretation of the events. The sea was torn apart. The people attributed this act to the intervention of their leader; he lifted his staff over the waters and they divided. Of course, there is no person who can do this, and no staff with which it can be done. Likewise in the case of Joshua who commanded the sun and the moon to halt in their movements. Because the scientific mind cannot believe that a man can make the sun and the moon to stand still, it disbelieves also the alleged event. What contributes to this is the fact that least of all do we place faith in books that demand belief, religious books, though we swear on these.

The peoples of the past were prepared to see miracles in unusual occurrences; for this reason modern man, who does not believe in miracles, rejects the event together with the interpretation. But as we find the same event in the traditions of many peoples, and as each people has differently comprehended it, its historicity can be checked, and this in addition to the control offered by natural science. For example, if the geographical poles changed their location, or the axis its inclination, the ancient solar clock would not show the correct time; or, if the magnetic poles became reversed at some time in the past, the lava of earlier volcanic activity must show reversed magnetic orientation.

But there is also a check by folklore. Isaiah foretold to King Hezekiah, probably a few hours before the event, that the shadow of the sundial would return ten degrees. (As we know now, the planet Mars was at that moment very close to the earth, and Isaiah could make an estimate based on experiences during previous perturbations of the earth by Mars.) The Chinese explained this *phenomenon* as having occurred to help their princes in their strategy, or to settle a quarrel among them. The Greek people thought the phenomenon was an expression of heavenly wrath at the crime of the Argive tyrants. The Latins thought the phenomenon was an omen associated with Romulus, son of Mars. In the Icelandic epos the same event has a different purpose, in the Finnish epos another, and yet others in Japan and Mexico and Polynesia. The American Indians say that the sun went backwards several degrees for fear of a boy who tried to snare it or because of some animal that terrified it. Precisely because there are great differences in the subjective evaluation of the causes or purposes of the phenomenon, we can assume that the folklore of different peoples deals with one and the same factual event, and only the magical explanations of the miracle are subjective inventions.

Many accompanying details are preserved in the variants of different peoples, which could not have been invented without an adequate knowledge of the laws of motion and thermo-dynamics. It is inconceivable that the ancients or the primitive races would, for instance, by sheer chance invent the tale that a huge conflagration enveloped the American prairies and forests as soon as the sun, frightened off by the snarer, returned a little on its way.

If a phenomenon had been similarly described by many peoples, we might suspect that a tale, originating with one people, had spread around the world, and consequently there is no proof of the authenticity of the event related. But just because one and the same event is embodied in traditions that are very different indeed, its authenticity becomes highly probable, especially if the records of history, ancient charts, sundials, and the physical evidence of natural history testify to the same effect.

In the Section "Venus in the Folklore of the Indians" a few illustrations were offered to illuminate this thesis. In order to illustrate it with additional examples, we choose the nature folkloristic motif of the sun being arrested in its movement across the firmament in the tales of the Polynesians, Hawaiians, and North American Indians.

The best known legend cycle on the Pacific islands is that which has for its hero the semigod Maui. ["Of all the myths from the Polynesian area, probably none have been more frequently quoted than those which recount the deeds and adventures of the semi-god Maui. The Maui cycle is one of the most important for the study of this whole area." Dixon [\[bio, SEC. 9, p.327\]](#), *Oceanic Mythology*, p.41.] This cycle comprises a trilogy: "Of the many exploits of Maui three seem to be most widely spread: they are [\[1\]](#) fishing up of the land, [\[2\]](#) snaring the sun and [\[3\]](#) the quest of fire." [*Ibid.*, p.42.] There are two versions of this cycle, one in New Zealand and one in Hawaii, but both are variants of a common tradition.

The Hawaiian version of the snaring of the sun runs thus: "Maui's mother was much troubled by the shortness of the day, occasioned by the rapid movement of the sun; and since it was impossible to dry properly the sheets of tapa used for clothing, the hero resolved to cut off the legs of the sun, so that he could not travel fast.

"Maui now went off eastward to where the sun climbed daily out of the underworld, and as the luminary came up, the hero noosed his legs, one after the other, and tied the ropes strongly to great trees. Fairly caught, the sun could not get away, and Maui gave him a tremendous beating with his magic weapon. To save his life, the sun begged for mercy, and on promising to go more slowly ever after, was released from his bonds."

The "fishing up of islands" or the appearance of new islands took place at the same time; the causal relation to the cosmic change in the sky is evident. In one of the versions told in Polynesia about the fishing up of the islands, it is said that a star was used as bait.

The following is a tale told by the Menomini Indians, an [Algonquian tribe](#)...

The Menomini being...

Ojibwe (Chippewa)



Pre-contact distribution of Ojibwe-speaking people

Total population
170,742 in United States (2010) ^[1]
Regions with significant populations
Canada (Quebec, Ontario, Manitoba, Saskatchewan, Alberta)
United States (Michigan, Wisconsin, Minnesota, North Dakota)
Languages
English, Ojibwe, French
Religion
Midewiwin, Catholicism, Methodism
Related ethnic groups
Odawa, Potawatomi, Saulteaux, Oji-Cree, and other Algonquian peoples

...part of the **Algonquian** language family of North America, made up of several tribes now located around the **Great Lakes** and many other tribes based along the **Atlantic coast**. They are one of the historical tribes of present-day upper Michigan and Wisconsin; they occupied a territory of about 10 million acres (40,000 km²) in the period of European colonization. They are believed to have been well-settled in that territory for more than 1,000 years... [Their] oral history states that they have always been here and believe they are **Kiash Matchitiwuk**... which is "Ancient Ones". Their reservation is located 60 miles west of the site of their Creation, according to their tradition. They arose where the Menominee River enters Green Bay of Lake Michigan... [now] the city of Marinette, Wisconsin... According to Menominee legend they were created at the Menominee River, sixty miles from the Menominee Reservation. Their name for themselves is **Mamaceq-taw**, meaning "the people". The name "Menominee" is not their autonym. It was adopted by Europeans from the **Ojibwe** people [map/chart, p.657, tbb next], another Algonquian tribe whom they encountered first... and who told them of the Menominee. The Ojibwe name for the tribe was *manoominii*, meaning "wild rice people", as they cultivated wild rice as one of their most important food staples. Historically, the Menominee were known to be a [usually] peaceful, friendly and welcoming nation, who had a reputation for getting along with other tribes. When the Oneota culture arose in southern Wisconsin between AD 800 and 900, the Menominee shared the forests and waters with them [- but I added "usually" regarding their so-called "peaceful, friendly and welcoming... reputation", because an artifact, a "Ball-headed War Club with Spike", now resting in the Brooklyn Museum, photo, p.658, suggests at least occasional, rather brutal, 'war-like' behavior]... Menominee customs are quite similar to those of the **Chippewa** (Ojibwa [or Ojibwe]), another **Algonquian people** [map/chart, p.657]. Their language has a closer affinity to those of the Fox and Kickapoo tribes. All four spoke Anishinaabe languages, part of the Algonquian family...



Ball-headed War Club with Spike, Menominee, early 19th century, Brooklyn Museum

...According to Ojibwe oral history and from recordings in birch bark scrolls, the Ojibwe originated from the mouth of the Saint Lawrence River on the Atlantic coast of what is now Quebec. They traded widely across the continent for thousands of years as they migrated, and knew of the canoe routes to move north, west to east, and then south in the Americas. The identification of the Ojibwe as a culture or people may have occurred in response to contact with Europeans. The Europeans preferred to deal with bounded groups and tried to identify those they encountered... According to Ojibwe oral history, seven great *miigis* (radiant/iridescent) beings appeared to them in the *Waabanakiing* (Land of the Dawn, i.e., Eastern Land) to teach them the *mide* way of life. One of the seven great *miigis* beings was too spiritually powerful and killed the people in the *Waabanakiing* when they were in its presence. The six great *miigis* beings remained to teach, while the one returned into the ocean. The six great *miigis* beings established *doodem* (clans) for people in the east,

symbolized by animal, fish or bird species. The five original Anishinaabe *doodem* were the *Wawaazisii* (Bullhead), *Baswenaazhi* (Echo-maker, i.e., Crane), *Aan'aawenh* (Pintail Duck), *Nooke* (Tender, i.e., Bear) and *Moozoonsii* (Little Moose), then these six *miigis* beings returned into the ocean as well. If the seventh *miigis* being had stayed, it would have established the Thunderbird *doodem*... At a later time, one of these *miigis* appeared in a vision to relate a prophecy. It said that if the Anishinaabeg did not move further west, they would not be able to keep their traditional ways alive because of the many new pale-skinned settlers who would arrive soon in the east. Their migration path would be symbolized by a series of smaller Turtle Islands, which was confirmed with *miigis* shells (i.e., cowry shells). After receiving assurance from their "Allied Brothers" (i.e., Mi'kmaq) and "Father" (i.e., Abenaki) of their safety to move inland, the Anishinaabeg gradually migrated west along the Saint Lawrence River to the Ottawa River to Lake Nipissing, and then to the Great Lakes.

And that Menominee Indian tribe "tale" that Dr. Velikovsky found for us goes like this...

..."The little boy made a noose and stretched it across the path, and when the Sun came to that point the noose caught him around the neck and began to choke him until he almost lost his breath. It became dark, and the Sun called out to the ma'nidos, 'Help me, my brothers, and cut this string before it kills me.' [Ma'nido is "a spirit or spiritual being; any person or subject endowed with spiritual power."] The ma'nidos came, but the thread had so cut into the flesh of the Sun's neck that they could not sever it. When all but one had given up, the Sun called to the Mouse to try to cut the string. The Mouse came up and gnawed at the string, but it was difficult work, because the string was hot and deeply imbedded in the Sun's neck. After working at the string a good while, however, the Mouse succeeded in cutting it, when the Sun breathed again and the darkness disappeared. If the Mouse had not succeeded, the Sun would have died." [Hoffman [?], *Report of the Bureau of American Ethnology*, XIV,181, reproduced by S. Thompson [bio, SEC. 9, p.403], *Tales of the North American Indians* (1929).]

The story about snaring the sun associates itself in our mind with one of the occasions when the sun was disrupted in its movement across the sky. The story contains an important detail and enables us to understand a natural phenomenon.

In a previous section we discussed the various versions of the annihilation of Sennacherib's army and the physical phenomena which caused it. According to the Scriptures, in the days of Isaiah the sun was interrupted in its course, turning back ten degrees on the sundial. That night [or 15 years later] the army of Sennacherib was destroyed by a blast. In Egypt this victory over the common enemy of the Jews and the Egyptians was observed in a festival at Letopolis, "the city of the thunderbolt"; the holy animal of the city was a mouse, and bronze mice inscribed with the prayers of pilgrims are found in its soil. Herodotus saw there a statue of a god with a mouse in his hand, commemorating the annihilation of the army of Sennacherib. The story he heard gave as the

cause of the event an invasion of mice that gnawed the strings of the bows. He also told the story of the [additional] changed movements of the sun directly following the record of the destruction of the Assyrian army. We recognized that the image of the mouse must have had some relation to the cosmic drama. The best we could do was to interpret the mouse as a symbol of a simultaneous plague, exemplified by the [earlier] illness of King Hezekiah.

The tale of the Indians that combines the snaring of the sun with the deed of the mouse explains the relation of these two elements to each other. Apparently the atmosphere of the celestial body that appeared in the darkness and was illuminated took on the elongated form of a mouse. This explains why the blast that destroyed the army of Sennacherib was commemorated by the emblem of a mouse. The Indian tale grew from the picture [from a different angle than from Egypt] on the celestial screen where a great mouse freed the snared sun.

Thus we see how a folk story of the primitives can solve an unsettled problem between Isaiah and Herodotus [- and that is, give or take 15 years].

A four-legged animal in the sky approaching the sun was visualized as a mouse by the Egyptians and the Menomoni Indians. In the tale of the southern Ute Indians, the cottontail [rabbit] is the animal that is connected with the disruption of the movement of the sun. [R. H. Lowie [bio, SEC. 9, p.403-4], "*Shoshonean Tales*," *Journal of American Folklore*, XXXVII (1924), 61 ff.] He went to the east with the intention of breaking the sun in pieces. There he waited for the sun to rise. "The sun began to rise, but seeing the cottontail, it went down again. Then it rose slowly again and did not notice the animal. He struck the sun with his club, breaking off a piece, which touched the ground and set fire to the world.

"The fire pursued Cottontail, who began to flee. He ran to a log and asked if it would save him if he got inside. 'No, I burn up entirely.' So he ran again and asked a rock with a cleft in it. 'No, I cannot save you, when I am heated I burst. ...' At last he got to a river. The river said, 'No, I cannot save you; I'll boil and you will get boiled.'"

On the plain, Cottontail ran through the weed, but the fire came very close, the weed burned and fell on his neck, "where cottontails are yellow now."

"From everywhere he saw smoke rising. He walked a little way on the hot ground and one of his legs was burned up to the knee; before that he had been long-legged. He walked on two legs, and one of them burned off. He jumped on one till that also burned off."

In this version of the attack on the sun, two points worthy of mention are the world fire following the disruption in the movement of the sun, and the change in the world of animals accompanied by strong mutations. In the section, "Phaethon," we wondered how the Roman poet Ovid could have known of the relation between the interrupted movement of the sun and a world fire unless such a catastrophe had really occurred. The same reasoning applies to the Indians. The story of snaring the sun or attacking the sun is told in many variants, but the world fire is a consistent result.

Forests and fields burn, mountains smoke and vomit lava, rivers boil, caves in the mountains collapse, and rocks burst when the sun peeps above the horizon and then disappears and again comes over the horizon.

There is one instance more in the Indian story of the sun being impeded on its path and the ensuing world conflagration. Before the catastrophe, "the sun used to go round close to the ground." The purpose of the attack on the sun was to make "the sun shine a little longer: The days are too short." After the catastrophe "the days became longer."

The ancestors of the Shoshonean Indians, a tribe of Utah, Colorado, and Nevada, appear to have lived in the days of Sennacherib and Hezekiah at such a longitude that the sun was just on the eastern horizon when it changed its direction and went back and then came up again.

But there wasn't just one Visit of Mars; there were apparently 7, with at least 3 or more of them likely "disrupting the movement of the sun" and starting regional "conflagrations". Did these stories have nothing to say about the earlier Visits of Mars? I mean it just occurs to me that one or more of them may apply to different Visits of Mars, or to the results of *'his'* multiple *'visits'*, and may not all only apply to the also "disrupting" *visit* where Sennacherib's army is slain.

CHAPTER 7

Poles Uprooted

What changes in the motion of earth, moon, and Mars resulted from the contacts in the eighth and seventh centuries?

The moon, being smaller than Mars, would have been greatly influenced by Mars if it came close enough to that planet. It could have been drawn nearer to the earth or pulled away to a more remote orbit. It is therefore of interest to investigate whether, in the time shortly after -687, reforms of the lunar calendar were undertaken.

Also, the earth could have been [\[slightly\]](#) "removed from her place," which would have meant a change in the orbital circumference and thus in the length of the year, or in the inclination of the terrestrial axis to the plane of the ecliptic and thus in the seasons, in the position of the poles on the terrestrial globe, in the velocity of axial rotation, and in the length of the day, and so on. Some of these changes could be traced if a chart of the sky, drawn in a period prior to -687, could be examined. Such a chart does exist; it is painted on the ceiling of the tomb of Senmut, the Egyptian vizier [\[“high official”\]](#). As explained previously, the tomb dates from a time following the Exodus but before the days of Amos and Isaiah. [See the Section *"East and West."*]

The charts of Senmut [\[tbf&d next\]](#) show the sky over Egypt at two different epochs: one of them depicts the sky of Egypt before the poles were interchanged probably in the catastrophe that terminated the Middle Kingdom; the other represents the sky of Egypt in the lifetime of Senmut. The first chart startled the investigators because in it west and east are reversed. Their judgment of the other chart, in which west and east are

not reversed, is as follows: "It is surprising to find that the celestial charts which have been preserved until our time did not correspond to direct observations, nor to the calculations made at the moment of erection of the monument on which these charts are pictured." [A. Pogo [?], "*Astronomie égyptienne du tombeau de Senmout*" [*"Egyptian Astronomy from the Tomb of Senmout"*], *Chronique d'Égypte*, 1931.]

Senenmut... sometimes spelled **Senmut**, **Senemut**, or **Senmout**) was an 18th Dynasty ancient Egyptian architect and government official... Senenmut first enters the historical record on a national level as the "Steward of the God's Wife" (Hatshepsut [*queen of Sheba*]) and "Steward of the King's Daughter" (Neferure). Some Egyptologists place Senenmut's entry into royal service during the reign of Thutmose I, but it is far more



Djeser-Djeseru temple

likely that it occurred during either the reign of Thutmose II or while Hatshepsut was still regent and not pharaoh. After Hatshepsut was crowned pharaoh, Senenmut was given more prestigious titles and became *high steward of the king*... Senenmut supervised the quarrying, transport, and erection of twin obelisks, at the time the tallest in the world, at the

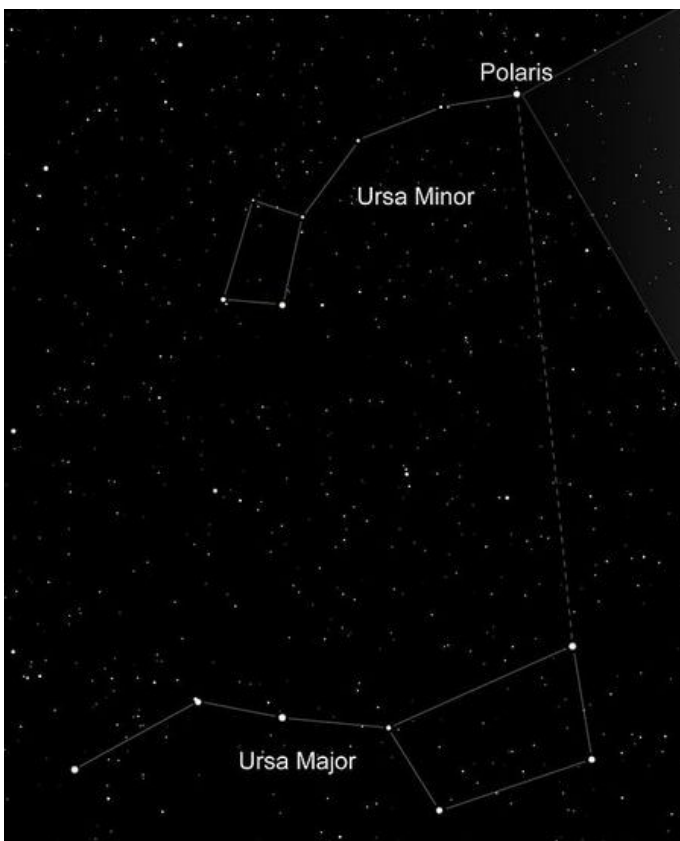
entrance to the Temple of Karnak. Neither stands today... Senenmut claims to be the chief architect of Hatshepsut's works at Deir el-Bahri. Senenmut's masterpiece building project was the Mortuary Temple complex of Hatshepsut at Deir el-Bahri [named **Djeser-Djeseru temple**, photo, p.661]. It was designed and implemented by Senenmut on a site on the west bank of the Nile, close to the entrance to the Valley of the Kings ["opposite **Thebes [or Karnak] (modern Luxor)**", map, SEC. 8, p.274]... The earliest known star map in Egypt is found as a main part of a decor in the Tomb of Senenmut. The astronomical ceiling in Senenmut's tomb (TT353) is divided into two sections... This ["ceiling"] indicates another dimension of his career, suggesting that he was an ancient astronomer as well... Some Egyptologists have theorized that Senenmut was Hatshepsut's lover. Facts that are typically cited to support the theory are that Hatshepsut allowed Senenmut to place his name and an image of himself behind one of the main doors in Djoser-Djeseru, and the presence of graffiti in an unfinished tomb used... by the workers of Djoser-Djeseru depicting a male and a hermaphrodite in pharaonic regalia engaging in an explicit sexual act [- "**hermaphrodite[s]**... [being] animals [or in this case, Hatshepsut, that] ... do not have separate sexes... [which in some animals, though not in humans,] is a normal condition, enabling a form of sexual reproduction in which either partner can act as the "female" or "male""]... Although it is not known where he is buried, Senenmut had a chapel and a tomb constructed for himself. The chapel is at (TT71) in the Tombs of the Nobles and the tomb is at (TT353), near Hatshepsut's mortuary temple, and contains a famous star ceiling. They were both heavily vandalized during the reign of Thutmose III, perhaps during the latter's campaign to eradicate all traces of Hatshepsut's

memory. Neither tomb by itself was complete, as would be expected of an Egyptian tomb for a person of high standing. TT71 is a typical Theban Tomb chapel, but does not have burial chambers. TT353 is fully underground without any overground chapel. They complement each other and are only, together, a full burial monument.

Dr. Velikovsky continues, clarifying that,

Modern astronomy does not admit, or even consider, the possibility that at some historical time east and west as well as south and north were reversed. Consequently, the first chart could not have been interpreted at all. The other chart, with its displaced constellations, suggested to the author of the above quotation that it depicted some more ancient tradition. The only change, according to modern astronomy, comes from the precession of the equinoxes or the slow movement of the polar axis which describes a circle in the course of about twenty-six thousand years. The computation of the precession is insufficient by far to explain the position of the constellations on the chart if we rely on the conventional chronology (and even more so if we follow the revised chronology, which brings the age of Senmut and Queen Hatshepsut closer to modern times [- Hatshepsut being the **queen of Sheba** as will be shown in *Ages In Chaos*, SEC. 11]).

The changes in the geographical position and cosmic direction of the poles caused by the catastrophes of the eighth and seventh centuries, as well as those brought about by the catastrophes of the fifteenth century, can be studied with the help of the astronomical charts of Senmut.



According to Seneca the Great Bear [or Ursa Major, also known in North America as the Big Dipper] had been the polar constellation. After a cosmic upheaval shifted the sky, a star of the Little Bear [or Ursa Minor - known in North America as the Little Dipper] became the polar star [named Polaris, found at the end of the handle of the Little Dipper, where “the two outer stars in the Big Dipper’s bowl always point to Polaris” - photo marking Polaris and these 2 constellations, p.662].

Hindu astronomical tablets composed by the Brahmans in the first half of the first millennium before the present era show a uniform deviation from the expected position of the stars at the time the observations were made (the precession of the equinoxes being taken into consideration). [J. Bentley [bio, SEC. 7, p.498], *A Historical*

View of the Hindu Astronomy (1825), p.76.] Modern scholars wondered at this, in their opinion inexplicable, error. In view of the geometrical methods employed by Hindu astronomy and its detailed method of calculation, a mistake in observation equal to even a fraction of a degree would be difficult to account for.

In *Jaiminiya-Upanisad-Brahmana* it is written that the center of the sky, or the point around which the firmament revolves, is in the Great Bear. [Thibaut [bio, SEC. 9, p.488], "*Astronomie. Astrologie und Mathematik*," p.6.] This is the same statement we found in *Thyestes* of Seneca [bio, SEC. 7, p.322].

In Egypt, too, "the Great Bear played the part of the Pole Star." [G. A. Wainwright [bio, SEC. 7, p.527], "*Orion and the Great Star*," *Journal of Egyptian Archaeology*, XXII (1936).] "The Great Bear never set." [Wainwright, "*Letopolis*," *Journ. Egypt. Archaeol.*, XVIII (1932).] Could it be that the precession of equinoxes shifted the direction of the axis so that, three or four thousand years ago, the polar star was among the stars of the Great Bear? [Wainwright in the *Studies* presented to F. L. Griffith [bio, SEC. 9, p.355-6], pp.379-380.] No. If the earth moved all the time as it moves now, four thousand years ago the star nearest the North Pole must have been a-Draconis. [Cf. H.

Jeffreys [bio, SEC. 8, p.182], "*Earth*," *Encyclopaedia Britannica* (14th ed.).] The change was sudden; the Great Bear "came bowing down." [Wainwright, *Journ. Egypt. Archaeol.*, XVIII, p.164.] In the Hindu sources it is said that the earth receded from its wonted place by 100 yojanas, a yojana being five to nine miles. [J. Hertel [bio, p.597], *Die Himmelstore im Veda und im Avesta* [*The Heavenly Gates in Veda and in Avesta*] (1924), p. 28.] Thus the displacement was estimated at from 500 to 900 miles.

The origin of the polar star is told in many traditions all over the world. The Hindus of the Vedas worshiped the polar star, Dhrura, "the fixed" or "immovable." In the Puranas it is narrated how Dhrura became the polar star. The Lapps venerate the polar star and believe that if it should leave its place, the earth would be destroyed in a great conflagration. [Kunike [bio, SEC. 9, p.497], "*Stemmythologie*," *Welt und Mensch*, IX-X; Prof., Dr. Arthur Berriedale Keith ["DCL DLit LLD [1879-1944]... a Scottish constitutional lawyer, scholar of Sanskrit and Indologist

...[and] Regius Professor of Sanskrit and Lecturer in Constitutional History in the University of Edinburgh... from 1914 to 1944... [and he] is buried in Grange Cemetery in Edinburgh", photo, p.663], *Indian Mythology*] (1917), p.165.] The same belief is found among the North American Indians. [*The Pawnee Mythology* (collected by G. A. Dorsey [bio, SEC. 9, p.517-18], 1906), Pt.I, p.135.]

The day on which the shortest shadow is cast at noon is the day of the summer solstice; the longest shadow at noon is cast on the day of the winter solstice. This method of determining the seasons by measuring the length of the shadows was applied in ancient China, as well as in other countries.

We possess the Chinese records of the longest and shortest shadows at noontime. These records are attributed to -1100. "But the shortest and



The grave of Arthur Berriedale Keith, ☞
Grange Cemetery, Edinburgh

the longest shadows recorded do not really represent the true lengths at present."...

[Sir Joseph Norman Lockyer ["KCB FRS [1836-1920 - plague, p.663]... an English scientist and astronomer... [who] is credited with [co-]discovering the gas helium... [and] is remembered for being the founder and first editor of the influential journal *Nature*... [and his] early introduction to science was through his father, who was a pioneer of the electric telegraph... [and after] conventional schooling supplemented by travel in Switzerland and France, he worked... as a civil servant in the British War office... [and he] settled in Wimbledon, South London after marrying Winifred James, who helped trans-late at least four French scientific works... [and he] was a keen amateur astronomer with a particular interest in the Sun... [and in] 1885 he became the world's first professor of astronomical physics at the Royal College of Science, South Kensington, now part of Imperial College... [and at] the college, the Solar Physics Observatory was built for him and here he directed research until 1913... [and in] the 1860s Lockyer became fascinated by electromagnetic spectroscopy as an analytical tool for determining the composition of heavenly bodies... [and he] conducted his research from his new home in West Hampstead, with a 6¼ inch telescope which he had already used in Wimbledon... [and in] 1868 a prominent yellow line was observed in a spectrum taken near the edge of the Sun... [which] could not be explained as due to any material known at the time, and so it was suggested by Lockyer... that the yellow line was caused by an unknown solar element... [which he] named... helium after the Greek word 'Helios' meaning 'sun' ... [however an] observation of the new yellow line had been made earlier by Janssen at the...1868 solar eclipse, and because their papers reached the French academy on the same day... usually [they] are awarded joint credit for helium's discovery... [and to] facilitate the transmission of ideas between scientific disciplines, Lockyer established the general science journal *Nature* in 1869... [and he] remained its editor until shortly before his death... [and he] led eight exped-itions to observe solar eclipses... [including] in 1870 to Sicily, 1871 to India and 1898 to India... [and he] is among the pioneers of archaeoastronomy [which is the study of how people in the past "have understood the phenomena in the sky, how they used these phenomena and what role the sky played in their cultures"]... [and travelling in] 1890 in Greece he noticed the east-west orientation of many temples, [and] in Egypt he found an orientation of temples to sunrise at midsummer and towards Sirius... [and so assuming] orientation of the Heel-Stone of Stonehenge to sunrise at mid-summer he calculated the construction of the monument to have taken place in 1680 BC... [and after] his retire-ment in 1913, Lockyer established an observatory near his home in Salcombe Regis near Sidmouth, Devon... [and though origin-ally] known as the Hill Observatory, the site was renamed the Norman Lockyer Observatory after his death and [was] directed by his fifth son William J. S. Lockyer... [and for] a time the observatory was a part of the University of Exeter, but is now owned by the East Devon District Council, and run by the Norman Lockyer Observatory Society... [and btw, the] Norman Lockyer Chair in Astrophysics at the University of Exeter is currently held by Professor Tim Naylor, who... studies star formation and extra-solar planets... [and he] was the lead scientist for the eSTAR Project [- see his University of Exeter bio at <http://emps.exeter.ac.uk/physics-astronomy/staff/tnaylor>]... [and the] **eSTAR project** was a multi-agent... network of robotic telescopes for automated observing, and ground-based follow-up to transient events... [that was] a joint collaboration between the Astrophysics Group of the University of Exeter and the Astrophysics Research Institute at Liverpool John Moores University... [but though it had some success in establishing a "virtual observatory" involving a number of telescopes and data-bases, in] 2009 the project... was shuttered"], *The Dawn of Astronomy* (1894), p.62; cf. Prof., Dr. Moritz Benedikt Cantor [1829-1920]... the first professor for the history of mathe-matics in Germany... [who] first studied... in Heidelberg from 1848, later from 1851 in Göttingen... and in 1852 in Berlin... [and after] completing his doctorate... he habilitated again in



English Heritage plaque in Penywern Road, Earls Court, London.

Heidelberg in 1853 with the basics of elementary arithmetic and taught the history of mathematics there since 1860, [and] since 1875 in a regular three-semester course... [and at] the end of the 1850s he met Paris mathematician and geometer Michel Chasles, who published Cantor's work on the history of mathematics... in the Comptes Rendus of the Paris Academy... [and in] 1853 Moritz Cantor became a private lecturer at Heidelberg University, Ruperto Carola... [and in] 1863... became an associate professor there and in 1875 an honorary professor until his retirement in 1913 ... [and from] 1859 to 1900 he was co-editor of the Journal of Mathematics and Physics, which published articles on the history of mathematics in its supplements... [and he] is best known for his lectures on the history of mathematics, which cover the period up to around the late 18th century... [however there] are many mistakes in his history, partially corrected in the DMV's annual report of 1922... and in particular by Gustaf Eneström, a keen critic of Cantor, who made hundreds of pages... [of] corrections to Cantor's lectures... [n]evertheless, Cantor's work is still considered one of the most fundamental (and most extensive) projects in the history of mathematics", *Vorlesungen über Geschichte der Mathematik* [*Lectures on the History of Mathematics*] (2nd ed., 1894), p.91. Laplace made efforts to find an explanation for these [Chinese] figures.]

And about these seemingly erroneous Chinese shadow lengths, Dr. Velikovsky explains,

...The old Chinese charts record the longest day with a duration which "does not represent the various geographical latitudes of their observatories," and therefore the figures are supposed to have been those of Babylonia, borrowed by ancient Chinese, a rather unusual conjecture. [*'The Abominable'*] Kugler, *Sternkunde und Sterndienst in Babel*, I, 226-227.]

The length of the longest day in a year depends on the latitude, or the distance from the pole, and is different at different places. Gnomons or sundials can be built with great precision.

[A gnomon (277 feet high), built by Toscanelli in 1468, during the Renaissance, for the cathedral in Florence, shows midday to within half a second. Johann Rudolf Wolf [1816-1893]... a Swiss astronomer and mathematician... [who] is considered a pioneer of astronomy in Switzerland and was the first director of the Federal Observatory he founded from 1864 to 1893... [and he was] the son of a reformed pastor, [and] studied physics and astronomy from 1833 at the University of Zurich, in Vienna, Berlin and Paris... [and after] completing his studies, Wolf became a mathematics and physics teacher at the Realschule ["secondary school"] in Bern in 1839, a private lecturer in 1844 and director of the observatory in Bern in 1847, and an associate professor at the University of Bern in 1853 [- this University being another school that "as a consequence of the Reformation... [was established] to train new pastors... [but as] in other countries of Europe, nineteenth century politics in Switzerland... [was] dominated by the struggle between conservative and liberal [read, 'Christian and secular'] currents... [where the] liberals gained control of the Canton of Bern in 1831 and in 1834 turned the academy into a ['progressively' secular] university]... [and in] 1855 he went to Zurich as a mathematics teacher at the upper secondary school (which he was until 1861) and was there at the same time professor of astronomy at the Polytechnic (now ETH Zurich) and at the University of Zurich [- also defined as a school to have finally 'full-mouthedly bit the dust', SEC. 8, p.244]... [and he] also headed the ETH Zurich library... these positions... [held] until his death... [but one of his] important scientific contribution was the precise determination of the period of about 11 years, during which the number of sunspots fluctuates... [and in] 1849 he developed a method with which the sunspot activity can be recorded... this measure of the relative frequency of sunspots... [sometimes] called Wolf's relative number... [and in] 1832 he had already found a connection between the daily fluctuation in the movement of magnetic needles and the number of sunspots... [and] 1852 he and others independently determined that the cycle of sunspot activity

coincided with that of the earth's magnetic field... [and he] made his comprehensive aurora data available to his friend Hermann Fritz, which served him as the basis for his "directory of observed auroras"... [and the] parallelism of the solar, geomagnetic and aurora activity was derived from these compilations... [and he] was also a historian of science, published books on the history of astronomy and, in four volumes, biographies on the cultural history of Switzerland, which he supplemented with numerous articles in magazines... [and he] was a very productive specialist writer... [and his] history of measurements in Switzerland is still cited today... [and from] 1861 to 1893 he was President of the Swiss Geodetic Commission and involved in a new precision survey in Switzerland... [and he] was also a pioneer of meteorology in Switzerland and had been a member of the Swiss Meteorological Commission since it was founded in 1861... [and from] 1866 to 1881 he was its president and first director of the Central Meteorological Institute in Switzerland... [and in] 1850 he carried out [an] extensive series of measurements on Buffon's needle problem... [and he] was editor of the quarterly journal of the Naturforschenden Gesellschaft [Naturalist Society] in Zurich for 38 years from 1856 to 1893... [and before] that, he published the reports of the Naturforschenden Gesellschaft in Bern from 1843 to 1855... [and from] 1841 to 1854 he was secretary of the Bern Natural Science Society... [so 'naturally' in] 1864 he became a member of the Royal Astronomical Society in London and in 1885 a corresponding member of the Académie des Sciences... [and the] Natural Research Society in Emden appointed... [him] a corresponding honorary member in 1870... [and in] 1852 he became an honorary doctor in Bern", *Handbuch der Astronomie* (1890-1893), n.164.]

And getting down to the 'minutiae' (PAMD, pronounced, mi-**noo**-she-ah), Dr. Velikovsky reports...

The Babylonian astronomical tablets of the eighth century provide exact data, according to which the longest day at Babylon was equal to 14 hours 24 minutes, whereas the modern determination is 14 hours 10 minutes and 54 seconds. [**See?** - slightly.]

"The difference between the two figures is too great to be attributable to refraction, which makes the sun still visible over the horizon after it has set. Thus, the greater length of the day corresponds to latitude 34° 57', and points to a place 2½° further to the north; we stand therefore before a strange riddle [*vor einem merkwürdigen Ratsel* [- translating to: "before a strange riddle"]]. One tries to decide: either the tablets of System II do not originate from Babylon [though referring to Babylon], or this city actually was situated far [read, farther] to the north, about 35° away from the equator." [**'The Abominable'** Kugler, *Die babylonische Mond-rechnung: Zwei Systeme der Chaldäer über den Lauf des Mondes und der Sonne* [*The Babylonian Moon Calculation: Two Chaldean Systems Over the Course of the Moon and the Sun*] (1900), p.80.]

Since the computations of the astronomical tablets did refer to Babylon, there is a possible

solution that Babylon was situated at a latitude of 35° from the equator, much farther to the north than the ruins of this city.

Claudius Ptolemy, who, in his *Almagest*, made computation for contemporaneous and ancient Babylon, arrived at two different estimates of the longest day at that city, and consequently of the latitude at which it was located, one of his estimates being practically of the present-day value, the other coinciding with the figure of the ancient Babylonian tables, 14 hours 24 minutes.

[Ptolemy, *Almagest*, Bk.13 (ed. Nicholas Halma [1755-1828, "a [French] mathematician and translator ... [who] was educated at the College of Plessis, Paris, took Holy orders, and received the title of Abbé ... [and in] 1791 he became principal of Sedan College... [and when] this school closed in 1793, he went to Paris and entered military service as surgeon... [and in] 1794 he was appointed secretary to the Polytechnic School... [and] held the chair of mathematics at the Prytanée of Paris, and then that of geography in the military school at Fontainebleau... [and as] librarian of the Empress Josephine and of the École des Ponts et Chaussées, he... [taught] the empress... history and geography... [and under] the Bourbon Restoration he was appointed curator at the library of Sainte Geneviève and became a canon of Notre Dame... [and in] 1808 he was commissioned by the minister of the interior to continue the "History of France" of Abbé Velly, and prepared the manuscript of two volumes... [though his] most important work... was the editing and the translating into Latin and French of Ptolemy's *Almagest* (Paris, 1813-16)... [and he] also translated the *Commentaries* of Theon of Alexandria ["c. AD 335-c. 405... a Greek scholar and mathematician who lived in Alexandria, Egypt... [and] edited and arranged Euclid's *Elements* and wrote commentaries on works by Euclid and Ptolemy"] (Paris, 1822-25)"); Bk.4, Chap.10; also idem, *Geography*, Bk.8, Chap.20. Cf. ['The Abominable'] Kugler, *Die Babylon-ische Mondrechnung...*, p.81; also Cantor, *Vorlesungen über Geschichte der Mathematik*, pp. 82 ff.]

The Arabian medieval scholar Arzachel computed from ancient codices that in more ancient times Babylon was situated at a latitude of 35° 0' from the equator, while in later times it was situated more to the south. Johannes Kepler drew attention to this calculation of Arzachel and to the fact that between ancient and modern Babylon there was a difference in latitude. [J. Kepler, *Astronomi opera omnia [Astronomers Works]* (ed. C. Frisch [?]), VI (1866), 557: "*Et quia altitudinem poli veteri Babyl. assignat 35° 0', novae 30° 31'.*" ["And since the old Pole high Babyl., assigns 35° 0', the new 30° 31'."]] Thus Ptolemy, and likewise Arzachel, computed that in historical times Babylon was situated at latitude 35°. Modern scholars arrived at identical results on the basis of ancient Babylonian computations. "This much, therefore, is certain: our tables [System II, and I also], and the astronomers mentioned as well, point to a place about 35° north latitude. Is it possible that they were mistaken by 2° to 2½°? This is scarcely believable." [['The Abominable'] Kugler, *Die babylonische Mondrechnung...*, p.81.]

As there was but one Babylon, its location, at some historical time, at 35° north latitude signifies that at the longitude of Babylon the earth since then has turned toward the south, and the direction of the polar axis, or its geographical location, or both, have undergone displacement.

Some of the classic authors knew that the earth had changed its position and had turned toward the south; not all of them, however, were aware of the real cause of this perturbation. Diogenes Laertius [finally briefly bio'ed, SEC.9, p.502-3] repeated the teaching of Leucippus: "The earth was bent or inclined towards the south because the northern regions grew rigid and inflexible by the snowy and cold weather which ensued thereon." [This is a translation by Whiston in his *New Theory of the Earth*. The modern version of L. D. Hicks differs greatly.] The same idea is found in Plutarch, who quoted the teaching of Democritus [- once again, the younger contemporary to Anaxagoras, who was briefly contemporary to Pythagoras]: "The northern regions were ill temperate, but the southern were well; whereby the latter

becoming fruitful, waxed greater, and, by an overweight, preponderated and inclined the whole that way." [Plutarch, *"What Is the Cause of the World's Inclination?"* in Vol. HI of *Morals* (transl. revised by W. Goodwin [bios in varying detail, SEC. 9, p.437 & 490-91]).] Empedocles [bio, SEC. 7, p.397], quoted by Plutarch [bio, SEC. 7, p.265], taught that the north was bent from its former position, where-upon the northern regions were elevated and the southern depressed. Anaxagoras taught that the pole received a turn and that the world became inclined toward the south.

As we have seen, Seneca [bio, SEC. 7, p.322] in *Thyestes* correctly ascribed the displacement of the pole to a cosmic catastrophe.

Temples and Obelisks

In classic authors references can be found to the fact that the temples of the ancient world were built facing the rising sun. [Plutarch, *Lives*, "Life of Numa": "Temples face the east and the sun."] Orientation toward the sun is, at the same time, orientation toward the visible planets, as all of them travel through the signs of the zodiac or in the ecliptic. The sun changes the point of its rising and setting from one day to another, and the ecliptic makes a corresponding slow swing from one solstice to another. Therefore, for the purposes of accurate observation of whether the terrestrial pole shifted in a sudden way, it was necessary to build the temple observatories, not simply facing the east and the west, but with a device that would permit checking the position of the sun on the days of the vernal and autumnal equinoxes, when the sun rises exactly in the east and sets exactly in the west.

The *Tractate Erubin* of the Jerusalem Talmud [*Jerusalem Talmud*, *Tractate Erubin* V, 22c.] records "the surprising fact" that the Temple of Jerusalem was so built that on the two equi-noctial days the first ray of the rising sun shone directly through the eastern gate [J. Morgenstern [bio, SEC. 7, p.293], "The Book of the Covenant," *Hebrew Union College Annual*, V,1927, p.45.]; the eastern gate was kept closed during the year, but was opened on these two days for this very purpose. The first ray of the equinoctial sun shone through the eastern gate and into the very heart of the Temple. [Morgenstern, "The Gates of Righteousness," *Hebrew Union College Annual*, VII,1929.] There was no sun worship in this arrangement; it was dictated by the events of the past, when the position of the earth, in relation to the rising and setting points of the sun, was moved in world catastrophes. The fall equinox was observed as New Year's day. This ceremony with the equinoctial sun was old. The Babylonian temples, also, had "the gate of the rising sun" and "the gate of the setting sun." [['Stinkler'] Winckler [bios, SEC. 7, p.278, 423 & 540-41], *Keilin-schnftliche Bibliothek*, III, Part 2 (1890), p.73.] With the growing belief that there would be no more changes in the world system, a belief expressed also by Deutero-Isaiah (["chapters 40-55" of Isaiah] 66:22 [-but of course this only applies to **the new heaven and the new earth**]), the eastern gate of the Jerusalem Temple was closed forever: it will be opened in Messianic times.

I promised to **endeavour** to recognize - and that is, only arguably - instances where Dr. Velikovsky shows - in whatever sort of compartmentalized way - his more

orthodox Jewish **faith**. I mean it's curious that he simply states outright here, with no qualification, that "the Jerusalem Temple... will be opened in Messianic times", because in this way he shows that he knows that these **prophesied** "Messianic times" are **believed** to be still to come. Such a statement gives me **hope** that Father Abraham, et al., have him 'squared away' by now, you know, down in one of those **low** [or **lower, lowest** or **nether**] **parts of the earth**.

But surely 'squared away' on the "orientation" of ancient temples, Dr. Velikovsky observes,

Although unaware of these ancient practices and literary references to the orientation of the temples, a writer of the end of the nineteenth century came to the conclusion that the temples of the ancient world faced the sunrise. [Lockyer, *The Dawn of Astronomy*.] He found considerable evidence in the position of temples, but he wondered also that there were deliberate changes in the orientation of the foundations of some older temples. "The many changes in direction of the foundations at Eleusis [tbfd next] revealed by the French excavations were so very striking and suggestive" that the author asked "whether there was possible astronomical origin for the direction of the temple and the various changes in direction." [*Ibid*, p.viii.]

Eleusis... is situated about 18 kilometres (11 miles) northwest from the centre of Athens... [and it] owed its celebrity to its being the chief seat of the worship of Demeter [Roman: Ceres] and Persephone [Roman: Libera], and to the mysteries celebrated in honour of these goddesses, which were called the *Eleusinia*... [which] continued to be regarded as the most sacred of all the Grecian mysteries down to the fall of paganism... Eleusis [- both then and now -] stood upon a height at a short distance from the sea, and opposite the island of Salamis... [having] three natural advantages... [including being] [1] on the road from Athens to the Isthmus of Corinth... [2] in a very fertile plain... and [3] it was at the head of an extensive bay, formed on three sides by the coast of Attica, and shut in on the south by the island of Salamis.

Further investigation by other authors revealed the fact that generally only the temples of a later time faced the east, and that earlier temples, built before the seventh century, had their foundations purposely directed - the same orientation can be traced in a number of archaic foundations - away from the present east.

[Heinrich Nissen [1839-1912, "a German professor of ancient history... [who] studied in Kiel... and in Berlin... [and after] graduating, he travelled in Italy between 1863 and 1867... [with his] research... later published as... *Italischen Landeskunde* [*Italian Geography*] (1883 and 1902)... [and in] 1869 he became an associate professor at the University of Marburg... [and] the following year... attained a full professorship... [and in] 1877 he relocated to... [that **damned**] University of Göttingen as a professor of ancient history, and soon afterwards, served as a professor at Strasbourg... [and in] 1884, he was elected as the successor to Arnold Schaefer at the University of Bonn... [and there] he exclusively taught ancient history... [and he] also pioneered epigraphic research at Bonn - based upon his study... in Italy - and was dedicated to Roman provincial archaeology... [and he] is acclaimed as being possibly the first archaeoastronomer in the world"], *Orientation, Studien zur Geschichte der Religion* [*Orientation, Studies on the History of Religion*] (1906); Dr. Erwin Pfeiffer ["b.1886", *pr-nyc*, not Robert H. Pfeiffer

(*tbb eventually God willing*) - ?]: *Gestirne und Wetter im griechischen Volksglauben* [*Stars and Weather in Greek Folklore*, <https://archive.org/details/studienzumantik00pfeigoog/page/n6/mode/2up>] (1914), p.7. See also F. G. Penrose [?], *Philosophical Transactions of the Royal Society of London*, CLXXXIV, 1893, 805-834, and CXC, 1897, 43-65.]

Knowing by now that the earth repeatedly shifted the direction of the sunrise and sunset, we understand the changes in the orientation of the foundations as the result of changes in nature. Thus, we have in the foundations of the temples, like that of Eleusis, a record of the changing direction of the terrestrial axis and the position of the pole; the temple was destroyed by catastrophes and rebuilt each time with a different orientation.

Besides the temples and their gates, the obelisks also served the purpose of fixing the direction of east and west, or of sunrise and sunset on equinoctial days. As this purpose was not perceived, the object for which the obelisks were built seemed enigmatic: "The origin and religious significance of the obelisks are somewhat obscure."

[Reginald Engelbach [1888-1946, an English Egyptologist and engineer... mainly known for his works in the Egyptian Museum of Cairo, above all the compilation of a register of artifacts... [and being] [i]nitially trained in engineering, in 1908 Engelbach had to discontinue his studies due to a long illness ... [and in] 1909-10 he went to convalesce in Egypt where he became fascinated by ancient Egyptian culture... [and in] 1911 he started a collaboration with Sir Flinders Petrie [long bio, SEC. 8, p.282-6] as his assistant, excavating in various places such as Heliopolis, Riqqeh ["80 km south of Cairo"] and Harageh ["close to El-Lahun", or El-Lahun]... [and he] later excavated in the Near East too... [and] in 1920-21, after World War I, he resumed working with Petrie in his excavation at El-Lahun and Abu Gorab ["15 km (9.3 mi) south of Cairo", map, SEC. 8, p.274]... [and he] subsequently earned a remarkable number of charges and awards and began working at the Cairo Museum... [and his] career, formed on both field and museum, culminated with the creation of the Register of the antiquities in the Cairo Museum", *The Problem of the Obelisks* (1923), p.18.]

Two pillars were erected before the Temple of Solomon [I.Kings 7:15.], but their purpose is not revealed in the Scriptures.

In America, obelisk-pillars were built, too. Sometimes a ring was set on the vertex of the pillar for the sun's rays to pass through. "The solstices and equinoxes were carefully observed. Stone pillars were erected eight on the east and eight on the west side of Cuzco, to observe the solstices... At the heads of the pillars there were discs for the sun's rays to enter. Marks were made on the ground, which had been levelled and paved. Lines were drawn to mark the movement of the sun...

"To ascertain the time of the equinoxes there was a stone column in the open space before the temple of the sun, in the center of a large circle... The instrument was called intihuatana, which means the place where the sun is tied up or encircled. There are intihuatanas on the height of Ollantaytampu [or Ollantaytambo, Peru, map, SEC. 8, p.144], at Pissac [or "Pisac...nearby [both] Cusco" and Ollantaytambo], at Hatuncolla [southeast of Ollantaytambo, "located 34 km north of Puno", which is "on the [western] shore of Lake Titicaca", which is visible on the map straddling the border of Peru and Bolivia], and in other places." [Markham, *The Incas of Peru*, pp.115, 116.]

The Egyptian obelisk could serve as a gnomon, or shadow clock. The length of the shadow and its direction would indicate the hour of the day. Obelisks placed in pairs served as a calendar. On the vernal and autumnal equinoxes their shadows would be continuous [or 'merged'] for the length of the day, the sun rising exactly in the east and setting exactly in the west.

That the purpose for which the obelisks were erected was to check on the shadow of the sun (and the position of the earth) can be plainly seen from this passage of Pliny:

"The obelisk [of Sesothis [\[tbfd next\]](#), brought from Egypt] that has been erected in the campus Martius [in Rome] has been applied to a singular purpose by the late Emperor Augustus: that of marking the shadow projected by the sun, and so measuring the length of the days and nights." There then follows this remark: "For nearly the last thirty years, however, the observations derived from this dial have been found not to agree: whether it is that the sun itself has changed its course in consequence of some derangement of the heavenly system; or whether that the whole earth has been in some degree displaced from the center, a thing that, I have heard say, has been remarked in other places as well; or whether that some earthquake, confined to this city only, has wrenched the dial from its original position; or whether it is that in consequence of the inundations of the Tiber, the foundations of the mass have subsided." [Pliny, *Natural History*, xxxvi. 15 (transl. Bostock and Riley [\[brief bios, SEC. 7, p.552\]](#)).]

The Obelisk of Sesothis from Heliopolis, measuring over 76 feet high, that 6 centuries later got 'shipped' to Rome, and finally "relocated to the Piazza Montecitorio", and so it is now called...

The Obelisk of Montecitorio [\[photo, p.669, and\]](#) dates back to the 26th Dynasty of Egypt (664-525 BCE), and the reign of Late Period king Psamtik II (594-589 BCE). There was moderate political turmoil during this period, with a struggle for control at Egypt's Southern border... Despite these conflicts, however, Psamtik II's kingdom was relatively prosperous. Upper and Lower Egypt, areas that had been divided until the reign of Psamtik II's grandfather, Psamtik I, remained unified, and the dynasty was able to revitalize a number of structures throughout the kingdom... The obelisk, like many others of its time, was dedicated to the sun god. It was... ["cut by Sesothis"] in Aswan, and then moved to the capital, Heliopolis, where it was



The Obelisk of Montecitorio.

erected with a twin monument at the sanctuary of [Sun god] Re... Obelisks of Psamtik II's time marked a revival in artistic form in Egypt, replicating styles of the Late Period kingly constructions from centuries before... Nearly 600 years after its erection in Heliopolis, the Obelisk of Montecitorio would become one of the two early obelisks Emperor Augustus ordered to Rome in around 10 BCE. It was erected in the Campus Martius [[- a public area of Rome](#)], topped with a gilt-bronze sphere, and inscribed with text commemorating Augustus's conquests in Egypt... In addition to the obelisk's commemorative value, it held

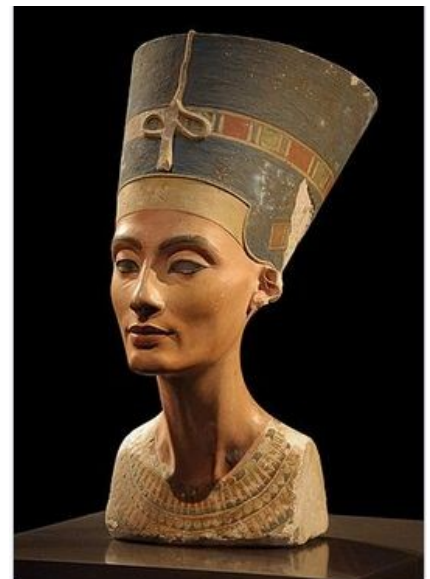
particular solar value as a dedication to Roman sun god, Sol. The monolith functioned as the gnomon, in the Solarium Augustae, a monument that served as a large sundial... This monument, along with its traveling partner, the Flaminian obelisk, allowed Augustus to display his conquests, while also maintaining... [these monuments'] original solar interpretation... There is little information on what caused the obelisk to fall after many centuries in the Campus Martius, however... [it is argued] that the monument may have toppled during the Norman siege of Rome in the 11th century... Although others had known of the location of the toppled obelisk, it was not excavated and re-erected until 1792 ... The obelisk was relocated to the Piazza Montecitorio, where it received its title. Much of the structure was either missing or in disrepair, and the obelisk was heavily recon-structed, with missing areas filled with brick and then matched with rose granite... The obelisk remains in the piazza to this day, allowing viewers to view numerous histories within one structure [<http://omeka.wellesley.edu/piranesi-rome/exhibits/show/romanobelisks/montecitorio>].

The passage indicates that Pliny envisaged every possible cause, not excluding the one known to have occurred in earlier times when, in the language of Plutarch, "the Pole received a turn or inclination," or in the words of Ovid, "Earth sank a little lower than her wonted place."

The Shadow Clock

The poles changed their locations; all latitudes were displaced; the axis changed its direction; the number of days in the year increased from 360 to 365 $\frac{1}{4}$, a fact demonstrated in a following section; the length of the day probably also altered. Of course, a sundial or shadow clock from before - 687 can no longer serve the purpose for which it was devised, but it might well be of use in proving our assumption.

Such a clock, originating from the period between circa -850 and -720, was found in Faijum in Egypt at latitude 27°. A horizontal slab with hour marks has at one end a shadow-casting vertical hob. [The Egyptian day was divided into hours that represented equal portions of time between sunrise and sunset, independently of the length of the day.] This shadow clock can-not show correctly the change of time in Faijum or elsewhere in Egypt. A scholar who inves-tigated its working came to the conclusion that it must have been kept with its head to the east in the forenoon and to the west in the afternoon, and several scholars agreed that this was the way to use the clock. But this arrangement by itself did not make it possible to read the time. "Since all actual hour shadows lie substantially closer to the hob than the corresponding marks of the instrument, the shadow-casting edge must have been higher over the shadow-receiving plane than we find it to be. The upper edge cannot be the shadow-caster of the instrument; it must have been on a parallel line above this edge."...



The bust of Nefertiti is the best known find of Ludwig Borchardt



[Ludwig Borchardt [1863-1938, "a German Egyptologist who was born in Berlin... best known for finding a famous bust of Nefertiti ["the Great Royal Wife of Egyptian [18th Dynasty] Pharaoh Akhenaten [or Akhnaton]", photo, p.670] at Amarna... [who was also] known as Herbert... [and] initially studied Architecture and later Egyptology under Adolf Erman [1854-1937, "a renowned German Egyptologist and lexicographer... [educated] at Leipzig and Berlin... [who became] associate professor of Egyptology at the University of Berlin in 1883 and full professor in 1892... [and in] 1885 he was appointed director of the Egyptian department at the royal museum ... [and in] 1934 he was excluded from the faculty of the university because he was, according to the Nazi ideology, one quarter Jewish... [but as] his family had converted to Protestantism in 1802 he and his family were not persecuted by the Nazis, but they all lost their positions... [nevertheless] Erman and his school at Berlin had the difficult task of recovering the grammar of the Egyptian language and spent thirty years of special study on it... [with the] greater part of Egyptian texts after the Middle Kingdom having been written in what was even then practically a dead language, as dead as Latin was to the medieval monks in Italy who wrote and spoke it... [so he] selected for special investigation those texts which really represented the growth of the language at different periods, and, as he passed from one epoch to another, compared and consolidated his results... [and the] Berlin school, having settled the main lines of the grammar, next turned its attention to lexicography ... [and it] devised a scheme, founded on that for the *Latin Thesaurus* of the Berlin Academy, which almost mechanically sorts the whole number of occurrences of every word in any text examined... [and in] 1897, Erman, working together with... other coworkers from all over the world, started to catalogue all the words from all the known Egyptian texts available... the result... [being] an ensemble of about 1,500,000 datasheets that form the basis for the masterpiece of the ancient Egyptian lexicography, the famous *Wörterbuch der ägyptischen Sprache* [*Dictionary of the Egyptian Language*], whose first five volumes were published between 1926 and 1931... [and the] complete edition of this gigantic dictionary comprises a total of twelve volumes"... [and in] 1895... [his student Ludwig Borchardt] journeyed to Cairo and [co-]produced... the *Catalogue of the Egyptian Museum (Catalogue Général du Musée du Caire)*... [and Borchardt's] main focus was Ancient Egyptian architecture... [and he] began excavations in Amarna, where he discovered the workshop of the sculptor Thutmose... [and found] the famous bust of Nefertiti, (now in the Neues Museum in Berlin [photo, p.671])... [and from] 1902 until 1908, he undertook extensive excavations of the Pyramid of Sahure ["in the vicinity of the modern capital Cairo"], exploring the... mortuary complex... [and he] published his discoveries in a two-volume study *Das Grabdenkmal des Königs Sahure*, "The Funerary Monument of the King Sahure", which is still considered the standard work on Sahure's complex... [and in] 1907 Borchardt founded the German Archaeological Institute (*Deutsches Archäologische Institut*) in Cairo, and remained its director until 1928... [and while] based in Cairo, he also directed the excavations in Heliopolis and the noble tombs of the Old Kingdom in Abu Gorab... [and he] died in Paris on August 12, 1938... [and recently] controversy has arisen with the assertion that Borchardt smuggled the bust of Nefertiti out of Egypt by reporting it as an artifact made of gypsum... [however] the Swiss art historian Henri Stierlin has claimed that the bust is a copy dating from 1912", "*Altägyptische Sonnenuhren [Ancient Egyptian Sundials]*," *Zeitschrift für ägyptische Sprache und Altertumskunde* [*Journal of Egyptian Language and Classical Studies*], XLVIII (1911),14.]



Neues Museum in 2009

..."The marks [on this supposedly 'poorly designed' sundial] were also not made on the basis of actual observations, but must have been taken from some theory or other." [*Ibid.*, p.15.] But, as a critic remarked, "this theory implies that at no season of the year did the clock denote the hours correctly, without an hourly alteration of the height of that part of the instrument which cast the shadow." [J. [or was it Duncan?] MacNaughton [FRS, 1892-1973?],

"The Use of the Shadow Clock of Seti I," Journal of the British Astronomical Association, LIV, No.7 (Sept.1944).]

As the clock has no device to adjust the height of the head, it is improbable that this hourly manipulation took place. Besides, in order to change the height of the head every hour, in itself an impractical method, it would have been necessary to have another clock to show the hours without any manipulation, thus indicating the exact moment when the first clock had to be adjusted. But if there was a clock that could show the hours correctly without adjustment, what purpose did the shadow clock serve?

Another explanation has therefore been offered for the manner in which the Egyptian sun-dial was used. The author of the new idea supposes that at some early date (the precession of the equinoxes being taken into consideration) the shadow clock was used at some latitude in Egypt on the day of the summer solstice. He admits: "Account has, however, not been taken of change in the declination of the sun between sunrise and sunset... For other seasons of the year it would be necessary at each hour or each clock reading, either to alter the height of the hob, or tilt the st't [clock] or both. Indeed, when the sun had south declination, and even when it had slight north declination, it would always be necessary to do both. The inference is, therefore, that the clock was originally used at or near the time of the summer solstice." [*Ibid.*] The problem of adjustment for each reading once more crops up in this explanation, again requiring some better means of knowing the exact time. The conclusion at which the author of this explanation arrives - that originally the clock was built for a single day in the year - is rather odd and defies the very purpose for which clocks are constructed. And even if a clock were to be read only once a year, the author of this theory could not make the specimen found in Faijum work, but only a similar clock that had been found broken in pieces; and this he could do only by having recourse to the precession of the equinoxes and by referring the clock to a period many hundreds of years earlier than chronologists assume.

The shadow clock found at Faijum, built under the Libyan Dynasty, between about -850 and -720 before the present era, may help us to learn the length of the day, the inclination of the pole to the ecliptic, and the latitudes of Egypt in that historical period. A change in any of these three factors would have made the clock obsolete as an instrument for time reading, and probably all three factors did change.

We do not possess the sundial of King Ahaz, but we do have the shadow clock used in Egypt in the period before the last catastrophe of -687 and possibly before the catastrophe of -747.

The Water Clock

Besides the gnomon or sundial, the Egyptians used the water clock, which had the advantage over the former of showing time during the night as well as during the day.

A complete example was found in the Amon Temple of Karnak (Thebes), 25.5° north of the equator. This water clock dates from the time of Amenhotep III of the Eighteenth Dynasty, father of Ikhnaton [or Akhnaton]. The jar has an opening through which water flows out; marks are incised on the inner surface of the jar to indicate the time. Since the Egyptian day was divided into hours which changed in length with the length of the day, the jar has different sets of markings for the various seasons of the year. Four time points are prominently important: the autumnal equinox, the winter solstice, the vernal equinox, and the summer solstice. The equinoxes have equal days and nights in all latitudes. But on the solstices, when either the day or the night is the longest of the year, the length of the daylight varies with the latitude: the farther from the equator, the greater is the difference between the day and the night on the day of the solstice. This difference also depends on the inclination of the equator to the plane of the orbit or ecliptic, which is at present 23½°. Should this inclination change, or in other words, should the polar axis change its astronomical position (direction), or should the polar axis change its geographical position with each pole shifting to another point, the length of the day and night (on any day except the equinoxes) would change, too.

The water clock of Amenhotep III presented its investigator with a very strange time scale. [L. Borchardt, *Die altägyptische Zeitrechnung* [*The Ancient Egyptian Era*] (1920), pp.6-25.] Calculating the length of the day of the winter solstice, he found that the clock was constructed for a day of 11 hours 18 minutes, whereas the day of the solstice at 25° north latitude is 10 hours 26 minutes, a difference of fifty-two minutes. Similarly, the builder of the clock reckoned the night of the winter solstice to be 12 hours 42 minutes, whereas it is [now] 13 hours 34 minutes – fifty-two minutes too short.

On the summer solstice, the longest day, the clock anticipated a day of 12 hours 48 minutes, whereas [now] it is 13 hours and 41 minutes, and [it “anticipated”] a night of 11 hours 12 minutes, whereas [now] it is 10 hours 19 minutes.

On the vernal and autumnal equinoxes the day is [now] 11 hours and 56 minutes long, and the clock actually shows 11 hours and 56 minutes; the night [now] is 12 hours 4 minutes long, and the [water] clock shows exactly 12 hours 4 minutes.

The difference between the present values and the values of the day for which the clock is adjusted is very consistent: on the winter solstice the day of the clock is fifty-two minutes longer than the present day of the winter solstice in Karnak, and the night is fifty-two minutes shorter; on the summer solstice the day is fifty-three minutes shorter on the clock and the night fifty-three minutes longer.

The figures on the clock show a smaller difference between the length of daylight on the solstices or between the longest and the shortest days of the year than is observed at Karnak [Thebes] at the present time. Thus the water clock of Amenhotep III, if it was correctly built and correctly interpreted, indicates that either Thebes was closer to the equator or that

the inclination of the equator toward the ecliptic was less than the present angle of $23\frac{1}{2}^{\circ}$. In either case the climate of the latitudes of Egypt could not have been the same as it is in our age.

As we find from the present research, the clock of Amenhotep III became obsolete in the middle of the eighth century; and the clock that might have replaced it at that time would have been made obsolete in the catastrophes of the end of the eighth and the beginning of the seventh centuries, when once more the axis changed its direction in the sky and its position on the globe as well.

A Hemisphere Travels Southward

"Behold the world bowing with its massive dome -
earth and expanse of sea and heaven's depth!"

—Virgil, *Eclogues* [tbd next] iv. 50

The ***Eclogues***... also called the ***Bucolics*** [a word which suggests “pastoral lifestyle... [or] that of shepherds herding livestock around open areas of land”], is the first of the three major works of the Latin poet Virgil... Taking as his generic model the Greek bucolic poetry of Theocritus [“born c. 300 BC, died after 260 BC... a Sicilian poet and the creator of Ancient Greek pastoral poetry”], Virgil created a Roman version partly by offering a dramatic and mythic interpretation of revolutionary change at Rome in the turbulent period between roughly 44 and 38 BC [which would be from the assignation of Julius Caesar into the transition period from the Roman Republic to the Empire]. Virgil introduced political clamor largely absent from Theocritus' poems, called idylls ("little scenes" or "vignettes"), even though erotic turbulence disturbs the "idyllic" land-scapes of Theocritus... Virgil's book contains ten pieces, each called not an idyll but an eclogue ("draft" or "selection" or "reckoning"), populated by and large with herdsmen imagined conver-sing and performing amoebaeen singing [- a type of 'singing competition' originating in Ancient Greece, and, in this case, set] in largely rural settings, whether suffering or embracing revolution-ary change or happy or unhappy love. Performed with great success on the Roman stage, they feature a mix of visionary politics and eroticism that made Virgil a celebrity... in his own life-time. [See definitions of Virgil's (or Vergil's) other two major works, and his bio in SEC. 7, p.338-9.]

The change in the position of the poles carried the polar ice outside the new polar circle, while other regions were brought into the polar circle. There is nothing imperative in the present position of the pole or in the direction of the polar axis. No known astronomical or geological law requires the present direction of the axis and the present position of the pole. I find a similar thought in the writings of ['Ski-up-a-rail-lee'] Schiaparelli: "The permanence of the geographical poles in the very same regions of the Earth cannot yet be considered as incon-testably established by astronomical or mechanical arguments. Such permanence may be a fact today, but it remains a matter still to be proven for the preceding ages of the history of the globe." "Our problem, so important from the astronomical and mathematical standpoint, touches the foundations of geology and paleontology; its solution is tied to the [problem of the] most

grandiose events in the history of the Earth." [G. V. ['Ski-up-a-rail-lee'] Schiaparelli [bio, SEC. 8, p.176-7], *De la rotation de la terre sous l'influence des actions géologiques* [*On the Rotation of the Earth Under the Influence of Geological Actions*] (St. Petersburg, 1889), p.31.]

The present pole was not always the terrestrial pole, nor did the changes occur in a slow process. The glacial sheet was a polar cover; the ice ages terminated with catastrophic sudden-ness; regions of mild climate moved instantly into the polar circle; the ice sheet in America and Europe started to melt; great quantities of vapor rising from the surface of the oceans caused in-creased precipitation and the formation of a new ice cover. Gigantic waves that traveled across continents, more than the movement of the ice, were responsible for the drift, especially in the north, and for the boulders [- including all those enormous so-called *erratic boulders* -] that were carried long distances and placed atop unrelated formations.

If we look at the distribution of the ice sheet in the Northern Hemisphere, we see that a circle, with its center some-where near the east shore of **Greenland** or in the strait between Greenland and **Baffin Land** near the present north magnetic pole, and a radius of about 3,600 kilometers [or 2,250 miles], embraces the region of the ice sheet of the last glacial age. [Baffin Land, or



“**Baffin Island**... French: *Île de Baffin, Terre de Baffin*... in the Canadian territory of Nunavut, is the largest island in Canada and the fifth-largest island in the world”, map, p.674.] Northeastern Siberia is outside the circle; the valley of the Missouri down to 39° north latitude is within the circle. The eastern part of Alaska is included, but not its western part. Northwestern Europe is well within the circle; some distance behind the Ural Mountains, the line curves toward the north and crosses the present polar circle.

Now we reflect: Was not the North Pole at some time in the past 20° or more distant from the point it now occupies – and closer to America? In like manner, the old South Pole would have been roughly the same 20° from the present pole. [In the direction of Queen Mary Land of the Antarctic continent.] [Map of the present North Pole, p.674. Note: “In cartography, a **map projection** [including “Azimuthal projection[s] [which] have the property that directions from a central point are preserved and therefore great circles through the central point are represented by straight lines on the map”,] is a way to flatten a globe's surface... in order to make a map. This requires a systematic transformation of the latitudes and longitudes... from the surface of the globe into locations on a plane. All projections of a sphere on a plane necessarily distort the surface in some way and to some extent”.]

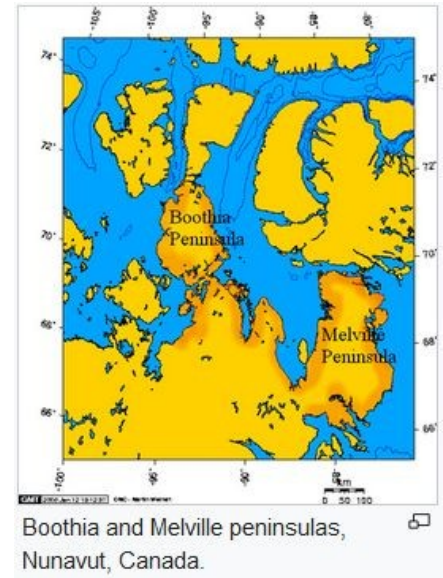


An azimuthal projection showing the Arctic Ocean and the North Pole. The map also shows the 75th parallel north and 60th parallel north.

The Brahman charts of the sky show a large difference from what modern astronomers would expect to find. Calcutta being removed 180° longitude from Baffin Land, the Brahman charts would rather correspond to a position of the earth in which the axis would pierce the globe at Baffin Land, close to the present magnetic pole. The change in latitude of other regions to the west and to the east of India would have been smaller.

It is probable that twenty-seven centuries ago, or perhaps thirty-five, the present North Pole was at Baffin Land or close to the Boothia Felix Peninsula of the American mainland.

[**“Boothia Peninsula... formerly Boothia Felix** ... is a large peninsula in Nunavut's northern Canadian Arctic, south of Somerset Island. The northern part, **Murchison Promontory** [- yes, like so many other *geographical features*, it's named after Sir, Dr. Roderick Impey Murchison, his most extensive bio, *SEC. 8, p.59, 61 & 63-4*], is the north-ernmost point of mainland Canada”, map, p.674.] The sudden extermin-ation of mammoths was caused by a catastrophe and probably resulted from asphyxiation or electrocution. The immediately subsequent movement of the Siberian continent into the polar region is probably responsible for the preservation of the corpses.



[*[And btw,]* Greek authors referred to the mummifying quality of ambrosia; they described the process of pouring the fluid ambrosia into the noses of the dead; this was the process used by the Egyptians also in applying their drugs for mummification; the Babylonians used honey for that purpose.]

It appears that the mammoths, along with other animals, were killed by a tempest of gases accompanied by a spontaneous lack of oxygen caused by fires raging high in the atmosphere. A few instants later their dying or dead bodies were moving into the polar circle. In a few hours northeastern America moved from the frigid zone of the polar circle into a moderate zone; northeastern Siberia moved in the opposite direction from the moderate zone to the polar circle. The present cold climate of northern Siberia started when the glacial age in Europe and America came to a sudden end.

It is assumed here that in historical times neither northeastern Siberia nor western Alaska were in the polar regions, but that as a result of the catastrophes of the eighth and seventh centuries this area moved into that region. This assumption implies that these lands, to the extent that they were not covered by the sea, were most probably places of human habitation. Archae-ological work should be undertaken in northeastern Siberia with the purpose of establishing whether these now uninhabited tundras were sites of culture twenty-seven centuries ago.

In 1939 and 1940 "one of the most startling and important finds of the century" (*[this quote from]* *[Vilhjalmur's wife,]* Evelyn Stefansson) was made at Point Hope in Alaska, on the shores of Bering Strait: an ancient city of about eight hundred houses, whose population had been larger than that of the modern city of Fairbanks, was discovered there, north of 68°, about

130 miles within the Arctic Circle. [By [Prof. Froelich Gladstone Rainey](#) [[brief bio](#), [SEC. 8, p.7](#)] and his colleagues under the sponsorship of the American Museum of Natural History in New York; the results of their expedition were published in the anthropological papers of the museum.]

"Ipiutak, as the location of this ancient city is called by the present Eskimos, must have been built before the Christian era; two thousand years is thought a conservative estimate of its age. The excavations have yielded beautiful ivory carvings unlike any known Eskimo or other American Indian culture of the northern regions. Fashioned of logs, the strange tombs gave up skeletons which stared up at the excavators with artificial eyeballs carved of ivory and inlaid with jet... Numerous delicately made and engraved implements, also found in the graves, resembled some of those produced in North China two or three thousand years ago; others resemble carvings of the Ainu peoples in northern Japan and the natives of the Amur River in Siberia. The material culture of these people was not a simple one, of the kind usually found in the Arctic, but elaborate and that of a sophisticated people, in this sense more advanced than any known Eskimos, and clearly derived from eastern Asia." [Description by Evelyn Stefansson [[tbb next](#)] in her book, *Here Is Alaska* (1943), pp.138 ff.]

[[Triple honorary](#)] [Dr. Evelyn Stefansson Nef](#), author, lecturer, patron of the arts, philanthropist, Arctic explorer and psychotherapist, died Thursday, Dec. 10 [2009] at her home in Washington, D.C. She was 96. Mrs. Nef was the widow of John U. Nef, the University of Chicago economic historian who founded the University's famed Committee on Social Thought... She was born Evelyn Schwartz on July 24, 1913 in New York City. She married puppeteer Bil Baird at age 19 and became a principal in his marionette performances until their divorce in 1936. She sang at Romany Marie's restaurant and was an active participant in the cultural life of Greenwich Village... While working at the Gotham Book Mart, she was hired as a research assistant by the well-known Arctic explorer, Vilhjalmur Stefansson [[bio](#), [SEC. 8, p.69-71](#)], whom she married in 1941. They lived mainly in Hanover, N.H., where she worked with him as a researcher and librarian of his extensive polar library until his death in 1962. She was active in the Polar Studies Program at Dartmouth College and taught its Arctic Seminar for two years. She wrote a best-selling book, *Here Is Alaska*, first published in 1943. During World War II, she and Stefansson worked as consultants on the Arctic for the Navy and War departments... In 1963, she moved to Washington, D.C., where she served as administrator of the American Sociological Association, of which she subsequently became a member. In 1964 she married John Ulrich Nef, an economic historian from the University of Chicago, who founded and chaired the University's Committee on Social Thought, an interdisciplinary postgraduate program... Nef died in 1988. In recognition of his lifelong association with the Committee on Social Thought, as well as his widow's continuing interest and commitment to advancing its cause, it was renamed in 2008 as the John U. Nef Committee on Social Thought... "Evelyn Stefansson Nef was as memorable and wise a person as I have ever met," said Robert B. Pippin,

the committee's current chairman. "A striking, formidable woman of great taste, intelligence, humor and warmth, she was also deeply committed to the ideals of the University of Chicago and the John U. Nef Committee on Social Thought and was an extraordinarily generous patron of both"... Mrs. Nef was awarded honorary doctorates from the University of Alaska in 1998, the Corcoran School of Art in 2000 and Dartmouth College in 2002. In 2001, she received the Icelandic Order of the Falcon Medal of Honour... Mrs. Nef was a member of the board of the Corcoran Gallery of Art, the National Symphony Orchestra, the Washington Opera, the Paget Foundation, the MacDowell Colony, the Lourie Center for Infants and Young Children and the International Longevity Center. She was a longtime member of the Society of Women Geographers and was its national president from 1969-71. She was president of the Evelyn Stefansson Nef Foundation and was on the advisory council of the Gerontology Department of Mount Sinai Hospital in New York. She was a member of the Century Association in New York and the Sulgrave Club in Washington... The Nefs' connection to the public art scene in Chicago began when they introduced their good friends, the late Eleanor and William Wood Prince, to artist Marc Chagall, a meeting that resulted in the commission of the "Four Seasons" mosaic wall at the First National Bank Plaza (now Chase Bank). Professor Nef, who had also taught at the College de France, was a collector of art from the modernist movement - Picasso, Miro, Derain, Dufy and Chagall. As a wedding present for the couple, Chagall created a wall mosaic for their Georgetown garden. It was the only Chagall mosaic in private hands... [But **'unfortunately'** at] age 63, after completing training at the Institute for the Study of Psychotherapy in New York, Mrs. Nef began a very successful practice in psychotherapy in Washington, D.C., until her retirement 20 years later. She also wrote her autobiography, *Finding My Way, the Autobiography of an Optimist*. She was a well-known, beloved Washington hostess whose invitations were valued in the diplomatic community and by past and present administration officials... Mrs. Nef is survived by four nieces and two nephews and several grand nieces and nephews. [<https://news.uchicago.edu/story/evelyn-stefansson-nef-author-and-philanthropist-1913-2009>.]

And back...

In Central Alaska, where the ground has been frozen for many centuries, animals with flesh still attached to their bones have been excavated. "Bones of extinct as well as living species of mammals have been found in most of the regions... They remain not as fossilized bones but in a frozen state, and in some cases, ligaments, skin, and flesh adhere to the bones." [F. G. Rainey, "Archaeology in Central Alaska," *Anthropological Papers of the Museum of Natural History*, XXXV, Pt. IV (1939), 391 ff.] During the season of 1938, "almost the entire skin of a super-bison, the hair remaining," was found in the Fairbanks area.

"Some of the artifacts found after the stripping at depths of 18 to 20 meters below the original surface may have been on or near the surface originally, but the position of others tends to associate them with extinct

animal bones at great depths. The recognizable artifacts are implements of chipped stone, bone and ivory." [*Ibid.*, p.393.]

In 1936-1937, in a small area designated as Ester, several implements were found, as well as numerous burned stones, in association with mammoth, mastodon, bison, and horse bones, at the bottom of the muck deposits in Ester Creek, some twenty meters below the original surface. [By P. Maas [?].] In 1938 similar finds were made at Engineer Creek at the bottom of the muck, forty meters below the original surface of the soil.

[By Prof. Dr. James Louis Giddings [1909-1964... "an American archaeologist who made significant contributions to Arctic archaeology... [including his] three decades of his fieldwork in Northwest Alaska [where] he established evidence of human occupation ranging as far back as 4,000 B.C.E... [and he] received his bachelor of science degree in engineering from the University of Alaska Fairbanks in 1932

... [and from] 1932 to 1937 he worked as an assistant engineer with the Fairbanks Exploration Department of Smelting, Refining and Mining Company... [and his] interest in dendrochronology [which again is "the study of the [so-called] annual rings of trees... [that supposedly determines] the dates and chronological order of past events",] led him to collect samples of wood from placer gold operations around Fairbanks operations in 1936... [and he] continued his research at the University of Alaska Fairbanks to teach in 1938... [and the next] year, Giddings was invited by Froelich Rainey to participate in an archaeological project at Point Hope, Alaska... [and during] the excavation, Giddings recognized a new archaeological site in the Arctic... [and he] with Rainey and Danish archaeologist, Helge Larsen, discovered the origins of the Ipiutak settlement... [and after] finding the Ipiutak settlement, Giddings turned his interests toward the Kobuk river region to study the living Eskimos and their ancient settle-ments... [and in] the forest

[that] bordered Kobuk River he began the science of subarctic dendro-chronology... [and by using] wooden artifacts from Kobuk River sites, he became the first to use this new dating technique in the Arctic... [and he] continued his research at Norton Bay during the summers of 1948 through 1952... [at which time] he discovered the Denbigh Flint complex, a previously unknown Paleo-Eskimo culture in Alaska... [and he] continued to work in Cape Denbigh until 1952... [and in] 1952 received his PhD from the University of Pennsylvania... [and next] he moved to Brown University in Rhode Island where he was appointed professor of anthropology and the director of the Haffenreffer Museum of Anthropology [photo, p.677] in 1956... [and throughout] his academic career Giddings built

upon his research of Arctic cultures... [and in] 1964, his last year of field work, Giddings re-turned to Onion Portage on the Kobuk River for a large scale excavation that would provide a vertical succession of Arctic cultures... [and this was his last year of field work because while] recovering at Memorial Hospital of Pawtucket R.I. from an automobile accident Giddings suffered from a heart attack and died on December 9, 1964."].]

These vestiges of life and culture far beneath the surface of the ground are, for the most part, remnants buried in catastrophes prior to that described in the present chapter [though the deeper ones are most likely just the result of *The Visits of Venus*]; among them are also remains of culture and life engulfed in the cataclysms of the eighth and seventh centuries. When the earth's rotation was disturbed, waves of translation moved eastward, because of inertia, and poleward, because of the recession of the waters from the equatorial



Haffenreffer Museum of Anthropology,
housed in Manning Hall.

bulge where they are held by the rotation of the earth. Thus Alaska must have been [repeatedly] swept by waters from the Pacific.

Towns similar to those unearthed in Alaska, and possibly larger ones, will most likely be found in Kamchatka, or farther to the north on the Kolyma or Lena rivers flowing into the Arctic Ocean [map, SEC. 8, p.14]. The conditions that preserved mammoths with flesh and skin on their bones must have had the same effect on human beings, and it is not excluded that human bodies encased in ice will be found, too [- though less likely be widely publicized].

A problem the archaeologists will have to solve is that of clarifying whether the ['fresh-frozen', 'in tact'] extermination of life in these regions of northwest America and northeast Asia, resulting in the death of mammoths, took place in the eighth and seventh or fifteenth century before the present era (or [again, less likely,] earlier) - in other words, whether the herds of mammoths [etc.] were annihilated in the days of Isaiah or in the days of the Exodus.

But remember in Isaiah's time the Sun '**shifted**' just 10°, not 20°, and 15 years later returned to as it was. So most of all this '**more severe**' judgment must be the result of The Visits of Venus.

CHAPTER 8

The Year of 360 Days

Prior to the last series of cataclysms [involving just Mars], when, as we assume, the globe spun on an axis pointed in a different direction in space, with its poles at a different location, on a [slightly] different orbit, the year could not have been the same as it has been since.

Numerous evidences are preserved which prove that prior to the year of 365 ¼ days, the year was only 360 days long. Nor was that year of 360 days primordial [or the "first created"]; it was [- "we assume" -] a transitional form between a year of still fewer days and the present year.

In the period of time between the last of the series of catastrophes of the fifteenth century and the first in the series of catastrophes of the eighth century [or between The Visits of Venus and Mars], the duration of a seasonal revolution appears to have been 360 days. [William ['Whistling in the Wind'] Whiston [bio, SEC. 7, p.319-26], in *New Theory of the Earth* (1696), expressed his belief that before the Deluge the year was composed of 360 days. He found references in classic authors to a year of 360 days, and as he recognized only one major catastrophe, the Deluge, he related these references to the antediluvian era.]

In order to substantiate my statement, I invite the reader on a world-wide journey. We start in India.

The texts of the Veda period know a year of only 360 days. "All Veda texts speak uniformly and exclusively of a year of 360 days. Passages in which this length of the year is directly stated are found in all the Brahmanas." [Thibaut, *Astronomie, Astrologie und Mathe-matik, "Grundriss der indo-arischen Philologie und Alterthumskunde* (1899), III, 7.] "It is striking that the Vedas nowhere mention an intercalary period, and while

repeatedly stating that the year consists of 360 days, nowhere refer to the five or six days that actually are a part of the solar year." [*Ibid.*]

This Hindu year of 360 days is divided into twelve months of thirty days each. [*Ibid.*] The texts describe the moon as crescent for fifteen days and waning for another fifteen days; they also say that the sun moved for six months or 180 days to the north and for the same number of days to the south.

The perplexity of scholars at such data in the Brahmanic literature is expressed in the following sentence: "That these are not conventional inexact data, but definitely wrong notions, is shown by the passage in Nidana-Sutra, which says that the sun remains 13½ days in each of the 27 Naksatras, and thus the actual solar year is calculated as 360 days long." "Fifteen days are assigned to each half-moon period; that this is too much is nowhere admitted." [*Ibid.*]

In their astronomical works, the Brahmans used very ingenious geometric methods, and their failure to discern that the year of 360 days was 5 days too short seemed baffling. In ten years such a mistake accumulates to fifty-two days. The author whom I quoted last was forced to conclude that the Brahmans had a "wholly confused notion of the true length of the year." Only in a later period, he said, were the Hindus able to deal with such obvious facts. To the same effect wrote another German author: "The fact that a long period of time was necessary to arrive at the formulation of the 365-day year is proved by the existence of the old Hindu 360-day Savana-year and of other forms which appear in the Veda literature."

[Prof. Friedrich Karl Ginzl [1850-1926, previously bio'ed, p.555, but to review and add it, he was a Bohemia-born "Austrian astronomer... [who] from 1877... was an observer at Theodor Oppolzer's observatory [a "private observatory", "owned" by Prof. Dr. Theodor Oppolzer [bio, p.541, but to review and add to his, he "began teaching theoretical astronomy and geodesics at the University of Vienna in 1866", and he surely helped establish the "new" Vienna University Observatory, "built between 1874 and 1879... [at which the] main dome houses a refractor with a diameter of 68 centimetres (27 in) and a focal length of 10.5 metres (34 ft)... [which at] that time... was the world's largest refracting telescope" [photos, p.678-9], and Oppolzer's "was reputed to have memorized...14,000 logarithms... [and in] 1868 he led an expedition to observe a solar eclipse [and in 1887]... he authored the *Canon der Finsternisse*, an authoritative compilation of the 8,000 solar and 5,200 lunar eclipses from 1,200 B.C. until 2,161 A.D... [which] was widely recognized as one of the greatest computational feats of its day... [and he] authored over 300 papers, with most concerning the orbital elements of comets and asteroids

... [and he] also published a two-volume manual on the determination of the orbital elements of comets and planets... [and both] of his works served as standard astronomy references for many years"... [and his former "observer", Ginzl, in] 1886... became a member of the Royal Astronomical Computing Institute of the Berlin Observatory, where he received a professorship in 1899...[at which time] he published an important study of solar and lunar eclipses in ancient times... [and afterwards] he devoted himself in particular to chronology... [and his] three-volume handbook of mathematical and technical chronology (1906-1914) is still an unsurpassed standard work for calendars and ancient chronology, although some



The observatory's 68 cm refractor

chapters are now obsolete... [and the] moon crater Ginzel was named after him"],
"Chronologie," *Encyklopädie der mathematischen Wissenschaften*
[*Encyclopedia of Mathematical Sciences*] (1904-1935), Vol. VI.]

Here is a passage from the Aryabhatiya, an old Indian work on mathematics and astronomy: "A year consists of twelve months. A month consists of 30 days. A day consists of 60 nadis. A nadi consists of 60 vinadikas."

[*The Aryabhatiya of Aryabhata* [or Aryabhata, bio, p.597], an ancient Indian work on mathematics and astronomy (transl. Prof., Dr. Walter Eugene Clark [1881-1960... "an American philologist... [and] the second Wales Professor of Sanskrit at Harvard University and editor of the volumes 38-44 of the Harvard Oriental Series... [and he] translated the Aryabhatiya of Aryabhata with critical notes which was published in 1930, by the University of Chicago Press... [and he] came to the United States in 1883... [and] received his A.B. in 1903, A.M. in 1904 from Harvard... [and after] receiving his Doctorate from Harvard in 1906... he went to Germany to Berlin to receive further training under the Indologist Prof., Dr. Richard Pischel [who had received his doctorate at Breslau, and professorships at Kiel, Halle (where "he was [also] appointed rector of the University, and from 1886 to 1902, served as director and librarian of the *Deutschen Morgenländischen Gesellschaft* (German Oriental Society)"), and finally Berlin", and one of his last students, Clark,]... joined the "Department of Comparative Philology" at University of Chicago as the "Instructor in Sanskrit"... [and in] 1915, he was promoted to Assistant Professor of the "Department of Comparative Philology, General Linguistics, and Indo-Iranian Philology" and from 1923 to 1927 as Associate Professor of Sanskrit... [and in] 1927 he became the Wales Professor of Sanskrit at Harvard... until his retirement in 1950... [and he] was the editor of the volumes 38-44 of the Harvard Oriental Series... [and he] was a member of the American Oriental Society, the American Academy of Arts and Sciences, the Linguistic Society of America, the Royal Asiatic Society, and the Société Asiatique"], 1930), Chap.3, "*Kalakriya or the Reckoning of Time*," p.51
[<https://archive.org/details/TheAryabhatiyaOfAryabhata/page/n1/mode/2up>].]

A month of thirty days and a year of 360 days formed the basis of early Hindu chronology used in historical computations.

The Brahmans were aware that the length of the year, of the month, and of the day changed with every new world age. The following is a passage from Surya-siddhanta, a classic of Hindu astronomy. After an introduction, it proceeds: "Only by reason of the revolution of the ages, there is here a difference of times." [*Surya-siddhanta: A Text Book of Hindu Astronomy* (transl. [by that A.B.C.R.M. missionary to India] Rev. Ebenezer Burgess, 1860).] The translator of this ancient manual supplied an annotation to these words: "According to the commentary, the meaning of these last verses is that in successive Great Ages... there were slight differences in the motion of the heavenly bodies." Explaining the term bija, which means a correction of time in every new age, the book of Surya says that "time is the destroyer of the worlds."

The sacerdotal [or "priestly"] year, like the secular year of the calendar, consisted of 360 days composing twelve lunar months of thirty days each. From approximately the seventh pre-Christian century on, the year of the Hindus became 365 ¼ days long, but for temple purposes the old year of 360 days was also observed, and this year is called savana.

When the Hindu calendar acquired a year of 365 ¼ days and a lunar month of twenty-nine and a half days, the older system was not discarded.

"The natural month, containing about twenty-nine and a half days mean solar time, is then divided into thirty lunar days ("tithi"), and this division, although of so unnatural and arbitrary a character, the lunar days beginning and ending at any moment of the natural day and night, is, to the Hindu, of the most prominent practical importance, since by it are regulated the performances of many religious ceremonies, and upon it depend the chief considerations of propitious and unpropitious [meaning, "favorable" and "not favorable"] times, and the like." [*Ibid.*, comment by Burgess in note to p.7.]

The double system was the imposition of a new time measure upon the old.

The ancient Persian year was composed of 360 days or twelve months of thirty days each. In the seventh century five Gatha days were added to the calendar. ["Twelve months... of thirty days each... and the five Gatha-days at the end of the year." "*The Book of Denkart*," in H. S. Nyberg [bio, SEC. 9, p.323], *Texte zum mazdayasnischen Kalender* [*Texts on the Macedonian Calendar*] (Uppsala, 1934), p.9.]

In the *Bundahis*, a sacred book of the Persians, the 180 successive appearances of the sun from the winter solstice to the summer solstice and from the summer solstice to the next winter solstice are described in these words: "There are a hundred and eighty apertures [rogin] in the east, and a hundred and eighty in the west... and the sun, every day, comes in through an aperture, and goes out through an aperture... It comes back to Varak, in three hundred and sixty days and five Gatha days." [*Bundahis* (transl. West [bio/defined, SEC. 7, p.428-9]), Chap. V.]

Gatha days are "five supplementary days added to the last of the twelve months of thirty days each, to complete the year; for these days no additional apertures are provided... This arrangement seems to indicate that the idea of the apertures is older than the rectification of the calendar which added the five Gatha days to an original year of 360 days." [Note by West on p.24 of his translation of the *Bundahis*.]

The old Babylonian year was composed of 360 days. [['Pastor Wild Oats'] Alfred Jeremias [bio, SEC. 7, p.423], *Das Alter der babylonischen Astronomie* (2nd ed., 1909), pp.58 ff.] The astronomical tablets from the period antedating the Neo-Babylonian Empire compute the year at so many days, without mention of additional days. That the ancient Babylonian year had only 360 days was known before the cuneiform script was deciphered: Ctesias wrote that the walls of Babylon were 360 furlongs in compass, "as many as there had been days in the year." [*The Fragments of the Persika of Ktesias* (Ctesiae Persica), ed. J. Gilmore [M.A.] (1888), p.38 [available at Internet Archive - <https://archive.org/details/fragmentsofpersi00ctes/page/n9/mode/2up>]; *Diodorus* ii. 7.]

The zodiac of the Babylonians was divided into thirty-six decans, a decan being the space the sun covered in relation to fixed stars during a ten-day period. "However, the 36 decans with their decades require a year of only 360 days."...

[Wilhelm Karl Otto Gundel [*pr-nyc*, 1880-1945, "a German classical philologist... [who] studied clas-sical philology and German studies in Heidelberg [referenced over 30 times so far] and Gießen [or Giessen, defined, SEC.9, p.463]... [and] passed the state examination for higher education in 1904 ... [and in] the same year he became an assistant to the classical philological seminar of the University of Gießen... [and in] 1906 Gundel received his doctorate there with the work *De stellarum appellatione et religione Romana* [*Star Appeal and Roman Religion*]... [and from] 1906 he worked as a teacher at the Landgraf-Ludwigs-Gymnasium for old languages and German... [and in] 1908 he became a senior teacher there... [and in] 1914, he received his habilitation at the University of Gießen for the subject Classical Philology... [and in] 1916 Gundel came to the Western Front [during WWI], where he was... wounded in August 1917... [and from] 1920 onwards he was an associate professor at the University of Gießen... [until] 1934 [when] he was retired as a senior student... [and] his specialty, the history of ancient astronomy and astronomy and its aftermath in the Middle Ages and modern times, was highly recognized in the professional world... [and after] Franz Boll's death, Gundel assumed a leading position in this area alongside Franz Cumont [etc]... [and] Gundel is the author of numerous astronomical and astrological keywords, especially on the constellations in Pauly's *real cyclopedia of classical antiquity*", *Dekane und Dekansternbilder* [*Decans and Decan Star Constellations*] (1936), p.253.]

...To explain this apparently arbitrary length of the zodiacal path, the following conjecture was made: "At first the astronomers of Babylon recognized a year of 360 days, and the division of a circle into 360 degrees must have indicated the path traversed by the sun each day in its assumed circling of the earth." [Cantor [*bio*, p.664], *Vorlesungen über Geschichte der Mathematik*, I, 92.] This left over five degrees of the zodiac unaccounted for.

The old Babylonian year consisted of twelve months of thirty days each, the months being computed from the time of the appearance of the new moon. As the period between one new moon and another is about twenty-nine and a half days, students of the Babylonian calendar face the perplexity with which we are already familiar in other countries. "Months of thirty days began with the light of the new moon. How agreement with astronomical reality was effected, we do not know. The practice of an intercalary period is not yet known." ["Sin" in [['Dr. Roach'] Roscher [*bio*, SEC.9, p.452], *Lexikon der griech. und rom. Mythologie*, Col. 892.] It appears that in the seventh century five days were added to the Babylonian calendar; they were regarded as unpropitious, and people had a superstitious awe of them.

The Assyrian year consisted of 360 days; a decade was called a sarus; a sarus consisted of 3,600 days.

[*Georgius* [or just George] *Syncellus* [*bio*, SEC.7, p.347], ed. Jacob [or Jacques] Goar [1601-1653, "a French Dominican and Hellenist... born in Paris, [who] entered the convent of the Annunciation in the Rue St. Honoré in 1619, and made his profession... [in] 1620... [and though] lector of philosophy and theology, he applied himself to the study of Greek... [and] was sent to the Orient by his superiors, that he might eventually render service to the Roman Church, through his knowledge of the ecclesiastical documents and the positive theology of the Greeks [?!]... [and he] resided at Chios [- "the fifth largest of the Greek islands... separated from Turkey by the... [about "3 nautical miles in width"] Chios Strait", map, SEC.7, p.535] as missionary Apostolic and prior of the Convent of St. Sebastian(1613-39)... [and he] travelled to observe the various rites, to... [meet]

Orthodox scholars, and to study the points at issue between the Catholics and Orthodox teachings... [and in about] 1640 he returned to Rome bringing with him many manuscripts, some of which were valuable... [and from then on] he was in communication with [several] Greek scholars... [and in] 1643 he returned to Paris and was made master of novices, but in November of that year went to Rome on business for the order... [and after] his return to Paris (16 July 1644) he devoted himself to putting in order the rich material he had brought from the East, which he had increased by visits to the libraries of France and Italy... [and being appointed] vicar provincial in 1652, his health failed under so many labours, and he fell ill and died... [yet his] major work is his *Euchologion sive Rituale Graecorum complectens ritus et ordines divinae liturgiae* [*Embracing the Orders of the Rites of the Divine Liturgy and Ritual of the Greeks, or Euchalogionm*] (Paris,1647), a classic on Greek liturgy... [which] is important for its original texts and for its learned commentaries... [and] in the second edition (Venice,1730) a number of errors were corrected... [and he] also edited" a number of Greek Orthodox and other authors – some completely, others not, and it was "in 1652" that he "published the first complete edition of Syncellus".]

"The Assyrians, like the Babylonians, had a year composed of lunar months, and it seems that the object of astrological reports which relate to the appearance of the moon and sun was to help to determine and foretell the length of the lunar month. If this be so, the year in common use throughout Assyria must have been lunar. The calendar assigns to each month thirty full days; the lunar month is, however, little more than twenty-nine and a half days." [R. C. Thompson [bio, SEC. 7, p.370-71], *The Reports of the Magicians and Astrologers of Nineveh and Babylon in the British Museum*, II (1900), xix.] "It would hardly be possible for the calendar month and the lunar month to correspond so exactly at the end of the year." [*Ibid.*, p.xx.]

Assyrian documents refer to months of thirty days only, and count such months from crescent to crescent... [Langdon [bio, SEC. 7, p.277] and John Knight Fotheringham [*pr-nyc*, "FBA [1874-1936]... "a British historian who was an expert on ancient astronomy and chronology... [who] established the chronology of the Babylonian dynasties... [and he] was educated at... Merton College, Oxford, where he...received first class degrees in Literae Humaniores (1896) and modern history (1897)... [and during] 1898-1902, he held a senior demyship [making him one of the "half-fellows" who get "half the allowance awarded to Fellows"] at Magdalen College, Oxford, and started to study ancient chronology.. [and in] 1904, he was appointed a lecturer in classical literature at King's College London and taught there until 1915... [and he became] a Fellow at Magdalen College (1909-16)... [and] a Reader in ancient history at the University of London (1912-20)... [and] later Reader in ancient astronomy and chronology at the University of Oxford (1925-36)... [and he] edited Saint Jerome's version of Eusebius' Chronicle in 1923... [and] was elected a Fellow of the British Academy in 1933... [and] also a Fellow of the Royal Astronomical Society"), *The Venus Tablets of Ammizaduga*, pp.45-46; Prof., Rev. Claude Hermann Walter Johns [1857-1920, "an Assyriologist and Church of England clergyman... educated at Queens' College, Cambridge (B.A.,1880), and was second master successively at Horton College, Tasmania, in 1880-84 and Paston Grammar School, in 1884-86... [and he] was ordered deacon in 1887 and ordained priest in the following year, and from 1887 until 1892 was tutor in St Peter's Training College for School-masters, Peterborough, as well as curate of St Botolph's, Helpston (1887-88), and of St John's, Peterborough (1888-91)... [and in] 1892 Johns became rector of St Botolph's Church, Cambridge... [and] was also chaplain of Queens' College from 1893 to 1901... [and he] had taken up the study of cuneiform ... and from 1897 was lecturer in Assyriology at Cambridge University, as well as in Assyrian at King's College, London, from 1904... [and he] was Edwards Fellow in Cambridge University from 1900... and Master of St Catharine's College, Cambridge from 1909-1920"], *Assyrian Deeds and Documents*, IV (1923), 333; Prof., Dr. Josef Kohler [1849-

1919, "a German jurist, author and poet... [who] studied at Freiburg [defined, SEC. 8, p.252] and Heidelberg universities... [and] became Doctor of Laws (1873) and was appointed judge at Mannheim (1874)... [and] was a professor at Würzburg [defined, SEC. 8, p.272-3] (1878) and Berlin [referenced over 50 times so far] (1888)... [and through] his many contributions to the *Zeitschrift für vergleichende Rechtswissenschaft* [*Journal of Comparative Law*] and other law journals he aided much in advancing the comparative history of law" and Prof., Dr. Arthur Franz Eduard Ungnad [1879-1947, "a German Semitist [defined, SEC. 8, p.89] and Old Orientalist... [who] studied assyriology with... Friedrich ['Dr. Devil-leech'] Delitzsch [indirect bio through Ernst Weidner, et al., SEC. 7, p.423] and [Ungnad] did his doctorate in Berlin in 1903 with a thesis on the syntax of Hammurapi's laws... [and he] then continued his work as an assistant in the Near East Department of the Royal Museums in Berlin... [and in] 1909 he...[became] Associate Professor of Oriental Languages at the University of Jena [referenced over 20 times so far]... [and in] 1913 he became a full professor at the University of Pennsylvania [also referenced over 20 times so far]... [and in] 1919 Ungnad was appointed full professor at the University of Greifswald [defined, SEC. 9, p.466 & 529] and in 1921 at the University of Wroclaw [which replaced the University of Breslau, defined, SEC. 8, p.169]... [but his] main interest was the Assyrians and Babylonians, especially their religious texts... [and he with others published] the collection of Old Oriental texts and images on the Old Testament... [which included] Hugo ['Hugo-not'] Gressmann [or Gressman, extended bio, SEC. 8, p.287, as well as in relation to Hermann 'Gunk-it-all-up' Gunkel, bio also in SEC. 8 on p.287]... [and he] translated the Gilgamesh epic and published a text version of the Elephantine Papyri... [and since] 1900 he developed his Pan-Subarean theory, according to which Subareans [or Hurrians] were not only the founders of the Assyrian Empire, but had lived in the entire area between Anatolia and Egypt", *Assyrische Rechtsurkunden* [*Assyrian Jurisdictions*] (1913) 258, 3; 263, 5; 649, 5.]

...Again, as in other countries, it is explicitly the lunar month that is computed by the Assyrian astronomers as equal to thirty days. How could the Assyrian astronomers have adjusted the length of the lunar months to the revolutions of the moon, modern scholars ask themselves, and how could the observations reported to the royal palace by the astronomers have been so consistently erroneous?

The month of the Israelites, from the fifteenth to the eighth century before the present era, was equal to thirty days, and twelve months comprised a year; there is no mention of months shorter than thirty days, nor of a year longer than twelve months. That the month was composed of thirty days is evidenced by [Deuteronomy 34:8](#) and [21:13](#), and [Numbers 20:29](#), where mourn-ing for the dead is ordered for "a full month," and is carried on for thirty days. The story of the Flood, as given in Genesis, reckons in months of thirty days; it says that one hundred and fifty days passed between the seventeenth day of the second month and the seventeenth day of the seventh month. [[Genesis 7:11 and 24; 8:4.](#)] The composition of this text apparently dates from the time between the Exodus and the upheaval of the days of Uzziah. [The other variant of the story of the Flood ([Genesis 7:17; 8:6](#)) has the Deluge lasting 40 days instead of 150.] [[Na-uh!](#)]

The Hebrews observed lunar months. This is attested to by the fact that the new-moon fes-tivals were of great importance in the days of Judges and Kings. [[I Samuel 20:5-6; II Kings 4:23; Amos 8:5; Isaiah 1:13; Hosea 2:11; Ezekiel 46:1,3](#). In the Bible the month is called "hodesh", or "the new (moon)," which testifies to a lunation of thirty days.] "The new moon festival anciently stood at least on a level with that of the Sabbath." [J. Wellhausen [[bio, SEC. 9, p.466-7](#)],

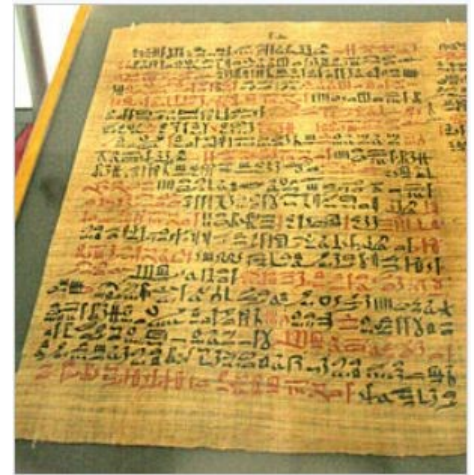
Prolegomena to the History of Israel (1885), p.113.] As these (lunar) months were thirty days long, with no months of twenty-nine days in between, and as the year was composed of twelve such months, with no additional days or intercalated months, the Bible exegetes could find no way of reconciling the three figures: 354 days, or twelve lunar months of twenty-nine and a half days each; 360 days, or a multiplex of twelve times thirty, and 365 ¼ days, the present length of the year.

The Egyptian year was composed of 360 days before it became 365 by the addition of five days. The calendar of the Ebers Papyrus, a document of the New Kingdom, has a year of twelve months of thirty days each. [Cf. G. Legge [bio, SEC. 9, p.412] in *Recueil de travaux relatifs de la philologie et l'archéologie égyptiennes et assyriennes* (La Mission française du Caire, 1909).]

The **Ebers Papyrus**, also known as **Papyrus Ebers**, is an Egyptian medical papyrus of herbal knowledge dating to circa 1550 BC... [and Dr. Velikovsky tells us it dates to the “New Kingdom” of Ancient Egypt, which arose after King Saul helped Egypt free herself, (and quoting myself from SEC. 4, p.363-65), from the “‘giant-led’ ‘Amalekite-Assyrians’, who eventually allied, most notably, with the ‘giant-led’ ‘Philistine-Assyrians’, that is, **giants** that were the ‘remnant’ of such peoples as the **Anakims**, the **Emims**, the **Zamzummims**, and of those that lived in **the valley of the giants**, as well as **the remnant of giants** in **Bashan**, and **in Gath**, and evidently, etc”... which Dr. Velikovsky, (not seeing **giants** – or any still ‘unusually longer lifespans’ either), calls the “Hyksos-Amalekite rule” of “king shepherds”, and shows us in **scripture**, including in the KJV, how **Amalek** is identified as **the first of the nations** [Num 24:20](#), that is, the leading **Canaanite** people of the time, (and which I assume must have still included at least some men of still ‘fairly great stature’), and that their more northern ‘compatriots’ were opposing or oppressing **Israel** too, (you know, that **stiffnecked people** who early on were made to, because of God’s **anger** for their **evil**, **wander in the wilderness** in the 15-to-25-year-long, **shadow of death** “gloom” that at first totally hid and finally just obscured the Sun, though they were reportedly directed, protected and provided for otherwise), this new ‘**Canaanite-Assyrian**’, originally **Amalekite**-led Empire, et al., continuing such opposition to **Israel**, including both while and after **Israel** is ‘forming’ their new **kingdom** and **nation**, (that is, especially when, **again** and **again**, ...**the children of Israel did evil in the sight of the LORD**), and continuing their ‘domination’ of **Egypt** throughout the lifetimes of **Moses** and **the judge[s]**, until the **Amalekites** finally lose control of **Egypt** with the help of King **Saul**, at which time they are greatly slaughtered in northern (or just north of) Egypt ([1Sa 15](#)), (the precise ‘ancient location’ – like precise ‘ancient dates’ – of the **Amalekite** king’s city, **Auaris**, is disputable by **scripture** and I, and of course others), yet some **Amalekites** are left for King **David**, (and of course others), to **fight against**, and to even further **scatter** their **remnant** – as we will further see – and this victory helps establish the first pharaoh of the “Eighteenth Dynasty”, Ahmose I, (who probably, like **Saul**, was at least **from his shoulders and upward... higher than any of the people** too, that is, also at least ‘fairly great in stature’ too, etc., maybe approaching **Goliath** in size, since they lived near the same time), and so began the “New Kingdom” of **Egypt**, (though this is really only a ‘slump’ in the ‘**Assyrian**’ Empire, as ‘**Assyrian** compatriots’ – that is, other **Canaanite** peoples – still dominate, like the **Philistines**, and like some others further north, say, especially in the region of **Nineveh**, so that, evidently, they mostly at this time only lose full control of **Egypt** and **Israel** – and I say “evidently” because this is still the period of The Second of the **seven heads** that are 3 times depicted on **a beast** in **John’s vision** in **Jesus’ Revelation**, and indirectly at best in **Daniel’s visions**, that is, as it is the time of The Second ‘**angel-prince**’ and his **kingdom** – that we have so far

called **Assyria** - and that must at this time still be, as much as God allows, dominating), the rise of this 18th Egyptian dynasty corresponding to the rise of **Israel** under Kings **David** and **Solomon**, who remain friends with **Egypt** during their reigns, **Solomon** being contemporary with and hosting the famous visit of the 5th "New Kingdom", "18th Dynasty", Egyptian pharaoh, Hatshepsut, that Dr. Velikovsky indisputably identifies as the **queen of Sheba**, though he also reveals that **Egypt's** next pharaoh, her son-in-law, Thutmose III, 'oppressed' and 'conspired to divide' **Israel**, adding 'extra oppression', that is, adding onto the more northern '**Assyrian**' oppression, (that is, **again** and **again**, whenever **the kings of Israel** and/or '**her people**' - and whether of **Judah** or **Israel** - **did evil in the sight of the Lord**), this 'double-team' oppression continuing to the time of **Ahab king of Israel**, **Jehoshaphat king of Judah**, and Akhnaton Pharaoh of Egypt, one of the last pharaohs of the 18th Dynasty, shortly after whom this dynasty mysteriously ends, at which time apparently both "Libyan and Ethiopian" dynasties rose up to some degree, the implications being that the 18th Dynasty ended, if not a little earlier, in the 9th or early 8th Century BC, and that is, simply by a resurgence of the **Assyrians**, likely led by **Canaanites** then based in or around **Nineveh**, a city dating back to the time of **Nimrod**, see [Gen 10:8-11](#), then a little later, and that is, late in the 8th Century BC, or a little into the next century, the **Assyrians** then getting the 'assistance' of the 'destabilizing effects' of The Visits of Mars, and this "reconstructed" account for the end of the 18th Dynasty, which sets the stage for the much later start of the 19th Dynasty, greatly contradicting my encyclopedia's 'information', for example, that the last pharaoh - or the second to last? - of the 18th Dynasty "appointed" Ramses I as the next pharaoh, supposedly immediately starting the 19th Dynasty", this imaginary transfer of power 'classically dated' at the beginning of the 13th Century BC, but this 'way-to-early', 'imaginary succession' is proved by Dr. Velikovsky... to be an erroneous duplication, and that it instead actually happened significantly later, so that the gap created in the timeline became erroneously filled by a significant degree of 'duplication' of this dynasty, including identical names of pharaohs, identical lengths of their reigns, and similar descriptions of periods of war or peace, though it really starts for the first and only time sometime after The Visits of Mars, somewhere in the 7th or 6th Century BC, and... Dr. Velikovsky proves that the entire 18th Dynasty, (again, really just a 'slump' in the '**Assyrian**' Empire's control of **Egypt**), though he remains understandably 'over-conservative', spanned the period from no earlier than the 11th to 10th and to as late as the 9th or 8th Centuries BC, his 'over-conservatism' understandable because the "classical" and now popular 'citations seen' of this dynasty's 'timespan' continue to be 'way too early', and presently have it starting in the mid-16th, and ending near the start of the 13th Century BC, that is, starting near a millennium before it actually really did, and supposedly ending long before it really started, which - at least by implication - requires 'bumping forward' the time of The Exodus too, (a period that my encyclopedia may imply was when "the Delta region was struck by a prolonged famine and perhaps a plague lasting until the end of the 14th dynasty [and where the] same famine may have affected the 13th dynasty, which also exhibits instability and numerous ephemeral [short-lived] kings in its last 50 years of existence, from c.1700 BC until 1650 BC" - though, and despite the timeline mis-placement, this may have instead been one of the '**greater**' of God's **great judgments**, which caused **Egypt's** fall and **Assyria's** rise to '**world rule**', and surely was able to 'leave a mark' in a variety of other ways too, that is, as Dr. Velikovsky so well documents in *Earth In Upheaval*), specifically, it needs 'bumping forward' from its now just 'implied position' in the 18th or 17th Century BC to, according to Dr. Velikovsky, happening no earlier than the middle of the 15th Century BC, which places the end of this period, in this case the end of the 18th Dynasty, that he more precisely marks as during or shortly after the contemporary reigns of **Ahab king of Israel**, **Jehoshaphat king of Judah**, and Akhnaton Pharaoh of Egypt, in about the 8th Century BC, (though in *World's In Collision* as it connects to *Ages In Chaos* Dr.

Velikovsky also marks one of the 'middle visits' of Mars with the funeral of King **Ahaz** [chart, p.643], this surely, by his own accounting, suggesting that Mars may have been, in about 747, 717, and/or 702-1 BC, a factor in the 18th Dynasty's demise, and though I am also tempted to 'bump forward' the time of the Exodus still further, to very near or even as far as midway into the 13th Century BC, this being a timeline marker Dr. Velikovsky and I - since I attempt to agree with more **scripture** - may have a significant disagreement about, and that disagreement really only in terms of how long the '1st Assyrian Occupation of Egypt' lasted, that is, since it appears impossible it could have lasted 400 years, and really no more than 150 to 200, which therefore implies that the time of The Exodus must be moved forward from 1450 to about 1300, or possibly as early as 1250 BC, thus shortening the period of 'The 1st Assyrian Occupation of Egypt', as well as the time of **Moses, Joshua and the judge[s]**, this adjustment apparently necessary so the story will fit in God's 7 Day - 7,000 Year Plan, which, thanks also to the 'view atop' Dr. Velikovsky's 'shoulders', we will eventually, by **scripture**, more thoroughly examine", and that is, after we get through his "reconstruction" in the next section]. Among the oldest and most important medical papyri of ancient Egypt... [the **Ebers Papyrus** - from the 18th Dynasty, 1st in the New Kingdom, photo, p.685 -] was purchased at Luxor (Thebes) in the winter of 1873-74 by Georg Ebers. It is currently kept at the library of the University of Leipzig, in Germany.



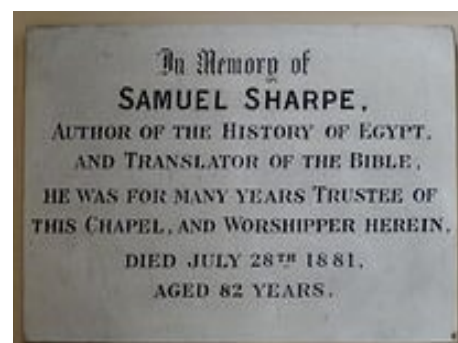
The Ebers Papyrus (c. 1550 BC) from Ancient Egypt

In the ninth year of King Ptolemy [III] Euergetes, or -238, a reform party among the Egyptian priests met at Canopus and drew up a decree; in 1866 it was discovered at Tanis [or **Tannis**, map, SEC. 8, p.274] in the [Nile] Delta, inscribed on a tablet. The purpose of the decree was to harmonize the calendar with the seasons "according to the present arrangement of the world," as the text states. One day was ordered to be added every four years to the "three hundred and sixty days, and to the five days which were afterwards ordered to be added." [S. Sharpe, *The Decree of Canopus* [defined, SEC. 9, p.522] (1870).]

[The **fool** **Samuel Sharpe** [pr-nyc] (1799-1881) was an English Unitarian banker who, in his leisure hours, made substantial contributions to [and/or has **done abominable iniquity** and **works** (e.g., [Psa 14:1](#) & [53:1](#)) in] Egyptology and Biblical translation. Like his literary uncle Samuel Rogers, he was connected for much of his life with Newington Green Unitarian Church [tbd next, but remember that "Socinianism" is the foundational Unitarian doctrine that rejects The '**Trinity**' and Christ's '**divinity**' - and see again the story of the 'consolidation' of the Universalist Church and the American Unitarian Church, SEC. 8, p.88-9]... He was the second son of Sutton Sharpe (1756-1806), brewer, by his second wife, Maria (died 1806)... His mother was the third daughter of Thomas Rogers, banker, and thus sister to Samuel Rogers [1763-1855, "an English poet, during his lifetime one of the most celebrated, although his fame has long since been eclipsed by his Romantic colleagues and friends Wordsworth, Coleridge and Byron"]... On her death, followed later in 1806 by his father's... Samuel and his five siblings were orphaned. They found a second mother in his half-sister Catherine, the only child of his father's first marriage. She was in her early 20s when

she was faced with this domestic tragedy and challenge. She resolved to keep the family together, and found them a house in Stoke Newington, on Church Street [which in 1889 was "in-corporated" into "Greater London"]. His younger sister Mary married legal reformer Edwin Wilkins Field. One of the younger brothers, Daniel Sharpe, achieved eminence as a geologist. At mid-summer 1807 Samuel became a boarder in the school of Eliezer Cogan at Hiham Hill, Walthamstow [- now also in northeastern "Greater London"]. At Christmas 1814 he was taken into the bank run by his two unmarried uncles, Samuel [the famous poet] and Henry Rogers, at 29 Clement's Lane, Lombard Street [- "a [16-mile-long] street notable for its connections with the City of London's merchant, banking and insurance industries, stretching back to medieval times... [and it] has often been compared with Wall Street in New York City"]. He remained connected with the firm till 1861, having been made partner in 1824... Brought up an Anglican, [**'unfortunately'**] he came gradually to adopt the Unitarian views held by his mother's relatives, a prosperous family of Dissenters [against the Anglican Church] at Newington Green, then a village just north of London. In 1821 he joined the South Place Chapel (later the South Place Ethical Society, later still Conway Hall), the congregation of William Johnson Fox ["a leading Unitarian minister [who] was jeopardized in 1834-5 when he left his wife for one of his wards, and became an advocate of freer divorce"] in Finsbury, central London [though then it was "on the edge of the City of London"]. In 1827 he [**'Not-so-Sharpe'**, uh-huh,] married his first cousin Sarah (born 1796, died 3 June 1851), daughter of Joseph Sharpe, and had six children, of whom two daughters survived him. The girls are described as offering "efficient help" in his studies, for example by tracing Egyptian hieroglyphs, and with their assistance he was able to release "by far the largest collection of hieroglyphical inscriptions ever yet published"... For many years [**'Not-so'**] Sharpe and his brothers taught classes to poor children, before office hours, in the Lancasterian school, Harp Alley, Farringdon Street. He was elected a fellow of the Geological Society about 1827, but took a greater interest in mathematical science and archæological research, as his contributions (1828-31) to the *Philosophical Magazine* show... His interest in Egyptology followed the works of Thomas Young ["FRS... [1773-1829,] a British polymath who made notable contributions to the fields of vision, light, solid mechanics, energy, physiology, language, musical harmony, and Egyptology... [including] "a number of original and insightful innovations" in the decipherment of Egyptian hieroglyphs (specifically the Rosetta Stone) before Jean-François Champollion eventually expanded on his work"]... [and **'Not-so-Sharpe'**] studied the works of Champollion [bio'ed in relation to Karl Lepsius, et al., **SEC. 8, p.273-6**] and what had been published by Sir John Gardner Wilkinson [1797-1875, "an English traveller, writer and pioneer Egyptologist of the 19th century... often referred to as "the Father of British Egyptology" "], [and **'Not-so-Sharpe'**] learned Coptic, and formed a hieroglyph vocabulary. Before publishing his first book, *The Early History of Egypt* (1836), he consulted his uncle, Samuel Rogers, who said, "Why, surely you can do it if Wilkinson can; his only thought is where to buy his kid gloves"... [But **'Not-so'**] Sharpe's [**most 'unfortunate'**] work as a translator of the Bible began with a revision [or really, **'perversion'**] (1840) of the authorised [KJV] version of the New Testament. His Greek text was that of J. J. Griesbach [- a **damned** "higher

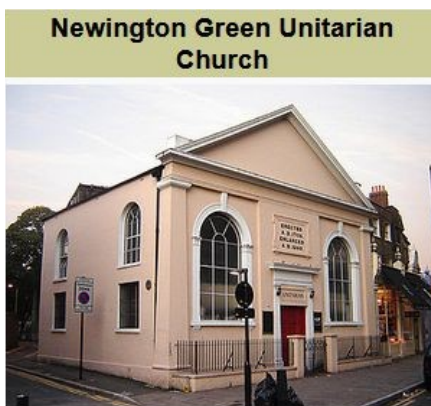
critic" whose 'theory', or really, 'slight-of-hand', formerly known as the "Griesbach hypothesis", now more commonly called the "**two-gospel hypothesis**... [distracts '**professing-to-be wise**' fools to focus on his 'theory'] that the Gospel of Matthew was written before the Gospel of Luke, and that both were written earlier than the Gospel of Mark", and that they were supposedly written in this order, among other reasons, due to the various dynamics of ongoing Jew-Gentile conflict]... [though 'Not-so-Sharpe' himself] took little interest in the progress of textual ["higher criticism"] studies. When, in 1870, the project of the Revised Version was undertaken by the convocation of Canterbury [which as the Convocation of York, is one of the 2 "synodical assemblies of the bishops and clergy of each of the two provinces which comprise the Church of England"], Sharpe was one of four Unitarian scholars invited to select a member of their body to co-operate with the New Testament company [- and this should tell you all you need to **know** about this so-called 'translation', but my encyclopedia suggest that such Unitarian Church influence in government and elsewhere was commonly 'bought' with **bribes** that **perverted judgment** [e.g., [1Sa 8:3](#) & [Psa 26:9-10](#)]... [and if that's not enough, 'Not-so-Sharpe' was] president of the British and Foreign Unitarian Association in 1869-70, and president of Manchester College, the Unitarian seminary, in 1876-8... He died [and was likely then **cast... into outer darkness** [where there are now already many engaged in] **...weeping and gnashing of teeth** [Mat 8:12](#); [22:13](#); [25:30](#)] ... on 28 July 1881 [though his **body**] was buried at Abney Park Cemetery [photo of the "[Plaque to Sharpe in Newington Green Unitarian Church](#)", p.686]... [And as far as his necessarily **abominable works**, the] first part (spring of 1837) of his 'Egyptian Inscriptions,' chiefly from the British Museum, contained the largest corpus of hieroglyphical writing that had yet been published, and was followed by additional series in 1841 and 1855. His 'Vocabulary of Hieroglyphics' was published in the autumn of 1837; in the introduction he thus states his general method of investigation: 'Granted a sentence in which most of the words are already known, required the meaning of others;' he allowed that the results were often tentative... He wrote in the midst of family life, not in a solitary study. By 1838 "I had gained some experience in writing and enlarged my views of authorship. I wished to be an historian rather than an antiquary; I ventured upon moral reflections, and thought of wording my sentences so that they might be listened to with pleasure when read aloud. I read every part of it as it was written to my dear wife and children. This whole-some practice I never afterwards omitted, and I always made use of their good taste and judgment to warn me against the use of hard words, as well as to tell me whether my sentences could be readily understood, and whether they conveyed the meaning that I wished them to bear"... In the autumn of 1838 appeared his 'History of Egypt under the Ptolemies'; in 1842 his 'History of Egypt under the Romans'; these were incorporated with the 'Early History' in 'The History of Egypt', 1846. Other publications followed in the same line of research, but on many points his [evidently too often **perverted Unitarian**] conclusions did not win acceptance... His revision of the authorised version of the Old Testament was first issued in 1865. In eight editions of his New Testament, and four of his



Old, he devoted care to the improvement [or really further **'perversion'**] of his work. As a translator he was concerned to remove archaisms [read, 'Old English']... His 'History of the Hebrew Nation and its Literature', 1869, and his exegetical works bear his individual stamp. He said of himself, 'I am a heretic in everything, even among Unitarians'... For the Unitarian weekly, *The Inquirer*, founded in 1842 by Edward Hill, he wrote for some years, though he thought newspaper writing 'a bad employment'. He resumed in 1876 when the *Christian Life* was started by his friend Robert Spears, writing a weekly article till his death. He had contributed papers, chiefly biblical, to the *Christian Reformer* (1834-63) with the signature 'S. S.', and to many other periodicals... He published, besides [**false**] doctrinal tracts... [dozens of apparently altogether **abominable**] works...

Newington Green Unitarian Church (NGUC) in north London [photo, p.687] is one of England's oldest Unitarian churches. It has had strong ties to political radicalism for over 300 years, and is London's oldest Nonconformist place of worship still in use. It was founded in 1708 by English Dissenters, a community of which had been gathering around Newington Green for at least half a century before that date. The church belongs to the umbrella organisation known as the General Assembly of Unitarian and Free Christian Churches, and has had an upturn in its fortunes since the turn of the millennium... Its most famous minister was Dr. Richard Price, a political radical who is remembered for his role in the Revolution Controversy, a British debate about the French Revolution, but who also did pioneering work in finance and statistics. The most famous member of its congregation was Mary Wollstonecraft, who drew

inspiration from Price's sermons in her work, both in arguing for the new French republic and in raising the issue of the rights of women... The building, which faces the north side of the green, was extended in 1860, and was listed in 1953.



In 'Not-so' Sharpe's translation of *The Decree of Canopus*, Dr. Velikovsky learns that...

The authors of the decree did not specify the particular date on which the five days were added to the 360 days, but they do say clearly that such a reform was instituted on some date after the period when the year was only 360 days long.

On a previous page I referred to the fact that the calendar of 360 days was introduced in Egypt only after the close of the Middle Kingdom, in the days of the Hyksos. The five epigo-mena [**'prescribed days'** - ?] must have been added to the 360 days subsequent to the end of the Eighteenth Dynasty. We have no mention of "five days" in all the numerous inscriptions of the Eighteenth Dynasty; the epigomena or, as the Egyptians called them, "the five days which are above the year", are known from the documents of the seventh and following centuries...

[Prof., Dr. Eduard Meyer [1855-1930, previously briefly bio'ed as a Professor of Ancient History at Berlin, whose student was Dr. Julius Lewy (bio, SEC. 7, p.277-8), of which my encyclopedia adds that he "was a German historian... educated... at the universities of Bonn and Leipzig... [and after] completing his studies, he spent one year in Istanbul... [and in] 1879, he went to the University of Leipzig as privatdocent... [and] was appointed professor of ancient history at Breslau in 1885, at Halle in 1889, and at Berlin in 1902... [and he] lectured at Harvard in 1909 and [in the state I presently reside, at] the University of Illinois, Urbana-Champaign in 1910 [- missed him by over a century though]... [and honorary] degrees were given him by Oxford, St. Andrews, Freiburg, and Chicago universities", *"Agyptische Chronologie," Philos. und hist. Abhandlungen der Preuss. Akademie der Wissenschaften* [*"Egyptian Chronology," "Philos. and Hist. Treatises of the Pruss. Academy of Science - this 'evolving' academy 'characterized' in SEC. 8, p.193-6*] (1904), p.8]

...The pharaohs of the late dynasties used to write: "The year and the five days." The last day of the year was celebrated, not on the last of the epigomena, but on the thirtieth of Mesori, the twelfth month. [*Ibid.*]

In the fifth century Herodotus wrote: "The Egyptians, reckoning thirty days to each of the twelve months, add five days in every year over and above the number, and so the completed circle of seasons is made to agree with the calendar." [Herodotus, *History*, Bk. ii. 4 (transl. A. D. Godley [bio, SEC. 9, p.419]).]

The Book of Sothis, erroneously ascribed to the Egyptian priest Manetho [See volume of Manetho in Loeb Classical Library], and Georgius Syncellus, the Byzantine chronologist [*Georgii Monachi Chronographia* (ed. P. Jacobi [or Jacque] Goar, 1652), p.123.], maintain that originally the additional five days did not follow the 360 days of the calendar, but were introduced at a later date, which is corroborated by the text of the Canopus Decree. [[*This date being,*] In the days of the Hyksos King Aseth. But see the Section "*Changes in the Times and the Seasons*"]

That the introduction of epigomena was not the result of progress in astronomical knowledge, but was caused by an actual change in the planetary movements, is implied in the Canopus Decree, for it refers to "the amendment of the faults of the heaven." In his *Isis and Osiris* Plutarch describes by means of an allegory the change in the length of the year: "Hermes playing at draughts with the moon, won from her the seventieth part of each of her periods of illumination, and from all the winnings he composed five days, and intercalated them as an addition to the 360 days." [Translated by F. C. Babbit [bio, SEC. 9, p.392].] Plutarch informs us also that one of these epigomena days was regarded as inauspicious; no business was transacted on that day, and even kings "would not attend to their bodies until nightfall."

The new-moon festivals were very important in the days of the Eighteenth Dynasty. On all the numerous inscriptions of that period, wherever the months are mentioned, they are reckoned as thirty days long. The fact that the new-moon festivals were observed at thirty-day intervals implies that the lunar month was of that duration.

Recapitulating, we find concordant data. The Canopus Decree states that at some period in the past the Egyptian year was only 360 days long, and that the five days were added at some later date; the Ebers Papyrus shows that under the Eighteenth Dynasty the calendar had a year of 360

days divided into twelve months of thirty days each; other documents of this period also testify that the lunar month had thirty days, and that a new moon was observed twelve times in a period of 360 days. The Sothis book says that this 360-day year was established under the Hyksos, who ruled after the end of the Middle Kingdom, preceding the Eighteenth Dynasty.

In the eighth or seventh century the five epigomena days were added to the year under conditions which caused them to be regarded as unpropitious.

Although the change in the number of days in the year was calculated soon after it occurred, nevertheless, for some time many nations retained a civil year of 360 days divided into twelve months of thirty days each.

Cleobulus, who was counted among the seven sages of ancient Greece, in his famous allegory represents the year as divided into twelve months of thirty days: the father is one, the sons are twelve, and each of them has thirty daughters. [See Diogenes Laertius, *Lives of Eminent Philosophers*, "Life of Thales" [bio'ed in relation to Anaximander, etc, SEC. 7, p.320-21].]

From the days of Thales, another of the seven sages, who could predict an eclipse, the

Hellenes knew that the year consists of 365 days; Thales was regarded by them as the man who discovered the number of days in the year. As he was born in the seventh century, it is not impossible that he was one of the first among the Greeks to learn the new length of the year; it was in the beginning of that century that the year achieved its present length. A con-temporary of Thales and also one of the seven sages, Solon was regarded as the first among the Greeks to find that a lunar month is less than thirty days. [Proclus, *The Commentaries on the Timaeus of Plato* (1820); Diogenes Laertius, *Lives*, "Life of Solon"; Plutarch, *Lives*, "Life of Solon."] Despite their knowledge of the correct measure of the year and the month, the Greeks, after Solon and Thales, continued to keep to the obsolete calendar, a fact for which we have the testimony of Hippocrates ("Seven years contain 360 weeks"), Xenophon [tbb next], Aristotle, and Pliny.

[Aristotle, *Historia animalium* vi. 20; Pliny, *Natural History*, xxxiv.12 (transl. Bostock and Riley).] The persistence of reckoning by 360 days is accounted for not only by a certain reverence for the earlier astronomical year, but also by its convenience for every computation.

Xenophon of Athens... c.431 BC-354 BC... was an ancient Greek historian, philosopher and soldier. Xenophon became commander of the Ten Thousand at about 30, with noted military historian Theodore Ayrault Dodge saying of him, "the centuries since have devised nothing to surpass the genius of this warrior." He established the precedent for many logistical operations and was among the first to use flanking maneuvers and feints. A student of Socrates, Xenophon is known for his writings and recording the history of his time (late-5th and early-4th centuries BC), in such works as *Anabasis* and *Hellenica*, which covered the final seven years and the aftermath of the Peloponnesian War (431-404 BC), thus representing a thematic continuation of Thucydides' *History of the Peloponnesian War*... As one of the Ten Thousand (Greek mercenaries),

Xenophon participated in Cyrus the Younger's failed campaign to claim the Persian throne from his brother Artaxerxes II of Persia. He recounted the events in *Anabasis*, his most notable history. Like Plato, Xenophon is an authority on Socrates, about whom he wrote several books of dialogues (the *Memorabilia*) and an *Apology of Socrates to the Jury*, which recounts the philosopher's trial in 399 BC... Despite being born an Athenian citizen, Xenophon was also associated with Sparta, the traditional enemy of Athens. His pro-oligarchic politics [- "oligarchic... [being] a form of power structure in which power rests with a small number of people", and that would be with "philosopher kings"], [and his] military service under Spartan generals in the Persian campaign and elsewhere, and his friendship with King Agesilaus II ["444/443 - c.360 BC... a king (*basileus*) of the ancient Greek city-state of Sparta"] endeared Xenophon to the Spartans. Some of his works have a pro-Spartan bias, especially the royal biography *Agesilaus* and the *Constitution of the Spartans*... Xenophon's works span several genres and are written in plain-language Attic Greek, for which reason they serve as translation exercises for contemporary students of the Ancient Greek language. In the *Lives and Opinions of Eminent Philosophers*, Diogenes Laërtius observed that, as a writer, Xenophon of Athens was known as the "Attic Muse", for the sweetness of his diction.

The ancient Romans also reckoned 360 days to the year. Plutarch wrote in his "Life of Numa" that in the time of Romulus, in the eighth century, the Romans had a year of 360 days only. [Plutarch, *Lives*, "*The Life of Numa*," xviii.] Various Latin authors say that the ancient month was composed of thirty days. [Cf. Geminus, *Elementa astronomiae* [*Elements of Astronomy*], viii; cf. also Cleomedes, *De motu circulari corporum celestium* [*On the Circular Motion of Celestial Bodies*], xi.4.]

Geminus of Rhodes... was a Greek astronomer and mathematician, who flourished in the 1st century BC. An astronomy work of his, the *Introduction to the Phenomena* [or *Elements of Astronomy*], still survives; it was intended as an introductory astronomy book for students. He also wrote a work on mathematics, of which only fragments quoted by later authors survive.

Cleomedes... was a Greek astronomer who is known chiefly for his book *On the Circular Motions of the Celestial Bodies*... [however his] birth and death dates are not known... [though] historians have suggested that he wrote his work sometime between the mid-1st century BCE and 400 CE. The earlier estimates rely on the fact that Cleomedes refers extensively in his writing to the work of mathematician and astronomer Posidonius of Rhodes (135 BC-51 BCE), and yet seemingly not at all to the work of Ptolemy (85-165 CE). (Cleomedes also refers to Aristotle (384-322 BCE), Pytheas of Massalia (325 BCE), Aratus (310-240 BCE), Eratosthenes (276-195 BCE), and Hipparchus (190-120 BCE).). These conclusions have been challenged... [because] Cleomedes' work was in relatively elementary astronomy, and that reference to Ptolemy would not necessarily be expected. The 20th century mathematician Otto Neugebauer, however, looked closely at the astronomical observations made by Cleomedes, and

concluded that a date of 371 CE (± 50 years) better explains what is found there... [but his] estimate has been challenged... [because] Cleomedes makes observational errors with enough frequency that there is difficulty in deciding which observations to trust for the purpose of dating his work.

On the other side of the ocean, the Mayan year consisted of 360 days; later five days were added, and the year was then a tun (360-day period) and five days; every fourth year another day was added to the year. "They did reckon them apart, and called them the days of nothing: during the which the people did not anything," wrote J. de Acosta, an early writer on America. [J. de Acosta [\[appropriately brief bio, SEC. 8, p.543\]](#), *The Natural and Moral Histories of the Indies*, 1880 (*Historia natural y moral de las Indias*, Seville, 1590).]

Friar Diego de Landa, in his *Yucatan before and after the Conquest*, wrote: "They had their perfect year like ours, of 365 days and six hours, which they divided into months in two ways. In the first the months were of 30 days and were called U which signifies the moon, and they counted from the rising of the new moon until it disappeared." [Diego de Landa [\[bio, SEC. 9, p.361\]](#), *Yucatan*, p.59.] The other method of reckoning, by months of twenty days' duration (*uinal hunekeh*), reflects a much older system, to which I shall return when I examine more archaic systems than that of the 360-day year. De Landa also wrote that the five supplementary days were regarded as "sinister and unlucky." They were called "days without name"...

[Prof., Dr. Daniel Garrison Brinton [1837-1899, "an American surgeon, historian, archaeologist and ethnologist... [who, after] graduating from Yale University in 1858... studied at Jefferson Medical College for two years and spent the next year travelling in Europe... [and he] continued his studies at Paris and Heidelberg... [and from] 1862 to 1865, during the American Civil War, he was a surgeon in the Union army, acting during 1864-1865 as surgeon-in-charge of the U.S. Army general hospital at Quincy, Illinois... [and he] was sun-stroked at Missionary Ridge (Third Battle of Chattanooga) and was never again able to travel in very hot weathers... [which] affected his career as an ethnologist... [and after] the war, Brinton practiced medicine in West Chester, Pennsylvania for several years... [and] was the editor of a weekly periodical, the *Medical and Surgical Reporter*, in Philadelphia from 1874 to 1887 ...[and he] became professor of ethnology and archaeology in the Academy of Natural Sciences in Philadelphia in 1884; and was professor of American linguistics and archaeology in the University of Pennsylvania from 1886 until his death... [and he] was a member of numerous learned societies in the United States and in Europe and was president at different times of the Numismatic and Antiquarian Society of Philadelphia, of the American Folklore Society, the American Philosophical Society, and of the American Association for the Advancement of Science... [and at] his presidential address to the American Association for the Advancement of Science in August 1895, Brinton advocated theories of scientific racism [- "sometimes termed **biological racism**... a pseudoscientific belief that empirical evidence exists to support or justify racism (racial discrimination), racial inferiority, or racial superiority ...[which in the past] received credence throughout the scientific community, but... no longer" - and you know, it's when 'cranial size' is believed to be an indicator of intelligence, not to mention of a **curse** - or lack thereof - but see again an opposing view in the bio of Frank Boas, and my more neutral following comment, [SEC. 7, p.512](#), and more specifically about Brinton, while he] "accepted the 'psychical unity'... [of] the human species," he claimed "all races were 'not equally endowed,' which disqualified [some of] them from the atmosphere of modern enlightenment"... [and he] asserted some have "...an inborn tendency, constitutionally recreant [or 'contrary'] to

the codes of civilization, and therefore technically criminal"... [and further], he said the characteristics of "races, nations, [and] tribes ... supply the only sure foundations for legislation, not *a priori* notions of the rights of man"... [and evidently as a result] Brinton was an anarchist during his last several years of life... [and in] April 1896, he addressed the Ethical Fellowship of Philadelphia with a lecture on "What the Anarchists Want," to a friendly audience... [and in] October 1897, Brinton had dinner with Peter Kropotkin after the famous anarchist's only speaking engagement at Philadelphia... [while] Kropotkin had refused invitations from all of the city's elites... [and on] the occasion of his memorial meeting on October 6, 1900, the keynote speaker Albert H. Smyth stated: "In Europe and America, he sought the society of anarchists and mingled sometimes with the malcontents of the world that he might appreciate their grievances, and weigh their propositions for reform and change"], *The Maya Chronicles* (1882).]

...Although the Mexicans at the time of the conquest called a thirty day period "a moon," they knew that the synodical moon period is 29.5209 days [Gates' note to De Landa [both bios, SEC. 9, p.361], *Yucatan*, p.59.], which is more exact than the Gregorian calendar introduced in Europe ninety years after the discovery of America. Obviously, they adhered to an old tradition dating from the time when the year had twelve months of thirty days each, 360 days in all. [R. C. E. Long [?], "*Chronology - Maya*," *Encyclopaedia Britannica* (14th ed.): "They [the Mayas] never used a year of 365 days in counting the distance of time from one date to another."]

In ancient South America also the year consisted of 360 days, divided into twelve months.

"The Peruvian year was divided into twelve Quilla, or moons of thirty days. Five days were added at the end, called Allcacanquis." [Markham [more extensive bio, SEC. 8, p.141], *The Incas of Peru*, p.117.] Thereafter, a day was added every four years to keep the calendar correct.

We cross the Pacific Ocean and return to Asia. The calendar of the peoples of China had a year of 360 days divided into twelve months of thirty days each.

[Joseph Scaliger [extensively 'characterized' & defined bio, SEC. 9, p.419-20]], *Opus de emendatione temporum* [*Work on the Improvement of Season*], p.225; Prof., Dr. William Hales [1747-1831, "an Irish clergyman and scientific writer... born in Cork, Ireland, the son of Samuel Hales, the curate at the cathedral church there... He went to [Anglican] Trinity College, Dublin in 1764 [before Catholics were allowed to apply there, *tbd next*] and became a fellow there, graduating with a BA and DD... [and he] later became professor of Hebrew at the university... [and in] 1778 he published *Sonorum doctrina rationalis et experimentalis*, a study, based on experiments, of Newton's theory of sounds... [and in] 1782 he published *De motibus planetarum dissertatio*, another study of Newtonian theory, this time on the motions of the planets in eccentric orbits... [and in] 1784 he had printed at his own expense *Analysis aequationum*, a mathematical text for which he was complimented by Joseph Louis Lagrange ... [and in] 1788 Dr. Hales resigned as professor having been appointed Church of Ireland rector of Killeshandra, County Cavan the year before, and lived there for the rest of his life... [and in] 1798 he obtained government troops to regain control of the country round Killeshandra, following the landing by a French army at Killala... [and he from] about 1812 was chancellor of the diocese of Emly... [and his] best-known work is *A New Analysis of Chronology*, which took twenty years to complete and was finally published in three volumes (1809-1812)... [in which he] deals with the chronology of the whole Bible... [and he] made it his rule as far as possible to use original sources... [and his] other works include *The Inspector, or, Select Literary Intelligence for the Vulgar* and *Irish*

Pursuits of Literature (both 1799), *Methodism Inspected* (1803-5), and *Letters on the Tenets of the Romish Hierarchy* (1813) ... [and from] about 1820 or earlier he suffered from depression [- maybe lamenting he was no better than a Methodist or Catholic?...] [and he] died in 1831", *New Analysis of Chronology* (1809-1812), I, 31; Rev., Dr. Walter Henry Medhurst [1796-1857, "an English Congregationalist missionary to China, born in London and educated at St Paul's School ["founded in 1509", which "takes its name from St Paul's Cathedral in London", which "was destroyed with the Cathedral in the Great Fire of London in 1666... [and] was twice rebuilt, first in 1670, and again in Cheapside in 1822... but towards the end of the 19th century... it was decided that the school should move to larger premises... [and in] 1884 a new building... rose to dominate the countryside of Hammersmith", now "a district of west London", but it remains "a selective independent school for boys aged 13-18... [and between] 1886 and 1895, St Paul's boys won 173 entrance awards at Oxford and Cambridge, which was 26 more than any other school... [and over] many years its record of Open Awards at Oxford and Cambridge in all subjects has been equal, or superior, to that of any other school of comparable size"... [and as] a young man, Medhurst studied at Hackney College [founded 1802, "a nineteenth-century [Anglican] seminary in London, known variously as Hackney Theological College, Hoxton Academy, and Highbury College... [and as] the changing names suggest, it did not spend all of its existence in what is now the London Borough of Hackney... [and] eventually became part of New College, London, now subsumed within the University of London"... [and Medhurst] worked as a printer and type-setter at the Gloucester Herald and the London Missionary Society (LMS)... [and he] became interested in Christian missions and the LMS chose him to become a missionary printer in China... [so he] sailed in 1816 to join their station at Malacca ["a state in Malaysia located in the south[west]ern region of the Malay Peninsula, next to the Strait of Malacca", map, p.692], which was intended to be a great printing centre... [and on the way] he called at Madras [or Chennai, India, map. p.692] where, in a little less than three months, he met Mrs. Elizabeth Braune, née Martin (1794-1874), marrying her the day before he sailed to Malacca... [and having] arrived in Malacca, Medhurst learned Malay, and studied Chinese, Chinese characters [etc]... which is widely spoken in Southeast Asia... [and he] was ordained there... [in] April 1819... [and he] served as a missionary in Penang [map, p.697] in 1820, and then in Batavia... [formerly the] capital of the Dutch East Indies [and today called Jakarta, "Capital of Indonesia... on the north-west coast of the world's most populous island of Java", map, SEC. 8, p.139] in 1822... [and his] son Walter Henry was born that year and born in 1828 was his daughter Eliza Mary who went on to marry Hong Kong's chief magistrate Charles Batten Hillier in 1846... [and their] youngest daughter was Augusta, born in 1840... [and today's] All Saints Jakarta church and the Parapatan



Orphanage were started by Medhurst... [and in] addition to compiling his Chinese-English and English-Chinese dictionaries, Medhurst was a prolific translator, lexicographer, and editor... [and though he] never traveled to Japan, in 1830 he published *An English and Japanese, and Japanese and English Vocabulary Compiled from Native Works*... [and] in 1831... [he] completed his *A Dictionary of the Hok-kèen Dialect of the Chinese Language*, but [its] printing... reached finality only in 1837 after being affected by the end of the British East India Company's trade monopoly in 1834 and for lack of funds... [and in] the 1840s, Medhurst collaborated with [others] translating the (1847) "Delegates Version" of the Bible in Chinese

... [and] Medhurst... [and a couple others] developed the Peh-ōe-jī Church Romanization of Southern Min Chinese that was widely used by missionaries... [and when] peace was concluded with China in 1842, he moved to Shanghai where he founded [and continued] the London Missionary Society Press together with [4 others]... [and he] continued in Shanghai until 1856, laying the foundations of a successful mission... [and in] 1843, New York University conferred upon him the honorary degree of D.D. ...[and his] book on China inspired many to become missionaries including Hudson Taylor [- and you should look up **our brother** Hudson if you don't already know him, but for now I'll just say, as it should be expected for other missionaries who make it their life's **work to turn many to righteousness, that he will certainly, along with other glory and reward, shine... as the stars for ever and ever Dan 12:3**]... [and] Medhurst's principal labour for several years... was... leading the committee of delegates... [of] the Delegates Version of the Bible... [and besides the] group of four people [who] cooperated to translate the Bible into Chinese... [the] translation of the Hebrew language part was done mostly by Gutzlaff from the Netherlands Missionary Society, with the exception of the Pentateuch and the book of Joshua, which were done by the group collectively... [and the] initial Gutzlaff translation, completed in 1847 is well known due to its adoption by the revolutionary peasant leader Hong Xiuquan of the Taiping Rebellion as some of the reputed early doctrines of the organization... [and the] translation of the New Testament was finished in 1850 and of the Old Testament in 1853... [of] a version of Classical Chinese... [and with others] Medhurst later translated the New Testament into the Mandarin dialect of Nanking... [and he] would also produce a Chinese translation of the Book of Common Prayer, published in Hong Kong in 1855... [and he] left Shanghai... in failing health... [and] died two days after reaching London... [in] January 1857 and was buried at the Congregationalists' non-denominational **Abney Park Cemetery** where his... monument can still be seen today" - photo, p.693 - and see again [Dan 12:3a](#)], notes to pp.405-406 of his translation of The Shoo King (Shanghai, 1846).]



Inscription to Dr Medhurst at Abney Park

Trinity College... officially the **College of the Holy and Undivided Trinity of Queen Elizabeth near Dublin**, is the sole constituent college of the University of Dublin, a research university located in **Dublin** [map, p.694], Ireland. The college was founded in 1592 by Queen Elizabeth I as "the mother of a university" that was modeled after the collegiate universities of Oxford and Cambridge, but unlike these affiliated institutions, only one college was ever established; as such, the designations "Trinity College" and "University of Dublin" are usually synonymous for practical purposes. The college is legally incorporated by "the Provost, Fellows, Foundation Scholars and other members of the Board," as outlined by its founding charter. It is one of the seven ancient universities of Britain and Ireland, as well as Ireland's oldest surviving university. Trinity College is widely considered the most prestigious university in Ireland, and one of the most elite academic institutions in Europe. The college is particularly acclaimed in the fields of Law, Literature and Humanities. In accordance with the formula of *ad eundem gradum*, a form of recognition that exists among the University of Oxford, the University of Cambridge and the University of Dublin, a graduate of Oxford, Cambridge, or Dublin can be conferred with the equivalent degree at either of the other two universities without further examination. Trinity College, Dublin is a sister college to St John's College, Cambridge and Oriel College, Oxford... Originally, Trinity was established outside the city

walls of Dublin in the buildings of the outlawed Catholic Augustinian Priory of All Hallows. Trinity College was set up in part to consolidate the rule of the Tudor monarchy in Ireland, and as a result was the university of the Protestant Ascendancy [which was the controlling social, political and economic policy that Anglicans retained over Catholics and Jews, even Presbyterians] for much of... [Ireland's] history [and that is, until the ongoing "rebellion" of the majority population of Catholics finally reversed this control in the early 20th Century]. While Catholics were admitted from 1793, certain restrictions on membership of the college remained, as professorships, fellowships and scholarships were reserved for Protestants. These restrictions were lifted by an Act of Parliament in 1873. However, from 1871 to 1970, the Catholic Church in Ireland, in turn, forbade its adherents from attending Trinity College without permission. Women were first admitted to the college as full members in January 1904... During the eighteenth century ... Parliament... [met] on the other side of College Green [adjacent to the university]... making] generous grants for building. The first building of this period was the Old Library building, begun in 1712, followed by the Printing House and the Dining Hall. During the second half of the century, Parliament Square slowly emerged. The great building drive was completed in the early nineteenth century by Botany Bay, the square which derives its name in part from the herb garden it once contained (and which was succeeded by Trinity College's own Botanic Gardens). Following early steps in Catholic Emancipation, Catholics were first allowed to apply for admission in 1793, prior to the equivalent change at the University of Cambridge and the University of Oxford. Certain disabilities [or 'restrictions'] remained. In December 1845 Denis Caulfield Heron was the subject of a hearing at Trinity College. Heron had previously been examined and, on merit, declared a scholar of the college [- in other words, he was qualified to 'graduate' with a degree,] but had not been allowed to take up his place due to his Catholic religion. Heron appealed to the Courts which issued a writ of mandamus requiring the case to be adjudicated by the [Anglican] Archbishop of Dublin and the Primate of Ireland [who was then and now the "Anglican Archbishop... [and] ecclesiastical head of the Church of Ireland", an Anglican "Christian church in Ireland and an autonomous province of the Anglican Communion... organised on an all-Ireland basis... [making it] the second largest Christian church on the island after the Catholic Church"]. The decision of [the Archbishops] was that Heron would remain excluded from Scholarship. This decision confirmed that the legal position remained that persons who were not Anglicans (Presbyterians were also affected) could not be elected to Scholarship, Fellowship or be made a Professor. However within less than three decades of this, all disabilities [again, 'restrictions'] imposed on Catholics were repealed... [and] as in 1873, all religious tests were abolished, except for entry to the divinity school. However, the Irish Catholic bishops responding... to these changes, with which Catholics could attend an Institution which the Bishops saw as thoroughly Protestant in ethos, and in light of the establishment of the Catholic University...in 1871 implemented a general ban on Catholics entering Trinity College, with few exceptions... [it being enforced by various bishops] until it was rescinded by the Catholic Bishops of Ireland in 1970... In April 1900,

Queen Victoria visited College Green in Dublin [which “is a three-sided plaza [now] in the centre of Dublin, Ireland ... [with] its northern side... [being] the Bank of Ireland building, which until 1800 was Ireland's Parliament House... [and to] its east stands Trinity College Dublin”]... Women were admitted to Trinity College as full members for the first time in 1904. For the period from 1904 to 1907, women from Oxford and Cambridge came to Trinity College to receive their ad eundem [‘equivalent’] degree and were known as Steamboat ladies... In 1907, the Chief Secretary for Ireland proposed the reconstitution of the University of Dublin. A "Dublin University Defence Committee" was created and was successful in



campaigning against any change to the status quo, while the Catholic bishops' rejection of the idea ensured its failure among the Catholic population. Chief among the concerns of the bishops was the remains of the Catholic University of Ireland, which would be-come subsumed into a new university, which on account of Trinity College would be part Anglican. Ultimately this episode led to the creation of the National University of Ireland... [as this “episode” was preceded by the Anglican “Queen's Colleges at Belfast, Cork, and Galway... [being] established in 1845... [which by 1950] were united under the Queen's University of Ireland... [while the] Catholic University of Ireland was created an independent university... [in] 1854 for the education of Catholics... [but it] was not a recognised university and did not offer recognised degrees... [and in] 1880 the Royal University of Ireland took over the degree awarding functions of the two

former universities and offered recognised degrees to the graduates of the new University College Dublin [map, p.694] and St Patrick's College, Maynooth, previously awarded under the Catholic University... [and so the] Catholic University be-came University College Dublin in 1882 under the direction of the [**abominable, desperately wicked**] Jesuits... [and in the] 1890s its students achieved more distinctions than their counterparts in Belfast, Cork, and Galway, which had been originally established as secular institutions... [and in] 1908 reforms created the National University of Ireland and a separate Queen's University of Belfast... [and the] Royal University was dissolved... and in 1910 Maynooth became... recognized... [by the] NUI... [but] unlike the Royal University, did not award degrees for part-time or external students... [and like] the Royal University... the National University was still banned from awarding degrees in Theology... [and in] 1975... [through] 1996... [several other ‘Catholic-friendly’ colleges] became... recognised...by] the NUI... [and the] 1997 reforms [added another, and with several colleges no longer “recognized”, there are now 10 “constituent” or “recognized” colleges presently in the system]... [but **worst** of all,] these reforms also removed the prohibition on theology that had been imposed on [NUI]... and its predecessors”.] [**And naturally**] Trinity College was one of the targets of the [Catholic] Volunteer and Citizen Army forces during the 1916 Easter Rising but [the attack] was successfully defended by a small number of unionist [Anglican] students [- the “**Easter Rising**... also known as the **Easter Rebellion**... [being] an armed insurrection

[of Catholics against Protestants]... during Easter Week, April 1916... launched by Irish [Catholic] republicans to end British [Anglican] rule in Ireland and establish an independent Irish [Catholic] Republic... [all] while the United Kingdom was fighting the First World War... [and it is] the most significant uprising in Ireland since the rebellion of 1798 and the first armed action of the Irish revolutionary period... [where 16] of the Rising's leaders were executed in May 1916, but the insurrection, the nature of the executions, and subsequent political developments ultimately contributed to an increase in popular support for Irish independence", ultimately leading to the Irish War of Independence (1919-1921) and then to the Partition of Ireland (1921) into 2 nations, Catholic **Ireland** and Protestant **Northern Ireland**, map, p.694]. From July 1917 until March 1918 the Irish Convention met in the college in an attempt to address the political aftermath of the Easter rising. (Subsequently, following the failure of the Convention to reach "substantial agreement", the Irish Free State was set up in 1922.) In the post-independence period Trinity College suffered from a cool relationship with the new state [- ya think?]. On 3 May 1955 the Provost, Dr. A. J. McConnell, pointed out... that certain state-funded County Council scholar-ships excluded Trinity College from the list of approved institutions. This, he suggested, amounted to religious discrimination, which was forbidden by the constitution... [And in] 1934, the first female professor was appointed... [And] 1958 saw the first Catholic to reach the Board of Trinity as a Senior Fellow... In 1970... [at] the same time ["the Catholic Church lifted its ban on Catholics attending the college without special dispensation"], the Trinity College authorities invited the appointment of a Catholic chaplain to be based in the college. There are now two such Catholic chaplains... The current chapel was completed in 1798, and was de-signed by George III's architect, Sir William Chambers, who also designed the **public theatre** opposite the **chapel** on **Parliament Square** [photo, p.695]. Reflecting the college's Anglican heritage, there are daily services of Morning prayer, weekly services of Even-song [which is "a Christian church service originating in the Anglican tradition as part of the reformed practice of the Daily Office or canonical hours [which are "divisions of the day in terms of periods of fixed prayer at regular intervals"]... [this particular "division" also] referred to as Evening Prayer, but Evensong is the more common name when the service is musical"], and Holy Communion is celebrated on Tuesdays and Sundays. It is no longer compulsory for students to attend... The chapel has been ecumenical since 1970, and is now also used daily in the celebration of Mass for the Roman Catholic members of the college. In addition to the Anglican chaplain, who is known as the Dean of Residence... [and besides the 2] Roman Catholic chaplains... [there is also] one Methodist chaplain. Ecumenical events are often held in the chapel, such as the annual carol service and the service of thanksgiving on Trinity Monday.



A panorama taken from Parliament Square. The row of buildings is framed by the Public Theatre on the left and the Chapel on the right. In the middle lies Regent House with its archway leading to the Front Gate.

And finally 'circling back around' to those 'loopy lunar cycles', Dr. Velikovsky '**rightly divides**' (a 'trio' of P-PAMD) that...

A relic of the system of 360 days is the still persisting division of the sphere into 360 degrees; each degree represented the diurnal advance of the earth on its orbit, or that portion of the zodiac which was passed over from one night to the next. After 360 changes the stellar sky returned to the same position for the observer on the earth.

When the year changed from 360 to 365 ¼ days, the Chinese added five and a quarter days to their year, calling this additional period Khe-ying; they also began to divide a sphere into 365¼ degrees, adopting the new year-length not only in the calendar, but also in celestial and terrestrial geometry.

[H. Murray, J. Crawford [\[bios, SEC. 9, p.323\]](#), and others, *An Historical and Descriptive Account of China* (p.235); *The Chinese Classics*, III, Pt. 2, ed. Legge (Shanghai,1865), note to p.21. Cf. also Cantor [\[bio, p.664\]](#), *Vorlesungen...*, p.92: "Zuerst wurde von den Astronomen Babylons das Jahr von 360 Tagen erkannt, und die Kreisteilung in 360 Grade sollte den Weg versinnlichen welchen die Sonne bei ihrem vermeintlichen Um-laufe um die Erde jeden Tag zuriicklegte."] ["First the year of 360 days was recognized by the astronomers of Babylon, and the division of the circle in 360 degrees should symbolize the way the sun traveled every day during its supposed orbit around the earth."]

Ancient Chinese time reckoning was based on a coefficient of sixty; so also in India, Mexico, and Chaldea, sixty being the universal coefficient.

The division of the year into 360 days was honored in many ways,...

['Starry-eyed **fool**' Charles-François Dupuis [1742-1809, an atheist "French scholar, scientist and politician... [the son] of a schoolmaster of modest means, [yet] his early talents, particularly in geometry, were recognized by the Duke of La Rochefoucauld who sent him, with a scholarship, to the college of Harcourt... [and he] became known as a humanist, [and ironically enough] graduated in theology and became, in 1766, professor at the college of Lisieux... [and he studied law and became] a lawyer in 1770 and abandoned the clerical career... ['venturing' also] into the fields of science and mathematics... [and in] 1778... he invented a kind of aerial telegraph allowing him to communicate with a friend from a neighboring village... [and] was thus one of the precursors of the semaphore [signal system]... [and he] developed a taste for astronomy and brought his knowledge of mythology to this new study... [and from] 1778, he... contends that the deities of myth are nothing other than constellations, that the names of the gods are the same as those of the stars, that their adventures are only an allegorical expression of the course of the stars and their mutual relationships... [and he] reveals this system, from June 1779, in several articles of the Journal of scholars... [and in] 1781, he published his theory on the origin of the constellations and on the explanation of myth by astronomy...[but being "refuted"] by the scholarly author of the *History of Astronomy*, Jean Sylvain Bailly, Dupuis' words are called into question... [Nonetheless and already] admired for his eloquence and his "pure and elegant Latinity" (the rector of the University of Paris chose him in 1780 to give the funeral oration of Marie-Thérèse of Austria), the publication of this opus assured him notoriety... [and] Frederick the Great notices him and offers him... the chair of literature at the College of Berlin... [however the] disappearance of the King of Prussia in 1786 prevented this from happening... [but the next] year... he became professor of Latin at the College de France... [and in] 1788, he was received as a member of the Academy of Inscriptions and Fine Letters... [and he later joined] the Institut de France... [and in] 1795, he published the *Origin of All Cults, or Universal Religion, "a veritable breviary of philosophical atheism"*, in which he developed "his system"... [by drawing] on extensive comparative

work... [with which] he seeks to demonstrate the common origin of religious and astronomical positions among the Egyptians, Greeks, Chinese, Persians and Arabs... [and his theory] is that "the word God seems intended to express the idea of the universal and eternally active force, which impresses movement on all nature"... [and that] primarily, Christianity does not escape from being a type of demystification... [or to be more specific,] "this [Christian] myth has the same foundation as all the other solar myths"... [and] "has the character of the sun God, adored among all peoples under a host of names and with different attributes

... [and a] summary [of this 'work'] in 1798 allowed him to reach a wider audience... [and the] influence of this work is lasting [and] perceptible... [and drew many followers]... though there was a humorous refutation in 1827... [wherein] Jean-Baptiste Pérès... [re-used] all of Dupuis's arguments to maintain that... Napoleon is only a "solar myth" without historical foundation... [and it] dealt him a severe blow

... [as] Jean-Baptiste Pérès... ['convinced'] people into believing that the way Dupuis denied the existence of Napoleon was the same way he denied the existence of Jesus" (*L'Origine de tous les cultes* [*The Origin of All Cults*] [1835-1836], the English compendium being *The Origin of All Religious Worship* [1872], p.41), [and Dupuis] gathered material on the number 360, "which is that of the days of the year without the epigomena." He refers to the 360 gods in the "theology of Orpheus," to the 360 eons of the gnostic genii, to the 360 idols before the palace of Dairi in Japan, to 360 statues "surrounding that of Hobal," worshiped by the ancient Arabs, to the 360 genii who take possession of the soul after death, "according to the doctrine of the Christians of St. John," to the 360 temples built on the mountain of Lowham in China, and to the wall of 360 stadia "with which Semiramis surrounded the city" of Babylon. This material did not convey to its collector the idea that an astronomical year of 360 days had been the reason for the sacredness of the number 360.]

...and, indeed [- and that is, 'accounting' for a 360-day year], it became an incentive to progress in astronomy and geometry, so that people did not readily discard this method of reckoning when it became obsolete. They retained their "moons" of thirty days, though the lunar month in fact became shorter, and they regarded the five days as not belonging to the year.

All over the world we find that there was at some time the same calendar of 360 days, and that at some later date, about the seventh century before the present era, five days were added at the end of the year, as "days over the year," or "days of nothing."

Scholars who investigated the calendars of the Incas of Peru and the Mayas of Yucatan wondered at the calendar of 360 days; so did the scholars who studied the calendars of the Egyptians, Persians, Hindus, Chaldeans, Assyrians, Hebrews, Chinese, Greeks, or Romans. Most of them, while debating the problem in their own field, did not suspect that the same problem turned up in the calendar of every nation of antiquity. [\[And where have we seen this before?\]](#)

Two matters appeared perplexing: a mistake of five and a quarter days in a year could certainly be traced, not only by astronomers, but even by analphabetic [or "illiterate"] farmers, for in the short span of forty years – a period that a person could readily observe – the seasons would become displaced by more than two hundred days. The second perplexity concerns the length of a month. "It seems to have been a prevailing opinion among the ancients that a lunation or synodical month lasted thirty days." [Medhurst, *The Shoo King*.] In many documents of various

peoples, it is said that the month, or the "moon," is equal to thirty days, and that the beginning of such a month coincides with the new moon.

Such declarations by ancient astronomers make it clear that there was no such thing as a conventional calendar with an admitted error; as a matter of fact, the existence of an international calendar in those days is extremely unlikely. After centuries of open sea lanes and international exchange of ideas, no uniform calendar for the whole world has as yet been devised: the Moslems have a lunar year, based on the movements of the moon, which is systematically adjusted every few years to the solar year by intercalation; many other creeds and peoples have systems of their own containing many vestiges of ancient systems. The reckoning of months as equal to thirty and thirty-one days is also a relic of older systems; the five supplementary days were divided among the old lunar months. But at present the almanac does not ascribe an interval of thirty days between two lunations or a period of 360 days for twelve lunations.

The reason for the universal identity of time reckoning between the fifteenth and the eighth centuries lay in the actual movement of the earth on its axis and along its orbit, and in the revolution of the moon, during that historical period. The length of a lunar revolution must have been almost exactly 30 days, and the length of the year apparently did not vary from 360 days by more than a few hours.

Then a series of catastrophes occurred that changed the axis and the orbit of the earth and the orbit of the moon, and the ancient year, after going through a period marked by disarranged seasons, settled into a "slow-moving year" (Seneca [\[bio, SEC. 7, p.322\]](#)) of 365 days, 5 hours, 48 minutes, 46 seconds, a lunar month being equal to 29 days, 12 hours, 44 minutes, 2.7 seconds, mean synodical period.

Disarranged Months

As a result of repeated perturbations [by Mars], the earth changed from an orbit of 360 days' duration to one of 365 $\frac{1}{4}$ days, the days probably not being exactly equal in both cases [\[though both apparently close to about 24 hours long\]](#). The month [\[or a complete orbit of the Moon\]](#) changed from thirty to twenty-nine and a half days. These were the values at the beginning and at the end of the century of "the battle of the gods." As a result of the perturbations of this century [777 - 687 BC], there were intermediary values of the year and the month [and day]. The length of the year probably ranged between 360 and 365 $\frac{1}{4}$ days, but the moon, being a smaller (or weaker) body than the earth, suffered greater [\[mostly elastic\]](#) perturbations from the contacting body, and the intermediate values of the month could have been subjected to greater changes.

Plutarch declares that in the time of Romulus the people were "irrational and irregular in their fixing of the months," and reckoned some months at thirty-five days and some at more, "trying to keep to a year of 360 days," and that Numa, Romulus' successor, corrected the irregularities of the calendar and also changed the order of the months. This statement suggests the question: Might it not have been that during the

period between consecutive catastrophes the moon receded to an orbit of thirty-five [and/]or thirty-six days' duration? [Uh-huh.]

If, in the period of confusion, the moon actually changed for a while to such an orbit, it must have been an ellipse or a circle of a radius larger than before. In the latter case, each of the four moon phases must have been of [near] nine days' duration. It is of interest, therefore, to read that in many sagas dealing with the moon, the number nine is used in measures of time.

["The number nine occurs conspicuously in so many sagas which, for other reasons, I recognized to be moon sagas, that I am convinced that the holiness of this number has its origin in its very ancient application in time division." The author of this passage (Ernst Siecke [?], *Die Liebesgeschichte des Himmels, Untersuchungen zur indogermanischen Sagenkunde* [*Love Story of the Sky, Studies on Indo-European Mythology - online, with others*] [1892]), [is another that] did not suppose a change in the nature of the lunar cycles, and also was not aware of the work of the scholar referred to in the following footnote, yet he was forced to believe that nine was connected with a time subdivision of a month.]

A series of scholars found that nine days was for a while a time period of many ancient peoples: the Hindus, the Persians [A. Kaegi [?], *Die Neunzahl bei den Ostarier*] [*"The Number Nine in the Eastern Arias"*], in the volume dedicated to H. Schweizer-Sidler (1891)], the Babylonians [Kugler, *Die Symbolik der Neunzahl*] [*"The Symbolism of the Number Nine"*], *Babylonische Zeitordnung* [*Babylonian Order of Time*], p.192], the Egyptians [E. Naville [bio, SEC. 8, p.283], *Transactions of the Society of Biblical Archaeology*, IV (1875), 1-18], and the Chinese. [[*'Dr. Roach'*] Roscher, *Die enneadischen und hebdomadischen Fristen und Wochen* [*The Enneadic* ["group of nine"] and *Hebdom-adic* ["group of seven"] *periods and weeks*], Vol. XXI, No.4, of *Abhandlungen der philol.-histor. Klasse der Königlich Sächsischen Gessellschaft der Wissenschaften* [*Treatises of the Philological-Historical Class of the Royal Saxon Society of Sciences*] (1903).] In religious traditions, literature, and astro-logical works, seven days and nine days compete as the measure of the month's quarter.

In the time of the Homeric epics, the nine-day week became prevalent in the Greek world. The seven-day week and the nine-day week are both found in Homer. [[*'Dr. Roach'*] Roscher, *Die Sieben- und Neunzahl im Kultus und Myihus der Griechen* [*The Numbers Seven and Nine in the Cults and Myths of the Greeks*], *ibid.*, Vol. XXIV, No.1 (1904): "*Die beiden Arten von Fristen schon bei Homer und ebenso auch im ältesten Kultus nebeneinander vorkommen*" ["Two types of time periods already exist side by side in Homer and also in the oldest cults"] (p.54). "*In der Zeit des älteren Epos herrschend gewordene 9-tägige Woche*" ["a 9-day week... ruled in the era of the older epic"] (p.73).] The Romans, too, retained the recollection of a time when the week had been of nine days' duration. [Cf. Ovid [brief bio, SEC. 6, p.226], *Metamorphoses*, vii. 23 ff; xiii. 951; xiv. 57.]

The change from a seven-day phase to a nine-day phase is found in the traditions of the peoples of Rumania, Lithuania, and Sardinia, and among the Celts of Europe, the Mongols of Asia, and the tribes of West Africa. [*'Dr. Roach'* Roscher, *Die Sieben- und Neunzahl*.]

In order to explain this strange phenomenon in time reckoning, obviously connected with the moon, the suggestion was made that, in addition to the seventh-day phase of the moon, a nine-day phase was also

observed, which is a third part of the month. [[‘Dr. Roach’] Roscher, *Fristen und Wochen.*] But this idea must be rejected, because a third part of a month of twenty-nine and a half days would more nearly be ten days and not nine...

[The sidereal month, or the period of time during which the moon completes a revolution in relation to the fixed stars is 27 days, 7 hours, 43 minutes. But the phases of the moon change according to the synodical month [or in each orbit around the Earth] of 29 days, 12 hours, 44 minutes; after a synodical month the moon returns to the same position in relation to the sun as viewed from the earth.]

...Besides [that third-month ‘phases’ would be closer to 10 than 9 days], the quarter-month phases are easily observable periods during which the moon increases from new moon to half moon, to full moon, and then decreases accordingly; but a nine-day period falls between these phases.

Therefore, and in view of the vast material from many peoples, we conclude that [at least] at one time during the century of perturbations, for a period [or periods] between two catastro-phes [caused by Mars], the moon receded to an orbit of thirty-five to thirty-six days' duration. It remained on such an orbit for [up to] a few decades until, at the next upheaval, it was carried to an orbit of twenty-nine and a half days' duration, on which it has proceeded since then.

And I added “at least” to this “one time” because remember Mars supposedly **visited** Earth 7 times, each time possibly somewhat ‘resetting’ days, months, and years of the calendar.

These "perturbed months" occurred in the second half of the eighth century, at the begin-ning of Roman history. [It was probably these changes that caused the gods in *The Clouds* of Aris-tophanes to accuse the moon of having brought disorder in the calendar and in the cult. Aristophanes, *The Clouds* 11. 615 ff.] What is more, we have actual dates like "the 33rd day of the month," cited in the Babylonian tablets of that period. [Kugler, *Babylonische Zeitordnung*, p.191, note.]

Thus the month which was equal to thirty days changed to thirty-six and then to twenty-nine and a half days. The last change was simultaneous with the change of the terrestrial orbit to one of 365 $\frac{1}{4}$ days' duration [from likely somewhere between of 360 and 365 $\frac{1}{4}$ days' duration].

Years of Ten Months

When the month was about thirty-six days and the year between 360 and 365 $\frac{1}{4}$ days, the year must have been composed of only ten months. This was the case.

According to many classical authors, in the days of Romulus the year consisted of ten months, and in the time of Numa, his successor, two months were added: January and February. Ovid writes: "When the founder of the city [Rome] was setting the calendar in order, he ordained that there should be twice five months in his year... He gave his laws to regulate the year. The month of Mars was the first, and that of Venus the second... But

Numa overlooked not Janus and the ancestral shades [February] and so to the ancient months he prefixed two." [Ovid, *Fasti* i. 27 ff.]

Geminus, a Greek astronomer of the first century before the present era, says similarly that it was Romulus who (in the eighth century) established the year of ten months. [Geminus, "*Intro-duction aux phenomenes*" in Petau, *Uranologion* (1630).] Aulus Gellius, a second century author, writes in his *Attic Nights*: "The year was composed not of twelve months, but of ten." [Aulus Gellius, *Nodes Atticae* iii.16.] Plutarch remarks that in his day there was a belief that the Romans, in the time of Romulus, computed the year "not in twelve months, but in ten, by adding more than thirty days to some of the months." [Plutarch, *The Roman Questions*, xix.] At the beginning of Numa's reign the ten-month year was still the official one. [Flavius Eutropius ["fl. around AD 360... a Roman historian"], *Brevarium rerum romanorum* [*Summary of Roman History*], i. 3 says: "Numa Pompilius divided the year into ten months." This must refer to the beginning of Numa's reign, when the calendar of Romulus was still valid.] "March was considered the first month until the reign of Numa, the full year before that time containing ten months," wrote Procopius of Caesarea, who lived in the closing years of the Roman Empire. [Procopius of Caesarea, *History of the Wars*, Bk. V, "*The Gothic War*" (transl. H. B. Dewing [?], 1919), Sec. 31.] The fact that, in Romulus' time, the first month was named in honor of Mars and the second in honor of Venus shows the importance of these two deities in that period of history. July was named Quinctilis (the fifth). The difference of two months still survives in the names September, October, November, and December, which denote the seventh, eighth, ninth, and tenth months, but according to present-day reckoning they are the ninth, tenth, eleventh, and twelfth months, respectively.

Not only was the year divided into fewer than twelve months, but also the zodiac, or the path of the sun and the moon across the firmament, at present consisting of twelve signs, at one time had eleven and at another time ten signs. A zodiac of fewer than twelve signs was employed by the astrologers of Babylonia, ancient Greece, and other countries...

[Boll [bio, SEC. 7, p.246], *Stemglaube und Stemdeutung*, p.92; Alexander del Mar [1836-1926, "an American political economist, historian, numismatist and author... [who] was the first Director of the Bureau of Statistics at the U.S. Treasury Department from 1866-69... [and he] was a rigorous historian who made important contributions to the history of money... [however] during the mid-1890s, he was distinctly hostile to a central monetary role for gold as commodity money, championing the cause of silver and its re-monetization as a prerogative of the state... [and he] believed strongly in the legal function of money... [and] dedicated much of his...time to original research in the great libraries and coin collections of Europe on the history of monetary systems and finance... [but he] received no scientific or academic recognition from contemporaries, and as a result of this his prescient [or 'forward-looking'] views were totally excluded from the history of economics"], *The Worship of Augustus Caesar*, pp.6, 11, with references to Ovid, Virgil, Pliny, Servius, and Hyginus.]

...A Jewish song in the Aramaic language which is included in the Seder Service refers to eleven constellations of the Zodiac.



URALIC LANGUAGES

F Finno-Ugric

FO Baltic-Finnic

- FO1** Finnish
- FO2** Karelian
- FO3** Veps
- FO4** Ingrian
- FO5** Estonian
- FO6** Votic
- FO7** Livonian

FS Sami languages

- FS1** Western Sami
- FS2** Central Sami
- FS3** Eastern Sami

FU Ugric

- FU1** Hungarian
- FU2** Mansi
- FU3** Khanty

FP Finno-Permic

- FP1** Komi-Zyrian
- FP2** Komi-Permyak
- FP3** Udmurt

FW Finno-Volgaic

- FW1** Mari
- FW2** Mordvinic

S Samoyedic

SN Northern Samoyedic

- SN1** Nenets
- SN2** Enets
- SN3** Nganasan

SS Southern Samoyedic

- SS1** Selkup

The calendars of the primitive peoples disclose their early origin by the fact that many of them are composed of ten months, and some of eleven months. If the time of the lunar revolution was thirty-five days and some hours, the year was something over ten months long.

The Yurak Samoyeds [tbd next] reckon eleven months to the year. [M. P. Nilsson [bio, SEC. 7, p.257-8], *Primitive Time-Reckoning* (1920), p.89.]

The **Samoyedic people** (also **Samodeic people**) are a group of closely related peoples who speak Samoyedic languages, which are part of the Uralic family [which includes the Finno-Ugric family and languages, map, SEC. 8, p.344]. They are a linguistic, ethnic and cultural grouping.

The Yurak people were among the **Northern Samoyedic** peoples, presently extant Northern Samoyedic peoples including the **Nenets**, **Enets**, and the **Ngansan**, designated **SN1**, **SN2** & **SN3**, respectively, on the **Map & Chart of the Geographical Distribution of the Uralic languages**, p.701. The Yurak people are missing from this map evidently because, according to my encyclopedia, they are an “extinct” people of the Northern Samoyeds. And we have heard from other Uralic (or Ugric) peoples so far in this study, including the **Mansi** (**FU2** - “formerly known as the Voguls”) and the **Khanty** (**FU3** - “previously known as Ostyak”).

The natives of Formosa, too, have a year of eleven months. [Dr. Albrecht Wirth [?], *The Aborigines of*



Formosa and the Liu-kiu Islands, " *The American Anthropologist*, [Nov.] 1897.]

[Note: Formosa, now known as "Taiwan, officially the Republic of China (ROC), is an island state in East Asia... across the Taiwan Strait from the southeastern coast of mainland China", map, p.701.] The year of the Kamchadals [who are among the "native people of Kamchatka, Russia", map, SEC. 8, p.14,] is made up of ten months, "one of which is said to be as long as three."...

[Franz Anton Schiefner [1817-1879, "a Baltic German linguist and Tibetologist... born to a German-speaking family in Reval (Tallinn), Estonia [maps, p.21, 36 & SEC. 7, p.401], then part of Russian Empire



Areas under Georgian control shown in dark green; areas claimed but uncontrolled shown in light green

... [his father being] a merchant who had emigrated from Bohemia [map, SEC. 7, p.457]... and he] was educated first at the Reval grammar school, matriculated at St Petersburg as a law student in 1836, and subsequently at Berlin, from 1840 to 1842, where he devoted himself exclusively to studies of Eastern languages... [and on] his return to St Petersburg in 1843 he taught classics in the First Grammar School, and soon afterwards received a post in the Imperial Academy, where in 1852 the cultivation of the Tibetan language and literature was assigned to him as a special function... [and from] 1860 to 1873 he simultaneously held the professorship of classical languages in the Saint Petersburg Roman Catholic Theological Academy... [and from] 1854 until his death he was an extraordinary member of the Imperial Academy... [and he] visited England three times

for purposes of research in 1863, 1865 and 1878... [and he] made his mark in literary research in three directions, [first through his contributions] to the *Memoirs and Bulletin of the St Petersburg Academy*... [in which he published] independently a number of valuable articles and larger publications on the language and literature of Tibet... [possessing] also a remarkable acquaintance with the Mongolian, and [second, before he died he] had just finished [- and I **fear 'unfortunately'**, as he was apparently a Catholic and therefore 'unfit' for such 'work',] a revision of the New Testament in [Tibetan]... which the [Protestant] British and Foreign Bible Society had entrusted him [- an unavoidable bit of Catholic/Protestant cooperation?]... [but whatever the case, he] was one of the greatest authorities on the philology and ethnology of the Finnic languages... [and he] edited and translated the great Finnish epic *Kalevala* into German... [and] he arranged, completed and brought out in twelve volumes the literary remains of Matthias Alexander Castrén [tbb next], bearing on the languages of the Samoyedic tribes, the



Koibal, Kara-gass, Tungusic, Buryat, Ostyak and Kottic tongues, and prepared several valuable papers on Finnic mythology for the Imperial Academy... [and] third... he investigated the languages of the Caucasus, which his lucid analyses placed within reach of European philologists... [by giving] a full analysis of the Tush language [- also know as "**Bats** (also **Batsi**, **Batsbi**, **Batsb**, **Batsaw**, **Tsova-Tush**... [an] endangered language of the Bats people, a Cauc-asian minority group, and... part of the Nakh family of Caucasian languages"), and in quick succession, from Baron Peter von Uslar's investigations, [Schiefner published] comprehensive papers on the Avar, Udi, Abkhaz, Chechen, Kasi-Kumuk, and Hyrcanian languages ["**Baron Peter von Uslar** [1816-1875, being]...a Russian general, engineer and linguist of German descent, known for his research of languages and ethnography of peoples of Caucasus]... [and Schiefner] had also mastered Ossetic ["an Eastern Iranian language spoken in Ossetia, a region on the northern slopes of the **Caucasus Mountains**... a relative and possibly a descendant of the extinct Scythian... [and other] languages... [with the] Ossete area in **Russia**... [being] **North Ossetia**-Alania, while the area south of the border is referred to as **South Ossetia**, recognised by Russia, Nicaragua, Venezuela and Nauru as an indepen-dent state but by most of the rest of the international community as part of **Georgia**", maps, p.702], and [Schiefner produced] a number of translations [of Ossetic texts], several of them accompanied by the original text", *Bulletin de l'Académie de St. Petersbourg, Hist.-phil. Cl.*, XIV(1857), 198, 201ff.]

Matthias Alexander Castrén [1813-1852]... was a Finnish Swedish ethnologist and philol-ogist who was a pioneer in the study of the Uralic languages. He was an educator, author and linguist at the University of Helsinki [tbfd next]. Castrén is best known for his research in the linguistics and ethnography of the Finno-Ugric and Samoyedic peoples... On entering the Alexander University at Helsinki (now University of Helsinki) in 1828 he first devoted himself to Greek and Hebrew with the intention of entering the church; but his interest was soon ex-cited by the Finnish language and even before his course was completed he began to lay the

foundations of a work on Finnish mythology. He received his bachelor's degree in 1836 and graduate degree in 1839... The necessity of personal explorations among the still unwritten languages of cognate tribes soon made itself evident. In 1838 he joined a medical fellow student, Dr. Ehrström, in a journey through **Lapland** [maps, SEC. 8, p.63-4]. This was the first of the voyages Castrén undertook in order to investigate the kinship be-tween Finnish and several other languages. Following this he was appointed in 1840 to associate professor in Finnish and Norse languages at the University of Helsinki. In the following year, he traveled in **Karelia** at the expense of the Literary Society of Finland ["**Karelia** (Karelian, Finnish, and Estonian...), [being] the land of the Karelian people... an area in Northern Europe of historical significance for **Finland**, **Russia**... and **Sweden**... currently divided among the northwestern Russian Federation [the regions of **White Karelia**, **Olonets Karelia**, **Ladoga Karelia**, the **Karelian Isthmus**, and the formerly "closely related", north-east part of **Ingria**]... and **Finland** (the regions of **South Karelia** and **North Karelia**)", FO2, p.701, map, p.703]... In



Parts of Karelia, as they are divided

1841 he undertook, in company with Finnish philologist Elias Lönnrot, a third journey, which ultimately extended beyond the **Ural** [Mts.] as far as Obdorsk [now "**Salekhard**... a town [whose northern part] crosses the Polar [or Arctic] Circle... situated on the **Ob River**", map, SEC. 8, p.14], and occupied a period of three years. Before starting on this last expedition he had published a translation into Swedish of the Finnish epic of **Kalevala** [defined, SEC. 7, p.273]. Upon his return he gave to the world his *Elementa grammatices Syrjaenae* [*Komi Grammatical Studies* - FP1 & FP2, p.701] and *Elementa grammatices Tscheremissae* [*Mari Grammatical Studies* - FW1, p.701], 1844... No sooner had he re-covered from the illness which his last journey had occasioned than he set out...[with the sup-port] of the Academy of St Petersburg and the Alexander University, on an exploration among the Indigenous peoples of Siberia, which resulted in a vast addition to previous knowledge, but seriously affected the health of the adventurous investigator. The first fruits of his collections were published at St. Petersburg in 1849 in the form of a *Versuch einer ostjakischen Sprachlehre* [*Attempt at East Jacob Language Instruction* - Khanty/Ostyak (German: Chantische - FU3, p.701)]. In 1850 he published a treatise *De affixis personalibus linguarum Altaicarum* [*Indigenous Russian Languages*], and was appointed professor of the new chair of Finnish language and literature at the University of Helsinki. The following year saw him raised to the rank of chancellor of the university. He was busily engaged in what he regarded as his principal work, a grammar of the Samoyedic languages, when he died in 1852 at 38 years of age... Five volumes of his collected works appeared from 1852 to 1858, containing respectively (1) *Reseminnen från åren* [*Portrait of the Years*] 1838-1844; (2) *Reseberättelser och bref åren* [*Travel Stories and Letters of the Years*] 1845-1849; (3) *Föreläsningar i finsk mytologi* [*Lectures in Finnish Mythology*]; (4) *Ethnologiska föreläsningar öfver altaiska folken* [*Ethnological Lectures on the Altaic Peoples* - map of Altaic languages, SEC. 8, p.344]; and (5) *Smärre afhandlingar och akademiska dissertationer* [*Minor Theses and Academic Dissertations*]. A German translation was published by Anton Schiefner, who was also entrusted by the St Petersburg Academy with the editing of his manuscripts, which had been left to the University of Helsinki and which were subsequently published... The M. A. Castrén Society was founded in Helsinki on 22 January 1990. The Society creates contacts and fosters dialogue between Finns and Uralic (generally Finno-Ugrian) speaking peoples and provides assistance for the publication of literature in the Uralic languages.

The **University of Helsinki**... abbreviated **UH**... is...located in **Helsinki, Finland** ["on the shore of the **Gulf of Finland**", maps, p.21, 36 & SEC. 7, p.401] since 1829, but founded in the city of Turku (in Swedish *Åbo*) in 1640 as the *Royal Academy of Åbo*, at that time part of the Swedish Empire. It is the oldest and largest university in Finland with the widest range of disciplines available... The first predecessor of the university, The Cathedral School of Åbo, was presumably founded in 1276 for education of boys to become servants of the Church. As the university was founded in 1640 by Queen Christina of Sweden (1626-1689) in Turku... [it] was the third university founded in the Swedish Empire, following Uppsala

University and the Academia Gustaviana in Dorpat (predecessor to the University of Tartu in Estonia)... The second period of the university's history covers the period when Finland was a Grand Duchy of the Russian Empire, from 1809 to 1917. As Finland became part of the Russian Empire in 1809, Emperor Alexander I expanded the university and allocated substantial funds to it. Following the Great Fire of Turku in 1827, higher education within the country was moved to Helsinki, the new administrative heart of the Grand Duchy, in 1828, and renamed the *Imperial Alexander University in Finland* in honour of the late benefactor of the university. In the capital the primary task of the university was to educate the Grand Duchy's civil ser-vants... [But '**unfortunately**', the] university became a community subscribing to the new Hum-boldtian ideals of science and culture, studying humanity and its living environment by means of scientific methods [- this being the "idea of Wilhelm von Humboldt... [that] Prussian philosopher, government functionary and diplomat... [who as] privy councillor in the Interior Ministry... reformed the Prussian school and university system according to humanist [read, *atheist*] principles... [and founded, along with his apparently also *atheist* brother, Alexander,] the University of Berlin (now the Humboldt University of Berlin)". The new statutes of the university enacted in 1828 defined the task of the university as promoting the development of "the Sciences and Humanities within Finland and, furthermore, educating the youth for the service of the Emperor and the Father-land"... The Alexander University was a centre of national life that promoted the birth of an independent [but increasing secular] Finnish State and the development of Finnish identity.

And rejoining Dr. Velikovsky's 'ten months' World tour...

...The inhabitants of the Kingsmill Islands in the Pacific, also called the Gilbert Islands [which "form the main part of Kiribati" in easternmost Micronesia], near the equator [maps, SEC.8, p.372], use a ten-month period for their year...

[Horatio Emmons Hale [1817-1896, "an American-Canadian ethnologist, philologist and businessman

... known for his study of languages as a key for classifying ancient peoples and being able to trace their migrations... [and he] was the first to analyze and confirm that the Tutelo language of some Virginia Native Americans belonged to the Siouan family, which was most associated with the western Dakota and Hidatsa languages... [and he] also identified the Cherokee language of the tribe that was associated with the inland American Southeast as a member of the Iroquoian family of languages... [where most] of the speakers of the latter occupied territory to the east and south of the Great Lakes, in present-day New York, Pennsylvania, with excursions into Ohio... [and Hale] published a work, *Iroquois Book of Rites* (1883), based on his translation of their only two known historic manuscripts, supported by studies with tribal elders in interpreting the Iroquois wampum belts [made from "traditional shell bead[s] of the Eastern Woodlands tribes of American Indians... [including] white shell beads hand fashioned from the North Atlantic channeled whelk shell and white and purple beads made from the quahog or Western North Atlantic hard-shelled clam... [and before] European contact, strings [or belts] of wampum were used for storytelling, ceremonial gifts, and recording important treaties and historical events... [and they were] also used by the northeastern Indian tribes as a means of exchange, strung together in lengths [or again, in belts] for convenience... [and the] first Colonists adopted it as a currency in trading with them... [but eventually] the Colonists applied their technologies to more efficiently produce wampum, which caused

inflation and ultimately its obso-lescence as currency”, photo, p.705, and Hale used them] to establish the people's prehistory... [and he] traveled from 1838-1842 with the United States Exploring Expedition, being appointed because of his skills as their philologist and ethnologist before he had finished his undergraduate degree at Harvard College... [and after] his marriage to a Canadian woman in 1855, Hale settled with her in Ontario... [and] continued to publish articles in American scholarly journals, while living in Canada for the rest of his life... [and upon entering] Harvard College in 1833, Hale showed a marked faculty for languages... [and his] first [“original”] essay was published the next year, and attracted the attention of the college authorities... [as it] consisted of an Algonkin vocabulary, which he gathered from a band of Indians who had camped on the college grounds... [and 3] years later, when the United States Exploring Expedition to little-known portions of the globe was organised under Charles Wilkes, Hale was recommended, while yet an undergraduate, for the post of ethnologist and philologist... [and from] 1838 to 1842, Hale worked with the expedition, visiting South America, Australasia, Polynesia, and Northwestern America, then known as Oregon Country... [and from] this point he returned overland... [and the] Hale Passages of Puget Sound [- “a sound being, in this case, an “ocean inlet, deeper than a bight and wider than a fjord”, and in this case in] the Pacific Northwest, [it being] an inlet of the Pacific Ocean, and part of the Salish Sea... located... [on] the north-western coast of... Washington [State], where one of the Hale Passages runs along the east side of Lummi Island which is between the San Juan Islands and Bellingham”, and “another... separates [the north side of] Fox Island from the Kitsap Peninsula, near [and just south of] Gig Harbor”, and just west of Tacoma, maps, p.705, and these passages being]



named in recognition of his service to the expedition... [and of] the reports of that expedition, Hale prepared the sixth volume, *Ethnography and Philology* (1846), which is said to have laid the foundations of the ethnography of Polynesia... [and he] continued to travel and study abroad... [and having] completed his degree of M. A. at Harvard, Hale made a short



Kitsap Peninsula, Washington state

tour of Europe... [and on] his return, he studied law, and was admitted to the Chicago bar in 1855... [and in that] year he married a woman from Canada, whom he met in Ontario... [and in] 1856, the Hales moved to Clinton, Ontario, Canada, where he administered the estate of his father-in-law... [and he] began to get involved in local real estate development and other [possibly 'questionable'] business and educational endeavours... [but the] vicinity of the Canadian reserves on the banks of the Thames and Grand River gave Hale ample opportunity for further investigation into American-Indian questions... [and he] discovered two Indian manuscripts, dating between 1714 and 1735... [which] are the only known literary American Indian work extant... [and in] 1883 he published *The Iroquois Book of Rites* (reprinted 1963 by University of Toronto Press), which included his translated and edited versions of these papers... [and he also] had material from his studies and interviews with tribal elders as to the interpretations of the Iroquois wampum belts to develop an account of their prehistory... [and it has been said that] Hale's judicious introductions, careful translation and editing add much to the value of the work... [and in] 1884, he reorganised the section of anthropology as an independent department of the British Association for the Advancement of Science, at its meeting in Montreal that year... [and he] had already performed a like service for the American Association... [and at] the request of the British committee, he undertook the supervision of the anthropological section's work in the Canadian North-west and British Columbia... [and the result-ing] reports, which are very elaborate, were published in the Association's *Proceedings* from 1885 to 1897... [and while] Hale continued as a member of the committee, he was asked to accept the position of vice-president at the Association's meeting in Toronto (1896)... [but] declined due to ill-health... [however] Hale was an honorary fellow of the Anthropological Institute of Great Britain, to which he contributed his latest papers... [and it was in] Canada [that] Hale... was mentored by the Iroquois chiefs George Henry Martin Johnson and John Fraser, whom he met while visiting the Six Nations of the Grand River First Nation in Ontario... [and in] addition he traveled to the United States to consult with other native informants... [and he] documented the oral history and rituals of the Iroquois Confederacy ... [and] was assisted in interpreting the group's wampum belts, which recounted their history... [and as] a result of this work, he published *The Iroquois Book of Rites* (1883)... [and he] also studied the Iroquois languages, determining that Mohawk was the oldest... [and he] also concluded that the Laurentian languages were Iroquoian... [and a]rcheologists and linguists have since confirmed that the St. Lawrence Iroquoians were an early people who had occupied territory in what is now considered upper New England and along the St. Lawrence River in Quebec and Ontario from about the 14th century to about 1580... [and they] were likely destroyed by the Mohawk from central New York, who were competing for control of hunting grounds and the fur trade... [and] Hale made many valuable contributions to the science of ethnology, attracting attention particularly by his theory of the origin of the diversities of human languages and dialects... [which] was inspired by his study of child languages, or the languages invented by young children... [and he] also emphasized the importance of languages as tests of mental capacity, and demonstrated that Native American languages were complex and had a high capacity for classification... [and he] used language as a criterion for the classification of human groups... [and he] was the first to discover that the Tutelo language of Virginia belonged to the Siouan family, which was more commonly associated with the Dakotan and Hidatsa languages and tribes located to the west of the Great Lakes and Mississippi River... [and he] was also the first to identify the Cherokee language as a member of the Iroquoian family of languages... [and by] the colonial and federal period, the Cherokee people were primarily located in the southern interior of present-day Tennessee, North Carolina, Georgia and Alabama... [and most] of their members were among the Southeastern tribes forced during Indian Removal of the 1830s to relocate to territory west of the Mississippi River, in what was reserved for a time as Indian Territory (now the state of Oklahoma)... [and besides] writing numerous magazine articles, Hale read a number of valuable papers before learned societies", *Ethnography and Philology: U.S. Exploring Expedition, 1838-42*, VI (1846),106,170.]



LETTRES SUR LES ÎLES
MARQUISES...

In the **Marquesas** (in **Polynesia** south of the equator [maps again, **SEC. 8, p.372**] ten months form a year (*tau* or *puni*), but the actual year of 365 days is also known. [G. [or rather] Mathias Gracias [?], *Lettres sur les Isles Marquises* [numerous copies in French from various publishers on Amazon, etc., photo of a newer one, **p.706**] (1843), 211.]

The Toradja of the Dutch East Indies [or of **Indonesia**, the **Torajans** *tbfb* after the next note & bios also about them,] compute time in moon-months. Each year, however, a period of two or three months is not brought into the computation at all, and is omitted in time reckoning.

[Dr. Nicolaus Adriani [1865-1926, “a Christian missionary from the Netherlands who did work in Indonesia... [and who] studied linguistics of the East Indies at Leiden University, obtaining his PhD in 1893...



Location of Sulawesi in Indonesia

[and he] was sent by the **Nederlandsch Bijbelgenootschap** [Dutch Bible Society - *tbd* in a bit]... [and he] worked as a linguist in **Poso, Central Sulawesi** [Poso “located... on the [southernmost part of the] shore [of the **Gulf of Tomini** [or Tomini Bay]... in the central



part of Sulawesi island”, maps, **p.707**]... [and in] 1897 Adriani became correspondent of the **Royal Netherlands Academy of Arts and Sciences**, [and] in 1918... [he became a



Location of Gorontalo in Indonesia

member”) and **Albert Christian Kruyt** [1869-1949, “a Dutch Calvinist missionary, ethnographer and theologian... [who] was the first to pioneer Christianity in Central Sulawesi, notably in Poso... [and was born] in **Mojowarno, East Java** in 1869 ...[and] grew up in a missionary family... [and in] 1877, Kruyt was sent to the Netherlands to take missionary education... [and he] returned to the Indies in 1890, and was stationed in **Gorontalo** [map, **p.707**] ... [and the] Netherlands

Missionary Society (*Nederlandsch Zendeling Genootschap*) sent him to open a new missionary post in Poso, located on the south shore of Tomini Bay... [and he] started his work [there] in 1892... [where the] first years of his efforts were considered as failures, but the first baptism took place in 1909 and continued to grow in the following years... [and the] mission area he had pioneered until the 1920s, continued to spread through the highlands and mountains to the Gulf of Bone in the south [- also called the “**Gulf of Boni**... [or] the **Bay of Boni**, **Bone Bay**, and the **Bone Gulf**... [it being] the gulf which divides the South and Southeast Peninsulas of the island of Sulawesi ([or] **Celebes**) in **Indonesia**”, map, **p.707**, and] Kruyt left the Dutch East Indies for good and returned to the Netherlands in 1932... [and in] January 1949, he died in The Hague... [and he was] known for his ethno-sociological approach... [where in] his duties as a missionary, he chooses to assimilate and study the... society first... [and he believes that] without adequate ethnological knowledge, effort in spreading the Gospel is unlikely to succeed... [and he] argues that a missionary must understand the connection between thought and community life in which he works to win their hearts to embrace Christianity... [and he] prefers locals to embrace Christianity voluntarily rather than through coercion... [and he] is considered one of the leading theorists, missionaries and ethnographers in the early period of the 20th century... [and his mission in Poso and Central Sulawesi was recognized as one of the greatest successes of the Indies... [and his] works on ethnography and evangelism - particularly in Central



Sulawesi – are regarded as an "extraordinary" source of information... [and the] book he co-authored with Nicolaus Adriani, entitled *De Bare'e-sprekende Toradja's van Midden-Celebes* (*The Bare'e-speaking Toraja of Central Sulawesi*), is considered one of the best publications in the field of ethnology, and is the primary source of research by scientists and researchers... [and] Kruyt was elected a corresponding member of the Royal Netherlands Academy of Arts and Sciences in 1898... [and] resigned in 1932... [but] became a regular member in 1933", *De Baré-sprekende Toradja's* (1912-1914), II, 264.]

The **Torajans** are an ethnic group indigenous to a mountainous region of South Sulawesi, Indonesia. Their population is approximately 1,100,000, of whom 450,000 live in the regency of Tana Toraja ("Land of Toraja"). Most of the population is Christian, and others are Muslim or have local animist beliefs known as *aluk* ("the way"). The Indonesian government has recognised this animistic belief [tbd next] as *Aluk To Dolo* ("Way of the Ancestors").

Animism [btw, and interestingly enough] (from Latin *anima*, "breath, spirit, life") is the belief that objects, places and creatures all possess a distinct spiritual essence... [and] animism perceives all things – animals, plants, rocks, rivers, weather systems, human handiwork and... even words – as animated and alive... [and it] is used... as a term for the belief system of many indigenous peoples... [and though] each culture has its own different mythologies and rituals... [it] is said to describe the most common, foundational thread of indigenous peoples' "spiritual" or "supernatural" perspectives. The animistic perspective is so widely held and inherent to most indigenous peoples [including the Ojibwe, the Maori, etc.,] that they often do not even have a word in their languages that corresponds to "animism" (or even "religion")... [but there] is ongoing disagreement (and no general consensus [- especially among those not 'sufficiently' *spiritual*]) as to whether animism is merely a singular, broadly encompassing religious belief or a world-view in and of itself, comprising many diverse mythologies found worldwide in many diverse cultures... In many animistic world views, the human being is often regarded as on a roughly equal footing with other animals, plants, and natural forces... Animism can also entail relationships being established with non-corporeal spirit entities [especially by a "**shaman**... [who] is a practitioner of shamanism, a magico-religious practice involving animism, faith healing, spiritualism, spirituality and traditional medicine", and a "shaman is a person regarded as having access to, and influence in, the world of benevolent and malevolent spirits, who typically enters into a trance state during a ritual, and practices divination and healing", etc].

The **Dutch Bible Society** [Dutch: Nederlandsch Bijbelgenootschap], abbreviated NBG, is an association that deals with the translation of the Bible, distribution of Bibles and information about the Bible. It is located in Haarlem... The Dutch Bible Society was founded in 1814, on the initiative of the British and Foreign Bible Society, which was founded in 1804. The Bible Society's mission was deliberately limited to the distribution of Bibles, and the preaching of the gospel was left to others... The first activities consisted of buying and distributing, or selling at low

prices, Bibles and parts of the Bible... In the past, the NBG also provided Bibles in other languages. From 1823 on, the NBG trained Dutch linguists to translate the Bible into Javanese and later into other Indonesian languages. From 1847 the NBG also started to publish Bibles. After World War II, the translation work for languages other than Dutch was transferred to the World Federation of Bible Societies (UBS)... Since the second half of the twentieth century, the translation and publishing of Bibles has regularly collaborated with the Catholic Bible Foundation. For the scientific support of the translation project of the New Bible translation, especially for the Old Testament, there was also cooperation with Jewish theologians... In 2003, the management of the publishing house of the Dutch Bible Society was transferred to the Jongbloed Publishing Group in Heerenveen, the NBG has since focused on translation and distribution. In 2017, the NBG decided to publish its own titles again... The New Bible translation was completed in 2004. A translation into simple Dutch, the Bible in Common Language, was launched in 2014... It is not always possible to translate the Bible in such a way that every-one can agree with it. That is why in 2008, in addition to the NBV Study Bible, a more conservative version was published, including more attention to the connections between the Old and New Testaments. That is why regular Bibles no longer contain introductions to the Bible books ... *With Other Words* is a quarterly magazine that the Bible Society publishes on Bible translation... The New Bible Translation has been surrounded during its creation by information to the constituency, by publications of parts with thorough explanation (Work in progress) and by meetings with ministers. A revised version is planned for 2021... Actions are held regularly to support activities of Bible societies in the developing world or in areas where Bible work is difficult... In 2014 there was a Bible festival in DeFabrique, Utrecht... The NBG... [web]site [is] www.debijbel.nl... The NBG has its own My Bible app, in which the translations can also be read... Hundreds of volunteers are active across the country to support the work of the NBG. The society cooperates with the World Federation of Bible Societies (UBS).



Location within Thailand

The Chams of **Indo-China** [tbb&d next] have a calendar of only ten months to the year. [Frazer, Ovid's *Fasti* (1931), p.386.] The natives in some islands of the **Indian Ocean** also observe ten months to the year. [*Ibid.*]

The **Chams** or **Cham people**... are an ethnic group of Austronesian origin in Southeast Asia. Their contemporary population is concentrated between [the adjacent regions of Southeastern] **Cambodia** and... Southern **Vietnam** [in the geo-geographical region of mainland Southeast Asia known



as Indochina, [in orange, map, p.709]. Including the diaspora, their total is about 400,000. An additional 4,000 Chams live in Bangkok, Thailand [in red, map, p.709], whose ancestors migrated there during Rama I's reign [– his lifespan being from 1737-1809, and he being the “founder of Rattanakosin Kingdom and the first monarch of the reigning Chakri dynasty of Siam (now Thailand)... [and he] ascended the throne in 1782, after defeating a rebellion which had deposed King Taksin of Thonburi [which was the previous Siamese kingdom]... [and he] was also celebrated as the founder of Rattana-kosin (now Bangkok) as the new capital of the reunited kingdom”]. A large Cham diaspora also... [settled] in Malaysia following the turbulence during the Pol Pot regime [tbb&d next], where they were quickly assimilated with the local Malay population. Cham people represent the core of the Muslim communities in both Cambodia and Vietnam... From the 2nd to the mid-15th century the Chams populated Champa, a contiguous territory of independent principalities in central and southern Vietnam. They spoke the Cham language, a Malayo-Polynesian language of the Austronesian language family. Chams and Malays are the only sizable Austronesian peoples that had settled in Iron Age mainland Southeast Asia among the more ancient Austroasiatic inhabitants [and that is, as I will again clarify shortly, they apparently resettled after The Visits of Mars].

Pol Pot [1925-1998] was a Cambodian revolutionary and politician who governed Cambodia as the Prime Minister of Democratic Kampuchea between 1975 and 1979. Ideologically a Marxist-Leninist and Khmer nationalist, he was a leading member of Cambodia's communist movement, the Khmer Rouge, from 1963 until 1997 and served as the General Secretary of the Communist Party of Kampuchea from 1963 to 1981. Under his administration, Cambodia was converted into a one-party communist state governed according to Pol Pot's interpretation of Marxism-Leninism... Born to a prosperous farmer in Prek Sbauv, French Cambodia, Pol Pot was educated at some of Cambodia's elite schools. While in Paris during the 1940s, he joined the French Communist Party. Returning to Cambodia in 1953, he involved himself in the Marxist-Leninist Khmer Việt Minh organisation and its guerrilla war against [Cambodia's then] King Norodom Sihanouk's newly independent government. Following the Khmer Việt Minh's 1954 retreat into Marxist-Leninist controlled North Vietnam, Pol Pot returned to Phnom Penh [a city in south-central Cambodia, now “the capital and most populous city in Cambodia”], working as a teacher while remaining a central member of Cambodia's Marxist-Leninist movement. In 1959, he helped formalise the movement into the Kampuchean Labour Party, which was later renamed the Communist Party of Kampuchea (CPK). To avoid state repression, in 1962 he relocated to a jungle encampment and in 1963 became the CPK's leader. In 1968, he relaunched the war against Sihanouk's government. After Lon Nol deposed Sihanouk in a 1970 coup, Pol Pot's forces sided with the deposed leader against Lon Nol's government, which was bolstered by the United States military. Aided by the Việt Cộng militia and North Vietnamese troops, Pol Pot's Khmer Rouge forces advanced and controlled all of Cambodia by 1975... Pol Pot transformed Cambodia into a one-party state called Democratic Kampuchea. Seeking to create an agrarian socialist society

that he believed would evolve into a communist society, Pol Pot's government forcibly relocated the urban population to the countryside to work on collective farms. Pursuing complete egalitarianism, money was abolished and all citizens made to wear the same black clothing. Those the Khmer Rouge regarded as enemies were killed. These mass killings, coupled with malnutrition and poor medical care, killed between 1.5 and 2 million people, approximately a quarter of Cambodia's population, a period later termed the Cambodian genocide. Repeated purges of the CPK generated growing discontent; by 1978 Cambodian soldiers were mounting a rebellion in the east. After several years of border clashes, the newly unified Vietnam invaded Cambodia in December 1978, toppling Pol Pot and installing a rival Marxist-Leninist government in 1979. The Khmer Rouge retreated to the jungles near the Thai border, from where they continued to fight. In declining health, Pol Pot stepped back from many of his roles in the movement. In 1998 the Khmer Rouge commander Ta Mok placed Pol Pot under house arrest, shortly after which he died... Taking power in Cambodia at the height of Marxism-Leninism's global impact, Pol Pot proved divisive among the international communist movement. Many claimed he deviated from orthodox Marxism-Leninism, but China backed his government as a bulwark against Soviet influence in Southeast Asia. To his supporters, he was a champion of Cambodian sovereignty in the face of Vietnamese imperialism and stood against the Marxist revisionism of the Soviet Union. Conversely, he has been internationally denounced for his role in the Cambodian genocide, regarded as a totalitarian dictator guilty of crimes against humanity [of near Great Tribulation proportions].

And the Iron Age, again and generally speaking, would mostly be the period following The Visits of Mars, while the preceding Stone Age most immediately followed The Visits of Venus, with the intervening Bronze Age occurring after the recovery from Venus and before The Visits of Mars.

The aborigines of **New Zealand** [- maps, yet again, in **SEC. 8, p.372,**] do not count two months in the year. "These two months are not in the calendar: they do not reckon them; nor are they in any way accounted for."

[Rev. William Yate [1802-1877] (English missionary in the early part of the nineteenth century [and "one of the earliest New Zealand missionaries and writers who worked for the Church Mission Society [which works "with the Anglican Communion and Protestant Christians around the world... [and being founded] in 1799, CMS has attracted over nine thousand men and women to serve as mission partners during its 200-year history...[and the] society has also given its name...to a number of daughter organ-isations around the world, including Australia and New Zealand, which... [are] now... independent"... [and he] joined the Church Missionary Society and entered... [their college in] Islington, London, in 1825... [and] was ordained as a deacon of the (Anglican) Church of England [late that year], and priest on 21 May 1826... [and he] learned... [the indigenous New Zealand, Polynesian] Māori [or Maori] language and had Christian texts printed in Sydney for his work... [and the] Revd. Yate arrived in the **Bay of Islands, New Zealand** [maps, p.710-11] on 19 January 1828... [and he] took a small printing press with him to the Bay of Islands and used it to produce a version of the third catechism in Māori, *Ko te katiama* ['*Secondary Education*'] III... [but with] only... [two weeks] training as a printer in





Sydney, New South Wales [Australia]... he found the task exasperatingly difficult and attempted nothing further on



his press... [nevertheless in] 1930 during Yate's stay in Sydney, he supervised the printing of an edition of 550 copies of a translations of the first three chapters of the Book of Genesis...

the first eight chapters of the Gospel according to St. Matthew... the first four

chapters of the Gospel according to St. John... the first six chapters of the Epistle of St. Paul to the Corinthians... [and] parts of the [Anglican] Liturgy and Catechism... [and also that year] he was appointed to lead Te Waimate mission [in Waimate North, "a small settlement in Northland, New Zealand", in orange (and green) on the map on the left, p.711, this mission being "the fourth mission station established in New Zealand and the first settlement inland from the Bay of Islands"], however reports of his sexual encounters with young Maori men became a matter of controversy and he was dismissed from the CMS in June 1834"), [Yate being] quoted in Frazer, Ovid's *Fasti*, p.386.]

"Among the Yoruba of South Nigeria [on Africa's west coast on the Gulf of Guinea, map, SEC. 8, p.147,] the three months - February, March, April - are generally given no specific name." [Ibid.]

And concerning the religion of the Yoruba, my encyclopedia reports that theirs is among the...

...traditional African religions... of Sub-Saharan Africa, which are basically a complex form of animism [defined, p.708] with polytheistic and shamanistic elements and ancestor worship.

These calendars of primitive peoples are similar to the old Roman calendar. They were not in-vented in disregard of the solar year ("Years with less than twelve months are to us the strangest of phenomena" [Nilsson, *Primitive Time-Reckoning*, p.89]); their fault is that they are more con-stant than the revolution of the earth on her orbit around the sun. The work of adapting the old systems to a new order is still evident in the systems of the aborigines of Kamchatka, South Nigeria, the Dutch East Indies [or

Indonesia], and New Zealand. Instead of introducing two additional months, as in the reform of Numa, one of the months is extended to triple its length, or a period equivalent to two months is not counted at all in the calendric system.

The abundance of proofs of the existence of a ten-month year is even embarrassing. Since the period when the year was composed of ten months of thirty-five to thirty-six days each was short, how could this ten-month year leave so many vestiges in the calendar systems all over the world? The answer to this question will become simple when we shall find that this was the second time in the history of the world that the year was composed of ten months. In a much earlier age, when the year was of an entirely [- but only slightly -] different length, one revolution of the earth was also equal in time to ten revolutions of the moon. We shall trace this period in history in a succeeding volume of this work [which was covered in SECTION 6].

The Reforming of the Calendar

In the middle of the eighth century the calendar then in use became obsolete. From the year -747 until the last of the catastrophes on the twenty-third of March, -687, the solar and lunar movements changed repeatedly, necessitating adjustments of the calendar. Reforms under-taken during this time soon became obsolete in their turn, and were replaced by new ones; only after the last catastrophe of -687, when the present world order was established, did the calendar become permanent [- well, until the still future *visit* of The Coming Red Planet].

Some of the clay tablets of Nineveh found in the royal library of that city contain astro-nomical observations made during the period before the present order in the planetary system was established. [The palace of Nineveh was the residence of Sargon II, Sennacherib, Esarhaddon, and Assurbanipal.] One tablet fixes the day of the vernal equinox as the sixth of Nisan: "On the sixth of the month Nisan, the day and night are equal." But another tablet places the equinox on the fifteenth of Nisan. "We cannot explain the difference," wrote a scholar...

[Joachim Menant [1820-1899, "a French magistrate and orientalist... [who] studied law and became vice-president of the civil tribunal of Rouen in 1878, and a member of the appeals court... [but was] best known by his studies on cuneiform inscriptions... [and] was admitted to the Academy of Incriptions in 1887"], *La Bibliotheque du palais de Ninive [The Library of the Palace of Nineveh]* (1880), p.100.]

...Judging by the accurate methods employed and the precision achieved in their observations, the stargazers of Nineveh would not have erred by nine days.

In the astronomical tablets of Nineveh "three systems of planets" are extensively represented; single planets are followed in all their movements in three different schedules. For the movements of the moon there are two different systems. [The Abominable'] Kugler, *Die babylonische Mondrechnung: Zwei Systeme der Chaldaer über den Lauf des Mondes und der Sonne [The Babylonian Moon Calculation: Two Chaldean Systems Over the*

[Course of the Moon and the Sun](#)], pp. 207-209.] Each of these systems is carried out down to the smallest detail, but only the last system of the planets and of the moon conforms to the present world order.

According to Tablet No. 93, the perihelion, or the point on the earth's orbit that is nearest the sun, is defined as the twentieth degree of the sign of the zodiac called the Archer; at ap-helion, when the earth is farthest from the sun, the sun is said to be at the twentieth degree of Gemini. Accordingly, these points are designated as stations of the fastest and slowest solar motion. "But the real position of the apsides [- plural of *apsis*, "the point in an... orbit... [when] the distance... from the center of attraction is either greatest or least -] decidedly contradicts these statements." [*Ibid.*, p.90.] Another tablet, No. 272, seventy years younger than the first, gives very different data for the perihelion and aphelion [or *apsides*], and scholars wonder at this.

All the numerous data on solar movements in one of the systems lead to one and the same conclusion. "The solstitial and equinoctial points of the ecliptic lay 6° too far to the east." [*Ibid.*, p.72.] "The distances traveled by the moon on the Chaldean ecliptic from one new moon to the next are, according to Tablet No. 272, on the average 3° 14' too great." [*Ibid.*, p.90.] This means that during a lunar month the moon moved a greater distance in relation to the fixed stars than present observation shows.

In Tablet No. 32, the movement of the sun along the zodiac is precisely calculated in degrees, and the station of the sun at the beginning of each lunar month is determined exactly; but it is "a perplexing presentation of the ununiform movement of the sun. The question is insistent: Why is it that the Babylonians formulated the nonuniformity of the solar movement precisely in this way?" [*Ibid.*, p.67.]

As the various systems recorded in the astronomical tablets of Nineveh show, the world order changed repeatedly in the course of a single century. Hence, the Chaldean astronomers had the task of repeatedly readjusting the calendar. "From certain passages in the astrological tablets it is easy to see that the calculation of times and seasons was one of the chief duties of the astrologers in Mesopotamia." [R. C. Thompson [\[bio, SEC. 7, p.370-71\]](#), *The Reports of the Magicians and Astrologers of Nineveh and Babylon*, II, xviii.] The scholars ask: How could those men, employed for that very purpose, have made the egregious mistakes recorded in the tablets, and carried these mistakes over into systems in which the movements of the sun, the moon, and the five planets were recorded with repetitions at regular intervals, these movements and intervals being consistently different from those of the present celestial order?

How could the stargazers who composed the earlier tablets be so careless as to maintain that the year is 360 days long, a mistake that in six years accumulates to a full month of divergence; or how could the astronomers of the royal observatories announce to the king the movements of the moon and its phases on wrong dates, though a child can tell when the moon is new, and then record all this in very scholarly tablets requiring advanced mathematical knowledge? [[\[fyi,\]](#)] "The class of magicians who calculated the length of the months and published information concerning them formed a very important section of the Babylonian and Assyrian priest-

hood." *Ibid.*, p.xxiii] [C. Bezold [bio, SEC. 7, p.276], "Astronomie, Himmelschau und", in *Sitzungsberichte der Heidelberger Akademie der Wissenschaften, philos.-histor. Klasse* [Meeting Reports from the Heidelberg Academy of Sciences, Philos.-Histor. Division], 1911, expresses the opinion that before the sixth century the Babylonians were unaware of the relative lengths of the solar year and 12 lunar months. See also Gundel [bio, p.680-81], *Dekane und Dekansternebilder*, p.379.] Hence scholars speak of "enigmatic mistakes." ['The Abominable'] Kugler, *Die babylonische Mondrechnung*, p.90.]

However, it appears to us that the tablets with their changing astronomical systems reflect the changing order of the world and consequent attempts to adjust the calendar to the changes.

When the cataclysm of the 23rd of March, -687 brought about another disturbance in the length of the year and the month, the new standards remained uncertain until they could be calculated anew in a series of investigations.

From the time of that catastrophe until about the year -669 or -667, no New Year festivals were observed at Babylon. [Sidney Smith [bio, p.608], *Babylonian Historical Texts*, p.22.] "Eight years under Sennacherib, twelve years under Esarhaddon: for twenty years... the New Year's festival was omitted," says an ancient chronicle on a clay tablet. [*Ibid.*, p.25.] According to cuneiform inscriptions, in the days of Sargon II a new world age began, and in the days of his son Sennacherib another world age. ['Pastor Wild Oats'] Alfred Jeremias, *Der alte Orient und die ägyptische Religion* [The Ancient Orient and the Egyptian Religion] (1907), p.17; ['Stinkler'] Winckler, *Forschungen* [Research], III,300.] In the days of Assurbanipal, son of Esarhaddon, son of Sennacherib, the planetary movements, the precession of the equinoxes, and the periodic returns of the eclipses were recalculated, and these new tablets, together with the older ones or copies of the older ones, were stored in the palace library at Nineveh. The tablets from Nineveh provide the best possible opportunity to learn how the order of the world changed in the eighth and seventh centuries.

Repeated changes in the course of the sun across the firmament led the astronomers of Babylonia to distinguish three paths of the sun: the Anu path, the Enlil path, and the Ea path. These three paths created much difficulty for the writers on Babylonian astronomy, and many explanations were offered and as many rejected. [Bezold, *Zenit und Aequatorialgestirne am babylonischen Fixsternhimmel* [Zenith and Equatorial Stars on the Babylonian Fixed Star Sky] (1913), p.6; M. Jastrow [bio, SEC. 7, p.344], *The Civilization of Babylonia and Assyria* (1915), p.261.] The Anu, Enlil, and Ea paths of the planets across the sky appear to denote the successive ecliptics in various world ages. Like the sun, the planets in different times moved along the Anu, Enlil, and Ea paths. In the Talmud a number of scattered passages deal with a calendric change made by Hezekiah [Tractate Berakhot 10b; Pesahim 56a; other sources in Ginzberg, *Legends*, VI, 369.].

The Talmud was written about a thousand years after Hezekiah, and not all details of the reform are preserved; it states that Hezekiah doubled the month of Nisan. In later times, in order to adjust the lunar year to the solar year, an intercalary month was added every few years by doubling the last month of the year, Adar. This system of an intercalary Adar is

preserved in the Hebrew calendar to this day.

The rabbis wondered why Hezekiah added another Nisan (the first month). The story is told in the Scriptures that Hezekiah, instead of celebrating Passover in the first month, put off the feast to the second month. [[II Chronicles 30:1](#).] The Talmud explains that it was not the second month, but an additional Nisan.

It must be noted that in Judea in the days of Hezekiah the months were not called by Babylonian names, and therefore the situation should be stated as follows: Hezekiah, after the death of Ahaz, and before the second invasion of Sennacherib, added a month and postponed the feast of Passover. According to the Talmud this was done to make the lunar year correspond more closely to the solar year. As we shall see, there appears to be some similarity between this action and that by Numa at about the same time.

What permanent changes Hezekiah introduced in the calendar is not stated, but it is apparent that at that time calendar reckoning became a complicated matter. As Moses in his day "could not understand how to compute the calendar until God showed him the movements of the moon plainly," so in the days of Hezekiah the determination of the month and of the year became a matter, not of calculation, but of direct observation, and could not be performed much in advance. Isaiah called the astrologers "the monthly prognosticators." [[Isaiah 47:13](#).]

As we have already said, there is in the Talmud the information that the Temple of Solomon was built so that on the equinoctial days of the year the direction of the rays of the rising sun could be tested. [Talmudic references may be found in the article cited in the following footnote.] A gold plate or disc was affixed to the eastern gate; through it the rays of the rising sun fell into the heart of the Temple. The Festival of the Tabernacle (Sukkoth) "was originally an equinoctial festival as [Exodus 23:16](#) and [34:22](#) state explicitly, celebrated during the last seven days of the year, and immediately preceding the New Year's Day, the day of the fall equinox, upon the tenth of the seventh month." [Morgenstern, "*The Gates of Righteousness*," *Hebrew Union College Annual*, VI (1929), p.31.] In other words, New Year's Day, or the day of the autumnal equinox, was observed on the tenth day of the seventh month, the day when the sun rose exactly in the east and set exactly in the west, the Day of Atonement falling on the same day. [Morgenstern says: "Upon the tenth of the seventh month ancient Israel celebrated originally, not the Day of Atonement, but the New Year's day." *Ibid.*, p.37.] Thereafter, the day of the New Year was moved back to the first day of the seventh month. We may note that not only on the Jewish calendar, but also according to the Babylonian tablets, the equinoctial dates were displaced by nine days: one tablet says that in the spring day and night are equal on the fifteenth of the month Nisan; another tablet says that it takes place on the sixth of the same month. This indicates that the change in the calendar of the feasts observed in Jerusalem followed astronomical changes.

The eastern gate of the Temple of Jerusalem was no longer correctly oriented after the cardinal points had become displaced. On his accession

to the throne following the death of Ahaz, Hezekiah "inaugurated a sweeping religious reformation." [*Ibid.*, p.33.] [II Chronicles 29:3](#)ff. says: "He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them." Apparently the natural changes in terrestrial rotation which took place in the days of Uzziah and again on the day of the burial of Ahaz, necessitated a reform. Hezekiah therefore gathered the priests "into the east street" and spoke to them, saying that "our fathers have trespassed" and "have shut up the doors of the porch."

In the pre-Exilic period it was held "to be of imperative [\[or an absolute\]](#) necessity that on two days of the year the sun shone directly through the eastern gate," and "through all the eastern gates of the Temple arranged in line, directly into the very heart of the Temple proper." [*ibid.*, pp.17, 31.] The eastern gate, also called "sun gate," served not only to check on the equinoxes, when the sun rises exactly in the east, but on the solstices as well: a device on the eastern gate was designed to reflect the first rays of the sun on the summer and winter solstices, when the sun rises in the southeast and the northeast, respectively. According to Talmudic authorities, the early prophets experienced much difficulty in making this arrangement work. [*The Jerusalem Talmud, Tractate Erubin 22c.*]

From biblical times vestiges of three calendar systems remain [Morgenstern [\[bio, SEC. 7, p.293\]](#), "*The Three Calendars of Ancient Israel*," *Hebrew Union College Annual*, I (1924), 13-78.], and this assumes a special interest in view of the fact we noted some pages back, namely, that the tablets from Nineveh record three different systems of solar and planetary movements, each of which is complete in itself and differs from the others at every point.

It appears that the adjustment of the calendar, following the initiation of the new world order in the days of Hezekiah, was a long and tedious process. As late as one hundred years after Hezekiah, during the Babylonian exile, in the days of Solon and Thales, Jeremiah, Baruch, and Ezekiel drew up the calendar from year to year. [*Jerusalem Talmud, Tractate Sanhedrin I, 19a.*]

When the Jews returned from the Babylonian exile, they brought with them their present calendar, in which the months are called by Assyro-Babylonian names. "For as the new heavens and the new earth, which I will [\[do - no, it's will\]](#) make, shall remain before me, saith the Lord, so shall your seed and your name remain," reads the closing chapter of the Book of Isaiah [[Isaiah 66](#) (Verse 22)]. All flesh will come to worship the Lord "from one new moon to another, and from one sabbath to another." The "new heavens" means a sky with constellations or luminaries in new places. The prophet promises that the new sky will be everlasting and that the months will keep forever their established order [\[as the New Heavens and Earth will provide\]](#).

And Dr. Velikovsky's perspective of the past here is helpful. However, by inserting the present tense verb "do" to replace the future tense verb "will", he seems to miss not only that there **will** be yet another "sky with constellations... in new places" that **will** start in The Great Tribulation, and last only throughout the Millennium, but also that God through Isaiah is not just speaking of **new heavens**, but also of a **new earth** too, and that is, an entirely new Earth in an entirely new Universe, one

without a sun, moon, or any stars, because The Father and Jesus **will** replace the Sun and Moon, as **we** must become the replacements for the stars ([Rev 21-22](#) & [Dan 12:3](#)).

Daniel, the Jewish sage at the court of Nebuchadnezzar, king of the Exile, when blessing the Lord, said to the king: "He changeth the times and the seasons." [[Dan 2:21](#).] This is a remarkable sentence which is also preserved in many Jewish prayers. By the change of seasons or "appointed dates" ("moadim") is meant an alteration in the order of nature, with shifting of solstitial and equinoctial dates and the festivals connected with them. "The change of times" could refer not only to the last change, but to the previous ones also, and it was "the change of the times and the seasons" that was followed by calendar reforms.

The old Hindu astronomical observations offer a set of calculations different from those of the present day. "What is extraordinary are the durations assigned to the synodical revolutions ... To meet in Hindu astronomy with a set of numerical quantities widely differing from those generally accepted is indeed so startling that one at first feels strongly inclined to doubt of the soundness of the text... Moreover, each figure is given twice over." [G. Thibaut [\[bio, SEC. 9, p.488\]](#), p.xlvii of his translation of the *Panchasiddhantika*, the astronomical work of Varaha Mihira [\[briefly bio'ed after note on Prof. P. Jensen, SEC. 7, p.428\]](#) (Benares,1889).]

In the astronomical work of Varaha Mihira, the recorded synodical revolutions of the planets, which are easy to calculate against the background of the fixed stars, are about five days too short for Saturn, over five days too short for Jupiter, eleven days too short for Mars, eight or nine days too short for Venus, less than two days too short for Mercury. In a solar system in which the earth revolves around the sun in 360 days, the synodical periods of Jupiter and Saturn would be about five days shorter than they are at present, and that of Mercury less than two days shorter. But Mars and Venus of the synodical table of Varaha Mihira must have had orbits different from their present ones, even if the terrestrial year was only 360 days.

Calendric changes in India were effected in the seventh century: at that time, as in China also, the ten-month year was supplanted by a twelve-month year. [A. del Mar [\[bio, p.700\]](#), *The Worship of Augustus Caesar*, p.4.]

In the eighth century a calendar reform was made in Egypt. We have already referred to a cataclysm during the reign of the Pharaoh Osorkon II of the Libyan Dynasty; another disturbance of a cosmic nature took place a few decades later, still in the time of the Libyan Dynasty.

In the fifteenth year of the reign of Sosenk III "there occurred a remarkable prodigy of un-certain nature, but in some way connected with the moon." [Breasted [\[bio'ed through Dr. J. Wilson, SEC. 7, p.422\]](#), *Records of Egypt*, IV, Sec. 757.] The contemporaneous document written by the royal son, the high priest Osorkon, reads: "In the year 15, fourth month of the third season, 25th day, under the majesty of his august father, the divine ruler of Thebes, before heaven devoured (or: not devoured) the moon, great

wrath arose in this land." [*Ibid.*, Sec. 764. See controversy in *Zeitschrip für ägyptische Sprache und Alterthumskunde*, VI(1868).] Soon thereafter Osorkon "intro-duced a new calendar of offerings." [Breasted, *Records of Egypt*, IV, Sec.756.] The mutilated con-dition of the inscription makes it impossible to determine the exact nature of the calendric reform. [Johann Peter Adolf Erman [detailed bio, p.670], *Zeitschrip für ägyptische Sprache...*, XLV(1908),1-7.]

It appears that the same or a similar disturbance in the movement of the moon is the sub-ject of an Assyrian inscription, which speaks of the moon being obstructed on its way. "Day and night it was handicapped. In its august [or "exalted"] station it did not stand." Because of the duration of the phenomenon, it is concluded that "it could not mean an eclipse of the moon." [P. Jensen, *Die Kosmologie der Babylonier*, p.39.] The reference to the moon's unwonted [or "unusual"] position also precludes such an interpretation.

At the end of the eighth or the beginning of the seventh century before the present era, the people of Rome introduced a calendar reform. In the preceding section we referred to Ovid's statement in *Fasti* concerning the reform of Romulus, who divided the year into ten months, and the reform of Numa, who "prefixed" two months. Plutarch's "Life of Numa" contains the following passage, part of which has already been quoted: "He [Numa] applied himself, also, to the adjustment of the calendar, not with exactness, and yet not altogether without careful observation. For during the reign of Romulus, they had been irrational and irregular in their fixing of the months, reckoning some at less than twenty days, some at thirty-five, and some at more; they had no idea of the inequality in the annual motions of the sun and moon, but held to the principle only, that the year should consist of three hundred and sixty days." [Plutarch, *Lives*, "The Life of Numa" (transl. B. Perrin).] Numa reformed the calendar, and the "correction of the inequality which he made was destined to require other and greater corrections in the future. He also changed the order of the months." [*Ibid.*]

Numa was a contemporary of Hezekiah. [Cf. Augustine, *The City of God*, Bk. XVIII, Chap. 27.]

In the second half of the seventh century before the present era, the length of the new month and the new year was calculated by the Greeks.

Diogenes Laertius regarded Thales the Milesian, one of the "seven sages of antiquity," as the man who discovered the number of days in the year and the length of the seasons. In his *Life of Thales* he wrote: "He was the first to determine the sun's course from solstice to solstice." And again: "He is said to have discovered the seasons of the year and to have divided it into 365 days." [Diogenes Laertius [bio, SEC.9, p.502-3, *Lives of Eminent Philosophers* (English transl. R. D. Hicks [pr-nyc, tbb next], 1925).] He was "the first to predict eclipses of the sun and to fix the solstices." [*Ibid.*; see also Herodotus, i. 74.] Thales is said to have written two treatises, one "On the Solstice" and the other "On the Equinox," neither of which is extant.

Robert Drew Hicks [1850-1929]... was a classical scholar, and a fellow of Trinity College, Cambridge... and entered Trinity College, Cambridge in 1868. Graduating BA in 1874, he became a fellow of Trinity in 1876. He was college lecturer in Classics from 1884 to 1900. He married Bertha Mary Heath in 1896, who herself held an MA in Classics from the University of London. His brother-in-law was Sir Thomas Heath [["KCB KCVO](#) [["Royal Victorian Order... a dynastic order of knighthood established in 1896 by Queen Victoria"](#)]] [FRS FBA... a British civil servant, mathematician, classical scholar, historian of ancient Greek mathematics, translator, and mountaineer... \[who was educated at Clifton College... \[and\] translated works of Euclid of Alexandria, Apollonius of Perga, Aristarchus of Samos, and Archimedes of Syracuse into English"](#)]].

Between 1898 and 1900 Robert Hicks became blind, but he nevertheless produced most of his major works after this time, aided by his wife... His writings include: a monumental edition of Aristotle's "De Anima" (1907)... a small volume on the Stoics and Epicureans (1910)... a summary of Greek philosophy for the *Cambridge Companion to Greek Studies*... a concise Latin dictionary in Braille (1921)... [and] his text and translation of Diogenes Laërtius for the Loeb Classical Library (1925)... He is buried at the **Parish of the**

Ascension Burial Ground in Cambridge [- "["formerly the burial ground for the parish of St Giles and St Peter's... \[it being\] a cemetery... \[which\] includes the graves and memorials of many University of Cambridge academics and non-conformists of the 19th and early 20th century"](#)"], [photo, p.717](#)].



The former chapel of the Ascension Parish Burial Ground, Cambridge.

If the natural year always was what it is now, it is very strange that this discovery should have been attributed to a sage who lived as late as the seventh century, when Egypt and Assyria were already very old kingdoms, and when the dynasty of David was in its last decades. The longest and shortest days of the year, and thus the length of the year, are easily determined by the length of the shadow. Thales is said to have been born in the first year of the thirty-fifth Olympiad or -640. The progress of culture would hardly leave to one and the same person the calculation of the days in a year, which is a simple matter, and the calculation of forthcoming eclipses, which is an advanced achievement. Similarly, the fact, as stated by Plutarch and Diogenes Laertius, that Solon, another sage of the same period, adjusted the months to the motion of the moon after finding that the time from one new moon to another is half a day shorter than thirty days, must be understood as an adjustment of the calendar to the new order in nature. The span of time from one new moon to another is a natural time division, almost as easily observable as day and night; primitive peoples, unable to read and write, know that the period is less than thirty days.

On the other side of the globe, the people of Peru reckoned time from the day of the last cataclysm, and this method of computation was in use when the Europeans reached that country in the beginning of the sixteenth century. [Brasseur [\[bio, SEC. 7, p.490-91\]](#), *Manuscrit Troano*, p.25.]

After the last cataclysm, the times and the seasons were computed anew. King Inti-Capac-

Yupanqui [or "**Pachacuti Inca Yupanqui**" of the Incas, *tbf* after the following note/[bio](#)] ordered astronomical observations and calculations to be made, the result of which was a calendar reform, and the year, previously of 360 days, "was changed to 365 days and 6 hours."

[Fernando de Montesinos (fl. 1628-1639) ["a Spanish writer, historian, and priest... [who] went on to the Viceroyalty of Peru, whose territory he traveled from Cartagena de Indias to Atacama, compiling enormous historical and diverse information... [his] most important works [being]... *Ophyr* [read, 'Gold Cities'] of Spain. Ancient, Historical and Political Memoirs of Peru and the Annals of Peru, 1498-1642, which were published in the 20th century [<https://archive.org/details/A332035/page/n1/mode/2up>] ... [and he] was born in Osuna, near Seville, on an unknown date... [and on] the cover of one of his works, he himself affirmed that he took sacred orders and that he also had a degree in Canon Law... [and he] arrived in America in 1628, accompanying the entourage of the Count of Chinchón, who had been appointed as viceroy of Peru... [but] he did not accompany him to Lima, since in Trujillo (northern Peru) Bishop Carlos Marcelo Corne retained him to be his secretary, also entrusting him with the rector of the local seminary (1628-1630)... [and he] toured the Viceroyalty of Peru, which then covered a good part of South America... [and he] was particularly interested in the mines and... their value... [and he] was also an ecclesiastical visitor in Arica and other places... and he explored the forests near Tarma in 1637 ... [and he] had not only vast knowledge in physical science and metallurgy, but an avid curiosity to consult old archives and collect ancient traditions... including in the late 1630's when] he lived briefly in Lima, as chaplain of the church of Nuestra Señora de las Cabezas... [and] witnessed the *auto de fe* [which directly translates to "self of faith"], held on January 23, 1639... in which twelve people were burned alive, nine of whom were Portuguese... [and of] this event he wrote a report that was published in Lima that same year... [and in] the viceregal capital he also devoted himself to organizing documents and information about the Peruvian history... [and he] then went to Cajamarca as an ecclesiastical judge... [where] his historical curiosity led him to visit the famous "rescue room" where the Inca Atah-u-alpa was imprisoned and whose conditions he noted... [and later] he was an ecclesiastical visitor in Trujillo (1641) and Quito (1643)... [and then] he returned to Spain, where he became the curate of Campana, near Seville... [and in] 1644, he made a request of King Felipe IV asking for a pension for his services, with the purpose of going to Mexico or returning to Lima to spend his last days devoted to study... [but was apparently denied and] remained in Spain, the year of his death being unknown"], *Ophyr de España. Memorias antiguas, historiales y políticas del Perú, 1498-1642*, II, Chap. 7.]

Pachacuti Inca Yupanqui... was the ninth Sapa Inca (1418 -1471/1472) of the Kingdom of Cusco which he transformed into the Inca Empire... Most archaeologists now believe that the famous Inca site of **Machu Picchu** [1912 photo, p.718, *tbd* next] was built as an estate for Pachacuti... In Quechua [which is the language of the Incas,] *Pachakutiq* means "he who overturns space and time" (though more commonly translated as "earth shaker"), and *Yupanki* means "with honor". During his reign, Cusco grew from a hamlet into an empire that could compete with, and eventually overtake, the

Chimú [who were "conquered by the Inca emperor Topa Inca Yupanqui ["the tenth Sapa Inca (1471-93) of the Inca Empire", this conquest occurring] around 1470"]. He [



Photograph of Machu Picchu taken by Hiram Bingham III in 1912 after major clearing and before reconstruction work



Pachacuti] began an era of conquest that, within three generations, expanded the Inca| dominion from the valley of Cusco to nearly the whole of western South America.

Machu Picchu is a 15th-century Inca citadel, located in the Eastern Cordillera of southern Peru, on a 2,430-metre (7,970 ft) mountain ridge... It is located in the **Cusco Region**... above the Sacred Valley, which is 80 kilometres (50 mi) northwest of Cuzco [and "nearby" Pisac and Ollantaytambo, Peru, map, SEC. 8, p.144]. The Urubamba River flows past it, cutting through the Cordillera and creating a canyon with a tropical mountain climate [but one much too high to grow corn!].... Most archaeologists believe that Machu Picchu was constructed as an estate for the Inca emperor Pachacuti (1438-1472). Often mistakenly referred to as the "Lost City of the Incas", it is the most familiar icon of Inca civilization. The Incas built [or more likely 'rebuilt'] the estate around 1450 but abandoned it a century later at the time of the Spanish conquest. Although known locally, it was not known to the Spanish during the colonial period and re-mained unknown to the outside world until American historian Hiram Bingham brought it to international attention in 1911... Machu Picchu was built in the classical Inca style, with polished dry-stone walls. Its three primary structures are the *Inti-huatana*, the *Temple of the*

Sun, and the *Room of the Three Windows*. Most of the outlying buildings have been recon-structed in order to give tourists a better idea of how

they originally appeared. By 1976, 30% of Machu Picchu had been restored and restoration continues [as the photos show, p.718-19].

Of course, and contrary to the report from my encyclopedia, it's more likely that the real reason the Incas 'rebuilt' such cities – at 8,000 feet elevation or more, where corn doesn't grow – was because it originally was thousands of feet lower where it did, and that is, before The Visits of Venus. I'm also guessing that they took the trouble to 'rebuild' such cities because they originally were sites of "sacred" cities, and places of **'host-of-heaven' worship**, where after being 'raised' by Venus they're eventually revisited and made again into "sacred" cities, not to mention that they offered 'greatly elevated' protection from those annoyingly recurrent, supposedly eventually returning, **'Mars-class inundations'**. And see again the photo of the apparently larger even higher city of **Ollantaytambo**, "located at an altitude of 2,792 m (9,160 ft)", (SEC.8, p.144).

"This Ynca [Pachacuti] appears to have been the first to order and settle ceremonies... He it was who established the twelve months of the year, giving a name to each, and ordaining the ceremonies that were to be observed in each. For although his ancestors used months and years counted by the **quipus** [which in this case were calendars, defined with photo, SEC.9, p.524], yet they were never previously regulated in such order until the time of this lord."

[Christoval de Molina (fl. 1570 to 1584) [pr-nyc, 1529-1585, "nicknamed "el cuzqueño" [meaning, "Man of Cuzco"]... a Spanish cleric and chronicler... [who for] a long time... was believed... [to be] a mestizo [or "a person of mixed racial or ethnic ancestry, especially, in Latin America, of mixed American Indian and European descent"], but in reality he was a natural Spaniard... although having resided in Cuzco for many years, he became so involved with the Andean culture that he may well be considered a cultural mestizo... [and he] was the author of *An Account of the Fables and Rites of the Yncas*... [but] nothing is known of his childhood... [and he is first found] in America in the second half of the... [16th] century ... [where in] 1556 he settled in Cuzco, which is why he was nicknamed "El Cuzqueño", to distinguish him from another homonymous chronicler... [and from] the years of living with the natives, he learned the Quechua language, to the point of handling it with great skill... [and he] served as a [Catholic] priest to the Indians and from the atrium [or "courtyard"] of the Cathedral of Cuzco preached Sunday sermons in the native language... [and in] 1565 he was appointed priest of the parish of Our Lady of Remedies of the Natural Hospital of Cuzco... [and 'unfortunately' enough] gained the trust of the Indians and collected ancient traditions of the Inca Empire... [and he] is also remembered for having comforted the Inca Tupac Amaru I during his execution in the Plaza de Armas del Cuzco in 1572 [- surely **deceiving** him to 'believe' that his stay in "Pergatory" would only be temporary, and both of them may still hope so]... [and that 'Cozening Cuss' Christoval] was also an ecclesiastical visitor to the province commissioned by the Viceroy Francisco de Toledo, when he made his tour of the territory, in 1568 and in 1575... [and] he accompanied the ['Chief Cozening Cuss',] bishop of Cuzco, Sebastián de Lartaun, to the III Limense Council held in the viceregal capital in 1583... [and on] behalf of said bishop, he wrote *An Account of the Fables and Rites of the Yncas*... [which is his] main work, [and] the only one preserved... possibly written between 1575 and 1576... [and it] was published by Sir Clements R. Markham in 1873, [and] translated into the English... [and this] work, as its title indicates, is divided into two large parts... [the first being the] fables or Inca legends, such as that of the creation of man by Viracocha, the flood, and the origin of the Incas... [and the second "most extensive and rich part" being the] rituals of the ancient Inca religion... [as it] contains accounts of the periodic festivals of the native religion and collects prayers, agricultural songs, etc... [and it] also includes an account of the magical arts that the Incas used in their healings... [and for this work Molina has been] described... as the great canonist of

the Indian liturgy... [and he] is also attributed the authorship of *History of the Incas* and *An Account of Guacas and Shrines of Cuzco*, both lost", and fyi, a "Guaca" is defined by my dictionary as a "God" or "fetish" – a "fetish" in this case being "an object (such as a small stone carving of an animal) believed to have magical power to protect or aid its owner"], *An Account of the*

Fables and Rites of the Yncas, transl. and ed. C. R. Markham [bio, SEC. 8, p.141] (1873), p.10.]

"All Toltec histories mention an assembly of sages and astrologers that was convoked in the city of Huehue-Tlapallan for the purpose of working on the correction of the calendar, and the reforming of the computation of the year, which was recognized as erroneous and which had been employed until that time."

[Brasseur, *Histoire des nations civilisées du Mexique*, p.122. Among his sources were Ixtlilxochitl, *Su-maria relación de las cosas de la Nueva España: con noticia individual de los conquistadores* [*Summary Report of the Things of the New Spain: With Individual Information of the Conquerors*], etc.; Mariano Fernández de Echeverría y Veytia [1718-1780, also *pr-nyc*, a Spanish "writer, philosopher and historian of New Spain... [who] is considered the first historian of Puebla [tbd next] with his work *Historia de Puebla de los Ángeles*, [and] he is also the author of a history of Mexico entitled *Ancient History of Mexico* that was the continuation of the unfinished work of Lorenzo Boturini ... [and by] paternal line he belonged to one of the most illustrious family who moved to New Spain, since it is said that he descended from Alfonso XI, King of León... [and his family] held prominent positions in Spain ... [and he did his 'undergraduate studies'] in Puebla de los Ángeles and in the capital of the viceroyalty obtained a bachelor of arts degree in the year of 1733 and graduated as a lawyer in 1737... at 19 years of age... [and in] that same year he undertook a long journey to visit France, England, Italy, Palestine, Morocco and Portugal and to settle for a time in Spain in order to settle various affairs of his father... [and back in] Spain, he joined the Madrid Bar Association... [and] held the positions of the Holy Brotherhood, private attorney, perpetual alderman, and attorney-in-fact for the noble state... and in... 1742, he was made knight of the Order of Santiago in the College of the Lady of Leganés of Madrid and in that same town he founded in...1747, together with other writers, the Academy named "Curious"... at the commencement of which he gave the opening speech ... [and in] 1750, [when] his father... died, he returned to New Spain... [and when] re-established in his beloved city of Puebla... he refused the different public positions that were offered him to dedicate himself fully to his history studies... [and his] love for this work came from the friendship he had in Spain with the famous antiquarian and historian Lorenzo Boturini, a friend recommended by his father, from whom he received valuable advice [on historical matters]... [so that when Boturini passed] Veytia knew how to take advantage of the his-torical documents that the Viceregal government had access to, especially the ones collected by Bo-turini about Mexico, as well as Boturini's own work, not to mention the collection of historical material that the He himself brought from Europe, and even from Morocco, when he was under the direction of the master of the Order of Malta, [and] made three expeditions against the Moors... [and so with] the purpose of continuing the task initiated by Boturini, he began to write his *Ancient History* – from the first occupation of the Anahuac until the middle of the 14th century, but it was not published until 1836... [over half a century after his death]... [and] while Veytia wrote his *History of Mexico* in the capital of New Spain, Francisco Javier Clavijero wrote his in Italy... [and these] historians came to sometimes communicate their impressions and knowledge to each other by letter" (1718-1779), *Historia antigua de Mexico*, I (1944), Chap. 2.]



Location of the state within Mexico



Location in Mexico

Puebla... known in Spanish as **Puebla de Zaragoza**, formally **Heroica Puebla de Zaragoza** and in colonial times as **Puebla de los Ángeles**, is the... capital and largest city of the **state of Puebla** [maps, p.721], and the second largest in colonial Mexico and the richest Catholic diocese. A colonial era planned city, it is located in (southern) Central Mexico on the main route between the capital, Mexico City, and Mexico's main Atlantic port, Veracruz – about 100 km (62 mi) east southeast of Mexico City and about 220 km (140 mi) west of Veracruz... The city was founded in 1531 in an area called Cuetlaxcoapan, which means "where serpents change their skin", [being] in between... two of the main indigenous settlements at the time, Tlaxcala and Cholula. This valley was not populated in the 16th century, as in the pre-Hispanic period this area was primarily used for the

"flower wars" between a number of populations... A **flower war**... was a ritual war fought intermittently between the Aztec Triple Alliance [or the **Aztec Empire**] and its enemies from the "mid-1450s to the arrival of the Spaniards in 1519"... [which] differed from typical wars in a number of important aspects... [including that opposing forces met] on a "preset date at... preselected"... sacred sites... [and they "neglected" the use of long] range weapons... [and instead used ones that] required skill and close proximity to the enemy... [and where] there were equal numbers of soldiers on each side of the battle... [and all] this... [being so the] Aztecs... [could] show off their military prowess.

Half a meridian away, across the Pacific Ocean, a calendar was introduced in Japan in -660, and the reckoning of years in that country starts from that year. In China, the astronomer Yhang in the year -721 announced to the Emperor Hiuen-tsong that the order of the sky and the movements of the planets had changed which made it impossible to predict eclipses; and he referred to other authorities who asserted that in the time of Tsin the planet Venus used to move 40 degrees to the south of the ecliptic and eclipse the star Sirius. Yhang explained that the course of the planet Venus changed in the days of Tsin. [(['Dirty, Lowdown Jesuit'] Antoine Gaubil [bio, p.543], *Histoire de l'astronomie chinoise* [History of Chinese Astronomy] (1732), pp.73-86.)

All around the globe the years following -687 saw activity directed toward reforming the calendar. Between -747 and -687 the calendar was in a chaotic state, the length of the year and of the month, and probably also of the day, [evidently] repeatedly changing. Before the eighth century [- apparently back to The Visits of Venus -] there was a comparatively long span of time when the

year had 360 days and the lunar month consisted of almost exactly thirty days.

Neither the calendar, nor the celestial charts, nor the sundials, nor the water clocks of the time before -687 were adequate for their purpose after that year. Values subsequently established in different parts of the terrestrial globe have remained practically unchanged down to the present save for very small improvements resulting from the more precise calculations of modern times. This stability of the calendar is due to the fact that the celestial order has remained unaltered: no changes in the heavenly order were observed except for minor perturbations between the planets which have no visible effect on their motion. Thus we are lulled into the belief - which is wishful thinking - that we live in an orderly universe. In the language of a modern scientist:

"Though the order of the succession of events in the heavens is often somewhat complex, it is nevertheless systematic and invariable. The running of no clock ever approached in pre-cision the motions of the sun, the moon, and the stars. In fact, to this day clocks are corrected and regulated by comparing them with the apparent diurnal motions of the heavenly bodies. Since not merely a few but hundreds of celestial phenomena were long ago found to be perfectly orderly, it was gradually perceived that majestic order prevails universally in those regions in which, before the birth of science, capricious gods and goddesses were believed to hold domain." [F. R. Moulton [\[who with his colleague at the University of Chicago, T. C. Chamberlin, proposed the Planetesimal Theory\]](#), *The World and Man as Science Sees Them*, p.2.]

However, as we have learned from the records of ancient times, the order today is not the primeval order; it was established less than twenty-seven centuries ago,

when the moon was placed in orbit,
when the silver sun was planted,
when the Bear was firmly stationed. [*Kalevala*, Rune 3.]

Of course instead of the Moon being "placed", it would be more correct to say, "replaced", and instead of the Great Bear being "stationed", it would be better to say, "restationed", as the Sun, Moon and stars have all been up there since The 4th Day of Creation ([Gen 1:14-19](#)). And again, such 'replacements' and 'restationings' have evidently occurred numerous times since Creation Week, including on both Visits of Mercury, both Visits of Venus, and on 3 or more of The Visits of Mars, at least 7 times so far, with at least one more, but more likely a few more, to go, and that is, following the arrival and subsequent '**several-years-long-visit**' of The Coming Red Planet.

CHAPTER 9

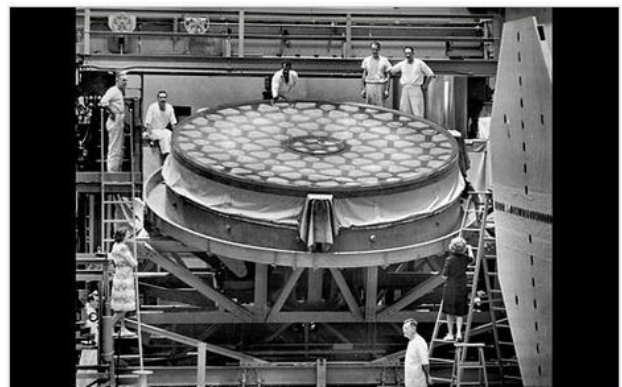
The Moon and Its Craters

The moon revolves around the earth and, together with the earth, around the sun, showing one and the same face to the inhabitants of the earth. It can be seen in the telescope that the surface of the moon is covered with seas of dried lava and with great craterlike formations. Since it has no atmosphere, the contours of its surface are clearly visible, and a city or village, if it existed there, could be seen through the ["first"] **Palomar telescope** [tbd next]. But it is a dead planet and very inhospitable. For a half-month any place on it is in cold night and for the other half-month in hot sunshine. There is no water on the planet, no vegetation, and probably no life at all. The ancients were interested to know whether the moon had human settlements, but moderns are concerned with the problem of the origin of the lunar craters.

Palomar Observatory is an astronomical observatory located in San Diego County, California, United States, 145 kilometers (90 mi) southeast of Los Angeles... in the Palomar Mountain Range. It is owned and operated by the California Institute of Technology (Caltech) located in Pasadena, California. Research time at the observatory is granted to Caltech and its research partners, which include the Jet Propulsion Laboratory (JPL) and Cornell University

... The observatory operates several telescopes, including the 200-inch (5.1 m) Hale Telescope [Hale Telescope Dome/mirror photos, p.722] and the 48-inch (1.2 m) Samuel Oschin Telescope. In addition, other instruments and projects have been hosted at the observatory, such as the Palomar Testbed Interferometer and the historic 18-inch (0.46 m) Schmidt telescope, Palomar Observatory's first telescope, dating from 1936.

There are two theories: one sees in them great extinct volcanoes; the other, formations produced by the bombardment of great meteorites on the semiliquid mass of the moon before it solidified. There are more than thirty thousand such craters, small and large. Some of these circular crests rise as high as 20,000 feet [or near 4 miles, about 2/3 the height of Mount Everest] above the plain - their height is measured by the length of their shadows; some, like Clavius near the moon's south pole, are one hundred and fifty miles in diameter. This tremendous width surpasses anything comparable among volcanoes on earth. It is therefore questioned whether these circular mountain formations represent true volcanoes. The largest known crater produced by the impact of a body that fell on the earth



The 5 meter (16 ft. 8 in.) mirror in December 1945 at the Caltech Optical Shop when grinding resumed following World War 2. The honeycomb support structure on the back of the mirror is visible through the surface.

is in Arizona; it is four fifths of a mile in diameter and much [much] smaller than the crater formations on the moon.

As is readily seen, both theories of lunar craters imply a great catastrophic occurrence.

For such craters to have been formed, tremendous forces must have acted from inside or from without; if these formations were caused by impact on a viscous [or 'semi-solid/liquid'] mass, great [great] meteors must have come flying from many directions.

Bright streaks or "rays" up to ten miles wide radiate from some of the craters; their origin, too, is not known. There are also clefts, irregular in form, about half a mile wide and of unknown depth.

In the cosmic catastrophes described in this book the moon was repeatedly involved. Together with the terrestrial globe it passed through the fabric of the great comet of the time of the Exodus, and in the conflicts of the eighth century before the present era, the moon was more than once displaced from its orbit by Mars. During these catastrophes the moon's surface flowed with lava and bubbled into great circular formations, which rapidly cooled off in the long lunar night, unprotected by an atmosphere from the coolness of cosmic spaces. In these cosmic collisions or near contacts the surface of the moon was also marked with clefts and rifts.

The "play" of Mars with the moon was regarded by the Greeks and the Romans [- not to

mention by the inhabitants of India and others -] as a love affair. [Mars had near contacts with the moon and with the planet Venus, and as a result of these two "romances" the goddess Venus (Aphrodite) became associated in mythology with the moon as well as with the planet of that name.] From the *Iliad* [for example,] we learn that Aphrodite (the Greek goddess of the moon) was warned by Jupiter-Zeus not to battle Ares-Mars, but to leave this task to Hera-Earth and Pallas Athene, being herself predestined to the sweet work of love.

Interplanetary contacts in the celestial sphere are in some respects similar to congress and germination in the biological world. In these contacts the bodies of the planets overflow with lava - fertile ground for vegetation - and comets born of such contacts fly across the solar system and rain gases and stones and possibly also spores, germs, or larvae on planets. Thus the notion of the ancients that love affairs were being carried on among the planetary gods and goddesses is a tale for the common people and a philosophical metaphor for the instructed.

The great seas of dried lava and the great craters on the dead planet devoid of air and water bespeak the dreadful devastations, even death itself, that interplanetary contacts can leave in their wake. The great formations of craters, mountains, rifts, and plains of lava on the moon were formed not only in the upheavals described in this book, but also in those which took place in earlier times. The moon is a great unmarked cemetery flying around our earth, a reminder of what can happen to a planet [and how God surely used it to protect ours].

The Planet Mars

The planet Mars, at the present time, completes one revolution around the sun in 687 terrestrial days. Its orbit is entirely outside the earth's orbit, and is an ellipse, like that of the earth, but more stretched out, so that the planet's distance from the sun varies considerably during a revolution.

When Mars and the earth are on different sides of the sun, the distance between them rises to over 200,000,000 miles and may reach 248,600,000 miles. From this moment on, as the distance between the two planets diminishes, Mars nightly grows more and more luminous, changing from an inconspicuous point of light to a most brilliant star, brighter than any fixed star. During a period of little more than a year, it grows fifty-five times brighter. Among the planets it exceeds then even Jupiter in brilliance.

The earth and Mars approach each other every 780 days, this being the synodical period of Mars. But because of the ellipticity of the two orbits and the difference in the direction in which their longer radii are turned, the closeness of Mars and the earth is not the same at every opposition. At each seventh approach, which occurs every fifteen years, when Mars passes through that part of its orbit which is closest to the sun, and the earth simultaneously passes the segment of its orbit which is farthest from the sun, the conjunction of the two planets is especially close and is "the favorable opposition." These occasions are eagerly awaited by astronomers, for no celestial body, with the exception of the moon, is more readily observable than Mars when at "favorable opposition."

The distance between Mars and the earth at the oppositions varies from 61,000,000 miles to 35,500,000 miles ("favorable opposition"); the distance at various times during the period of fifteen years varies greatly, from 248,600,000 to 35,500,000 miles.

Two cosmic disturbances recorded by Hebrew tradition - one on the day when Hezekiah's father, Ahaz, was entombed; the other, when Sennacherib's army invaded Palestine [and for the [second time besieged Jerusalem](#)] - were separated by a period of fourteen or fifteen years [or more likely 29 or 30], if the figure in [II Kings 18:13](#) refers to the invasion which ended in the disaster. A seemingly arbitrary period of fifteen years of grace, mentioned in [Isaiah 38:5](#) and in [II Kings 20:6](#), may also have had some relation to the periodicity of the catastrophes. The years -776, -747, -717 or -702 [or 1], and -687 apparently were [5 of the 7] years of [the formerly much "closer"] favorable oppositions of Mars, when perturbations, a regular phenomenon in oppositions, reached [greater] catastrophic dimensions.

But again, taking into account the Babylonian princes that, surely after Hezekiah's miraculous recovery, got to see all that Hezekiah had, including all the gold and silver he would later give to Sennacherib to buy time, then the "two cosmic disturbances" spoken of here by Dr. Velikovsky must actually involve three, near 15-years-apart, groups of events, including **1**) Ahaz' funeral, when Earth's axis tilts 10°, and Hezekiah becomes king, in -717, and **2**) the healing of Hezekiah, along with

God's **promise** of 15 more years, and that Syria will be defeated, **promises** verified by the shifting of Earth's axis back 10°, this **'tilt'** closely followed by the visit of the Babylonian princes, and their visit by the 1st Siege of Jerusalem by Sennacherib, at which time Hezekiah uses still available gold to buy time, and after this Sennacherib becomes 'distracted' with Egypt, all this happening in -702 and/or 1, and 3) Sennacherib's 2nd Siege of Jerusalem where God wipes out his army in -687, and where there's yet another 'replacement' of the Sun, Moon, and stars, and a 'restationing' of the North Star, with Polaris being the last to take this spot, shortly after which Hezekiah's 'additional' 15 years runs out. These are my best guesses anyway. But as usual I'm expecting the need for some **'for-ever-ongoing correction, improvement and expansion'**.

If, because of other reasons, contact between Mars and the earth in the past is admitted, the combined shape of the orbits, with points of nearest approach being reached at present every fifteen years, could be regarded as a vestige of a contact or series of contacts at similar intervals in the past between the two planets then revolving on curved orbits that were closer to each other.

Mars bears a striking resemblance to the earth in the inclination of its axis of rotation to the plane of its orbit and in the period of its diurnal rotation. Whereas the equator of the earth is inclined 23½ degrees to the plane of the ecliptic, the equator of Mars is inclined 24 degrees to the plane of its orbit, a similarity unequaled among other planets in the solar system. The mean time of axial rotation of the earth is 23 hours, 56 minutes, 4 seconds, that of Mars 24 hours, 37 minutes, 23 seconds. No other two planets are so alike in the duration of their day, conceding that no conclusive data are available for the length of the day on Venus.

Is it possible that the axis of rotation and the velocity of rotation of Mars, stabilized and supported in their present position and rate by certain forces, were influenced originally by the earth at the time of contact? Mars, being small as compared with the earth, influenced to a lesser degree the rotation of the earth and the position of its poles.

The surface of Mars is crisscrossed with a network of "canals." Their discoverer, [**'Ski-up-a-rail-lee'**] Schiaparelli, assumed that geological forces were a factor in their formation; on the other hand, he was "very careful not to combat this supposition, which includes nothing impossible," of the presence of intelligent beings on Mars who could have built these canals. Percival Lowell spent his life in a crusade to convince fellow scholars and other contemporaries that intelligent human beings live on Mars and that the canals are their work. From his observatory in Flagstaff, Arizona, he believed he discovered water on Mars. He interpreted the polar caps as ice masses; because of the dearth of water, the intelligent beings dug the canals to bring water to desert areas. [Lowell, *Mars* (3rd ed., 1897); idem, *Mars and Its Canals* (1906).]

In the early years of the twentieth century, plans were devised to communicate by light signals with the hypothetical men on Mars; according to one plan a series of light-sending stations was to be built into a geometric figure on the plains of Siberia. The figure was to represent the

Pythagorean theorem of the relation of the three sides of a right-angle triangle. If there are in-telligent beings on Mars, some writers argued, they should be able to notice and interpret the signals; if they are not intelligent enough to notice the signals and understand their meaning, we should not be so eager to communicate with them. The experiment was not carried out.

The contacts of Mars with other planets larger than itself and more powerful make it highly improbable that any higher forms of life, if they previously existed there, survived on Mars. It is, rather, a dead planet; every higher form of life, of whatever kind it might have been, most probably had its Last Day. Their work could not survive either. The "canals" on Mars appear to be a result of the play of geological forces that answered with rifts and cracks the outer forces acting in collisions.



The tenuous atmosphere of Mars visible on the horizon

The Atmosphere of Mars

The atmosphere of Mars is invisible [except in dust storms, and satellite imagery, photo, p.726]. If there are any living creatures on that planet, and if they are endowed with organs of sight, they see a black [and, maybe at the horizon, a slightly red-tinted] sky, not a blue one as we do.

The atmosphere of Mars was the object of many investigations which produced conflicting and apparently unsatisfactory results. This gaseous envelope is transparent, permitting clear observation on the contours of the planet. Mars' seasonal polar caps are products of distillation: a polar cap disappears when summer arrives in its hemisphere and reappears in winter. It is not known whether these caps are composed of carbon dioxide or of ice, whether they are clouds floating over polar regions or layers of coagulated [or "solid"] masses.

The general question as to the presence of water vapor in the atmosphere of Mars was answered in the affirmative by one group of observers (Lowell Observatory), and in the negative by another group (Lick Observatory). At present it is regarded as almost certain that there is on Mars only a low absolute content of water vapor, about one-twentieth of that in the atmosphere of the earth. This is the view supported by results announced by astronomers at Mount Wilson Observatory. [My encyclopedia currently reports that the atmosphere of Mars is "0.0210% [or a little over 2 tenths of 1 percent] water vapor", compared to Earth averaging at about 1%, which is about one fifth (1/5) "of that in the atmosphere of earth", 4 times Dr. Velikovsky's figure.]

The observations concerning oxygen in the atmosphere of Mars are somewhat inconclusive; it is generally supposed that oxygen on Mars, if there is any, is less than 0.1 [or one tenth (1/10)] per cent of the oxygen content in the atmosphere of the earth per unit of surface area. [My encyclopedia currently reports that the atmosphere of Mars is "0.146% [or about 1½ tenths of 1 per-cent] oxygen", with Earth's atmosphere being about "20.95% oxygen (O₂)", Mars then having about seven thousandths (0.007 or 7/1000) that of Earth, which is indeed "less than 0.1", only about seven hundredths (0.07 or 7/100) "per cent of the oxygen content" of Earth, 1.4 times less than 0.1.]

[Walter Sydney Adams [briefly bio'ed by Dr. Velikovsky, SEC. 9, p.294, 1876-1956, "an American astronomer... born in Antioch, Turkey to... missionary parents, and was brought to the U.S. in 1885... [who] graduated from Dartmouth College [tbd next] in 1898, then continued his education in Chicago and in Germany... [and after] returning to the U.S., he began a career in Astronomy that culminated when he became director of the Mount Wilson Observatory... [his] primary interest... [being] the study of stellar spectra [to determine their elemental compositions]... [and he] worked on solar spectroscopy and co-discovered a relationship between the relative intensities of certain spectral lines and the absolute magnitude of a star... [and he] was able to demonstrate that spectra could be used to determine whether a star was a giant or a dwarf... [and in] 1915 he began a study of the companion of Sirius and found that despite a size only slightly larger than the Earth, the surface of the star was brighter per unit area than the Sun and it was about as massive... [and such] a star later came to be known as a white dwarf... [and along] with Theodore Dunham, he discovered the strong presence of carbon dioxide in the infrared spectrum of Venus] and Theodore Dunham [1897-1984, "an American astronomer and physicist... born in New York City... [and] educated at... Harvard University... [where] he studied chemistry and graduated *summa cum laude* [meaning, "with highest praise"] in 1921 with an A.B... [and his] graduate work was at Cornell University, where he was awarded his M.D. in 1925... [and he] then studied physics at Princeton University, earning an A.M. in 1926 and a Ph.D. in 1927... [and in] 1928 he joined the staff of Mount Wilson Observatory, where he would remain until 1947... [and it was in] 1932, together with Walter S. Adams, [that] they discovered that the atmosphere of Venus contained carbon dioxide under high pressure... [and 2] years later in 1934, the two found that the amount of oxygen in the atmosphere of Mars was less than one percent of the amount over a comparable area on Earth... [and in] 1936 he became the Scientific Director of the Fund for Astrophysical Research, and would hold that position for the remainder of his life... [and during] World War II he served in the Office of Scientific Research and Development, where he was Chief of the Optical Instrument Section... [and beginning] in 1946, he performed medical research into the application of physical methods... [and he] was at the Harvard Medical School until 1948 as a Warren Fellow in Surgery, before moving to University of Rochester... [and between] 1948 and 1957 he developed tools that could be used for spectrophotometric analysis of locations within a biological cell... [and he] joined the Australian National University faculty in 1957... [and] became a senior research fellow at the University of Tasmania [tbd after Dartmouth] in 1965, before returning to the United States in 1970... [where] he rejoined the Harvard College Observatory... [and in] his honor, the Fund for Astrophysical Research makes annual Theodore Dunham, Jr. Grants for Research in Astronomy", *Contributions from the Mount Wilson Observatory*, No. 488 (1934).]

Dartmouth College... is a private Ivy League research university in Hanover, New Hampshire, United States. Established in 1769... it is the ninth-oldest institution of higher education in the United States and one of the nine colonial colleges chartered before the American Revolution. Although founded as a school to educate Native Americans in Christian theology and the English way of life, Dartmouth primarily trained Congregationalist ministers throughout its early history before it gradually secularized, emerging at the turn of the 20th century from relative obscurity into national prominence.

The **University of Tasmania (UTAS)** is a public research university primarily located in Tasmania, Australia. Founded in 1890, it is Australia's fourth oldest university. Christ College, one of the university's residential colleges, was founded in 1846 and is the oldest tertiary [or 'academic-degree-awarding'] institution in the country. The University of Tasmania is a sandstone university [which is "an informally defined group comprising Australia's oldest tertiary education institutions", like the "Ivy League" in

the US, including "Brown University, Columbia University, Cornell University, Dartmouth College, Harvard University, the University of Pennsylvania, Princeton University, and Yale University",] and [UTAS] is a member of the international Association of Commonwealth Universities and the Association of Southeast Asian Institutions of Higher Learning... The university was ranked in the top 10 research universities in Australia and in the top two per cent of universities worldwide in the Academic Ranking of World Universities.

The difficulty of a spectral analysis of the atmosphere of the planets lies in the fact that their light is the reflected light of the sun, and consequently it has in it the spectral picture of the atmosphere of the sun (emission lines of the spectrum), and also in the fact that the atmosphere of the earth, through which this reflected light travels, impresses its own characteristic spectral lines (of absorption) on the light reflected from the planets. The conclusion drawn and communicated to the general public is that "Mars' spectrum is practically that of reflected sunlight only" (E. Doolittle [?]). This would suggest that there is no atmosphere on Mars or that it is very tenuous [or very "thin"]. However, there is a change in the distribution of light through the spectrum as compared with the light that arrives directly from the sun... [And the] presence of an atmosphere on Mars can be proved by another set of observations, which indicate that it extends to about sixty miles above the surface of the planet. Also, its supposed thinness is in contradiction to findings obtained by photographs made in violet and in red light. One series of clouds is seen in the photographs taken in violet light, but not in those taken in red light; a second series of clouds is seen in the red, but not in the violet, light.

In the present study of cosmic catastrophes the endeavor has been to establish the fact that in the eighth and seventh centuries before this era the earth was repeatedly approached by a celestial body; that this body was the planet Mars; that previously Mars had been displaced from its path by contact with Venus, which up to that time had crossed the orbit of the earth, and that Venus, the earth, and Mars, as a consequence, assumed new positions in the solar system. In all these contacts between Venus, the earth, and Mars there was an exchange of atmospheres, the earth acquiring the carbon clouds of Venus and also some of the atmosphere of Mars. The white precipitated masses on Mars, which form the polar caps, are probably of the nature of carbon, having been acquired from the trailing part of Venus, and only the difference in atmospheric conditions on Mars as compared with the earth, together with a difference in temperature, keeps this "manna" from being permanently dissolved under the rays of the sun.

The main ingredients of the atmosphere of Mars must be present in the atmosphere of the earth. Mars, "the god of war," must have left part of his property on his visits. As oxygen and water vapor are not the main ingredients of the atmosphere of Mars, some other elements of the terrestrial atmosphere must be the main components of its atmosphere. It could be nitrogen, but

the presence of nitrogen on Mars – or its absence – has not yet been established. [My encyclopedia currently reports that Mars' *atmosphere* is "1.89% [or near 2 percent] nitrogen".]

Besides oxygen and nitrogen, the main components of the terrestrial atmosphere, argon and neon are present in detectable quantities in the air. These rare gases excite spectral lines only when in a hot state; consequently, they cannot be detected through lines of emission from a comparatively cool body such as Mars. The absorption lines of argon and neon have not yet been investigated. When a study of these lines will make possible a spectral search for these rare gases on planets, Mars should be submitted to the test. If analysis should reveal them in rich amounts, this would also answer the question: What contribution did Mars make to the earth when the two planets came into contact?

Uh-huh, my encyclopedia presently reports that the atmosphere of Mars is "1.93% [or nearly 2 percent] argon", but only "0.00025% [or a quarter of 1 ten-thousandth of a percent] neon". See the report on the *atmosphere* of Mars made possible by the work of NASA's [Mars Global Surveyor](#) and MAVEN Orbiter, as well as ESA's Mars Express in [SEC.9, p.301](#), and see the chart of the

Composition by Volume of the Atmosphere of Mars	<ul style="list-style-type: none">• 95.97% carbon dioxide• 1.93% argon• 1.89% nitrogen• 0.146% oxygen• 0.0557% carbon monoxide• 0.0210% water vapor• 0.0100% nitrogen oxide• 0.00025% neon• 0.00008% hydrogen deuterium oxide• 0.00003% krypton• 0.00001% xenon
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[Composition by Volume of the Atmosphere of Mars](#) on [p.728](#).

Turns out that, evidently like Venus, what's left of the *atmosphere* of Mars is predominantly... wait for it... and can I have a drum roll please... *carbon dioxide*, which by now I should be able to leave to you to speculate about...

The Thermal Balance of Mars

The equatorial diameter of Mars is about 4,200 miles; when compared with that of the earth, the ratio in volume is 15 to 100; the ratio in mass is supposed to be 10.8 to 100. Mars is one-sixth the volume of Venus, and Venus is considered to be seven and a half times heavier than Mars.

Due to the eccentricity of Mars' orbit, the insolation [or the "solar radiation...received at [its]... surface"] at aphelion [or where it's "farthest from the sun"] is much smaller than at perihelion [or where it's "nearest to the sun"] (the ratio being about 5:6), and in the southern hemisphere the summer is much hotter but much shorter than in the northern hemisphere. Because of the greater mean distance of Mars from the sun, it is supposed to receive less than half the light and warmth per unit of area that the earth receives; and for this reason its temperature must be some 65° C. below that of the earth, and never above freezing. The mean temperature of a

year on the equatorial latitudes of Mars must be similar to that of the polar regions of the earth. The radiometric measurement of the temperature of Mars actually shows an excess of heat...

[Dr. William Weber Coblentz [1873-1962, "an American physicist notable for his contributions to infrared radiometry and spectroscopy... [whose] family's extremely modest circumstances led to a somewhat-delayed education... [where he] did not finish high school (Youngstown, Ohio) until 1896, when he was 22 years old... [after which he] entered the Case School of Applied Science, now Case Western Reserve University in the fall of 1896, and received his Bachelor of Science degree in physics in June, 1900... [and he] went on to earn MS (1901) and PhD (1903) degrees from Cornell University in Ithaca, New York, staying two years beyond his doctoral time by working as a Research Fellow with support from the Carnegie Institution... [and in the] spring of 1905, Coblentz accepted a position with the newly founded National Bureau of Standards (now the National Institute of Standards and Technology, NIST) in Washington, DC, where he spent his entire career... [and it was in] 1905 [that] he founded the Bureau's radiometry section, and headed it for 40 years until his retirement in 1945... [and during] the course of a long and productive career, Coblentz made many scientific contributions both of a pure and applied nature... [and he has] hundreds of scientific publications, talks, and abstracts to his credit

... [and he] received a total of ten patents during his lifetime, the first being... for a solar cell invention to convert sunlight to electricity... [and his] first publication... was based on his PhD research ... [and on] acquiring his doctorate, he soon began publishing regularly on problems related to infrared (IR) radiation, both those concerning spectroscopy and those concerning radiometry... [and when he] entered Cornell University, infrared spectroscopy was in what today would be considered an extremely primitive state... [so he] assembled and calibrated his own IR equipment, and extended the range of IR measurements to longer wavelengths than had ever been reached... [and by] 1905 he had acquired hundreds of spectra by tedious point-by-point measurements with a prism instrument of his own construction... [these being] published in 1905 with large fold-outs charts (not available in the later reprints), and tables of wavelengths at which various materials absorbed IR light... [and it had a revolutionary effect, despite minimal credit given, on this field of science]... [and] Coblentz had a long interest in astronomical problems... [and in] 1913, he developed thermopile detectors and used them at Lick Observatory to measure IR radiation from 110 stars, and the planets Mars, Venus, and Jupiter... assisted by Seth Nicholson, later of the Mt. Wilson Observatory... [and extending] this work, Coblentz and Carl Lampland, of the Lowell Observatory, measured large differences between the day and night temperatures on Mars, which implied a thin Martian atmosphere... [and for] his applications of IR detectors to astronomy, Coblentz is regarded as the founder of astronomical infrared spectroscopy... [and in] recognition of his astronomical contributions, craters on the moon and Mars were named after him by the International Astronomical Union... [and he] also made observations of solar eclipses, and published papers describing his work... [and] from about 1930 his research turned more toward measurements involving the ultraviolet (UV) region and away from infrared work... [and much] of this research had a distinctly bio-medical slant, such as his investigations of ultraviolet therapy (1938) and the production of skin cancer by UV exposure (1948)... [and though] Coblentz is remembered today mainly for his contributions to physics and astronomy, he also had interests in bioluminescence, atmospheric ozone, and, perhaps surprisingly, parapsychology... [and he] appears to have brought the same energy to the latter field as he did to his other areas of interest... [and the] Coblentz Society, dedicated to the understanding and application of vibrational spectroscopy, is named in his honor, as is the Coblentz Medal... [and he] died just before his 1905 work on infrared spectroscopy was reprinted, nearly 60 years after its first publication... [and among] the awards Coblentz received were the 1920 Janssen Medal (French Academy of Sciences), the Rumford Medal of the American Academy of Arts and Sciences, and the Howard N. Potts Medal of the Franklin Institute... [and



Marker for the Coblentz family

in] 1945, shortly after retiring, Coblentz received the Frederic Ives Medal by the... ["**Optical Society (OSA)**... a professional association of individuals and companies with an interest in optics and photonics... [which] publishes journals, and organizes conferences and exhibitions"] ... [and] Coblentz also was elected a member of the National Academy of Sciences... [and he] reportedly... [had] periods of poor health, but... lived nearly 90 years... [and] is buried in Rock Creek Cemetery in Washington, DC alongside his wife and an infant daughter", photo, of the **Marker for the Coblentz family, p.729,**] and Dr. Carl Otto Lampland [1873-1951, "an American astronomer... involved with both of the Lowell Observatory solar system projects, observations of the planet Mars and the search for Planet X... [his parents being] born in Norway... [and he] was educated first at Valparaiso Normal school in Valparaiso, Indiana, where he earned a B.S. degree in 1899... [and he] then studied at Indiana University, where he received a B.A. degree in astronomy in 1902, an M.A. in 1906, and an honorary LL.D in 1930... [and he] first went to Lowell Observatory in 1902 when invited by Percival Lowell and... [became] closely involved with Lowell in planetary observation ... [and he] designed cameras used for astronomy and also designed and maintained telescopes, including resilvering the mirror of the 40-inch (1,000 mm) telescope. He also constructed thermocouples and used them to measure temperatures of planets... [and he] won the Royal Photographic Society Medal in 1905 for the camera which he designed for the 24-inch Clark telescope... [and with] Coblentz, he measured large differences between the day and night temperatures on Mars which implied a thin Martian atmosphere... [and he] discovered the asteroid 1604 Tombaugh [- about 30 km in diameter, and "named after the discoverer of Pluto"]... [and in] 1907 Lampland and Lowell won a Royal Photo-graphic Society exhibition medal for their photographs of Mars", and these 2 worked together] at the Lowell Observatory, and Prof., Dr. Edison Pettit [1889-1962, "an American astronomer... [who] received his bachelor's degree from the Nebraska State Normal School in Peru... [and] taught astronomy at Washburn College in Topeka, Kansas from 1914 to 1918... [and he] married Hannah Steele Pettit, who was an assistant at Yerkes Observatory, and [he] received his Ph.D. from the University of Chicago in 1920... [and shortly] after he became a staff member at Mount Wilson Observatory... [and he] initially specialized in solar astronomy and built his own thermocouples... [and he] also made visual observations of Mars and Jupiter... [and even] after his retirement he continued to make spectrographs for various observatories in the machine shop in his home... [and] Pettit crater on the Moon and another Crater on Mars are named after him",] and Dr. Seth Barnes Nicholson [1891-1963, "an American astro-nomer... [who] worked at the Lick observatory in California, and is known for discovering several moons of Jupiter in the 20th century... [and he] was educated at Drake University, where he became interested in astronomy... [and in] 1914, at the University of California's Lick Observatory, while observing the recently discovered Jupiter moon Pasiphaë, he discovered a new one, Sinope, whose orbit he computed for his Ph.D. thesis in 1915... [and he] spent his entire career at Mount Wilson Observatory, where he discovered three more Jovian moons: Lysithea and Carme in 1938, and Ananke in 1951



Image of Ganymede's anti-Jovian hemisphere taken by the *Galileo* orbiter (contrast is enhanced). Lighter surfaces, such as in recent impacts, grooved terrain and the whitish north polar cap at upper right, are enriched in water ice.

... [and while] at the Palomar Observatory in 1957, he discovered 1647 Menelaus, an asteroid near Jupiter... [and he computed] the orbits of several comets and also that of Pluto... [and at] Mt. Wilson, his main assignment concerned solar activity and he produced for decades annual reports on sunspot activity ... [and he] also made a number of eclipse expeditions to measure the brightness and temperature of the Sun's corona... [and in] the early 1920s, he and Edison Pettit made the first systematic infrared observations of celestial objects ... [and they] used a vacuum thermocouple to measure the infrared radiation and thus the temperature of the Moon which led to the theory that the Moon was covered with a thin layer of dust acting as an insulator, and also of the planets, sunspots and stars... [and their] temperatures measurements of nearby giant stars led to

some of the first determinations of stellar diameters... [and] Nicholson, together with astronomer George Ellery Hale [bio, SEC. 6, p.43 ff], lend their name to the "Hale-Nicholson law" concerning the magnetic polarity of sunspots... [and from] 1943 to 1955, he served as editor of the *Publications of the Astronomical Society of the Pacific*, of which he was also twice president... [and the] asteroid 1831 Nicholson, the lunar crater Nicholson, the Martian crater Nicholson, and the feature **Nicholson Regio** [- that 'big dark spot' -] on **Ganymede** were named after him"] [- Ganymede being a moon of Jupiter, and "the largest and most massive of the Solar System's moons ... [the] ninth-largest object in the Solar System... the largest without a substantial atmosphere... 8% larger than the planet Mercury, although only 45% as massive" - so Mercury is over twice as *dense*, all of which I'll yet again leave to you to speculate about, **Image of Ganymede**, p.730], and Petit and Nicholson worked together] at the Mount Wilson Observatory.]

...Mars emits more heat than it receives from the sun. Does this excess of heat come from the interior of the planet? Mars is a smaller body than the earth; it has more surface per unit of volume, and it must have cooled down quicker than the earth, especially if it was released from the nebulous sun by a centrifugal force before the earth was (Kant-Laplace), but also if they both originated as planets simultaneously millions of years ago (tidal theory). What, then, is the cause of the excess of heat in Mars?

The assumed contacts with the earth would have caused much greater changes in and on Mars than in and on the earth, because of the difference in mass. An interplanetary [but mostly *elastic*] contact must have caused a conversion of motion into heat, and consequently resulted in an excess of thermal radiation over the quantity of heat brought to the planet by insolation.

The [evidently mostly *elastic*] contacts of Mars with Venus, and in a lesser degree [or intensity but more frequently] with the earth, less than three thousand years ago, probably are responsible for the present temperature of Mars; interplanetary electric discharges could also initiate atomic fissions with ensuing radioactivity and emission of heat [*ea fcm*].

The Gases of Venus

A part of the gaseous trail of Venus remained attached to the earth, another part was torn away by Mars, but the main mass of gases followed the head of the comet. Of the part which remained with the earth, some became a deposit of petroleum; some, in the form of clouds, enveloped the earth for many years, slowly precipitating. The part retained by Venus burned or smoked for a long time, as long as the oxygen carried from the earth lasted; what remained forms today the envelope of carbon clouds of the Morning Star. To the depth penetrated by spectroscopic analysis, oxygen and water vapor are absent. The planet is covered with clouds of dust. Carbon dioxide is an ingredient of Venus' atmosphere [that by far exceeds all others].

[C. E. St. John [?] and J. B. Nicholson [?], "*The Spectrum of Venus*," *Contributions from the Mount Wilson Observatory*, No. 249 (1922). The supposition has been advanced that Venus is covered with formaldehyde (R. Wildt [?]) although no spectral lines of this compound have been identified in the atmosphere of Venus.] [See the chart of the **Composition of the Atmosphere of Venus**, p.731.]

Composition by Volume of the Atmosphere of Venus

- 96.5% carbon dioxide
- 3.5% nitrogen
- 0.015% sulfur dioxide
- 0.0070% argon
- 0.0020% water vapour
- 0.0017% carbon monoxide
- 0.0012% helium
- 0.0007% neon
- Trace carbonyl sulfide
- Trace hydrogen chloride
- Trace hydrogen fluoride

The brilliant envelope of Venus is the remnant of its tail of the days when, three thousand years ago, it was a [blazingly-bright] comet. The reflecting power (albedo) of Venus [today] is greater than that of any other planet.

It is 0.75 as compared with 0.22 for Mars, and 0.13 for the moon...

[These figures are from Arrhenius [bio, SEC.9, p.312], *Das Schicksal der Planeten* [*The Fate of the Planets*] (1911), p.6. Eugène Michel Antoniadi [1870-1944, “known as Eugenios Antoniadis”, “a Greek-French astronomer... born in Istanbul [formerly Byzantium and then Constantinople], but spent most of his adult life in France, after being invited there by Camille Flammarion... [Antoniadi becoming] one of the founding members of the British Astronomical Association (BAA)... [and in] 1892, he joined the BAA's Mars Section and became that section's Director in 1896... [and he] became a member of the Société astronomique de France (SAF) in 1891... [and] Flammarion hired Antoniadi to work as an assistant astronomer in his private observatory in Juvisy-sur-Orge in 1893 [“located 18 km south-east of Paris”, photo, p.731]... [and he] worked there for nine years... [and in] 1902, he resigned from both the Juvisy observatory and from SAF... [though] rejoined SAF in 1909... [and that] year, Henri Deslandres, Director of the Meudon Observatory [- otherwise known as “Paris Observatory (French: *Observatoire de Paris* or *Observatoire de Paris-Meudon*...), a research institution of PSL University... [and] the foremost astronomical observatory of France, and one of the largest astronomical centres in the world... [its] historic building...[being] on the Left Bank of the Seine in central Paris, but most of the staff work on a satellite campus in Meudon, a suburb southwest of Paris”, photo, p.732], [this observatory being the one which] provided him with access to the *Grande Lunette* (83-cm Great Refractor [- “a double telescope with lenses (83 cm + 62 cm), in Meudon, France... [and it being] a twin refracting telescope built in 1891, with one visual and one photographic... inside a dome... [this] Refractor... [being] the largest double doublet (twin achromat) refracting telescope in Europe, but about the same size as several telescopes in this period, when this style of telescope was popular... [with other] large tele-scopes of a similar type... [including] the James Lick telescope (91.4), Potsdam Great Refractor (80 + 50 cm), and the Greenwich 28 inch refractor (71.1 cm)”]) ... [and Antoniadi] became a highly reputed observer of Mars, and at first supported the notion of [‘constructed’] Martian canals, but after using the 83 centimeter telescope at Meudon Observatory during the 1909 opposition of Mars, he came to the conclusion that canals were an optical illusion... [and he] also observed Venus and Mercury... [and] made the first map of Mercury, but his maps were flawed by his incorrect assumption that Mercury had synchronous rotation with the Sun... [however the] first standard nomenclature for Martian albedo features was introduced by the International Astronomical Union (IAU) when they adopted 128 names from the 1929 map of Antoniadi



The Camille Flammarion Observatory in Juvisy-sur-Orge

named *La Planète Mars*... [and he] is also famed for creating the Antoniadi scale of seeing, which is commonly used by amateur astronomers... [and in 1925 he received the] Prix Jules Janssen from the Société astronomique de France... [in 1926 the] Prix Guzman of 2,500 Francs from the Académie des Sciences... [and in 1932 the] Prix La Caille from the Académie des Sciences"] (*La planète Mercure* [1939], p.49) [and he] gives 0.63 for [the *albedo* of] Venus [- now by my encyclopedia, 0.689], 0.17 for Mars [- now still 0.17], and 0.10 for the moon [- now 0.136].]



...The reflecting capacity [or again, *albedo*] of Venus is not only much greater than that of desert sand, but is almost equal to that of newly fallen snow.

On the basis of this research, I assume that Venus must be rich in petroleum gases. If and as long as Venus is too hot for the liquefaction of petroleum, the hydrocarbons will circulate in gaseous form. The absorption lines of the hydrocarbon spectrum lie far in the infrared where usual photographs do not reach. When the technique of photography in the infrared is perfected so that hydrocarbon bands can be differentiated, the spectrogram of Venus may disclose the presence of hydrocarbon gases in its atmosphere, if these gases lie in the upper part of the atmosphere where the rays of the sun penetrate.

If the petroleum that poured down on the earth on its contact with the comet Venus was formed by means of electrical discharges from hydrogen and gaseous carbon, Venus must still have petroleum because of the discharges that passed, as we assume, between the head and tail of the comet when it was intercepted by the earth and in other celestial contacts. Some indirect conclusion can also be drawn concerning the presence of liquid petroleum on Jupiter. If, as is assumed here, Venus was thrown off from Jupiter in a violent expulsion, and if Venus has petroleum gases, then Jupiter must have petroleum. The fact that methane has been discovered in the atmosphere of Jupiter - the only known constituents of its atmosphere are the poisonous gases methane and ammonia - makes it rather probable that it has petroleum; the so called "natural gas" found in and near oil fields consists largely of methane.

See the chart of the **Composition by Volume of the Atmosphere of Jupiter**, p.733. However my encyclopedia's report on the subject is admittedly, and repeatedly, "uncertain", including that...

The cloud layer is only about 50 km (31 mi) deep, and consists of at least two decks of clouds: a thick lower deck [or "decks"?] and a thin clearer region. There may also be a thin layer of water

Composition by Volume of the Atmosphere of Jupiter	89% ± 2.0% hydrogen (H ₂)
	10% ± 2.0% helium (He)
	0.3% ± 0.1% methane (CH ₄)
	0.026% ± 0.004% ammonia (NH ₃)
	0.0028% ± 0.001% hydrogen deuteride (HD)
	0.0006% ± 0.0002% ethane (C ₂ H ₆)
	0.0004% ± 0.0004% water (H ₂ O)

clouds underlying the ammonia layer [- [not accounted for in the above chart](#)]. Supporting the idea of water clouds are the flashes of lightning detected in the atmosphere of Jupiter. These electrical discharges can be up to a thousand times as powerful as lightning on Earth. The water clouds are assumed to generate thunderstorms in the same way as terrestrial thunderstorms, driven by the heat rising from the interior... The orange and brown coloration in the clouds of Jupiter are caused by upwelling compounds that change color when they are exposed to ultraviolet light from the Sun. The exact makeup remains uncertain, but the substances are thought to be phosphorus, sulfur or possibly hydrocarbons [[which also are not accounted for in the above chart](#)]. These colorful compounds... mix with the warmer, lower deck of clouds. The zones are formed when rising convection cells form crystallizing ammonia that masks out these lower clouds from view [[and make whatever's down there, again, "uncertain"](#)].

Dr. Velikovsky concludes,

The modern theory of the origin of petroleum, based upon its polarizing quality, regards petroleum as originating from organic, not inorganic, matter. Consequently, if I am not mistaken, Venus and Jupiter must possess an organic source of petroleum. On preceding pages it was shown that there are some historical indications that Venus - and therefore also Jupiter - is populated by vermin; this organic life can be the source of petroleum.

This theory about Venus remains reasonable except for the fact that all the readily combustible *petroleum*, and other forms of *hydrocarbons* (i.e., Methane, CH₄), have apparently by now been, along with any "organic source of petroleum", burned up, in this process freeing the *hydrogen* (H₂) to escape Venus' *atmosphere*, and leaving Venus laden with an excess of a main product of the combustion of *hydrocarbons*, *carbon dioxide* (CO₂). Remember that...

The simplest hydrocarbon, methane, burns as follows: $\text{CH}_4 + 2 \text{O}_2 \rightarrow 2 \text{H}_2\text{O} + \text{CO}_2 + \text{energy}$.

And all that *energy*, along with the addition *heat* and *electrical energy* resulting from the inter-action of *planets*, could, one way or another, break up the *water molecules* into *hot*, relatively light, H₂ *gas* which could readily escape from the *atmosphere*, and O₂ *gas* that would continue the process of the *combustion* of *hydrocarbons*, and that is, until most all the *hydrocarbons*, as well as most all the H₂ and O₂ *gas* are gone, and most all you have left is CO₂.

But I would indeed expect that Jupiter still has some quantity of 'organically produced' *petroleum*, and therefore the requisite, *hydrocarbon-producing lifeforms*. But in the case of Mars, most '**his**' *atmosphere* has evidently been 'sucked off'

though numerous 'encounters' with Venus and Earth, with whatever "tenuous" remainder since then now being 'blown off'.

The Thermal Balance of Venus

Radiometric observations at the Mount Wilson and Flagstaff observatories in 1922 have shown that "a considerable amount of heat" is emitted by the dark part of the disc of the planet Venus.

Venus, being nearer to the sun than the earth, turns in succession its illuminated and shaded parts toward the earth: it shows phases like the moon. The temperature of the day and night sides of Venus was measured by a radiometric method and it was found that there is "a nearly uniform temperature over the planet's surface both on the illuminated and dark hemispheres." "This sentence [of E. Pettit and S. B. Nicholson] is a terse statement of what is perhaps the most valuable single discovery ever made with respect to the planet Venus."...

[Frank Elmore Ross [1874-1960, "an American astronomer and physicist... [who] received his doctorate from the University of California [Berkeley]... [and in] 1905 he became director of the International Latitude Observatory station at Gaithersburg, Maryland [*tbd next*]... [and in] 1915 he became a physicist for Eastman Kodak Company at Rochester, New York... [and he] accepted a position at the Yerkes Observatory in 1924 and worked there until his retirement in 1939... [and his] first important work was the calculation of the first reliable orbit of Saturn's moon Phoebe in 1905, and he also calculated orbits for Jupiter's satellites Himalia and Elara... [and when] working for Eastman Kodak he investigated photographic emulsions and the design of wide-angle lenses for astronomical use... [and at] Yerkes Observatory he was the successor to the late E. E. Barnard, inheriting Barnard's collection of photo-graphic plates... [and] decided to repeat the same series of images and compare the results with a blink comparator [*which was "a viewing apparatus formerly used by astronomers to find differences between two photographs of the night sky... [which] permits rapid switching from viewing one photograph to... the other, "blinking" back and forth between the two images taken of the same area of the sky at different times... [which] allows the user to more easily spot objects in the night sky that have changed position"*]... [and in] doing so, he discovered 379 new variable stars and over 1000 stars of high proper motion... [and some] of the high-proper motion stars turned out to be quite nearby, and many of these stars (such as Ross 154) are still widely known by the catalog number he gave them... [and during] the opposition of Mars in 1926 he photographed the planet in different colors, using the Mount Wilson 60-inch telescope... [and the] following year he obtained ultraviolet pictures of Venus, which showed structure in its cloud cover for the first time... [and in] 1935, he published an article describing the design of a two-lens system to correct for the coma aberration of parabolic mirrors, including those at the 60-inch and 100-inch telescopes at Mount Wilson Observatory... [and such] a corrector is since known as the Ross corrector... [and a] crater... on Mars is named after him, and [one]... on the Moon is jointly named after him and [*the pr-nyc, Sir*] James Clark Ross, [*"FRS FLS [1800-1862]... "a British Royal Navy officer and polar explorer known for his explorations of the Arctic, participating in two expeditions led by his uncle Sir John Ross, and four led by Sir William Parry, and... for his own Antarctic expedition from 1839 to 1843"*]... [and Frank - who I would guess was somehow related to Sirs James and John Ross -] was awarded the Franklin Institute's John Price Wetherill Medal in 1928"], "*Photographs of Venus, Contributions from the Mount Wilson Observatory, No.363 (1928).*]

The **International Latitude Observatories** were a system of (originally)



Location of Turkmenistan (red)

six observatories located near the parallel of 39° 08' north latitude. They were used to measure the variation in latitude that occurs as a result of the "wobble" of the Earth on its polar axis... The original six observatories were located... [one each in Maryland, Ohio and California in the] United States... [and in] Japan... Turkestan [now Turkmenistan]... [and] Italy [globe map, p.734 - find Japan and Italy on your own].

...Similar results [of "nearly uniform temperature over the planet's [entire] surface"] were also obtained independently and almost simultaneously by a second pair of researchers. [Coblentz and Lampland, *Journal of Franklin Institute*, Vol.199 (1925), 804.]

What explanation can be given for the phenomenon of the nearly uniform temperature of the day and night hemispheres of Venus? The conclusion drawn was this: The daily rotation of the planet Venus is very rapid and during the short night the temperature cannot fall to any considerable extent. But this conclusion stands in complete contradiction to what was believed to be the established fact of the nonrotation of Venus (with respect to the sun, or of a rotation in relation to the fixed stars with a period equal to the time of one revolution on its planetary orbit or 225 terrestrial days). Due to the cover of clouds over Venus, it is impossible to have a direct impression as to whether Venus has a day-night rotation or not. The spectrographic data suggest that the planet revolves always with the same side to the sun, just as the moon revolves always with the same side to the earth, or that, at most, it rotates very slowly. [E. St. John and S. B. Nicholson, "*The Spectrum of Venus*," *Astro-physical Journal*, Vol. LVI (1922).] In any case, a short period of rotation [or a fast rotation] is excluded by the spectrographic data.

This is indeed the case, as my encyclopedia reports that the...

...Venusian sidereal day [or 1 revolution of the planet]... lasts longer than a Venusian year (243 [Earth days per Venus day] versus 224.7 Earth days [per Venus year]). Venus's equator rotates at 6.52 km/h (4.05 mph), whereas Earth's rotates at 1,674.4 km/h (1,040.4 mph). [And] Venus's rotation has slowed down in the 16 years between the *Magellan* spacecraft and *Venus Express* visits; each Venusian sidereal day [or single rotation] has increased by 6.5 minutes in that time span. Because of the retrograde rotation [-yes, its spinning in the 'wrong direction'], the length of a solar day on Venus is significantly shorter than the sidereal [or rotational] day, at 116.75 Earth days (making the Venusian solar day shorter than Mercury's 176 Earth days [solar day]).

And btw, how did Venus start spinning "retrograde" or in the opposite direction of the Sun and

most other planets and moons? Remember in Venus' case it was "thrown off from Jupiter", evidently being 'expelled' *volcanically*, and I'm guessing would have retained to some extent Jupiter's *angular momentum* or 'spin' in that event, and that is, likely keeping a spin in the same direction as Jupiter, which is in the same direction as the Sun and most other planets and moons. But like the Earth, because of *atomic magnetic/gravitational* and *electromagnetic interactions* with other *planets*, it may have 'flipped over' one or more times too, and an odd number of such 'flips' would put it in "retrograde rotation" in respect to the Sun, etc.

"If the period of rotation of Venus is 225 [Earth] days [→ 243 - close enough], as many observers have been led to believe, it is difficult to see how the high temperature of the rotating layer of the night side can be maintained." [Ross, "*Photographs of Venus*," p.14.]

Compromise does not satisfy either side. Neither the radiometric data, which suggest a short period of rotation, nor the precise spectroscopic data, which indicate a long period of rotation, may be ignored, and "they will undoubtedly furnish material for discussion and debate for many years." [*Ibid.*]

Of course now that we know that a single rotation of Venus takes 243 Earth days, we can deduce that the "nearly uniform temperature over the planet's [entire] surface" must mean that its "ex-tremely dense atmosphere composed of 96.5% carbon dioxide" acts like a 'greenhouse', keeping the planet 'uniformly warm', in **her** case, "735 K (462 °C; 864 °F)... [which] makes Venus's surface hotter than Mercury's, which [as it has "almost no atmosphere to retain heat",] has a minimum surface temperature of 53 K (-220 °C; -364 °F) [on the night side] and maximum surface temperature of 700 K (427 °C; 801 °F) [on the day side]". Or as Dr. Velikovsky puts it...

In reality there is no conflict between the two methods of physical observation. The night side of Venus radiates heat because Venus is hot. The reflecting, absorbing, insulating, and conducting properties of the cloud layer of Venus modify the heating effect of the sun upon the body of the planet; but at the bottom of the problem lies this fact: Venus gives off heat. Venus experienced in quick succession its birth and expulsion under violent conditions; an existence as a comet on an ellipse which approached the sun closely; two encounters with the earth accompanied by discharges of potentials between these two bodies and with a thermal effect caused by conversion of momentum into heat; a number of contacts with Mars, and probably also with Jupiter. Since all this happened between the third and first millennia before the present era, the core of the planet Venus must still be hot. Moreover, if there is oxygen present on Venus, petroleum fires must be burning there [unless it's already all burnt up].

These conclusions are drawn from the history of Venus as established in this research.

The End

This world will be destroyed; also the mighty ocean will dry up;
and this broad earth will be burnt up. Therefore, sirs, cultivate
friendliness;
cultivate compassion. —"World Cycles" in Visuddhi-Magga

The solar system is not a structure that has remained unchanged for billions of years; displacement of members of the system occurred in historical times. Nor is there justification for the excuse that man cannot know or find out how this system came into being because he was not there when it was arranged in its present pattern.

Catastrophes have repeatedly reduced civilization on this earth to ruins. But our earth has fared well in comparison with Mars; and judged by the state of civilization at which mankind has arrived, conditions for life processes have been improved in some respects. But if events of this kind happened in the past, they may [- or really, **will** -] happen again in the future, with perhaps a different - [or surely a '**more severe**', globally] fatal - result [- as **prophesied and predestinated**].

Actually "our earth has fared well in comparison [not only] with Mars", but with the Moon too, and for that matter, compared with every other object in our Solar System, or really in the entire, apparently endless Universe, as God plainly has intended to **sustain** Earth, and while when not using other *objects* simply for **signs**, as well as to mark **seasons**, or to **shew us** His **wondrous** and **marvellous works**, and that He is a **great and terrible God**, then He uses them for our **deliverance, protection, provision**, and/or **chastisement**, or simply as **instruments of death, destruction**, and **judgment**, and sometimes for all these things at the same time.

The earth has come in contact with other planets and comets. At present no planet has a course that endangers the earth, and only a few asteroids - mere rocks, a few kilometers in diameter - have orbits that cross the path of the earth. This was discovered, to the amazement of scholars, only recently. But in the solar system there exists a possibility that at some date in the future a collision between two planets will occur, not a mere encounter between a planet and an asteroid. The orbit of Pluto, the farthest of the planets from the sun, though much larger than Neptune's [*orbit*], crosses that of Neptune. True, the plane of the orbit of Pluto is inclined 17° to the ecliptic, and therefore the danger of a collision is not impending. However, since the long axis of Pluto's orbit changes its direction, future contact between the two planets is probable if no comet intervenes to disrupt the intersecting orbits of these bodies.

Astronomers will see the planets stop or slow down in their rotation, cushioned in the magnetic fields about them; a spark will fly from one planet to another, and thus an actual crushing collision of the lithospheres will [- surely against the odds -] be avoided; then the planets will part and change their orbits. It may happen that Pluto will become a satellite of Neptune. There is also the possibility that Pluto may encounter, not Neptune, but Triton, Neptune's satellite and about one-third as large as Pluto. Whether Pluto will become another moon of Neptune or will be thrown into a position much closer to the sun, or whether it will free Triton from being a satellite are matters of conjecture [- yes, just speculation].

Another case of intersection may be found among the moons of Jupiter. The orbit of the sixth satellite is interlocked with the orbit of the seventh, and the eighth satellite is highly erratic and crosses the path of the ninth. One should be able to calculate how long the sixth and seventh

satellites have moved on their present paths; the figures will probably not be large.

Each collision between two planets in the past caused a series of subsequent collisions, in which other planets became involved. The collision between major planets, which is the theme of the sequel to *Worlds in Collision*, brought about the birth of comets. These comets moved across the orbits of other planets and collided with them. At least one of these comets in his-torical times became a planet (Venus), and this at the cost of great destruction on Mars and on the earth. Planets, thrown off their paths, collided repeatedly until they attained their present positions, where their orbits do not intersect. The only remaining cases of intersection are those of Neptune and Pluto, the satellites of Jupiter, and some planetoids (asteroids) that cross the orbits of Mars and the earth. [See again my 'summary of collisions', SEC. 7, p.506-8.]

Moreover, comets may strike the earth, as Venus did when it was a comet; in that major catastrophe it was [*'predestinatedly'*] fortunate that Venus is a slightly smaller body than the earth. A large comet arriving from interstellar spaces may run into one of the planets and push it from its orbit; then chaos may start anew. Also, some dark star, like Jupiter or Saturn, may be in the path of the sun, and may be attracted to the system and cause havoc in it.

The scholarly world assumed that in some hundreds of millions of years the heat of the sun would be exhausted, and then, as Flammarion frightened his readers, the last pair of human beings would freeze to death in the ice of the equator. But this is far off in the future. In view of modern knowledge that heat is discharged in the process of breaking up atoms, scientists are now prepared to credit the sun with an immense reserve of heat. The fear, if any, is focused on the possibility that the sun may explode; a few minutes later the earth will become aware of this, and soon thereafter will no longer exist. But the one end, that of freezing, is very remote; the other end, that of explosion, is very improbable; and the world is thought to have billions of peaceful years ahead. It is believed that the world has gone through eons of undisturbed evolution, and equally long eons are before us. Man can go far in such a span of time, considering that his entire civilization has endured less than ten thousand years, and in view of the great technological progress he has made in the last century [with arguably more '*increase of knowledge*' in just the start of this new one than in all previous ([Dan 12:4](#))].

The average man is no longer afraid of the end of the world. Man clings to his earthly possessions, registers his landholdings and fences them in; peoples carry on wars to preserve and to enlarge their historical frontiers. Yet the last five or six thousand years have witnessed a series of major catastrophes, each of which displaced the borders of the seas, and some of which caused sea-beds and continents to interchange places, submerging kingdoms, and creating space for new ones.

Cosmic collisions are not divergent phenomena, or phenomena that, in the opinion of some modern philosophers, take place in defiance of what is supposed to be physical laws; they are more in the nature of occurrences implicit in the dynamics of the universe, or, in terms of that philosophy, convergent phenomena.

"Lest by chance restrained by religion," – and we may read 'science' instead of 'religion' – "you should think that earth and sun, and sky, sea, stars, and moon must needs abide for everlasting, because of their divine body," think of the catastrophes of the past; and then "look upon seas, and lands, and sky; their threefold nature... their three textures so vast, one single day shall hurl to ruin; and the massive form and fabric of the world held up for many years, shall fall headlong."

[Titus Lucretius Carus ["c. 99 BC - c. 55 BC... a Roman poet and philosopher... [whose] only known work is the philosophical [and "scientific"] poem *De rerum natura*, a didactic ["instructional and informative"] work about the tenets and philosophy of Epicureanism... which usually is translated into English as *On the Nature of Things*... [and] Lucretius has been credited with originating the concept of the three-age system [or "the periodization of history into three time periods... [like] the Stone Age, the Bronze Age, and the Iron Age; although it also refers to other tripartite divisions of historic time periods", but now especially to the one] that was formalised in 1836 by Christian Jürgensen Thomsen [1788-1865, "a Danish antiquarian who developed early archaeological techniques and methods... [who] refined the three-age system as a chronological system by seeing which artifacts occurred with which other artifacts in closed finds"... [however very] little is known about Lucretius's life... the only certain fact ... [being] that he was either a friend or client of Gaius Memmius ["a Roman orator and poet ... [and the] Tribune of the Plebs ["the first office of the Roman state that was open to the plebeians [and that is, to the "the general body of free Roman citizens who were not patricians", and that is, not in the "group of ruling class families"], and [this "free Roman" office] was throughout the history of the Republic, the most important check on the power of the Roman Senate and magistrates"... [and Gaius was] possibly a patron of Lucretius"], [because it was to him that] the poem was addressed and dedicated ... [and] *De rerum natura* was a considerable influence on the Augustan poets, particularly Virgil (in his *Aeneid* and *Georgics*, and to a lesser extent on the *Eclogues*) and Horace... [and the] work virtually disappeared during the Middle Ages, but was rediscovered in 1417 in a monastery in Germany... and it played an important role both in the development of atomism ["a natural philosophy proposing that the physical world is composed of fundamental indivisible components known as atoms"] ... [and his poem also played a role in] the efforts of various figures of the Enlightenment era to construct a new Christian humanism [which includes "principles like universal human dignity, individual freedom and the importance of happiness as essential and principal components of the teachings of Jesus"... [and it is a] scientific poem... [in that it] has a remarkable description of Brownian motion of dust particles [which is "the random motion of particles suspended in a fluid (a liquid or a gas) resulting from their collision with the fast-moving molecules in the fluid"]... [and he] uses this as a proof of the existence of atoms"], *De rerum natura* [*On the Nature of Things*], v (transl. C. Bailey [?], 1924).]

"And the whole firmament shall fall on the divine earth and on the sea: and then shall flow a ceaseless cataract of raging fire, and shall burn land and sea, and the firmament of heaven and the stars and creation itself it shall cast into one molten mass and clean dissolve. Then no more shall there be the luminaries' twinkling orbs, no night, no dawn, no constant days of care, no spring, no summer, no winter, no autumn." [*The Sibylline Oracles*, transl. Lanchester.]

"A single day will see the burial of all mankind. All that the long forbearance of fortune has produced, all that has been reared to eminence, all that is famous and all that is beautiful, great thrones, great nations – all will descend into one abyss, will be overthrown in one hour." [Seneca, *Naturales quaestiones* III, xxx (transl. John Clarke ["M.A... Lecturer on Education in the University of Aberdeen", <https://archive.org/details/physicalsciencei00seneiala/page/n3/mode/2up>]).]

And Dr. Velikovsky's closing quote of Seneca is not far from what must eventually again occur.

The vehemence of flames will burst asunder
the framework of the earth's crust.

[Seneca, *Epistolae morales* [*Morals Letter*], Epistle xci (transl. [for the Loeb Classical Library by] Dr. Richard M. Gummere ["Head Master, William Penn Charter School, Philadelphia", https://archive.org/stream/adluciliumepistu02seneuoft/adluciliumepistu02seneuoft_djvu.txt]).]

Dr. Velikovsky's conclusions along with a my page or two of 'interventions' in this 'final' subchapter being sufficient, I will neglect to include his *Epilogue* to this spectacular work, but I left it out more because of the pain it causes me. And I mean despite it being otherwise an helpful summary, it is distressing because, **'unfortunately'**, though God-willing not **'damnably'**, yet nevertheless expectedly, he waxes far too *materialistic*, even *atheistic*, and worse, in one part **pervertedly** Freudian and Jungian, so I can only **hope** that by now his experience in **Abraham's bosom** has resulted in a 'psychological cure'.

Consequently for us, this time it's 'onward and backward', and that is, on to Dr. Velikovsky's 'reconstruction' (read, 'total overhaul') of Ancient History, *Ages In Chaos*, beginning, after a bit of 'timely introduction', in the first section of the next volume.

Concluded 5/19/2023