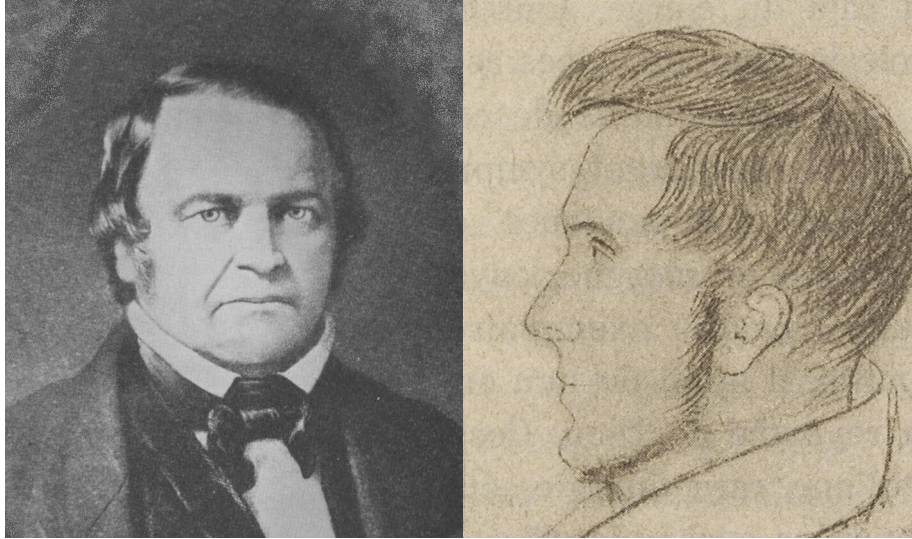


## MERCHANTS OF DESPAIR AND HOPE



WILLIAM MILLER

JOHN NELSON DARBY



The traditional devices for constructing a comprehensive view of history and for retracing the past as a patient and continuous development must be systematically dismantled. Necessarily, we must dismiss those tendencies that encourage the consoling play of recognitions. Knowledge even under the banner of history, does not depend on "rediscovery," and it emphatically excludes the "rediscovery of ourselves." History becomes "effective" to the degree that it introduces discontinuity into our very being – as it divides our emotions, dramatizes our instincts, multiplies our body and sets it against itself. Effective history deprives the self of the reassuring stability of life and nature, and it will not permit itself to be transported by a voiceless obstinacy toward a millennial ending. It will uproot traditional foundations and relentlessly disrupt its pretended continuity. This is because knowledge is not made for understanding; it is made for cutting.

– Michel Foucault, *HOMMAGE A JEAN HYPOLITE*, 1971





## FUTURE WORSHIP

## FUTURE WORSHIP

[Henry Thoreau](#) wrote in “LIFE WITHOUT PRINCIPLE” that he wouldn’t run round a corner to see the world blow up. In order to unpack that remark, in this file I have detailed the agendas of two preachers of his period, one in England and the other in America, for whom the end of the world was the meat and substance of just everything. In order to contextualize the activities of these two preachers, the Reverend Darby in England and the Reverend Miller in America, I have laid in background detail having to do with any number of predictions of the “End Times”: parousia, passion, apocalypse, whatever.

During the War of 1812 Captain William Miller had fallen from a wagon, unfortunately landing upon his head. The uncharitable might suspect that such an accident would cause delusions. The charitable would, however, allow that these delusions would arise later and out of a too-close familiarity with the 7th through the 12th chapters of the BOOK OF DANIEL.

During the winter of 1826/1827, the Reverend John Nelson Darby had fallen off his horse, unfortunately striking his head upon a doorjamb. The charitable would, however, allow that his delusions would arise during his convalescence and out of a too-close familiarity with the 32d chapter of the BOOK OF ISAIAH.

*Mundi terminum ruinis crescentibus appropinquantem  
indicia certa manifestant.*<sup>1</sup>

How novel and original must be each new man’s view of the universe—for though the world is so old—& so many books have been written—each object appears wholly undescribed to our experience—each field of thought wholly unexplored.... The end of the world is not yet.<sup>2</sup>

1. Markulf, a French monk, shortly before 1000 CE: “**World end ruins multiply announce signs testify clearly,**” which is to say, “Clear signs announce the end of the world; the ruins multiply.”
2. [Henry Thoreau](#), JOURNAL, April 2, 1852

2,800 BCE

In Erech, a dynasty was founded by Meskiaggasher, which would come to rival the city of Kish in Sumer.

An Assyrian clay tablet dating to approximately this year bears the words “Our earth is degenerate in these latter days. There are signs that the world is speedily coming to an end. Bribery and corruption are common.” After a “Great Flood” –presumably mythical– Etana of Kish united the Sumerian city-states. (Andre Parrot in his 1954 book “The Flood and Noah’s Ark” indicates significant flood deposits at Kish, Shuurupak, Uruk, and Lagash, centering on and about this timeframe.)

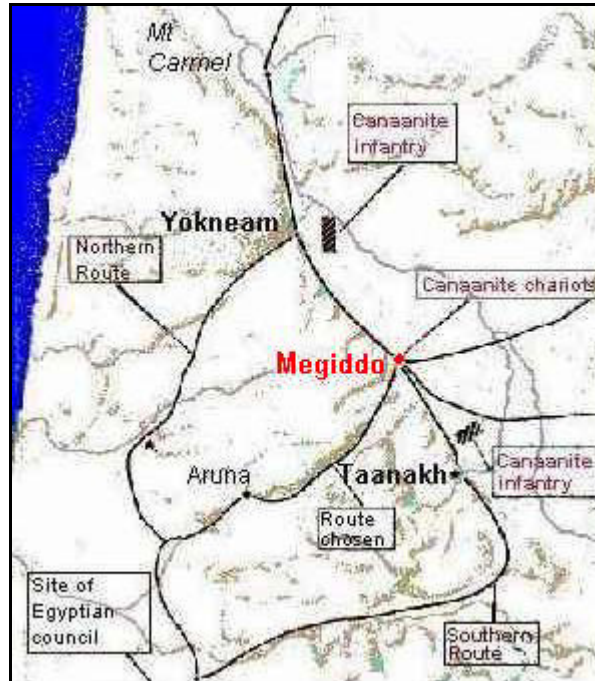


HERE COME DA JUDGE!

ESSENCE IS BLUR. SPECIFICITY,  
THE OPPOSITE OF ESSENCE,  
IS OF THE NATURE OF TRUTH.

**1,482 BCE**

The most famous “Battle of [Armageddon](#)” was fought in this year in the vicinity of the Mount of Megiddo, a fortifiable hill between Tel Aviv and Jerusalem, between the forces of pharaoh Thutmose III of [Egypt](#) and local Canaanites. Thutmose, of course, won, and was able to go on and subdue Syria and some of Mesopotamia. This locale would be designated in REVELATION 16:16 as the scene of the final battle between the kings of the earth at the end of the world.



(The Reverend Jerry Falwell has visited this site in 1967.)

**MILLENNIALISM**

Thutmose III and his brother Thutmose II were the sons of Thutmose I (Thothmes), himself the successor to Amenhotep I in the XVIII Dynasty of [Egypt](#). Thutmose I also had a daughter, Hatshepsut, who became the wife of Thutmose III. Thutmose III had deposed his father in 1501 BCE; Thutmose II had a brief reign; and Hatshepsut ruled as “king” the longest of all. Thutmose IV was the son and successor to Amenhotep II, and would reign *circa* 1420-1411 BCE.

**ESSENCES ARE FUZZY, GENERIC, CONCEPTUAL;  
ARISTOTLE WAS RIGHT WHEN HE INSISTED THAT ALL TRUTH IS  
SPECIFIC AND PARTICULAR (AND WRONG WHEN HE CHARACTERIZED  
TRUTH AS A GENERALIZATION).**



## FUTURE WORSHIP

## FUTURE WORSHIP

**634 BCE**

According to Damian Thompson's *THE END OF TIME* (Hanover, New Hampshire: UP of New England, 1996, page 19), apocalyptic thinking gripped many ancient cultures including that of the Romans. Early in [Rome's](#) history, many citizens feared that their city was going to be destroyed in the 120th year of its founding. There was a myth that 12 eagles had revealed to Romulus a mystical number representing the lifetime of Rome, and some early Romans had hypothesized that each of these eagles had represented a decade. (The Roman [calendar](#) began with the founding of Rome, "1 *Ab Urbe Condita*" equating to "753 BCE." Thus "634 BCE" equated to "120 *AUC*" since it equated to 12 times 10.)

**HERE COME DA JUDGE!**

**"HISTORICAL PERSPECTIVE" BEING A VIEW FROM A PARTICULAR POINT IN TIME (JUST AS THE PERSPECTIVE IN A PAINTING IS A VIEW FROM A PARTICULAR POINT IN SPACE), TO "LOOK AT THE COURSE OF HISTORY MORE GENERALLY" WOULD BE TO SACRIFICE PERSPECTIVE ALTOGETHER. THIS IS FANTASY-LAND, YOU'RE FOOLING YOURSELF. THERE CANNOT BE ANY SUCH THINGIE, AS SUCH A PERSPECTIVE.**



## FUTURE WORSHIP

## FUTURE WORSHIP

**630 BCE**

The Persian prophet Zarathushtra Spitama founded the 1st huge religion (cf. "Huge Religion"): Zoroastrianism. According to its sacred book, the Zend Avesta, he was born in Azerbaijan (northern Persia) and had a vision from Ahura Mazda (Wise Lord), who appointed him to preach the truth.

Zoroaster began telling his message of cosmic conflict between Ahura Mazda (God of Light) and Ahriman (principle of evil). According to the Zoroastrian prophecy, man has the power to choose between these personified forces of good and evil. The end of the world will come when the forces of light triumph, and saved souls rejoice in victory. This dualism evolved religion from polytheism (many gods) towards monotheism (one god) in the Middle East. Zoroaster's preaching became the guiding light of Persian civilization. Once [Alexander the Great](#) conquered Persia Zoroastrianism faded in its home country, but survived in India as the basis of the Parsi religion, which is active today.

**A WEEK:** The anecdotes of modern astronomy affect me in the same way as do those faint revelations of the Real which are vouchsafed to men from time to time, or rather from eternity to eternity. When I remember the history of that faint light in our firmament, which we call Venus, which ancient men regarded, and which most modern men still regard, as a bright spark attached to a hollow sphere revolving about our earth, but which we have discovered to be *another world*, in itself, – how Copernicus, reasoning long and patiently about the matter, predicted confidently concerning it, before yet the telescope had been invented, that if ever men came to see it more clearly than they did then, they would discover that it had phases like our moon, and that within a century after his death the telescope was invented, and that prediction verified, by Galileo, – I am not without hope that we may, even here and now obtain some accurate information concerning that OTHER WORLD which the instinct of mankind has so long predicted. Indeed, all that we call science, as well as all that we call poetry, is a particle of such information, accurate as far as it goes, though it be but to the confines of the truth. If we can reason so accurately, and with such wonderful confirmation of our reasoning, respecting so-called material objects and events infinitely removed beyond the range of our natural vision, so that the mind hesitates to trust its calculations even when they are confirmed by observation, why may not our speculations penetrate as far into the immaterial starry system, of which the former is but the outward and visible type? Surely, we are provided with senses as well fitted to penetrate the spaces of the real, the substantial, the eternal, as these outward are to penetrate the material universe. Veias, Menu, Zoroaster, Socrates, Christ, Shakespeare, Swedenborg, – these are some of our astronomers.

PEOPLE OF  
A WEEK

ZOROASTER

ASTRONOMY

NICOLAS COPERNICUS

GALILEO GALILEI

VENUS



# FUTURE WORSHIP

# FUTURE WORSHIP

The sacred book Zend-Avesta of Zoroaster contains a description of TB, and instructions for its treatment with pine oil and rose oil.

It seems to be Zoroastrianism that, historically, originated the supremely dangerous weapon of religiosity, purity, according to which those who can think of themselves as “pure” may privilege themselves over those who can in one manner or other be seen to be “impure” — and destroy them relentlessly and ruthlessly. Again and again we deploy this useful weapon.



ZOROASTER

MILLENNIALISM

**“HISTORICAL PERSPECTIVE” BEING A VIEW FROM A PARTICULAR POINT IN TIME (JUST AS THE PERSPECTIVE IN A PAINTING IS A VIEW FROM A PARTICULAR POINT IN SPACE), TO “LOOK AT THE COURSE OF HISTORY MORE GENERALLY” WOULD BE TO SACRIFICE PERSPECTIVE ALTOGETHER. THIS IS FANTASY-LAND, YOU’RE FOOLING YOURSELF. THERE CANNOT BE ANY SUCH THINGIE, AS SUCH A PERSPECTIVE.**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**389 BCE**

Some Romans figured that the mystical number revealed to Romulus in his dream of a dozen eagles represented the number of days in a year (the Great Year concept), so they expected [Rome](#) to be destroyed around this year, 365 years after its formation in 753 BCE, namely 365 *AUC* (*Ab Urbe Condita*). (Thompson, Damian. *THE END OF TIME*. Hanover NH: UP of New England, 1996, page 19)

**HERE COME DA JUDGE!**

**YOUR GARDEN-VARIETY ACADEMIC HISTORIAN INVITES YOU TO CLIMB ABOARD A HOVERING TIME MACHINE TO SKIM IN METATIME BACK ACROSS THE GEOLOGY OF OUR PAST TIMESLICES, WHILE OFFERING UP A GARDEN VARIETY OF COGENT ASSESSMENTS OF OUR PROGRESSION. WHAT A LOAD OF CRAP! YOU SHOULD REFUSE THIS HELICOPTERISH OVERVIEW OF THE HISTORICAL PAST, FOR IN THE REAL WORLD THINGS HAPPEN ONLY AS THEY HAPPEN. WHAT THIS SORT WRITES AMOUNTS, LIKE MERE “SCIENCE FICTION,” MERELY TO “HISTORY FICTION”:  
IT’S NOT WORTH YOUR ATTENTION.**

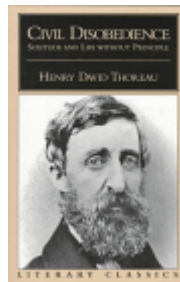
27 CE

At roughly this point in time, Yehoshua bar Yusef, [Messiah](#) claimant #6, having succeeded in living a life of compassion and nonviolence, was being remanded back and forth between the Romans under Pontius Pilate and the Jews under [Herod Antipas](#) in Jerusalem. After some [torture](#), it seems, at the dump Golgotha outside Jerusalem, he was executed in the usual exemplary manner.



Following the death of [Jesus Christ](#) there was a period of readjustment that lasted for approximately one million years.

-[Kurt Vonnegut](#), THE SIRENS OF TITAN



## FUTURE WORSHIP

## FUTURE WORSHIP

That is, according to MARK 15: 34, [Jesus](#), a Jewish religious leader, was executed on Friday, Nisan 14th, March 30th, 27 CE. –And at three o'clock, Jesus cried out in a loud voice in Aramaic, “*Eloi, Eloi, lema sabachthani,*” which translates to “My God, my God, why did you [desert? sacrifice?] me?” The Last Supper would have been on that Thursday evening. (Bear in mind that April 7, 30 CE and April 3, 33 CE also were Fri/14/Nisan dates that would correspond to MARK 15: 34.)

44	Cæsar, the greatest of the Roman conquerors, after having fought fifty pitched battles, and slain 1,192,000 men, and overturned the liberties of his country, is killed in the senate-house.
35	The battle of Actium fought, in which Mark Antony and Cleopatra are totally defeated by Octavius, nephew to Julius Cæsar.
30	Alexandria, in Egypt, is taken by Octavius, upon which Antony and Cleopatra put themselves to death, and Egypt is reduced to a Roman province.
27	Octavius by a decree of the senate, obtains the title of Augustus Cæsar, and absolute exemption from the laws, and is properly the first Roman emperor.
8	Rome at this time is fifty miles in circumference, and contains 463,000 men fit to bear arms.
	The temple of Janus is shut by Augustus as an emblem of universal peace, and JESUS CHRIST is born.
A. C.	
12	JESUS CHRIST disputes with the doctors in the temple ;
27	————— is baptized in the Wilderness by John ;
33	————— is crucified ;
	His Resurrection and Ascension.
36	St. Paul converted.
39	St. Matthew writes his Gospel.
	Pontius Pilate kills himself.
40	The name of Christians first given at Antioch to the followers of Christ.
43	Claudius Cæsar's expedition into Britain.
44	St. Mark writes his Gospel.
49	London is founded by the Romans ; 368, surrounded by ditto with a wall, some parts of which are still observable.
51	Caractacus, the British king, is carried in chains to Rome.
	St. Luke writes his Gospel.

Jesus would be regarded as having said, “Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom” (MATTHEW 16:28). This would seem to imply that the [Second Coming](#) would occur within the lifetime of his contemporaries, and indeed the Apostles would expect Jesus to return before the passing of their generation.

MILLENNIALISM

## Famous Last Words:



"What school is more profitably instructive than the death-bed of the righteous, impressing the understanding with a convincing evidence, that they have not followed cunningly devised fables, but solid substantial truth."



— A COLLECTION OF MEMORIALS CONCERNING DECEASED MINISTERS, Philadelphia, 1787

**"The death bed scenes & observations even of the best & wisest afford but a sorry picture of our humanity. Some men endeavor to live a constrained life — to subject their whole lives to their will as he who said he might give a sign if he were conscious after his head was cut off — but he gave no sign Dwell as near as possible to the channel in which your life flows."**

**—Thoreau's JOURNAL, March 12, 1853**

<a href="#">399 BCE</a>	<a href="#">Socrates</a>	drinking the hemlock	<i>"Crito, I owe a cock to Æsclepius."</i>
<a href="#">27 CE</a>	<a href="#">Jesus</a>	being crucified	<i>"It is finished."</i> [John 19:30]
<a href="#">1415</a>	<a href="#">John Huss</a>	being burned at the stake	<i>"O, holy simplicity!"</i>
<a href="#">May 30, 1431</a>	<a href="#">Joan of Arc</a>	being burned at the stake	<i>"Hold the cross high so I may see it through the flames."</i>
<a href="#">May 4, 1534</a>	<a href="#">Father John Houghton</a>	as he was being disemboweled	<i>"And what wilt thou do with my heart, O Christ?"</i>
<a href="#">July 6, 1535</a>	<a href="#">Sir Thomas More</a>	being beheaded	<i>"The King's good servant, but God's First."</i>
<a href="#">1536</a>	<a href="#">Anne Boleyn</a>	being beheaded	<i>"Oh God, have pity on my soul."</i>
<a href="#">February 18, 1546</a>	<a href="#">Martin Luther</a>	found on his chamber table	<i>"We are beggars: this is true."</i>
<a href="#">July 16, 1546</a>	<a href="#">Anne Askew</a>	being burned at the stake	<i>"There he misseth, and speaketh without the book"</i>
<i>... other famous last words ...</i>			





## FUTURE WORSHIP

## FUTURE WORSHIP

70 CE

The Emperor Vespasian's eldest son, General Titus Flavian, heir to the Roman Imperial throne (79 CE-81 CE), and 80,000 legionnaires put an end to all [Jewish](#) independence and destroyed the 2d temple of Jerusalem, set it afire and tore down the walls. Some suggest it was Titus Flavian who carried off the Ark of the Covenant and the 7-branched candelabra, both sacred emblems of Judaism. Vespasian and Titus were of humble origin and strove to maintain peace within the Empire. The Judah debated, in the town of Yagnar, which books to include in the BIBLE. This is believed to have been the first complete Old Testament.

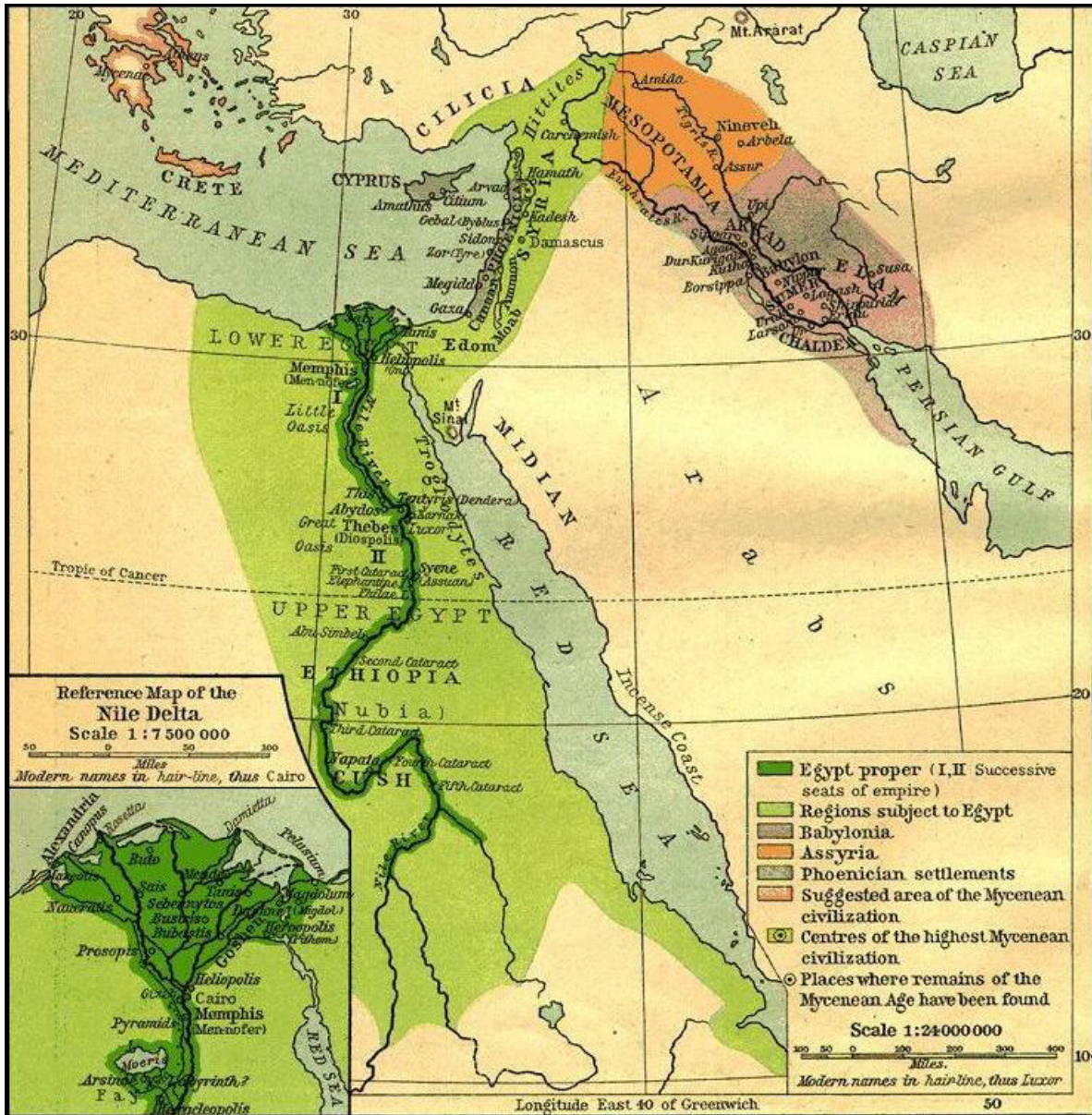


It is noteworthy that Jerusalem had a special access gate for the Essenes. This gate is past the place called Bethso in the southwestern corner of Jerusalem's old first wall. It is believed the gate was installed about 30 BCE by Roman engineers and destroyed in 70 CE. According to the PBS Frontline special "Apocalypse!" the Essenes, a sect of Jewish ascetics with apocalyptic beliefs, may have considered the Jewish revolt against the Romans in 66 CE-70 CE to be the final end-time battle.

MILLENNIALISM

The Dead Sea Scrolls were completed by a Judo-Christian Monastic Sect called Essenes who lived 200 BCE to 70 CE around the Dead Sea. It is known that some early Judaeo-Christians withdrew into the desert to a monkish existence. Some believe this Judah Sect eventually evolved into some of the early Eastern-Christians. The Greek Orthodox Christians as an example hold the Monastic tradition as an ideal. The last of the Dead Sea scrolls is written in Aramaic. The Messianic Essenes are also traced to 8th century Kerites a heretical Judah sect from Persia who followed the Essene writings. Some suggest that the Gospel and Letters of John could be written by the Essene or are based upon the Essene documents of Qumran. The Messianic Rule of the Essenes was "when they shall gather for the common table the priest shall bless the first fruits of bread and wine, thereafter the [Messiah](#) of Israel (Judah) shall extend his hand over the bread, and all the congregation of the Community utter a blessing."

The Brotherhood of [Jesus](#) was during the first century after his death still largely indistinguishable from Judaism in general. A telling difference was the Brotherhood's belief that the [Messiah](#) had come in the person of this Joshua (or [Jesus](#)). The major theological difference was the failure of some Hellenistic Christians and Roman Paulists to follow Judah Law according to the Council of 49. During this period Judaism was extremely diverse in its beliefs and values. On the Orthodox side the people were awaiting the messiah to wage war against the forces of evil in a final Apocalyptic Battle, a 40-year struggle of the children of light vs. the children of darkness. According to that ancient tradition good would eventually triumph over all evil.



Titus and Tiberius Alexander laid siege to Jerusalem, causing its complete destruction. The Roman Christians believed that this destruction revoked the special convenient between God and the Judah, and the Judo-Christians for that matter. This belief made the Judah people even more distrusting of the Roman Christians.

Some scholars suggest that John Mark of Jerusalem, who assisted Peter and Paul and Barnabas, was the first to recorded the Gospels, in this year in Rome, on the basis of the teachings of Peter. This is of course speculative. It is noteworthy that Barnabas, a companion and fellow preacher with the Paulist sect, is presumed to have authored the General Epistle of Barnabas, a writing which had canonical authority in the early Christian community, although it is likely that this writing was not produced until after the first century. Early Roman Christian writings show no knowledge of the Gospel attributed to Mark. The earliest known fragments, excluding the Dead Sea Scrolls, are dated about 125-150 CE. The Oldest surviving copy of the book of Mark dates to 225 CE. It is generally accepted that the Gospel according to Mark represents the oldest book and that

## FUTURE WORSHIP

## FUTURE WORSHIP

the Matthew, Luke, and John books used Mark as their source. The first records (Quelle) presumably contained only the parables and the balance was later added, resulting in some conflicting accounts. The actual authors of the Gospels are quite unknown despite their attribution as Mark, Matthew, Luke, and John. The gospel of Matthew is believed to have been written in Aramaic. Some suggest that Mark was written with the implicit purpose to clear Judo-Christians of any involvement in the Judah rebellion. Matthew 23:8-10 commands “you are not to be called Rabbi, for you have one teacher, and you are all students. And call no one your Father on earth, for you have one Father, the one in heaven. Nor are you to be called instructors, for you have one instructor, the Messiah.” This would tend to indicate that the Rabbi Pharisee sect was gaining in authority over the Matthean sect. The Epistles attributed to Paul that are rejected by the Roman Catholic Church are the ones to the Laodiceans, to the Seneca, and to Thecla. Some contend that the Acts of Paul and Thecla date to 492 CE-496 CE.

The Jewish aristocratic class of priests (Sadducees) was destroyed forever and the scribal class of legal experts (Pharisee) inherited the Jewish leadership. They assembled at Yavneh, west of Jerusalem near the Mediterranean coast, to save Judaism. The Pharisee advocated religious fidelity and moral integrity and extended the lost Temple ritual into every Jewish home. The home regular meals will be observed as once was the Temple and its sacrificial meal. A group of Judeo-Christians (Epiphanius) returned to Jerusalem.

From this year until 361 CE, a special annual tax of 2 drachmas would be required of all [Jews](#) of the Roman Empire — due to the defeat of the God of Jerusalem by Jupiter Capitolinus.



**THE TASK OF THE HISTORIAN IS TO CREATE HINDSIGHT WHILE INTERCEPTING ANY ILLUSION OF FORESIGHT. NOTHING A HUMAN CAN**

## FUTURE WORSHIP

## FUTURE WORSHIP

- 59 The emperor Nero puts his mother and brothers to death.  
 \_\_\_\_\_ persecutes the Druids in Britain.
- 61 Boadicea, the British queen, defeats the Romans; but is conquered soon after by Suetonius, governor of Britain.  
 St. Paul is sent in bonds to Rome; writes his Epistles between 51 and 66.
- 62 The council of the Apostles at Jerusalem.
- 63 The Acts of the Apostles written.  
 Christianity is supposed to be introduced into Britain by St. Paul or some of his disciples, about this time.
- 64 Rome set on fire, and burned for six days; upon which began (under Nero) the first persecution against the Christians.
- 67 St. Peter and St. Paul put to death.
- 70 Whilst the factious Jews are destroying one another with mutual fury, Titus, the Roman general, takes Jerusalem, which is razed to the ground, and the plough made to pass over it.
- 83 The philosophers expelled Rome by Domitian.
- 85 Julius Agricola, Governor of South Britain, to protect the civilized Britons from the incursions of the Caledonians, builds a line of forts between the rivers Forth and Clyde, defeats the Caledonians under Galacus on the Grampian hills; and first sails round Britain, which he discovers to be an island.
- 96 St. John the Evangelist wrote his revelation; his Gospel in 97.
- 121 The Caledonians reconquer from the Romans all the southern parts of Scotland; upon which the emperor Adrian builds a wall between Newcastle and Carlisle; but this also proving ineffectual, Pollius Urbicus, the Roman general, about the year 144, repairs Agricola's forts, which he joins by a wall four yards thick.
- 135 The second Jewish war ends, when they were all banished Judæa.
- 139 Justin writes his first Apology for the Christians.
- 152 The Emperor Antoninus Pius stops the persecution against the Christians.



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**SEE CAN EVER BE SEEN AS IF THROUGH THE EYE OF GOD.  
IN A BOOK THAT IS SUPPOSED TO BE ABOUT HISTORY, ISSUED BY  
RANDOM HOUSE IN 2016, I FIND THE PHRASE “LOOKED UPON FROM  
THE BIRD’S-EYE VIEW OF HISTORY, ....” ONLY A MERE STORYTELLER,  
NEVER A HISTORIAN, COULD HAVE PENNED SUCH A PHRASE —  
BECAUSE NO BIRD HAS EVER FLOWN OVER HISTORY.**



## FUTURE WORSHIP

## FUTURE WORSHIP

**156 CE**

During the 2d Century CE, the Montanists believed that Christ was going to come back from the dead within their lifetimes to establish a new Jerusalem, and that this would be at Pepuza in Phrygia. This Montanism was perhaps the first noticeable Christian [Doomsday](#) cult. It was founded *circa* 156 CE by Montanus and two followers, Priscilla and Maximilla. Despite the failure of Jesus to return, the cult would endure for several centuries. Tertullian, who explained “I believe because it is incredible,” was perhaps the most renowned of these Montanists (Gould, Stephen Jay. QUESTIONING THE MILLENNIUM. NY: Harmony Books, 1997, page 43-44).

**MILLENNIALISM**

**“NARRATIVE HISTORY” AMOUNTS TO FABULATION,  
THE REAL STUFF BEING MERE CHRONOLOGY**



## FUTURE WORSHIP

## FUTURE WORSHIP

**180 CE**

At about this time, in what eventually would become [China](#), Chang Ling, the head of the Taoist Five Pecks of Rice sect, took the title *t'ien shih*, or “Heavenly Master.” From 184 CE to 215 CE, these priests would lead major peasant uprisings in Shantung and Szechwan provinces. Known collectively as the Yellow Turban revolts, these were peasant rebellions associated with the collapse of the Later Han Dynasty. While remembered today mainly for their use of group sex as a recruiting tool, in their own time, they were notable mainly for their belief in the impending end of the world. The color symbolism has astrological roots, and represents the Saviors of the Ten Directions. In 1019 CE this title *t'ien shih*, or “Heavenly Master” would be awarded to some priests claiming descent from Chang. These priests’ descendants would retain it until 1927, when Chinese warlords would chase them out of Kiangsi and into Fukien and Taiwan.

**MILLENNIALISM**

**FIGURING OUT WHAT AMOUNTS TO A “HISTORICAL CONTEXT” IS WHAT THE CRAFT OF HISTORICIZING AMOUNTS TO, AND THIS NECESSITATES DISTINGUISHING BETWEEN THE SET OF EVENTS THAT MUST HAVE TAKEN PLACE BEFORE EVENT E COULD BECOME POSSIBLE, AND MOST CAREFULLY DISTINGUISHING THEM FROM ANOTHER SET OF EVENTS THAT COULD NOT POSSIBLY OCCUR UNTIL SUBSEQUENT TO EVENT E.**

247 CE

Rome celebrated its 1,000th anniversary this year. At this time the Roman government was paying a whole lot more attention to the Christians (in the Latin language, “Let’s party” and “Let’s kill somebody” are etymologically close), so that according to the PBS Frontline special “Apocalypse!”, many of them suspected that the End Time had arrived.

MILLENNIALISM



“MAGISTERIAL HISTORY” IS FANTASIZING: HISTORY IS CHRONOLOGY

365 CE

According to the Ontario Consultants on Religious Tolerance, Hilary of Poitiers had predicted the world would end in this year.

MILLENNIALISM



"The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end."

— [Gail Collins, March 15, 2013.](#)



NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT



[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

**380 CE**

The Donatists, a North African Christian sect headed by Tyconius, had been looking forward to the world ending in this year.



**MILLENNIALISM**

# FUTURE WORSHIP

# FUTURE WORSHIP



"I would not run round a corner  
to see the world blow up."  
— Henry Thoreau,  
"LIFE WITHOUT PRINCIPLE"



THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT





**FUTURE WORSHIP**

**FUTURE WORSHIP**

**387 CE**

As the end of the Roman Empire was being equated, within the Roman Empire, with the end of the world, the raids of Gothic horsemen into northern Italy in this year would be sending Roman churchmen into an eschatological panic. The world is our world, so yada yada yada our world is the world, so does this make this the end of the world? (As an instance of this sort of its-all-about-us-all-the-time concern, in 394 CE the Western Roman Emperor Theodosius would expel from Rome not only the Mithraic priests but also the Vestal Virgins, and would then move away from the traditional reckoning of time, which had been in Olympiads.)

**MILLENNIALISM**

**WHAT I'M WRITING IS TRUE BUT NEVER MIND  
YOU CAN ALWAYS LIE TO YOURSELF**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**396 CE**

Late in the 4th Century CE, St. Martin of Tours (*circa* 316 CE-397 CE) wrote that “There is no doubt that the [Antichrist](#) has already been born. Firmly established already in his early years, he will, after reaching maturity, achieve supreme power” (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 119).

**MILLENNIALISM**

**DO I HAVE YOUR ATTENTION? GOOD.**



## FUTURE WORSHIP

## FUTURE WORSHIP

**500 CE**

The Roman theologian Sextus Julius Africanus (*circa* 160-240 CE), an advocate of round numbers, had claimed that the End would occur 6,000 years after the Creation. Since he had assumed that there were 5,531 years between the Creation and the Resurrection, he at first had anticipated that the [Second Coming](#) would take place no later than this year. Then he had revised the predicted date of [Doomsday](#) to 800 CE. (Kyle, Richard. *THE LAST DAYS ARE HERE AGAIN*. Grand Rapids MI: Baker Books, 1998, page 37, McIver, Tom. *THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY*. Jefferson NC: McFarlane & Co., 1999 #21). Hippolytos (who had died *circa* 236), likewise believing that Christ would return 6,000 years after the Creation, had anticipated that the [Parousia](#) would arrive in this year. The theologian Irenaeus had been influenced by Hippolytos's writings, and agreed (Abanes, Richard. *END-TIME VISIONS*. NY: Four Walls Eight Windows, 1998, page 283; McIver, Tom. *THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY*. Jefferson NC:

McFarlane & Co., 1999 #15).



MILLENNIALISM

## FUTURE WORSHIP

## FUTURE WORSHIP



"I would not run round a corner  
to see the world blow up."  
— Henry Thoreau,  
"LIFE WITHOUT PRINCIPLE"



**THE FALLACY OF MOMENTISM: THIS STARRY UNIVERSE DOES NOT  
CONSIST OF A SEQUENCE OF MOMENTS. THAT IS A FIGMENT, ONE WE  
HAVE RECOURSE TO IN ORDER TO PRIVILEGE TIME OVER CHANGE,  
A PRIVILEGING THAT MAKES CHANGE SEEM UNREAL, DERIVATIVE, A  
MERE APPEARANCE. IN FACT IT IS CHANGE AND ONLY CHANGE WHICH  
WE EXPERIENCE AS REALITY, TIME BEING BY WAY OF RADICAL  
CONTRAST UNEXPERIENCED — A MERE INTELLECTUAL CONSTRUCT.  
THERE EXISTS NO SUCH THING AS A MOMENT. NO "INSTANT" HAS  
EVER FOR AN INSTANT EXISTED.**



793 CE

April 6, Easter Eve: Elipandus, bishop of Toledo, would describe a brief end-time panic that was occurring on this evening. That day, in the presence of a crowd of people, the Spanish monk Beatus of Liébana prophesied the end. Supposing that the world would indeed end that night, the people fasted and watched until dawn. Finally one of them, Hordonius, quipped, "Let's eat and drink, so that if we die at least we'll be fed." (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, pages 168-169, Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 50)

MILLENNIALISM



"The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end."

— [Gail Collins, March 15, 2013.](#)



**BETWEEN ANY TWO MOMENTS ARE AN INFINITE NUMBER OF MOMENTS, AND BETWEEN THESE OTHER MOMENTS LIKEWISE AN INFINITE NUMBER, THERE BEING NO ATOMIC MOMENT JUST AS THERE IS NO ATOMIC POINT ALONG A LINE. MOMENTS ARE THEREFORE FIGMENTS. THE PRESENT MOMENT IS A MOMENT AND AS SUCH IS A FIGMENT, A FLIGHT OF THE IMAGINATION TO WHICH NOTHING REAL CORRESPONDS. SINCE PAST MOMENTS HAVE PASSED OUT OF EXISTENCE AND FUTURE MOMENTS HAVE YET TO ARRIVE, WE NOTE THAT THE PRESENT MOMENT IS ALL THAT EVER EXISTS — AND YET THE PRESENT MOMENT BEING A MOMENT IS A FIGMENT TO WHICH NOTHING IN REALITY CORRESPONDS.**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**799 CE**

Bishop Gregory of Tours had calculated the End as occurring between this year and 806 CE (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 48).

**MILLENNIALISM**

**THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT**



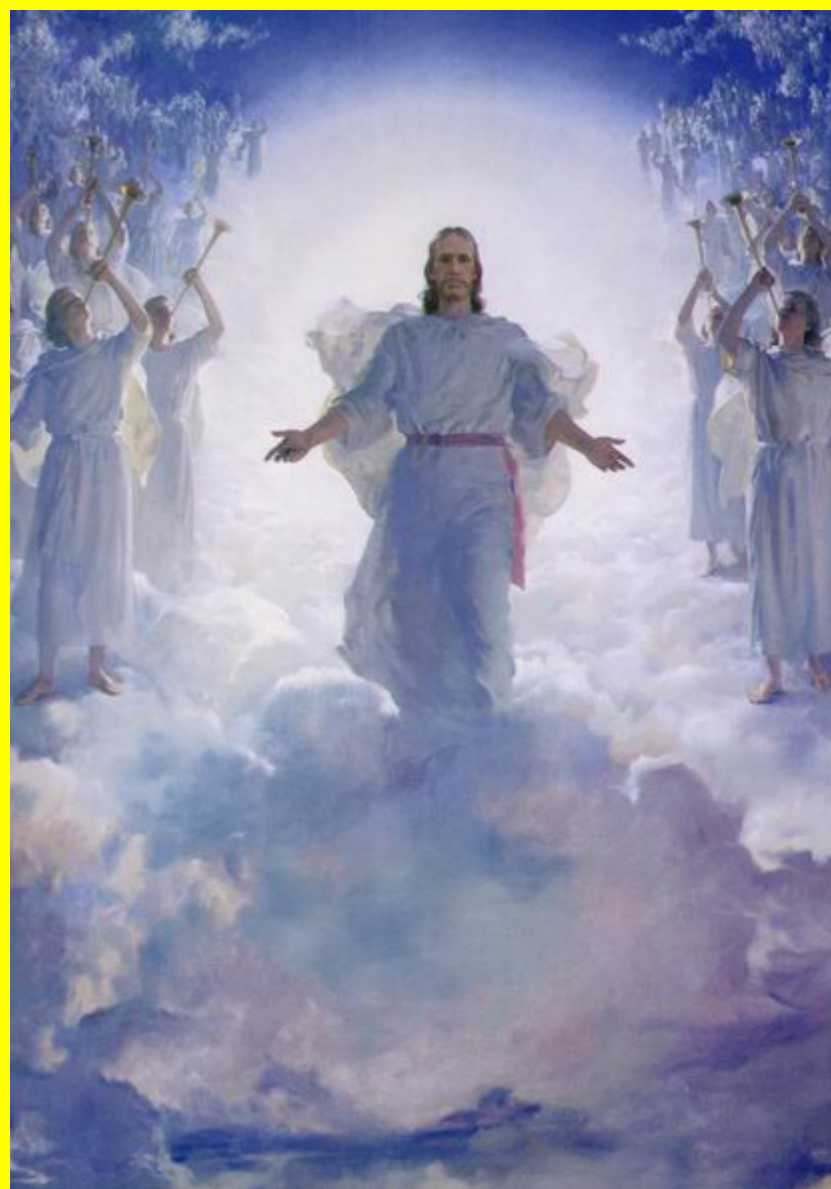
[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

800 CE

The Roman theologian Sextus Julius Africanus (*circa* 160-240), an advocate of round numbers, had claimed that the End would occur 6,000 years after the Creation. Since he had assumed that there were 5,531 years between the Creation and the Resurrection, he at first had anticipated that the [Second Coming](#) would take place no later than 500 CE. Then he had revised the predicted date of [Doomsday](#) to this year (Kyle, Richard. *THE LAST DAYS ARE HERE AGAIN*. Grand Rapids MI: Baker Books, 1998, page 37). Beatus of Liébana had written in his *COMMENTARY ON THE APOCALYPSE*, which he had finished in 786 CE, that there were only 14 years left until the end of the world. Thus, the world would end by this year at the latest (Abanes, Richard. *END-TIME VISIONS*. NY: Four Walls Eight Windows, 1998, page 168).



MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

Although this is a fact that has been little remarked upon, the end of the world for humans might easily turn out to be the end of the world for parrots as well. We should keep reminding ourselves that nobody wants that:



"From a parrot's-eye-view, at least, the Middle Ages stand as the high point of western civilization. People didn't bother them much, tended to view them with reverence and amazement, and credited them with powers far beyond any attributed to them before or since."



— Bruce Thomas Boehrer

PARROT CULTURE: OUR 2,500-YEAR-LONG FASCINATION  
WITH THE WORLD'S MOST TALKATIVE BIRD

Philadelphia PA: U of Pennsylvania P,  
2004, page 50

**YOU HAVE TO ACCEPT EITHER THE REALITY OF TIME OVER THAT OF  
CHANGE, OR CHANGE OVER TIME — IT'S PARMENIDES, OR  
HERACLITUS. I HAVE GONE WITH HERACLITUS.**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**806 CE**

In [Japan](#), the monk Kukai (Kobo Daishi) introduced the Shingon (Tantric) school.

Yet more battles: at Heraclea and at Tyana the Saracens under Harun-al-Raschid defeated the Byzantines, disrupting [the Pax Romana](#).

Bishop Gregory of Tours had calculated the End as occurring between 799 CE and this year (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 48).

**MILLENNIALISM**

**ONE COULD BE ELSEWHERE, AS ELSEWHERE DOES EXIST.  
ONE CANNOT BE ELSEWHEN SINCE ELSEWHEN DOES NOT.  
(TO THE WILLING MANY THINGS CAN BE EXPLAINED,  
THAT FOR THE UNWILLING WILL REMAIN FOREVER MYSTERIOUS.)**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**848 CE**

The prophetess Thiota had declared that the world was going to end during this year (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 337).

**MILLENNIALISM**

**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?  
— NO, THAT'S GIVING TOO MUCH TO THE HISTORIAN'S STORIES.  
LIFE ISN'T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**



## FUTURE WORSHIP

## FUTURE WORSHIP

**940 CE**

The Twelfth Imam of the Shi'ites went into occultation — Davosdah-Imam Shi'ite Muslims believe that he did not die but merely disappeared into a cave from which at the end of time he would reappear as an Ayatollah and resume his leadership of the Faithful. And, they believe, in the meanwhile, he would materialize himself from time to time in such manner that the truthfully faithful would be able to catch a precious momentary glimpse of him out of the corner of their eye. (Thus, when the Ayatollah Ruhollah Khomeini announced that he was going to return from France to the Mehrabad international airport outside Tehran at the completion of the Iranian Revolution in 1979, many of the faithful expected that he would not be getting off an IranAir jetliner like an ordinary human being, but would instead be materializing himself among the worshipers in the crowd waiting at that airport.)

**HERE COME DA JUDGE!**

**NO-ONE'S LIFE IS EVER NOT DRIVEN PRIMARILY BY HAPPENSTANCE**





**FUTURE WORSHIP**

**FUTURE WORSHIP**

**970 CE**

March 25, Good Friday: Lotharingian computists had forecast, incorrectly it would seem, that because it had been on a Friday that Adam had been created, on a Friday that Isaac had been sacrificed, on a Friday that the Red Sea had been parted, on a Friday that Jesus had been conceived, and on a Friday that Jesus had been crucified, and because on this day Good Friday coincided with the celebration of the Annunciation — the world was going to be brought to a completion.

**MILLENNIALISM**

**NEVER READ AHEAD! TO APPRECIATE MARCH 25TH, 970 CE AT ALL ONE MUST APPRECIATE IT AS A TODAY (THE FOLLOWING DAY, TOMORROW, REMAINS BUT A PORTION OF THE UNREALIZED FUTURE AND IFFY AT BEST). AT THIS POINT, READING THIS PROGNOSTICATION, WE DON'T YET KNOW WHETHER IT WILL PROVE TRUE, OR FALSE.**

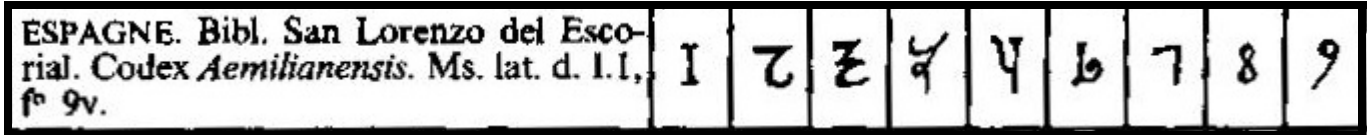


**FUTURE WORSHIP**

**FUTURE WORSHIP**

**992 CE**

Introduction of Hindu/Arabic numerals into Europe, although in a font which today we hardly would begin to recognize.



Bernard of Thuringia had calculated, incorrectly it would seem, that this would be the end year (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 236).

**MILLENNIALISM**

**CHANGE IS ETERNITY, STASIS A FIGMENT**



## FUTURE WORSHIP

## FUTURE WORSHIP

**995 CE**

Lotharingian computists had forecast that because it had been on a Friday that Adam had been created, on a Friday that Isaac had been sacrificed, on a Friday that the Red Sea had been parted, on a Friday that Jesus had been conceived, and on a Friday that Jesus had been crucified, and because in 970 CE Good Friday had coincided with the celebration of the Annunciation — that the world was going to be brought to a completion as of that day. When this didn't happen, somebody did some recalculations and inferred that, since the Feast of the Annunciation and Good Friday would also coincide in 992 CE, the End Times would be within 3 years after than — which would mean, before the end of the Year of Our Lord 995 CE (another disappointment, as recorded in Eugen Weber's *APOCALYPSES*. Cambridge MA: Harvard UP, 1999, pages 50-51).

**MILLENNIALISM**

**IT IS NO COINCIDENCE THAT IT IS MORTALS WHO CONSUME OUR HISTORICAL ACCOUNTS, FOR WHAT WE ARE ATTEMPTING TO DO IS EVADE THE RESTRICTIONS OF THE HUMAN LIFESPAN. (IMMORTALS, WITH NOTHING TO LIVE FOR, TAKE NO HEED OF OUR STORIES.)**

999 CE

We hear stories of an apocalyptic paranoia, a “panic terror,” that must have gripped Europe in the years and months before the year 1000. However, scholars have questioned the accuracy of these stories — we don’t actually know that [millennial](#) expectations at this time were any greater than usual or even that ordinary people were aware what year it was. (Refer to Gould, Stephen Jay. QUESTIONING THE MILLENNIUM. NY: Harmony Books, 1997; Schwartz, Hillel. CENTURY’S END: AN ORIENTATION MANUAL TOWARD THE YEAR 2000. NY: Doubleday, 1996; Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993.)



MILLENNIALISM

However, the 9th-century Rabbi Benjamin Nahawendi, interpreting the “thousand three hundred and five and



## FUTURE WORSHIP

## FUTURE WORSHIP

thirty yamim” of DANIEL 8:14 as indicating by “yamim” years instead of days, had predicted that the end of this world was not yet — that indeed this installment of the drama of existence would persist for many additional centuries, coming to completion only during the 1840s.

**HISTORY’S NOT MADE OF WOULD. WHEN SOMEONE REVEALS, FOR INSTANCE, THAT A PARTICULAR INFANT WOULD INVENT THE SEWING MACHINE, S/HE DISCLOSES THAT WHAT IS BEING CRAFTED IS NOT REALITY BUT PREDESTINARIANISM. THE HISTORIAN IS SETTING CHRONOLOGY TO “SHUFFLE,” WHICH IS NOT A PERMISSIBLE OPTION BECAUSE IN THE REAL WORLD SUCH SHUFFLE IS IMPOSSIBLE. THE RULE OF REALITY IS THAT THE FUTURE HASN’T EVER HAPPENED, YET. THERE IS NO SUCH “BIRD’S EYE VIEW” AS THIS IN THE REAL WORLD, FOR IN THE REAL WORLD NO REAL BIRD HAS EVER GLIMPSED AN ACTUAL HISTORICAL SEQUENCE.**



## FUTURE WORSHIP

## FUTURE WORSHIP

### 1033 CE

When Jesus had failed to return in 1000 CE, some had rethought the date of the End to the thousandth anniversary not of His birth but, after 33 years of ministry, of His crucifixion, which, it was reasonable to suppose, would be at some point during approximately this year. The writings of the Burgundian monk Radulfus Glaber describe a [millennial](#) paranoia that persisted during the waiting-for-the-other-shoe-to-drop period, from 1000 CE through 1033 CE (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 39, Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 337, McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #50).



"The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end."

— [Gail Collins, March 15, 2013.](#)



1184 CE

Various Christians had foreseen that during this year the [Antichrist](#) would arise (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 338). Therefore Pope Lucius III, taking no chances, operating in conjunction with the Holy Roman Emperor Frederick I Barbarossa at the Synod of Verona, in the bull *Ad abolendam* placed under ban the “Poor Ones of Lyon” who were attempting to live their lives in imitation of the life of Jesus, who called themselves “Waldenses” or “Followers of Waldo” after their founder or leader or inspirer “[Peter Waldo](#)” or “[Pierre Vaudès](#)”. Those [Waldenses](#) who refused to recant, and anyone else who attempted to protect such a heretic, were to be tried by ecclesiastical court and turned over to the secular authorities to be burned. This was the origin of the [Inquisition](#). Some of these Waldenses would eventually (I don’t know exactly when) escape across the English Channel and settle in a little community some forty miles north-northeast of London,



where they would grow [saffron](#) (*Crocus sativus*). Their little community of religious exiles would be named [Saffron Walden](#) and would eventually be referred to in Henry David Thoreau’s [WALDEN; OR, LIFE IN THE WOODS](#):

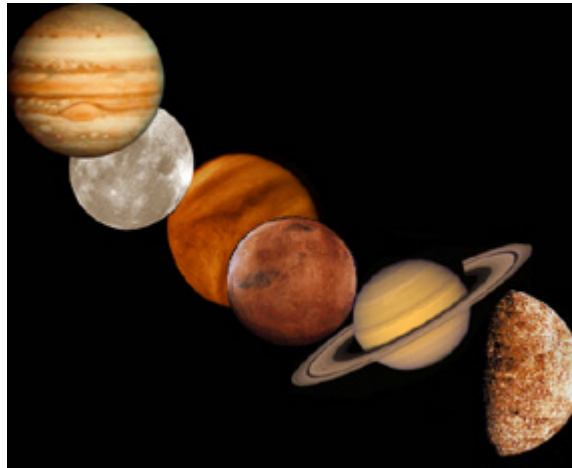
If the name was not derived from that of some English locality, <sup>^Saffron Walden</sup> <sup>^for instance</sup> <sup>^perhaps</sup> ~~I have conjectured that~~ <sup>^who knows but</sup> it was called, originally, Walled-in Pond.

MILLENNIALISM

In addition to the *Crocus sativus*, coriander (*Coriandrum sativum* seeds harvested three months after planting, three weeks after the plant blossoms), caraway (*Carum carvi* of the family *Apiaceae*, a biennial the seeds of which are harvested from May to December), and teazel (*Dipsacus fullonum* sowed in May the teazels of which can be collected during August of the 2d year), and were grown in this area of Essex as a triple crop (growing together, they come to maturity in different seasons). The teazel, useful for raising the nap on woolen cloth, is still to be seen in gardens and hedgerows. Although the town supplied the saffron dye for the whole area, traditionally cloth woven in this area was “white” (undyed).

1186 CE

September 23: John of Toledo, calculating that a planetary alignment would be occurring in Libra, had circulated a letter that had become known as the "Letter of Toledo," alerting everyone that the world was going to be destroyed on this day of the Julian calendar although a few of us could hope to be able to survive the cataclysm (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 236).



HERE COME DA JUDGE!



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1260**

Joachim of Fiore (1135-1202) had determined that the [millennium](#) would begin between 1200 and 1260 (Kyle, Richard. *THE LAST DAYS ARE HERE AGAIN*. Grand Rapids MI: Baker Books, 1998, page 48). When this year would pass and time would continue, the “Joachites” would recalculate his prophesy to apply instead to the year 1290 CE.

1284

Pope Innocent III had expected the [Second Coming](#) to occur during this year — since Islam was the Beast foretold in the Book of Revelation, and since in this year it was fully 666 years, the “Sign of the Beast,” since the coming into existence of that beastly false competitor with Christ Jesus, named [Mohammed](#) (Schwartz, Hillel. CENTURY’S END: AN ORIENTATION MANUAL TOWARD THE YEAR 2000. NY: Doubleday, 1996, page 181).



MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

1290

The “Joachites,” which is to say, the followers of Joachim of Fiore, after their failure in a 1260 CE prophesy of the End Of The World, had recalculated their prophesy to apply instead to this year (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #58).

MILLENNIALISM

In England, a “*Mappamundi*” was produced (see a following screen) which can stand as a type case of all the rest of such productions. In this visualization made in 1869 of an original made in 1285-1295 by Richard de Bello of Haldingham and Lafford, a prebend in Lincoln Cathedral, that is now at the Hereford Cathedral in Hereford (the original is on the skin of one calf measuring 1.65 meters by 1.35 meters, mounted upon a framework of oak, and has now become substantially more deteriorated), the upper eastern portion is occupied by a land-mass designated in red, widely separated letters as “A-S-I-A,” a land-mass that needs to occupy more than half of the image in order to encompass Jerusalem as “world-center” (per EZEKIEL 5:5, “I have set it in the midst of the nations and countries that are around her.”). East is at the top of the representation because such a positioning gave it priority over the other quadrants, and an island designated as Paradise appears at the most privileged location. There is a depiction of Adam, Eve, and serpent, followed by the expulsion from the Garden. In order to display the needed amount of detail in the Holy Land, the area allotted is disproportionately large. They needed to depict a number of Biblical places and incidents, such as crucifixion outside the walls of the city, the path of the people of Israel from Egypt across the Red Sea to Jericho, the Ark on Ararat as a mountain in Armenia, Joseph’s Barns – the granaries of Joseph, as the pyramids of Egypt were then considered, the Tower of Babel, Moses with tablets of stone atop Mount Sinai, Lot’s wife as a pillar of salt, and the river Jordan flowing via the Sea of Galilee to the Dead Sea, with Sodom and Gomorrah submerged in it.

In this landlubbers’ map orientation is by river systems rather than by coastlines. We note that Egypt, with Alexandria and its lighthouse on the delta, and the sphinx and the great pyramids, and the thread of the Nile River, is depicted as in Asia. We note that Cairo is identified with Babylon. Asia Minor, on the left of Palestine, is between the Aegean Sea and the Black Sea, and features Troy, Laodicea, Antioch, and Noah’s Ark. Babylon appears again as a mighty multi-storied city of a hundred gates through which flows the Euphrates, near which is the Tower of Babel.

Above Babylon is India, a region of marvels, and above India is Paradise. The four rivers flowing from Eden submerge to prevent men from following them back, and then reappear as the Tigris and Euphrates flowing to the Persian Gulf, the river Ganges flowing to a delta in the great surrounding ocean, and the Nile flowing to a delta in the Mediterranean. To the left of India across mountain ranges are the Seres (Chinese) makers of silk, while to the right of India are Arabia, the Red Sea, the Persian Gulf, and the great surrounding ocean enclosing the island of Ceylon at the base.

The exploits of Alexander the Great are suggested by five bell-tents, one having a cross, rising from an altar-style base on the boundary between Asia and Africa, the Caspian Gates through which his army passed represented as a gateway with opened doors at the end of an eight-mile mountain pass; the city of Choolissima in the land of Magog which he captured after a long siege, two islands in the northern ocean, Miopar and Mirabilis, which were appeased by presents and entreaties, the island of Terraconta inhabited by Turks of the stock of Gog and Magog, and a battlemented wall which restrained “the accursed descendants of Cain.” Below this appears the grasslands of the Scythians.

The Mediterranean separates the three continents and teems with islands associated with legends of Greece and Rome. Entering this sea from the encircling ocean is an island with two columns, the Pillars of Hercules, in the straits of Gibraltar. Then come Majorca, Minorca, Sardinia, and Sicily. Scylla is depicted as a head with open jaws near the Charybdis whirlpool. On the island of Crete is the labyrinth of Daedalus. The island of Delos is surrounded by the tiny islets of the Cyclades. Rhodes sports its Colossus. Two upright branches of the

HDT

WHAT?

INDEX

FUTURE WORSHIP

FUTURE WORSHIP



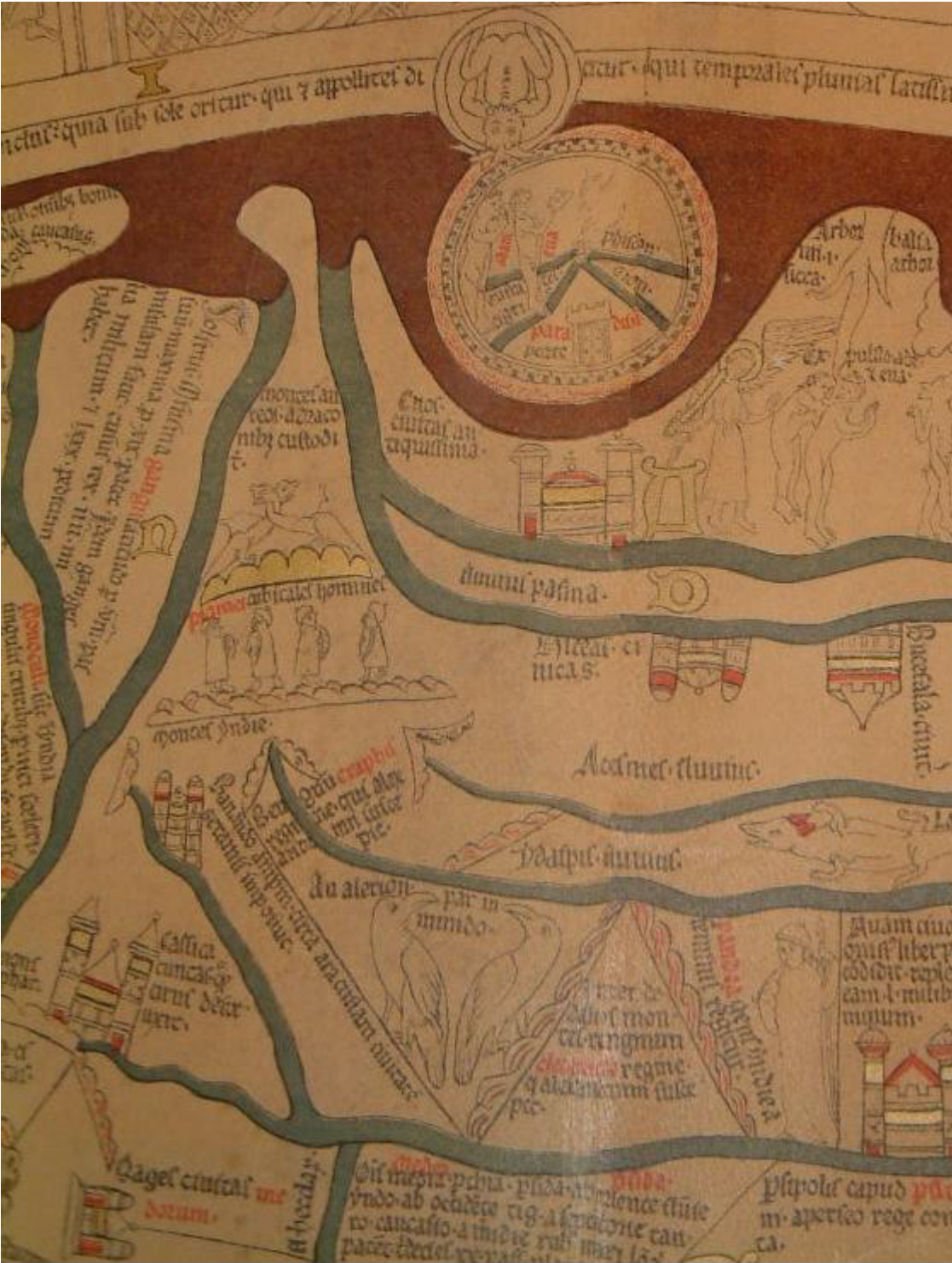
HDT

WHAT?

INDEX

FUTURE WORSHIP

FUTURE WORSHIP



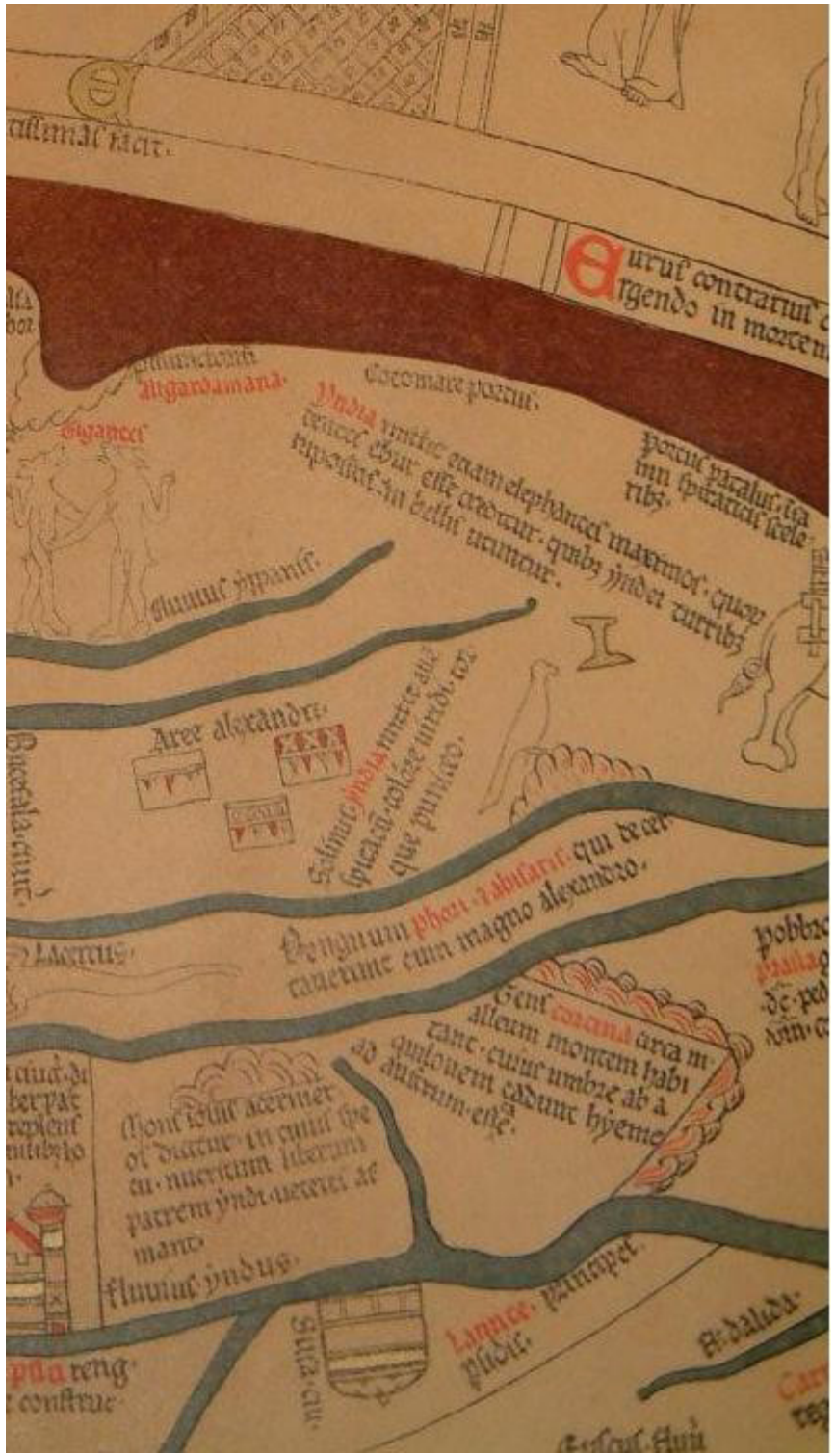
HDT

WHAT?

INDEX

FUTURE WORSHIP

FUTURE WORSHIP



## FUTURE WORSHIP

## FUTURE WORSHIP

Mediterranean are the Aegean and the Black Sea, with a depiction of the Golden Fleece. Africa is the lower portion to the right, the most conspicuous feature of which is the blue band of the Nile running parallel with the ocean, and this region somehow got labeled E-U-R-O-P-E. Similarly, Europe somehow got labeled A-F-R-I-C-A (the fine print gets it right, with “terminus Africe” and “terminus Europe”). The Nile begins in a lake near Mount Hesperus that flows to another lake, submerges, and reappears as the Lower Nile that forms Africa’s eastern boundary. Along the coast of the Mediterranean are the cities of Carthage facing Rome across Sicily, and Cape Bon near Mons Mercurii opposite Crete. The Roman provinces are depicted as Libya, Tripolitania, Numidia, and Mauritania. The Atlas Mountains are shown as a single peak. The surrounding ocean is dotted with the Canaries and Madeira and Teneriffe are designated the Fortunate Islands.



Europe is not clearly apparent but you can see that the Danube, Rhine, and Rhone rise in the Alps. The features of the Alps are per the Antonine Itinerary (the map in general derives from the writings of Pliny, Solinus, Augustine, Strabo, Jerome, the Antonine Itinerary, St. Isidore, and Orosius). The Iberian and Italian peninsulas are absent, Italy being reduced to a mere bulge between the Mediterranean and the Adriatic. Beginning with Spain, at the bottom-center, the Pyrenees form a line running north and south, with much detail. Rome is labeled *Roma caput mundi tenet orbis frena rotundi* meaning “Rome, the head, holds the reins of the world.” The area of Greece is depicted as containing Mt. Olympus, Athens, Corinth, the Delphic oracle (misnamed Delos), Macedonia, Thrace, Bulgaria, etc. France is labeled Gallia, and has Holland and Belgium on its borders; it includes everything between the Rhine



## FUTURE WORSHIP

## FUTURE WORSHIP

and the Pyrenees. Since this copy is in England, the area of France has been heavily defaced by scrapings and graffiti, but we remain able to see that Paris had been impressively rendered. The rivers Rhine, Moselle, Seine, Loire, Vistula, Ems, Weser, and Elbe are depicted but do not flow in anywhere near a correct direction. Upper Germany is depicted as Slavic, and Lower Germany is given the name "Saxony." Towns include Bremen, Hamburg, Magdeburg, and Prague. Dacia has a picture of a bear and an inscription that this is Russia. The boundary between Europe and Asia is at the river Don. The Faeroe Islands and Ultima Thule are in a clump north of Norway. The British Isles (Britannia insula and Hibernia, Scotia, Wallia, and Cornubia) are enlarged and to make this possible, some areas near them are absent from the map.

We know the maker of this map because of its inscription:

Let all who have this history,  
Or shall hear or read or see it,  
Pray to Jesus in His Divinity,  
To have pity on Richard of Haldingham and Lafford,  
Who has made and planned it,  
To whom joy in heaven be granted.

### Inscriptions

AGRIOPHANI ETHIOPEs. Africa. Agriophani Ethiopes eat only the flesh of panthers and lions they have a king with only one eye in his forehead. (Solinus). Identified with the Agofagy of the Alexandrian Romance.

ALBANI. Asia. The Albani have grey eyes and see better at night. Their eyesight described by Isidore, their unclean habits by Aethicus.

ALERION. Asia. Alerion the only pair in the world. Eagle-like birds of prey. Often represented without beak or feet. Heraldically like footless martlets. Coat-of-arms of Lorraine family.

AMAZONS. Asia. The Pandean race in India is ruled by women. Assumed to be Amazons, female warriors; said by [Herodotus](#) to live in Scythia. Amazon means "without a breast," according to tradition these women removed the right breast to use the bow.

ANTS. Africa. Here huge ants guard golden sand. Ants dig up gold and guard it.

APE - see SIMIA.

ARIMASPIANS (Carimaspi). Asia. Arimaspians fight with griffins for diamonds.

BACTRIAN CAMEL. Asia. Bactria has very strong camels which never wear out their hooves. Arabian camels have one hump, Bactrian camels have two, as in the map. Camels prefer dirty water to fresh, detest horses, live a hundred years. Example of humility, they kneel to be loaded.

BASILIK. Asia. Basilisk half a foot marked with white stripes. Hatched by a serpent from a cock's egg, and so also called cockatrice; its breath fatal. Reptile with head of cock, or triple-tufted crest like a royal crown, called basilisk from Greek word for king; King of the serpents. No cock's head in map.

BLEMYAE. Africa. The Blemyaes have mouths and eyes on their breasts. (Isidore and Solinus); a wild Ethiopian race frequently



## FUTURE WORSHIP

## FUTURE WORSHIP

invading Egypt; hung down their heads when captured, hence the description.

BONNACON. Asia. In Phrygia there is born an animal called bonnacoon; it has a bull's head, horse's mane and curling horns, when chased it discharges dung over an extent of three acres which burns whatever it touches. Identified with bison.

BUGLOSSA. France. A buffalo. From its literal meaning in Greek it also signifies the plant ox-tongue, so called from its shape and roughness of its leaves.

CENTAUR. Egypt. Fauns half-horse men. Centaur wrongly labelled faun; fauns were half goat, half men; centaurs half horse, half men; trunk and arms of man joined to body and legs of horse, as depicted in map. Idea of centaur probably derived from appearance of savage riders. Cavalry still called horsemen.

CIRENUS BIRD. Palestine. Unidentified, possibly cinnamologus, Arabian bird which feeds on cinnamon.

CROCODILE. Egypt. Name derived from crocus, of yellow color like saffron. Reputed to weep hypocritical tears when devouring its victim.

CYNOCEPHALES. Europe. Men with dog's heads in Norway; perhaps heads protected with furs made them resemble dogs.

DRAGONS (Dracones). India. Golden mountains defended by dragons. Mythical fire-breathing creature with wings, scales and claws; malevolent in west, benevolent in east. Heraldry, common. Welsh dragon.

EALE-see YALE.

ELEPHANT. India. India also has the largest elephants, whose teeth are supposed to be of ivory; the Indians use them in war with turrets (howdahs) set on them. Two species of elephant, the African and the smaller Indian. The chaste elephant and his wife represent Adam and Eve in the time of their innocence.

ESSENDONES. Asia. Essendones live in Scythia it is their custom to carry out the funeral of their parents with singing and collecting a company of friends to devour the actual corpses with their teeth and make a banquet mingled with the flesh of animals counting it more glorious to be consumed by them than by worms. ([Herodotus](#)). Solinus adds that they set the skulls in gold and used them as drinking cups.

GANGINES. Asia. Solinus: they occupy the source of the Ganges and live only on the scent of apples of the forest if they should perceive any smell they die instantly. (Aethicus; Pliny). Their name derived from the river Ganges.

GANGINES OF ETHIOPIA. Asia. There is no friendship with them. Two men seen embracing, but they have no friendship with others.

GRIFFINS (Gryphae). Asia. Arimaspi contend with griffins for emeralds. Griffins with heads and wings of eagles resemble lions in their bodies they will fly away with an ox. The idea of gigantic winged creatures might be taken from fossilized bones and horns thought to be the claws of monstrous birds.

HERMAPHRODITE. Africa. A race of dual sex born with many strange



## FUTURE WORSHIP

## FUTURE WORSHIP

instincts. (Solinus; Mela; Isidore).

HIMANTOPODES (Limantopodes). Africa. Himantopodes; they creep with crawling legs rather than walk they try to proceed by sliding rather than by taking steps. Quite simply, they crawl on all fours as depicted.

HYPERBOREANS. Asia. The Hyperboreans as Solinus says: are the happiest race; for they live without quarrelling and without sickness for as long as they like, and when weary of life they fling themselves into the sea from a well-known rock; they think that is the best kind of burial. ([Herodotus](#); Pindar).

LEOPARD. Africa. The offspring of a lion and panther mating, leo pardus. Member of cat family, nocturnal hunter.

LION. Africa. Roams on mountain tops; placed in the map between two mountain ranges. Sleeps with eyes open, an example to the Christian to be vigilant. Spares prostrate foe, a lesson in compassion. Winged lion the emblem of St. Mark. Heraldry: lion passant gardant in arms of Great Britain.

LYNX (Linx). Asia Minor. The linx sees through walls and produces a black stone- a valuable carbuncle in its secret parts. Wolf-like, tufted ears, short tail, keen sight.

MANDRAKE. (Mandragora). Egypt. Mandragora a plant most wondrously potent. It had aphrodisiac and narcotic properties; used as an anaesthetic in ancient Greece. Short spikes, forked root occasionally of human shape. If anyone tries to uproot it, it would shriek and he would die or become insane.

MANTICORA. India. Solinus: The Manticora is born in India with a triple row of teeth, a man's face; bluish-grey eyes; red color; lion's body; scorpion's tail and voice of a Siren. It was said to revel in human flesh, was swifter than a bird, in its tail were three fatal stings which could be used as darts.

MARMINI (Maritimi). Africa. Maritime Ethiopians who have four eyes. Keen sighted.

MARSOK. Asia. Marsok a beast changed from one (color) to another. Quadruped, two feet webbed, two feet with toes or claws. Probably a chameleon which can change the color of its skin to harmonize with its surroundings.

MERMAID. Mediterranean. A woman down to the waist with tail of a fish. Conventionally holds a mirror in one hand, combing lovely hair with the other. According to myth created by Ea, Babylonian water god. Sometimes identified with Sirens, the mythical enchantresses along coasts of the Mediterranean, who lured sailors to destruction by their singing. Ulysses contrived a way of escape. To her regret the mermaid had no soul, and was regarded as a temptress. There may be significance in the soulless mermaid placed in the map close to the unattainable Holy Land, or she may be a possible temptation to sea-faring pilgrims.

MINOTAUR. Misplaced in Scythia. Scythia. Here are found beasts like the minotaur useful for war. The place for this bull-headed monster is Minos' kingdom of Crete. Associated with bull-cult and Cretan ceremonial bull-leaping.

## FUTURE WORSHIP

## FUTURE WORSHIP

MONOCEROS - see Rhinoceros (Unicorn).

MONOCOLI (Sciapods). Asia. The Monocoli in India are one-legged and swift when they want to be protected from the heat of the sun they are shaded by the size of their foot. (Solinus; Pliny). Not to be confused with Monoculi, one-eyed.

MOUTHLESS RACE IN ETHIOPIA. Africa. A race with mouth grown fast together fed through a reed.

OSTRICH (Ostricius). Europe. Ostrich head of a goose; body of a crane; feet of a calf. Capable of digesting iron; reputation for folly in leaving the sun to hatch its eggs and burying its head in the sand when pursued.

PARROT (Psittacus). India. Solinus: Indian sends for the parrot a bird of green color with purple neck. According to Aristotle the tongue of a parrot resembles that of man.

PELICAN. Asia. For my young I rend my heart. The mother bird was reputed by St. Augustine and Isidore to kill its young by kisses or blows, and after three days the male bird would wound himself in the breast and revive the brood with his own life-blood. A symbol of the Resurrection.

PHANESII. Asia. Phanesii are covered with the skin of their ears. A bat-like people with enormous drooping ears. Identified with Auryalyn in the Alexandrian Romance.



PHILLI (Psylli). Africa. Psylli test the chastity of their wives by exposing their new-born children to serpents. (Solinus). Legitimate babies are untouched by the serpents. The burning mountain full of serpents is threateningly near.

PHOENIX. Egypt. The bird phoenix lives for five hundred years it is the only one of its kind in the world. According to [Herodotus](#) a red and golden bird, the size of an eagle. Every five hundred years the phoenix visited Heliopolis, the city of the sun, with the embalmed body of its father in a roll of myrrh



## FUTURE WORSHIP

## FUTURE WORSHIP

and buried it in the temple of the sun. Then it plunged to its own death in fire, to be re-born from the ashes. Christian symbol of the Resurrection.

RHINOCEROS. Egypt. Solinus: The Rhinoceros a native of India; is the color of boxwood; it erects its single nasal horn when fighting against elephants; being the same length but shorter in the leg it naturally attacks the belly which it realizes is the only vulnerable spot.

SALAMANDER. Egypt. Salamander a most venomous reptile. A species of newt or lizard. wrongly represented with wings; often colored red because capable of living in fire.

SCIAPOD-see MONOCOLI.

SCORPION (Scorpio). Egypt. Germany. Crab-like stinging creature injecting poison with its tail. Eighth sign of the Zodiac.

SCYTHIANS. Asia. A race of Scythians dwelling in the interior; unduly harsh customs; cave dwellers; making cups not like the Essendonians out of the skulls of friends but of their enemies; they love war; they drink the blood of enemies from their actual wounds; their reputation increases with the number of foes slaughtered and to be devoid of experience of slaughtering is a disgrace. (Solinus; Mela).

SIMIA (Ape). Norway. Simia from Greek-word, snub-nosed, i.e., unattractive appearance. Anthropoid, man-like, e.g., gorillas, chimpanzees, orang-outangs.

SPOPODES. Asia. They have horses' feet, as the Greek name implies.

TIGER (Tigris). Asia. A tiger when it sees its cub has been stolen chases the thief at full speed; the thief in full flight on a fast horse drops a mirror in the track of the tiger and so escapes unharmed. The point of the manoeuvre is that the thief escaping with a tiger-cub throws down a mirror to delude the pursuer which sees its own reflection in the mirror, mistakes it for the cub, stops to fondle it, loses valuable time and the thief escapes. Tiger meat was eaten to give strength and courage; the cub may have been stolen for this purpose.

TIGOLOPES (Ugolopes). Syria. Webbed feet, tail, holding up a wand.

TROGLODYTES (Trocoditee). Africa. Troglodytes exceptionally villainous capture wild animals by leaping on them. (Solinus). Cave dwellers.

TURKS (Turchi). Asia. The island of Terraconta where the Turks dwell descendants of Gog and Magog; a barbarous and unclean race devouring the flesh of youths and abortions. Associated with Mongols and Tartars, a threat to the Greek Empire. (Aethicus).

UNICORN (Monoceros). Egypt. A virgin girl is set in front of this unicorn; at his approach she opens her lap; there he lays his head with all ferocity vanished and stupefied and defenseless is captured. A frequent subject for bestiaries. Unicorn's strength and gentleness symbolic of Christ. In heraldry: supporter of royal arms.



## FUTURE WORSHIP

## FUTURE WORSHIP

YALE (Eale). Asia. Solinus: the eale is born in India with the body of a horse; the tail of an elephant black in color goats jaws; horns more than a cubit long not rigid but moveable as need arises in fighting; it fights with one and folds back the other. This creature, recorded by Pliny and Solinus, was long regarded as mythical but identified in 1968 by Wilma George as the Indian water buffalo whose horns are not movable; instead of butting it uses one at a time with sideway inclination of head.

1299

July 27: The army of Othman entered into the Greek province of Nicomedia, and this intrusion had since been used to mark the commencement of the Ottoman Empire. This would become the date used by the Reverend [William Miller](#) of the Regular [Baptist](#) Church in Low Hampton, New York as the commencement date for “the 541 years and 15 days of REVELATIONS IX,” completing per Mr. Miller’s calculation on August 11, 1840 with the allied powers of Europe delivering a military ultimatum to Mehmet Ali and thus allegedly bringing the reign of the Ottomans to an end. (In other words, the millennialism of the Millerite fantasy was based at least in part upon anti-Islamic prejudice.)

ISLAM



MILLENNIALISM

1306

In 1147 CE Gerard of Poehlde, believing that the [millennium](#) of Christ had begun when the emperor [Constantine](#) came to power, had announced that Satan was going to become unbound at the end of the thousand-year period and would then destroy the Church. Constantine having risen to power in 306 CE, the predicted escape of Satan from his bonds would come in this year.



“The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end.”

— [Gail Collins, March 15, 2013](#).





**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1335**

Yet another “Joachite” [Doomsday](#) year (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #58).

**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

1367

The Czech archdeacon Miltiz of Kromeriz had claimed that the [Antichrist](#) was alive and well and would manifest himself between 1363 CE and this year. The End had been prophesied to come between 1365 CE and this year. (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #67)

[MILLENNIALISM](#)



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1370**

Jean de Roquetaillade, a French ascetic, had predicted that the [Antichrist](#) was to come in 1366 CE and that the [Apocalypse](#) would begin in 1368 CE or in this year (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 55).



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1378**

In Florence, the mob-rule of the “Timulto di Ciompi” and then patrician rule by the Albizzi clan.

Arnold of Vilanova, a Joachite, had warned in *DE TEMPORE ADVENTU ANTICHRISTI* that the [Antichrist](#) would come in this year (McIver, Tom. *THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY*. Jefferson NC: McFarlane & Co., 1999 #62).

**MILLENNIALISM**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1420**

February 14: The Czech [Doomsday](#) prophet Martinek Hausha (Martin Huska), of a radical Taborite movement that was an offshoot of the Hussite movement of Bohemia, had announced that the world would come to an end during 1420 CE, and at the latest by this day (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #71, Shaw, Eva. EVE OF DESTRUCTION. Los Angeles CA: Lowell House, 1995, page 43).

**MILLENNIALISM**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1496**

According to some 15th Century mystics, this year marked the beginning of a [millennium](#) (Mann, A.T. MILLENNIUM PROPHECIES. Rockport MA: Element Books, 1992, page ix).



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1504**

The Italian artist Sandro Botticelli had placed a caption, in Greek, within his painting *The Mystical Nativity*:

I Sandro painted this picture at the end of the year 1500 in the troubles of Italy in the half time after the time according to the eleventh chapter of St. John in the second woe of the Apocalypse in the loosing of the devil for three and a half years. Then he will be chained in the 12th chapter and we shall see him trodden down as in this picture.

Apparently, he had had the idea that he was living during the Tribulation, and that the [millennium](#) would begin in three and a half years or so — this becomes understandable when we take into account that he had been a follower of the truly way-out-of-it Girolamo Savonarola (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 60).



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1521**

December 1, Sunday (Old Style): Pope Leo X died so suddenly, of malaria, that he wasn't even given the last sacraments. There were suspicions of poison, although we now suppose this to have been unfounded. He would be succeeded by Adrian VI.

December 3, Tuesday (Old Style): Aware of the activities of Andreas Karlstadt and the ex-Augustinian Gabriel Zwilling conducted in the name of reform, Herr Professor [Martin Luther](#), still identifying himself as "Junker Jorg," returned to Wittenberg with his long hair and beard, in plain clothes. He was pleased that common [Germans](#) were being allowed to participate in the Communion and receive the Sacrament but couldn't approve of the overturning of altars and the destruction of artwork. When he would return to the Wartburg he would author A SINCERE ADMONITION BY MARTIN LUTHER TO ALL CHRISTIANS TO GUARD AGAINST INSURRECTION AND REBELLION.

## FUTURE WORSHIP

## FUTURE WORSHIP

After Christmas: The situation in Wittenberg, [Germany](#) became even more volatile when a trio of zealots arrived from Zwickau 64 miles to the south. The three preached leveling doctrines such as direct inspiration by the Holy Spirit. Their attitude toward baptism in particular was alarming to [Philipp Melancthon](#). Like the Anabaptists the so-called “Zwischau Prophets” considered that baptism could be meaningful only if as an adult the person fully understood the meaning of the sacrament. Baptism wasn’t a piece of magic, like a talisman, but instead was a ceremony, quite meaningless except on the basis of personal conviction. Anyone baptized as an infant would need to be baptized again, this time for real — for real because done actively and with full awareness rather than passively and unconsciously. Also, since Christ’s return was imminent, there was a very short time limit for getting this taken care of!



MILLENNIALISM

1524

February 1, Monday (1523, Old Style): During the previous June, some astrologers in London had been prophesying that the End Of The World would come on this day in the Julian calendar — it was to be brought about by a flood — the flood would be starting in London. A clergyman had therefore built a fortress stockpiled with food and water and some 20,000 people had filled it. On this day in London, however, it wouldn't so much as rain (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 236-237).

MILLENNIALISM

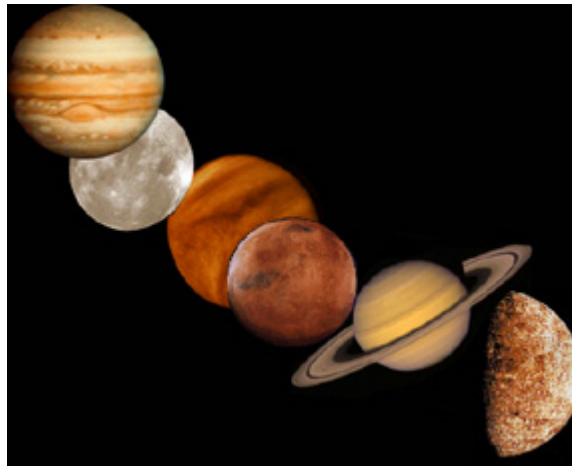


"The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end."

— [Gail Collins, March 15, 2013.](#)



February 20, Saturday (1523, Old Style): The astrologer Johannes Stoeffler had regarded a planetary alignment in Pisces as a sign of the [millennium](#), with the world to be destroyed —since Pisces is a water sign— by a flood (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 236-237).



1525

The beginning of the [millennium](#), according to Anabaptist Thomas Müntzer. Thinking that he was living at the “end of all ages,” he sponsored a peasants’ revolt.



In the pamphlet “Against the Murderous and Thieving Hordes of Peasants,” [Martin Luther](#) urged that no quarter be granted to his opponents under the banner of Müntzer. By opposing him they have placed themselves “outside the laws of God.” They “turn everything upside down like a great disaster.” They must, all of them, be treated exactly as if they were mere rabid dogs: “It is just as when one must kill a mad dog; if you don’t strike him, he will strike you, and the whole land with you.” In result of such attitudes, something



## FUTURE WORSHIP

## FUTURE WORSHIP

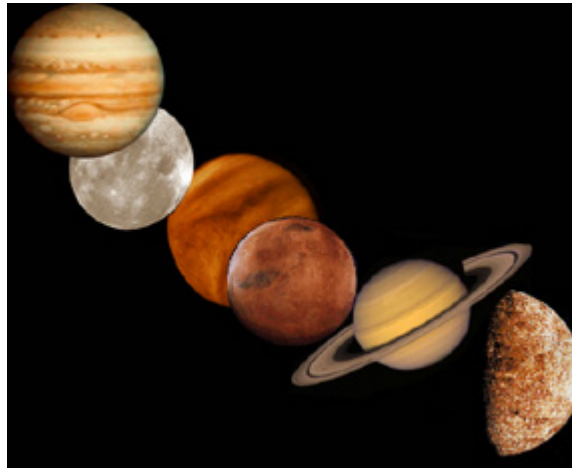
like a hundred thousand erring peasants would be terminated.



Müntzer would be among those tortured before execution. (Gould, Stephen Jay. QUESTIONING THE MILLENNIUM. NY: Harmony Books, 1997, page 48).

1528

The astrologer Johannes Stoeffler, who had regarded a planetary alignment in Pisces as a sign of the [millennium](#), with the world to be destroyed, since Pisces is a water sign, by a flood on February 20, 1524 CE in the Julian calendar, when that prognosis had failed, had recalculated [Doomsday](#) to occur during this year (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 238).



May 27, Pentecost Sunday: The reformer Hans Hut had forecast that on this day the world would come to an end (Weber, Eugen. APOCALYPSES. Cambridge: Harvard UP, 1999, page 67, Shaw, Eva. EVE OF DESTRUCTION. Los Angeles: Lowell House, 1995, page 44).

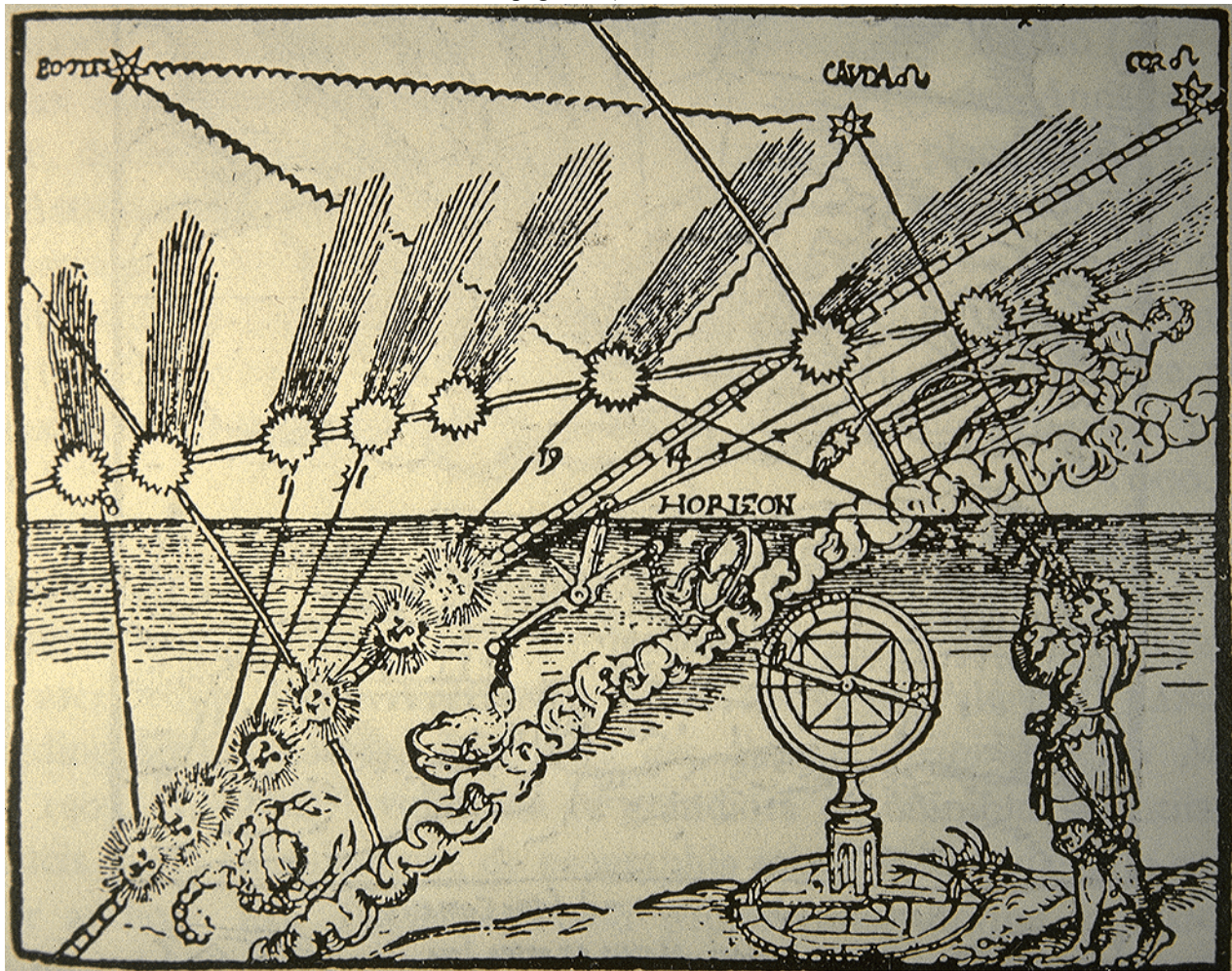
MILLENNIALISM

## FUTURE WORSHIP

## FUTURE WORSHIP

1532

There was a 2d very bright [comet](#), like the year before, and this one would be visible for 119 days. It would be observed to pass from the constellation of southern Gemini through Leo, then Virgo, then Libra. Bishop Frederick Nausea of Vienna, hearing reports of bizarre occurrences including bloody crosses appearing in the sky alongside a comet, had convinced himself that the world was very soon going to come to an end. He anticipated that it would be either in this year or afterward (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 238).<sup>3</sup>



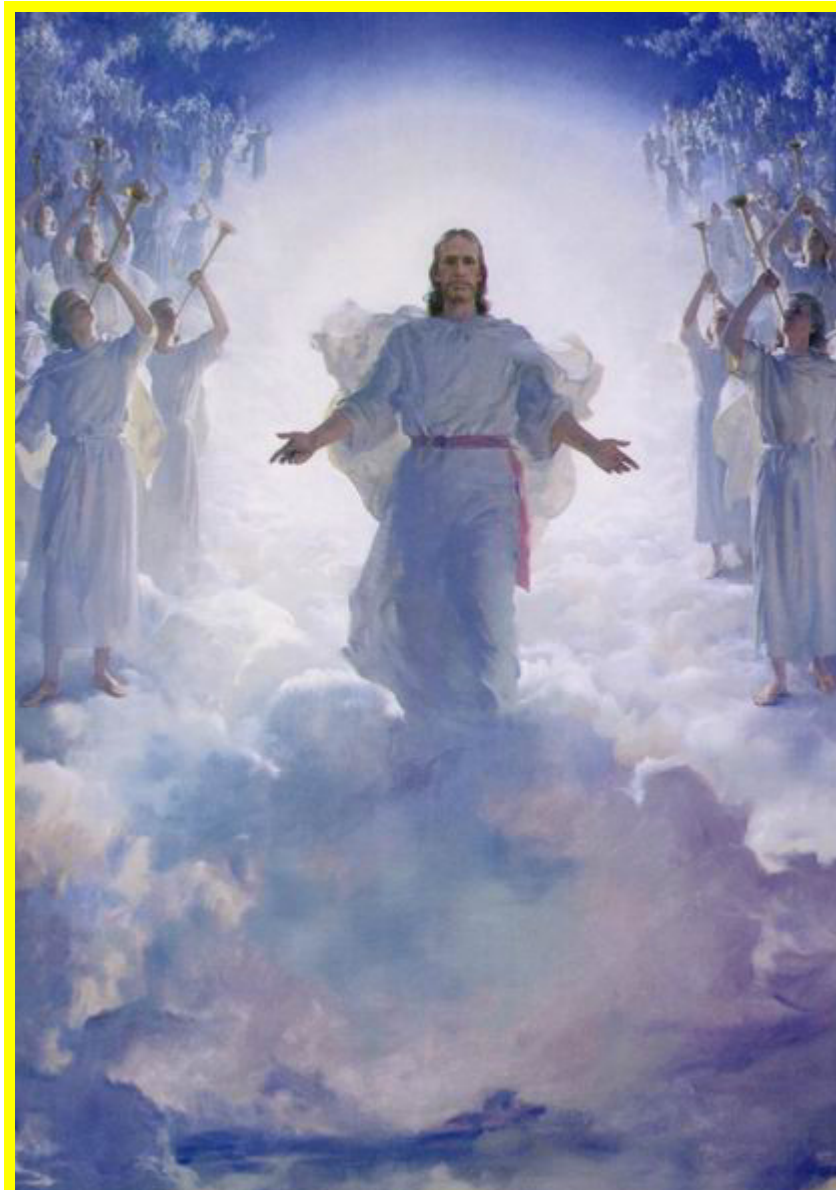
MILLENNIALISM

3. By the way (I'll insert this material here, for lack of a better place): The Leonid meteor showers, which had been occurring in mid-October during the 10th Century, during this 16th Century were not occurring until late October. (In our own florut, they are now occurring at mid-November.)

SKY EVENT

1533

The Anabaptist prophet Melchior Hoffman had anticipated this to be the year of Jesus Christ's [Second Coming](#), and that this Second Coming would take place in, ta-daaa, Strasbourg. His notion was that while most of humankind would be consumed by fire, there would be 144,000 worthies who would be saved from the conflagration (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 59).<sup>4</sup>



MILLENNIALISM

4. I don't know how worthiness was constructed in this particular situation, but in the typical apocalyptic scenario, one can be worthy only if one is absolutely convinced in advance of the truth of the prediction that is being sponsored. To allow oneself even for one instant to doubt the prediction is to place oneself among the damned and the doomed.



## FUTURE WORSHIP

## FUTURE WORSHIP

Speaking of who's going to be acceptable and who's going to be not acceptable: This year 1533 was evidently an important year in the history of the politics of homosexuality, for according to Jeffrey Weeks's *COMING OUT: HOMOSEXUAL POLITICS IN BRITAIN FROM THE NINETEENTH CENTURY TO THE PRESENT* (revised edition, Quartet Books 1990) [King Henry VIII](#) of Anglicanism was equivalently as homophobic as [Herr Professor Martin Luther](#) of Lutheranism:

Pages 11-12: Before 1885 the only legislation which directly affected homosexual acts was that referring to sodomy or buggery.... The 1533 Act of [Henry VIII](#), which first brought sodomy within the scope of statute law, superseding ecclesiastical law, adopted the same criterion as the Church: all acts of sodomy were equally condemned as being "against nature," whether between man and woman, man and beast, or man and man. The penalty for the "Abominable Vice of Buggary" was death. The keynote Act, re-enacted in 1563, was the basis for all homosexual convictions up to 1885.

Page 13: As part of his consolidation of the English criminal law, Sir Robert Peel actually tightened up the law on sodomy in 1826. The need to prove emission of seed as well as penetration was removed, and the death penalty re-enacted. This was particularly striking at a period when the death penalty was abolished for over a hundred other crimes.... When Lord John Russell attempted to removed "unnatural offences" from the list of capital crimes in 1841, he was forced to withdraw through lack of parliamentary support.

Pages 13-15: The death penalty for buggery, tacitly abandoned after 1836, was finally abolished in England and Wales in 1861 (in Scotland in 1889) to be replaced by penal servitude of between ten years and life. It was to remain thus for homosexual activities until 1967. But this was a prelude not to a liberalization of the law but to a tightening of its grip. By section 11 (the "Labouchere Amendment") of the 1885 Criminal Law Amendment Act, all male homosexual acts short of buggery, whether committed in public or private, were made illegal.... And thirteen years later, the Vagrancy Act of 1898 clamped down on homosexual "soliciting." These two enactments represented a singular hardening of the legal situation and were a crucial factor in the determination of modern attitudes.

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

October 19, morning: The mathematician Michael Stifel had calculated that the Day of Judgement would begin at 8:00 AM (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #88).



MILLENNIALISM

October 27, Friday: The contract for the marriage of Henri duc d'Orléans, son of King Francis I, with Catherine de' Medici, niece of the Pope, was signed.

1534

April 5, Easter in the Julian calendar<sup>5</sup>: Jan Matthys had predicted that the [Apocalypse](#) would take place on this Easter Day and that only the city of Münster would be spared (Shaw, Eva. EVE OF DESTRUCTION. Los Angeles CA: Lowell House, 1995, page 45, Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 338).



"I would not run round a corner  
to see the world blow up."  
— [Henry Thoreau](#),  
"LIFE WITHOUT PRINCIPLE"



5. I am unable to account for Easter falling on a Thursday (also I am unable to account for the Easter bunny and for the eggs it lays — go ask a Christian).



## FUTURE WORSHIP

## FUTURE WORSHIP

1537

The French astrologer Pierre Turrel had, using four different calculation methods, announced four different possible dates for the end of the world. The dates were 1537, 1544, 1801, and 1814. –Well, as of the end of this year, one down three to go (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 239).

MILLENNIALISM



“The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end.”

– [Gail Collins, March 15, 2013.](#)





## FUTURE WORSHIP

## FUTURE WORSHIP

1542

Winter: Herr Professor [Martin Luther](#) was in something of a blue funk. He was mourning his daughter's untimely death, witnessing the plague sweeping through Wittenberg, and considering the faithlessness of his fellow [Germans](#) as a sign that these were the End Times. He mused on his own coming death and fussed over his will. "Is this all there is?" Poor Martin.

HERE COME DA JUDGE!



## FUTURE WORSHIP

## FUTURE WORSHIP

**1544**

The French astrologer Pierre Turrel had, using four different calculation methods, announced four different possible dates for the end of the world. The dates had been 1537, 1544, 1801, and 1814. –As of the end of this year two of these dates had elapsed, leaving two still to go. (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 239)

**MILLENNIALISM**

## FUTURE WORSHIP

## FUTURE WORSHIP

1555

At the beginning of the 15th Century Anno Domini, Pierre d'Ailly had speculated that 6,845 years of human history had already passed and that the end of the world might be anticipated to be in its 7,000th year — the speculations of this French theologian had influenced the apocalyptic thinking of such metaphysicians as [Christopher Columbus](#) (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #72).

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

- 1500 Maximilian divides the empire of Germany into six circles, and adds four more in 1512.
- 1505 Shillings first coined in England.
- 1509 Gardening introduced into England from the Netherlands, from whence vegetables were imported hitherto.
- 1513 The battle of Flodden, in which James IV. of Scotland is killed, with the flower of his nobility.
- 1517 Martin Luther began the reformation.  
Egypt is conquered by the Turks.
- 1518 Magellan, in the service of Spain, first discovers the straits of that name in South America.
- 1520 Henry VIII. for his writings in favour of popery, receives the title of Defender of the Faith from his Holiness.
- 1529 The name of Protestant takes its rise from the reformed protesting against the church of Rome, at the Diet of Spires in Germany.
- 1534 The reformation takes place in England under Henry VIII.
- 1537 Religious houses dissolved by ditto.
- 1539 The first English edition of the Bible authorized; the present translation finished 1611.  
About this time cannon began to be used in ships.
- 1543 Silk stockings first worn by the French king; first worn in England by queen Elizabeth, 1561; the steel frame for weaving invented by the Rev. Mr. Lee, of St. John's College, Cambridge, 1589.  
Pins first used in England, before which time the ladies used skewers.
- 1544 Good lands let in England at one shilling per acre.
- 1545 The famous council of Trent begins, and continues 18 years.
- 1546 First law in England, establishing the interest of money at ten per cent.
- 1549 Lord Lieutenants of counties instituted in England.
- 1550 Horse guards instituted in England.
- 1555 The Russian Company established in England.
- 1558 Queen Elizabeth begins her reign.
- 1560 The reformation in Scotland completed by John Knox.



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1556**

July 22, Magdalene's Day: A rumor had been circulating that the world would end on this day — this was recorded for us by a Swiss medical student of the time, Felix Platter (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 68, page 249).

**MILLENNIALISM**

1583

April 28, Sunday, high noon (Old Style): The astrologer Richard Harvey had predicted that the [Second Coming](#) of Jesus Christ would take place, at noon on this day, because there was to be a conjunction of Jupiter and Saturn. A number of London astrologers were predicting the end of the world (Skinner, Stephen. MILLENNIUM PROPHECIES. Stamford CT: Longmeadow Press, 1994, page 27, Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 93).



MILLENNIALISM

**1584**

The astrologer Cyprian Leowitz had figured out that this was to be the last year of Earth's history (Randi, James. *THE MASK OF NOSTRADAMUS*. Amherst NY: Prometheus Books, 1993, page 239, McIver, Tom. *THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY*. Jefferson NC: McFarlane & Co, 1999 #105).



MILLENNIALISM



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1588**

Johann Müller (AKA “Regiomontanus”) had figured out that this would be the last year of Earth’s history (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 239).


**MILLENNIALISM**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1600**

 After looking at the year 2000 as a possible end-time date, [Martin Luther](#) had settled on the idea that the End would come no later than 1600 (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 66; Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 192).

Even if I knew that tomorrow the world would go to pieces,  
I would still plant my apple tree.<sup>6</sup>

**MILLENNIALISM**

**THE AGE OF REASON WAS A PIPE DREAM, OR AT BEST A PROJECT.  
ACTUALLY, HUMANS HAVE ALMOST NO CLUE WHAT THEY ARE DOING,  
WHILE CREDITING THEIR OWN LIES ABOUT WHY THEY ARE DOING IT.**

6. [Henry Thoreau](#) would say in "LIFE WITHOUT PRINCIPLE" that "I would not run round a corner to see the world blow up."

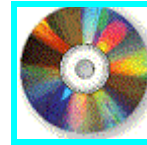
1603

The Dominican monk Tomasso Campanella had predicted that the sun was going to collide with the Earth in this year. (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 83)

HERE COME DA JUDGE!



"I would not run round a corner  
to see the world blow up."  
— Henry Thoreau,  
"LIFE WITHOUT PRINCIPLE"





## FUTURE WORSHIP

## FUTURE WORSHIP

**1623**

By the use of numerology, Eustachius Poysel had established this year as the end of the world. (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #125)

**MILLENNIALISM**



"The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end."

— [Gail Collins, March 15, 2013.](#)





**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1624**

February 1, Wednesday (1623, Old Style): The same astrologers who had predicted that the Deluge would come on February 1, 1524 had, after the frustration of their first anticipation, recalculated the date as February 1, 1624. Oops, decimal point must have been in the wrong place. Come, the Deluge! (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 236-237)

**MILLENNIALISM**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1648**

Using the kabbalah, Sabbatai Zevi, a rabbi from Smyrna, Turkey, figured that the Messiah would come in 1648, accompanied by miracles. The Messiah, of course, would be Zevi himself! (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 239; Festinger, Leon, et al. WHEN PROPHECY FAILS. Minneapolis MN: U of Minnesota P, 1956)

**MILLENNIALISM**

## FUTURE WORSHIP

## FUTURE WORSHIP

The Reverend [John Eliot](#) discovered that the native Americans with whom he was working were, sort of, the 10 lost tribes of Israel (which of course made him, sort of, their plump Moses). Since the Puritans were the “new true Israel” of the covenant, which had inherited God’s blessing and the abandoned status of the special people of God, this created a special relationship between the local natives and the local intrusives. The salvation of these Jews “among whom the Lord is now about a Resurrection-work, to call them into his holy Kingdome [*sic*]” would bring about the [Second Coming](#) of Christ.



So, you see, it wasn't about the Indians — it was about accomplishing the end of this world. This pudgy white man needed for it to be all over with already.

**MILLENNIALISM**

How did the Right Reverend discover that these Native Americans were Old Israel? –For deep background, you could peruse the Reverend Thomas Thorowgood’s *JEWS IN AMERICA; OR, PROBABILITIES THAT THE AMERICANS ARE OF THAT RACE*, printed in 1650.

[The Reverend John] Eliot preached about three years at Nonantum and Neponset; and also occasionally at [Concord](#) and other places. About the beginning of the year 1648, he “went with Mr. Flint and Capt. Simon Willard of Concord, and sundry others, towards Merimack river unto the Indian sachem Passaconaway, that old witch and powwaw, who, together with both his sons, fled the presence of the light for fear of being killed.”<sup>7</sup>



**FUTURE WORSHIP**

**FUTURE WORSHIP**

7. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD;....](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)  
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

1649

The Reverend [John Eliot](#) discovered that the native Americans with whom he was working were, sort of, the 10 lost tribes of Israel, which of course made him, sort of, their plump Moses. Since the Puritans were the “new true Israel” of the covenant, which had inherited God’s blessing and the abandoned status of the special people of God, this created a special relationship between the local natives and the local intrusives. The salvation of these Jews “among whom the Lord is now about a Resurrection-work, to call them into his holy Kingdome [*sic*]” would bring about the [Second Coming](#) of Jesus Christ. How did the Right Reverend discover that these Native Americans were Old Israel? –Consider the Reverend Thomas Thorowgood’s *JEWES IN AMERICA; OR, PROBABILITIES THAT THE AMERICANS ARE OF THAT RACE*, printed in 1650.



To fund this important work of the Reverend Eliot in the return of these lost Jews to the fold of the True Israel, the 1st ever missionary society was being created in England. This was named the Company for Propagating



## **FUTURE WORSHIP**

## **FUTURE WORSHIP**

the Gospel in New England and Parts Adjacent in North America.



## FUTURE WORSHIP

## FUTURE WORSHIP

**1654**

In 1578, the physician Helisaeus Roeslin of Alsace, basing his prediction on a nova that had occurred in 1572, had foreseen the world as ending in this year in a blaze of fire. (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 240)

**HERE COME DA JUDGE!**

1655

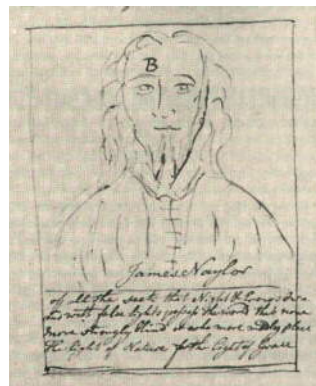
October: John ap-John, a member of the congregation of Morgan Llywd (Lloyd) the mystical Independent minister of Wrexham, had become the leader of the 1st Welsh [Quaker](#) group. At this point he was prosecuted by Swansea magistrates and put in prison. Converts in Monmouthshire and Glamorganshire included two Justices, Walter Jenkins of Pontypool and Peter Price of Presteign.

Friend [James Nayler](#), a close colleague of Friend [George Fox](#)'s, was arrested on a charge of extreme blasphemy at Bristol, England. Thomas Carlyle has described the incident, in which Nayler allowed some adoring female supporters to give him a Triumphal Entry into Bristol as if he were the [Second Coming](#) of Christ in the flesh: "In the month of October, 1655, there was seen a strange sight at Bristol in the West. A procession of eight persons: one a man on horseback, riding single; the others, men and women, partly riding double, partly on foot, in the muddiest highway, in the wettest weather; singing, all but the single-rider, at whose bridle splash and walk two women: 'Hosannah! Holy, holy! Lord God of Sabaoth!' ... The single-rider is a raw-boned male figure, 'with lank hair reaching below his cheeks'; hat drawn close over his brows; of abstruse 'down look' and large, dangerous jaws, strictly closed; he sings not; sits there covered, and is sung to by the others, bare. Amid pouring deluges and mud knee-deep: 'so that the rain ran in at their necks, and they vented it at their hose and breeches,' a spectacle to the west of England and posterity! Singing as above; answering no questions except in song. At the High Cross, they are laid hold of by the Authorities; turn out to be James Nayler and Company."

Although, as a Puritan entirely hostile toward Quakers and Quakerism, [Major-General William Goffe](#) would insist that Friend James be executed, his intransigent attitude would not prevail. On December 16, 1656, the Parliament would resist the ultimate penalty by a vote of 96 over 82 and, instead of being killed, Friend James would be pilloried for two hours, then whipped by the hangman through the streets from Westminster to the Old Exchange in the city, then after two days pilloried for another two hours, then have his tongue bored through with a red-hot iron and be branded in the forehead with the letter B, then in that condition be again flogged through the streets of Bristol, and then be placed in solitary confinement at hard labor during the pleasure of Parliament. Here is Nayler as an early English reader presumed he would have appeared subsequent to the branding:

REGICIDE

TORTURE



Death from his injuries and from exposure would come not long after Friend James's release in September 1659, and according to JAMES NAYLER'S ANSWER TO THE FANATICK HISTORY AS FAR AS IT RELATES TO HIM, just before giving up the ghost he would write the following immortal words: "**There is a spirit which I feel, which delights to do no evil, nor to revenge any wrong; but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all**

## FUTURE WORSHIP

## FUTURE WORSHIP

*exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations; as it bears no evil in itself, so it conceives none in thought to any other. If it be betrayed, it bears it; for its ground and spring is the mercy and forgiveness of God. Its crown is meekness; its life is everlasting love unfeigned. It takes its kingdom with entreaty, and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it, or can own its life. It is conceived in sorrow, and brought forth without any to pity it; nor doth it murmur at grief and oppression. It never rejoiceth, but through sufferings; for with the world's joy it is murdered. I found it alone; being forsaken. I have fellowship therein, with those who lived in dens and desolate places in the earth; who through death obtained this resurrection, and eternal, holy life!"*

Friend [George Fox](#) described the situation in his [JOURNAL](#):

[W]e came to Exeter, where many Friends were in prison; and amongst the rest James Nayler. For a little before we were set at liberty, James had run out into imaginations, and a company with him, who raised a great darkness in the nation. He came to Bristol, and made a disturbance there. From thence he was coming to Launceston to see me; but was stopped by the way, and imprisoned at Exeter; as were several others, one of whom, an honest, tender man, died in prison there. His blood lieth on the heads of his persecutors.

The night that we came to Exeter I spoke with James Nayler: for I saw he was out, and wrong, and so was his company. The next day, being First-day, we went to visit the prisoners, and had a meeting with them in the prison; but James Nayler, and some of them, could not stay the meeting. There came a corporal of horse into the meeting, who was convinced, and remained a very good Friend.

The next day I spoke to James Nayler again; and he slighted what I said, was dark, and much out; yet he would have come and kissed me. But I said that since he had turned against the power of God, I could not receive his show of kindness. The Lord moved me to slight him, and to set the power of God over him. So after I had been warring with the world, there was now a wicked spirit risen amongst Friends to war against. I admonished him and his company.

When he was come to London, his resisting the power of God in me, and the Truth that was declared to him by me, became one of his greatest burdens. But he came to see his out-going, and to condemn it; and after some time he returned to Truth again; as in the printed relation of his repentance, condemnation, and recovery may be more fully seen.

**HISTORY'S NOT MADE OF WOULD. WHEN SOMEONE REVEALS THAT THE OUTCOME OF A GESTURE MADE IN OCTOBER 1655 WOULD LATER RESULT IN A SAVAGE PUNISHMENT, S/HE DISCLOSES THAT WHAT IS BEING CRAFTED IS NOT REALITY BUT PREDESTINARIANISM. THE RULE**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**OF REALITY IS THAT THE FUTURE HASN'T EVER HAPPENED, YET. AT  
THE POINT OF THE OFFENSE THE EVENTUAL PUNISHMENT IS UNKNOWN  
BECAUSE OF NOT YET HAVING COME INTO EXISTENCE.**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1656**

Since on the basis of the genealogies given in the BIBLE, there had been calculated to be 1,656 years between the Creation and the Flood, a certain number of people suspected that the end of the world might come in this year (Skinner, Stephen. MILLENNIUM PROPHECIES. Stamford CT: Longmeadow Press, 1994, page 27).

**MILLENNIALISM**

1657

John Bunyan's A VINDICATION OF SOME GOSPEL TRUTHS OPENED.



At the age of 29 he was formally recognized as a minister.

In 17th-Century England there was a group of people who were very much like today's Christian Coalition in the USA. They called themselves the Fifth Monarchy Men. They were not what you would call harmless — they attempted for instance to take over the British Parliament. The stakes were high as their view of the world situation had been that the final battle of the Apocalypse, with the destruction of the Antichrist, was to occur sometime between 1655 CE and 1657 CE (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 67).

MILLENNIALISM

The presence of such natural-born extremists in the society (think of the Taliban!) would naturally produce a defensive reaction as people in the society who were still sane sought ways in which they might secure themselves against potential enthusiast terrorist activity.

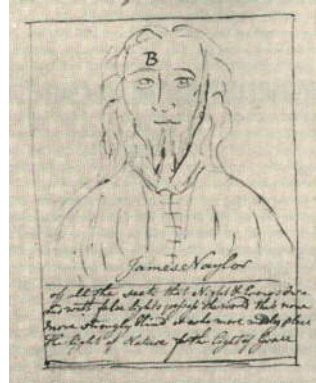
### CONTINGENCY

**ALTHOUGH VERY MANY OUTCOMES ARE OVERDETERMINED, WE TRUST THAT SOMETIMES WE ACTUALLY MAKE REAL CHOICES. THESE 5TH MONARCHY ADHERENTS WOULD SOON HAVE AN OPPORTUNITY TO DISCOVER, WHAT FATE THEIR CHOICES HAD LED TO.**

## FUTURE WORSHIP

## FUTURE WORSHIP

June/July: [Friend George Fox](#)'s aim, during this period, in addition to spreading the Truth, was to deal personally with the damage to the infant movement in South Wales caused by the controversies which had been started by [Friend James Nayler](#), a close colleague of Fox's who had been arrested on a charge of extreme blasphemy at Bristol, England in October 1655 after having accepted the adoration of female supporters as the [Second Coming](#) of Jesus Christ.



(He had been tried by Parliament,<sup>8</sup> narrowly escaping the death penalty that had been recommended for him by [Major-General William Goffe](#), and tortured, and would be imprisoned until September 1659.)



REGICIDE

8. The proceedings of the House of Commons against [James Nayler](#) for blasphemy have been reported in HOWELL'S STATE TRIALS, Volume V, pages 801 ff (Howell, Thomas Bayley, ed. COBBETT'S COMPLETE COLLECTION OF STATE TRIALS AND PROCEEDINGS FOR HIGH TREASON AND OTHER CRIMES AND MISDEMEANORS FROM THE EARLIEST PERIOD TO THE PRESENT TIME. London 1809-1826, in 53 volumes).



## FUTURE WORSHIP

## FUTURE WORSHIP

**1658**

In his THE BOOK OF PROPHECIES, [Christopher Columbus](#) had maintained that the world had been created in 5,343 BCE and would endure for a total of 7,000 years (in this speculation Columbus had been under the influence of Pierre d'Ailly). Assuming that there would have been no Year Zero, this calculation indicated that the end would come in this Year of Our Lord 1658 (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #77).

**HERE COME DA JUDGE!**



## FUTURE WORSHIP

## FUTURE WORSHIP

1660

Friend Edward Burroughs used his influence at the royal court to seek suspension of the Massachusetts Bay Colony's order of banishment upon Friend [Samuel Shattuck](#) and a number of other Quakers currently resident in [London](#). The colony's representatives at court argued that they had found [Quakerism](#) to be disruptive.

During this decade of the 1660s, [George Keith](#), a Scotsman from a Presbyterian family already known for unpublishable pamphlets, would be joining with the [Quakers](#) (although many Quakers would come to greatly lament such an affiliation).

Jon Butler has commented on this period, in his *AWASH IN A SEA OF FAITH: CHRISTIANIZING THE AMERICAN PEOPLE* (Cambridge MA: Harvard UP, 1990, pages 17-18), that "Farther west [of London] and to the north religious indifference (some said paganism) reigned until, in the 1660s and 1670s, residents suddenly took to [Quakerism](#)." [George Fox](#) was riding the crest of some sort of phenomenal wave of public sentiment. Why did this occur? Was it a special clergyman with special charisma, or might it have been peculiar local conditions? –Emergent urbanization? –Population changes?

"As with the vagaries surrounding seasonality, definitive answers remain elusive."

## FUTURE WORSHIP

## FUTURE WORSHIP

Joseph Mede, whose writings influenced Bishop James Usher and Isaac Newton, had claimed that the [Antichrist](#) had appeared way back in 456CE, and the end was going to come in this year (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #147).



MILLENNIALISM

[Friend](#) Humphrey Smith (1624?-1663)'s THE VISION OF HUMPHREY SMITH, WHICH HE SAW CONCERNING LONDON, IN THE FIFTH MONTH, IN THE YEAR 1660. BEING NOT LONG AFTER HER KING CAME INTO HER, that was printed in London for Thomas Simmons, at the sign of the Bull and Mouth, near Alderfgate, 1660, allegedly prophesied the Great Fire that would begin in [London](#) on September 2, 1666. To be on the safe side, Humphrey also prophesied the Great Frost. Gosh, you don't suppose that God was whispering in this good [Quaker](#)'s ear,



FUTURE WORSHIP

FUTURE WORSHIP

alerting him so he could warn everyone in advance of the great fire and the great frost?

THE  
VISION  
OF  
Humphrey Smith,  
Which he saw concerning  
LONDON,  
In the fifth month, in the year 1660. being  
not long after her KING came into her.

---

*The Prophet speaking of the pouring forth of the Spirit in the later dayes saith,  
That then the young men shall see visions. Joel 2. 28.*

*And the wife King said where there is no Vision the people perish. Pro. 29. 18.*

*And the true Minister of Christ said, I will come to Visions and Revelations of  
the Lord, 2 Cor. 12. 1.*

---

*Concerning the Great City of London.*

**I** beheld all her waters which belonged to her frozen up, and that exceeding hard, and the vessels which went upon them, so that I and others passed over her waters without the least danger, and over the greatest vessels which had carried her merchandize; For all was frozen with a mighty freezing, whereby all her goodly merchandize were flopt, and her mighty swift waters were turned into a mighty thick frozen ice, which flood still, so that her pleasant streams ran no more.

A

And

(Well, but this Quaker does not indicate whether the prophesy is to be read literally or spiritually, that is, does not indicate whether this destructive fire is to be an ordinary outward fire or some sort of inward, ghostly one.)

(2)

And as for the City her self and her suburbs, and all that belonged to her, a fire was kindled therein, but she knew not how, even in all her goodly places, and the kindling of it was in the foundations of all her buildings, and there was none could quench it, for it was like an invincible fire, neither was there any able, neither did any seek to quench it; and the burning thereof was exceeding great, and it burned inward in a hidden manner, which cannot be expressed, and the fire consumed all foundations which the City stood upon, and all the tall buildings fell, and it consumed all the lofty things therein, and the fire searched out all the hidden places, and burned most in the secret places, yet very little of the fire appeared, but the consumption was exceeding great, wherewith it consumed every thing.

And as I passed through her streets, I beheld her state to be very miserable, and very few were those that were left in her, who were but here and there one, and they feared not the fire, neither did the burnings hurt them, but they were (and walked) as mournfull dejected people, and the fire burned every where, so that there was no escaping of it; And thus she became a desolation, and as an astonishment, for the burning was of God, and could never be quenched nor overcome; and in the midst of her waters was the vessel of her merchandize frozen up, that none could move it, and there was none that sought to stop the burning, and the fire consumed all things both stone and timber, and it burned under all things and under all foundations, And that which was lifted up above it fell down, and the fire consumed it, and the burning continued; for though the foundation was burnt up, and all the lofty part brought down (by the fire) yet there was much old stufte, and part of broken desolate walls and buildings in the midst, which the fire continued burning against; And that which was taken as to make use of, which yet escaped the fire, became uselesse in mans hand as a thing of nought. And the Vision hereof remained in me as a thing that was secretly shewed me of the Lord.

*And now let her wise men find out the matter, and her prudent men read the Parable, and her Divines (if called) interpret the Vision, (And let her know that her day is at hand) And let every one of them look to their own wayes.*

And as for thee, O City of London, thy sin hath been exceeding grievous, and thy iniquities beyond measure; Who can number thy daily transgressions, or set before thee the multitude of thy abominations? Oh! thy waies have grieved the Lord, and thy works have oppressed the just, and the Lord will surely plead with thee, whom thou hast long rebelled against, and walked in thy pride, and nourished thy self in voluptuousnesse, as a beast for the slaughter, and in arrogancy hath thy steps  
been

been found, Oh! thy heart hath <sup>( 3 )</sup> been defiled, and thy waies are waies of grievousnesse, and thy paths are polluted before the Lord, and thou hast not done the thing that is just in his sight, but hast chosen thy own waies, and trusted in thy own wisdom. Take heed now therefore, O City of London for God will be too strong for thee, and thy strength shall fall before him, and thou must come to an account for thy deeds, and then where will be thy refuge, or what shall be thy shelter? will thy multitude of men deliver thee from God, or the greatnesse of thy strength prevail against the Almighty? If so, then mayest thou stand in thy waies O City of London, but if not, thy misery will be great, and who shall bemoan thee in that day, or pity thee in the time of thy distresse? Forasmuch as thou hast refused the counsel of the Lord, and rejected the voyce of his servants in the midst of thee, and hearkned not to his word in thy own bowels, but also slighted the many warnings of the Lord by his servants, who were sent of him in love to thee, that thou might come to serve him, and not thy own pleasure, proceeding on from year to year like a monstrous woman, who regardeth not the voice nor person of husband nor friend; Oh: what shall be said unto thee? must thou needs be left for desolation? and must thou be leie as a woman forsaken? will thy lovers help thee in the day of trouble? or thy delightfome pleasures preserve thy heart from judgement, or thy glorious riches hide thee from the burning torments? If thou lovest thy wages of vanity more then God, and thy hearts lust more than thy Maker, and wilt not turn speedily from it to seek the Lord in thy heart, then mayest thou poss on (as thou art going) hastily to the pit, and with much eagernesse to the gulf of misery, where none can help thee; And then will thy feasting be turned into famine, thy beauty into dust, thy glory into shame, and thy honour into contempt, as thou hast seen it come to pass upon others, whose glory and strength was as great as thine, by whom thou hast not taken warning by a through and speedy returning unto thy Lord with all thy heart.

Therefore will God search thee and judge thee according to what is found in the midst of thee, and thou shalt be awakned in the day of Gods anger, & be sensible of the torment when it cometh; For though God hath also tried thee with giving thee thy hearts desire, yet hast thou not been thereby humbled; and though the Lord hath visited thee in loving kindness, yet hast thou walked loftily; nay moreover thou hast taken occasion thereby to be the more exalted, and art going in the steps of them that the Lord (so lately for such things) overturned before thee, that it cannot yet be forgotten, and dost Thou or the Rulers in thee think to establish your selves by acting such things, for which God overturned

(4)

many mightier then you? Therefore O City think not to establish thy self by blood, nor to be fetled by way of revenge, for though some men may have done some things unjust against some of you (and others) so that God may justly by you scourge them fore for it, yet wherein you do it in the way of revenge, or to avenge your own cause, or to set up your selves in self ends like them before you, therein God will also find out a scourge for you. And this I have seen that the Great men of the earth stand in slippery places, and their great strength before the Lord is as smoak before the wind.

My counsell is therefore, *That thou fear the Lord, and turn from the way that thou art in,* and let thy Judges know that the Lord will judge them, and let thy Rulers understand that the Lord will rule over their strength and wisdom, and let thy Teachers perceive that God is come to teach his own children. And let the Kings heart be upright before the Lord in this the day of his tryall, and time of visitation from God, (*the shortnesse or length thereof being hid from him, over whom God ruleth as it pleaseth him,*) who is cutting his work short in righteoufnesse; Therefore let all thy inhabitants, O thou great City, from the highest to the lowest, take good heed unto their waies, and the intents which are in them, for the Lord seeth the secrets of all your hearts. H. S.

And that thou mayest not altogether disesteem of this vision concerning thee, and that thy wise men may not esteem it as a thing of nought (which is published for thy good, and brought forth for thy warning, and declared to set before thee thy state at hand, that thou mightest be warned before-hand, and come to find something in thy self, whereby thou might stand in the day of triall, and endure in the hour of trouble, or otherwise Gods servants might seale up the visions and revelations of God in the book of secrets, and treasure them up in the enlightned chambers of the heart, where God is revealing his secrets to those that fear him) Therefore shall I write what hath been formerly shewed, most whereof being come to passe, and the rest hasteneth.

In my former vision, in the dayes of the former Rulers, I saw on a hill many trees together standing which were both great and tall, but they were very old, and of a long standing, and many of their lofty boughs were broken and battered, and many hanged downward, which pressed down the trees, and they were old, withering, and decaying, and had not grown along time, & were but as a wonder to the beholders, though they had been of great account, and the chief trees among (or over) the rest, and it was so that I beheld them much, even with admiration, to  
see

( 5 )

see such trees in such a state, which was more to this purpose than is here express; and I beheld untill all these trees were rooted up out of the earth, and so overturned every one, and their dead bodies lay in a confused manner, and were fallen one upon another, and the ground upon which they stood was broken up, and then there was some room and liberty, and light came in, and I walked and looked every way, both upon the light, and the great desolation of these great ones. *The interpretation whereof may be read by such as can but see.*

And though this great overturning befell those great, tall, and strong trees, and that light came into that ground, over which those fruitlesse trees stood, yet I beheld round about, and near unto it much briars, brambles, and thorns in abundance, which covered the earth, and it was such rubbish, that it was never like to be fit for any thing, but to have a fire kindled among it; And it was so thick and so strong that there was no passing in nor through it, but onely where the narrow way was, and there also those briars would catch on every side; And he that passed through must stoop very low; And what those briars and thorns were, let those brambles read, who covered the earth with their multitudes, in raging, swearing, cursing, shouting, roaring, and drinking the health, (as they call it) of their King at his coming.

And near unto the place of the destruction of those great trees, was there a Child in great desolation, in a close place, where it had been a long time, and was not like yet to be released, but remained in want and misery, which mine eye pitied, and in irons, and my heart was sadned for it, and the more because none came to visit it, nor succour it; for it was in a desolate place, and unseemly, and few had regard unto it, and yet there were some hopes it might be delivered. *And this was a true resemblance of the state of the seed of God in all the world.*

And in plainnesse concerning *Oliver Cromwell*, and his son *Richard*, (late called) *Protectors*, the vision from God was shewed to me, (before the downfall of either of them) thus.

And I beheld a great and mighty tree, much bigger then ever I saw before, and appearing without sap or vertue in it, or leaf, bough, or branch upon it, (much lesse fruit) and the top of it was broad, (being all big) much like unto the top of *Pauls steeple in London*, and close by this great old tree, grew up another tree, as out of his root, and belonged to him, but not both in one body, though very near together, and stood both upon one foundation, and this was as a little stripling tree, which also was without leaves, or branches, or any thing to bear fruit, so that I admired to see it so with the young tree, for I looked for branches or leaves, but there were none.

And

(6)

And whilst I was beholding of them, a man being sent came in much haste, with an axe in his hand, to cut down the great mighty old tree, which seemed strange to me, that one man should adventure upon so great a work, to cut down such a tree as that, for the lower part of the tree was exceeding big, and almost as broad upon the earth as half the height; so that I thought he had need of three more to help him, and that one man could scarce cut him down with one axe, if he stood hewing all his life time. But I much more admired to see the confidence of the man that came with speed with his axe, who made no stop at all, because of the greatnesse of him, nor any thing else, but as soon as ever he could get to him smote with the edge of his axe, and stroke between the ground and the tree, so that I soon perceived he intended to separate between the tree and the ground on which he stood; and the man in the might of his strength, stroke but three blows in all, but he separated the tree from the earth on which he stood, and immediately the tree fell with a mighty overthrow, and the foundation of the tree was altogether rotten and not one root at all, but where the root should be was rottenness, and the earth shook at his fall, and many Great men stood amazed, and fear seized on many, because of the great sudden fall thereof.

And as this great tree fell, I saw under the foundation of the young *Tall Tree* that stood near the other, and it was much like to fall presently after, and was almost down on the one hand, and then almost down on the other, and yet it recovered and stood up for a time, having no root but rottenness; And the great tree fell from him on the one side, and the earth parted from him on two sides more, so that onely upon one side in four (or less) the earth cleaved to him, and he being slender and tall without root, was not like long thus to stand, *neither did Richard.*

And I likewise beheld many more smaller trees, and the man with his axe in his hand cut them all down at the butt, somewhat above the ground, and so left the stumps in the earth, and therefore it might be possible for them to grow up again; *As some did come up again who were put down, but fell the second time through disobedience.*

And after all this I beheld also many more trees in abundance, yea more numerous then the other, coming up out of the earth, and covering the face thereof, and growing up apace, which were not yet ready to be cut down; and I saw the man with the axe in his hand, standing still for a time (having cut down all the other) untill those should be ready to be cut down; and he waited till the time came, and was in a readinesse with his axe in his hand ready to strike, when those abundance of trees should come up to their growth, which hastened. And let those who are now come up read this, and let the whole City of

*London*

(7)

*London* take heed (as I said before) and repent with speed, and turn to  
the Lord whose servant I am, called *Humphrey Smith*.

---

P O S T S C R I P T.

**W**Hen those people to whom God gave his Ordinances and his Statutes had long resisted and grieved his Spirit in them, who said *I am God and not man, the Holy One in the midst of thee*, and had also refused plain Instructions, then the Lord sent them the Prophet *Isaiab*, who said *With stammering tongues and other lips will I speak unto this people; And for a Sign was he sent to walk naked among them*. And the Prophet *Ezekiel* was sent with that which they might esteem dark Visions and foolish Signes, (which were many) and hard sayings. And *Jeremiab* he lamented over them. And all the Lords Prophets proclaimed against their Priests and leaders of them, which caused them to erre, and yet would they not be warned, nor their Priests leave preaching Peace unto them, nor they leave following their Priests untill they had crucified the *Jesu*, and denied him that is *the Light*, who saveth his People from their sins; and *Jerusalem* became a heap, and a desolation, and an astonishment; and so both Priests and People went into destruction and captivity together. And thy sins, *O London*: may be equalized with her's, and are as many, and as grievous, and that thou mayest a little the better understand my Vision concerning thee, therefore have I written these later things that concerned others, which if thou understand not, that which concerns thee is more mysterious.

---

T H E E N D.

---

L O N D O N,

Printed for *Thomas Simmons*, at the sign of the *Bull and Mouth*,  
near *Aldersgate*, 1660.

1666

Sabbatai Zevi had recalculated the coming of the Messiah to this year. Despite his poor aptitude for prophecies he had a good number of followers. He would be arrested and given his choice, of execution or converting to Islam. To the consternation of his followers, he would choose conversion. (Festinger, Leon et al. WHEN PROPHECY FAILS. Minneapolis MN: U of Minnesota P, 1956)



MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

September 4, Tuesday (Old Style): At first the wind drove the great [London](#) fire west away from the [Tower of London](#) but when the winds stopped the fire started to burn east. It would have consumed the fortress had firefighters not used barrels of gunpowder to blow up nearby houses.

### THIS DAY IN PEPYS'S DIARY

As this was occurring exactly one millennium after the year 666 CE (666 being the Number of the Beast), many Londoners feared the end of the world. The Great Fire of course did nothing to alleviate such trepidations (Schwartz, Hillel. *CENTURY'S END: AN ORIENTATION MANUAL TOWARD THE YEAR 2000*. NY: Doubleday, 1996, page 87, Kyle, Richard. *THE LAST DAYS ARE HERE AGAIN*. Grand Rapids MI: Baker Books, 1998, page 67-68). Friend [George Fox](#), released from Scarborough Castle just before the fire broke out, would be taken back into prison.

MILLENNIALISM

[John Evelyn](#)'s diary entry for this day referred to his 1661 tirade *FUMIFUGIUM: OR, THE INCONVENIENCE OF*

THE AER AND SMOAKE OF LONDON DISSIPATED and was in part as follows:

### John Evelyn's Diary

*The burning still rages; I went now on horse back, & it was now gotten as far as the Inner Temple, all Fleetstreete, old baily, Ludgate Hill, Warwick Lane, Newgate, Paules Chaine, Wattling-streete now flaming & most of it reduc'd to ashes, the stones of Paules flew like granados, the Lead mealting down the streetes in a streame, & the very pavements of them glowing with a fiery rednesse, so as nor horse nor man was able to tread on them, & the demolitions had stopped all the passages, so as no help could be applied; the Easter[n] Wind still more impetuously driving the flames forwards: Nothing but the almighty power of God was able to stop them, for vaine was the help of man: on the fift it crossed towards White-hall, but ô the Confusion was then at that Court:*

*It pleased his Majestie to command me among the rest to looke after the quenching of fetter-lane end, to preserve (if possible) that part of Holborn, whilst the rest of the Gent[lemen] tooke their several posts, some at one part, some at another, for now they began to bestirr themselves, & not 'til now, who 'til now had stood as men interdict, with their hands a crosse, & began to consider that nothing was like to put a stop, but the blowing up of so many houses, as might make a [wider] gap, than any had yet ben made by the ordinary method of pulling them downe with Engines: This some stout Seamen proposd early enought to have saved the whole City: but some tenacious & avaritious Men, Aldermen &c. would not permitt, because their houses must have ben [of] the first: It was therefore now commanded to be practised, & my conerne being particularly for the Hospital of st. Bartholomeus neere Smithfield, where I had many wounded & sick men, made me the more diligent to promote it; nor was my care for the Savoy lesse: So as it pleased Almighty God by abating of the Wind, & the industrie of people, now when all was lost, infusing a new Spirit into them (& such as had if exerted in time undoubtedly preserved the whole) that the furie of it began sensibly to abate, about noone, so as it came no farther than the Temple West-ward, nor than the enterance of Smithfield North; but continued all this day & night so impetuous toward Cripple-Gate, & The Tower, as made us even all despaire; It also brake out againe in the Temple: but the courage of the multitude persisting, & innumerable houses blown up with Gunpowder, such gaps & desolations were soone made, as also by the former three days consumption, as the back fire did not so vehemently urge upon the rest, as formerly:*

*There was yet no standing neere the burning & glowing ruines neere a furlongs Space; The Coale & Wood wharfes & magazines of Oyle, rozine, [chandler] &c: did infinite mischief; so as the invective I but a little before dedicated to his Majestie & publish'd, giving warning what might probably be the issue of suffering those shops to be in the City, was lookd on as prophetic: but there I left this smoking & sultry heape, which mounted up in dismall clouds night & day, the poore Inhabitans dispersd all about St. Georges, Moore filds, as far as higate, & severall miles in Circle, Some under tents, others under miserab[le] Hutts and Hovells, without a rag, or any necessary utinsils, bed or board, who from delicatnesse, riches & easy accommodations in stately & well furnishd houses, were now reduc'd to extreamest misery & poverty: In this Calamitous Condition I returnd with a sad heart to my house, blessing & adoring the distinguishing mercy of God, to me & mine, who in the midst of all this ruine, was like Lot, in my little Zoar, safe and sound:*

1673

Deacon William Aspinwall, a leader of the Fifth Monarchy movement, had claimed that by this year the [End Times](#) would begin. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 209, McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #174)



"I would not run round a corner  
to see the world blow up."  
— [Henry Thoreau](#),  
"LIFE WITHOUT PRINCIPLE"





## FUTURE WORSHIP

## FUTURE WORSHIP

1688

John Napier's [Doomsday](#) calculation #1, in PLAIN DISCOVERY OF THE WHOLE REVELATION OF ST. JOHN in 1593, had indicated that the end of the world was to arrive in this year (we know Napier as the mathematician who discovered logarithms).

MILLENNIALISM

In the Languedoc-Dauphine area of southern France where persecution of [Huguenots](#) was severe, the first Huguenot "saints" began to appear, shaking, falling down, choking, having convulsions, and announcing that the end of the world would come in the next year, 1689.

MILLENNIALISM

At least the 10th, and possibly the final, shipload of [enslaved](#) French [Huguenots](#) (ten shiploads, that is, are presently known to historians) arrived from Marseilles in the islands of Guadeloupe, St. Martin, St. Eustatius, and St. Domingo in the Caribbean. The mortality had been about 25% and there were about a thousand left alive to begin tropical labor under [Catholic](#) slavemasters.

INTERNATIONAL SLAVE TRADE



"The grandeur of a country is to assume all its history.  
With its glorious pages but also its more shady parts."  
— President Jacques Chirac of France



SLAVEHOLDING

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

1689

Pierre Jurieu, a Camisard prophet, had predicted that Judgement Day would arrive in this year. (The Camisards were Huguenots of the Languedoc region of southern France.)



MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

1694

The beginning of the Millennium, as predicted by German theologian Johann Alsted. (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 66)

MILLENNIALISM

April 22, Sunday (Old Style): An Anglican Calvinist rector, the Reverend John Mason in Northamptonshire, announced that the personal reign of Christ on earth was about to begin and would be centered in Water Stratford. An encampment of the Reverend's followers had sprung up, known as the "Holy Ground," near by his home, and on this day he informed them through a window that on April 16th, Easter Monday, Christ had appeared to him, sitting in a chair by his bedside attired in a robe dyed purple with the blood of his enemies, to inform him that the millennium had already begun. Soon after this announcement the Reverend Mason would succumb to the quinsy and on May 22d the body would be interred in the church of Water Stratford. At some point the succeeding rector, Isaac Rushworth, would need to have the body exhumed and exhibited to the crowd of true believers to assure them that their prophet was indeed dead (nevertheless some of the believers would continue meetings with shouting and dancing, for a further 16 years).

MILLENNIALISM

Per [John Evelyn](#)'s diary:

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

*The whole moneth of April, without a showre.  
A greate Rising of People in Buckinghamshire, upon the declaration of a famous Preacher (& til now, reputed sober & religious man) that our Lord Christ appearing to him on the 16 of this moneth, told him he was now come downe, & would appeare publicly at Pentecost & gather all the Saints Jew & Gentile, & leade them to Jerusalem, & begin the Millenium, & destroying & Judging the wiccked, deliver the government of the world to them &c. This bringing greate multitude of people to follow this Preacher; divers of the Zelous brought their Goods, & considerable summs of mony, & began to live in imitation of the primitive Saints; minding no private concernes, but were continually dancing & singing Alalujas night & day; what the end of it may be, I know not, if there be not timely care taken to disperse them before they get to Lond[on] where there are such multitudes of disscenters & sects, & a mobile so dangerous: & so many discontents, so loose Governments, in summ a whole nation so unsettled & distracted: This brings to mind what I lately happened to find in Alstedius, that the Thousand years should indeede begin the very yeare 1694: It is in his Encyclopedia, my book printed neere 60 yeares since:*



**AN ACCOUNT OF THIS EVENT**

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP



"I would not run round a corner  
to see the world blow up."

— [Henry Thoreau](#),  
"LIFE WITHOUT PRINCIPLE"



*... Certaine report & undoubtedly confirmed of a firy exhalation rising out of the sea in Montgomery-shire, which spred it selfe a furlong broad & travelled many Miles in length; burning all Straw, hay, Thatch, grasse, but doing no harme to Trees, timber or any solid things: onely fires barnes & Thatched houses, leaving such a taint on the Grasse, as killed all the Cattell that eate of it: I my selfe saw the Attestations under the hands of the sufferers, This lasted many moneths:*

*The Berkley Castle sunk by the French, which comming from the E. Indies had ben worth 200000 pounds: The French also tooke our Castle of Gambo in Guiny; so as the Africa Actions fell to 30 pounds & the E. India to 80: so powerfull & vigilant & Industrious were the French, as with their Picaroons & men of War, ruined us in every place where we had any Trading, whilst neither English nor Dutch, with all their united forces, so far superior to them in number of ships, minded nothing, thro an accountable negligence:*

*Some Regiments of Highlande Dragoons, in their march thro England, men of huge stature & extremely well appointed, & disciplined: One of them being pursued by a Dutchman, whom it seemes he had reproch'd for cowardlinesse in our late fight when in church: The Highlander with his sword struck of his head with one blow, & cleft the skull of another Dutchman with him down to the chin:*

*A [very young] Gentleman named Wilson, the [younger] son of one that had not above 200 pounds per Annum: lived in the Garb & Equipage of the richest Noble man in the nation for House, Furniture, Coaches & 6 horses, & other saddle horses; Table & all things accordingly: Redeemed his Fathers Estate, gave portion to his sister; being challenged by one Laws a Scotsman, was now killed in Duel, not fairly, the quarell being because he tooke away his owne sister from lodging in a house, where this Laws had a Wench: which the Mistris of the lodging thinking a disparagement to her House, & loosing by it this Gentlewoman (namely Wilsons*



## FUTURE WORSHIP

## FUTURE WORSHIP

*sister) who was a profitable Guest, Instigated the Scotchman to revenge it: Laws is taken & condemned for Murder: But the Myserie is, how this so young gentleman, a sober young person, & very inoffensive, & of good fame, did live in so extraordinary Equipage; it not being discovered by any possible industry, by any his most intimate Friends, no, tho' they had endeavoured to make him reveale it in drink: But they could never find it out: It did not appeare he either was kept by Women or Play, or Coyning, Padding; or that he had any dealing in Chymistry, but that he would sometimes say, that if he should live [to] never so greate an age, he had wherewith to maintain it in the same affluence. He was very young, Civil, well natured, of no greate force in Understanding, but very Indifferent parts: All which was subject of much discourse and admiration:*

Fall: Drawing from theology and astrology, German prophet Johann Jacob Zimmerman had determined that the world would end in the autumn of 1694. He had gathered a group of 42 cultivated men who had agreed to become pilgrims and had made plans to go to the New World, where they would welcome Jesus back to Earth. However, he had died in February of this year on the very day of the group's departure. Johannes Kelpius, from a prominent family at Sieburgen in Transylvania, who had been a student of Dr. John Fabritius at Helmstadt, then took over leadership of this cult, "The Society of the Woman in the Wilderness," and with his leadership they had completed their journey to America. Needless to say, the cultists underwent profound disappointment in a New World that amounted more to a fresh beginning than to a final end (Daniel Cohen, *PROPHETS OF DOOM*, Brookfield CT: The Millbrook Press, 1999, pages 19-20). Among this group were three adherents of a peculiar Pietistic scheme of religion that had driven them from the universities of Germany, John Seelig, Barnard Kuster (or Coster), and Daniel Falkener, whose intention it was to consecrate themselves to a life of solitude. They would remain for awhile at Germantown, Pennsylvania and then settle in the wild, chiefly "on the Ridge" at nearby Roxborough. Johannes Kelpius would continue a correspondence with Maecken, in London, who was chaplain to the Prince of Denmark.

HERMITS

This is in fact a historic parallel to the "Heavens Gate" suicides in San Diego in 1997, for this group believed, as the group around Marshall Applewhite (Do) would believe centuries later, that the end of the world would coincide with the appearance of a comet, not of course the Hale-Bopp comet but one arriving in their year. However, the members of this group from the Palatinate did not commit suicide in order to "beam up" to their comet, and survivors of the disintegration of this group eventually would join others at Ephrata.

SKY EVENT

For the 1997 "Heavens Gate" mass suicide, consult the works of Robert W. Balch:

- 1976 (with David Taylor) "Salvation in a UFO." *Psychology Today* 10 (1976): 58-62, 66, 106.
- 1976 (with David Taylor) "Walking Out the Door of Your Life: Becoming a Member of a Contemporary UFO Cult. Missoula, MT: [by the authors], 1976. Paper presented at the annual meeting of the {Pacific Sociological Association}, San Diego CA
- 1977 (with David Taylor) "Seekers and Saucers: The Role of the Cultic Milieu in Joining a UFO Cult," *American Behavioral Scientist* 20:839-59.
- 1977 (with David Taylor) *Becoming a Sect: A Study of Social Change in a UFO Cult*. Missoula MO: [by the authors], 1977.
- 1977 (with David Taylor) "The Metamorphosis of a UFO Cult: A Study of Organizational Change." Missoula MT: [by the authors], 1977. Paper presented at the annual meeting of the Pacific Sociological Association, Sacramento CA
- 1978 (with David Taylor) "On Getting in Tune: Some Reflections on the Process of Making a Supernatural Contact. Missoula, MT: [by the authors]. Paper presented at the annual meeting of the Pacific Sociological Association, Spokane, Washington.



## FUTURE WORSHIP

## FUTURE WORSHIP

- 1979 Two Models of Conversion and Commitment in a UFO Cult. Missoula MT: [by the author], 1979. Paper presented at the annual meeting of the {Pacific Sociological Association}, Anaheim CA, 1979
- 1980 “Looking Behind the Scenes in a Religious Cult: Implications for the Study of Conversion.” Sociological Analysis 41:137-143.
- 1981 Bo and Peep: A Case Study of the Origins of Messianic Leadership. Missoula MT: [by the author], 1981.
- 1981 Conversion and Charisma in the Cultic Milieu: The Origins of a New Religion. Missoula MT: [by the author], 1981.
- 1982 “Bo and Peep: A Case Study of the Origins of Messianic Leadership.” In MILLENNIALISM AND CHARISMA, edited by Roy Wallis. Belfast, Northern Ireland: The Queen’s University Press.
- 1982 “When the Light Goes Out, The Darkness Comes: A Study of Defection from a Totalistic Cult.” Missoula, MT: [by the author], 1982. Paper read at the 3rd International Conference on Religious Movements, May 6-9, 1982, Orcas Island, Washington
- 1985 “When the Light Goes Out, The Darkness Comes.” Pp. 11-63 in RELIGIOUS MOVEMENTS, edited by Rodney Stark. New York: Paragon House.
- 1995 “Waiting for the Ships: Disillusionment and the Revitalization of Faith in Bo and Peep’s UFO Cult.” In THE GODS HAVE LANDED: NEW RELIGIONS FROM OTHER WORLDS. Ed. James R. Lewis. Albany: State University of New York Press, 1995.

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

1695

In [Concord](#), Thomas Brown continued as Town Clerk.

In [Concord](#), Jonathan Prescott was again deputy and representative to the General Court.

Joseph Smith, who had been born in [Concord](#) (his father was Thomas Smith), was graduating from [Harvard College](#) on his way to becoming a minister.

JOSEPH SMITH was graduated [at [Harvard](#)] in 1695, ordained in Middletown, Connecticut, first minister of the "Upper Houses," January 5, 1715, and died September 8, 1736, aged 62. His father's name was Thomas.<sup>9</sup>

Candidate for the Master's degree Caleb Cushing maintained, in Latin at the [Harvard Commencement](#) in this year, that the Pope in Rome was the [Antichrist](#) which scripture had predicted. ("*An Pontifex Romanus sit Ille Antichristus, Quem futurum Scriptura praedixit? Affirmat Respondens Caleb Cushing.*")

CATHOLICS

ANTI-CATHOLICISM



"To understand is not to forgive. It is only to understand. It is not an end but a beginning."

— Rebecca West



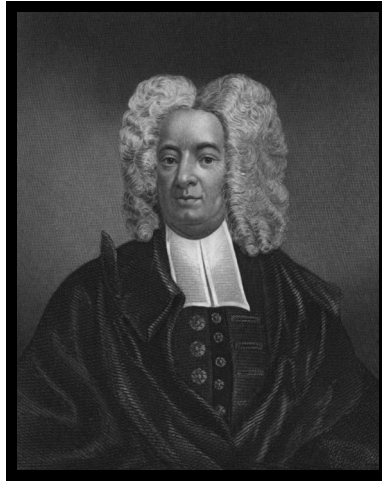
9. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD;....](#) Boston MA: Russell, Odiorne, and Company; Concord MA: [John Stacy](#), 1835  
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)

1697

The beginning of the [millennium](#), according to Anglican rector Thomas Beverly (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 72, McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #224).

That notorious [witch](#) hunter, the Reverend [Cotton Mather](#), was the Ken Starr of Puritan New England. When he wasn't out hunting witches, he was busy predicting the end of the world, this year being his first announced End Times. When this prediction had failed, he would revise the date of the End of the World two more times (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 338).

MILLENNIALISM





**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1700**

The end of the world, according to some Puritans. (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 79)

John Napier's [Doomsday](#) calculation #2, based on the BOOK OF DANIEL rather than UPON REVELATIONS. (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 92)

The date of the [Second Coming](#), according to Henry Archer, a Fifth Monarchy Man. Archer had made this prediction in his 1642 book THE PERSONALL REIGN OF CHRIST UPON EARTH. (McIver, Tom. THE END OF THE

WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #158)



MILLENNIALISM



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1705**

The End of the World, according to some Camisard prophets (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 70).

**MILLENNIALISM**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1706**

The End of the World, according to some Camisard prophets (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 70).

**MILLENNIALISM**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1708**

The End of the World, according to some Camisard prophets (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 70).

**MILLENNIALISM**

1716

That notorious witch hunter, the Reverend Cotton Mather, was the Ken Starr of Puritan New England. When he wasn't out hunting witches he was busy predicting the end of the world, this year being his second announced End Times (his initial guess had been 1697). When this prediction also failed, he would revise the date of the End of the World yet another time. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 338)

MILLENNIALISM



"I would not run round a corner to see the world blow up."  
- Henry Thoreau,  
"LIFE WITHOUT PRINCIPLE"



Even an idiot doesn't need to be wrong just all the time. The 1st certain account of plant hybridization was provided in a letter written by the Reverend Mather, discussing the "infection" of Indian corn planted alongside yellow corn.<sup>10</sup> The following year a British hybrid dianthus would be described. In 1721 a hybrid cabbage would be reported. By 1750 the controversy of sex in plants would be in the news. By 1760 plant hybridization would have become a professional occupation. The study, hybridization, and selection of corn would of course continue. By 1969 scientists would have come to understand more about the genetics of corn than about the genetics of any other flowering plant.

PLANTS

10. In this timeframe the Reverend was being invited to become FRS (Fellow of the Royal Society), which would be to say that he was being considered as a "scientist."



## FUTURE WORSHIP

## FUTURE WORSHIP

1719

April 5, Sunday (Old Style): According to a prediction that had been made by Jacques Bernoulli, progenitor of the mathematical Bernoulli family, the return of a [comet](#) on this day was going to destroy the planet Earth (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 240-241).

[HERE COME DA JUDGE!](#)

[ASTRONOMY](#)



"The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end."

— [Gail Collins, March 15, 2013.](#)



## FUTURE WORSHIP

## FUTURE WORSHIP

December 19, Saturday night (Old Style): The white people of [Boston](#) for the first time, a full century after the term “*aurora borealis*” had been coined, noticed that phenomenon in their sky. The report was circulated that a mysterious face had seemed to form in the atmosphere — many wondered whether this might be an indication of the [Last Judgment](#).

HERE COME DA JUDGE!

Of course it wasn't the Last Judgment and there wasn't a face in the sky, so I will illustrate this with a painting made in 1860 — we can pretend that the mammal in the foreground of Dennis Gale's painting is an earless Boston Harbor seal rather than a generic painter's seal:<sup>11</sup>



AURORA BOREALIS



September 7, Sunday: ...I see the northern lights over my shoulder to remind me of the esquimaux, and that they are still my contemporaries on this globe, —that they too are taking their walks on another part of the planet— in pursuit of seals perchance....

11. How observant they were! –Or maybe it was backscatter of light from the town's newly installed gas street lamps?



## FUTURE WORSHIP

## FUTURE WORSHIP

1734

[Doomsday](#) would have come between 1700 and this year, had the predictions of the 15th-Century Cardinal Nicolas of Cusa been well-founded (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 82; McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #73. Fortunately, however, Cardinal Nicolas had merely been –the usual thing for the usual reasons– blowing smoke up everyone’s asses.)

[MILLENNIALISM](#)



## FUTURE WORSHIP

## FUTURE WORSHIP

1736

That notorious witch hunter, the Reverend [Cotton Mather](#), was the Ken Starr of Puritan New England. When he wasn't out hunting witches he was busy predicting the end of the world, this year being his third announced End Times (his initial guess had been 1697, his second guess had been 1716). (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 338)

The Witchcraft Act of King James I was replaced under King George II by a new [witchcraft](#) act under which those suspected of consorting with evil spirits were no longer to be hanged. Instead, a person who pretended to have the power to call up spirits, or to have the power to foretell the future, or to have the power to cast spells, would be fined and imprisoned as a vagrant and con artist.

William Forbes's INSTITUTES OF THE LAW OF SCOTLAND had in 1722 termed [witchcraft](#) "that black art whereby strange and wonderful things are wrought by a power derived from the devil." Scotland's 1563 act on witchcraft as a sin and crime was by this point so firmly seated in the Scotch mind that when the law against witchcraft was repealed, the repeal was commonly denounced as contrary to the law of God.

[SCOTLAND](#)

October 13, Wednesday (Old Style): William Whitson had predicted that London would meet its doom by flood on this day, and this had prompted a large number of Londoners to spend the day in boats on the Thames (Randi James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993).

[MILLENNIALISM](#)

[MILLENNIALISM](#)



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1757**

By defeating a 50,000-man Mughul army outside Bombay, 3,000 British and Indian soldiers under the command of Robert Clive established the Honourable East India Company as the paramount military power in India. Clive's success was owed partly to his well-drilled musketeers killing more efficiently than the Nawab of Bengal's freewheeling lancers, and mainly to the Nawab's French artillerists failing to keep their powder dry during an unexpected rainstorm.

## FUTURE WORSHIP

## FUTURE WORSHIP

In a vision, angels had informed Emanuel Swedenborg that the world would end in 1757.



Tragically, few of us took his report seriously.



(Randi, James. *THE MASK OF NOSTRADAMUS*. Amherst NY: Prometheus Books, 1993, page 241;  
Weber, Eugen. *APOCALYPSES*. Cambridge MA: Harvard UP, 1999, page 104)

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

1761

April 5, Sunday: William Bell had been insisting that on this day Earth was going to be destroyed by earthquake. Since there had been an earthquake on February 8th and another on March 8th, he had felt it to be legitimate to infer that the world must end in another 28 days' time. Again Londoners gathered, and some headed for the hills. When his prediction didn't happen, he was taken into Bedlam, London's special place for people of this sort (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 241).

MILLENNIALISM



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1763**

February 28, Monday: A Methodist, George Bell, had foreseen that the world would come to an end on this day  
(Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 102).

**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

1770

Summer: Ann Lee was arrested for disturbing the peace of Manchester, England. I'm not quite sure what it was that this [Quaker](#) lady did, that the authorities had been able to notice, but what she had been able to notice was interesting: she had a waking vision in which she saw Adam and Eve together, fucking, for the first time ever in the history of this universe. She had suddenly become most intensely aware that it wasn't eating apples, that was Original Sin, not at all — but something else, something rather more “carnal” than “vegetable.” This appreciation of the inherent sinfulness of all sensuality made her “Mother” Ann Lee. The appreciation that the male principle needed to be balanced by the female principle, and thus that the first coming of Jesus Christ as a boy-type would need to be balanced by a [Second Coming](#) as a girl-type, combined with the fact that she was herself a girl-type, also produced in her the awareness that she was “the female Christ.”<sup>12</sup> Thus the “Shaker” faith.

RELIGIOUS SOCIETY OF FRIENDS



12. Notice carefully that a member of the Quaker meeting in [Smithfield, Rhode Island](#), the monthly meeting that included at that time [Cumberland](#) and the city of [Providence](#), would soon be wandering down this same path of “channeling” or “religious identity politics.” (I refer of course to the upcoming case of “Universal Friend” and “Spirit of Truth” [Jemimah Wilkinson](#), who would be carrying her followers off into the wilds of the Finger Lakes region of upstate New York.)

WILKINSON FAMILY

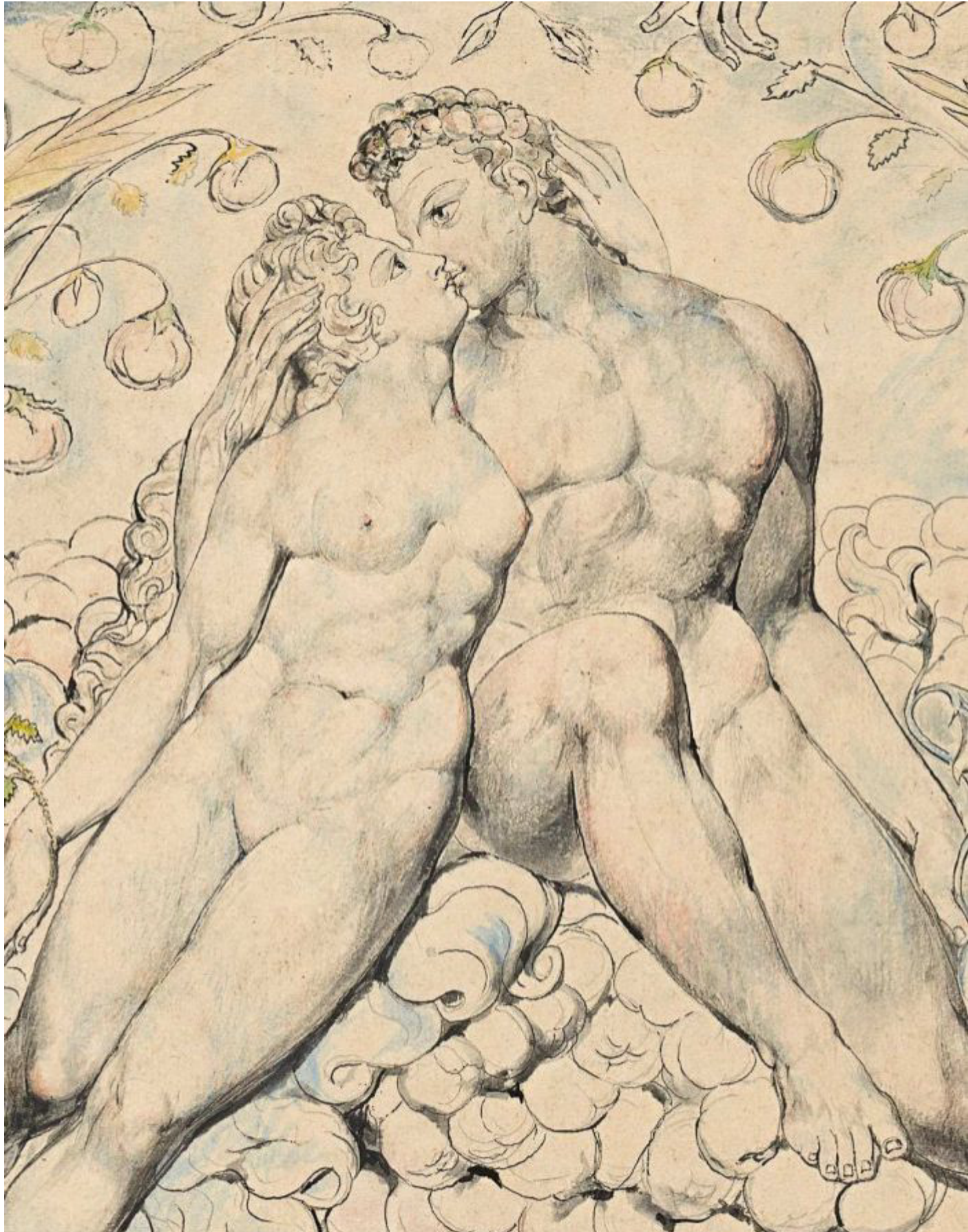
HDT

WHAT?

INDEX

**FUTURE WORSHIP**

**FUTURE WORSHIP**





## FUTURE WORSHIP

## FUTURE WORSHIP

1773

Early Spring 1773: Shortly after Earth's "close" encounter with Lexell's Comet, Joseph Jerome de Lalanade offered to the French Academy his "Reflection on comets which can approach the earth." The academy's lecture schedule was overcrowded that day, however, and his lecture was dropped, and then a rumor began to circulate that the reason why his lecture had been omitted from the schedule was that the Paris Police had acted to prevent a panic. Shortly the conceit would be making the rounds, that the earth was about to be destroyed by a [comet](#) on May 12th.

HERE COME DA JUDGE!

May 12, 1773: This day came and passed without the earth being destroyed in a collision with a [comet](#), and the fears of the Parisian public became quelled.

SKY EVENT

THERE WENT DA JUDGE!



1774

May 19, Thursday-August 6: Mother Ann Lee –the female Christ– and a celibate group of eight of her United Society of Believers in Christ’s [Second Coming](#), aka “Shakers,” sailed from their old world to their new:

- Those departing Liverpool with Mother Ann Lee on May 19, 1774, in the ship *Mariah*, commanded by Captain Smith of New York, are:
1. Husband Abraham Stanley, a blacksmith, later to defect.
  2. Brother William Lee, a blacksmith, later to die of a cracked skull sustained at the hands of a mob at Harvard, Massachusetts.
  3. Niece Nancy Lee.
  4. James Whittaker, a weaver, who had fed Mother Ann through a pipe when she was in prison, and who led the Shakers after her death.
  5. John Hocknell, who supplied money for the group’s passage and eventually bought land in Niskeyuna, New York, seven miles from Albany, for the first Shaker settlement.
  6. Richard Hocknell, son of John.
  7. James Shepherd.
  8. Mary Parrington.

The *Mariah* was a Snow, an old type of sailing ship with a foremast, mainmast, and trisailmast, about the size of the *Mayflower*. After a terrible storm—the miraculous calming of which was credited to Mother Ann, the *Mariah* docked in New York harbor on August 6, 1774, some 78 days after it set out from Liverpool.\*

---

\*Robert Peters. THE GIFT TO BE SIMPLE: A GARLAND FOR ANN LEE. New York: Liveright, 1975, page 91.

Along the way they seem to have come up from the hold and attempted to hold a worship service on deck, where normally females were not tolerated in view of the superstition of sailors that women aboard a sailing



## FUTURE WORSHIP

## FUTURE WORSHIP

vessel would bring ill fortune:

The passengers on board the *Mariah*  
will henceforth  
confine  
their religious observances  
entirely  
to the hold  
and  
under no circumstances shall they  
worship  
on deck and in the open air in view  
of the ship's crew.

/S/ CAPTAIN SMITH\*

\_\_\_\_\_  
\*Robert Peters. THE GIFT TO BE SIMPLE: A GARLAND  
FOR ANN LEE.



1780

April 1, Saturday: “Universal Friend” [Jemimah Wilkinson](#) had prophesied the end of the world for this day, or, at least, had allowed some of her disciples so to speculate:

stroyed from off the earth ; and then the saints would live here a thousand years, which would begin sometime the first of April, 1780, being about forty-two months after her first beginning to preach, which was not so fully and plainly held forth by her as by some of her Apostles ; but the time expired, and nothing of that nature happen'd : a while after on the 19th of May was the dark day, and then she made application of that's being the fulfilling of her prediction and what was to happen, and so that doctrine seem'd to die away, and there wasn't much said about it afterwards, only it would be in the Lord's own time, &c.

HERE COME DA JUDGE!

May 19, Friday, mid-morning: As Friend [John Greenleaf Whittier](#) would later record it, this was “the famous Dark Day of New England,” which was “a physical puzzle for many years to our ancestors”:



'Twas on a May-day of the far old year  
Seventeen hundred eighty, that there fell  
Over the bloom and sweet life of the Spring,  
Over the fresh earth and the heaven of noon,  
A horror of great darkness, like the night....

For days the sun had been shining on the northeastern United States from New Jersey to Maine with a reddish hue out of a sky of dull yellow. At mid-morning on this day a blanket of darkness descended and the birds sang their evening songs and the cows began walking back to their barns. Noon was nearly as dark as night, and outdoor travel became difficult. New Haven's [Connecticut Journal](#) reported that inside houses, candles were lit as if it were evening. Samuel Williams of Bradford, Connecticut would report that “In some places, the darkness was so great, that persons could not see to read common print in the open air... The extent of this darkness was very remarkable.” The Reverend [Timothy Dwight](#), Yale College president, would report that “It was the general opinion that the day of judgment was at hand.”

The followers of “Universal Friend” [Jemimah Wilkinson](#), having been disappointed that the [millennium](#) had not appeared on April 1st, wondered whether this “Dark Day” might be the end, but again they were

## FUTURE WORSHIP

## FUTURE WORSHIP

disappointed, and again they fell back and regrouped:

stroyed from off the earth ; and then the saints would live here a thousand years, which would begin sometime the first of April, 1780, being about forty-two months after her first beginning to preach, which was not so fully and plainly held forth by her as by some of her Apostles ; but the time expired, and nothing of that nature happen'd : a while after on the 19th of May was the dark day, and then she made application of that's being the fulfilling of her prediction and what was to happen, and so that doctrine seem'd to die away, and there wasn't much said about it afterwards, only it would be in the Lord's own time, &c.

People were supposing that a biblical prophecy had come true and Judgement Day had arrived (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 217).

The House of Representatives in Hartford, Connecticut adjourned on account of the darkness. At the urging of Colonel Abraham Davenport, however, the governor's council continued its meeting: "Either the day of judgment is at hand or it is not. If it is not, there is no cause for adjournment. If it is, I wish to be found in the line of my duty."

The Reverend [William Miller](#) and others would not be able to resist seeing in such heavenly displays a fulfillment of words associated with Jesus Christ, "Immediately after the tribulation in those days shall the sun



## FUTURE WORSHIP

## FUTURE WORSHIP

be darkened and the moon shall not give her light, and the stars shall fall from heaven and the powers of heaven shall be shaken” (MATTHEW 24:29). This darkening of the sun, combined with the stars falling in November 1833, would convince many devout believers that the second advent of Jesus was indeed near.

**HERE COME DA JUDGE!**

From the town records of [Ipswich](#) we learn that:



Darkness came on like that of an eclipse. By 9 o'clock, A.M., persons could not see to weave. Candles were lighted to dine by. As the day began prematurely to put on the appearance of twilight, cattle lowed, and fowls went to roost. The darkness of the succeeding evening was almost palpable. Many feared and trembled, lest the end of all things had come. They alone are truly wise, who seek the Lord when the bow of his mercy is over them, as well as when they hear his thunders, and behold his lightnings.

From the diary of Phineas Sprague, as well as from many, many other sources, we can be assured that this day was indeed a quite unusual and memorable one:

*This day was the most Remarkable day that ever my eyes beheld the air had bin so full of smoak to an uncommon degree So that wee could scairce see a mountain at two miles distance for 3 or 4 days Past till this day after Noon the smoak all went off to the South at sunset a very black bank of a cloud appeared in the south and west the Nex morning cloudey and thundered in the west about ten oclock it began to Rain and grew vere dark and at 12 was allmost as dark as Nite so that wee was obliged to lite our candels and Eate our dinner by candel lite at Noon day but between 1 and 2 oclock it grew lite again but in the Evening the cloud caim over us again the moon was about the full it was the darkest Nite that ever was seen by us in the world.*

This atmospheric effect probably was caused by numerous forest fires in upstate New York and in Canada. In [Boston](#) the air was observed to smell like a “malt-house or coal-kiln,” and something resembling ashes settled on pools of rainwater. However, refer also to the date October 15, 1785 for a comparison volcanic phenomenon.



## FUTURE WORSHIP

## FUTURE WORSHIP

1782

February 15, Friday: [William Miller](#) was born in Pittsfield, Massachusetts. His father, Captain William Miller, had been a soldier of the American revolution. His mother's father had been a frontier Baptist preacher. He would grow up in the Green Mountains of Low Hampton, New York.

[MILLENNIALISM](#)



## FUTURE WORSHIP

## FUTURE WORSHIP

1787

After touring the continent as befitted a man of his position, retired naval officer [Richard Brothers](#) settled in a rented set of London rooms. There, reading the BIBLE, he decided that one message to be uncovered in the Sermon on the Mount was that no one should ever swear fidelity to any earthly institution — which was a reasonable enough conclusion at which to arrive. He also, however, began to hallucinate: “Satan walking leisurely into London, in face had a smile, but under it his looks were sly, crafty, and deceitful. On the right side of his forehead were seven dark spots, and he was dressed in white and scarlet robes.” After a couple of years of this he would come to the conclusion that he must be a descendant of King David, by way of James the Righteous, younger brother of Jesus, and that therefore he was the nephew of God, and a Hebrew of the Ten Lost Tribes, a member of the race chosen of God. He was ordained to lead these Hebrews of the Ten Lost Tribes to command the others races of humankind.

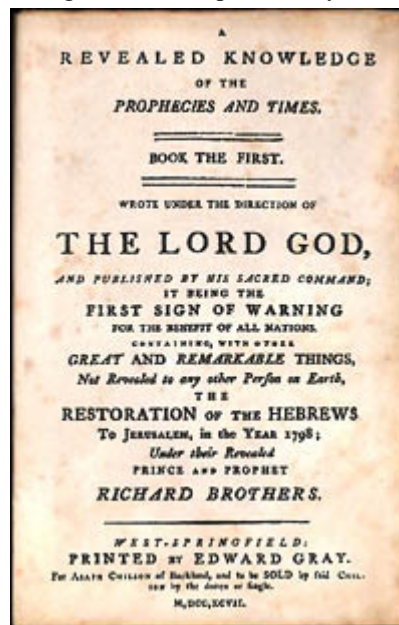
MILLENNIALISM

1789

The coming of the [Antichrist](#), according to 14th century Cardinal Pierre d'Ailly. (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 59)

MILLENNIALISM

Committed to a workhouse when he was unable to pay the rent on his set of London rooms, retired naval officer [Richard Brothers](#) occupied himself in a series of writings, THE REVEALED KNOWLEDGE OF THE PROPHECIES AND TIMES, that would go through a number of printings both in Europe and in America. An ardent supporter of the French revolution, he anticipated that all the monarchies of all the nations would likewise fall before the beginning of 1900. He wrote with regularity to the King of England. He mentioned that although God had wanted to do away with the British royal family, they had been spared from God's wrath as a personal favor to him, Richard Brothers. King George III was not particularly amused by such public pronouncements.



MILLENNIALISM

Selections from this writing are at <http://olivercowdery.com/texts/brot1797.htm>

1790

According to the Irish orator Francis Dobbs, this was to be the year of the [Second Coming](#) of Jesus Christ (Schwartz, Hillel. CENTURY'S END: AN ORIENTATION MANUAL TOWARD THE YEAR 2000. NY: Doubleday, 1996, page 181).



1791

There were a series of unusually severe thunderstorms in the skies above London, and semi-retired naval officer Richard Brothers came to suspect that God was about to destroy that city for its wickedness. He fled to the countryside and prayed to God for mercy upon the community, and when God did not in fact destroy London, concluded that it had been spared due to his intercessory petition.

MILLENNIALISM



LONDON



"The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end."

- Gail Collins, March 15, 2013.



[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

1792

According to the Shakers of the United States, this year was to be the end of the world (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 338).

In England, the Lord visited [Joanna Southcott](#) to “warn her of what was coming upon the whole earth.” She began to set these heavenly testimonies down in writing, many in verse, have each writing certified and witnessed, and put these documents into a Great Box maintained by one of her friends. None of these sealed packets of prophetic verse were to be unsealed prior to 1801.



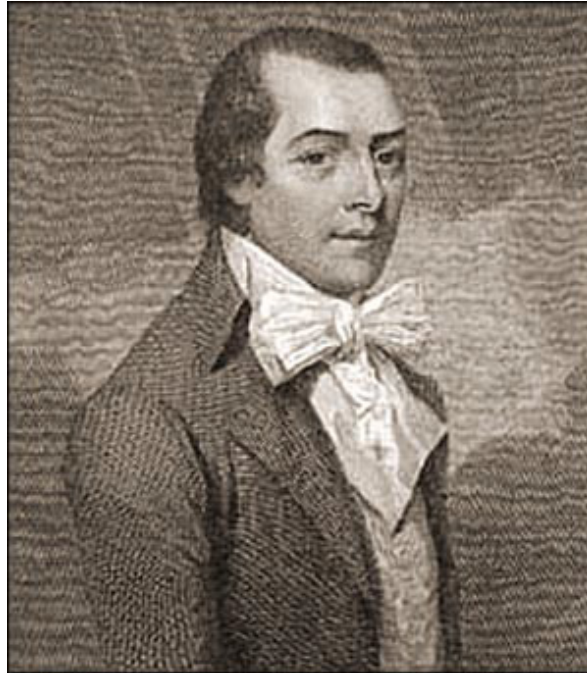
Although the predictions and fulminations of [Richard Brothers](#) were attracting followers, this wasn't creating much of a sustaining cash flow for his use. On account of his debts, he was sent to Newgate Prison. From this point he would preach against imprisonment for debt. His disciples would come to include a lawyer, John Finlayson, an army captain, Hanclett, and a member of the House of Commons, Nathaniel Halhed. At some point he would begin to sponsor a philosemitic concept that we now discover in the poetry of [William Blake](#), that England was the New Israel, the lost tribe that was to be prominent just prior to Doomsday. Many Englishmen he discovered to be “hidden Jews,” including the current Prime Minister, William Pitt.<sup>13</sup> He announced that it was time for all these hidden Jews to assemble together in Palestine (which in that period

## FUTURE WORSHIP

## FUTURE WORSHIP

was under a Turkish mandate) under his leadership as Prince of the Hebrews, to prepare for the Second Coming of Jesus Christ.

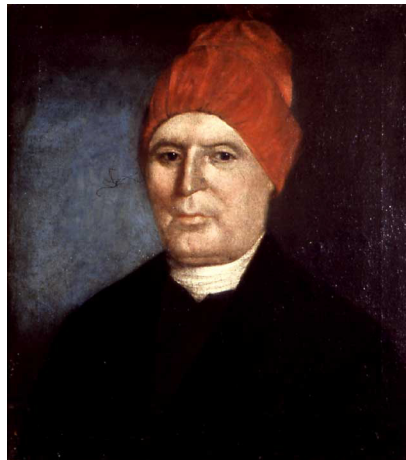
MILLENNIALISM



13. Eventually Richard Brothers would decide that he had been mistaken about Prime Minister William Pitt — that the man actually was not a hidden Jew and therefore was unworthy of support.

1793

The Reverend Samuel Hopkins of Newport, Rhode Island's THE SYSTEM OF DOCTRINES CONTAINED IN DIVINE REVELATION, EXPLAINED AND DEFENDED. SHOWING THEIR CONSISTENCE AND CONNECTION WITH EACH OTHER. TO WHICH IS, ADDED, A TREATISE ON THE MILLENNIUM (a description of the "New Divinity," or the "New England School of Theology," that was calling believers to give their love to God alone, sacrificing all personal considerations, and thus take their places in the divine order, which would come to be known as "Hopkinsianism").<sup>14</sup> As part of this the Reverend deduced from prophecies in the books of DANIEL and REVELATION that the millennium would come not far from the end of the 20th Century.



HERE IS VOLUME ONE  
HERE IS VOLUME TWO

Also, during this year, his A DISCOURSE UPON THE SLAVE TRADE AND THE HISTORY OF THE AFRICANS.

14. This would sell 1,200 copies. The doctrines of Hopkinsian theology may be summed up as follows: God so rules the universe as to produce its highest happiness, considered as a whole. Since God's sovereignty is absolute, sin must be, by divine permission, a means by which this happiness of the whole is secured, though that this is its consequence, renders it no less heinous in the sinner. Virtue consists in preference for the good of the whole to any private advantage; hence the really virtuous man must willingly accept any disposition of himself that God may deem wise — a doctrine often called willingness to be damned. All have natural power to choose the right, and are therefore responsible for their acts; but all men lack inclination to choose the right unless the existing bias of their wills is transformed by the power of God from self-seeking into an effective inclination toward virtue. Hence preaching should demand instant submission to God and disinterested goodwill, and should teach the worthlessness of all religious acts or dispositions which are less than these, while recognizing that God can grant or withhold the regenerative change at his pleasure.



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1794**

According to Charles Wesley, who was a brother of the Reverend John Wesley who founded the Methodist Church, [Doomsday](#) would arrive during this year.

Also, according to the Shakers (again, as in 1792) this year was to be the end of the world (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 338).

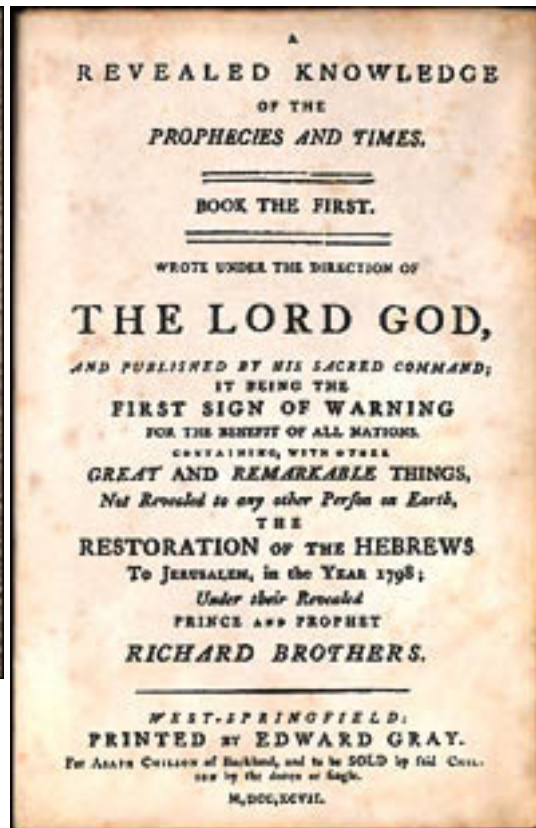
**MILLENNIALISM**

## FUTURE WORSHIP

## FUTURE WORSHIP

1795

May: The official birthday celebration for George III was scheduled for June 4th. [Richard Brothers](#) had prophesied in *A REVEALED KNOWLEDGE OF THE PROPHECIES AND TIMES: WROTE UNDER THE DIRECTION OF THE LORD GOD ... IT BEING THE FIRST SIGN OF WARNING FOR THE BENEFIT OF ALL NATIONS, CONTAINING, WITH OTHER GREAT AND REMARKABLE THINGS NOT REVEALED TO ANY OTHER PERSON ON EARTH, THE RESTORATION OF THE HEBREWS TO JERUSALEM, BY THE YEAR 1798, UNDER THEIR REVEALED PRINCE AND PROPHET RICHARD BROTHERS.* (Printed for Robert Campbell) that on that auspicious occasion [London](#) would be



destroyed and that, in order to save England, the monarch would need to hand over to him the royal crown. He, Richard Brothers, would ascend the throne, place the crown of England atop his head, assemble the “hidden Jews” of England, and lead them to Palestine. He had designed a flag which this group was to use. In Palestine, the crown of England atop his head, he would rule as Christ’s Vicar.

The monarch did not wait for the event to take place or not take place on June 4th, but instead accused Brothers of treason. The King’s Privy Council condemned Richards for teaching seditious nonsense such as that God desired for England to refrain from military action against the new French Republic. He was deprived of his Lieutenancy at half salary, and committed as a lunatic to Canonbury Tower. The unfortunate prophet would remain in such asylum until the death of William Pitt in 1806.

MILLENNIALISM

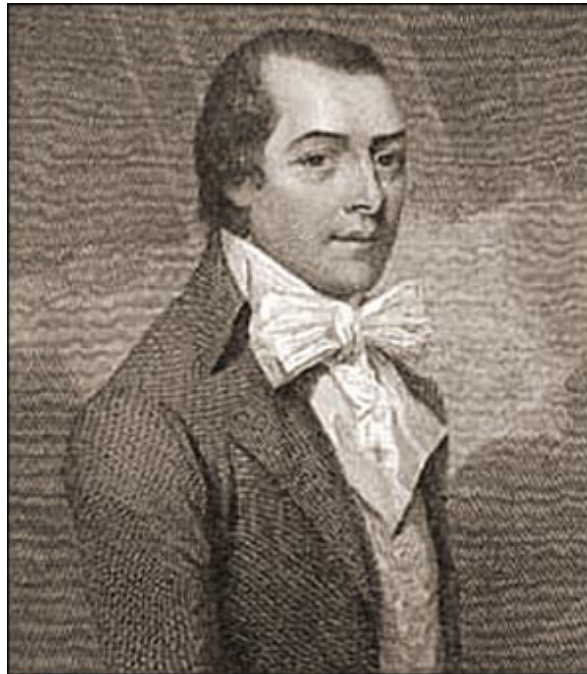
## FUTURE WORSHIP

## FUTURE WORSHIP

June 4, Thursday: This day was the official birthday celebration for the King of England. [Richard Brothers](#) had prophesied that on this day [London](#) would be destroyed and that, in order to save England, George III would hand over his royal crown to him, Richard Brothers. Unfortunately, Brothers was by this point just another lunatic in Canonbury Tower. He would remain in asylum until the death of William Pitt in 1806.

**MILLENNIALISM**

November 19, Thursday: A retired English sailor, [Richard Brothers](#), who had announced himself to be “God’s Almighty Nephew,” a lineal descendant of King David through James the Righteous, younger brother of Jesus Christ, had announced also that the [millennium](#) would begin between 1793 and this year. It was his destiny, he had decided, to lead the Ten Lost Tribes of Israel, and God had informed him that he was also to become King of England....



The King had not been amused, and Brothers had been packed off to an insane asylum. While campaigning for this man’s release, [Nathaniel Brassey Halhed](#), a Member of the House of Commons for Lymington, Hants, had proclaimed in over-the-top speeches before the Parliament of England distributed to the general public as “Testimony of the authenticity of the prophecies of Richard Brothers: and of his mission to recall the Jews” (Printed for R. Faulder), “Doubts of infidels: submitted for elucidation to Nathaniel Brassey Halhed and the bench of bishops” (Printed and sold by Daniel Isaac Eaton, printer and bookseller to the supreme majesty of the people, at the Cock and Swine), and “A calculation on the commencement of the millennium: with observations on the pamphlets entituled, ‘Sound argument, dictated by common sense,’ and the ‘Age of credulity’. Together with a speech, delivered in the House of Commons, March 31, 1795, respecting the confinement of Brothers the prophet ... (Printed for B. Crosby), that this day, November 19th, would be [Doomsday](#) (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 73; McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #301, #310). Halhed would be obliged to resign his seat. When no longer a Member of Parliament, he would obtain a home appointment under the East India Company.

## FUTURE WORSHIP



"I would not run round a corner  
to see the world blow up."  
— [Henry Thoreau](#),  
"LIFE WITHOUT PRINCIPLE"



HDT


WHAT?

INDEX

## FUTURE WORSHIP

## FUTURE WORSHIP

1800

 November 18, Tuesday: [John Nelson Darby](#), namesake of family friend Admiral Lord Nelson, was born of Irish parents in London.



THE RAPTURE

1801

➡ The French astrologer Pierre Turrel had, using four different calculation methods, announced four different possible dates for the end of the world. Those dates had been 1537, 1544, 1801, and 1814.  
–As of the end of this year, three of these had elapsed leaving one still to go (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 239).

Due to the extended confinement of [Richard Brothers](#), and due to his having made some unpopular as well as unfulfilled predictions such as the earthquake leveling of St. Paul’s Cathedral and the English Parliament, space had been opened for another contender, another self-elected savior. [Joanna Southcott](#) stepped forward as one wild offshoot of the British Methodists, taking up the cudgels on behalf of a number of Brothers’s tenets and posing as his prophetic successor. With publication of the 1st part of her THE STRANGE EFFECTS OF FAITH she began to attract followers.



MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

1804



December 5, Wednesday: The incumbent President, [Thomas Jefferson](#), was reelected as President. The Vice-President (George Clinton) was elected separately for the 1st time.

At Neckinger House, Bermondsey, a third examination of the prophecies of [Joanna Southcott](#) was to be staged before 24 clerical judges and 24 jurors. The presenting attorney was to be John Scott of Devon. No clergy having made their appearance, at nine o'clock on the seventh day following, Joanna would seal a Great Box to be kept till after her death, and this would be delivered to one of the Sealed attenders. A prophesy was given out, that unless this Great Box was properly opened in the presence of 24 Bishops of the Church by the end of the year 2004 — there was going to be all hell to pay.

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

1805



A 17th-Century Presbyterian, the Reverend Christopher Love, had declared that in this year the earth was going to be devastated by earthquake, and that what would follow would be an age of everlasting peace during which God will be known by all. This minister had eventually lost his head, literally (Schwartz, Hillel. CENTURY'S END: AN ORIENTATION MANUAL TOWARD THE YEAR 2000. NY: Doubleday, 1996, page 101).


MILLENNIALISM



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1806**

 With the death of William Pitt (the Elder), former Prime Minister of England, [Richard Brothers](#) was released from his madhouse. Although the charge of treason was forgiven, the King of England stipulated that Brothers was still to remain officially categorized as a lunatic. Some of this man's earlier followers, such as the lawyer John Finlayson, had remained loyal to him. Brothers continued in his fantasies about a journey of the lost English tribe of Hebrews to Palestine. He would design and redesign a palace for himself, and draft and rewrite the official policies of his government as the Vicar of Christ, up to the point of his death.


**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

1813

 [Joanna Southcott](#) was put on notice by a Spirit that in the 65th year of her age she would by the “power of the Most High” give birth to a man-child, to be known as the Shiloh, who would “rule the nations with a rod of iron.” During this year and the following one, publication of her THE BOOK OF WONDERS.


[MILLENNIALISM](#)



## FUTURE WORSHIP

## FUTURE WORSHIP


1814

 The French astrologer Pierre Turrel had, using four different calculation methods, had announced four different possible dates for the end of the world. The dates had been 1537, 1544, 1801, and 1814. –Nope, nope, nope, and nope (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 239).

While attending Atkinson Academy near Portsmouth, New Hampshire, [Harriet Livermore](#) and another student had fallen in love, only to discover that both of their families of origin were opposed to any such union. During the [War of 1812](#) (for convenience I have situated the record in this year, since this was toward the end of the war's fighting), this young man was killed. Harriet would resolve not to marry, but to become a preacher. Cutting off her feminine tresses, she appeared in a mannish haircut. On four occasions under four presidents she would be allowed to lead the members of the US Congress in prayer in the chamber of the House of Representatives and address them for more than an hour about the great [Apocalypse](#) that was sure to come soon.

MILLENNIALISM

## DO I HAVE YOUR ATTENTION? GOOD.

 December 25, Sunday: In the previous year, [Joanna Southcott](#) had been put on notice by a Spirit that at the age of 65 she would by the “power of the Most High” give birth during the harvest season of this year to a man-child, to be known as the Shiloh, the Prince of Peace, who would “rule the nations with a rod of iron.” She had journeyed to London, witnesses noticing that she appeared pregnant, but during the harvest season nothing had happened, and then on this [Christmas Day](#) some allege that an infant was delivered stillborn, “caught up to God and His throne” — while the evidence seems to suggest that there was no such blessed event (Skinner, Stephen. MILLENNIUM PROPHECIES. Stamford CT: Longmeadow Press, 1994, page 109).

MILLENNIALISM

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 25th of 12 M 1814 / A few words were delivered by an Elder brother in the forenoon – Soon after I took my seat on looking round & observing a considerable number of young people with very innocent countenances, love rose in my heart toward them & with it, the Passage, “And he had compassion on the multitude” – It also soon opened to my mind with lively sensations that were we to assemble with true Faith in him who in former days had compassion on the multitude & break a little bread among them which satisfied a great number & there was much to spare, so we in this day might experience that Miracle wrought in us spiritually for tho’ in sitting down in meeting we might feel but little else than poverty & want, yet by faith, we might experience that little greatly enlarged & by the time Meeting*



## FUTURE WORSHIP

## FUTURE WORSHIP

*closed go away greatly satisfied that we had been there, & that the Blessed Master had owned us by his living presence. -- In the Afternoon we were silent but I thought it was a solid, may I not say solemn season to many present.*

RELIGIOUS SOCIETY OF FRIENDS



December 27, Tuesday: Having two days earlier given birth at the age of 65, to a stillborn infant, or having two days earlier having not given birth at all, [Joanna Southcott](#) died. In all probability she had not, the behavior of her disciples would seem to indicate, because they would allow her body to putrefy for four days while they waited around to see if a magical bouncing baby was going to spring out of it.


MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

1815

 January 1, Sunday: The British were repulsed in a 2d attack upon General Andrew Jackson's system of ditches around the sea approaches to New Orleans, in a [War of 1812](#) that because of the Treaty of Ghent was already over. News of the Treaty of Ghent arrived at the Congress of Vienna — this would significantly raise the influence of Britain on the continent because it meant that that nation, undistracted, could in the future field many more troops there.

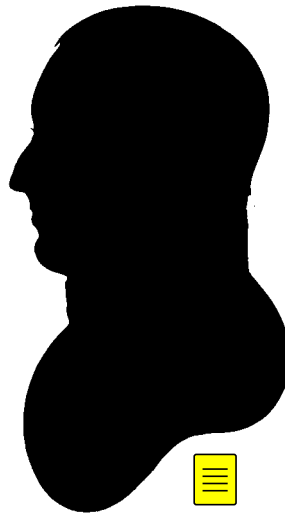
Lowell Mason entered upon his new duties as choir director at the Independent Presbyterian Church of Savannah, Georgia.

The followers of [Joanna Southcott](#) had allowed her corpse to putrefy for four days while they waited around to see if a magical bouncing baby was going to spring from it. Finally they allowed a post-mortem, which gave no indication of any pregnancy. Joanna had left behind her, however, a sealed Great Box, and the expectation that if this box were not properly opened in the presence of 24 Bishops of the Church by the end of the year 2004, there was going to be all hell to pay. (The box has been opened, although not in the presence of any 24 Bishops of the Church — it proved to contain a horse-pistol, a few coins of the period, various scribblings, some trinkets, and odds and ends— and, as we now notice, the year 2004 has come and has gone.)

[MILLENNIALISM](#)

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 1st M 1815 / We commence the Week, the Month & the Year together - a day of thoughtfulness it has been to me. Our Meetings have both been Silent & to me pretty good seasons, tho' roving of mind intruded a little — Father & Mother Rodman set the evening with us -<sup>15</sup>*



[RELIGIOUS SOCIETY OF FRIENDS](#)

15. Stephen Wanton Gould Diary, 1812-1823: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 11 for July 1, 1812-August 20, 1815 and Folder 12 for August 24, 1815-September 25, 1823. Series 7 Microfilm Reel #4, positive, is made up of Friend Stephen Wanton Gould's Diaries #12-16, 1815-1838 (August 24, 1815-September 20, 1838 and Extracts from the records of the monthly meeting held by Rhode Island Quakers, 1676-1707) (Reel #12 is the negative copy of Reel #4)



## FUTURE WORSHIP

## FUTURE WORSHIP

1816



Lieutenant [Francis Hall](#) met [Thomas Jefferson](#): “His [Jefferson’s] deportment was exactly such as the Marquis de Chastellux describes it, above thirty years ago: “At first serious, nay even cold, but in a very short time relaxing into a most agreeable amenity; with an unabated flow of conversation on the most interesting topics, discussed in the most gentlemanly and philosophical manner.” (Francis Hall, a lieutenant in the British Army, would publish in 1818 his TRAVELS IN CANADA AND THE UNITED STATES IN 1816 AND 1817. This is neither the same person as the Captain Charles Francis Hall who would later explore in the Arctic, nor the American businessman Francis Hall who would relocate to exotic Japan.)

Although he had been reared by religious parents, after his marriage to a young woman from Vermont the New Yorker [William Miller](#) had become a sceptic, and then a follower of the deism of [Jefferson](#). During the [War of 1812](#), he had attained the rank of captain. In this year, however, he testified, one day he happened to let go with a blast of blasphemy, that was so rank that he shocked even himself. This would be the last time he would take the name of God in vain. He began to study the BIBLE, focusing on Daniel in the Old Testament and Revelation in the New Testament. He converted to a belief in the literal truth of the BIBLE as the word of God. –Except, in some contexts, God had used one word in place of another, such as meaning “kingdoms” when he had said “beasts,” meaning “governments” when he had said “mountains,” meaning “people” when he had said “waters,” and meaning “years” when he had said “days.” “A clear light dawned from the pages of the BIBLE that Christ Almighty was about to return to the earth.”<sup>16</sup>

16. There is one master myth which drives all our ideology. It is that there is, and that it is necessary for us to discover, the one right way, The Solution, and that if we then hew to this one right way, everything will start to work, and the world will be all set to turn out all right:



It seems, however, that although we are prepared to defend to the death our right to trust in this master myth which drives all our ideology –that there is a right way and all that is necessary is for us to discover and hew to it– this really is not so. This is simply a false description of reality. Our world, actually, is not like this, not like this at all. We’re not living on a Rubik’s Cube and ultimately, things are not going to turn out to our liking. Meanwhile, we’re going to just have to get used to our muddling along, and we’re going to just have to continue, as long as it still seems feasible, to put up with each other as we do our muddle-along thingie.

HDT

WHAT?

INDEX

## FUTURE WORSHIP

## FUTURE WORSHIP

Within the next couple of years in accordance with this coding scheme and what he knew of the Jewish calendar, Miller would have decoded the entire message and would find himself in the private knowledge that the [Second Coming](#) was but 25 years in the future.



MILLENNIALISM

## FUTURE WORSHIP



"I would not run round a corner  
to see the world blow up."  
— [Henry Thoreau](#),  
"LIFE WITHOUT PRINCIPLE"






**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1818**

 After making a visit to the Southern states, and after publishing [LECTURES ON THE MILLENNIUM](#) (Boston: Samuel T. Armstrong, No. 50, Cornhill), the Reverend [Joseph Emerson](#) became principal of the Byfield Female Seminary of Byfield, Massachusetts. As soon as Christ returns he is going to chose among us, and some of us will get to rule the earth on his behalf. Since it is going to be such a really neat thingie, to be a ruler of this whole planet and all the human sinners on it, and since Christ is obviously going to elect those of us who kept the faith during his extended absence, it makes a whole lot of sense for you to accept my good advice, and sacrifice now and keep the faith. This is a really great deal. Those of you who are smart enough to heed my sage advice are gonna get your reward big time.

**ON THE MILLENNIUM**

## FUTURE WORSHIP

## FUTURE WORSHIP



In accordance with the coding scheme he had worked out and what he knew of the Jewish calendar, the Reverend [William Miller](#) had at this point decoded God's entire message and had obtained private knowledge that the [Second Coming](#) was but 25 years in the future. But for some reason, he didn't tell anyone.

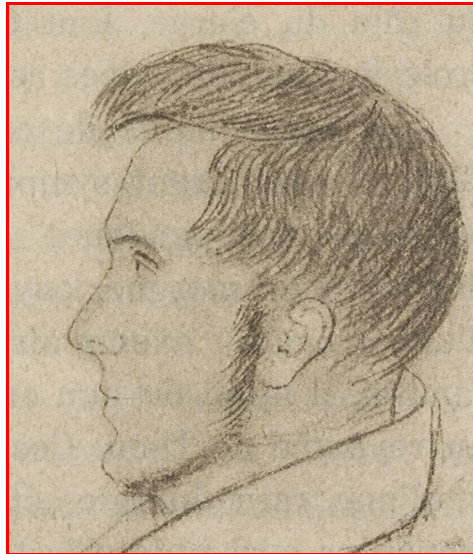
[MILLENNIALISM](#)

Here is some of the imagery that the Millerites would find compelling, in the explanation of their endtimes preoccupation (please don't ask me to explain it):



1819

➡ At the age of 18, [John Nelson Darby](#) graduated from Trinity College Dublin as a Classical Medalist. However, in this year a deep spiritual struggle gripped the young barrister and he would abandon the law after but one year of practice.



THE RAPTURE



## FUTURE WORSHIP

## FUTURE WORSHIP

1820



October 14, Saturday: [Joanna Southcott](#) follower John Turner had claimed that the world was going to come to an end on this day. When this prophecy failed, John Wroe took over leadership of the cult (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 241-242).

MILLENNIALISM

1824

➡ January 25, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 25th of 1st M 1824 / Silent Meeting, none of the Most lively to my feelings, tho' there was a good degree of Solemnity -Took tea & spent part of the evening at D Buffums. -*

[Richard Brothers](#) died, long forgotten by almost everyone. His last words, to his loyal follower John Finlayson, were “Are your hammer and sword ready?” The body would be interred in a pauper’s grave in St. John’s churchyard, a grave which at present lies beneath a play yard for children.

MILLENNIALISM

En route between Hawaii and Tahiti, a year into the Pacific voyage of the [Martha’s Vineyard](#) whaler *Globe* (renown for having been the 1st ship to take 2,000 barrels of oil), late at night there was a mutiny.



One of the ship’s boatsteerers, [Samuel B. Comstock](#), was the birthright [Quaker](#) first child of a birthright Quaker father from Burrillville, [Rhode Island](#), Friend Nathan Comstock, and a Quaker mother, Friend Elizabeth Emmet Comstock, living on [Nantucket Island](#) and then in [New-York](#). This young scion of a privileged and responsible and religious family, having been given the benefit of a guarded Quaker education at Nine Partners, having the world at his feet, had determined that none of this was enough to satisfy himself with his life. He wanted all this plus adequate carousing and swiving. He had therefore equipped himself with the sorts of things he supposed he would need in order to recreate himself as a libertine chieftain on a South Seas atoll — things such as garden seeds.

He persuaded four companions and on this night, with a hatchet, Friend Samuel laid open the head of the sleeping captain, Thomas Worth, with an ax. Silas Payne, one of the new men who had signed aboard in Hawaii, was attempting to use a knife on the ship’s 1st Mate, William Beetle, and was doing such an inadequate job of it that Friend Samuel needed to join in with his ax. The other two Comstock brothers took no part in the mutiny. (This would be written up by William Lay in conjunction with Friend Cyrus Hussey, Jr., a Nantucket [Quaker](#) who survived the mutiny, but in general the incident would become another forbidden topic in the community.)



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**DEMON OF THE WATERS.**

**THE TRUE STORY OF THE MUTINY ON THE WHALESHIP *GLOBE*.**

**BY GREGORY GIBSON.**

**ILLUSTRATIONS BY ERIK RONNBERG AND GARY TONKIN.**

**BOSTON: LITTLE, BROWN AND COMPANY, 2002**

**Reviewed by Rob Rulon-Miller**

In a world where death is as certain as the setting sun, and is as perniciously random as the scattering of galaxies, it's no wonder that death -tragic and unexpected death- is the lifeblood of so much literature and history. I note in passing today's Sunday New York Times cover story on the horrific final minutes of those top-floor employees in the World Trade Towers as recorded in their desperate calls from cell phones or email messages - calls not so much for help as calls already from the afterlife. I also note but will not elaborate on Mr. Gibson's own life-altering foray into the nether world and back: his struggle to cope with the tragic death of his son Galen, who was murdered by a fellow student in a random act of violence at Simon's Rock College in Great Barrington, Massachusetts, in 1992, a journey Mr. Gibson brilliantly recounted in his critically acclaimed *GONE BOY: A WALKABOUT* (Kondansha International, 1999).

In *DEMON OF THE WATERS*, Gibson revisits death, examining the murderous and most bloody mutiny that occurred 175 years ago on board the whaleship *Globe*, where the loved sons of mothers and fathers were savagely mauled and killed. Successive generations have been captivated by the gruesome event, and it remains, arguably, the most disturbing case in the annals of American maritime history. The *Globe* mutiny has been well-documented and often recounted in maritime anthologies as well as in contemporaneous accounts, including two by the brother of the perpetrator, William Comstock (one in manuscript, one published), and another by two of the survivors, William Lay and Cyrus Hussey. The story falls into Mr. Gibson's lap with the discovery, in Indiana of all places, of a previously unlocated journal recounting the subsequent rescue of the stranded crew on the Marshall Islands in the western Pacific.

The antagonist of the story, Samuel Comstock, is a young man - a mere teenager when we first meet him- at sixes and sevens with

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

his Quaker upbringing on Nantucket, nothing but a burden for his family and an annoyance to any friends he might have had. When his family moved to Manhattan from Nantucket, Samuel fell in with a street gang named the Downtowners, "who passed their time battling the rival Corlears Hookers. In the manner of many troubled youths, Samuel kept his own hours and often came home late at night, bloody and bruised." To keep Samuel from straying further, his father found him a berth on a merchant ship bound for Liverpool. Four months later Samuel was home again, and to his repertoire of extracurricular activities he now added the chasing of women. The strict Quaker school he was sent to in Poughkeepsie did little more than harden him against authority. Whoring and street fighting were in his blood, and it seems there was little to do with him. Before finally shipping on the *Globe*, Comstock filled out his teenage years by sailing on the *Beaver* with a shipment of arms for rebels in Chile and then on the Nantucket whaler *George* after having spent "some months ... languishing in a Chilean jail" for gunrunning.

The captain of the *Globe* was Thomas Worth, and at age 29, it was his first command. The ship was manned by a crew of twenty, not one of them older than 26 and half of them teenagers. Samuel Comstock at the time was a mere twenty years old, although already well beyond his years. Departing Martha's Vineyard in December 1822, the *Globe* followed a usual course to the Pacific, which meant sailing east towards the Azores and the Cape Verdes, where ships would pick up the northeast trade winds that would blow them south and west towards Cape Horn. Ordinarily ships would stop in the Azores or the Cape Verdes for supplies, but because Captain Worth was delayed in leaving and anxious to get to the Pacific whaling grounds in season, he chose not to put in at either group and continued sailing towards the Horn.

In the south Atlantic the *Globe* captured its first whale, and it is here we learn from Samuel's younger brother, William, who was also on board, that "contact with the whale oil caused Samuel great distress, 'filling him with biles and inflaming his flesh.'" By March of 1823, the *Globe* rounded the Horn and headed up the South American coast towards Valparaiso, a usual stopping point for provisioning and relaxation after the arduous passage. But again, Captain Worth chose not to stop, and instead continued to head towards the rich whaling fields off the coast of Japan. By May, after five continuous months at sea, the *Globe* arrived at Hawaii; nor did she stop here. Nonetheless, provisions -including women- were brought from shore. Captain Worth forbade the women to spend the night, but Samuel Comstock disobeyed the order, and the next morning, according to William, "Lady Comstock made her appearance, emerging from steerage, with an air of great dignity, dressed in a new Scotch bonnet...." Captain Worth made no remark, and it was apparent to the rest of the crew that Samuel was becoming a favorite of the captain. "However," writes Gibson, "by allowing Samuel to openly flout his authority, Worth weakened his credibility and risked disrupting his relations" with the rest of the crew, and "alienated Samuel, a recipient of special privileges, from the mates."

By summer the *Globe* had reached the hallowed cruising grounds off Japan. Here, they spent nearly five months chasing whales,



## FUTURE WORSHIP

## FUTURE WORSHIP

but it was not a very successful hunt. "During these months of hard work and unspectacular results, the situation on board the *Globe* began to deteriorate. Samuel Comstock did his best to rock the boat." A wrestling match ensued between Comstock and the third mate, Nathaniel Fisher, which Comstock lost, a humiliating defeat he did not readily forget. On another occasion, one of the crew was put in irons, and on another, the cook was struck by the captain, both incidences on account of Comstock. There were complaints all around by the crew about the meager rations; even so, the crew complained that they didn't have enough time in which to eat them. So, after not having set foot on land for nearly a year, after being confined for that long to ninety feet of boat with twenty other men, the crew of the *Globe* returned from the Japan grounds and put in at last at Hawaii. Gibson writes, "All the ingredients for insurrection were there ... indifferent success, bad food, capricious exercise of authority by an inexperienced captain, bullying and physical beatings from the officers, long confinement aboard the ship with no liberty, and the concerted, pernicious influence of a malcontent." On Hawaii six of the crew -it's amazing the number was as small as it was- deserted, and the replacements Captain Worth found ashore -"a rough set of cruel beings" in the words of George Comstock- "seemed so spectacularly ill chosen that one has to wonder about Thomas Worth's grasp of human nature." Of the seven replacements, five were eventually involved in the mutiny. On December 9, 1823, the *Globe* departed Hawaii to hunt whales along the Equator. The captain was edgy and the crew tense. There was a flogging by Captain Worth of Joseph Thomas, who had signed on in Hawaii. Comstock took the side of Thomas, and -this being the last straw- with four other conspirators, in the very early morning hours of January 26, 1824, went down into Captain Worth's cabin and, in the sentence we've been waiting for, brought down an axe, "with such force that it nearly severed the top of the captain's head from his body." Silas Payne, who had also shipped in Hawaii, went after the first mate, William Beetle, with a knife, but he botched the job. Comstock was left to finish it by placing the axe in the mate's skull. Beetle was left "gurgling in his own blood and brains." Nor was this all. Samuel Comstock, the putative captain now, in the next twelve hours managed to shoot, bayonet, stab, disembowel, and throw overboard a total of five men, including the three mates and a black man, William Humphries, who for good measure was hanged from the foreyard for attempting to aid those who has been brutalized.

The mutineers and the rest of the stunned and stupefied crew then sailed west to what is now Mili Atoll at the southern end of the Marshall Islands. Comstock, in what at this point in the story seems like a workaday chore, was murdered by his co-conspirator, Silas Payne, for bribing the natives with precious provisions from the ship. Less than a week later, six of the innocent crew serendipitously escaped in the *Globe* and managed to sail some 7000 miles across the Pacific to Valparaiso and safety.

Fast forward to Vevay, Indiana, where in 1978 a local book scout, Jay Small, and his younger partner, John Mullins, unearthed a handwritten account dated 1825 by a sailor on board the *Dolphin*,




## FUTURE WORSHIP

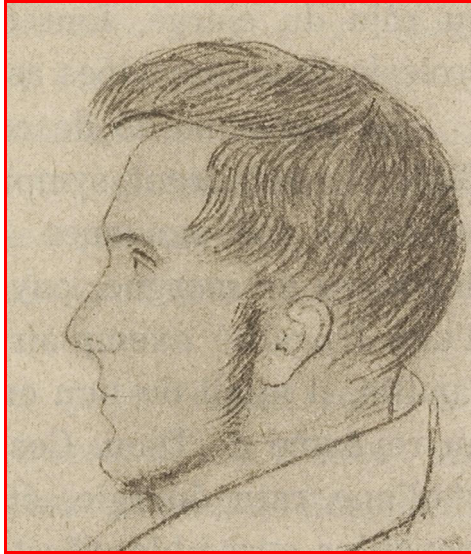
## FUTURE WORSHIP

a United States naval vessel. The *Dolphin* had been ordered to sail to the Marshall Islands, at the insistence of no less than Presidents James Monroe and John Quincy Adams, to capture the mutineers and learn of their fate. This journal found its way into the hands of ABAA dealer Owen Kubik, who in turn sold it to Gibson. (It is now at the Kendall Whaling Museum.) It contains an eyewitness account by one Augustus Strong, midshipman, of the rescue of the only two survivors on Mili Atoll, Cyrus Hussey and William Lay, and recounts the story they told on their voyage back to civilization. Gibson's book brings the Augustus Strong account to the public for the first time, and for this reason alone the book will stand as one of the most important scholarly works on the terrible event. But, in fact, this journal occupies a minor part of the story as published, much of the recounting of its surfacing having ended up on the editor's floor. As these two expunged chapters may be of interest to our readers, they will run in concurrent issues of this Newsletter.

Gibson is becoming a seasoned, if not a flashy writer. His sentences move at an even pace, and his style is more that of a four-wheel drive Land Rover than a turbo-charged Ferrari. On the surface the facts of this story are practically unbelievable, but Gibson is very adept at making all the bizarreness and surreality of this debacle of a voyage seem possible – even plausible. He teaches us the ways of the sea and the sailor. The passion and intensity that suffuses *GONE BOY* is not so apparent here, but death on the *Globe* could never be so close and personal. Nonetheless, the recounting of the mutiny itself is gripping, and Gibson fixes it firmly in the historical context of American interests in the Pacific in the first quarter of the nineteenth century. The thirty-odd pages of Notes at the back are helpful and informative, and the extensive bibliography attests to Gibson's penchant for meticulous research. If there is a flaw in the book, it may be that it was over-researched. Some of the early chapters, especially those on Quaker mores and the building of the *Globe*, seem a little ponderous, as does the chapter on the management of whaleships and the business of whaling. But my tastes notwithstanding, these arcanae must be addressed for the mutiny to be understood in full, and Gibson is successful in getting all the essential information on the page with only minor irritation. The illustrations by Erik Ronnberg and Gary Tonkin are appealing, if not striking, and I would have liked to have seen more illustrations from contemporary sources.

**1825**

 [John Nelson Darby](#) was ordained as a deacon in the Church of England.



Upon returning from Charleston, South Carolina to Massachusetts, [Joseph Emerson](#) gave up ministerial duties and began to teach in Wethersfield, Connecticut. He would deliver lectures on the Scotch poet Robert Pollok's long 1827 description of the inevitable apocalyptic destiny of humankind, THE COURSE OF TIME, A POEM.

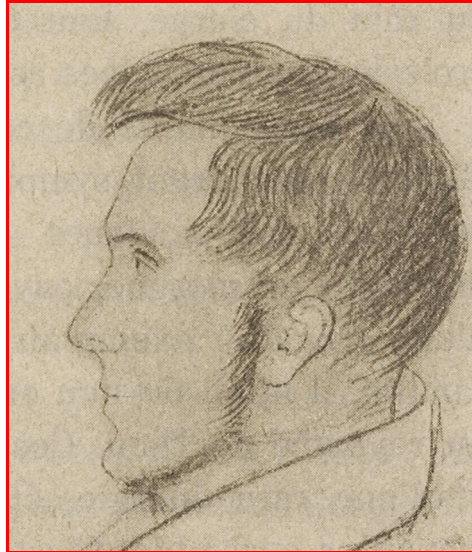
**Thus have I sung beyond thy first request,  
Rolling my numbers o'er the track of man,  
The world at dawn, at mid-day, and decline ;  
Time gone, the righteous saved, the wicked damn'd,  
And God's eternal government approved.**

**THE END.**

**THE RAPTURE**

1826

→ [John Nelson Darby](#) was elevated to the priesthood in the Church of England and assigned a curacy in remote County Wicklow, Ireland. There, by Darby's own account, due to the effectiveness of his ministrations, [Catholic](#) peasants would be "becoming protestants at the rate of 600 to 800 a week."



What a fisherman this guy was! -I bet he could sell iceboxes to Eskimos!

THE RAPTURE

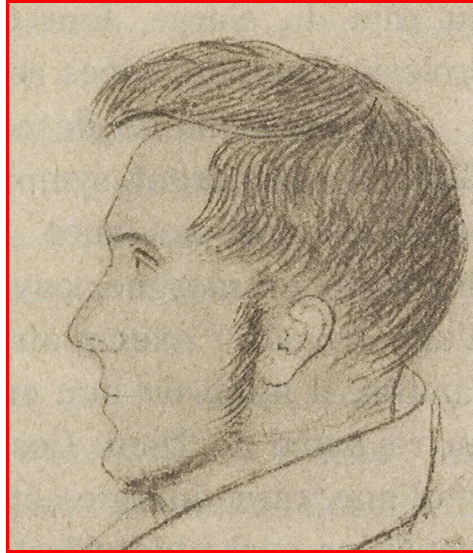
→ Winter: The idea of a pre-tribulation Rapture of the Church based upon ISAIAH 32 can be traced back to this point in the life of the Reverend [John Nelson Darby](#) and his Darbyites. It seems that the Reverend Darby had fallen off his horse during one of his journeys through his parish, hitting his head hard against a doorjamb. There ensued an operation in Dublin, and a lengthy convalescence and much time to meditate upon the Scripture. It was during this extended convalescence that he first began to speculate about a pre-tribulation Rapture and develop a dispensational thinking:

During my solitude, conflicting thoughts increased; but much exercise of soul had the effect of causing the scriptures to gain complete ascendancy over me. I had always owned them to be the Word of God ... the careful reading of the Acts afforded me a practical picture of the early church; which made me feel deeply the contrast with its actual present state; though still,

## FUTURE WORSHIP

## FUTURE WORSHIP

as ever beloved by God.

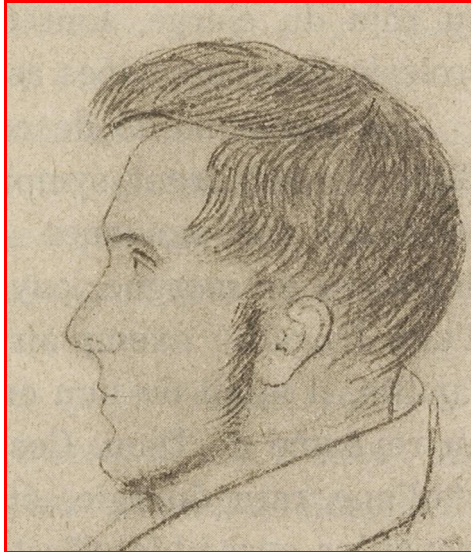


(This sort of new selfrighteous “Christian” belief system based upon cheap credulity may go back also to a young charismatic visionary of 1828 named Margaret MacDonald. However, it is questionable how much attention the Reverend would have been willing to pay to the imaginations of a 15-year-old girl. The Reverend must have known what he was doing, and it would be too much to attempt to attribute this entire travesty to the mentation of some uneducated teenager.)

THE RAPTURE

1827

➡ After 27 months with the Church of England, thoroughly dissatisfied with what he viewed as rampant Erastianism and clericalism, the Reverend [John Nelson Darby](#) abandoned the established church. From this point forward, he would freelance.

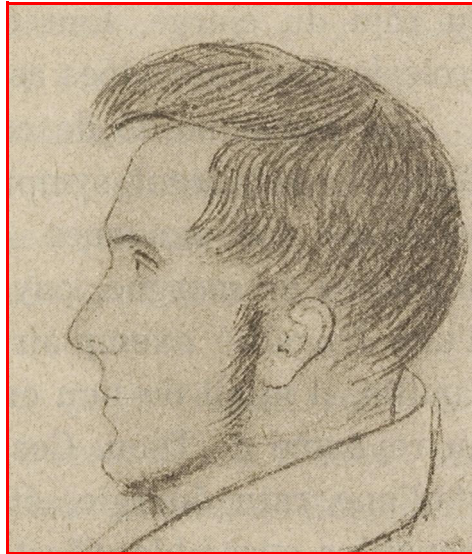


THE RAPTURE

## FUTURE WORSHIP

## FUTURE WORSHIP

Winter: [John Nelson Darby](#), Edward Cronin, John Bellett, and Francis Hutchinson, like-minded members of the Church of England, met together for prayer and Bible study in Francis Hutchinson's house in Dublin, Ireland. The group called itself together in the name of the Lord Jesus (MATTHEW 18:20), owning the presence and sovereign action of the Holy Spirit in their midst (1 CORINTHIANS 12:4-11), and seeking to keep the unity of the Spirit in the uniting bond of peace (EPHESIANS 4:3-4). This group would later become known as the "[Plymouth Brethren](#)" because the meeting at Plymouth, England was the most well-known. Darby had not founded this group, but would quickly become its leader. The two guiding principles of the movement were to be the breaking of bread every Lord's Day, and ministry based upon the call of Christ rather than the ordination of man.



THE RAPTURE

Eventually, in his old age, [Friend Luke Howard](#) would leave the Quakers and join with these "[Plymouth Brethren](#)."



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1830**



F.A.P. Barnard became a tutor at [Yale College](#). At that time each sub-senior class was divided into groups each of which recited all lessons to one tutor, and Barnard, whose specialty was mathematics, would inaugurate a reform in which there were tutors for each speciality.

The Reverend [Ralph Emerson](#) was awarded the honorary degree of DD by [Yale](#).

The Reverend [Joseph Emerson](#)'s 1818 LECTURES UPON THE [MILLENNIUM](#) was republished by Philip Shaw of Boston.

## **ON THE MILLENNIUM**

As soon as Christ returns he is going to chose among us, and some of us will get to rule the earth on his behalf. Since it is going to be such a really neat thingie, to be a ruler of this whole planet and all the human sinners on it, and since Christ is obviously going to elect those of us who kept the faith during his extended absence, it makes a whole lot of sense for you to accept my good advice, and sacrifice now and keep the faith. This is a really great deal! –Those of you who are smart enough to heed my sage advice are gonna get your reward, big time.



1831



The [Reverend Joseph Wolff](#) began preaching that because the “thousand three hundred and five and thirty yamim” of DANIEL 8:14 were years rather than days, this world was going to be brought to an end during the 1840s by the 2d coming of Jesus Christ on the clouds of heaven.

MILLENNIALISM

The *August Edward* carried two John A's to adventure in the New World. On this ship were members of a Prussian and German emigration society led by John Augustus Roebling, to set up a farm community, Saxonburg, near Pittsburgh PA, and one of the members of this society on board was [John Adolphus Etzler](#). Roebling would spend his life making small practical improvements; he was a bridge builder. Etzler would spend his life creating dream castles; like Bronson Alcott, he was an advance man.

We have no idea when Etzler had been born:




Biographically speaking, John Adolphus Etzler suddenly emerges from a blankness of years and just as abruptly withdraws behind an opaque obscurity that is both frustrating and puzzling. About the years prior to his appearance on the American shore in 1831 as a member of the Muhlhausem Emigration Society (under the leadership of the man who would later build the Brooklyn Bridge, John Augustus Roebling), we know only that he once previously immigrated to America for about eight years in the 1820s, returned to Germany, and was jailed for inciting emigration. Shortly after its arrival in America, the Mulhausen Emigration Society split into two groups – one loyal to Roebling and one ready to follow Etzler westward on what a recent student of Etzler, Patrick R. Brostowin, has called “his messianic journey in search of the right conditions under which ... to re-establish the Paradise that Adam lost for mankind.” As would happen many times during the next decade and a half, however, Etzler's visionary schemes ran smack up against practical exigencies. According to a long letter written by Roebling in November 1831, Etzler's failure to establish a communal society in the West was due to a number of factors – all of which could perhaps be boiled down to hubris: Etzler's demagogish character; his impatience with those who could not understand, much less accept, his views; his dewy-eyed optimism and impracticality (which, among other things, let him to push past the rich soil of eastern Pennsylvania to lands too distant from profitable markets); and his inability to accept the essential human weaknesses of his followers or of man in general. Most importantly, as Brostowin points out, Etzler's followers were basically German peasants looking for a piece of land and moderate creature comforts; they were not out to change the world –as was Etzler– only their own lives. Failure to receive further financial backing from Frederick Rapp (who evidently had lent Etzler money previously) forced Etzler to abandon his efforts to establish a community in the area of Cincinnati and to accept the editorship of the newly established German newspaper *Der Pittsburger Beobachter* in Pittsburgh.

FUTURE-WORSHIP



## FUTURE WORSHIP

## FUTURE WORSHIP


 August 7, Sunday: At a Baptist church in Dresden, New York, [William Miller](#) preached the sermon on the 2d advent of Jesus Christ that would launch his Adventist movement. His conceits, based upon an over-familiarity with the book of Daniel, would prove to be a real crowd-pleaser — he had keyed into a bunch of exceedingly popular fantasies. For the next week he would need to repeat this to various audiences.

MILLENNIALISM

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 7th of 8th M 1831 Our Meeting was silent in the Morning  
& in the Afternoon Wm Almy attended & had good service. —*

RELIGIOUS SOCIETY OF FRIENDS

 November: By this point, the idealistic community that [John Adolphus Etzler](#) had attempted to establish in the vicinity of Cincinnati, Ohio had collapsed. He would attribute its failure to a cold winter, and move on the editorship of *Der Pittsburger Beobachter* in Pittsburgh, Pennsylvania and to a new round of financing and another such idealistic scheme, this next one in Venezuela (would he be unable to blame his failure in Venezuela on a cold winter? :-).<sup>17</sup>


FUTURE-WORSHIP

17. There is one master myth which drives all our ideology. It is that there is, and that it is necessary for us to discover, the one right way, The Solution, and that if we then hew to this one right way, everything will start to work, and the world will be all set to turn out all right:




It seems, however, that although we are prepared to defend to the death our right to trust in this master myth which drives all our ideology—that there is a right way and all that is necessary is for us to discover and hew to it—this really is not so. This is simply a false description of reality. Our world, actually, is not like this, not like this at all. We're not living on a Rubik's Cube and ultimately, things are not going to turn out to our liking. Meanwhile, we're going to just have to get used to our muddling along, and we're going to just have to continue, as long as it still seems feasible, to put up with each other as we do our muddle-along thingie.

1832

 The beginning of the [millennium](#), according to John Dilks (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 176).



MILLENNIALISM

 May: Isabella Van Wagenen ([Sojourner Truth](#)) met the [millennial](#) street preacher calling himself [Matthias](#) (the [Reverend Robert Matthews](#), a converted Jew in his 40s). From this point until sometime in 1834, she would be a member of this Reverend's "The Kingdom" utopian community in New-York, going on to "Zion Hill" with him in Sing Sing, New York.<sup>18</sup>



## FUTURE WORSHIP

## FUTURE WORSHIP


Isabella [[Sojourner Truth](#)] and the widower Elijah Pierson received a visit from a resplendently dressed figure: Robert Matthews, a Scots-American calling himself "the Prophet Matthias," whose singular manifestations of perfectionism had already created consternation upstate.... Matthias's road to Pierson's house in the spring of 1832 had been irregular and somewhat solitary. An orphan brought up by a poor family in rural Washington County NY, close to the Vermont border, Robert Matthews had made his living in the prophetic trade of carpentry. As an adult, he had moved his family back and forth between New York City, Washington County, and Albany, pushed and pulled by employment opportunities and the state of his belief. Matthews had become a fervent champion of total abstinence from alcohol and animal food, to the point of taking his two small children into the woods, feeding them on roots and berries for several days, and driving their mother to distraction. Taking heed in 1830 of what he heard as the voice of the Holy Spirit, Matthews began to regard himself as a Jew and renamed himself the Prophet Matthias. He let his beard grow and began to preach an urgent message. In the name of God, Matthias cried vengeance against the people and the land. Now was the end of the time of the "Gentiles," which meant everyone in America who did not heed his warning, for he, the Prophet Matthias, had been commanded to take possession of the world. Continuing to preach the end of the world and following the lead of the Spirit, he set off to the West. Such journeys were typical. The New Haven perfectionist John Humphrey Noyes some years later followed the Spirit's command to go south. As Sojourner Truth, Isabella would obey a divine command to go east. In the wilderness, Matthias wandered for some months, through New York, Pennsylvania, and New Jersey. Finally he came back around to New York City, where he converted Sylvester Mills, a member of Pierson's Israel at Mt. Carmel Church, who despite his wealth—or perhaps because of it—harbored a notion that his world was about to end. Matthias supplied the date: 9 July 1836. In the highly competitive world of prophecy in New York City, Matthias began to stand out visually and verbally. Preaching on the Battery that he was the Spirit of Truth, he wore a shiny black leather cap shaped like a cone, a green frock coat lined with white or pink satin, a crimson silk sash around his waist, and highly polished Wellington boots outside his trousers.<sup>19</sup>

18. The kingdom of [Matthias, the Spirit of Truth, the Prophet of the God of the Jews](#), consisted of his three sons William, James, and John Matthews, Elijah Pierson and his daughter Elizabeth Pierson and possibly her half-sister for whom we do not have a name, Sylvester Mills, Isabella Van Wagenen, Catherine Galloway and her child or children for whom we do not have names, Benjamin and Ann Folger, with their children Catharine, Edward, and Mary Ann, Lewis Basel, Henry Plunkett, a Dutchman named Anthony for whom we do not have a last name, Mr. Thompson and his wife Elizabeth and their children for whom we do not have names, and Isabella Matthews Laisdell.

19. Painter, Nell Irvin. *SOJOURNER TRUTH: A LIFE, A SYMBOL*. NY: W.W. Norton, 1996, pages 50-51

The General Union for the Promotion of the Christian Sabbath (the purposes of which had been to obtain for America's workers their God-given right to one day per week of respite from their commercial duties and for America's merchants, the essential property right to refuse government business they did not want) was forced to disband. The US mails were going to be delivered by stagecoach on a Sunday, and were going to be available for pickup at the post office for at least one hour on a Sunday. The cause had been lost.



 November 26, Monday: Public streetcar service began in New-York (drawn of course by horses). The fare would be 12½ cents.

[Harriet Livermore](#) considered the native American tribes to be the Lost Tribes of Israel. With the intention of leading them back to Palestine and thus producing the long-awaited [Apocalypse](#), she ventured into the Arkansas River within the Kansas territory on this day aboard the steamboat *Volant*, Captain Charles Kelley:

My theory "wild" I shall repeat,  
Thus named by some of you,  
That quickly the Shiloh's sacred feet,  
Will stand upon Olivet's mount elect;  
And his ancient tribes review,  
Yea, "Juda's Lion is a thief" will come,  
And the earth's disordered fabric overturn,  
Renew it, Eden to millennial bloom.

This lady evangelist would soon find herself being summarily escorted back to civilization by officials of the federal Bureau of Indian Affairs.

1833

John Adolphus Etzler's THE PARADISE WITHIN THE REACH OF ALL MEN, WITHOUT LABOR, BY POWERS OF NATURE AND MACHINERY had been published in Pittsburgh and was in all the American bookstores,



PARADISE WITHIN REACH

telling the people who wanted to believe this sort of stuff and who were able to buy and read books –which of course was, mainly, white people, since there were no schools for red people and since black people had long been punished for attempting to learn to write and now were even being punished for attempting to learn to read as well– that they could have utopia if they would merely organize to achieve it. So it really didn't matter in the great scheme of things if some poor populations of people had to be sacrificed, or left behind, in the great march forward into the beautiful future. And August Friedrich Pott, advancing the white Aryan myth of an *Urfolk* which had advanced westward out of Asia to vitalize the West, declared that



Ex oriente lux: the march of culture, in its general lines, has always followed the sun's course.

Clearly, religious leaders who desired to “pull a Bishop [George Berkeley](#)” for the 19th Century, and publicists like [Horace Greeley](#) and authors like [Henry Thoreau](#) who believed that they needed to speak of westering,

## FUTURE WORSHIP

## FUTURE WORSHIP



and popular writers like [William Cullen Bryant](#) whose “The Prairies,” written after his first visit to Illinois in 1832, had just hit the bookstores, were going to need to be exceedingly careful so as not being misunderstood by their audiences to be recommending empire, or civilizationism, or ethnic chauvinism, or the myth of Nordic racial superiority.<sup>20</sup>



With missionary zeal, Etzler traveled in Pennsylvania and Ohio off and on for the next seven years (the period referred to in TWO VISIONS OF J.A. ETZLER) as a kind of itinerant secular evangelist preaching the possibility of a new kind of Millennium to be brought about through human reason and effort. Not surprisingly, his views on economic and social reform were rejected; and “the more they were rejected ... the more strident



## FUTURE WORSHIP

## FUTURE WORSHIP

and offensive became his rhetorical appeals.”

FUTURE-WORSHIP



November 12, Tuesday: Alyeksandr Porfiriyevich Borodin was born in St. Petersburg, an illegitimate son of Prince Luka Stepanovich Gedianov (Gedianishvili) by Avdotya Konstantinovna Antonova, daughter of a soldier from Narva. According to common practice the infant was registered as the son of one of the Prince's serfs, Porfiry Ionovich Borodin.

This would be the night of the birth of meteor astronomy. With [David Henry Thoreau](#) 16 years old and [John Shepard Keyes](#) 12 years old, a spectacular [meteor](#) shower during the wee smalls of the early morning hours was witnessed by numerous observers at various places on the eastern seaboard of the North American continent. For four hours the pre-dawn sky was lit with meteors. We don't know that Henry himself saw it; presumably he was asleep, although there were newspaper reports that many people were awakened by the flashes of light cast on the walls of dark bedrooms by the fireballs, and in the towns many people were awakened by the shouts and cries of neighbors. Keyes would report that:

I slept in a chamber with an easterly window and happening by some unusual circumstance to be waked very early perhaps by the flashes of light I laid in bed for an hour or two watching and trying to count the bright streams of fire that shot so incessantly and madly across the sky. At last thoroughly roused by the sight I got up and pulling the bed clothes over my shoulders sat at the window till the day light hid the display. In my ignorance of the cause I almost concluded that the stars set or went out like that every morning and wondered I had never been told of it or seen it before. On coming down to breakfast I told the family that I saw hundreds of shooting stars that morning and was soundly taken to task for exaggeration, and scolded so that I held my tongue about it. But in a day or two when the accounts were in all the papers and everybodys mouth, I had an even worse scolding for not calling up the others to see the sight. It was grand splendid and magnificent beyond any thing I have ever seen since. The only picture I have ever seen that at all comes up to the scene is the one in the bulky volume of the one hundred memorable events of the first century of the U.S. It literally for all that hour or two rained stars with their long trails of sparks rocket like, in all directions

20. A factoid of interest to those of us who find this sort of thing interesting is that neither Bishop Berkeley nor Editor Greeley exercised any such caution, never went on record with a disclaimer about westering, never distanced themselves from authors such as Etzler and Pott and Flint. Only [Thoreau](#) did so:



*It is perfectly heathenish -a filibustering **toward** heaven by the great western route. No; they may go their way to their manifest destiny, which I trust is not mine.*

And he is remembered fondly for having had the courage and foresight to do so, say I with tongue in cheek.



*Etzler is known today almost solely through the review of his book written by Henry David Thoreau, the influential writer and critic. Thoreau was fascinated by Etzler's ideas ...*



## FUTURE WORSHIP

## FUTURE WORSHIP

across the heavens, mainly starting from a point in front of my window, and varying in sheer directions and colors to any extent.

### J.S. KEYES AUTOBIOGRAPHY

The United States Telegraph of Washington DC suggested that “The strong southern wind of yesterday may have brought a body of electrified air, which, by the coldness of the morning, was caused to discharge its contents towards the earth.” The Charleston Courier suggested that the sun had caused gases to be released from plants recently killed by frost. These gases, the most abundant of which was believed to be hydrogen, “became ignited by electricity or phosphoric particles in the air.” Yale College’s professor of natural philosophy, Denison Olmstead, however, in collecting and collating these various reports, would note that the apparent point of origin for these thousands upon thousands of streaks, regardless of the point of observation, had been a stationary radiant position in the neck of the constellation Leo. (This is why we now term them the Leonids, meaning “children of Leo.”) A historian of Philadelphia would write the following description of the event:

The meteors of the 13th of November, 1833, were the most remarkable ever witnessed. A beholder says, he was sitting alone in a well lighted apartment at 4 AM., when he suddenly saw through the window a shower of sparks falling past it on the outside. He supposed the house was on fire, and rushing to the door, to his extreme amazement, he found the entire atmosphere filled with flakes of fire, (for they fully resembled flakes of snow of a stellated or radiated form) of a pale rose red, seemingly of an inch diameter, falling in a vertical direction, as thick as he ever saw snow! Intermingled with the smaller stars, were a larger kind, equal to one in a hundred of the others, of an intense sapphire blue, seemingly of three to four inches diameter. This shower continued up to broad day light. They were seen all over the United States, and have been variously described, but all agreeing that they surpassed all other known cases.

SKY EVENT

## FUTURE WORSHIP

## FUTURE WORSHIP

A woodcut of the times, which would be recycled in color as below in Edmund Weiss's 1892 volume *BILDER-ATLAS DER STERNENWELT*, displays the sublime falling-star spectacle as it had been experienced above the magnificent sublime gloom and drifting sublime vapors of the [Niagara Falls](#).<sup>21</sup>

### LEONID METEOR SHOWER



The Reverend [William Miller](#) and his followers interpreted these falling stars as a sure sign of The End.

### MILLENNIALISM

This display would lead to the first formulation of a theory on the origin of [meteors](#).

...a tempest of falling stars broke over the Earth... The sky was scored in every direction with shining tracks and illuminated with majestic fireballs. At Boston, the frequency of meteors was estimated to be about half that of flakes of snow in an average snowstorm. Their numbers ... were quite beyond counting; but as it waned, a reckoning was attempted, from which it was computed, on the basis of that much-diminished rate, that 240,000 must have been visible during the nine hours they continued to fall.

21. Whether such a [Leonid meteor shower](#) is spectacular or not varies from year to year and from region to region. The best one of this century has come and gone in 1966, with up to 100,000 [meteors](#) an hour having been visible. The last chance of this millennium to see a potentially enticing Leonid will come in 1999, but to view this during the hours of darkness you will need to travel to Europe. If you miss it you'll need to wait another century or more for the next one expected to be spectacular, at least until the year 2098 and perhaps until the year 2131. Yep, it just ain't fair.



## FUTURE WORSHIP

## FUTURE WORSHIP

This Leonid storm was of course observed on the Great Plains by a number of bands of Dakota and appears in any number of “winter counts” painted on animal skin. Von Del Chamberlain of the Smithsonian has tabulated the astronomical references in 50 such Dakota records and found that 45 of the 50 made reference to the meteor shower of 1833/1834. The journal of Alexander M. Stephen records a meeting with Old Djasjini of the Hopi group on December 11, 1892. Old Djasjini is recorded as having said “How old am I? Fifty, maybe a hundred years, I can not tell. When I was a boy of so big (eight or ten years) there was a great comet in the sky and at night all the above was full of shooting stars — ah! that was a very long time ago, maybe a hundred years, maybe more.” During the probable lifetime of Old Djasjini there had been two such events which we know of, the great Leonid storm of 1833 followed by the sungrazing [comet](#) 1843 I. The Pawnee remember a Pahokatawa was of the opinion that when meteors were seen falling in great numbers it was not a sign that the world would end. Thus when the Pawnee witnessed the Leonid shower of 1833, when “the stars fell upon the earth,” they were able to say to one another “Remember Pahokatawa” and overcome their fear.

[SKY EVENT](#)

In this year, as in 1866 and in 1966, observers might see “waterfalls” of shooting stars flowing down all sides of their sky. There might well on occasion be more than 8,000 flashes per minute.

The Leonids of this year generated numerous accounts of meteors that made a swishing noise, meteors that made a whooshing noise — and one that “resembled the noise of a child’s pop-gun.”

[DO THE METEORS SING TO US?](#)

1836

➡ According to Tom McIver's *THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY* (Jefferson NC: McFarlane & Co., 1999 #269), the originator of Methodism, the Reverend John Wesley, had foreseen the Millennium as beginning in this year, the year in which the Beast of Revelation would rise from the sea.



MILLENNIALISM

[Joseph Wolff](#) found the Anglican missionary [Samuel Gobat](#) ill in Axum, Ethiopia and took him to Jeddah, and himself visited Yemen and Bombay, going on to the United States of America where at the instigation of [John Quincy Adams](#), former president, he would preach before a joint session of the federal Congress about the personal reign of Jesus Christ. In these travels the Reverend Wolff had come upon a remote and isolated tribe



## FUTURE WORSHIP

## FUTURE WORSHIP

in Yemen who believed in the soon appearance of the Messiah. Their book *SEERA* announced the coming of Christ and His reign in glory, and they were prognosticating that the great events would take place four years hence, in the year 1840.

In Yemen I spent six days with the Rechabites. They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the words of Jonadab, the son of Rechab. With them were the children of Israel of the tribe of Dan, ... who expect, in common with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven.

## FUTURE WORSHIP

## FUTURE WORSHIP



There are two general categories of future worship: secular and religious, this-worldly and other-worldly. For an example of the secular, this-worldly future worship, in this year was republished, for an English audience, [John Adolphus Etzler](#)'s THE PARADISE WITHIN THE REACH OF ALL MEN, WITHOUT LABOR, BY POWERS OF NATURE AND MACHINERY, originally printed in the USA in 1833. (This deed was done by followers of the reformer Robert Dale Owen.)

FUTURE-WORSHIP

### PARADISE WITHIN REACH

For an example of the other kind of future worship, the religious, other-worldly kind, in this year was published the Reverend [William Miller](#)'s EVIDENCE FROM SCRIPTURE AND HISTORY OF THE [SECOND COMING](#) OF CHRIST ABOUT THE YEAR A.D. 1843. By this point, nine prominent Baptist preachers had converted to Miller's "Adventist" theology.

MILLENNIALISM

Here is some of the imagery that the Millerites would find compelling, in the explanation of their endtimes preoccupation (please don't ask me to explain it):



(I don't have any examples of the diagrams of the wondrous machines that Etzler was inventing, to offer by way of comparison with the above — but never mind, as we know that none of them worked.)

## FUTURE WORSHIP

## FUTURE WORSHIP

[Henry David Thoreau](#) was not very specific about what he thought to be so wrong-headed about both the this-worldly, and the other-worldly, varieties of future worship. His comments were pretty much limited to expressing the considerable degree to which this sort of thing failed to interest him:




"I would not run round a corner  
to see the world blow up."  
— [Henry Thoreau](#),  
"LIFE WITHOUT PRINCIPLE"

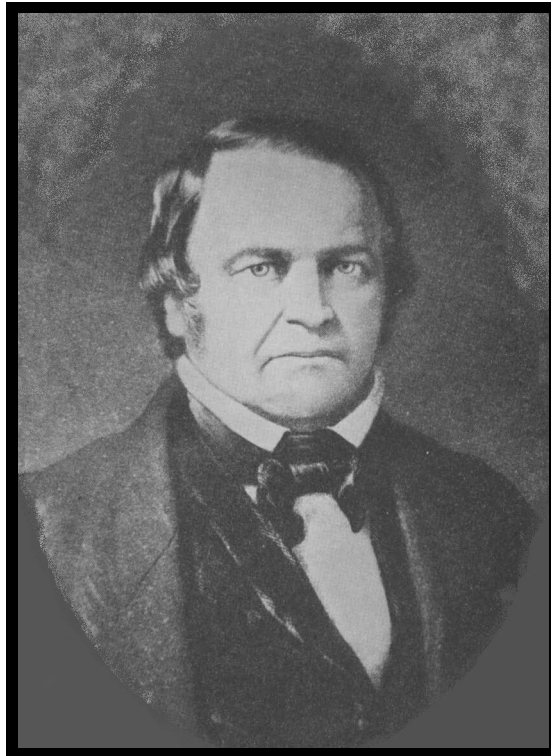


## FUTURE WORSHIP

## FUTURE WORSHIP

 Fall: [William Miller](#) delivered some 82 lectures about the imminent end of the world.<sup>22</sup>

“THE DISPERSION OF SEEDS”: Who could believe in prophecies of Daniel or of Miller that the world would end this summer, while one milkweed with faith matured its seeds?



22. In this genre of lecture the only impermissible moves would be to insist that the world ended yesterday, or to neglect to offer some way in which the fate of the true believer is to be separated from the fate of the skeptic.

Here, I kid you not, are some of this man's most impressive lecture materials:

**A CHRONOLOGICAL CHART OF THE VISIONS OF DANIEL & JOHN.**  
 PUBLISHED BY J.V. HENNING IN DEARBORN, MI.  
 614 Taylor St., Dearborn, Mich.

**BABYLON**  
 Daniel 2 Chapter 4  
 25 years Babylon  
 538  
 457  
 332

**MEDIA AND PERSIA**  
 Daniel 7 Chapter 8  
 72 years Media  
 332  
 164  
 158

**GRECIA**  
 Daniel 7 Chapter 8  
 126 years Grecia  
 164  
 158

**PAGAN ROME**  
 Daniel 7 Chapter 8  
 126 years Pagan Rome  
 164  
 158

**THE TEN KINGDOMS**  
 Daniel 7 Chapter 8  
 126 years Ten Kingdoms  
 164  
 158

**PAPAL ROME**  
 Daniel 7 Chapter 8  
 126 years Papal Rome  
 164  
 158

**MARONETANS**  
 Daniel 7 Chapter 8  
 126 years Maronetans  
 164  
 158

**1843 GOD'S EVERLASTING KINGDOM**

1837

→ [Jones Very](#) referred to his dead father and his very lively mother as “blighted flowers” and mused upon the display in their lives of “some covenant broken with the Lord.” As the heritage of this union, he would need to atone in order to get out of the clutches of “some secret undefined power” which was tempting him toward “2 Vices.” As he hinted in his marginal jottings in his copy of [Waldo Emerson](#)’s [NATURE](#), the 12th chapter of the Book of Revelations to Saint John on Patmos was going to become very relevant in his own life. Where Emerson spoke of infancy being “the perpetual Messiah, which come into the arms of fallen men, and pleads with them to return to paradise” ([NATURE](#), page 88), Very would cast himself in the role of the Queen’s male child of Revelations 12, who is “caught up unto God, and to His throne” while his mother, Queen Lydia Very the apostate of Salem MA, is forced to flee into the “wilderness.”





JESUS CHRIST, AKA JONES VERY

(After Satan’s revolt is broken, of course, this male child stands revealed as the [Second Coming](#) of Jesus Christ, AKA “Jones Very.”)



1838

 September 16, Sunday: Early in the morning [Jones Very](#) made the rounds, attempting to baptize the ministers of Salem as they were attempting to make their final preparations for church worship and sermonizing performances. “The coming of Christ is at hand.” What confrontations these must have been. When he attempted to baptize the Reverend Lucius Bolles, the local Baptist, he was bodily put out of the home. The Reverend Charles Wentworth Upham of Salem’s upscale First Church, by way of contrast, did not lay his own hands on Very, but did advise him that his hero [Waldo Emerson](#) was nothing but an Atheist, and did warn him that, by force if necessary, he was very likely on his way to the insane asylum. I don’t know the sequence of the baptisms, but Very did not overlook to attempt to baptize his own Unitarian minister, the Reverend John Brazer of the North Church that Very had joined during the summer of 1836. Among the houses that Very then visited was 53 Charter Street, the home of his friend Miss [Elizabeth Palmer Peabody](#). Standing uncomfortably close to her, he placed his hand on her head and declaimed: “I come to baptize you with the Holy Ghost and with fire.” “I am the [Second Coming](#).” “This day is this fulfilled.” Etc. Peabody’s understanding was that “These impulses from above I think are never sound minded. The insanity of Quakers (which is very frequent under my observation) always grows out of it or rather begins in it.” Edwin Gittleman’s comment is that the young lady was “relieved that it was nothing worse than the consummation of a spiritual marriage.” By noon Peabody had gone rushing off in a fruitless attempt to placate the furious Reverend Upham, and was with Lydia Very, the mother, at the Very home at 54 Federal Street, with Very upstairs resting in his chamber. That evening Very again appeared at her door, and presented her with a folio sheet on which he had inscribed four double columns of sonnets written under the control of the Holy Ghost. Very had exaggerated ideas of his own status, but our polite society has no difficulty tolerating this in any number of individuals. What the established religious society cannot tolerate, however, point number one, is competition. Ministers, for instance, react with peculiar hostility to other ministers who are attempting to spirit away contributing members of their own flock. Very was attempting to make converts and obtain followers, and that sort of conduct was in another category from simple grandiloquence. What an established religious society cannot tolerate, also, point number two, is being held up to ridicule in front of other established religious societies. What the Salem Unitarians in particular could not tolerate was that the local religion people were perceiving, in Very’s difficulties, a manifestation of the presumptuousness of their Unitarianism. They were embarrassed, they were intensely embarrassed. Edwin Gittleman’s comment on this is “Further scandal could be avoided only by providing him with an audience immune to his corrupting influence. Such an audience was conveniently available at the McLean Hospital in nearby Charlestown.” That night the Very home was raided and Very was escorted away, clutching his dog-eared Bible, over the screams of his mother that –at least physically– he was “endangering no one, not even himself.”

 September 24, Monday: Miss [Elizabeth Palmer Peabody](#) wrote to [Waldo Emerson](#) in regard to the situation of [Jones Very](#):

... I have feared insanity before. – I thought (at the time) that the visit to Groton showed it. – These impulses from above I think are never sound minded – the insanity of [Quakers](#) – (which is very frequent under my observation) always grows out of it – or rather begins in it.



## FUTURE WORSHIP

## FUTURE WORSHIP

1839



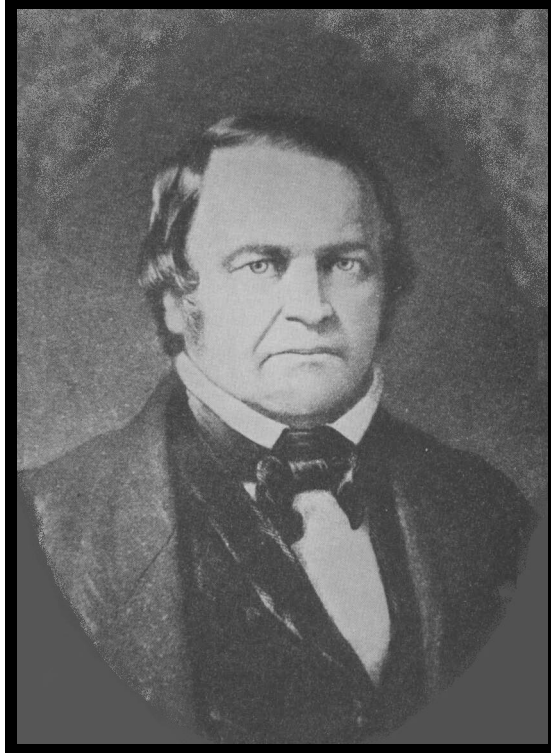
The Reverend [William Miller](#), who had by 1818 decoded God's message in the Bible and obtained private knowledge that the [Second Coming](#) was but 25 years in the future, at this point associated himself and his code scheme with the Reverend Joshua Himes of the Christian Connexion, founder and pastor of the First Christian Church in Boston. The Reverend Himes would secure a tent that would accommodate 4,000 people, and move

# FUTURE WORSHIP

# FUTURE WORSHIP

it from city to city for nightly services.

**SEEDS**: Who could believe in prophecies of Daniel or of Miller that the world would end this summer, while one milkweed with faith matured its seeds?



**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP



[John Adolphus Etzler](#) evidently spent this year in the West Indies — for instance Haiti. He may well have been drafting his volume which would see publication in 1841, *THE NEW WORLD OR MECHANICAL SYSTEM*. He may have been checking out various locales for a projected tropical paradise.

[FUTURE-WORSHIP](#)

[Baron Joseph-Marie de Gérando](#)'s *DE LA BIENFAISANCE PUBLIQUE* (4 volumes, [Paris](#)).

The US Army sent Lieutenant [John Charles Frémont](#) with the [French](#) explorer Jean-Nicolas Nicollet (July 24, 1786-September 11, 1843, of course not the same person as the Jean Nicollet who had explored in the same area in the 17th Century), to map the rivers of the midwest.

Eugène Michel Chevreul, after 15 years of experimenting with the phenomenological aspects of the perception of colors for the weavers at the Gobelins tapestry factory in [Paris](#), issued a book titled *THE PRINCIPLES OF HARMONY AND CONTRAST OF COLORS AND THEIR APPLICATION TO THE ARTS*.

In [France](#), Louis Blanc (1811-1882) published *L'ORGANISATION DU TRAVAIL*.

1840

By this point the “[Plymouth Brethren](#)” movement of the Reverend [John Nelson Darby](#) in the British Isles was proving enormously popular among the uneducated, the stupid, the vicious, and the opportunistic. Some 800 Darbyites had begun to think in terms of being suddenly yanked up to Heaven in [The Rapture](#), and within the following five years this delusional system would grow again by half, to infect the minds of approximately 1,200 human beings.



THE RAPTURE

LUKE 17:34-36: "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

Two women shall be grinding together; the one shall be taken, and the other left.

Two men shall be in the field; the one shall be taken, and the other left."

1 THESSALONIANS 4:16-17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

## FUTURE WORSHIP

## FUTURE WORSHIP



"I would not run round a corner  
to see the world blow up."  
— [Henry Thoreau](#),  
"LIFE WITHOUT PRINCIPLE"



[James Robert Ballantyne](#)'s HINDUSTANI SELECTIONS IN THE NASKHI AND DEVANAGURI CHARACTER (Edinburgh), and HINDUSTANI LETTERS, LITHOGRAPHED IN THE NUSKH-TU'LEEK AND SHIKUSTU-AMEZ CHARACTER, WITH TRANSLATIONS (London and Edinburgh).

THE LAWS OF *MENU*, OR THE *VISHNU PURANA* was published in London in a translation into English<sup>23</sup> by [Horace Hayman Wilson](#). [Henry Thoreau](#) would check this out of the Harvard Library during January/February 1850, and would learn much of value from it:

[WALDEN](#): There too, as every where, I sometimes expected the Visitor who never comes. The Vishnu Purana says, "The householder is to remain at eventide in his court-yard as long as it takes to milk a cow, or longer if he pleases, to await the arrival of a guest." I often performed this duty of hospitality, waited long enough to milk a whole herd of cows, but did not see the man approaching from the town.

(Additional references in [WALDEN; OR, LIFE IN THE WOODS](#) are on following screens.)

23. Consult the new edition of this, published with new introductions by Michael Franklin by the University of Wales at Aberystwyth in November 2001:

# FUTURE WORSHIP

# FUTURE WORSHIP

**WALDEN:** The whole ground of human life seems to some to have been gone over by their predecessors, both the heights and the valleys, and all things to have been cared for. According to Evelyn, "the wise Solomon prescribed ordinances for the very distances of trees; and the Roman praetors have decided how often you may go into your neighbor's land to gather the acorns which fall on it without trespass, and what share belongs to that neighbor." Hippocrates has even left directions how we should cut our nails; that is, even with the ends of the fingers, neither shorter nor longer. Undoubtedly the very tedium and ennui which presume to have exhausted the variety and the joys of life are as old as Adam. But man's capacities have never been measured; nor are we to judge of what he can do by any precedents, so little has been tried. Whatever have been thy failures hitherto, "be not afflicted, my child, for who shall assign to thee what thou hast left undone?"

PEOPLE OF  
WALDEN



HORACE HAYMAN WILSON

SOLON OF ATHENS

HIPPOCRATES

JOHN EVELYN



## FUTURE WORSHIP

## FUTURE WORSHIP

WALDEN: The other day I picked up the lower jaw of a hog, with white and sound teeth and tusks, which suggested that there was an animal health and vigor distinct from the spiritual. This creature succeeded by other means than temperance and purity. "That in which men differ from brute beasts," says Mencius, "is a thing very inconsiderable; the common herd lose it very soon; superior men preserve it carefully." Who knows what sort of life would result if we had attained to purity? If I knew so wise a man as could teach me purity I would go to seek him forthwith. "A command over our passions, and over the external senses of the body, and good acts, are declared by the Ved to be indispensable in the mind's approximation to God." Yet the spirit can for the time pervade and control every member and function of the body, and transmute what in form is the grossest sensuality into purity and devotion. The generative energy, which, when we are loose, dissipates and makes us unclean, when we are continent invigorates and inspires us. Chastity is the flowering of man; and what are called Genius, Heroism, Holiness, and the like, are but various fruits which succeed it. Man flows at once to God when the channel of purity is open. By turns our purity inspires and our impurity casts us down. He is blessed who is assured that the animal is dying out in him day by day, and the divine being established. Perhaps there is none but has cause for shame on account of the inferior and brutish nature to which he is allied. I fear that we are such gods or demigods only as fauns and satyrs, the divine allied to beasts, the creatures of appetite, and that, to some extent, our very life is our disgrace.-

"How happy's he who hath due place assigned  
To his beasts and disforested his mind!

\* \* \*

Can use his horse, goat, wolf, and ev'ry beast,  
And is not ass himself to all the rest!  
Else man not only is the herd of swine,  
But he's those devils too which did incline  
Them to a headlong rage, and made them worse."

All sensuality is one, though it takes many forms; all purity is one. It is the same whether a man eat, or drink, or cohabit, or sleep sensually. They are but one appetite, and we only need to see a person do any one of these things to know how great a sensualist he is. The impure can neither stand nor sit with purity. When the reptile is attacked at one mouth of his burrow, he shows himself at another. If you would be chaste, you must be temperate. What is chastity? How shall a man know if he is chaste? He shall not know it. We have heard of this virtue, but we know not what it is. We speak conformably to the rumor which we have heard. From exertion come wisdom and purity; from sloth ignorance and sensuality. In the student sensuality is a sluggish habit of mind. An unclean person is universally a slothful one, one who sits by a stove, whom the sun shines on prostrate, who reposes without being fatigued. If you would avoid uncleanness, and all the sins, work earnestly, thought it be at cleaning a stable. Nature is hard to be overcome, but she must be overcome. What avails it that you are Christian, if you are not purer than the heathen, if you deny yourself no more, if you are not more religious? I know of many systems of religion esteemed heathenish whose precepts fill the reader with shame, and provoke him to new endeavors, though it be to the performance of rites merely.



## FUTURE WORSHIP

## FUTURE WORSHIP

I hesitate to say these things, but it is not because of the subject, -I care not how obscene my *words* are,- but because I cannot speak of them without betraying my impurity. We discourse freely without shame of one form of sensuality, and are silent about another. We are so degraded that we cannot speak simply of the necessary functions of human nature. In earlier ages, in some countries, every function was reverently spoken of and regulated by law. Nothing was too trivial for the Hindoo lawgiver, however offensive it may be to modern taste. He teaches how to eat, drink, cohabit, void excrement and urine, and the like, elevating what is mean, and does not falsely excuse himself by calling these things trifles.

1841

John Adolphus Etzler, artist of hope and author of 1833's *THE PARADISE WITHIN THE REACH OF ALL MEN, WITHOUT LABOR, BY POWERS OF NATURE AND MACHINERY* which had received such a devastating "turn of

## PARADISE WITHIN REACH

a crank" review by Thoreau, had not given up the winning of friends, the influencing of people, and the begging of disposable savings. He began to publish utopian tracts on the power of the machine to transform and redeem the American wilderness. The first of these tracts was *THE NEW WORLD*, printed in Philadelphia.<sup>24</sup>



## FUTURE-WORSHIP

This gentleman had developed a scheme for a sea craft, "Etzler's Naval Automaton," which could derive its motive power from the waves. A foil was to be rigidly mounted under the hull, beneath all the ocean's surface motion where the water was still, and as the ship rose and fell in the surface waves, this foil would hold steady and provide the fulcrum for a system of levers and ropes and pulleys which could be hooked to the gears of the ship's paddlewheels. The useless and distressing up-and-down motion of the ship would thus be translated into a useful forward force. C.F. Stollmeyer formed a company in Philadelphia to patent Etzler's invention, and went to England, and then to France, Holland, and Belgium, to register patents on the continent as well. Funding would be obtained and a model of the device would be constructed. The vertical force remained vertical and the foil held the craft down while the larger waves washed over its decks. The experimental device

24. In this year or the following one, also, C.F. Stollmeyer published a 12-page booklet under the title *DESCRIPTION OF THE NAVAL AUTOMATON, INVENTED BY J.A. ETZLER*.



## **FUTURE WORSHIP**

## **FUTURE WORSHIP**

sank.

1842

[Philip Henry Gosse](#) had begun a “Classical and Commercial School for Young Gentlemen” and was keeping detailed records of his microscopic investigations of pond life, especially cyclopidae and rotifera. He also had begun to preach for the Wesleyan Methodists and lead one of their Bible classes. Nevertheless, in this year he became so captivated with the doctrine of the 2d Coming as to sever all connection with Methodism and enlist himself among the [Plymouth Brethren](#) (dissenters who were expectantly awaiting the 2d Coming while rejecting all church liturgy and refusing all hireling ministry).



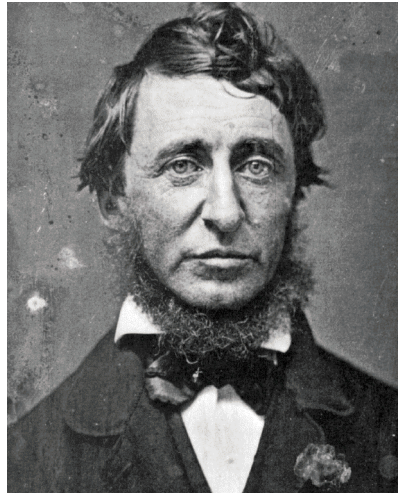
THE RAPTURE

# FUTURE WORSHIP

# FUTURE WORSHIP



"I would not run round a corner to see the world blow up."  
— [Henry Thoreau](#),  
"LIFE WITHOUT PRINCIPLE"



C.F. Stollmeyer prepared the way for [John Adolphus Etzler](#)'s arrival in England by publicizing his theories in various labor papers, with the result that a Chartist, James B. O'Brien, published Etzler's DIALOGUE ON ETZLER'S PARADISE: BETWEEN MESSRS. CLEAR, FLAT, DUNCE, AND GRUDGE. At this point THE PARADISE WITHIN THE REACH OF ALL MEN, WITHOUT LABOR, BY POWERS OF NATURE AND MACHINERY, originally published in the USA in 1833 and in England in 1836, was republished for its English audience — owing, [Henry Thoreau](#) speculated, "to the recent spread of Fourier's doctrines."



## PARADISE WITHIN REACH

(A copy of this edition would be in the personal library of [Waldo Emerson](#). It had been sent by Bronson Alcott in England and would be loaned to Thoreau.)



It was the German philosopher Hegel from which Etzler received his impetus toward "the state [which would be] ... freedom organized." Originally, in fact, it was a new Germany which Etzler and his friend John Augustus Roebling had set out to establish. Very quickly, however, it had become not only this





## FUTURE WORSHIP

## FUTURE WORSHIP



narrow ethnic group but Americans and, finally, all men everywhere whom Etzler meant to save. Freedom to Etzler meant more, though, than Hegel's political freedom; it meant freedom from the tyranny of nature and things as they were – or at least seemed to be. Imbued with German romanticism, Etzler saw naturally good men needlessly bound by fetters of ignorance to a life of drudgery. The world, he felt, was not set and immutable; America, especially, was plastic and new. "There," his friend Roebeling had declared, "man [is] on his own; his success [is] limited only by his industry and his talents."

One thing man's industry might accomplish with the virginal American landscape was the complete transformation of what was largely a "hideous wilderness" into "a continual garden from the atlantic to the pacific ocean [sic]," as Etzler puts the matter in *Paradise*. The theme of the machine intruding –or being eagerly invited– into the garden is, of course, one that has been brilliantly explored by others, most notably Leo Marx. None, however, have significantly included Etzler in their tracing of the development of this theme; there is, in fact, no significant American thinker who better illustrates the basically American urge to blend the contradictory impulses of progressivism and pastoralism by manipulating the landscape in order to subdue the darkness and evilness associated with the wilderness in the Puritan mind – and to profit from the resultant abundance. Etzler would not only invite the machine into the garden, he would use the machine to create it. In the end, of course, the garden, the American extension of Eden, would become a garden-city, the American extension of the New Jerusalem – the image which predominates in so much of the American utopian fiction in the decade following the appearance of Edward Bellamy's *LOOKING BACKWARD* (1888).

Armed with his beliefs in America as Eden, in man as a rational creature, and in Hegel's "absolute rationality of history," Etzler came to the New World to found the State of Paradise. With him he carried other intellectual baggage as well, including the utopian theories of Charles Fourier, the self-proclaimed "Messiah of Reason"; these theories gave or reconfirmed a yearning for absolute organization and order, a desire to ensure a snaring of the blessings which life had to offer by freeing men from the false biblical curse of work, and tendencies toward both absolute materialism (which was also present in and bolstered by his Hegelian philosophy) and sensual (as opposed to sexual) pleasures. Fourier also reinforced Etzler's sense of brotherhood and humanitarianism – a communitarianism, in short, which seemed to Etzler to be a prerequisite for mankind enjoying the benefits which the world had to offer. Following Fourier's dictum, Etzler, in *PARADISE*, insists that the first responsibility of an individual aspiring to bring about "a superior life" on earth is to "constitute ... a society in his neighborhood." The second part of his major work is devoted entirely to detailing precisely how a series of Fourieristic communities will enable man to conquer and tame first the American West and then the whole world.

Etzler was a man full of contradictions. He was a visionary and a theorist who considered himself a realist and a practical man. He was a prophet who considered himself a scientist. He was a



## FUTURE WORSHIP

## FUTURE WORSHIP

revolutionary thinker who desperately wished to avoid the violent revolution which might follow the new technology which he was preaching. He was a Jeffersonian agrarian —with little faith in the common man— who would transform America into Utopia by means of science and technology. And he dedicated himself to founding the perfectly free State while unconsciously succumbing to the same benevolent authoritarianism which we find in nearly all American utopian experiments (both real and fictional). Etzler's certitude that only he, Moses-like, had been chosen to lead mankind into the promised land of Utopia —related as it is to the Hegelian idea of the leader-hero as the great man, somehow above the rules and opinions of lesser individuals— made Etzler feel it necessary to lay down rather precisely the manner in which the State of the New Eden was to be organized and run. Etzler's authoritarian turn of mind is revealed not only by his attempts, along with Stollmeyer, to control entirely the operations of the Tropical Emigration Society, but also by his psychological need to impose a preconceived order on everything and his inability to leave anything to chance or human impulse. As John L. Thomas has pointed out, "[I]n one way or another almost all the communitarians succumbed to the myth of the mathematically precise arrangement, searching for the perfect number or exact size, plotting the precise disposition of working forces and living space, and combining these estimates in a formula which would ensure perfect concord." The formula concept, of course, had trapped Fourier, too. We can surmise that the positive philosophical thrust, the motivation and hope, which Fourierism gave Etzler also worked to his disadvantage: This Hegelian hero was, when it came right down to it, unable to escape the strictures which the French utopist's philosophy (and the natural tendencies of his own personality) foisted upon him. Etzler was given a false sense of security by the seeming certainty of the mathematically precise arrangement. When some of his followers finally accused him of being eminently impractical, he could not understand their objections and he could not change or bend. Did not his mathematical projections prove the truth of his assertions — no matter what happened when men tried to translate them into historical fact? Mathematical formula, in other words, became equivalent to objective experience. We have only to glance at the "estimations of expenses and profits" in *THE NEW WORLD*, or the computation of usable power in the wind in *PARADISE*, to see that same kind of preposterousness in his mathematical progressions as we see in Fourier's classifications of the passions or his "passionate series."

COMMUNITARIANISM  
FUTURE-WORSHIP



## FUTURE WORSHIP

## FUTURE WORSHIP

[Joseph Smith, Jr.](#) published his BOOK OF ABRAHAM in the newspaper [Times and Seasons](#). Also, an account of his 1820 vision was for the first time published. During this year and the following two years he, John Taylor, and other Mormon male elders would be printing denials of polygamy in their newspaper even while they practiced it.

Professor Jonathan Baldwin Turner, in his MORMONISM IN ALL AGES: OR THE RISE, PROGRESS, AND CAUSES OF MORMONISM; WITH THE BIOGRAPHY OF ITS AUTHOR AND FOUNDER, JOSEPH SMITH, JUNIOR, on its pages 94-95, considers that Smith is to be subsumed into the same category (religious prestidigitator) with [Richard Brothers](#) and [Joanna Southcott](#):

In 1792, Joanna Southcote, a servant maid of Exter, England, assumed the character of a prophetess, and pretended that she was the woman of the wilderness, and could give the seal of eternal life to her followers. Like Smith & Co., she uttered dreadful prophetic denunciations upon her opposers and the unbelieving nations, and predicted the speedy approach of her millennium. Of course her thousands of followers found all her predictions fulfilled. In the last year of her life she secluded herself from the world, and especially from the society of the other sex, and gave out that she was with child of the Holy Ghost, and that she should give birth to the Shiloh promised to Jacob before the end of the harvest, which would be the second coming of Christ. Harvest, however, came and went, but no Shiloh appeared. She died on the 27th of the following December. Her disciples refused to bury her. They waited four days for her resurrection and the birth of the Shiloh, until she began to rot. They then consented, with much reluctance, to a post-mortem examination, which fully refuted their belief. Her disciples then, with still greater reluctance, buried her body, but not their faith either in her or the promised Shiloh. On the contrary, they continue to flatter themselves that she will yet, in some way, reappear, and that with her will come their long expected Shiloh, and their Mormon gathering and millennium of Mormon glory.

In the same year, 1792, Richard Brothers published a book of prophecies and visions, and an account of his daily intercourse with God in London. Among his followers was a member of the British parliament, a profound scholar, and one of the most learned men of his time. He made a speech in the house of Commons declaring his full belief in one of the greatest absurdities ever presented to the British populace.

MORMONISM  
MILLENNIALISM

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

1843

[Harriet Livermore](#)'s [Parousia](#) prediction #1 (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #699).



MILLENNIALISM



HARRIET LIVERMORE

Extracts from [John Adolphus Etzler](#)'s THE NEW WORLD were published in the Fourierist [London Phalanx](#). The publisher, Hugh Doherty, built a small version of his proposed Naval Automaton, utilizing the force of the waves pitching a vessel to and fro for its forward propulsion. (Since Etzler wasn't about inventing stuff, but instead was about the raising of money by the making of persuasive promises, his proposals could never ever, of course, be made to work.)

FUTURE-WORSHIP



## FUTURE WORSHIP

## FUTURE WORSHIP

February: According to a [comet](#) list published in Boston in 1846, attributed to Professor [Benjamin Peirce](#):

161	1842	Dec.	15.95707	207	55	43	327	23	48	240	31	55	73	34	4	0.1504425			R	Petersen.
162	1843*	Feb.	27.40173	0	27	28	278	41	22	81	46	6	35	50	14	0.0055824	0.9998308	189 $\frac{1}{2}$	R	Gould.
163	1843	May	6.17612	157	20	6	281	40	42	124	20	36	52	45	57	1.6171643			D	Hind.
			6.02329	157	20	17	281	33	14	124	12	57	52	44	11	1.6158267			D	Gotze.
			6.01872	157	20	20	281	35	8	124	14	48	52	44	46	1.616335	0.9998202	852040	D	Gotze.
164	1843	Oct.	18.29404	209	23	46	50	16	8	100	52	22	11	18	46	1.6921300	0.5500864	7.293	D	Petersen.
			18.32585	209	23	45	50	17	16	100	53	31	11	18	42	1.6922135	0.5499640	7.291	D	Agardh.
			17.47791	209	33	9	49	49	59	100	16	50	11	21	28	1.6923778	0.5541125	7.394	D	Goldschmidt.
			17.87639	209	28	0	50	4	23	100	36	23	11	20	46	1.6934827	0.5526020	7.366	D	Santini.
			18.43706	209	19	59	50	18	40	100	58	41	11	16	56	1.690232	0.5485724	7.245	D	Argelander.

SKY EVENT

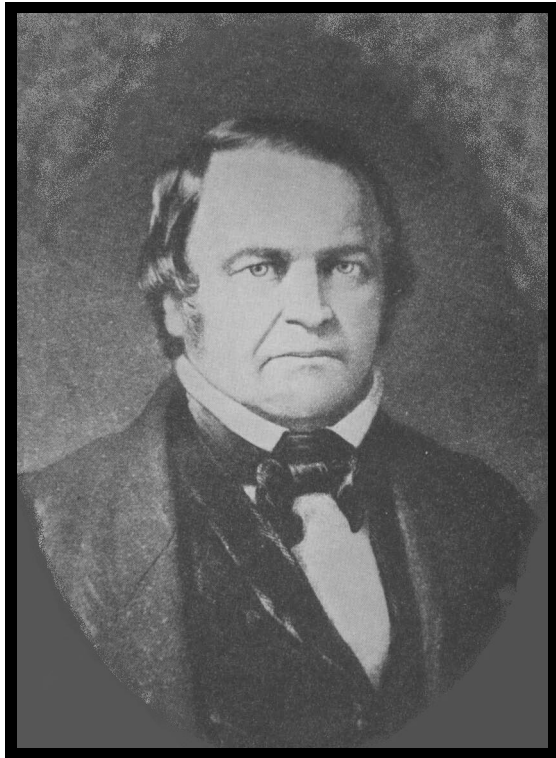


## FUTURE WORSHIP

## FUTURE WORSHIP

At this point early in the year 1843 there were more than 50,000 white [Millerites](#) true believers, each one more credulous than any other, each one more eagerly awaiting the termination of the world as we then knew it. The 4,000 seats within the revival tent would be filled every night between March 21, 1843, and March 21, 1844, with each night the great explainer Miller displaying his chart and recalculating his numbers and producing at the end his inspiring message of doom. Of what conceivable significance to them was an end to human slavery as we knew it?

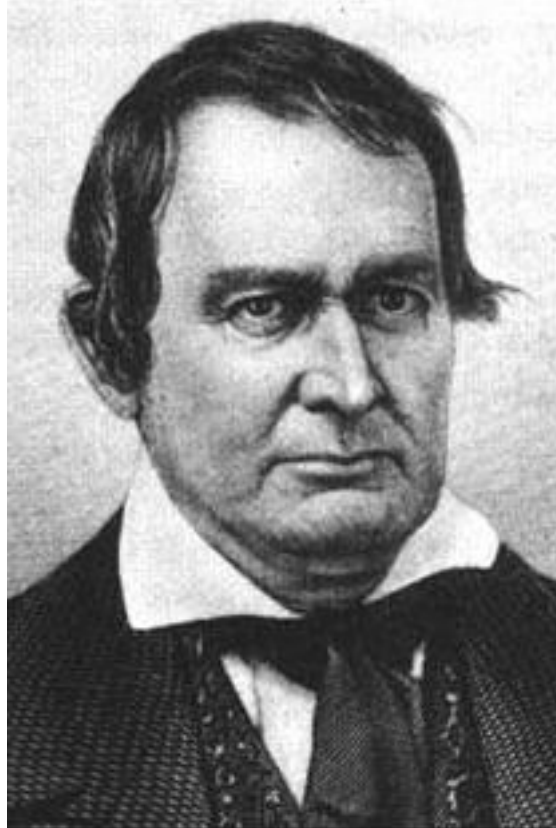
SEEDS: Who could believe in prophecies of Daniel or of Miller that the world would end this summer, while one milkweed with faith matured its seeds?



## FUTURE WORSHIP

## FUTURE WORSHIP

Among these Millerite millennialists, oh wow, was the H. Ross Perot richie-rich weirdo of that era, Gerrit Smith.



The following, published in this year, was what so much impressed this richie-rich weirdo:

**BABYLON**  
 Daniel 2 Chapter 2  
 Thou art the Head of Gold  
 25 years Antioch  
 1843

**MEDIA AND PERSIA**  
 677  
 2520  
 677  
 1843  
 7 times  
 12  
 84  
 30  
 2520

**BABYLON**  
 538  
 457  
 332

**MEDIA**  
 164  
 158

**PERSIA**  
 332

**GRECIA**  
 164  
 158

**GRECIA**  
 164  
 158

**PAGAN ROME**  
 490  
 508  
 538  
 606  
 1299  
 1449

**THE TEN KINGDOMS**  
 1335  
 1290  
 45

**PAPAL ROME**  
 538  
 606  
 1299  
 1449

**MAHOMETANS**  
 1798  
 508  
 45  
 1335

**1843 GOD'S EVERLASTING KINGDOM**  
 1843 1843

**A CHRONOLOGICAL CHART OF THE VISIONS OF DANIEL & JOHN.**  
 PUBLISHED BY J.V. HENNING IN PRAGUE, 1843.  
 E. W. Taylor, Los Angeles, Calif.

Oooooh, it all follows! (Not.)<sup>25</sup>



## FUTURE WORSHIP

## FUTURE WORSHIP

February 28, Tuesday: Documentation of the [international slave trade](#), per W.E. Burghardt Du Bois: “Construction of the Treaty of Washington, etc.: Message from the President ... transmitting a report from the Secretary of State, in answer to the resolution of the House of the 22d February, 1843.” –HOUSE DOCUMENT, 27 Cong. 3 sess. V. No. 192. “African Colonization.... Report: “The Committee on Commerce, to whom was referred the memorial of the friends of African colonization, assembled in convention in the city of Washington in May last, beg leave to submit the following report,” etc. (16 pp.). Appendix. (1071 pp.)” –HOUSE REPORTS, 27 Cong. 3 sess. III. No. 283 [Contents of Appendix: pp. 17-408, identical nearly with the Appendix to HOUSE REPORTS, 21 Cong. 1 sess. III. No. 348; pp. 408-478. Congressional history of the slave-trade, case of the *Fenix*, etc. (cf. HOUSE DOCUMENT, 21 Cong. 2 sess. III. No. 54); pp. 478-729, search and seizure of American vessels (same as HOUSE DOCUMENT, 26 Cong. 2 sess. V. No. 115, pp. 1-252); pp. 730-755, correspondence on British search of American vessels, etc.; pp. 756-61, Quintuple Treaty; pp. 762-3, President’s Message on Treaty of 1842; pp. 764-96, correspondence on African squadron, etc.; pp. 796-1088, newspaper extracts on the slave-trade and on colonization, report of Colonization Society, etc.]

25. There is one master myth which drives all our ideology. It is that there is, and that it is necessary for us to discover, the one right way, The Solution, and that if we then hew to this one right way, everything will start to work, and the world will be all set to turn out all right:



It seems, however, that although we are prepared to defend to the death our right to trust in this master myth which drives all our ideology –that there is a right way and all that is necessary is for us to discover and hew to it– this really is not so. This is simply a false description of reality. Our world, actually, is not like this, not like this at all. We’re not living on a Rubik’s Cube and ultimately, things are not going to turn out to our liking. Meanwhile, we’re going to just have to get used to our muddling along, and we’re going to just have to continue, as long as it still seems feasible, to put up with each other as we do our muddle-along thingie.

Early March: The great [comet](#) was at this point low in the southwest evening skies and as bright as the brightest of the stars, seemingly even brighter than the comet of 1811. Its tail stood upward, straight and narrow, and was 50° in length, extending over a quarter of the sky. Europeans needed to make long journeys in order to be able fully to view this comet in its region of the sky. As the comet approached the sun, it proved to be a sun-grazer, achieving a perihelion, a closest point, of a mere 500,000 miles.<sup>26</sup> This comet, and the one of 1880 that would be known as the “great Southern” comet, may possibly be the two pieces of a sun-grazing comet which had been seen to be splitting apart as it sped past the sun, by Ephorus in the year 372 BCE. Even so, it was a bright comet, noticeable although it was appearing at noontime only a few degrees from the sun.



SKY EVENT

The [Millerites](#), upon the appearance of such a phenomenon in the heavens, of course at once worked it into their Biblical prophecy of the end of time.

MILLENNIALISM

The Reverend [Adin Ballou](#) of [Hopedale](#) had a comment about this sort of attitude: “The millennium and kingdom must be **within** men, before it can ever be **around** them. Let us have the spirit of the millennium,

26. By way of contrast, the perihelion of Halley’s [comet](#) is 55,000,000 miles, and the perihelion of Enke’s is 31,000,000 miles. Since the diameter of the sun is some 840,000 miles, and since this perihelion measurement is made from the sun’s center of gravity, what this means is that the comet grazed along, a snowball in hell, only some 80,000 miles above the outside surface of the sun. Since the closer the graze of the sun the quicker the trip past the sun, this comet must have passed three-quarters of the way around the sun in less than a day, and must have reached a peak speed of some 1,270,000 miles per hour.

## FUTURE WORSHIP

## FUTURE WORSHIP

and do the works of the millennium. Then will the millennium have already come.”<sup>27</sup>



March 22, Wednesday: [Benjamin Peirce](#), the Perkins Professor of Astronomy and Mathematics, lectured on the topical topic of superstition and comets before a crowd of 1,000 in the Odeon Theatre in [Boston](#). He jested that to some of us, such as the [Millerite](#) followers of the Reverend [William Miller](#), such a new [comet](#) could be seen as prophesying “the end of all things to all of us,” at least to the enlightened persons of his audience, “the generous spirits of Boston,” it might be seen as prophesying the purchase of a decent telescope for [Harvard College](#) and a decent observatory in which to house it.<sup>28</sup>

HARVARD OBSERVATORY

The 15-inch [telescope](#) known as “The Great Refractor” that would be installed on Concord Avenue in Cambridge in 1847 would be ordered from Merz & Mahler of München, Germany during this year. For two decades this would be the largest and most significant telescope in the United States, equal to the finest in the world.<sup>29</sup>

An observer of the [comet](#) noted that “although the sky was very clear, the nucleus was with difficulty perceptible, from which it appeared that the comet was increasing its distance from us with immense rapidity.” He indicated the tail extended about 37°.



SKY EVENT

27. “GREAT MARCH COMET, (C/1843 D1=1843 I). Followed with the unaided eye from Feb. 5 until Apr. 3, T=1843 February 27. Object a member of the Kreutz sungrazing group of comets. Spotted on February 5 low in the southwestern sky following evening twilight, magnitude perhaps 3 or 4. Moved rapidly to conjunction with the Sun. On the 28th, visible throughout the day in both Europe and America as a brilliant object immediately adjacent to the Sun; incredibly bright (-6 to -8) and displaying a 3 degree tail against the blue sky! For the next two weeks visible mainly from the Southern Hemisphere. In the first week of March, of magnitude 1 or 2 with a 35-40 degree tail. About March 13, tail 45 degrees long, head 3rd magnitude. By mid month comet once again easily visible from northern latitudes, its head situated near the Cetus/ Eridanus border, the tail extending to the south of the star Rigel. Proceeded steadily eastward. On March 20 the head had faded to about magnitude 4 but the long, straight tail could be traced about 65 degrees. At the end of March tail still nearly 40 degrees long. Comet’s head last detected with the naked eye on April 3 but a good portion of the tail was still apparent.”

28. Safe thoughts to contemplate, as this great [comet](#) which had been taken by some to prophesy the end of time was even then fading quickly into invisibility, with matters here on earth continuing to go on pretty much as before.

ASTRONOMY

29. It would be through detecting errors in the making of this fine instrument that the Clark firm of Boston would be emboldened to embark upon their career in telescope making.

ALVAN CLARK

## FUTURE WORSHIP

## FUTURE WORSHIP

April 28, Friday: Although this date had not been officially endorsed by the [Millerite](#) leadership, it was a popular belief among [William Miller](#)'s followers that the [Second Coming](#) of Jesus Christ would take place on this day (Festinger, Leon et al. WHEN PROPHECY FAILS. Minneapolis MN: U of Minnesota P, 1956, page 16).



MILLENNIALISM

## FUTURE WORSHIP

## FUTURE WORSHIP

Here is some of the imagery that the [Millerites](#) would find compelling, in the explanation of their endtimes preoccupation (please don't ask me to explain it):



May: A tabernacle which would seat 10,000 was dedicated on Howard Street in Boston, built by the Reverend Joshua Himes on behalf of the devotees of the Reverend [William Miller](#)'s end-of-the-world calculations, on ground that –after the world failed to end– would be graced by the Howard Burlesque Theater.

C.F. Stollmeyer, no doubt acting as [John Adolphus Etzler](#)'s ambassador as well as professing his own intense interest in millennialism, attended a great celebration put on at Harmony Hall by Robert Dale Owen's Rationalists to announce the actual beginning of the great period of peace and prosperity.

[FUTURE-WORSHIP](#)



## FUTURE WORSHIP

## FUTURE WORSHIP

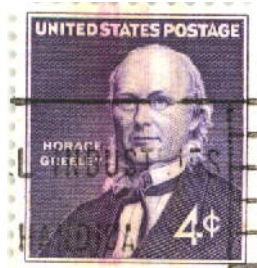
Summer: At “Peace Union,” a German community in western Pennsylvania founded by the German immigrant Andrew Smolnikor, [John Adolphus Etzler](#) was supervising the construction of his “Satellite,” a mechanical monster intended to clear and cultivate up to 20,000 acres. Smolnikor was an itinerant preacher who considered that he was, in John-the-Baptist mode, “making ready the way for the Lord in the impending millennium by establishing a new society based on brotherhood, love, and Christian communism.” (Some critical parts of Etzler’s device had to be fabricated out of wood rather than metal. When eventually it would be tested, the mechanism would break.)

[FUTURE-WORSHIP](#)

Meanwhile, in New-York, [Henry Thoreau](#) visited [John L. O’Sullivan](#) in his [The United States Magazine and Democratic Review](#) office, where they were putting out their July issue,

[US MAG & DEM. REV.](#)

to submit his review of [Etzler](#)’s THE PARADISE WITHIN THE REACH OF ALL MEN, WITHOUT LABOR, BY POWERS OF NATURE AND MACHINERY. (While in town he also called upon the Fourierist [Horace Greeley](#).)



“Paradise (to be) Regained”

Professor Scott A. Sandage’s BORN LOSERS: A HISTORY OF FAILURE IN AMERICA informs us that while Henry Thoreau was hanging around Wall Street during Summer 1843, he witnessed the beginnings of our now very elaborate credit-checking industry:

Hanging around Wall Street in the summer of 1843, Henry Thoreau witnessed the birth of the information industry. To explore literary Manhattan, he took a job tutoring Emerson’s nephew on Staten Island. Emerson had asked two protégées to welcome him. “Waldo and Tappan carried me to their English Alehouse the first Saturday,” Thoreau wrote Emerson. Giles Waldo seemed shallow to Thoreau, but not William Tappan. “I like his looks and the sound of his silence.” The pair clerked near the stock exchange, where Thoreau visited and “spent some pleasant hours with Waldo and Tappan at their counting-room, or rather intelligence office.” Tappan’s father, Lewis, owned the enterprise, a city marvel that Thoreau noted to impress the folks back home. “Tell Father that Mr. Tappan, whose son I know ... has invented and established a new and very important business,” he wrote his sister. “It is a kind of intelligence office for the whole country, with branches in the principal cities, giving information with regard to the credit and affairs of every man of business in the country.” Thoreau quit New York by summer’s end, having discovered little else besides the first modern credit bureau, Lewis Tappan’s Mercantile Agency. A direct ancestor of Dun & Bradstreet, the Mercantile Agency sold “information with regard to the credit and affairs of every man of business” and rapidly established



## FUTURE WORSHIP

## FUTURE WORSHIP

itself as a national bureau of standards for judging winners and losers.

The Mercantile Agency managed risk by managing identity: a matrix of past achievement, present assets, and future promise. Neither rating consumers nor granting credit, it graded commercial buyers for wary sellers. Lewis Tappan -an ardent social reformer- did in the marketplace what others did in asylums and prisons. He imposed discipline through surveillance: techniques and systems to monitor and classify people. Local informants quietly watched their neighbors and reported to the central office. "it is an extensive business and will employ a great many clerks," wrote Thoreau, whose grotesque penmanship disqualified him for such employment. "Mr. Tappan" kept a stock as legible as it was categorical. "We have no confidence in his success or bus[iness] ability," a typically blunt report said of "an honorable man" who later "Bursted up." Another case noted approvingly, "Bus[iness] on the increase & parties here who sell [to] him largely have confidence that he will finally succeed & become well off." That good word -"confidence"- meant access to major markets for rural buyers. "No confidence" warned urban sellers of fools. Then there were the swindlers: "He is a perfect confidence man" with "a happy facility of deluding the people around him, many of whom believe him an honest & respect[able] man." Annual subscriptions to Tappan's service began at only \$50 - the cost of a good horse.

People often said that credit rested on "confidence between man and man," a cliché as early as 1803. Adopting this motto, the agency cited an 1834 speech by Daniel Webster, who had actually said "intercourse between man and man." A harmless revision perhaps, but it mimicked the problem at hand: neither men nor money nor even words were trustworthy anymore. Telegraphy, improved postal service, and fast freight by rail and steamboat encouraged citizens to strike bargains over vast distances. Transportation and communication linked regions into a national market, yet technology outpaced economic, legal, and social infrastructures. Trading beyond the horizon precluded looking another man in the eye. Confidence men now moved faster than their reputations, and even if the man was good his money might not be. Financial systems went from bad to worse in Andrew Jackson's "bank war" of the 1830s. States, cities, and private banks still printed local currency. Buying in Boston with Ohio banknotes meant fussing over exchange rates and checking BICKNELL'S COUNTERFEIT DETECTOR AND BANK NOTE LIST or another guide to genuine bills and known fakes. Falsity of any kind -from outright confidence games to just idle gossip- might cause panic in the marketplace. The agency system revolutionized a vital business tool, facilitating stability and growth in an era with few other national economic institutions.

When Tappan began in 1841, no comparable system of surveillance had ever existed. Within five years, he enlisted 679 local informants; after ten, his network had reached 2,000. Their first decade of dispatches filled "more than 100 books, of the size of the largest ledger, extending to 600 and 700 pages each." one 11-by-17-inch page held up to 1,500 words of tiny calligraphy, the handiwork of "a great many clerks." By 1851, the inflow kept thirty scribes busy. Indexing within and



## FUTURE WORSHIP

## FUTURE WORSHIP

among volumes sped retrieval of any given entry among thousands and later millions. Cross-referencing aided continuous tracking, even when subjects changes pursuits or locales. In 1871 alone, clerks added 70,000 new names and closed 40,000 files because of failure, death, or retirement. On an average day, the firm received 600 new or updated field reports and answered 400 inquiries. It all flowed in and out of "the largest ledger" – the master volumes in their impressive red sheepskin bindings. The agency upgraded the most adaptable and dependable technology in human history –the book– by building networks and systems around it.

### THOREAU'S 1843 ESSAY

#### "PARADISE (TO BE) REGAINED"

We learn that Mr. Etzler is a native of Germany, and originally published his book in Pennsylvania, ten or twelve years ago; and now a second English edition, from the original American one, is demanded by his readers across the water, owing, we suppose, to the recent spread of Fourier's doctrines. It is one of the signs of the times. We confess that we have risen from reading this book with enlarged ideas, and grander conceptions of our duties in this world. It did expand us a little. It is worth attending to, if only that it entertains large questions. Consider what Mr. Etzler proposes:

"Fellow Men! I promise to show the means of creating a paradise within ten years, where everything desirable for human life may be had by every man in superabundance, without labor, and without pay; where the whole face of nature shall be changed into the most beautiful forms, and man may live in the most magnificent palaces, in all imaginable refinements of luxury, and in the most delightful gardens; where he may accomplish, without labor, in one year, more than hitherto could be done in thousands of years; may level mountains, sink valleys, create lakes, drain lakes and swamps, and intersect the land everywhere with beautiful canals, and roads for transporting heavy loads of many thousand tons, and for travelling one thousand miles in twenty-four hours; may cover the ocean with floating islands movable in any desired direction with immense power and celerity, in per feet security, and with all comforts and luxuries, bearing gardens and palaces, with thousands of families, and provided with rivulets of sweet water; may explore the interior of the globe, and travel from pole to pole in a fortnight; provide himself with means, unheard of yet, for increasing his knowledge of the world, and so his intelligence; lead a life of continual happiness, of enjoyments yet unknown; free himself from almost all the evils that afflict mankind, except death, and even put death far beyond the common period of human life, and finally render it less afflicting. Mankind may thus live in and enjoy a new world, far superior to the present, and raise themselves far higher in the scale of being."

It would seem from this and various indications beside, that there is a transcendentalism in mechanics as well as in ethics.



## FUTURE WORSHIP

## FUTURE WORSHIP

While the whole field of the one reformer lies beyond the boundaries of space, the other is pushing his schemes for the elevation of the race to its utmost limits. While one scours the heavens, the other sweeps the earth. One says he will reform himself, and then nature and circumstances will be right. Let us not obstruct ourselves, for that is the greatest friction. It is of little importance though a cloud obstruct the view of the astronomer compared with his own blindness. The other will reform nature and circumstances, and then man will be right. Talk no more vaguely, says he, of reforming the world – I will reform the globe itself. What matters it whether I remove this humor out of my flesh, or the pestilent humor from the fleshy part of the globe? Nay, is not the latter the more generous course? At present the globe goes with a shattered constitution in its orbit. Has it not asthma, and ague, and fever, and dropsy, and flatulence, and pleurisy, and is it not afflicted with vermin? Has it not its healthful laws counteracted, and its vital energy which will yet redeem it? No doubt the simple powers of nature properly directed by man would make it healthy and paradise; as the laws of man's own constitution but wait to be obeyed, to restore him to health and happiness. Our panaceas cure but few ails, our general hospitals are private and exclusive. We must set up another Hygeian than is now worshipped. Do not the quacks even direct small doses for children, larger for adults, and larger still for oxen and horses? Let us remember that we are to prescribe for the globe itself.

This fair homestead has fallen to us, and how little have we done to improve it, how little have we cleared and hedged and ditched. We are too inclined to go hence to a "better land," without lifting a finger, as our farmers are moving to the Ohio soil; but would it not be more heroic and faithful to till and redeem this New England soil of the world? The still youthful energies of the globe have only to be directed in their proper channel. Every gazette brings accounts of the untutored freaks of the wind— shipwrecks and hurricanes which the mariner and planter accept as special or general providences; but they touch our consciences, they remind us of our sins. Another deluge would disgrace mankind. We confess we never had much respect for that antediluvian race. A thorough-bred business man cannot enter heartily upon the business of life without first looking into his accounts. How many things are now at loose ends. Who knows which way the wind will blow to-morrow? Let us not succumb to nature. We will marshal the clouds and restrain the tempests; we will bottle up pestilent exhalations, we will probe for earthquakes, grub them up; and give vent to the dangerous gases; we will disembowel the volcano, and extract its poison, take its seed out. We will wash water, and warm fire, and cool ice, and underprop the earth. We will teach birds to fly, and fishes to swim, and ruminants to chew the cud. It is time we had looked into these things.

And it becomes the moralist, too, to inquire what man might do to improve and beautify the system; what to make the stars shine more brightly, the sun more cheery and joyous, the moon more placid and content. Could he not heighten the tints of flowers and the melody of birds? Does he perform his duty to the inferior

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

racers? Should he not be a god to them? What is the part of magnanimity to the whale and the beaver? Should we not fear to exchange places with them for a day, lest by their behavior they should shame us? Might we not treat with magnanimity the shark and the tiger, not descend to meet them on their own level, with spears of sharks' teeth and bucklers of tiger's skin? We slander the hyena; man is the fiercest and cruelest animal. Ah! he is of little faith; even the erring comets and meteors would thank him, and return his kindness in their kind.

How meanly and grossly do we deal with nature! Could we not have a less gross labor? What else do these fine inventions suggest, — magnetism, the daguerreotype, electricity? Can we not do more than cut and trim the forest, — can we not assist in its interior economy, in the circulation of the sap? Now we work superficially and violently. We do not suspect how much might be done to improve our relation with animated nature; what kindness and refined courtesy there might be.

There are certain pursuits which, if not wholly poetic and true, do at least suggest a nobler and finer relation to nature than we know. The keeping of bees, for instance, is a very slight interference. It is like directing the sunbeams. All nations, from the remotest antiquity, have thus fingered nature. There are Hymettus and Hybla, and how many bee-renowned spots beside? There is nothing gross in the idea of these little herds, — their hum like the faintest low of kine in the meads. A pleasant reviewer has lately reminded us that in some places they are led out to pasture where the flowers are most abundant. "Columella tells us," says he, "that the inhabitants of Arabia sent their hives into Attica to benefit by the later-blowing flowers." Annually are the hives, in immense pyramids, carried up the Nile in boats, and suffered to float slowly down the stream by night, resting by day, as the flowers put forth along the banks; and they determine the richness of any locality, and so the profitableness of delay, by the sinking of the boat in the water. We are told, by the same reviewer, of a man in Germany, whose bees yielded more honey than those of his neighbors, with no apparent advantage; but at length he informed them that he had turned his hives one degree more to the east, and so his bees, having two hours the start in the morning, got the first sip of honey. True, there is treachery and selfishness behind all this; but these things suggest to the poetic mind what might be done. Many examples there are of a grosser interference, yet not without their apology. We saw last summer, on the side of a mountain, a dog employed to churn for a farmer's family, travelling upon a horizontal wheel, and though he had sore eyes, an alarming cough, and withal a demure aspect, yet their bread did get buttered for all that. Undoubtedly, in the most brilliant successes, the first rank is always sacrificed. Much useless travelling of horses, in extenso, has of late years been improved for man's behoof, only two forces being taken advantage of, — the gravity of the horse, which is the centripetal, and his centrifugal inclination to go a-head. Only these two elements in the calculation. And is not the creature's whole economy better economized thus? Are not all finite beings better pleased with motions relative than absolute? And what is the great globe itself but such a wheel, — a larger tread-mill, —

## FUTURE WORSHIP

## FUTURE WORSHIP

so that our horse's freest steps over prairies are oftentimes balked and rendered of no avail by the earth's motion on its axis? But here he is the central agent and motive power; and, for variety of scenery, being provided with a window in front, do not the ever-varying activity and fluctuating energy of the creature himself work the effect of the most varied scenery on a country road? It must be confessed that horses at present work too exclusively for men, rarely men for horses; and the brute degenerates in man's society.

It will be seen that we contemplate a time when man's will shall be law to the physical world, and he shall no longer be deterred by such abstractions as time and space, height and depth, weight and hardness, but shall indeed be the lord of creation. "Well," says the faithless reader, "life is short, but art is long; where is the power that will effect all these changes?" This it is the very object of Mr. Etzler's volume to show. At present, he would merely remind us that there are innumerable and immeasurable powers already existing in nature, unimproved on a large scale, or for generous and universal ends, amply sufficient for these purposes. He would only indicate their existence, as a surveyor makes known the existence of a water-power<sup>30</sup> on any stream; but for their application he refers us to a sequel to this book, called the "Mechanical System." A few of the most obvious and familiar of these powers are, the Wind, the Tide, the Waves, the Sunshine. Let us consider their value.

First, there is the power of the Wind, constantly exerted over the globe. It appears from observation of a sailing-vessel, and from scientific tables, that the average power of the wind is equal to that of one horse for every one hundred square feet. "We know," says our author—

"that ships of the first class carry sails two hundred feet high; we may, therefore, equally, on land, oppose to the wind surfaces of the same height. Imagine a line of such surfaces one mile, or about 5,000 feet, long; they would then contain 1,000,000 square feet. Let these

30. There are any number of mentions of "a water-power," in literature of the period. This was an idiom which was then well understood, although in our era of available energy, the idiom has fallen out of use and out of our understanding.

I have myself done some surveying along the Gulf coast in Texas — and I have visited the sites of any number of water mills here in New England. My pointer would be, that Thoreau is not speaking here of any legal question, of **who** might possess the right to the **use** of whatever is a stream's water-power, since that would be a question involving research in the courthouse into land titles and the usage rights as they are stated upon those documents. His is a question as to the **existence** of the water-power, its amount, its proper non-wasteful use, rather than its ownership.

From a history that considers the Warner River as it flows through Warner, New Hampshire: "This river affords abundant water-power in its passage through the town, and during two or three miles of its course the water can be used over every thirty rods."

The way a surveyor might have calculated a water-power would be, he would go about determining the total amount of "drop" in altitude over the entire length of available stream, from the point within the limits of the surveyed property at which the proprietor might construct the entry from a stream to a mill pond, to the point on the surveyed property at which the proprietor might construct the exit of the millrace back into the stream. The mill would, of course, be positioned at some low point close to this discharge. The millpond would, of course, be positioned at the highest possible point on the property, lower than the entry to the millrace. The surveyor's job would be to locate the best path and positioning for such a millpond, such a millrace, and such a millsite, and then measure the drop in altitude which would be what would generate the water-power. However, to determine a water-power, it is necessary to know not only this total number of feet of gravity drop, but also the water volume to be expected on this stream. This would be the annual normal flow of the stream sufficient to keep a certain size of millpond full of water and thus generate the head that would turn the waterwheel at the mill in order to do useful work.

Back in those days, before the advent of fossil fuel, before the advent of electric power, when the only available power was muscle power supplemented by whatever wood-burning steam engine might be devised — a water-power and an entitlement to the use of that water-power was a really big deal. For instance, here in Rhode Island there was a major water-power on the Blackstone River, at the big falls there — and our local people started up the first industrial complex, at Pawtucket (which happens to be a native word meaning "big falls"), that began the American industrial revolution. Pawtucket grew to the point at which for a period it was the most densely settled area on the North American continent. Because of the water-power. (Now in the age of electricity it's nothing but a bunch of abandoned big brick buildings alongside still canals.)



## FUTURE WORSHIP

## FUTURE WORSHIP

surfaces intersect the direction of the wind at right angles, by some contrivance, and receive, consequently, its full power at all times. Its average power being equal to one horse for every 100 square feet, the total power would be equal to 1,000,000 divided by 100, or 10,000 horses' power. Allowing the power of one horse to equal that of ten men, the power of 10,000 horses is equal to 100,000 men. But as men cannot work uninterruptedly, but want about half the time for sleep and repose, the same power would be equal to 200,000 men.... We are not limited to the height of 200 feet; we might extend, if required, the application of this power to the height of the clouds, by means of kites."

But we will have one such fence for every square mile of the globe's surface, for, as the wind usually strikes the earth at an angle of more than two degrees, which is evident from observing its effect on the high sea, it admits of even a closer approach. As the surface of the globe contains about 200,000,000 square miles, the whole power of the wind on these surfaces would equal 40,000,000,000,000 men's power, and "would perform 80,000 times as much work as all the men on earth could effect with their nerves."

If it should be objected that this computation includes the surface of the Ocean and uninhabitable regions of the earth, where this power could not be applied for our purposes, Mr. Etzler is quick with his reply— "But, you will recollect," says he, "that I have promised to show the means for rendering the ocean as inhabitable as the most fruitful dry land; and I do not exclude even the polar regions."

The reader will observe that our author uses the fence only as a convenient formula for expressing the power of the wind, and does not consider it a necessary method of its application. We do not attach much value to this statement of the comparative power of the wind and horse, for no common ground is mentioned on which they can be compared. Undoubtedly, each is incomparably excellent in its way, and every general comparison made for such practical purposes as are contemplated, which gives a preference to the one, must be made with some unfairness to the other. The scientific tables are, for the most part, true only in a tabular sense. We suspect that a loaded wagon, with a light sail, ten feet square, would not have been blown so far by the end of the year, under equal circumstances, as a common racer or dray horse would have drawn it. And how many crazy structures on our globe's surface, of the same dimensions, would wait for dry-rot if the traces of one horse were hitched to them, even to their windward side? Plainly, this is not the principle of comparison. But even the steady and constant force of the horse may be rated as equal to his weight at least. Yet we should prefer to let the zephyrs and gales bear, with all their weight, upon our fences, than that Dobbin, with feet braced, should lean ominously against them for a season.

Nevertheless, here is an almost incalculable power at our disposal, yet how trifling the use we make of it. It only serves to turn a few mills, blow a few vessels across the ocean, and a few trivial ends besides. What a poor compliment do we pay to our indefatigable and energetic servant!

"If you ask, perhaps, why this power is not used, if the statement be true, I have to ask in return, why is the power of steam so lately come to application? So many millions of men boiled water every day for many



## FUTURE WORSHIP

## FUTURE WORSHIP

thousand years; they must have frequently seen that boiling water, in tightly closed pots or kettles, would lift the cover or burst the vessel with great violence. The power of steam was, therefore, as commonly known down to the least kitchen or wash-woman, as the power of wind; but close observation and reflection were bestowed neither on the one nor the other."

Men having discovered the power of falling water, which after all is comparatively slight, how eagerly do they seek out and improve these privileges? Let a difference of but a few feet in level be discovered on some stream near a populous town, some slight occasion for gravity to act, and the whole economy of the neighborhood is changed at once. Men do indeed speculate about and with this power as if it were the only privilege. But meanwhile this aerial stream is falling from far greater heights with more constant flow, never shrunk by drought, offering mill-sites wherever the wind blows; a Niagara in the air, with no Canada side; - only the application is hard.

There are the powers too of the Tide and Waves, constantly ebbing and flowing, lapsing and relapsing, but they serve man in but few ways. They turn a few tide mills, and perform a few other insignificant and accidental services only. We all perceive the effect of the tide; how imperceptibly it creeps up into our harbors and rivers, and raises the heaviest navies as easily as the lightest ship. Everything that floats must yield to it. But man, slow to take nature's constant hint of assistance, makes slight and irregular use of this power, in careening ships and getting them afloat when aground.

The following is Mr. Etzler's calculation on this head: To form a conception of the power which the tide affords, let us imagine a surface of 100 miles square, or 10,000 square miles, where the tide rises and sinks, on an average, 10 feet; how many men would it require to empty a basin of 10,000 square miles area, and 10 feet deep, filled with sea-water, in 6 1/4 hours and fill it again in the same time? As one man can raise 8 cubic feet of sea-water per minute, and in 6 1/4 hours 3,000, it would take 1,200,000,000 men, or as they could work only half the time, 2,400,000,000, to raise 3,000,000,000,000 cubic feet, or the whole quantity required in the given time. This power may be applied in various ways. A large body, of the heaviest materials that will float, may first be raised by it, and being attached to the end of a balance reaching from the land, or from a stationary support, fastened to the bottom, when the tide falls, the whole Weight will be brought to bear upon the end of the balance. Also when the tide rises it may be made to exert a nearly equal force in the opposite direction. It can be employed whenever point d'appui can be obtained.

"However, the application of the tide being by establishments fixed on the ground, it is natural to begin with them near the Shores in shallow water, and upon sands, which may be extended gradually further into the sea. The shores of the continent, islands, and sands, being generally surrounded by shallow water, not exceeding from 50 to 100 fathoms in depth, for to, 50, or 100 miles and upward. The coasts of North America, with their extensive sand-banks, islands, and rocks, may easily afford, for this purpose, a ground about 3,000 miles long, and, on an average, 100 miles broad, or 300,000 square miles, which, with a power of 240,000 men per square mile, as stated, at 10 feet tide, will be equal to 72,000 millions of men, or for every mile of coast, a power of 24,000,000

"Rafts, of any extent, fastened on the ground of the sea, along the



## FUTURE WORSHIP

## FUTURE WORSHIP

shore, and stretching far into the sea, may be covered with fertile soil, bearing vegetables and trees, of every description, the finest gardens, equal to those the firm land may admit of, and buildings and machineries, which may operate, not only on the sea, where they are, but which also, by means of mechanical connections, may extend their operations for many miles into the continent. (Etzler's Mechanical System, page 24.) Thus this power may cultivate the artificial soil for many miles upon the surface of the sea, near the shores, and, for several miles, the dry land, along the shore, in the most superior manner imaginable; it may build cities along the shore, consisting of the most magnificent palaces, every one surrounded by gardens and the most delightful sceneries; it may level the hills and unevennesses, or raise eminences for enjoying open prospect into the country and upon the sea; it may cover the barren shore with fertile soil, and beautify the same in various ways; it may clear the sea of shallows, and make easy the approach to the land, not merely of vessels, but of large floating islands, which may come from, and go to distant parts of the world, islands that have every commodity and security for their inhabitants which the firm land affords."

"Thus may a power, derived from the gravity of the moon and the ocean, hitherto but the objects of idle curiosity to the studious man, be made eminently subservient for creating the most delightful abodes along the coasts, where men may enjoy at the same time all the advantages of sea and dry land; the coasts may hereafter be continuous paradisiacal skirts between land and sea, everywhere crowded with the densest population. The shores and the sea along them will be no more as raw nature presents them now, but everywhere of easy and charming access, not even molested by the roar of waves, shaped as it may suit the purposes of their inhabitants; the sea will be cleared of every obstruction to free passage everywhere, and its productions in fishes, etc., will be gathered in large, appropriate receptacles, to present them to the inhabitants of the shores and of the sea."

Verily, the land would wear a busy aspect at the Spring and neap tide, and these island ships – these *terræ infirmæ* – which realise the fables of antiquity, affect our imagination. We have often thought that the fittest locality for a human dwelling was on the edge of the land, that there the constant lesson and impression of the sea might sink deep into the life and character of the landsman, and perhaps impart a marine tint to his imagination. It is a noble word, that *mariner* – one who is conversant with the sea. There should be more of what it signifies in each of us. It is a worthy country to belong to – we look to see him not disgrace it. Perhaps we should be equally mariners and terreners, and even our Green Mountains need some of that sea-green to be mixed with them.

The computation of the power of the waves is less satisfactory. While only the average power of the wind, and the average height of the tide, were taken before now, the extreme height of the waves is used, for they are made to rise ten feet above the level of the sea, to which, adding ten more for depression, we have twenty feet, or the extreme height of a wave. Indeed, the power of the waves, which is produced by the wind blowing obliquely and at disadvantage upon the water, is made to be, not only three thousand times greater than that of the tide, but one hundred times greater than that of the wind itself, meeting its object at right angles. Moreover, this power is measured by the area of the vessel, and not by its length mainly, and it seems to be forgotten that the motion of the waves is chiefly undulatory, and exerts a power only within the limits of a vibration, else the very continents, with their extensive coasts, would soon be set adrift.



## FUTURE WORSHIP

## FUTURE WORSHIP

Finally, there is the power to be derived from sunshine, by the principle on which Archimedes contrived his burning mirrors, a multiplication of mirrors reflecting the rays of the sun upon the same spot, till the requisite degree of heat is obtained. The principal application of this power will be to the boiling of water and production of steam.

"How to create rivulets of sweet and wholesome water, on floating islands, in the midst of the ocean, will be no riddle now. Sea-water changed into steam, will distil into sweet water, leaving the salt on the bottom. Thus the steam engines on floating islands, for their propulsion and other mechanical purposes, will serve, at the same time, for the distillery of sweet water, which, collected in basins, may be led through channels over the island, while, where required, it may be refrigerated by artificial means, and changed into cool water, surpassing, in salubrity, the best spring water, because nature hardly ever distils water so purely, and without admixture of less wholesome matter."

So much for these few and more obvious powers, already used to a trifling extent. But there are innumerable others in nature, not described nor discovered. These, however, will do for the present. This would be to make the sun and the moon equally our satellites. For, as the moon is the cause of the tides, and the sun the cause of the wind, which, in turn, is the cause of the waves, all the work of this planet would be performed by these far influences.

"But as these powers are very irregular and subject to interruptions; the next object is to show how they may be converted into powers that operate continually and uniformly for ever, until the machinery be worn out, or, in other words, into perpetual motions." ... "Hitherto the power of the wind has been applied immediately upon the machinery for use, and we have had to wait the chances of the wind's blowing; while the operation was stopped as soon as the wind ceased to blow. But the manner, which I shall state hereafter, of applying this power, is to make it operate only for collecting or storing up power, and then to take out of this store, at any time, as much as may be wanted for final operation upon the machines. The power stored up is to react as required, and may do so long after the original power of the wind has ceased. And though the wind should cease for intervals of many months, we may have by the same power a uniform perpetual motion in a very simple way."

"The weight of a clock being wound up gives us an image of reaction. The sinking of this weight is the reaction of winding it up. It is not necessary to wait till it has run down before we wind up the weight, but it may be wound up at any time, partly or totally; and if done always before the weight reaches the bottom, the clock will be going perpetually. In a similar, though not in the same way, we may cause a reaction on a larger scale. We may raise, for instance, water by the immediate application of wind or steam to a pond upon some eminence, out of which, through an outlet, it may fall upon some wheel or other contrivance for setting machinery a going. Thus we may store up water in some eminent pond, and take out of this store, at any time, as much water through the outlet as we want to employ, by which means the original power may react for many days after it has ceased." ... "Such reservoirs of moderate elevation or size need not be made artificially, but will be found made by nature very frequently, requiring but little aid for their completion. They require no regularity of form. Any valley with lower grounds in its vicinity, would answer the purpose. Small crevices may be filled up. Such places may be eligible for the beginning of enterprises of this kind."

The greater the height, of course the less water required. But suppose a level and dry country; then hill and valley, and "eminent pond," are to be constructed by main force; or if the



## FUTURE WORSHIP

## FUTURE WORSHIP

springs are unusually low, then dirt and stones may be used, and the disadvantage arising from friction will be counterbalanced by their greater gravity. Nor shall a single rood of dry land be sunk in such artificial ponds as may be wasted, but their surfaces "may be covered with rafts decked with fertile earth, and all kinds of vegetables which may grow there as well as anywhere else."

And finally, by the use of thick envelopes retaining the heat, and other contrivances, "the power of steam caused by sunshine may react at will, and thus be rendered perpetual, no matter how often or how long the sunshine may be interrupted. (Etzler's Mechanical System)."

Here is power enough, one would think, to accomplish somewhat. These are the powers below. Oh ye mill-wrights, ye engineers, ye operatives and speculators of every class, never again complain of a want of power; it is the grossest form of infidelity. The question is not how we shall execute, but what. Let us not use in a niggardly manner what is thus generously offered.

Consider what revolutions are to be effected in agriculture. First, in the new country, a machine is to move along taking out trees and stones to any required depth, and piling them up in convenient heaps; then the same machine, "with a little alteration," is to plane the ground perfectly, till there shall be no hills nor valleys, making the requisite canals, ditches and roads, as it goes along. The same machine, "with some other little alterations," is then to sift the ground thoroughly, supply fertile soil from other places if wanted, and plant it; and finally, the same machine "with a little addition," is to reap and gather in the crop, thresh and grind it, or press it to oil, or prepare it any way for final use. For the description of these machines we are referred to "Etzler's Mechanical System, pages 11 to 27." We should be pleased to see that "Mechanical System," though we have not been able to ascertain whether it has been published, or only exists as yet in the design of the author. We have great faith in it. But we cannot stop for applications now.

"Any wilderness, even the most hideous and sterile, may be converted into the most fertile and delightful gardens. The most dismal swamps may be cleared of all their spontaneous growth, filled up and levelled, and intersected by canals, ditches and aqueducts, for draining them entirely. The soil, if required, may be meliorated, by covering or mixing it with rich soil taken from distant places, and the same be mouldered to fine dust, levelled, sifted from all roots, weeds and stones, and sowed and planted in the most beautiful order and symmetry, with fruit trees and vegetables of every kind that may stand the climate."

New facilities for transportation and locomotion are to be adopted:

"Large and commodious vehicles, for carrying many thousand tons, running over peculiarly adapted level roads, at the rate of forty miles per hour, or one thousand miles per day, may transport men and things, small houses, and whatever may serve for comfort and ease, by land. Floating islands, constructed of logs, or of wooden-stuff prepared in a similar manner, as is to be done with stone, and of live trees, which may be reared so as to interlace one another, and strengthen the whole, may be covered with gardens and palaces, and propelled by powerful engines, so as to run at an equal rate through seas and oceans. Thus,



## FUTURE WORSHIP

## FUTURE WORSHIP

man may move, with the celerity of a bird's flight, in terrestrial paradises, from one climate to another, and see the world in all its variety, exchanging, with distant nations, the surplus of productions. The journey from one pole to another may be performed in a fortnight; the visit to a transmarine country in a week or two; or a journey round the world in one or two months by land and water. And why pass a dreary winter every year while there is yet room enough on the globe where nature is blessed with a perpetual summer, and with a far greater variety and luxuriance of vegetation? More than one-half the surface of the globe has no winter. Men will have it in their power to remove and prevent all bad influences of climate, and to enjoy, perpetually, only that temperature which suits their constitution and feeling best."

Who knows but by accumulating the power until the end of the present century, using meanwhile only the smallest allowance, reserving all that blows, all that shines, all that ebbs and flows, all that dashes, we may have got such a reserved accumulated power as to run the earth off its track into a new orbit, some summer, and so change the tedious vicissitude of the seasons? Or, perchance, coming generations will not abide the dissolution of the globe, but, availing themselves of future inventions in aerial locomotion, and the navigation of space, the entire race may migrate from the earth, to settle some vacant and more western planet, it may be still healthy, perchance unearthy, not composed of dirt and stones, whose primary strata only are strewn, and where no weeds are sown. It took but little art, a simple application of natural laws, a canoe, a paddle, and a sail of matting, to people the isles of the Pacific, and a little more will people the shining isles of space. Do we not see in the firmament the lights carried along the shore by night, as Columbus did? Let us not despair nor mutiny.

"The dwellings also ought to be very different from what is known, if the full benefit of our means is to be no name yet. They are to be neither palaces, nor temples, enjoyed. They are to be of a structure for which we have nor cities, but a combination of all, superior to whatever is known. Earth may be baked into bricks, or even vitrified stone by heat, - we may bake large masses of any size and form into stone and vitrified substance of the greatest durability, lasting even thousands of years, out of clayey earth, or of stones ground to dust, by the application of burning mirrors. This is to be done in the open air, without other preparation than gathering the substance, grinding and mixing it with water and cement, moulding or casting it, and bringing the focus of the burning mirrors of proper size upon the same. The character of the architecture is to be quite different from what it ever has been hitherto; large solid masses are to be baked or cast in one piece, ready shaped in any form that may be desired. The building may, therefore, consist of columns two hundred feet high and upwards, of proportionate thickness, and of one entire piece of vitrified substance; huge pieces are to be moulded so as to join and hook on to each other firmly, by proper joints and folds, and not to yield in any way without breaking."

"Foundries, of any description, are to be heated by burning mirrors, and will require no labor, except the making of the first moulds and the superintendence for gathering the metal and taking the finished articles away."

Alas, in the present state of science, we must take the finished articles away; but think not that man will always be a victim of circumstances.

The countryman who visited the city and found the streets cluttered with bricks and lumber, reported that it was not yet finished, and one who considers the endless repairs and reforming of our houses, might well wonder when they will be

## FUTURE WORSHIP

## FUTURE WORSHIP

done. But why may not the dwellings of men on this earth be built once for all of some durable material, some Roman or Etruscan masonry which will stand, so that time shall only adorn and beautify them? Why may we not finish the outward world for posterity, and leave them leisure to attend to the inner? Surely, all the gross necessities and economies might be cared for in a few years. All might be built and baked and stored up, during this, the term-time of the world, against the vacant eternity, and the globe go provisioned and furnished like our public vessels, for its voyage through space, as through some Pacific ocean, while we would "tie up the rudder and sleep before the wind," as those who sail from Lima to Manilla.

But, to go back a few years in imagination, think not that life in these crystal palaces is to bear any analogy to life in our present humble cottages. Far from it. Clothed, once for all, in some "flexible stuff," more durable than George Fox's suit of leather, composed of "fibres of vegetables," "glutinated" together by some "cohesive substances," and made into sheets, like paper, of any size or form, man will put far from him corroding care and the whole host of ills.

"The twenty-five halls in the inside of the square are to be each two hundred feet square and high; the forty corridors, each one hundred feet long and twenty wide; the eighty galleries, each from 1,000 to 1,250 feet long; about 7,000 private rooms, the whole surrounded and intersected by the grandest and most splendid colonnades imaginable; floors, ceilings, columns with their various beautiful and fanciful intervals, all shining, and reflecting to infinity all objects and persons, with splendid lustre of all beautiful colors, and fanciful shapes and pictures. All galleries, outside and within the halls, are to be provided with many thousand commodious and most elegant vehicles, in which persons may move up and down, like birds, in perfect security, and without exertion.... Any member may procure himself all the common articles of his daily wants, by a short turn of some crank, without leaving his apartment. He may, at any time, bathe himself in cold or warm water, or in steam, or in some artificially prepared liquor for invigorating health. He may, at any time, give to the air in his apartment that temperature that suits his feeling best. He may cause, at any time, an agreeable scent of various kinds. He may, at any time, meliorate his breathing air,-that main vehicle of vital power. Thus, by a proper application of the physical knowledge of our days, man may be kept in a perpetual serenity of mind, and if there is no incurable disease or defect in his organism, in constant vigor of health, and his life be prolonged beyond any parallel which present times afford."

"One or two persons are sufficient to direct the kitchen business. They have nothing else to do but to superintend the cookery, and to watch the time of the victuals being done, and then to remove them, with the table and vessels, into the dining-hall, or to the respective private apartments, by a slight motion of the hand at some crank. Any extraordinary desire of any person may be satisfied by going to the place where the thing is to be had; and anything that requires a particular preparation in cooking or baking, may be done by the person who desires it."

This is one of those instances in which the individual genius is found to consent, as indeed it always does, at last, with the universal. These last sentences have a certain sad and sober truth, which reminds us of the scripture of all nations. All expression of truth does at length take the deep ethical form. Here is hint of a place the most eligible of any in space, and of a servitor, in comparison with whom, all other helps dwindle into insignificance. We hope to hear more of him anon, for even crystal palace would be deficient without his invaluable

## FUTURE WORSHIP

## FUTURE WORSHIP

services.

And as for the environs of the establishment,

"There will be afforded the most enrapturing views to be fancied, cut of the private apartments, from the galleries, from the roof, from its turrets and cupolas,-gardens as far as the eye can see, full of fruits and flowers, arranged in the most beautiful order, with walks, colonnades, aqueducts, canals, ponds, plains, amphitheatres, terraces, fountains, sculptural works, pavilions, gondolas, places for public amusement, etc., to delight the eye and fancy, the taste and smell." ... "The walks and roads are to be paved with hard vitrified, large plates, so as to be always clean from all dirt in any weather or season.... The channels being of vitrified substance, and the water perfectly clear, and filtrated or distilled if required, may afford the most beautiful scenes imaginable, while a variety of fishes is seen clear down to the bottom playing about, and the canals may afford at the same time, the means of gliding smoothly along between various sceneries of art and nature, in beautiful gondolas, while their surface and borders may be covered with fine land and aquatic birds. The walks may be covered with porticos adorned with magnificent columns, statues and sculptural works; all of vitrified substance, and lasting for ever, while the beauties of nature around heighten the magnificence and deliciousness."

"The night affords no less delight to fancy and feelings. An infinite variety of grand, beautiful and fanciful objects and sceneries, radiating with crystalline brilliancy, by the illumination of gas-light; the human figures them selves, arrayed in the most beautiful pomp fancy may) suggest, or the eye desire, shining even with brilliancy of stuffs and diamonds, like stones of various colors, elegantly shaped and arranged around the body; all reflected a thousand-fold in huge mirrors and reflectors of various forms; theatrical scenes of a grandeur and magnificence, and enrapturing illusions, unknown yet, in which any person may be either a spectator or actor; the speech and the songs reverberating with increased sound, rendered more sonorous and harmonious than by nature, by vaultings that are moveable into any shape at any time; the sweetest and most impressive harmony of music, produced by song and instruments partly not known yet, may thrill through the nerves and vary with other amusements and delights."

"At night the roof, and the inside and outside of the whole square, are illuminated by gas-light, which in the mazes of many-colored crystal-like colonnades and vaultings, is reflected with a brilliancy that gives to the whole a lustre of precious stones, as far as the eye can see,-such are the future abodes of men." ... "Such is the life reserved to true intelligence, but withheld from ignorance, prejudice, and stupid adherence to custom."... "Such is the domestic life to be enjoyed by every human individual that will partake of it. Love and affection may there be fostered and enjoyed without any of the obstructions that oppose, diminish, and destroy them in the present state of men." ... "It would be as ridiculous, then, to dispute and quarrel about the means of life, as it would be now about water to drink along mighty rivers, or about the permission to breathe air in the atmosphere, or about sticks in our extensive woods."

Thus is Paradise to be Regained, and that old and stern decree at length reversed. Man shall no more earn his living by the sweat of his brow. All labor shall be reduced to "a short turn of some crank," and "taking the finished article away." But there is a crank, - oh, how hard to be turned! Could there not be a crank upon a crank, - an infinitely small crank? - we would fain inquire. No, - alas! not. But there is a certain divine energy in every man, but sparingly employed as yet, which may be called the crank within, - the crank after all, - the prime mover in all machinery, - quite indispensable to all work. Would that we might get our hands on its handle! In fact no work can be shirked. It may be postponed indefinitely, but not



## FUTURE WORSHIP

## FUTURE WORSHIP

infinitely. Nor can any really important work be made easier by co-operation or machinery. Not one particle of labor now threatening any man can be routed without being performed. It cannot be hunted out of the vicinity like jackals and hyenas. It will not run. You may begin by sawing the little sticks, or you may saw the great sticks first, but sooner or later you must saw them both.

We will not be imposed upon by this vast application of forces. We believe that most things will have to be accomplished still by the application called Industry. We are rather pleased after all to consider the small private, but both constant and accumulated force, which stands behind every spade in the field. This it is that makes the valleys shine, and the deserts really bloom. Sometimes, we confess, we are so degenerate as to reflect with pleasure on the days when men were yoked like cattle, and drew a crooked stick for a plough. After all, the great interests and methods were the same.

It is a rather serious objection to Mr. Etzler's schemes, that they require time, men, and money, three very superfluous and inconvenient things for an honest and well-disposed man to deal with. "The whole world," he tells us, "might therefore be really changed into a paradise, within less than ten years, commencing from the first year of an association for the purpose of constructing and applying the machinery." We are sensible of a startling incongruity when time and money are mentioned in this connection. The ten years which are proposed would be a tedious while to wait, if every man were at his post and did his duty, but quite too short a period, if we are to take time for it. But this fault is by no means peculiar to Mr. Etzler's schemes. There is far too much hurry and bustle, and too little patience and privacy, in all our methods, as if something were to be accomplished in centuries. The true reformer does not want time, nor money, nor cooperation, nor advice. What is time but the stuff delay is made of? And depend upon it, our virtue will not live on the interest of our money. He expects no income but our outgoes; so soon as we begin to count the cost the cost begins. And as for advice, the information floating in the atmosphere of society is as evanescent and unserviceable to him as gossamer for clubs of Hercules. There is absolutely no common sense; it is common nonsense. If we are to risk a cent or a drop of our blood, who then shall advise us? For ourselves, we are too young for experience. Who is old enough? We are older by faith than by experience. In the unbending of the arm to do the deed there is experience warmth all the maxims in the world.

"It will now be plainly seen that the execution of the proposals is not proper for individuals. Whether it be proper for government at this time, before the subject has become popular, is a question to be decided; all that is to be done, is to step forth, after mature reflection, to confess loudly one's conviction, and to constitute societies. Man is powerful but is union with many. Nothing great, for the improvement of his own condition, or that of his fellow men, can ever be effected by individual enterprise."

Alas! this is the crying sin of the age, this want of faith in the prevalence of a man. Nothing can be effected but by one man. He who wants help wants everything. True, this is the condition of our weakness, but it can never be the means of our recovery. We must first succeed alone, that we may enjoy our success

## FUTURE WORSHIP

## FUTURE WORSHIP

together. We trust that the social movements which we witness indicate an aspiration not to be thus cheaply satisfied. In this matter of reforming the world, we have little faith in corporations; not thus was it first formed.

But our author is wise enough to say, that the raw materials for the accomplishment of his purposes, are iron, copper, wood, earth chiefly, and a union of men whose eyes and understanding are not shut up by preconceptions." Aye, this last may be what we want mainly, - a company of "odd fellows" indeed.

"Small shares of twenty dollars will be sufficient," - in all, from "200,000 to 300,000," - "to create the first establishment for a whole community of from 3000 to 4000 individuals" - at the end of five years we shall have a principal of 200 millions of dollars, and so paradise will be wholly regained at the end of the tenth year. But, alas, the ten years have already elapsed, and there are no signs of Eden yet, for want of the requisite funds to begin the enterprise in a hopeful manner. Yet it seems a safe investment. Perchance they could be hired at a low rate, the property being mortgaged for security, and, if necessary, it could be given up in any stage of the enterprise, without loss, with the fixtures.

Mr. Etzler considers this "Address as a touchstone, to try whether our nation is in any way accessible to these great truths, for raising the human creature to a superior state of existence, in accordance with the knowledge and the spirit of the most cultivated minds of the present time. "He has prepared a constitution, short and concise, consisting of twenty-one articles, so that wherever an association may spring up, it may go into operation without delay; and the editor informs us that "Communications on the subject of this book may be addressed to C.F. Stollmeyer, No. 6, Upper Charles street, Northampton square, London."

But we see two main difficulties in the way. First, the successful application of the powers by machinery, (we have not yet seen the "Mechanical system,") and, secondly, which is infinitely harder, the application of man to the work by faith. This it is, we fear, which will prolong the ten years to ten thousand at least. It will take a power more than "80,000 times greater than all the men on earth could effect with their nerves," to Persuade men to use that which is already offered them. Even a greater than this physical power must be brought to bear upon that moral power. Faith, indeed, is all the reform that is needed; it is itself a reform. Doubtless, we are as slow to conceive of Paradise as of Heaven, of a perfect natural as of a perfect spiritual world. We see how past ages have loitered and erred; "Is perhaps our generation free from irrationality and error? Have we perhaps reached now the summit of human wisdom, and need no more to look out for mental or physical improvement?" Undoubtedly, we are never so visionary as to be prepared for what the next hour may bring forth.

*Μέλλει τὸ θεῖον δ' ἔστι τοιούτον Φύσει.*

The Divine is about to be, and such is its nature. In our wisest moments we are secreting a matter, which, like the lime of the shell fish, incrusts us quite over, and well for us, if, like it, we cast our shells from time to time, though they be pearl



## FUTURE WORSHIP

## FUTURE WORSHIP

and of fairest tint. Let us consider under what disadvantages science has hitherto labored before we pronounce thus confidently on her progress.

"There was never any system in the productions of human labor; but they came into existence and fashion as chance directed men." "Only a few professional men of learning occupy themselves with teaching natural philosophy, chemistry, and the other branches of the sciences of nature, to a very limited extent, for very limited purposes, with very limited means." "The science of mechanics is but in a state of infancy. It is true, improvements are made upon improvements, instigated by patents of government; but they are made accidentally or at haphazard. There is no general system of this science, mathematical as it is, which develops its principles in their full extent, and the outlines of the application to which they lead. There is no idea of comparison between what is explored and what is yet to be explored in this science. The ancient Greeks placed mathematics at the head of their education. But we are glad to have filled our memory with notions, without troubling ourselves much with reasoning about them."

Mr. Etzler is not one of the enlightened practical men, the pioneers of the actual, who move with the slow deliberate tread of science, conserving the world; who execute the dreams of the last century, though they have no dreams of their own; yet he deals in the very raw but still solid material of all inventions. He has more of the practical than usually belongs to so bold a schemer, so resolute a dreamer. Yet his success is in theory, and not in practice, and he feeds our faith rather than contents our understanding. His book wants order, serenity, dignity, everything, - but it does not fail to impart what only man can impart to man of much importance, his own faith. It is true his dreams are not thrilling nor bright enough, and he leaves off to dream where he who dreams just before the dawn begins. His castles in the air fall to the ground, because they are not built lofty enough; they should be secured to heaven's roof. After all, the theories and speculations of men concern us more than their puny execution. It is with a certain coldness and languor that we loiter about the actual and so called practical. How little do the most wonderful inventions of modern times detain us. They insult nature. Every machine, or particular application, seems a slight outrage against universal laws. How many fine inventions are there which do not clutter the ground? We think that those only succeed which minister to our sensible and animal wants, which bake or brew, wash or warm, or the like. But are those of no account which are patented by fancy and imagination, and succeed so admirably in our dreams that they give the tone still to our waking thoughts? Already nature is serving all those uses which science slowly derives on a much higher and grander scale to him that will be served by her. When the sunshine falls on the path of the poet, he enjoys all those pure benefits and pleasures which the arts slowly and partially realize from age to age. The winds which fan his cheek waft him the sum of that profit and happiness which their lagging inventions supply.

The chief fault of this book is, that it aims to secure the greatest degree of gross comfort and pleasure merely. It paints a Mahometan's heaven, and stops short with singular abruptness when we think it is drawing near to the precincts of the Christian's, and we trust we have not made here a distinction without a difference. Undoubtedly if we were to reform this

HDT

WHAT?

INDEX

## FUTURE WORSHIP

## FUTURE WORSHIP

outward life truly and thoroughly, we should find no duty of the inner omitted. It would be employment for our whole nature; and what we should do there-after would be as vain a question as to ask the bird what it will do when its nest is built and its brood reared. But a moral reform must take place first, and then the necessity of the other will be superseded, and we shall sail and plough by its force alone. There is a speedier way than the Mechanical System can show to fill up marshes, to drown the roar of the waves, to tame hyenas, secure agreeable environs, diversify the land, and refresh it with "rivulets of sweet water," and that is by the power of rectitude and true behavior. It is only for a little while, only occasionally, methinks, that we want a garden. Surely a good man need not be at the labor to level a hill for the sake of a prospect, or raise fruits and flowers, and construct floating islands, for the sake of a paradise. He enjoys better prospects than lie behind any hill. Where an angel travels it will be paradise all the way, but where Satan travels it will be burning marl and cinders. What says Veeshnoo Sarma? "He whose mind is at ease is possessed of all riches. Is it not the same to one whose foot is enclosed in a shoe, as if the whole surface of the earth were covered with leather?"

He who is conversant with the supernal powers will not worship these inferior deities of the wind, the waves, tide, and sunshine. But we would not disparage the importance of such calculations as we have described. They are truths in physics, because they are true in ethics. The moral powers no one would presume to calculate. Suppose we could compare the moral with the physical, and say how many horse-power the force of love, for instance, blowing on every square foot of a man's soul, would equal. No doubt we are well aware of this force; figures would not increase our respect for it; the sunshine is equal to but one ray of its heat. The light of the sun is but the shadow of love. "The souls of men loving and fearing God," says Raleigh, "receive influence from that divine light itself, whereof the sun's clarity, and that of the stars, is by Plato called but a shadow. *Lumen est umbra Dei, Deus est Lumen Luminis*. Light is the shadow of God's brightness, who is the light of light," and, we may add, the heat of heat. Love is the wind, the tide, the waves, the sunshine. Its power is incalculable; it is many horse power. It never ceases, it never slacks; it can move the globe without a resting-place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a paradise within which will dispense with a Paradise without. But though the wisest men in all ages have labored to Publish this force, and every human heart is, sooner or later, more or less, made to feel it, yet how little is actually applied to social ends. True, it is the motive power of all successful social machinery; but, as in physics, we have made the elements do only a little drudgery for us, steam to take the place of a few horses, wind of a few oars, water of a few cranks and hand-mills; as the mechanical forces have not yet been generously and largely applied to make the physical world answer to the ideal, so the power of love has been but meanly and sparingly applied, as yet. It has patented only such machines as the almshouses, the hospital, and the Bible Society,



## **FUTURE WORSHIP**

## **FUTURE WORSHIP**

while its infinite wind is still blowing, and blowing down these very structures, too, from time to time. Still less are we accumulating its power, and preparing to act with greater energy at a future time. Shall we not contribute our shares to this enterprise, then?



## FUTURE WORSHIP

## FUTURE WORSHIP

November: [John Adolphus Etzler](#)'s THE PARADISE WITHIN THE REACH OF ALL MEN, WITHOUT LABOR, BY POWERS OF NATURE AND MACHINERY. AN ADDRESS TO ALL INTELLIGENT MEN. IN TWO PARTS. BY J.A. ETZLER. PART FIRST, originally

### PARADISE WITHIN REACH

published in the USA in 1833, had been reissued by a London publisher for the English audience in 1842, owing, [Henry Thoreau](#) supposed, "to the recent spread of Fourier's doctrines." (To capitalize on his current popularity there, Etzler left the USA for Britain late in this year.)

FUTURE-WORSHIP

Thoreau's review of this effort appeared in [The United States Magazine and Democratic Review](#) under the title "PARADISE (TO BE) REGAINED":

The chief fault of this book is that it aims to secure the greatest degree of gross comfort and pleasure merely.

Many examples there are of a grosser interference, yet not without their apology. We saw last summer, on the side of a mountain, a dog employed to churn for a farmer's family, travelling upon a horizontal wheel, and though he had sore eyes, an alarming cough, and withal a demure aspect, yet their bread did get buttered for all that. Undoubtedly, in the most brilliant successes, the first rank is always sacrificed. Much useless travelling of horses, in extenso, has of late years been improved for man's behoof, only two forces being taken advantage of,—the gravity of the horse, which is the centripetal, and his centrifugal inclination to go a-head. Only these two elements in the calculation. And is not the creature's whole economy better economized thus? Are not all finite beings better pleased with motions relative than absolute? And what is the great globe itself but such a wheel,—a larger tread-mill, —so that our horse's freest steps over prairies are oftentimes balked and rendered of no avail by the earth's motion on its axis? But here he is the central agent and motive power; and, for variety of scenery, being provided with a window in front, do not the ever-varying activity and fluctuating energy of the creature himself work the effect of the most varied scenery on a country road? It must be confessed that horses at present work too exclusively for men, rarely men for horses; and the brute degenerates in man's society.

DOG

(A review of Thoreau's review appears on the following page.)

DEMOCRATIC REVIEW



The ideas about working time from Brownson and Thoreau appear relatively modest when compared with J.A. Etzler's idea of an entirely workless world. Thoreau wrestles with that idea and finally rejects it in an 1843 review of Etzler's *THE PARADISE WITHIN THE REACH OF ALL MEN, WITHOUT LABOR BY POWERS OF NATURE AND MACHINERY*. A German-American utopian, Etzler in his book set out "to show the means of creating a paradise within ten years, where everything desirable for human life may be had by every man in superabundance, without labor, without pay; where the whole face of nature shall be changed into the most beautiful forms and man may live in the most magnificent palaces, and in all imaginable refinements of luxury, and in the most delightful gardens; where he may accomplish without labor, in one year, more than could hitherto be done in a thousand years" (ME, 57-58). Thoreau's review of Etzler's book is largely sympathetic. Devoted as he was to a program of self-culture, Thoreau nevertheless grants that the efforts of the individual and the social reformer may be complementary. "While one scours the heavens, the other sweeps the earth. One says he will reform himself, and then nature and circumstances will be right.... The other will reform nature and circumstances, and then man will be right" (ME, 58). Then Thoreau momentarily goes beyond the thought that the two ways of change are complementary and approaches the view that man makes himself as he changes the world, the view Karl Marx expresses in "Theses on Feuerbach." As Thoreau phrases the thought, "Undoubtedly if we were to reform this outward life truly and thoroughly, we should find no duty of the inner omitted. It would be the employment of our whole nature; and what we should do thereafter would be as vain a question as to ask a bird what it will do when its nest is built and its brood reared." These two sentences imply no priority for internal change over external change, or vice versa. They say that if we change the world, we shall not find ourselves unchanged and that a thorough transformation of human nature and its environment will leave us with nothing to do in the world. Yet if Thoreau could be entirely happy with this reading, he would not be the philosophical idealist he usually is. So he adds, "But a moral reform must take place first, and then the necessity for the other will be superseded, and we shall sail and plow by its force alone" (ME, 74). The effect of **But** is to cancel the sympathetic concession Thoreau has made to Etzler, and, by extension to all who suppose that the expansion by technology of the productive forces is necessary if human needs are to be met. Thoreau goes on to cite Hindu scripture in support of the priority of moral reform: "'It is not the same to one whose foot is enclosed in a shoe as if the whole surface of the earth were covered with leather?'" (ME, 74). Intended by Thoreau to clinch the argument for the priority of individual moral reform over the transformation of the objective world, this rhetorical question can as well illustrate the limitations of a subjective view of reality. If the well-shod observer is aware that most of his fellow human beings are barefoot, the observer will possibly recognize that the surface of the earth is strewn with many objects potentially painful to the unprotected feet of other mortals.\*

\* Herreshoff, David Sprague. *LABOR INTO ART: THE THEME OF WORK IN NINETEENTH-CENTURY AMERICAN LITERATURE*. Detroit MI: Wayne State UP,

UNITED STATES MAGAZINE,  
AND  
DEMOCRATIC REVIEW.

Vol. XIII.

NOVEMBER, 1843.

No. LXV.

## PARADISE (TO BE) REGAINED.\*

WE learn that Mr. Etzler is a native of Germany, and originally published his book in Pennsylvania, ten or twelve years ago; and now a second English edition, from the original American one, is demanded by his readers across the water, owing, we suppose, to the recent spread of Fourier's doctrines. It is one of the signs of the times. We confess that we have risen from reading this book with enlarged ideas, and grander conceptions of our duties in this world. It did expand us a little. It is worth attending to, if only that it entertains large questions. Consider what Mr. Etzler proposes:

"Fellow Men! I promise to show the means of creating a paradise within ten years, where everything desirable for human life may be had by every man in superabundance, without labor, and without pay; where the whole face of nature shall be changed into the most beautiful forms, and man may live in the most magnificent palaces, in all imaginable refinements of luxury, and in the most delightful gardens; where he may accomplish, without labor, in one year, more than hitherto could be done in thousands of years; may level mountains, sink valleys, create lakes, drain lakes and swamps, and intersect the land everywhere with beautiful canals, and roads for transporting heavy loads of many thousand tons, and for travelling one thousand miles in twenty-four hours; may cover the ocean with floating islands

movable in any desired direction with immense power and celerity, in perfect security, and with all comforts and luxuries, bearing gardens and palaces, with thousands of families, and provided with rivulets of sweet water; may explore the interior of the globe, and travel from pole to pole in a fortnight; provide himself with means, unheard of yet, for increasing his knowledge of the world, and so his intelligence; lead a life of continual happiness, of enjoyments yet unknown; free himself from almost all the evils that afflict mankind, except death, and even put death far beyond the common period of human life, and finally render it less afflicting. Mankind may thus live in and enjoy a new world, far superior to the present, and raise themselves far higher in the scale of being."

It would seem from this and various indications beside, that there is a transcendentalism in mechanics as well as in ethics. While the whole field of the one reformer lies beyond the boundaries of space, the other is pushing his schemes for the elevation of the race to its utmost limits. While one scours the heavens, the other sweeps the earth. One says he will reform himself, and then nature and circumstances will be right. Let us not obstruct ourselves, for that is the greatest friction. It is of little importance though a cloud obstruct the view of the astronomer compared with his own

\* The Paradise within the Reach of all Men, without Labor, by Powers of Nature and Machinery. An Address to all intelligent Men. In two parts. By J. A. Etzler. Part First. Second English Edition. pp. 55. London, 1842.



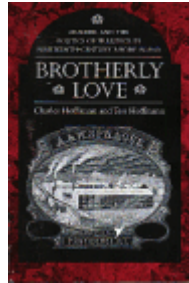
## FUTURE WORSHIP

## FUTURE WORSHIP

December 31, Sunday: Many of the devotees of the Reverend [William Miller](#) expected Jesus to return at the end of 1843 (Festinger, Leon et al. WHEN PROPHECY FAILS. Minneapolis MN: U of Minnesota P, 1956, page 16).

[MILLENNIALISM](#)

The wealthiest citizen of [Cranston, Rhode Island](#), Amasa Sprague of the A&W Sprague textile empire, was murdered. Refer to Charles and Tess Hoffmann's BROTHERLY LOVE: MURDER AND THE POLITICS OF PREJUDICE IN NINETEENTH-CENTURY RHODE ISLAND (Amherst MA: U of Massachusetts P, 1993).



You can read this book online at <http://www.questia.com/library/book/brotherly-love-murder-and-the-politics-of-prejudice-in-nineteenth-century-rhode-island-by-charles-tess-hoffmann.jsp>.

Three brothers who had emigrated there from [Ireland](#), Nicholas, John, and William Gordon, would be charged with this murder, although there was precious little evidence against them other than the fact that they were [Catholics](#). Of the three, Nicholas and William had the most airtight alibis, whereas John would be unable to

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

produce evidence as to his whereabouts on the afternoon in question. It would be John, therefore, who would hang for the crime, on February 14, 1844. The authors of this study attempt to make a case that the actual murderer was Mr. Sprague's brother and business partner, William Sprague II, who had served as the governor of the state, and was currently one of its US senators, although actually there is less evidence against Senator Sprague than there is against one "Big Peter," a mill laborer who had disappeared from the vicinity shortly after the afternoon of the crime.



At the trial the judge ruled that the testimony of recent immigrants from Ireland was inherently of less credibility than the testimony of native-born American citizens. Later there would be sufficient doubt, that this conviction and [hanging](#) had been anything more than a rush to judgment, that this would be the last hanging permitted to take place on the soil of Rhode Island.



## FUTURE WORSHIP

## FUTURE WORSHIP

1844

As electric signals were beginning to travel along the 1st telegraph line from Washington to Baltimore, Samuel F.B. Morse pioneered a “Morse Code” of short pulses, “dots,” and long pulses, “dashes” (we would not formally abandon this sort of coding until 1995).

In this year Friedrich Gottlob Keller (1816-1895) made some paper out of a cheap pulp of wood fibers rather than out of an expensive pulp from pulverized [cotton](#) rags.

John Mercer invented a treatment for [cotton](#) that involves stretching the fibers under pressure in a cold bath of caustic soda. Mercerization gives cotton increased sheen and durability, as well as promoting the uptake of dyes.

In Roxbury, Charles Goodyear put some rubber on the kitchen stove and something strange happened to it — it “vulcanized,” to coin a term.<sup>31</sup>

In this year Thomas Pratt, an engineer, and his father Caleb Pratt, an architect, were developing a new kind of bridge truss that was the inverse of the Howe truss, not in that it used iron for compression and wood for tension (little joke there, fellas), but in that it consisted of the Howe truss turned upside down (later, when constructed entirely of iron, this new patent would until well into the 20th Century create the standard American truss bridge used for moderate spans).

Meanwhile, while residing with a small group of Concordists at Ham Common in Surrey, [John Adolphus Etzler](#) had begun building “working” models of his magnificent labor-saving machines (“working,” here, rather than being merely a synonym for “functional,” is a term of art with the overtones of “immensely impressive to those entrapped in the coils of hope”), and published not only EMIGRATION TO THE TROPICAL WORLD, FOR THE MELIORATION OF ALL CLASSES OF PEOPLE OF ALL NATIONS, but also TWO VISIONS OF J.A. ETZLER.

FUTURE-WORSHIP



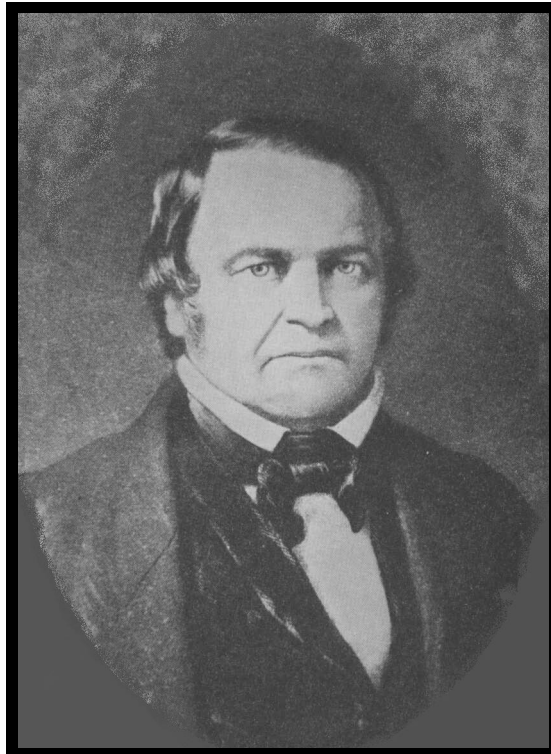
31.By the time the Goodyear patent was issued, the family would have removed to Woburn.

## FUTURE WORSHIP

## FUTURE WORSHIP

Early January-March: The Year of Our Lord 1843 had come and gone and the [Millerites](#) had not been drawn up to Heaven. Such a quandary! William “The Reluctant Prophet” Miller looked over his calculations and discovered that the year 1843 in question referred not to the calendar year but to what he described as “the Jewish year,” which had begun on March 21, 1843 and would not be concluded until March 21, 1844.

**SEEDS**: Who could believe in prophecies of Daniel or of Miller that the world would end this summer, while one milkweed with faith matured its seeds?



**WILLIAM MILLER**  
**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

Meanwhile, down here in the real world, the rules committee chaired by Representative [John Quincy Adams](#) of Massachusetts was reporting a revision of the rules of the US House of Representatives, to quite omit the infamous gag rule which for decades had punished any representative who had attempted to discuss the institution of human enslavement. Two months of argumentation would follow. There would be an attempt to reintroduce that old gag rule into the committee recommendation, but this attempt would be defeated by a vote of 106 over 86. This would be followed by an attempt to force a reconsideration, which would likewise be defeated. (The eventual outcome would be that in March the committee report would be repudiated in its entirety by the House, by a “We’re All White Men Here” vote of 88 over 87 — and the House’s gag rule would therefore remain in force.)



Early in this year, the Massachusetts Antislavery Society held a meeting at Lowell. During a speech by Wendell Phillips, Jesse Hutchinson, Jr., began scribbling in his lap verses for a new song that made use of a railroad metaphor. When Phillips finished speaking, Jesse and an impromptu band of Hutchinsons (not including even one single member of the family’s famous quartet, but instead most probably made up of Jesse, Caleb, Joshua, and John’s wife Fanny) headed for the stage to present the very first performance of their great antislavery song, “Get Off the Track!” Here is their new production, which they sang to the tune of “Old Dan Tucker,” the favorite new minstrel song of the previous year:

Ho! the car Emancipation Rides majestic through our nation  
Bearing on its train, the story Liberty! a nation’s glory....

Roll it along, roll it along  
Roll it along through the nation Freedom’s car,



## FUTURE WORSHIP

## FUTURE WORSHIP

Emancipation.

During this year the song “Buffalo Gals,” sometimes appearing as “Pittsburgh Gals,” “Bowery Gals,” “Louisiana Gals,” and “Lubly Fan, Will You Cum Out Tonight,” would be becoming famous (both the words and the music were by Cool White).

During this period [Waldo Emerson](#) was writing in his journal:

*Precisely what the painter or the sculptor or the epic rhapsodist feels, I feel in the presence of this house, which stands to me for the human race, the desire, namely, to express myself fully, symmetrically, gigantically to them, not dwarfishly & fragmentarily. H.D.T., with whom I talked of this last night, does not or will not perceive how natural this is, and only hears the word Art in a sinister sense. But I speak of instincts. I did not make the desires or know anything about them: I went to the public assembly, put myself in the conditions, & instantly feel this new craving – I hear the voice, I see the beckoning of this Ghost. To me it is vegetation, the pullulation & universal budding of the plant man. Art is the path of the creator to his work. The path or methods are ideal and eternal, though few men ever see them: not the artist himself for years, or for a lifetime, unless he comes into the conditions. Then he is apprised with wonder what herds of daemons hem him in. He can no more rest: he says, “By god, it is in me & must go forth of me.” I go to this place and am galvanized, and the torpid eyes of my sensibility are opened. I hear myself speak as a stranger – Most of the things I say are conventional; but I say something which is original & beautiful. That charms me. I would say nothing else but such things. In our way of talking, we say, that is mine, that is yours; but this poet knows well that it is not his, that it is as strange & beautiful to him as to you; he would fain hear the like eloquence at length. Once having tasted this immortal ichor, we cannot have enough of it. Our appetite is immense. And, as “an admirable power flourishes in intelligibles,” according to Plotinus, “which perpetually fabricates,” it is of the last importance that these things get spoken. What a little of all we know, is said! What drops of all the sea of our science are baled up! And by what accident it is that these are spoken, whilst so many thoughts sleep in nature! Hence the oestrum of speech: hence these throbs & heart beatings at the door of the assembly to the end, namely, that the thought may be ejaculated as Logos or Word. The text of our life is accompanied all along by this commentary or gloss of dreams.*

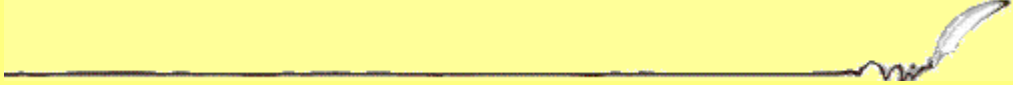


[HDT](#)[WHAT?](#)[INDEX](#)

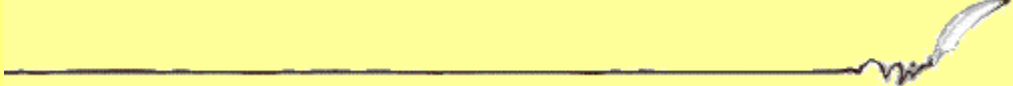
## FUTURE WORSHIP

## FUTURE WORSHIP

*The question of the annexation of Texas is one of those which look very differently to the centuries and to the years. It is very certain that the strong British race which have now overrun so much of this continent, must also overrun that tract, & Mexico & Oregon also, and it will in the course of ages be of small import by what particular occasions & methods it was done. It is a secular question. It is quite necessary & true to our New England character that we should consider the question in its local & temporary bearings, and resist the annexation with tooth & nail. It is a measure which goes not by right nor by wisdom but by feeling. It would be a pity to dissolve the union & so diminish immensely every man's personal importance. We are just beginning to feel our oats.*

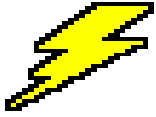


*H.D.T. said he knew but one secret, which was to do one thing at a time, and though he has his evenings for study, if he was in the day inventing machines for sawing his plumbago, he invents wheels all the evening & night also; and if this week he has some good reading & thoughts before him, his brain runs on that all day, whilst pencils pass through his hands. I find in me an opposite faculty or perversity, that I never seem well to do a particular work, until another is due. I cannot write the poem though you give me a week, but if I promise to read a lecture day after tomorrow, at once the poem comes into my head & now the rhymes will flow. And let the proofs of the Dial be crowding on me from the printer, and I am full of faculty how to make the Lecture.*



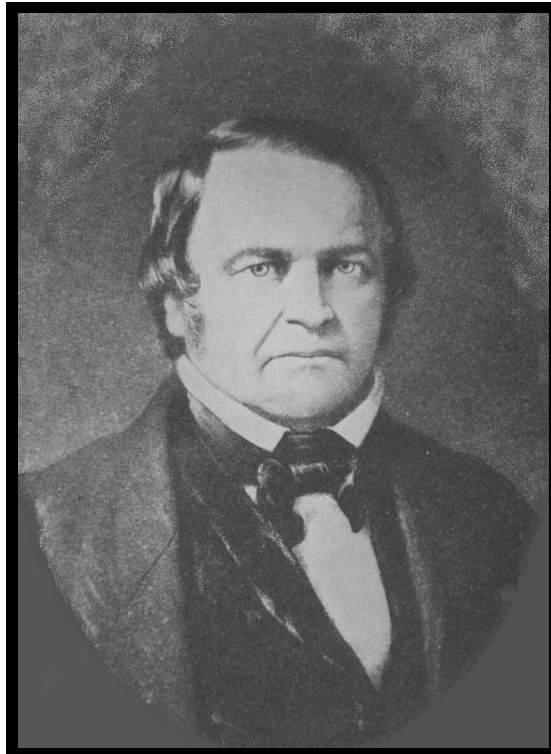
# FUTURE WORSHIP

# FUTURE WORSHIP



March 21, Thursday: The 1st “Great Disappointment.” Perhaps a hundred thousand [Millerite](#) “adventists” were kept waiting all day and all night in white nightshirts and bedsheets, on hills and on their rooftops and on specially constructed roofless church platforms, for the Second Coming of Christ that the Reverend [William Miller](#) of Pittsfield had been predicting since 1831. At the rosy rays of dawn the earth had not ceased to exist, fancy that.

SEEDS: Who could believe in prophecies of Daniel or of Miller that the world would end this summer, while one milkweed with faith matured its seeds?



## FUTURE WORSHIP

## FUTURE WORSHIP

(Gould, Stephen Jay. QUESTIONING THE MILLENNIUM. NY: Harmony Books, 1997, page 49;  
Festinger, Leon et al. WHEN PROPHECY FAILS. Minneapolis MN: U of Minnesota P, 1956, page 16-17)

MILLENNIALISM

The earth did not cease to exist, so their leader recalculated and reset the event to October 22. One disciple, according to [Waldo Emerson](#), stated that although they expected the second advent of the Lord in 1843, “if there is any error in his computation, –he shall look for him until he comes.”



“I would not run round a corner  
to see the world blow up.”  
– [Henry Thoreau](#),  
“LIFE WITHOUT PRINCIPLE”

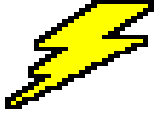




## FUTURE WORSHIP

## FUTURE WORSHIP

March 22, Friday: [Angelina Emily Grimké Weld](#) gave birth to Sarah Grimké Weld.



[THEODORE DWIGHT WELD](#)

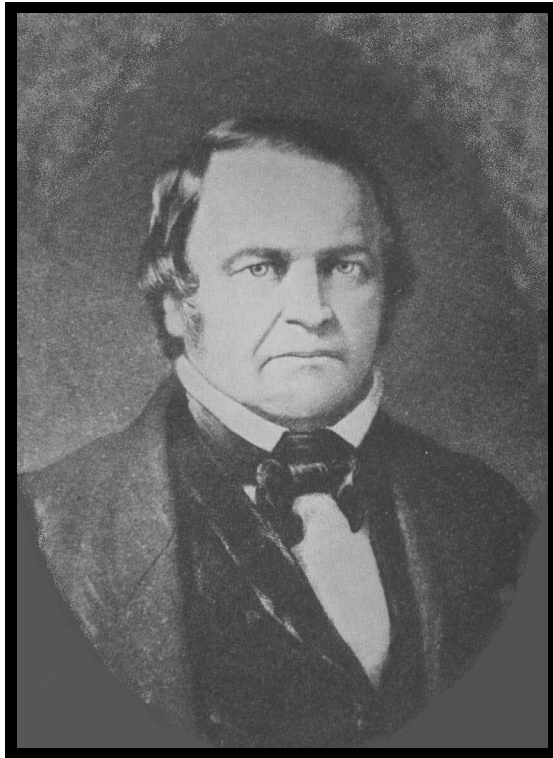
On the morning after the 1st “Great Disappointment,” with no particular sign of a Second Coming of Christ to point at, one of the [Millerite](#) “adventist” leaders, Samuel Snow, did a quickie recalculation, basing it on the Jewish liturgical calendar rather than upon our lay calendar (makes sense, right?), and reset the event to October 22nd. Those few who still remained faithful then fully congratulated one another that they had passed this test of their faithfulness, this “winnowing of the chaff.” One disciple, according to [Waldo Emerson](#), stated that although they expected the second advent of the Lord, “if there is any error in his computation, –he shall

# FUTURE WORSHIP

# FUTURE WORSHIP

look for him until he comes.”

SEEDS: Who could believe in prophecies of Daniel or of Miller that the world would end this summer, while one milkweed with faith matured its seeds?



MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP



"The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end."

— [Gail Collins, March 15, 2013.](#)



June: Two frigates loaded up with water at [St. Helena](#) to take to Ascension Island, on which drought was severe.

[John Adolphus Etzler](#) while with the Concordists at Ham Common in Surrey had published EMIGRATION TO THE TROPICAL WORLD, FOR THE MELIORATION OF ALL CLASSES OF PEOPLE OF ALL NATIONS. At this point he relocated London to be at to the heart of the reform movement, formed a Tropical Emigration Society, and selected, as the venue of his earthly paradise, Venezuela. This community, like his community in Ohio, would of course fail.

**FUTURE-WORSHIP**



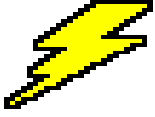
On October 22nd, believers donned their robes. A large gathering lived in or around Groton. Believing that Christ would return on a mountaintop, they climbed up Mt. Wachusett to await the coming of the Lord. One respectable but arthritic old man from Harvard who could not make it up the mountain stationed himself at the very top of the tallest apple tree in his orchard and waited out the night. In [New Bedford](#), a whole family perched on the branches of an apple tree dressed in their white robes. According to one story, a man accosted Ralph Waldo Emerson and the Reverend Theodore Parker on a Concord road and excitedly asked if they realized that the world was going to end that day. "Mr. Parker said: 'It does not concern me, for I live in Boston.'" And Mr. Emerson said: 'The end of the world does not affect me; I can get along without it.'"



## FUTURE WORSHIP

## FUTURE WORSHIP

October 22, Tuesday: Sarah Bernhardt, “the Divine Sarah,” was born as Rosine Bernard in Paris.



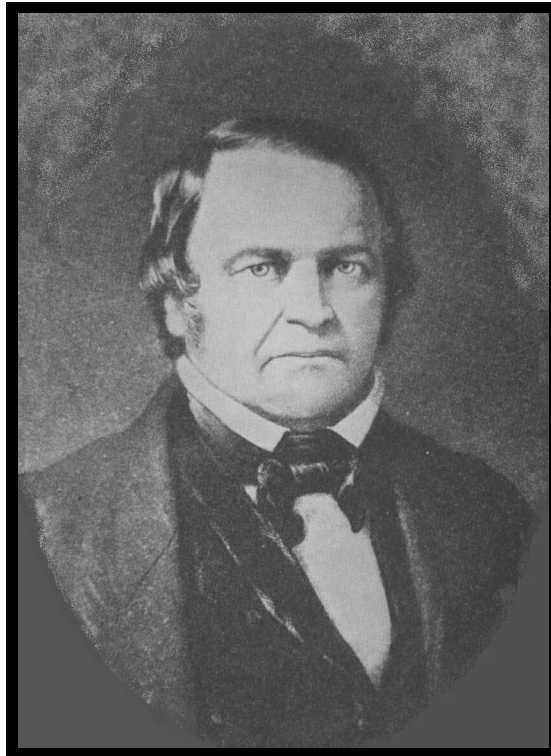
The 2nd “Great Disappointment” for the Reverend [William Miller](#) of Pittsfield’s [Millerite](#) “adventists.” The Reverend Samuel S. Snow, an influential Millerite, had predicted the [Second Coming](#) on this day. The date had then been accepted by Miller himself. After the inevitable no-show, the event would become known as the “Great Disappointment” (Gould, Stephen Jay. *QUESTIONING THE MILLENNIUM*. NY: Harmony Books, 1997, page 49, Festinger, Leon et al. *WHEN PROPHECY FAILS*. Minneapolis MN: U of Minnesota P, 1956, page 17). Although they would be been kept waiting dressed in white robes all day and all night, on their rooftops and

# FUTURE WORSHIP

# FUTURE WORSHIP

on specially constructed roofless church platforms — this earth was refusing to cease to exist.

SEEDS: Who could believe in prophecies of Daniel or of Miller that the world would end this summer, while one milkweed with faith matured its seeds?



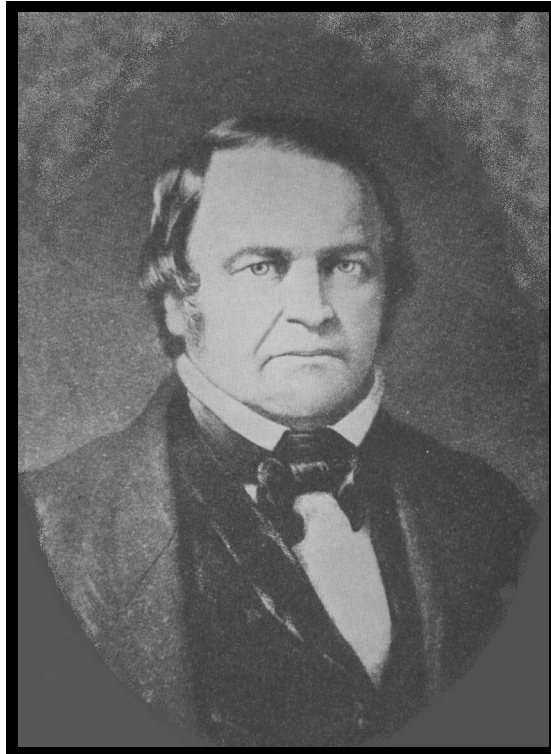
MILLENNIALISM

# FUTURE WORSHIP

# FUTURE WORSHIP

October 23, Wednesday, sunrise: The dawn of the day after the day of the Great Disappointment.  
It was time for the Reverend [William Miller](#) to go look at the milkweed, and learn.

**SEEDS**: Who could believe in prophecies of Daniel or of Miller that the world would end this summer, while one milkweed with faith matured its seeds?



**MILLENNIALISM**

1845

The “[Plymouth Brethren](#)” movement of the Reverend [John Nelson Darby](#) in the British Isles had been expanding with great rapidity among the uneducated, the stupid, the vicious, and the opportunistic. By this point some 1,200 “Darbyites” were fantasizing that they were privileged beings –privileged merely because they believed something that the general society did not grasp– and were preparing to be selectively yanked up to Heaven in [The Rapture](#).

SELFPRIILEGING



THE RAPTURE

People will believe anything you want, all you need to do is suggest to them that by believing this they will privilege themselves over others.

The [Second Coming](#) according to the Second Adventists, a group that formed from the remaining hardcore members of the Reverend [William Miller](#)’s cult. The Second Adventists were the forerunners of the Seventh Day Adventists (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 91)

MILLENNIALISM

## FUTURE WORSHIP



"I would not run round a corner  
to see the world blow up."  
— [Henry Thoreau](#),  
"LIFE WITHOUT PRINCIPLE"



1846

Another [Second Coming](#) of Jesus Christ was, according to the Second Adventists, scheduled for this year (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 91).



(C'mon, Jesus, don't you know, 99% of being successful is SHOWING UP!)

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

July: [John Adolphus Etzler](#) wrote to the [Morning Star](#) defending his inability to obtain free land from the Venezuelan government. This had been entirely the fault of his two co-agents. The following two issues of the newspaper would contain “The Manifesto of J.A. Etzler” declaring his undying faith that once we had persuaded ourselves to turn away from capitalism, we would be able to create “a universal paradise of peace, abundance, happiness and intelligence, whence tyranny of all kinds [would be] banished.” He confessed, however, that he had been overly optimistic in predicting that this would require only about a decade. His new estimate was that it would take us something like a century to arrive at Paradise, because first we would need to discover what was the best food for us, and how to increase the production of this. On the up side, we would be able to use “air balloons” to explore unexplored terrains. We would be able to live in “self-moving houses” that would travel along a network of vitrified roads. We would rely upon floating islands in the sea. Through purifying our environment and tempering our passions, we would be able to prolong our lives to 108-192 years. The entire planet would become one community.

In the last known document written by him –a letter to a friend– Etzler directed that all future correspondence be sent to him at a Philadelphia address. He may have remained there or he may have gone back to Germany — we have no trace.

[FUTURE-WORSHIP](#)

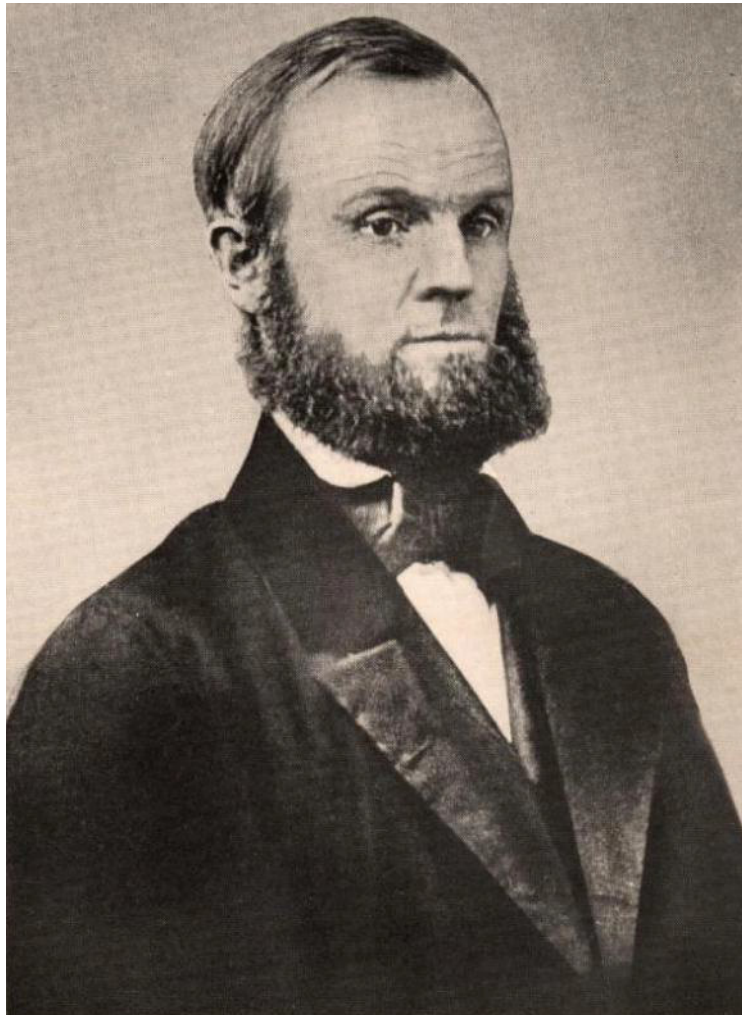
## FUTURE WORSHIP

## FUTURE WORSHIP

1847

The year came and passed and Jesus Christ in glory failed to make His appearance. The [Reverend Joseph Wolff](#) announced that it had indeed happened, and that Christ was indeed in charge of the earth — it was merely that He was ruling in glory invisibly (from Heaven, through His influence on men's hearts).

John Humphrey Noyes proclaimed that the Spirit of Jesus Christ, which had had its [Second Coming](#) to the earth within a generation after the crucifixion of Jesus, had passed into his society in Putney, Vermont.



“Lie down, I need to for you to worship with me.”

The hostility of the community at the society's practice of multiple marriage (all male members married to all female members) caused the group to relocate to Oneida in central New York, in Madison County on Oneida Creek near Oneida Lake.

[Harriet Livermore's Parousia](#) prediction #2 (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #699).



MILLENNIALISM



HARRIET LIVERMORE

The city of Jerusalem was obviously of importance to Harriet, for on slender funds she would make five separate trips, often traveling alone.

## FUTURE WORSHIP

## FUTURE WORSHIP

August 7: “Father” Johann Georg Rapp, a German ascetic who founded a sect known as the Harmonists (AKA the Rappites) and established a utopian commune in Economy, Pennsylvania (now Ambridge PA), was convinced that Jesus would return before his death. Even on his deathbed he was refusing to give up hope for Christ’s return, saying on this final day “If I did not know that the dear Lord meant I should present you all to him, I should think my last moment’s come.” It turned out that his last moment had indeed come — yet Jesus failed to show. (Cohen, Daniel. *PROPHETS OF DOOM*. Brookfield CT: The Millbrook Press, Inc., 1999, page 23, Thompson, Damian. *THE END OF TIME*. Hanover NH: UP of New England, 1996, page 283, Encyclopedia Britannica)



MILLENNIALISM



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1849**

The [Mormon](#) church determined that, black skin being the “mark of Cain,” no negroes would be permitted to be missionaries unless their skins had turned white in physical proof of their salvation. This, however, did not stop the black Mormon preacher of Cincinnati, the Reverend Elijah Abel.

The VIRGINIA CODE, Chapter 109, Section 1, at 471 made “any marriage between a white person and a Negro absolutely void without further legal process” (before this point, children of mixed marriages had not been inherently illegitimate).

Yet another [Second Coming](#) according to the Second Adventists (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 91).

1850

July: In South [China](#) began what would prove to be the longest and bloodiest [Civil War](#) of which we have ever had any information: [Hung Hsiu Ch'üan](#) 洪秀全 the younger brother of Jesus H. Christ and his friend [Feng Yün-shan](#) 馮雲山 led their *Pai Shang-ti Hui* or God Worshipers' Society of impoverished [Chinese Christian](#) peasants of mountainous Kwangsi province into what we would come to term, untranslated, the [Taiping](#) rebellion or [Chinese Civil War](#):



Many of the first Taiping converts were of the mountain tribes of Kwangsi, whom the Chinese call Miao-tze.... These Miao-tze tribes of the Kwangsi, whom ethnologists suppose to be of Caucasian race, had never completely submitted to Manchu rule. They wore the ancient Chinese national dress and had long hair.

The Miao people do not make use of Chinese ideograms but inscribe their language in the Latin alphabet. Because of these “Caucasians” with their long hair and standoffish ways, the resulting civil war would also be known in China as the “Longhair Rebellion.”



These Chinese Christians were not the sort of people you'd want to meet in a dark alley. They took their holiness very seriously. On the next screen—as action figures which you can purchase to enable the imagination of your child—they are dealing with somebody whom they have decided had done wrong, or was believing wrong, or had maybe been insufficiently sincere.

**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?  
— NO, THAT'S GIVING TOO MUCH TO THE HISTORIAN'S STORIES.**



**LIFE ISN'T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**

1851

Still another [Second Coming](#) of Jesus Christ according to the Second Adventists (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 91).



MILLENNIALISM

## FUTURE WORSHIP

## FUTURE WORSHIP

January 1, Wednesday: The *Pai shang-ti hui* or Christian “Association of the Worshipers of God” was founded among the group known as *Hakka* or “guest settlers,” by [Hung Hsiu Ch'üan](#) 洪秀全 and his executive organizer [Feng Yün-shan](#) 馮雲山. There would soon be a dust-up between this *Han* grouping which was migrating out of Central [China](#) into Kwantung and Kwangsi provinces and the primary inhabitants of South China.



This dust-up would be similar in many respects to the conflict between Protestants and Catholics in Ireland later in the 19th Century, except that it would be happening between the [Taiping](#) or [Chinese Christian](#) Longhairs and Confucian Buddhist Chinese.

## FUTURE WORSHIP

## FUTURE WORSHIP

The great [Chinese Civil War](#) between South China and North China was beginning and would become the longest and bloodiest such civil war of which we have any record — our own long and bloody civil war of 1861-1865 not excepted. Some 25,000,000 Chinese would be slaughtered and the destruction of the [Chinese Christian](#) culture in South China would be so thorough that now we “here in Christendom”

- a.) are generally not aware that such a Chinese Christian community ever existed, or
- b.) presume that because the people involved were Chinese (Christians are normatively, of course, as we are all perfectly well aware, decent white people!), simply could not have been of the “actual” or “real” Christian faith as we know it and love it “here in Christendom.”

Instead of referring to them as [Christians](#) we adopt untranslated their term for Jesus’s “Kingdom of God,” their ideal condition of being, *Tai-p’ing T’ien-kuo* or “Heavenly Kingdom of Great Peace,” 太平天國 and designate them merely as “the [Taipings](#).” They were millennialist fundamentalists who, like primitive Christians in the Mediterranean area, practiced communalism —and this made them disrespectful of the general Chinese cultural tradition— but they were also ethnically Han and vigorously opposed to such foreigners as the Manchu emperor in Beijing.



### MILLENNIALISM

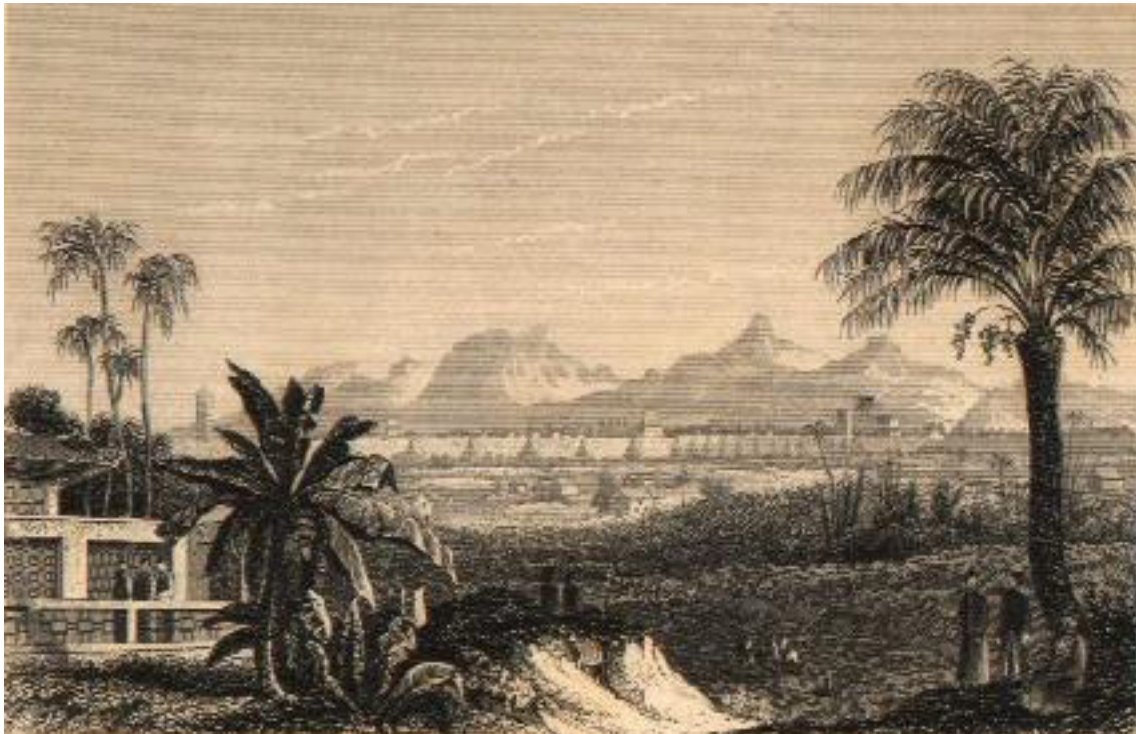
The Buddhist and Confucian forces of Beijing would use the motto “Honor the Emperor by Resisting Barbarians” (*Zun Wang Rang Yi* 尊王攘夷).<sup>32</sup>

32. The motto that would be used against Christians during the Boxer rebellion of the early 20th Century would be similar, “Revive the Qing and Destroy the Foreigners” (*Fu Qing Mie Yang* 扶清灭洋).

## FUTURE WORSHIP

## FUTURE WORSHIP

This chap who was considering himself the younger brother of Jesus Christ had thirty concubines and wives but was not the only person being designated to rule over the Chinese, in this critical year of 1851. In North China, the young lady who would for half a century rule over the Central Kingdom from one suite of the Forbidden City in Beijing was being selected as 1 imperial concubine of a total of 11, effective as soon as the new emperor Hsien Feng had completed his obligatory period of sexless mourning for his father Tao Kuan. As an economy measure due to the financial straits of the Central Kingdom, the new emperor was to have but 1 empress rather than the traditional complete set of 3, but 2 consorts of the 2d class rather than the traditional complete set of 9, and but 11 concubines such as this particular young lady rather than the traditional complete set of 81.



**DO I HAVE YOUR ATTENTION? GOOD.**

June 8, Sunday to April 1, 1852: UNCLE TOM'S CABIN, OR THE MAN THAT WAS A THING was being published in three installments in a [Washington DC](#) antislavery weekly, [The National Era](#). It is instructive to compare and contrast the "There is more day to dawn" trope from the last page in WALDEN, which would not be written

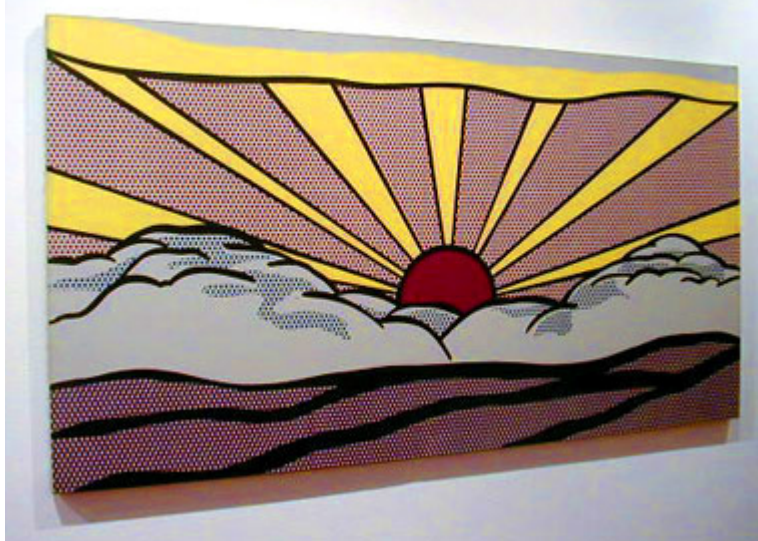
# FUTURE WORSHIP

# FUTURE WORSHIP

until 1853-1854,

**WALDEN:** I do not say that John or Jonathan will realize all this; but such is the character of that morrow which mere lapse of time can never make to dawn. The light which puts out our eyes is darkness to us. Only that day dawns to which we are awake. There is more day to dawn. The sun is but a morning star.

PEOPLE OF  
WALDEN



“JOHN” (BULL)


“JONATHAN”

## FUTURE WORSHIP

## FUTURE WORSHIP

with the “another and better day is dawning” trope seen on the first page of this enormously popular book. In the case of Harriet Beecher Stowe, what was being offered was a day and era, new and improved but nevertheless “commensurable” with the present day and era. In the case of [Henry Thoreau](#), what would be offered would be specifically the crossing of a boundary, specifically not of the same order or realm with any previous dawning. When light arrives which puts out our eyes, it is a different order of illumination, one which would seem presently as darkness to us. We note that what Stowe was offering in her book on freedom and fairness amounted to mere [future-worship](#), a version of providentialism in theology and of consequentialism in ethics, a hopefulness which proceeded psychologically out of a present lack and longing and operated by way of the pathos of *ressentiment*,<sup>33</sup> whereas what Thoreau would be countering with would be a celebration of plenitude.



It is also interesting to compare the attitude taken toward the law, in Chapter IX of this novel, with the attitude published by Thoreau on May 14, 1849  in his “Resistance to Civil Government” contribution to [Elizabeth Palmer Peabody](#)’s AESTHETIC PAPERS, paragraph 18 “machinery of government” and “break the law,” where Senator John Bird of Ohio discusses, with Mrs. Bird, a law forbidding the giving of food or water to escaping slaves. The wife exclaims:

You ought to be ashamed, John! Poor, homeless, houseless creatures! It’s a shameful, wicked, abominable law, and I’ll break it, for one, the first time I get a chance; and I hope I **shall** have a chance, I do!



June 8, Sunday: In F.A. Michaux i.e. the younger Michaux’s Voyage A l’ouest des Monts Alléghansys –1802 printed at Paris 1808

He says the common inquiry in the newly settled west was “From what part of the world have you come? As if these vast and fertile regions would naturally be the point of union and the common country of all the inhabitants of the globe”

The current of the Ohio is so swift in the spring that it is not necessary to row –indeed rowing would do more harm than good, since it would tend to turn to the ark out of the current onto to some isle or sand bar –where it would be entangled amid floating trees– This has determined the form of the bateaux –which are not the best

33. As proof of this, consider the verse of the hymn “Jerusalem, My Happy Home” that Harriet Beecher Stowe tacked into John Newton’s 1772 hymn “Amazing Grace”:

When we’ve been there ten thousand years,  
Bright shining as the sun;  
We’ve no less days to sing God’s praise  
Than when we first begun!



## FUTURE WORSHIP

## FUTURE WORSHIP

calculated for swiftness but to obey the current. They are from 15 to 50 feet long by 10 to 12 & 15 with square ends & a roof of boards like a house at one end— The sides are about 4<sup>1</sup>/<sub>2</sub> feet above the water “I was alone on the shore of the Monongahela, when I perceived, for the first time, in the distance, five or six of these bateaux which were descending this river. I could not conceive what those great square boxes were which abandoned to the current, presented alternately their ends, their sides, & even their angles As they came nearer I heard a confused noise but without distinguishing anything, on account of the elevation of the sides. It was only on ascending the bank of the river that I perceived, in these bateaux, many families carrying with them their horses, cows, poultry, dismounted carts, plows, harnesses, beds, agricultural implements, in short all that constitute the moveables of a household & the carrying on of a farm” But he was obliged to paddle his log canoe “sans cesse” because of the sluggishness of the current of the Ohio in April 1802

A Vermonter told him that the expense of clearing land in his state was always defrayed by the potash obtained from the ashes of the trees which were burnt —and sometimes people took land to clear on condition that they should have what potash they could make.

After travelling more than 3000 miles in North America —he says that no part is to be compared for the “force végétative des forêts” to the region of the Ohio between Wheeling & Marietta. 36 miles above the last place he measured a plane tree on the bank of the Ohio which at four feet from the ground was 47 in circ. It is true it was “renflé d’une manière prodigieuse” Tulip & plane trees his father had said attained the greatest diameter of N A Trees.

[Ginseng](#) was then the only “territorial” production of Kentucky which would pay the expense of transportation by land to Philadelphia. They collected it from spring to the first frosts.

Even hunters carried for this purpose, beside their guns, a bag & a little “pioche” From 25 to 30 “milliers pesant” were then transported annually & this commerce was on the increase. Some transported it themselves from Kentucky to [China](#) i.e. without selling it the merchants of the seaboard— Traders in Kentucky gave 20 to 24 “sous” the pound for it.

They habituated their wild hogs to return to the house from time to time by distributing corn for them once or twice a week— So I read that in Buenos Ayres they collect the horses into the corral twice a week to keep them tame in a degree

Gathered the first strawberries to day.

Observed on Fair Haven a tall Pitch Pine, such as some call Yellow P— very smooth yellowish & destitute of branches to a great height. The outer & darker colored bark appeared to have scaled off leaving a fresh & smooth surface —at the ground all round the tree I saw what appeared to be the edges of the old surface scales extending to two inches more in thickness. The bark was divided into large smooth plates 1 to 2 feet long & 4 to 6 inches wide.

I noticed that the cellular portion of the bark of the canoe birch log, from which I stripped the epidermis a week or two ago —was turned a complete brick red color very striking to behold —& reminding me of the red man — and all strong natural things —the color of our blood somewhat.— under the epidermis it was still a sort of buff The different colors of the various parts of this bark, at various times, fresh or stale are extremely agreeable to my eye

I found the White Pine top full of staminate blossom buds not yet fully grown or expanded.— with a rich red tint like a tree full of fruit —but I could find no pistillate blossom—

The fugacious petalled cistus —& the pink —& the lupines of various tints are seen together.

Our outside garments which are often thin & fanciful & merely for show —are our epidermis —hanging loose & fantastic like that of the Yellow birch —which may be cast off without harm our thicker & more essential garments are our cellular integument when this is removed the tree is said to be girdled & dies— Our shirt is the liber or true bark. beneath which is found the alburnum or sap wood —while the heart in old stocks is commonly rotten or has disappeared. As if we grew like trees, and were of the exogenous kind.

[Version published in 1906: “Our outside garments, which are often thin and merely for show, are our epidermis, hanging loose and fantastic like that of the yellow birch, which may be cast off without harm, stripped off here and there without fatal injury; sometimes called cuticle and false skin. The vital principle wholly wanting in it; partakes not of the life of the plant. Our thicker and more essential garments are our cellular integument. This is removed, the tree is said to be girdled and dies. Our shirt is the cortex, liber, or true bark, beneath which is found the alburnum or sap-wood, while the heart in old stocks is commonly rotten or has disappeared. As if we grew like trees, and were of the exogenous kind.”

In 1852, in his 4th version of [WALDEN](#), Thoreau would write:

Usually, we don garment after garment as if we grew like exogenous plants by addition without. Our outside and often thin and fanciful clothes are our epidermis or false skin, which partakes not of the life of the plant, and may be stripped off here and there without fatal injury; our thicker garments, constantly worn, are our cellular integument, or cortex; our shirts are our liber or true bark, which cannot be removed without girdling and so destroying the man. I believe that all races at some seasons wear something equivalent to the last. It is



## FUTURE WORSHIP

## FUTURE WORSHIP

desirable that a man be clad so simply that he can lay his hands on himself in the dark, and that he live in all respects so compactly & preparedly, that if an enemy take the city, he can, like the old philosopher, walk out the gate empty-handed without anxiety. While one thick garment is, for most purposes, as good as three thin ones, and cheap clothing can be obtained at prices really to suit customers; while a thick coat can be bought five dollars, which will last as many years, (for example, the one I have on), thick pantaloons for 2 dollars, cowhide boots for a dollar & a half a pair, a summer hat for a quarter of a dollar, and a winter cap for sixty-two & a half cents, or a better be made at home at a nominal cost, where is he so poor that, clad in such a suit of his own earning, there will not be found wise men to do him reverence?

This eventually would appear in [WALDEN](#):

[WALDEN](#): We don garment after garment, as if we grew like exogenous plants by addition without. Our outside and often thin and fanciful clothes are our epidermis or false skin, which partakes not of our life, and may be stripped off here and there without fatal injury; our thicker garments, constantly worn, are our cellular integument, or cortex; but our shirts are our liber or true bark which cannot be removed without girdling and so destroying the man. I believe that all races at some seasons wear something equivalent to the shirt. It is desirable that a man be clad so simply that he can lay his hands on himself in the dark, and that he live in all respects so compactly and preparedly, that, if an enemy take the town, he can, like the old philosopher, walk out the gate empty-handed without anxiety. While one thick garment is, for most purposes, as good as three thin ones, and cheap clothing can be obtained at prices really to suit customers; while a thick coat can be bought for five dollars, which will last as many years, thick pantaloons for two dollars, cowhide boots for a dollar and a half a pair, a summer hat for a quarter of a dollar, and a winter cap for sixty-two and a half cents, or a better be made at home at a nominal cost, where is he so poor that, clad in such a suit, **of his own earning**, there will not be found wise men to do him reverence?

**THE FALLACY OF MOMENTISM: THIS STARRY UNIVERSE DOES NOT CONSIST OF A SEQUENCE OF MOMENTS. THAT IS A FIGMENT, ONE WE HAVE RECOURSE TO IN ORDER TO PRIVILEGE TIME OVER CHANGE, A PRIVILEGING THAT MAKES CHANGE SEEM UNREAL, DERIVATIVE, A MERE APPEARANCE. IN FACT IT IS CHANGE AND ONLY CHANGE WHICH WE EXPERIENCE AS REALITY, TIME BEING BY WAY OF RADICAL CONTRAST UNEXPERIENCED — A MERE INTELLECTUAL CONSTRUCT. THERE EXISTS NO SUCH THING AS A MOMENT. NO INSTANT HAS EVER**

FOR AN INSTANT EXISTED.

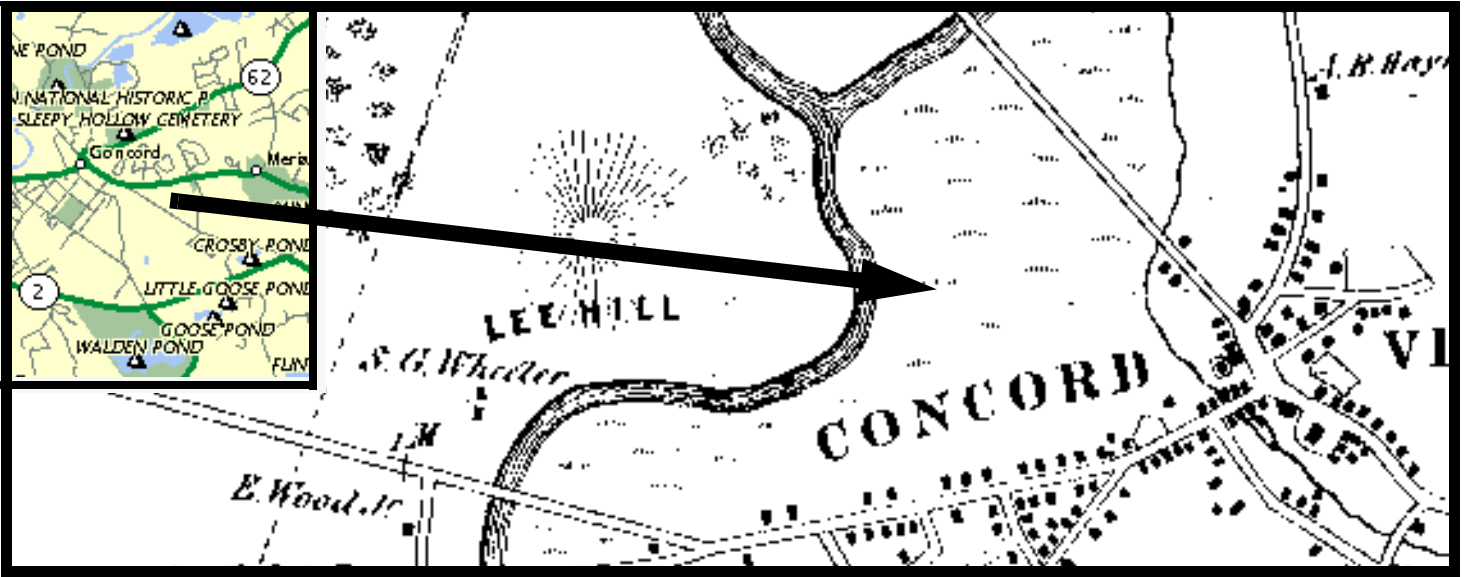
December 4: The [Chinese Christian](#) ruler [Hung Hsiu Ch'üan](#) 洪秀全, invested in his newly conquered city of Yongan in the Guangxi province of [China](#), created an entire set of highly imaginative hereditary titles for his [Taiping](#) officers and officials. There were not only going to be brutal physical punishments in the [太平天國](#) Kingdom of Heaven on earth, there were going to be flowery verbal rewards as well.



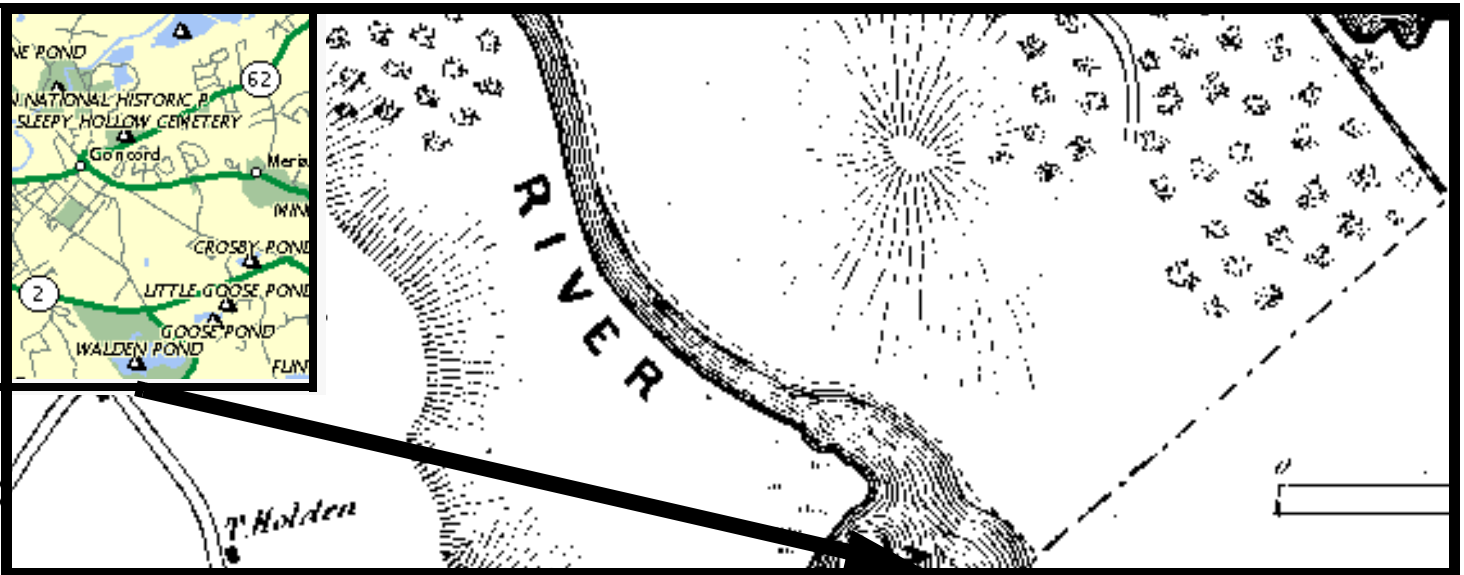
CHINESE CIVIL WAR  
MILLENNIALISM

1852

April 2, Friday: At 6AM [Henry Thoreau](#) walked north along the river bank to Merrick's Pasture.



At 9AM he and [Ellery Channing](#) rowed a leaky boat south along the Sudbury River to Sudbury Meadows upstream from Lee's Corner Bridge, stopping every half hour or so to tip the boat over and pour out the accumulating leakage.



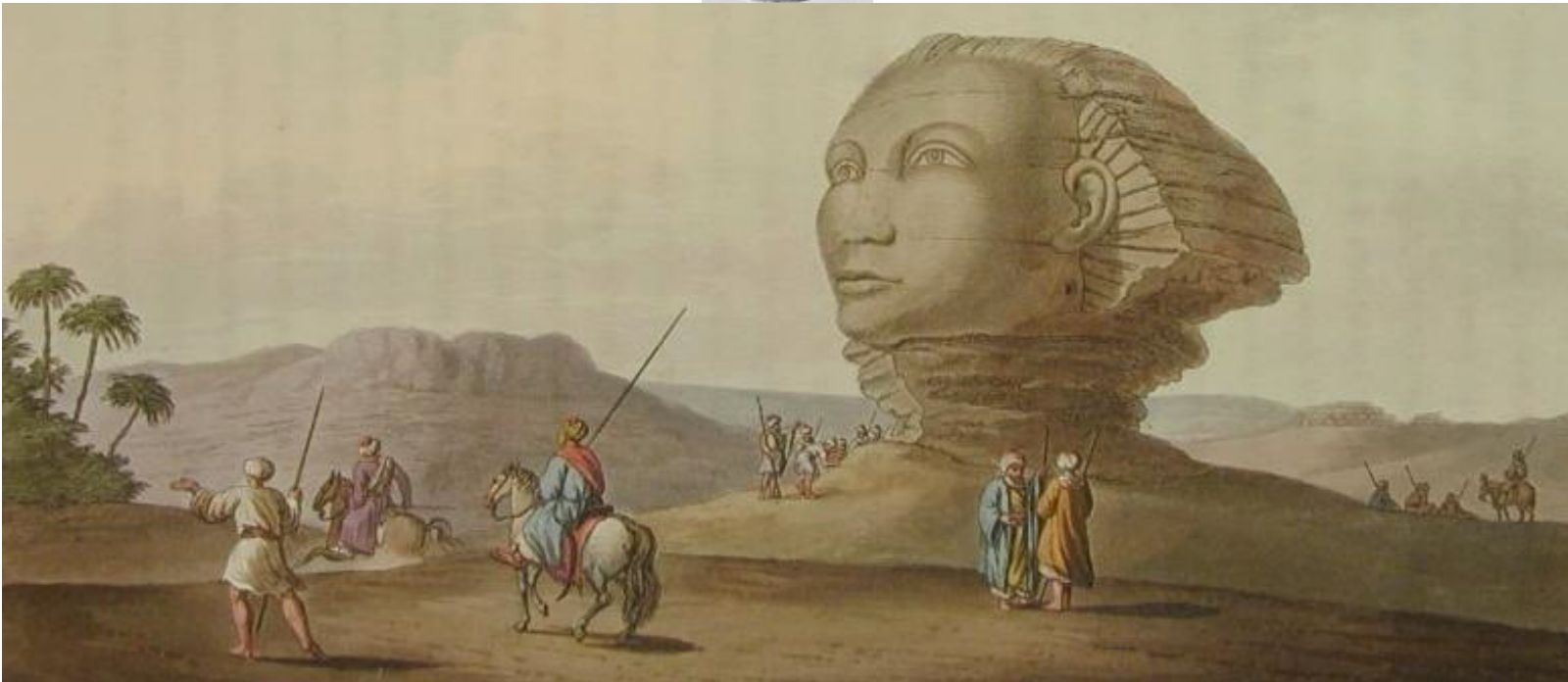
They returned at 5:30PM, and that evening Thoreau wrote to the Reverend [Thomas Wentworth Higginson](#) to tell him that he could schedule him to lecture on "Realities" in Boston whenever it was most convenient.

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

(This would turn out to be on Tuesday, April 6th, and would turn out to be during a severe snowstorm.)



“It appears to me that to one standing on the heights of philosophy mankind & the works of man will have sunk out of sight altogether. Man is altogether too much insisted on. The poet says the proper study of mankind is man— I say study to forget all that —take wider views of the universe— That is the egotism of the race. What is this our childish gossiping social literature — mainly in the hands of the publishers? When the poet says the world is too much with us —he means of course that man is too much with us— In the promulgated views of man —in institutions —in the common sense there is narrowness & delusion. It is our weakness that so exaggerates the virtues of philanthropy & charity & makes it the highest human attribute— The world will sooner or later tire of philanthropy —and all religions based on it mainly. They cannot long sustain my spirit.



**ROBINSON JEFFERS**

In order to avoid delusions I would fain let man go by & behold a universe in which man is but as a grain of sand— I am sure that my thoughts which consist or are contemporaneous with social personal connections — however humane are not the wisest & widest —most universal— What is the village —city state —nation —aye the civilized world — that it should so concern a man? It is a comfortable place to nestle no doubt & we have friends — some sympathizing ones it may be, & a

## FUTURE WORSHIP

## FUTURE WORSHIP

hearth, there – but I have only to get up at midnight – aye to soar – or wander a little in my thought by day – to find them all slumbering– Look at our literature what a poor puny social thing seeking sympathy– The author troubles himself about his readers – would fain have one before he dies.– not satisfied with defiling one another in this world, we would all go to heaven together.– To be a good man (that is a good neighbor in the widest sense) is but little more than to be a good citizen. Mankind is a gigantic institution – it is a community to which most men belong. It is a test I would apply to my companion – can he forget man? Can he see this world slumbering?

I do not value any view of the universe into which man & the institutions of man enter very largely & absorb much of the attention– Man is but the place where I stand & the prospect (thence) hence is infinite. it is not a chamber of mirrors which reflect me –when I reflect myself–I find that there is other than me. man is a past phenomenon to philosophy – the universe is larger than enough for man’s abode. Some rarely go outdoors – most are always at home at night – very few indeed have stayed out all night once in their lives – fewer still have gone behind the world of humanity –seen his institutions like toad-stools by the way-side. Now the author stands too near his printer. He corrects the proofs.”

–Thoreau’s JOURNAL, April 2, 1852



April 2, Friday: 6 Am. To the river side & Merrick’s Pasture. The sun is up. The water on the meadows is perfectly smooth & placid reflecting the hills & clouds & trees. The air is full of the notes of birds – song sparrows [*Melospiza* **melodia**] – red-wings [**Red-winged Blackbird** *Agelaius phoeniceus*] – robins (singing a strain) blue birds [**Eastern Bluebird** *Sialia sialis*]–& I hear also a lark [**Eastern Meadowlark** *Sturnella magna*]– As if all the earth had burst forth into song. The influence of this April morning has reached them for they live out of doors. all the night, and there is no danger that they will oversleep themselves such a morning. A few weeks ago before the birds had come their came to my mind in the night the twittering sound of birds in the early dawn of a spring morning – a semi prophecy of it – and last night I attended mentally as if I heard the spray-like dreaming sound of the mid summer frog – & realized how glorious & full of revelations it was. Expectation may amount to prophecy. The clouds are white watery not such as we had in the winter–I see in this fresh morning the shells left by the muskrats along the shore – & their galleries leading into the meadow–& the bright red cranberries washed up along the shore – in the old water-mark. Suddenly there is a blur on the placid surface of the waters – a rippling mistiness produced as it were by a slight morning breeze.– And I should be sorry to show it to the stranger now– So is it with our minds.

As a fair day is promised–& the waters are falling decide to go to the Sudbury meadows with C. 9 AM. Started some woodcocks in a wet place in A Wheeler’s stubble field– Saw 6 spotted tortoises (*emys guttata*) which had crawled to the shore by the side of the Hubbard bridge causeway. Too late now for the morning influence & inspiration.– The birds sing not so earnestly & joyously – there is a blurring ripple on the surface of the lake.– How few valuable observations can we make in youth– What if there were united the susceptibility of youth with the discrimination of age. Once I was part and parcel of nature – now I am observant of her. What ails the Pewee’s tail [**Eastern Phoebe** *Sayornis phoebe*]–? It is loosely hung.– pulsating with life. What mean these wag tail birds? Cats & dogs too express some of their life through their tails. The bridges are a station at this season– They are the most advantageous positions. There I would take up my stand morning & evening looking over the water.

The Charles Miles run full & rumbling– The water is the color of ale – here dark red ale over the yellow sand – there yellowish frothy ale where it tumbles down– Its foam composed of large white bubbles makes a kind of arch over the rill snow white & contrasting with the general color of the stream – while the latter ever runs under it carrying the lower bubbles with it & new ones ever supply their places– at least 18 inches high this stationary arch. I do not remember elsewhere such highly colored water. It drains a swamp near by & is dry the greater part of the year. Coarse bubbles continually bursting – a striped snake by the spring – & a black one. The grass there is delightfully green – while there is no fresh green anywhere else to be seen– It is the most refreshing of all colors– It is what all the meadows will soon be. The color of no flower is so grateful to the eye. Why is the dog black & the grass green? If all the banks were suddenly painted green & spotted with yellow white red – blue purple &c we should more fully realize the miracle of the summer’s coloring– Now the snow is off it is pleasant to visit the sandy bean fields covered with last years blue curls & sorrel & the flakes of arrowhead stone– I love these sandy fields which melt the snows & yield but small crops to the farmer.– Saw a

ELLERY CHANNING

DOG

CAT

[HDT](#)

[WHAT?](#)

[INDEX](#)

**FUTURE WORSHIP**

**FUTURE WORSHIP**





## FUTURE WORSHIP

## FUTURE WORSHIP

striped squirrel in the wall near Lees.– Brigham the wheel-wright building a boat. At the prospect of all this water men build boats if ever. Are those large scarred roots at the bottoms of the brooks now 3 inches in diameter the roots of the pickerel weed.– what vigor what vitality The yellow spots of the tortoise (emys guttata) on his dark shell seen bright through clear water remind me of flowers the houstonias &c when there are no colors on the land– Israel Rices dog stood stock still so long that I took him at a distance for the end of a bench. He looked much like a fox–& his fur was as soft. Rice was very ready to go with us to his boat which we borrowed – as soon as he had driven his cow in to the barn where her calf was – but she preferred to stay out in the yard this pleasant morning– He was very obliging – persisted without regard to our suggestions that we could help ourselves in going with us to his boat – showed us after a larger boat & made no remark on the miserableness of it. Thanks & compliments fell off him like water off a rock. If the king of the French should send him a medal he would have to look in many dictionaries to know what the sending of a medal meant and then he would appreciate the abstract fact merely–& it would fail of its intended effect. Steered across for the oaks opposite the mouth of the Pantry– For a long distance as we paddle up the river we hear the 2 stanzaed lay of the Pewee on the shore– Those are the two obvious facts to eye & ear the river & the pewee. After coming in sight of Sherman’s bridge we moored our boat by sitting on a maple twig on the east side to take a leisurely view of the meadow. The eastern shore here is a fair specimen of New Eng. fields & hills sandy & barren but agreeable to my eye– Covered with withered grass on their rounded slopes & crowned with low reddish bushes shrub oaks. There is a picturesque group of 8 oaks near the shore–& through a thin fringe of wood I see some boys driving home an ox-cart load of hay.– I have noticed black oaks within a day or two still covered with oak balls. In upsetting the boat which has been newly tarred I have got some tar on my hands – which imparts to them on the whole an agreeable fragrance. This exercise of the arms and chest after a long winters stagnation – during which only the legs have labored – this pumping off the Lincoln shire fens the Haarlem lakes of wintry fumes & damps and foul blood is perhaps the greatest value of these paddling excursions. I see far in the south the upright black piers of the bridge just rising above the water– They are more conspicuous than the sleepers & rails.– The occasional patches of snow on the hill-sides are unusually bright by contrast.– they are land-marks to steer by– It seems to be a part of the economy of nature to make dogs make water against upright objects that so her plants may get watered & manurred. It is a part of her husbandry.

DOG

It appears to me that to one standing on the heights of philosophy mankind & the works of man will have sunk out of sight altogether. Man is altogether too much insisted on. The poet says the proper study of mankind is man– I say study to forget all that – take wider views of the universe– That is the egotism of the race. What is this our childish gossiping social literature – mainly in the hands of the publishers? When the poet says the world is too much with us – he means of course that man is too much with us– In the promulgated views of man –in institutions –in the common sense there is narrowness & delusion. It is our weakness that so exaggerates the virtues of philanthropy & charity & makes it the highest human attribute– The world will sooner or later tire of philanthropy – and all religions based on it mainly. They cannot long sustain my spirit.

DOG

In order to avoid delusions I would fain let man go by & behold a universe in which man is but as a grain of sand– I am sure that my thoughts which consist or are contemporaneous with social personal connections – however humane are not the wisest & widest – most universal– What is the village – city state – nation – aye the civilized world – that it should so concern a man? It is a comfortable place to nestle no doubt & we have friends – some sympathizing ones it may be, & a hearth, there – but I have only to get up at midnight – aye to soar – or wander a little in my thought by day – to find them all slumbering– Look at our literature what a poor puny social thing seeking sympathy– The author troubles himself about his readers – would fain have one before he dies.– not satisfied with defiling one another in this world, we would all go to heaven together.– To be a good man (that is a good neighbor in the widest sense) is but little more than to be a good citizen. Mankind is a gigantic institution – it is a community to which most men belong. It is a test I would apply to my companion – can he forget man? Can he see this world slumbering?

I do not value any view of the universe into which man & the institutions of man enter very largely & absorb much of the attention– Man is but the place where I stand & the prospect (thence) hence is infinite. it is not a chamber of mirrors which reflect me – when I reflect myself – I find that there is other than me. man is a past phenomenon to philosophy – the universe is larger than enough for man’s abode. Some rarely go outdoors – most are always at home at night – very few indeed have stayed out all night once in their lives – fewer still have gone behind the world of humanity – seen his institutions like toad-stools by the way-side. Now the author stands too near his printer. He corrects the proofs. Landed on Tall’s Island. It is not cold nor windy enough perchance for the meadow to make its most serious impression. The staddls from which the hay has been removed rise a foot or two above the water.– Large white gulls are circling over the water. The shore of this meadow lake is quite wild & in most places low & rather inaccessible to walkers. On the rocky point of this island where the wind is felt the waves are breaking merrily – and now for half an hour our dog has been standing in the water & ceaselessly snapping at each wave as it broke as if it were a living creature. He regardless of cold & wet thrusts his head into each wave to gripe it. A dog snapping at the waves as they break on a rocky shore. He then rolls himself in the leaves for a napkin. We hardly set out to return when the water looked sober & rainy– There was more appearance of rain in the water than in the sky – April weather look. And soon we saw the dimples of drops on the surface– I forgot to mention before the cranberries seen on the


DOG



## FUTURE WORSHIP

## FUTURE WORSHIP

bottom as we pushed over the meadows & the red beds of pitcher-plants— We landed near a corn field in the hay on the W. side below Sherman's bridge in order to ascend Round Hill.— it still raining gently — or with drops far apart. From the top we see smoke rising from the green pine hill in the S part of Lincoln— The steam of the engine looked very white this morning against the oak clad hill sides. The clouds the showers & the breaking away now in the west all belong to the summer side of the year — & remind me of long past days.— The prospect is often best from  $\frac{2}{3}$  the way up a hill — where looking directly down at the parts of the landscape — the fields & barns — nearest the base, you get the sense of height best—& see how the land slopes up to where you stand — From the top commonly you over look all this — and merely get a sense of **distance** merely — with a break in the landscape by which the most interesting part is concealed.

This hill with its adjuncts is now almost an island — surrounded by broad lakes. The South lakes reflect the most light at present — but the sober surface of the northern is yet more interesting to me.— How novel and original must be each new mans view of the universe — for though the world is so old — & so many books have been written — each object appears wholly undescribed to our experience — each field of thought wholly unexplored — The whole world is an America — a **New World**. The fathers lived in a dark age — & throw no light on any of our subjects. The sun climbs to the zenith daily high over all literature & science — astronomy even concerns us worldlings only — but the sun of poetry & of each new child born into the planet has never been astronomized, nor brought nearer by a telescope. So it will be to the end of time. The end of the world is not yet. Science is young by the ruins of Luxor — unearthing the sphinx — or Ninevah — or between the pyramids. The parts of the meadows nearly surrounded by water form interesting peninsulas & promontories.— Return to our boat— We have to go ashore & upset it every half hour. it leaks so fast — for the leak increases as it sinks in the water in geometrical progression. I see among the phenomena of spring — here and there a dead sucker floating on the surface — perhaps dropped by a fish hawk [**Osprey**  **Pandion haliaetus**] or a gull —f or the gulls are circling this way over head to reconnoitre us.— On making the eastward curve in the river we find a strong wind against us — pushing slowly across the meadow in front of the Pantry — the waves beat against the bows and sprinkle the water half the length of the boat. The froth is in long white streaks before the wind — as usual striping the surface.

We land in a steady rain & walked inland by R Rice's barn regardless of the storm toward White Pond. Overtaken by an Irishman in search of work. Discovered some new oaks & pine groves and more New Eng. fields. At last the drops fall wider apart—& we pause in a sandy field near the Great Road of the corner where it was agreeably retired & sandy — drinking up the rain— The rain was soothing — so still & sober — gently beating against & amusing our thoughts — swelling the brooks— The robin now peeps with scared note in the heavy overcast air — among the apple trees— The hour is favorable to thought— Such a day I like a sandy road— Snows that melt & leave bear the corn & grain fields — with Indian relics shining on them & prepare the ground for the farmer— Saw a cow or ox in a hollow in the woods — which had been skinned & look red & striped like those Italian anatomical preparations. Went through a reddish andromeda swamp — where still a little icy stiffness in the crust under the woods keeps us from slumping— The rain now turns to snow with large flakes — so soft many cohere in the air as they fall. They make us white as millers & wet us through Yet it is clear gain. I hear a solitary hyla for the first time— At Hubbards bridge count 8 ducks going over. Had seen one with outstretched neck over the Great meadows in Sudbury. Looking up the flakes are black against the sky. & now the ground begins to whiten. get home at 5 $\frac{1}{2}$  Pm.

At the bend of the river above the river — I noticed many ferns on the bank where there was much snow — very green.

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP



"It appears to me that to one standing on the heights of philosophy mankind & the works of man will have sunk out of sight altogether. Man is altogether too much insisted on. The poet says the proper study of mankind is man- I say study to forget all that -take wider views of the universe- That is the egotism of the race. What is this our childish gossiping social literature - mainly in the hands of the publishers? When the poet says the world is too much with us -he means of course that man is too much with us- In the promulgated views of man -in institutions -in the common sense there is narrowness & delusion. It is our weakness that so exaggerates the virtues of philanthropy & charity & makes it the highest human attribute- The world will sooner or later tire of philanthropy -and all religions based on it mainly. They cannot long sustain my spirit.



**ROBINSON JEFFERS**

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## FUTURE WORSHIP

## FUTURE WORSHIP

them all slumbering- Look at our literature what a poor puny social thing seeking sympathy- The author troubles himself about his readers - would fain have one before he dies.- not satisfied with defiling one another in this world, we would all go to heaven together.- To be a good man (that is a good neighbor in the widest sense) is but little more than to be a good citizen. Mankind is a gigantic institution - it is a community to which most men belong. It is a test I would apply to my companion - can he forget man? Can he see this world slumbering?

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## FUTURE WORSHIP

## FUTURE WORSHIP

–Thoreau’s JOURNAL, April 2, 1852



[Henri-Frédéric Amiel](#), who would be referred to as the “Swiss [Thoreau](#),” wrote in his *JOURNAL INTIME*: “What a lovely walk! Sky clear, sun rising, all the tints bright, all the outlines sharp, save for the soft and misty infinite of the lake. A pinch of white frost, powdered the fields, lending a metallic relief to the hedges of green box, and to the whole landscape, still without leaves, an air of health and vigor, of youth and freshness. “Bathe, O disciple, thy thirsty soul in the dew of the dawn!” says Faust, to us, and he is right. The morning air breathes a new and laughing energy into veins and marrow. If every day is a repetition of life, every dawn gives signs as it were a new contract with existence. At dawn everything is fresh, light, simple, as it is for children. At dawn spiritual truth, like the atmosphere, is more transparent, and our organs, like the young leaves, drink in the light more eagerly, breathe in more ether, and less of things earthly. If night and the starry sky speak to the meditative soul of God, of eternity and the infinite, the dawn is the time for projects, for resolutions, for the birth of action. While the silence and the “sad serenity of the azure vault,” incline the soul to self-recollection, the vigor and gayety of nature spread into the heart and make it eager for life and living. Spring is upon us. Primroses and violets have already hailed her coming. Rash blooms are showing on the peach trees; the swollen buds of the pear trees and the lilacs point to the blossoming that is to be; the honeysuckles are already green.”

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

1854

Separate publication of the Reverend [Samuel Hopkins](#)'s TREATISE ON THE [MILLENNIUM](#), which had originally appeared in his THE SYSTEM OF DOCTRINES CONTAINED IN DIVINE REVELATION of 1793 and in which he had deduced from prophecies in the books of DANIEL and REVELATION that the millennium would come not far from the end of the 20th Century.



Harriet Beecher Stowe's THE MINISTER'S WOOING, in which the lead character was modeled on the Reverend [Samuel Hopkins](#) of the 1st Congregational Church at [Newport, Rhode Island](#) (who had died in 1803).

As her response to the Kansas/Nebraska Act, Mrs. Stowe urged the women of America to hire lecturers, to circulate copies of speeches and petitions, and to pray. This was published as "An Appeal to the Women of America" in the [Independent](#). A petition she was circulating achieved a total of 3,050 signatures, each of these 3,050 signatures not by a mere female-type woman but by a Man Of The Cloth, a minister — and this was duly presented to the Senate of the United States.



## FUTURE WORSHIP

## FUTURE WORSHIP

1856

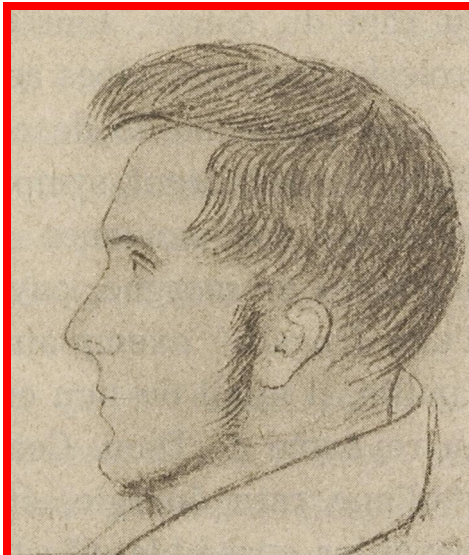
The Crimean War (1853-1856) was being seen by some as the Battle of [Armageddon](#).<sup>34</sup> After all, Russia had plans to wrest control of Palestine from the Ottoman Empire. Perhaps it was this war that triggered the popularity of the “Russia invades Israel” scenario so popular among modern prophecy teachers? (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #437)

MILLENNIALISM

34. [Armageddon](#) = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.

1859

[John Nelson Darby](#)'s NEW TRANSLATION OF NEW TESTAMENT with critical notes. From this year until 1874, the Reverend would be making six ministerial trips to the United States and Canada, preaching the Rapture. (He would visit, also, the West Indies and New Zealand, spreading the good news that anyone, even in the West Indies and New Zealand, who would allow his mind to be contaminated by these infectious ideas, might expect not to have his or her life end with death, but instead might expect to be suddenly and selectively yanked up alive into Heaven and the presence of God.)



I've hit my head on a post.

THE RAPTURE



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1860**

October 13, Saturday: The Reverend [Issachar J. Roberts](#) 罗孝全 arrived finally at the capital of the [Chinese Christian](#) empire, [Nanking](#) on the Yangtze River, after having been delayed in Shanghai for some 15 months, and after a day or two of waiting would be given a proper set of colorful silk court clothing and be allowed his audience with his dear old friend the *T'ien Wang* Heavenly King [Hung Hsiu Ch'üan](#) 洪秀全. After a bit of difficulty when the missionary was unwilling to go down on both his knees before the monarch, the monarch would relent slightly on this ceremonial detail<sup>35</sup> and offer the missionary life-and-death authority over the affairs of all individual foreigners visiting this Peaceable Kingdom, and an opportunity to become spiritual father over 30,000,000 [Chinese](#) souls. However, it was soon to become unavoidable that the rebel emperor in addition to sponsoring a version of Christianity was directly channeling God, and frequently saying things such as “I am the one savior of the chosen people.”

### **THE TAEPING REBELLION**

At one point during the conversation the king offered the missionary three Chinese wives. He proposed that the missionary return to the foreign world to inform Christians of details of the Taiping faith such as, for instance, that this Chinese monarch was Jesus Christ's younger brother. The missionary was disturbed to note that these Chinese Christians were worshipping God when the Jews did, on a Saturday, rather than as proper Christians did, on the Sunday holy day of rest.

35. What happened was that as the missionary was waiting with a group of other dignitaries, the prime minister, standing near the monarch, suddenly cried out: “Mr. Roberts, worship the Heavenly Father.” The group of dignitaries fell to their knees, Roberts included, and a Christian prayer was offered. During the prayer the missionary managed to turn his body away from the monarch. When all rose from their knees, with the exception of Roberts they genuflected in the direction of the monarch.

## FUTURE WORSHIP

## FUTURE WORSHIP

It was also soon to be noticed that court etiquette was going to require the foreign minister to kneel repeatedly before the emperor while doing him worship as the younger brother of Jesus Christ. The relationship between the emperor and the minister was clearly to be identical to the relationship that had been established in England between King Henry VIII and his Archbishop of Canterbury Thomas Cranmer, in which the monarch did double duty as chief theologian while the cleric did double duty as primary loyal flunky and bottle washer and apologist and executioner. Roberts had brought with him new translations of books of the BIBLE, commented by [Baptist](#) scholars. But in his palace, Hung had for some time been busily making corrections in the margins of the translations already in his possession, corrections such as deleting the modifier “only” in the phrase “only begotten son.” No, this just wasn’t going to work!

MILLENNIALISM





## FUTURE WORSHIP

## FUTURE WORSHIP

1862

The end of 6,000 years since Creation, and thus the end of the world — according to John Cumming of the Scottish National Church. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 283)

MILLENNIALISM



"The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end."

— [Gail Collins, March 15, 2013](#).



## FUTURE WORSHIP

## FUTURE WORSHIP

May 2, Friday: The [Reverend Joseph Wolff](#) was planning another grand missionary tour to proclaim the imminent return of Christ Jesus, when he died at Isle Brewers.

HERE COME DA JUDGE!





**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1863**

[Joanna Southcott](#)'s follower John Wroe, who had in 1823 failed to walk on water and who had undergone a public [circumcision](#), had calculated that the [millennium](#) was to begin during this year (Skinner, Stephen. MILLENNIUM PROPHECIES. Stamford CT: Longmeadow Press, 1994, page 109).

HDT

WHAT?

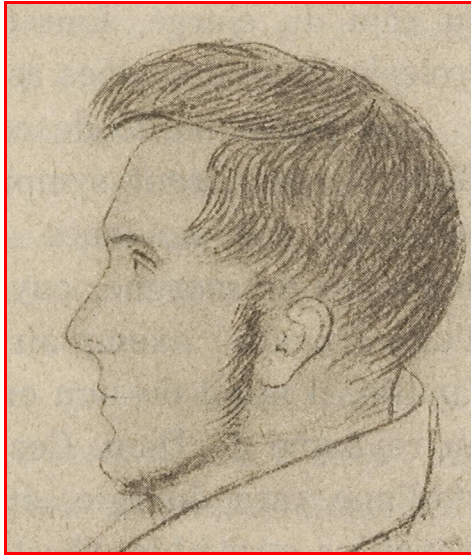
INDEX

## FUTURE WORSHIP

## FUTURE WORSHIP

1864

[John Nelson Darby](#) visited America for the first time, promoting fully developed Dispensationalism and [The Rapture](#) among Presbyterians in lecture tour.



(Nobody ever went broke, telling people what they want to hear.)



THE RAPTURE

# FUTURE WORSHIP

# FUTURE WORSHIP



"I would not run round a corner to see the world blow up."  
— [Henry Thoreau](#),  
"LIFE WITHOUT PRINCIPLE"



June 30, Thursday: In besieged Nanjing, the ailing younger-brother-of-[Jesus-Christ](#) leader of the [Chinese Christian Tai-p'ing T'ien-kuo](#) or "Central Kingdom of Great Peace" movement, [Hung Hsiu Ch'üan](#) 洪秀全, who had repeatedly refused to provision his capitol against siege and had repeatedly refused to exit while he still could, at this point killed himself by swallowing gold leaf.<sup>36</sup>



洪秀全

MILLENNIALISM

CHINA



## FUTURE WORSHIP

## FUTURE WORSHIP

36. Or so the sources say. But I simply do not understand. I do not understand how one might kill oneself with such a substance as gold, which I was supposing would be quite biologically inert. In a healthy young person, I would suppose off the top of my gourd, the ingestion of quantities of gold leaf would merely cause a balling up of the leaf in the intestines, and any quantity of this would pass through the body as pellets. –Perhaps, in an ailing, elderly person, if the gold leaf were accompanied by quantities of [opium](#), an opium coma might result, and in addition to the constipation which is a normal concomitant of opium consumption, one's absorption of nutrients might be somewhat retarded? I don't know, I'm clueless, and I remain clueless after interrogating any number of knowledgeable Chinese on this topic. In such a case, I would suppose, the OD of opium would be what would be doing the real work of suicide, and the primary function of the gold leaf, it would seem, would be to mark the death as an important death? – Obviously, I'm guessing here.

(Here's a thought. Sterling Seagrave suggests that causing someone to swallow gold leaf was a common enough method for murder in China at this time, but, he states, the gold did its work slowly and the process was agonizing. He indicates that the gold leaf method was thus not a good one for purposes of suicide, that for suicide the overdose of opium was much to be preferred. Does Seagrave know what he is talking about or is he merely blowing smoke up our butts?)



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1866**

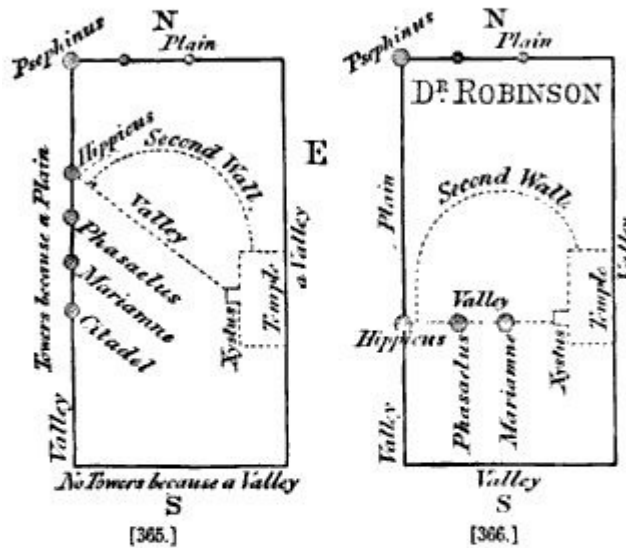
[Philip Henry Gosse](#)'s THE REVELATION. HOW IS IT TO BE INTERPRETED?

**INTERPRETING REVELATIONS**

**MILLENNIALISM**

and his THE IMPERIAL BIBLE-DICTIONARY, HISTORICAL, BIOGRAPHICAL, GEOGRAPHICAL, AND DOCTRINAL: INCLUDING THE NATURAL HISTORY, ANTIQUITIES, MANNERS CUSTOMS, AND RELIGIOUS RITES AND CEREMONIES MENTIONED IN THE SCRIPTURES, AND AN ACCOUNT OF THE SEVERAL BOOKS OF THE OLD AND NEW TESTAMENTS, EDITED BY THE REV. PATRICK FAIRBAIRN, D.D., AUTHOR OF "TYPOLOGY OF SCRIPTURE," "COMMENTARY ON EZEKIEL," ETC. ILLUSTRATED BY NUMEROUS ENGRAVINGS.

It will complete our statements as to Hippicus and the Tyropœon to mention that the Chaldee Paraphrast gives *Migdal-Pikus* as another name for the tower of Hananeel in Je. xxxi. 38, and Zec. xiv. 10 (Lightfoot, Cent. Chorogr.) Schwarz remarks, "The targumist Jonathan Ben Uzziel, a scholar of the famous Hillel the elder, lived in Jerusalem in the time of king Herod. . . . We find that he renders Hananeel by *Migdal-Pikus*, evidently tower of Hippicus" (Palestine, p. 250, 251).



This is curious, but determines nothing. Then as to the Tyropœon, the Chronicles of Rabbi Joseph speak of "the valley between the two mountains, Mount Zion to the west and Mount Moriah to the east" (vol. i. p. 74, 75). This would coincide with Schwarz, and in a measure with our own hypothesis; but it completely overthrows the theory of Dr. Robinson, Mr. Williams, and Mr. Fergusson. According to Robinson and others the west wall, extending from Psephinus on the north, to the modern citadel on the south, nearly a mile, had none of these great towers; and yet it was the wall which of all others most needed them, because built on nearly level ground, or rather on ground whose upward slope gave the enemy an advantage. It was the city's weak point, and, as such, assailed by all invaders from the Assyrians to the Romans.



February 17, Saturday: In the midst of a Fenian uprising, habeas corpus was suspended in Ireland.

Friend [John Greenleaf Whittier](#)'s winter idyl "Snow-bound," his best-known secular poem, was published in [Boston](#).

*In 1837 an edition of my complete poems, up to that time, was published by Ticknor & Fields. "In War Time," followed in 1864, and in 1866, "Snow Bound."*

## **SNOW-BOUND**

**A Winter Idyl.**

**By**

**John Greenleaf Whittier.**

**To**

**The Memory**

**Of**

**The Household It Describes,**

**This Poem Is Dedicated**

**By The Author.**

As the Spirits of Darkness be stronger in the dark,  
so Good Spirits which be Angels of Light are augmented  
not only by the Divine Light of the Sun, but also by our  
common Wood Fire: and as the celestial Fire drives away  
dark spirits, so also this our Fire of Wood, doth the  
same.

— Cor. Agrippa, OCCULT PHILOSOPHY, Book I, Chapter v.

Announced by all the trumpets of the sky,  
Arrives the snow; and, driving o'er the fields,  
Seems nowhere to alight; the whited air  
Hides hills and woods, the river and the heaven,  
And veils the farm-house at the garden's end.  
The sled and traveller stopped, the courier's feet  
Delayed, all friends shut out, the housemates sit  
Around the radiant fireplace, enclosed  
In a tumultuous privacy of storm.

— Emerson, SNOW-BOUND.

## FUTURE WORSHIP

## FUTURE WORSHIP

The sun that brief December day  
Rose cheerless over hills of gray,  
And, darkly circled, gave the noon  
A sadder light than waning moon.

Slow tracing down the thickening sky  
Its mute and ominous prophecy,  
A portent seeming less than threat,  
It sank from sight before it set.

A chill no coat, however stout,  
Of homespun stuff could quite shut out,  
A hard, dull bitterness of cold,  
That checked, mid-vein, the circling race  
Of life-blood in the sharpened face,  
The coming of the snow-storm told.

The wind blew east: we heard the roar  
Of Ocean on his wintry shore,  
And felt the strong pulse throbbing there  
Beat with low rhythm our inland air.

Meanwhile we did our nightly chores,—  
Brought in the wood from out of doors,  
Littered the stalls, and from the mows  
Raked down the herd's-grass for the cows;

Heard the horse whinnying for his corn;  
And, sharply clashing horn on horn,  
Impatient down the stanchion rows  
The cattle shake their walnut bows;

While, peering from his early perch  
Upon the scaffold's pole of birch,  
The cock his crested helmet bent  
And down his querulous challenge sent.

Unwarmed by any sunlight  
The gray day darkened into night,  
A night made hoary with the swarm  
And whirl-dance of the blinding storm,  
As zig-zag wavering to and fro  
Crossed and recrossed the wingéd snow:

And ere the early bed-time came  
The white drift piled the window-frame,  
And through the glass the clothes-line posts  
Looked in like tall and sheeted ghosts.

So all night long the storm roared in:  
The morning broke without a sun;  
In tiny spherule traced with lines  
Of Nature's geometric signs,

In starry flake, and pellicle,  
All day the hoary meteor fell;  
And, when the second morning shone,  
We looked upon a world unknown,  
On nothing we could call our own.

Around the glistening wonder bent  
The blue walls of the firmament,  
No cloud above, no earth below,—  
A universe of sky and snow!

The old familiar sights of ours  
Took marvellous shapes;  
                    strange domes and towers  
Rose up where sty or corn-crib stood,  
Or garden wall, or belt of wood;

A smooth white mound the brush-pile showed,  
A fenceless drift what once was road;  
The bridle-post an old man sat  
With loose-flung coat and high cocked hat;

The well-curb had a Chinese roof;  
And even the long sweep, high aloof,  
In its slant splendor, seemed to tell  
Of Pisa's leaning miracle.

A prompt, decisive man, no breath  
Our father wasted: "Boys, a path!"  
Well pleased, (for when did farmer boy  
Count such a summons less than joy?)

Our buskins on our feet we drew;  
With mittened hands, and caps drawn low,  
To guard our necks and ears from snow,  
We cut the solid whiteness through.

And, where the drift was deepest, made  
A tunnel walled and overlaid  
With dazzling crystal: we had read  
Of rare Aladdin's wondrous cave,  
And to our own his name we gave,  
With many a wish the luck were ours  
To test his lamp's supernal powers.

We reached the barn with merry din,  
And roused the prisoned brutes within.  
The old horse thrust his long head out,  
And gave with wonder gazed about;

The cock his lusty greeting said,  
And forth his speckled harem led;  
The oxen lashed their tails, and hooked,  
The hornéd patriarch of the sheep,  
Like Egypt's Amun roused from sleep,  
Shook his sage head with gesture mute,  
And emphasized with stamp of foot.

All day the gusty north-wind bore  
The loosening drift its breath before;  
Low circling round its southern zone,  
The sun through dazzling snow-mist shone.

No church-bell lent its Christian tone  
To the savage air, no social smoke  
Curled over woods of snow-hung oak.  
A solitude made more intense  
By dreary voicéd elements,  
The shrieking of the mindless wind,  
The moaning tree-boughs swaying blind,  
And on the glass the unmeaning beat  
Of ghostly finger-tips of sleet.

Beyond the circle of our hearth  
No welcome sound of toil or mirth  
Unbound the spell, and testified  
Of human life and thought outside.

We minded that the sharpest ear  
The buried brooklet could not hear,  
The music of whose liquid lip  
Had been to us companionship,  
And, in our lonely life, had grown  
To have an almost human tone.

## FUTURE WORSHIP

## FUTURE WORSHIP

As night drew on, and, from the crest  
Of wooded knolls that ridged the west,  
The sun, a snow-blown traveller, sank  
From sight beneath the smothering bank,

We piled, with care, our nightly stack  
Of wood against the chimney-back,—  
The oaken log, green, huge, and thick,  
And on its top the stout back-stick;

The knotty forestick laid apart,  
And filled between with curious art  
The ragged brush; then, hovering near,  
We watched the first red blaze appear,

Heard the sharp crackle, caught the gleam  
On whitewashed wall and sagging beam,  
Until the old, rude-furnished room  
Burst, flower-like, into rosy bloom;

While radiant with a mimic flame  
Outside the sparkling drift became,  
And through the bare-boughed lilac-tree  
Our own warm hearth seemed blazing free.

The crane and pendent trammels showed,  
The Turks' heads on the andirons glowed;  
While childish fancy, prompt to tell  
The meaning of the miracle,  
Whispered the old rhyme: "Under the tree,  
When fire outdoors burns merrily,  
There the witches are making tea."

The moon above the eastern wood  
Shone at its full; the hill-range stood  
Transfigured in the silver flood,  
Its blown snows flashing cold and keen,  
Dead white, save where some sharp ravine  
Took shadow, or the sombre green  
Of hemlocks turned to pitchy black  
Against the whiteness at their back.

For such a world and such a night  
Most fitting that unwarming light,  
Which only seemed where'er it fell  
To make the coldness visible.  
Shut in from all the world without,  
We sat the clean-winged hearth about.

Content to let the north-wind roar  
In baffled rage at pane and door,  
While the red logs before us beat  
The frost-line back with tropic heat;

And ever, when a louder blast  
Shook beam and rafter as it passed,  
The merrier up its roaring draught  
The great throat of the chimney laughed.

The house-dog on his paws outspread  
Laid to the fire his drowsy head,  
The cat's dark silhouette on the wall  
A couchant tiger's seemed to fall;

And, for the winters fireside meet,  
Between the andirons' straddling feet,  
The mug of cider simmered slow,  
The apples sputtered in a row,  
And, close at hand, the basket stood  
With nuts from brown October's wood.

What matter how the night behaved?  
What matter how the north-wind raved?  
Blow high, blow low, not all its snow  
Could quench our hearth-fire's ruddy glow.

O Time and Change!—with hair as gray  
As was my sire's that winter day,  
How strange it seems with so much gone  
Of life and love, to still let on!

Ah, brother! Only I and thou  
Are left on all that circle now,—  
The dear home faces whereupon  
That fitful firelight paled and shone.

Henceforward, listen as we will,  
The voices of that hearth are still;  
Look where we may, the wide earth o'er,  
Those lighted faces smile no more.

We treat the paths their feet have worn,  
We sit beneath their orchard-trees,  
We hear, like them, the hum of bees  
And rustle of the bladed corn;  
We turn the pages that they read,  
Their written words we linger o'er,  
But in the sun they cast no shade,  
No voice is heard, no sign is made,  
No step is on the conscious floor!

Yet Love will dream, and Faith will trust,  
(Since He who knows our need is just,  
That somehow, somewhere, meet we must.  
Alas for him who never sees  
The stars shine through his cypress-trees!  
Who, hopeless, lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marbles play!

Who hath not learned, in hours of faith,  
The truth to flesh and sense unknown,  
That Life is ever lord of Death,  
And Love can never lose its own!

We sped the time with stories old,  
Wrought puzzles out, and riddles told,  
Or stammered from our school-book lore  
"The Chief of Gambia's golden shore."

How often since, when all the land  
Was clay in Slavery's shaping hand,  
As if a trumpet called, I've heard  
Dame Mercy Warren's rousing work:  
"Does not the voice of reason cry,  
Claim the first right which Nature gave,  
From the red scourge of bondage fly,  
Nor deign to live a burdened slave!"

Our father rode again his ride  
On Memphremagog's wooded side;  
Sat down again to moose and samp  
In trapper's hut and Indian camp;

Lived o'er the old idyllic ease  
Beneath St. François' hemlock-trees;  
Again for him the moonlight shone  
On Norman cap and bodiced zone;

## FUTURE WORSHIP

## FUTURE WORSHIP

Again he heard the violin play  
Which led the village dance away,  
And mingled in its merry whirl  
The grandam and the laughing girl.

Or, nearer home, our steps he led  
Where Salisbury's level marshes spread  
Our mother, while she turned her wheel  
Or run the new-knit stocking-heel,

Told how the Indian hordes came down  
At midnight on Cochecho town,  
And how her own great-uncle bore  
His cruel scalp-mark to fourscore.

Recalling, in her fitting phrase,  
So rich and picturesque and free,  
(The common unrhymed poetry  
Of simple life and country ways,)  
The story of her early days,—  
She made us welcome to her home;  
Old hearths grew wide to give us room;

We stole with her a frightened look  
At the gray wizard's conjuring-book,  
The fame whereof went far and wide  
Through all the simple country side;

We heard the hawks at twilight play,  
The boat-horn on Piscataqua,  
The loon's weird laughter far away;  
We fished her little trout-brook, knew  
What flowers in wood and meadow grew,  
What sunny hillsides autumn-brown  
She climbed to shake the ripe nuts down,

Saw where in sheltered cove and bay  
The ducks' black squadron anchored lay,  
And heard the wild-geese calling loud  
Beneath the gray November cloud.

Then, haply, with a look more grave,  
And soberer tone, some tale she gave  
From painful Sewell's ancient tome,  
Beloved in every Quaker home,

Of faith fire-winged by martyrdom,  
Or Chalkley's Journal, old and quaint,—  
Gentlest of skippers, rare sea-saint!—  
Who, when the dreary calms prevailed,  
And water-butt and bread-cask failed,  
And cruel, hungry eyes pursued  
His portly presence mad for food,

With dark hints muttered under breath  
Of casting lots for life or death,  
Offered, if Heaven withheld supplies,  
To be himself the sacrifice.

Then, suddenly, as if to save  
The good man from his living grave,  
A ripple on the water grew,  
A school of porpoise flashed in view.

"Take, eat," he said, "and be content;  
These fishes in my stead are sent  
By Him who gave the tangled ram  
To spare the child of Abraham."

Our uncle, innocent of books,  
Was rich in lore of fields and brooks,  
The ancient teachers never dumb  
Of Nature's unboxed lyceum.

In moons and tides and weather wise,  
He read the clouds as prophecies,  
And foul or fair could well divine,  
By many an occult hint and sign.

Holding the cunning-warded keys  
To all the woodcraft mysteries;  
Himself to Nature's heart so near  
That all her voices in her ear

Of beast or bird had meanings clear,  
Like Apollonius of old,  
Who knew the tales the sparrow told,  
Or Hermes, who interpreted  
What the sage cranes of Nilus said;  
A simple, guileless, childlike man,  
Content to live where life began;

Strong only on his native grounds,  
The little world of sights and sounds  
Whose girdle was the parish bounds,  
Whereof his fondly partial pride  
The common features magnified,  
As Surrey hills to mountains grew  
In White of Selborne's loving view,—

He told how teal and loon he shot,  
And how the eagle's eggs he got,  
The feats on pond and river done,  
The prodigies of rod and gun;

Till, warming with the tales he told,  
Forgotten was the outside cold,  
The bitter wind unheeded blew,  
From ripening corn the pigeons flew,

The partridge drummed i' the wood, the mink  
Went fishing down the river-brink.  
In fields with bean and lover gay,  
The woodchuck, like a hermit gray,  
Peered from the doorway of his cell;  
The muskrat plied the mason's trade,  
And tier by tier his mud-walls laid;  
And from the shagbark overhead  
The grizzled squirrel dropped his shell.

Next, the dear aunt, whose smile of cheer  
And voice in dreams I see and hear,—  
The sweetest women ever Fate  
Perverse denied a household make,

Who, lonely, homeless, not the less  
Found peace in love's unselfishness,  
And welcome whereso'er she went,  
A calm and gracious element,

Whose presence seemed the sweet income  
And womanly atmosphere of home,—  
Called up her girlhood memories,  
The huskings and the apple-bees,

The sleigh-rides and the summer sails,  
Weaving through all the poor details  
And homespun warp of circumstance  
A golden woof-thread of romance.

## FUTURE WORSHIP

## FUTURE WORSHIP

For well she kept her genial mood  
And simple faith of maidenhood;  
Before her still a cloud-land lay,  
The mirage loomed across her way;

The morning dew, that dries so soon  
With others, glistened at her noon;  
Through years of toil and soil and care  
From glossy trees to thin gray hair,

All unprofaned she held apart  
The virgin fancies of the heart.  
Be shame to him of woman born  
Who hath for such but thought of scorn.

There, too, our elder sister plied  
Her evening task the stand beside;  
A full, rich nature, free to trust,  
Truthful and almost sternly just,

And make her generous thought a fact,  
Keeping with many a light disguise  
The secret of self-sacrifice.  
O heart sore-tried! Thou hast the best  
That Heaven itself could give thee,—rest,  
Rest from all bitter thoughts and things!  
How many a poor one's blessing went  
With thee beneath the low green tent  
Whose curtain never outward swings!

As one who held herself a part  
Of all she saw, and let her heart  
Against the household bosom lean,  
Upon the motley-braided mat  
Our youngest and our dearest sat,  
Lifting her large, sweet, asking eyes,  
Now bathed within the fadeless green  
And holy peace of Paradise.

O, looking from some heavenly hill,  
Or from the shade of saintly palms,  
Or silver reach of river calms,  
Do those large eyes behold me still?  
With me one little year ago:—  
The chill weight of the winter snow  
For months upon her grave has lain;  
And now, when simmer south-winds blow  
And brier and harebell bloom again,

I tread the pleasant paths we trod,  
I see the violet-sprinkled sod  
Whereon she learned, too frail and weak  
The hillside flowers she loved to seek,

Yet following me wher'er I went  
With dark eyes full of love's content.  
The birds are glad; the brier-rose fills  
The air with sweetness; all the hills

Stretch green to June's unclouded sky;  
But still I wait with ear and eye  
For something gone which should be nigh,  
A loss in all familiar things,  
In flower that blooms, and bird that sings.  
And yet, dear heart! remembering thee,  
Am I not richer than of old?  
Safe in thy immortality,  
What change can reach the wealth I hold?  
What chance can mar the pearl and gold  
Thy love hath left in trust with me?

And while in life's late afternoon,  
Where cool and long the shadows grow,  
I walk to meet the night that soon  
Shall shape and shadow overflow,  
I cannot feel that thou art far,  
Since near at need the angels are;

And when the sunset gates unbar,  
Shall I not see thee waiting stand,  
And, white against the evening star,  
The welcome of thy beckoning hand?

Brisk wielder of the birch and rule,  
The master of the district school  
Held at the fire his favored place,  
Its warm glow lit a laughing face

Fresh-hued and fair, where scarce appeared  
The uncertain prophecy of bread.  
He played the old and simple games  
Our modern boyhood scarcely names,

Sang songs, and told us what befalls  
In classic Dartmouth's college halls  
Born the wild Northern hills among,  
From whence his yeoman father wrung

by patient toil subsistence scant,  
Not competence and yet not want,  
He early gained the power to pay  
His cheerful, self-reliant way;

Could doff at ease his scholar's gown  
To peddle wares from town to town;  
Or through the long vacation's reach  
In lonely lowland districts teach,

Where all the droll experience found  
At stranger hearths in boarding round,  
The moonlit skater's keen delight,  
The sleigh-drive through the frosty night,

The rustic party, with its rough  
Accompaniment of blind-man's-buff,  
And whirling plate, and forfeits paid,  
His winter task a pastime made.

Happy the snow-locked homes wherein  
He turned his merry violin,  
Or played the athlete in the barn,  
Or held the good dame's winding yarn,

Or mirth providing versions told  
Of classic legends rare and old,  
Wherein the scenes of Greece and Rome  
Had all the commonplace of home,

And little seemed at best the odds  
'Twixt Yankee pedlers and old gods;  
Where Pindus-born Araxes took  
The guise of any grist-mill brook,

And dread Olympus at his will  
Became a huckleberry hill.  
A careless boy that night he seemed;  
But at his desk he had the look  
And air of one who wisely schemed,  
And hostage from the future took  
In trained thought and lore of book.

## FUTURE WORSHIP

Large-brained, clear-eyed,—of such as he  
 Shall Freedom's young apostles be,  
 Who, following the War's bloody trail,  
 Shall every lingering wrong assail;

All chains from limb and spirit strike,  
 Uplift the black and white alike;  
 Scatter before their swift advance  
 The darkness and the ignorance,

The pride, the lust, the squalid sloth,  
 Which nurtured Treason's monstrous growth,  
 Made murder pastime, and the hell  
 Of prison-torture possible;

The cruel lie of caste refute,  
 Old forms remould, and substitute  
 For Slavery's last the freeman's will,  
 For blind routine, wise-handed skill;

A school-house plant on every hill,  
 Stretching in radiate nerve-lines thence  
 The quick wires of intelligence;  
 Till North and South together brought  
 Shall own the same electric thought,  
 In peace a common flag salute,  
 And, side by side in labor's free  
 And unresentful rivalry,  
 Harvest the fields wherein they fought.

Another guest that winter night  
 Flashed back from lustrous eyes the light.  
 Unmarked by time, and yet not young,  
 The honeyed music of her tongue

And words of meekness scarcely told  
 A nature passionate and bold,  
 Strong, self-concentred, spurning guide,  
 Its milder features dwarfed beside  
 Her unbent well's majestic pride.

She sat among us, at the best,  
 A not unfeared, half-welcome guest,  
 Rebuking with her cultured phrase  
 Our homeliness of words and ways.

A certain pard-like, treacherous grace  
 Swayed the lithe limbs and drooped the lash,  
 Lent the white teeth their dazzling flash;  
 And under low brows, black with night,  
 Rayed out at times a dangerous light;  
 The sharp heat-lightnings of her face  
 Presaging ill to him whom Fate  
 Condemned to share her love or hate.

A woman tropical, intense  
 In thought and act, in soul and sense,  
 She blended in a like degree  
 The vixen and the devotee,

Revealing with each freak or feint  
 The temper of Petruchio's Kate,  
 The raptures of Siena's saint.  
 Her tapering hand and rounded wrist  
 Had facile power to from wrath's surprise.

Brows saintly calm and lips devout  
 Knew every change of scowl and pout;  
 And the sweet voice had notes more high  
 And shrill for social battle-cry.

Since then what old cathedral town  
 Has missed her pilgrim staff and gown,  
 What convent-gate has held its lock  
 Against the challenge of her knock!

Against the challenge of her knock!  
 Through Smyrna's plague-husked thoroughfares,  
 Up sea-set Malta's rocky stairs,  
 Gray olive slopes of hills that hem  
 Thy tombs and shrines, Jerusalem,  
 Or startling on her desert throne  
 The crazy Queen of Lebanon

With claims fantastic as her own,  
 Her tireless feet have held their way;  
 And still, unrestful, bowed, and gray,  
 She watches under Eastern skies,  
 With hope each day renewed and fresh,  
 The Lord's quick coming in the flesh,  
 Whereof she dreams and prophesies!

Where'er her troubled path may be,  
 The Lord's sweet pity with her go!  
 The outward wayward life we see,  
 The hidden springs we may not know.

Nor is it given us to discern  
 What threads the fatal sisters spun,  
 Through what ancestral years has run  
 The sorrow with the woman born,  
 What forged he cruel chain of moods,  
 What set her feet in solitudes,  
 And held the love within her mute,  
 What mingled madness in the blood,  
 A life-long discord and annoy,  
 Water of tears with oil of joy,  
 And hid within the folded bud  
 Perversities of flower and fruit.

It is not ours to separate  
 The tangled skein of will and fate,  
 To show what metes and bounds should stand  
 Upon the soul's debatable land,

And between choice and Providence  
 Divide the circle of events;  
 But He who knows our fame is just,  
 Merciful, and compassionate,  
 And full of sweet assurances  
 And hope for all the language is,  
 That He remembereth we are dust!

At last the great logs, crumbling low,  
 Sent out a dull and duller glow,  
 The bull's-eye watch that hung in view,  
 Ticking its weary circuit through,

Pointed with mutely-warning sign  
 Its black hand to the hour of nine.  
 That sign the pleasant circle broke:  
 My uncle ceased his pipe to smoke,

## FUTURE WORSHIP

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

Knocked from its bowl the refuse gray  
And laid it tenderly away,  
Then roused himself to safely cover  
The cull red brands with ashes over.  
And while, with care, our mother laid  
The work aside, her steps she stayed  
One moment, seeking to express  
Her grateful sense of happiness

For food and shelter, warmth and health  
And love's contentment more than wealth,  
With simple wishes (not the weak,  
Vain prayers which no fulfilment seek,

But such as warm the generous heart,  
O'er-prompt to do with Heaven its part)  
That none might lack, that bitter night,  
For bread and clothing, warmth and light.

Within our beds awhile we heard  
The wind that round the gables roared,  
With now and then a ruder shock,  
Which made our very bedsteads rock.

We heard the loosened clapboards tost,  
The board-nails snapping in the frost;  
And on us, through the unplastered wall,  
Felt the light sifted snow-flakes fall.

But sleep stole on, as sleep will do  
When hearts are light and life is new;  
Faint and more faint the murmurs grew,  
Till in the summer-land of dreams  
They softened to the sound of streams,  
Low stir of leaves, and dip of oars,  
And lapsing waves on quiet shores.

Next morn we wakened with the shout  
Of merry voices high and clear;  
And saw the teamsters drawing near  
To break the drifted highways out.

Down the long hillside treading slow  
We saw the half-buried oxen go,  
Shaking the snow from heads uptost,  
Their straining nostrils white with frost.

Before our door the straggling train  
Drew up, an added team to gain.  
The elders threshed their hands a-cold,  
Passed, with the cider-mug, their jokes  
From lip to lip; the younger folks  
Down the loose snow-banks, wrestling, rolled,

Then toiled again the cavalcade  
O'er windy hill, through clogged ravine,  
And woodland paths that wound between  
Low drooping pine-boughs winter-weighed.  
From every barn a team afoot,  
At every house a new recruit,

Where, drawn by Nature's subtlest law,  
Haply the watchful young men saw  
Sweet doorway pictures of the curls  
And curious eyes of merry girls,

Lifting their hands in mock defence  
Against the snow-ball's compliments,  
And reading in each missive tost  
The charm with Eden never lost.

We heard once more the sleigh-bells' sound;  
And, following where the teamsters led,  
The wise old Doctor went his round,  
Just pausing at our door to say,  
In the brief autocratic way  
Of one who, prompt at Duty's call,  
Was free to urge her claim on all,  
That some poor neighbor sick abed  
At night our mother's aid would need.

For, one in generous thought and deed,  
What mattered in the sufferer's sight  
The Quaker matron's inward light,  
The Doctor's mail of Calvin's creed?

All hearts confess the saints elect  
Who, twain in faith, in love agree,  
And melt not in an acid sect  
The Christian pearl of charity!

So days went on: a week had passed  
Since the great world was heard from last.  
The Almanac we studied o'er,  
Read and reread our little store,

Of books and pamphlets, scarce a score;  
One harmless novel, mostly hid  
From younger eyes, a book forbid,  
And poetry, (or good or bad,  
A single book was all we had.)  
Where Ellwood's meek, drab-skirted Muse,  
A stranger to the heathen Nine,  
Sang, with a somewhat nasal whine,  
The wars of David and the Jews.

At last the floundering carrier bore  
The village paper to our door.  
Lo! Broadening outward as we read,  
To warmer zones the horizon spread;

In panoramic length unrolled  
We saw the marvels that it told.  
Before us passed the painted Creeks,  
And daft McGregor on his raids  
In Costa Rica's everglades.  
And up Taygetos winding slow  
Rode Ypsilanti's Mainote Greeks,  
A Turk's head at each saddle-bow!

Welcome to us its week-old news,  
Its corner for the rustic Muse,  
Its monthly gauge of snow and rain,  
Its record, mingling in a breath  
The wedding knell and dirge of death;

Jest, anecdote, and love-lorn tale,  
The latest culprit sent to jail;  
Its hue and cry of stolen and lost,  
Its vendue sales and goods at cost,  
And traffic calling loud for gain.

## FUTURE WORSHIP



## FUTURE WORSHIP

## FUTURE WORSHIP

We felt the stir of hall and street,  
The pulse of life that round us beat;  
The chill embargo of the snow  
Was melted in the genial glow;  
Wide swung again our ice-locked door,  
And all the world was ours once more!

Clasp, Angel of the backward look  
And folded wings of ashen gray  
And voice of echoes far away,  
The brazen covers of thy book;

The weird palimpsest old and vast,  
Wherein thou hid'st the spectral past;  
Where, closely mingling, pale and glow  
The characters of joy and woe;

The monographs of outlived years,  
Or smile-illumed or dim with tears,  
Green hills of life that slope to death,  
And haunts of home, whose vistaed trees  
Shade off to mournful cypresses  
With the white amaranths and underneath.

Even while I look, I can but heed  
The restless sands' incessant fall,  
Importunate hours that hours succeed,  
Each clamorous with its own sharp need,  
And duty keeping pace with all.

Shut down and clasp the heavy lids;  
I hear again the voice that bids  
The dreamer leave his dream midway  
For larger hopes and graver fears:  
Life greatens in these later years,  
The century's aloe flowers to-day!

Yet, haply, in some lull of life,  
Some Truce of God which breaks its strife,  
The worldling's eyes shall gather dew,  
Dreaming in throngful city ways  
Of winter joys his boyhood knew;  
And dear and early friends—the few  
Who yet remain—shall pause to view  
These Flemish pictures of old days;

Sit with me by the homestead hearth,  
And stretch the hands of memory forth  
To warm them at the wood-fire's blaze!  
And thanks untraced to lips unknown  
Shall greet me like the odors blown  
From unseen meadows newly mown,  
Or lilies floating in some pond,  
Wood-fringed, the wayside gaze beyond;

The traveller owns the grateful sense  
Of sweetness near, he knows not whence,  
And, pausing, takes the forehead bare  
The benediction of the air.

It is to be noted that Friend [John](#), who had met [Harriet Livermore](#), was describing in this poem his encounter with this preacher of the [Apocalypse](#) that was sure to come soon. She appears as “the not unfeared, half-welcome guest” in the midst of the snowstorm. What the poet felt to distinguish her was “unbent will's majestic pride.” Livermore would have this poetic description drawn to her attention and would not, let us say, find it amusing:

And under low brows, black with night,  
Rayed out at times a dangerous light;  
The sharp heat-lightnings of her face  
Presaging ill to him whom Fate  
Condemned to share her love or hate.  
A woman tropical, intense



## **FUTURE WORSHIP**

In thought and act, in soul and sense,  
She blended in a like degree  
The vixen and the devotee,...

## **FUTURE WORSHIP**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1867**



1867: The Anglican minister Michael Paget Baxter was an ardent date setter, a veritable Charles Taylor of the 19th century. In one of his earliest publications he had predicted the End for 1861-1867. (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #348)

**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

1868

→ 1868: At this point the central government in Beijing had managed to exterminate the last significant vestiges<sup>37</sup> of the vicious Taiping millennialist Christian culture of the *Pai Shang-ti Hui* or God Worshipers' Society which once had dominated the culture of South China, and which had created the longest (since like 1850 →) and bloodiest (some 25,000,000 deaths) Civil War in the history of the world — although in the course of this long campaign it had become so weakened that the Forbidden City inside its high wall at the core of Beijing would never again be able to summon the allegiance of the entire Central Kingdom.<sup>38</sup>

CHINESE CIVIL WAR

37. It is necessary to add the modifier “significant” because in fact there is a direct line of continuity between some of the abandoned beleaguered Christian military formations in rural areas, which were never chased down and destroyed by the *Qing* armies, and 20th-Century rogue formations active in SouthEast *China* today, who are acting as protectors of the drug production there!

38. Were you wondering why it happens to be the case that in the 1990s, the Communists of the PRC consider the proper place for a Chinese Christian to be in a prison labor camp for life without the possibility of parole? —The Central Committee has reason to know what Christians are like when they begin to become obstreperous. —They consider that they themselves had their origination as these rural peasant *Han* Chinese Christian superpatriots of the 19th Century! The *Tai-p'ings* did have a useful list of rigorous prohibitions: they tolerated no prostitution or divorce in their Kingdom of Heaven, they tolerated no enslavement or foot-binding, they tolerated no recreational use of *opium* or *wine* or *tobacco*, and of course they indulged in no gambling. They had simplified the Chinese language, as would happen again, they had decreed equality between men and women, as would happen again, they had held all property in common, as would happen again — some of their leaders had even proposed the development of industry and the building of democracy. Also, however, for all that their leader had considered that he was JC's little brother, actually he hadn't had much use for anything peculiar to the New Testament — such as for instance kindness, or forgiveness, or redemption. Instead his “Christianity” had been long on obedience, and proper worshipfulness, and his dad he construed as the Lord of vengeance. Had he been a commie? —a *Quaker* advocate of the Peace Testimony he most definitely had **not** been.

THE QUAKER PEACE TESTIMONY

## FUTURE WORSHIP

## FUTURE WORSHIP

Michael Baxter, who had no idea what had been going on in China, and no interest in what had been going on in China, had claimed the Battle of Armageddon<sup>39</sup> was to take place during this year (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 338; McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #349).



MILLENNIALISM

39. Armageddon = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1869**

Another End Of The World scenario had been predicted, for this year, by Michael Baxter (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #350).

**HERE COME DA JUDGE!**



1870

The Reverend [William Rounseville Alger](#), never one to miss a trick, created a 75-page pamphlet which was printed by the firm of Roberts Brothers in [Boston](#), THE END OF THE WORLD, AND THE DAY OF JUDGMENT: TWO DISCOURSES PREACHED TO THE MUSIC-HALL SOCIETY.



HERE COME DA JUDGE!

(From the ridiculous anticipation to the sublime reconstruction: also prepared in this year in Boston by Roberts Brothers was the Reverend [Frederic Henry Hedge](#)'s THE PRIMEVAL WORLD OF HEBREW TRADITION.)

**HEDGE'S HEBREW TRADITION**

(Also in this year the Reverend [Frederic Henry Hedge](#) prepared MEMOIR OF NATHANIEL LANGDON FROTHINGHAM, D.D. WITH AN APPENDIX (Boston: Press of John Wilson and Son; 20 pages).

**NATHANIEL L. FROTHINGHAM**

June 28, Tuesday: The end of the world as per Irvin Moore's THE FINAL DESTINY OF MAN, TO BE FOLLOWED BY CHRIST'S [MILLENNIAL](#) REIGN ON EARTH. He had been predicting that France would fall and Jerusalem become the capital of the world (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #746).

HERE COME DA JUDGE!

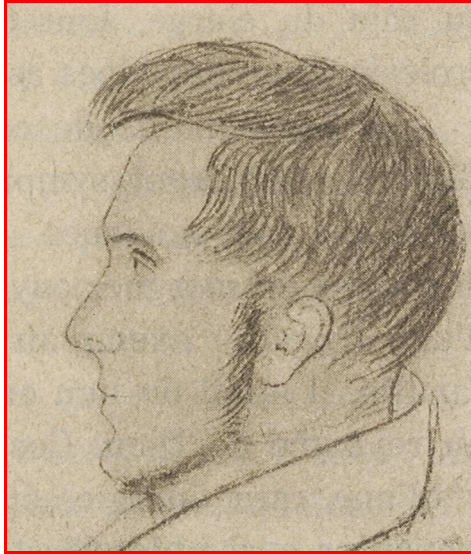


## FUTURE WORSHIP

## FUTURE WORSHIP

1871

[John Nelson Darby](#)'s 2nd edition of the NEW TESTAMENT.



THE RAPTURE



## FUTURE WORSHIP

## FUTURE WORSHIP

1872

Michael Baxter had been predicting another [Armageddon](#)<sup>40</sup> in 1871-1872 or thereabouts (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #351).



MILLENNIALISM

40. Armageddon = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.



## FUTURE WORSHIP

## FUTURE WORSHIP

1874

The end of the world according to the Jehovah's Witnesses. This was to become the first in a long string of failed [Doomsday](#) prophecies by members of this group (Gould, Stephen Jay. QUESTIONING THE MILLENNIUM. NY: Harmony Books, 1997, page 50, Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 93).The [Parousia](#) according to the newly formed Seventh Day Adventists — a group

[MILLENNIALISM](#)

different from the above Jehovah's Witnesses, that had been founded by former Millerites (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 339).



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1878**

The end of the world according to the Jehovah's Witnesses (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 93).

**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

**1880**

Thomas Rawson Birks had, in *FIRST ELEMENTS OF SACRED PROPHECY*, utilized the time-honored Great Week theory to arrive at the conclusion that the end of the world would come during this year (McIver, Tom. *THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY*. Jefferson NC: McFarlane & Co., 1999 #371).

**MILLENNIALISM**

1881

Timothy Dexter was reprocessed by Peter Quince, in A PICKLE FOR THE KNOWING ONES: OR, PLAIN TRUTHS IN A HOMESPUN DRESS (S.A. Tucker. 36 pages).

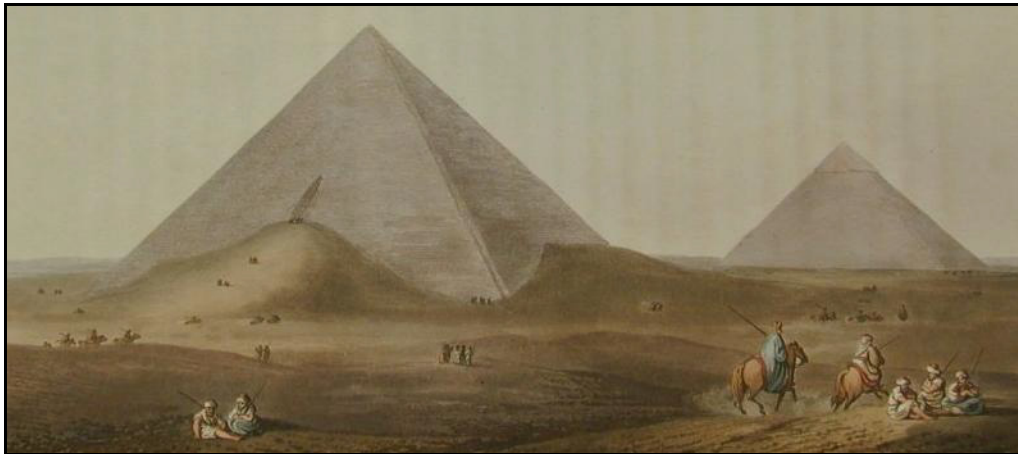
Although the 16th century prophetess Mother Shipton had been reputed to have written the following couplet:

The world to an end shall come  
In eighteen hundred and eighty one.<sup>41</sup>

In 1873, it had been discovered that the couplet was a forgery created by the guy who had published Mother Shipton's prophecies in 1862, Charles Hindley. This discovery had not prevented people from expecting the end during 1881 (Schwartz, Hillel. CENTURY'S END: AN ORIENTATION MANUAL TOWARD THE YEAR 2000. NY: Doubleday, 1996, page 122, Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 242-243).

The Jehovah's Witnesses had also proclaimed this year to mark the end of the world, although they had not been basing their belief on the testimony of Mother Shipton (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 93).

Some pyramidologists had also been figuring this year to mark the end of the world (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 242).



MILLENNIALISM

41. We all of course remember that in fourteen hundred and ninety three, Christopher Columbus had been sailing the deep blue sea.

HDT

WHAT?

INDEX

## FUTURE WORSHIP

## FUTURE WORSHIP

1882

April 29, Saturday: [John Nelson Darby](#) died before [The Rapture](#).





## FUTURE WORSHIP

## FUTURE WORSHIP

1885

[Charles George Gordon](#), known as Chinese Gordon, was killed during the siege of Khartoum by the forces of the current pretender to the status of “Mahdi.” (He had been governor of the Sudan from 1877 to 1880 and had returned in 1884 to aid the [Egyptian](#) government that was faced with the fanatics of this fundamentalist Moslem movement. In our own era, the Ayatollah Ruhollah Khomeini would be asked again and again by his followers: “Are you the Mahdi?”)

MAHDISM

Queen Victoria sent a telegram to Prime Minister William Gladstone criticizing his failure to take action to save General Gordon. Gladstone was furious because the telegram had been uncoded and had been delivered by a local station-master — as a result of this telegram it became public knowledge that Victoria disapproved of her prime minister’s foreign policy. The relationship would become even more strained when Gladstone would discover that Victoria was passing on confidential documents to the Marquess of Salisbury, leader of the Conservatives. Then the Marquess of Salisbury became Prime Minister, and would remain in power for 12 of the last 15 years of Victoria’s reign. The Queen shared Salisbury’s imperialist views and would be thrilled when General Kitchener was successful in avenging General Gordon in the Sudan in 1898. A nationalist first and a moralist only second, she would enthusiastically support British action against the Boers in South Africa.



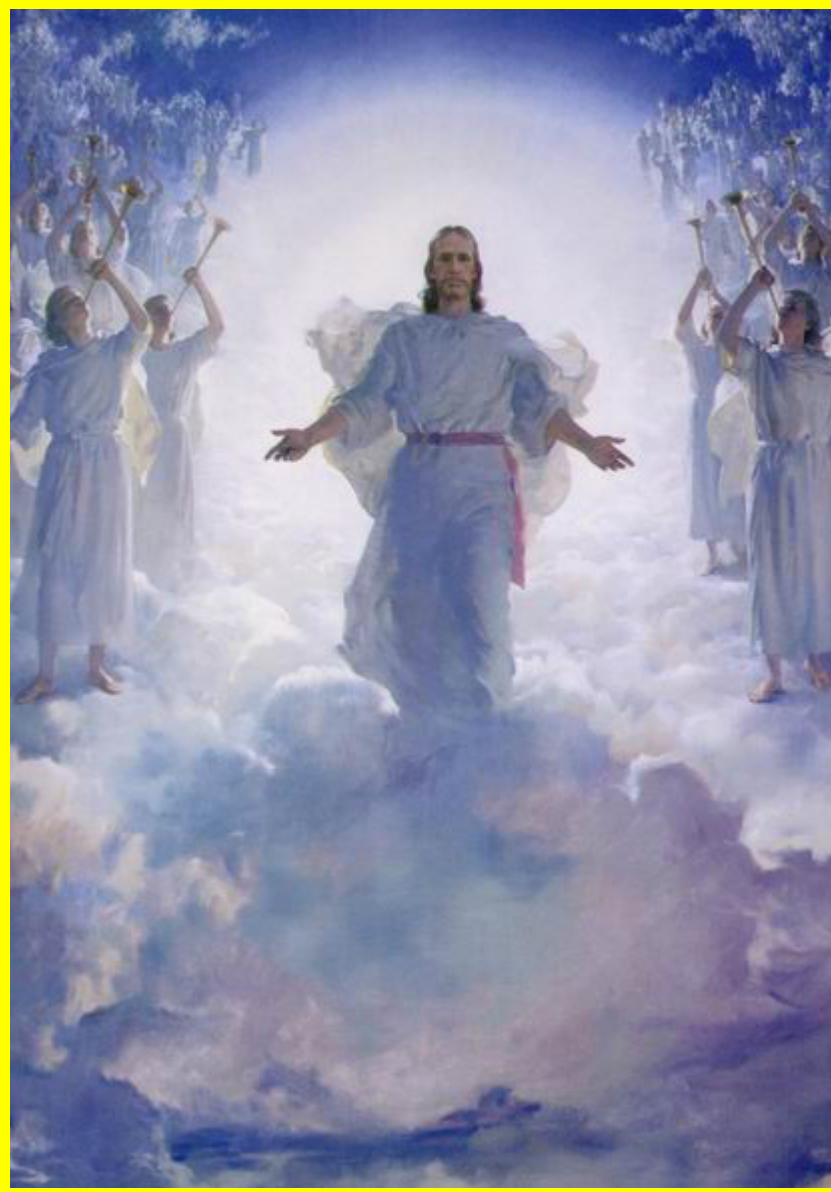
[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

1888

August 23, Thursday: [Philip Henry Gosse](#) died at the age of 78 at Sandhurst, St. Marychurch, Torquay after chilling himself on a winter night by toying with his telescope at an open window. He was bitterly disappointed when he thus fell seriously ill, for his fantasy had long been that he might not taste death but instead meet Christ in the air at his Second Coming.



His son Edmund Gosse would shortly, in 1898, issue a rather ordinary retrospective, [THE LIFE OF PHILIP HENRY GOSSE F.R.S.](#) Upon perusing this, however, the writer George Moore would suggest to Edmund that the slight biography seemed to contain “the germ of a great book,” and the result would be 1907’s [FATHER AND SON](#), which at first would need to appear anonymously because in it the dead father is so relentlessly savaged (research by the biographer Ann Thwaite would uncover fully a dozen instances in which the son’s



## **FUTURE WORSHIP**

## **FUTURE WORSHIP**

lingering resentments had betrayed his memory — or he had fudged to make his attitude more credible).



## FUTURE WORSHIP

## FUTURE WORSHIP

**1890**

[John Nelson Darby](#)'s ENGLISH OLD TESTAMENT.

**THE RAPTURE**

Northern Paiute leader Wovoka predicted the Millennium beginning in 1890. This prediction came from a trance he experienced during a solar eclipse in 1889. Wovoka was a practitioner of the Ghost Dance cult, a bizarre hybrid of apocalyptic Christianity and American Indian mysticism. (Gould, Stephen Jay. QUESTIONING THE MILLENNIUM. NY: Harmony Books, 1997, page 56-57, page 69)

**MILLENNIALISM**

1891

According to exmormon.org, in the Year of Our Lord 1835 Joseph Smith, founder of Mormonism, had foreseen the [Second Coming](#) of Jesus Christ as taking place in 56 years' time — which is to say, in about the Year of Our Lord 1891.



MILLENNIALISM

1895

The [millennium](#), according to the Reverend Robert Reid of Erie, Pennsylvania (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 176).



As if unaware that the world was coming to an end, [Samuel Langhorne Clemens](#) began an around-the-world lecture tour in an attempt to repay debts.

[Mark Twain](#)'s [PERSONAL RECOLLECTIONS OF JOAN OF ARC, BY THE SIEUR LOUIS DE CONDE](#), over which he had labored a good long while, was serialized anonymously in [Harper's Magazine](#).

HDT

WHAT?

INDEX

## FUTURE WORSHIP

## FUTURE WORSHIP

1896

In THE END OF THIS AGE ABOUT THE END OF THIS CENTURY, the Reverend Michael Baxter had predicted that [The Rapture](#) would take place in this year, for 144,000 real Christians (Thompson, Damian. THE END OF TIME. Hanover NH: UP of New England, 1996, page 121).

MILLENNIALISM





**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1899**

Charles A.L. Totten had predicted this as a possible date for the end of the world. Interestingly, the infamous “NASA discovers missing day” urban legend has its roots in Totten’s writings (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #924).

**MILLENNIALISM**

1900

Father Pierre Lachèze had foreseen that [Doomsday](#) would occur in this year — since it was eight years after the Temple in Jerusalem was to be rebuilt (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 136).

For different reasons, the followers of the Brazilian ascetic Antonio Conselheiro had been expecting the end to arrive by this year (Thompson, Damian. THE END OF TIME. Hanover NH: UP of New England, 1996, page 125-126).

MILLENNIALISM



"The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end."

— [Gail Collins, March 15, 2013.](#)



November 13, Tuesday: More than 100 members of the Russian cult "Brothers and Sisters of the Red Death," because they expected the world to end on this day, committed mass suicide.

HERE COME DA JUDGE!



"I would not run round a corner to see the world blow up."

— [Henry Thoreau](#),  
"LIFE WITHOUT PRINCIPLE"





## FUTURE WORSHIP

## FUTURE WORSHIP

**1901**

A sect calling itself the Catholic Apostolic Church had been claiming that Jesus was going to return before the death of the last of its 12 founding members. The 12th founding member died during this year. (Boyer, Paul. WHEN TIME SHALL BE NO MORE. Cambridge MA: Harvard UP, 1992, page 87)

The Reverend Michael Baxter had foreseen that this year would mark the end of the world, in his THE END OF THIS AGE ABOUT THE END OF THIS CENTURY. (Thompson, Damian. THE END OF TIME. Hanover NH: UP of New England, 1996, page 121)

**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

1908

April 23, Thursday: Michael Baxter, in FUTURE WONDERS OF PROPHECY, had held that [The Rapture](#) was to take place on March 12, 1903 between 2PM and 3PM, and that the battle of [Armageddon](#)<sup>42</sup> was to take place on this day, as the final conclusion of Tribulation. (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #353)



MILLENNIALISM

October: Pennsylvanian grocery store owner Lee T. Spangler had been forecasting that during this month the world would come to a fiery end (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 339).

HERE COME DA JUDGE!

December 27, Sunday: The followers of [Doomsday](#) prophet Lee J. Spangler sat on a mountaintop in Nyack, New York and awaited the destruction of the world.

42. [Armageddon](#) = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in REVELATION 16:16 as the scene of the final battle between the kings of the earth at the end of the world.



## FUTURE WORSHIP

## FUTURE WORSHIP

1910

The end of the world according to the Jehovah's Witnesses. (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 93).

MILLENNIALISM

May 17, Tuesday: Mme. Haydee Bouyard of Gard noted, on the shell of one of the eggs she was taking from the nests of her chickens, an image of [Halley's Comet](#).

ASTRONOMY

May 18, Wednesday: As [Halley's Comet](#) made its closest approach to the earth this time, passing between the planet and the sun, many people were believing that its arrival heralded the End of the World — some were supposing that cyanide gas in the tail was going to poison the atmosphere. “Comet pills” were offered that would render the purchasing population immune to such toxins. In Germany one might purchase a postcard which depicted apocalyptic scenes, captioned “End of the World on May 18” (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 196-198, Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 339).

MILLENNIALISM

Meanwhile, at the annual meeting of the American Association for the Study of the Feeble-Minded in Lincoln, Illinois, Henry H. Goddard was proposing that his colleagues become more scientific in the pejorative terms they were employing in regard to the individuals under their care: the least impaired among them, he proposed, should be precisely derogated as “morons,” the more impaired as “imbeciles,” with “idiot” reserved to only the most impaired. His proposal would be accepted as a standardized nomenclature.<sup>43</sup>

43. Street, W.R. A CHRONOLOGY OF NOTEWORTHY EVENTS IN AMERICAN [PSYCHOLOGY](#). Washington DC: American Psychological Association, 1994



## FUTURE WORSHIP

## FUTURE WORSHIP

May 19, Thursday: US forces would protect American interests at Bluefields, Nicaragua until September 4th.

**US MILITARY INTERVENTIONS**

Had Earth passed through the tail of [Halley's Comet](#) as its nucleus was passing across the face of the sun? It may well have — but of course the tails of comets are so utterly tenuous that such an event could not be generally noticed. There was public reaction, as in the case of a sheep rancher in California who managed to do a considerable amount of harm to himself by hanging himself upon a cross. One self-promoter again came up with the perennial notion that this [comet](#), having appeared in 12 BCE, equated to the “Star of Bethlehem,” and announced that this time the comet heralded the [Second Coming](#) of Christ Incarnate.

**MILLENNIALISM**

Elsewhere, a [suicide](#) left a note that he was offing himself so as not to be “killed by a star.” It is probably not true, but mere media hype, that in Oklahoma some cultists were intercepted just short of sacrificing one of their virgins to the comet, but in fact some Wisconsin farmers had temporarily taken down their lightning rods. Miners in Wilkes-Barre, Pennsylvania had refused to enter the mines on the 18th, the day on which it had been announced that Earth was passing through the comet's tail. On the bright side, Luigi Ciefice, who was in the hoosegow in Newark on charges of having attempted to blackmail Enrico Caruso, was encouraged by his fear of the comet's tail to confess to a murder and reveal to his interrogators the spot at which he had buried the body (calculations indicate that the tail missed us by maybe less than the distance of the moon, but there were some unconfirmed reports of apparent high noctiluminescent clouds, and of suspicious sky glows).

**ASTRONOMY**

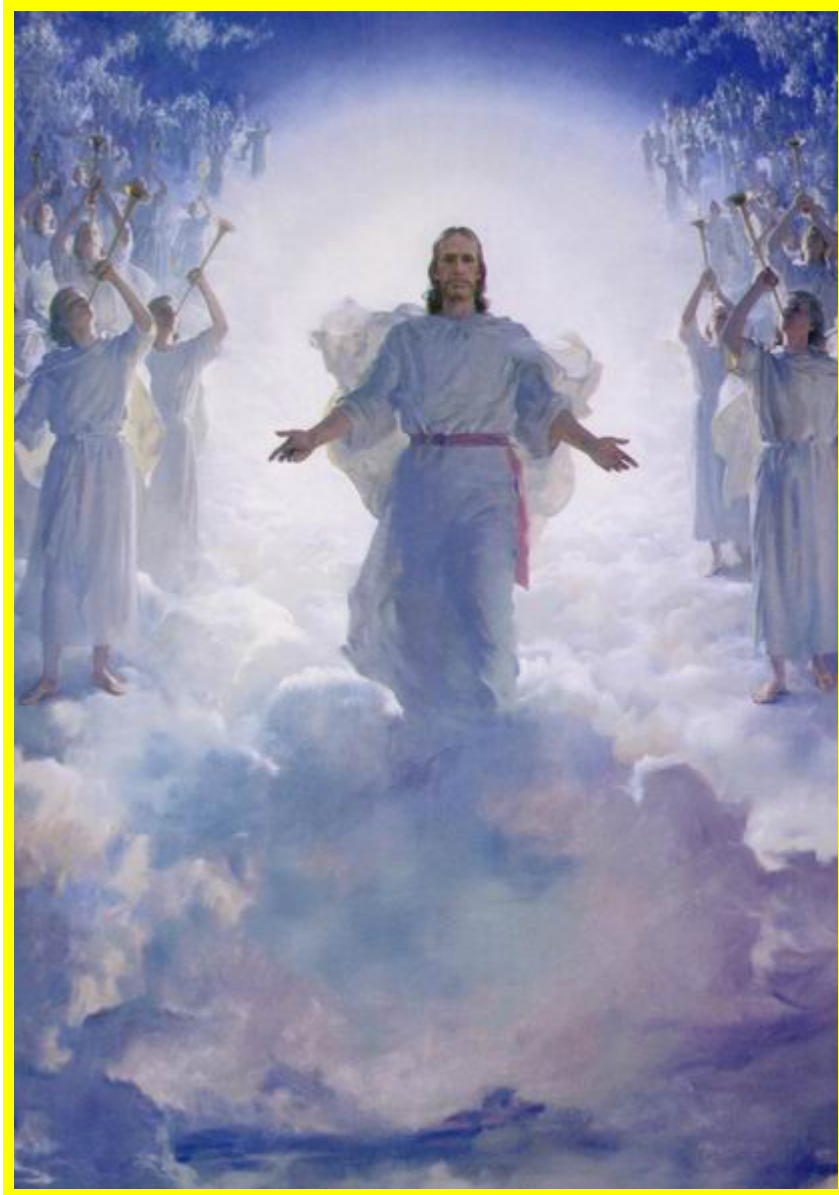
1911

The 19th-Century Scottish astronomer and pyramidologist Charles Piazzi Smyth had concluded, on the basis of his researches into the precise dimensions of various features of the Great Pyramid of Giza and its interior



passageways, that the [Second Coming](#) of Jesus Christ would occur between 1892 and this current year — oh, those wise, wise ancient [Egyptian](#) builders, they hadn't created a big tomb for a big booby, but a covert prophesy in coded stone! (Cohen, Daniel. PROPHETS OF DOOM. Brookfield CT: The Millbrook Press, Inc.,

1999, page 94)



MILLENNIALISM

1914

October 1: All foreign postal services in Turkey were closed on government order.

Nazaret Chavush, the most notable Armenian leader in Zeitun, was murdered on the order of Haidar Pasha, governor of Marash.

ARMENIAN GENOCIDE



The end of the world according to the Jehovah's Witnesses. In fact, they viewed the entirety of World War I as the Battle of Armageddon<sup>44</sup> (Skinner, Stephen. MILLENNIUM PROPHECIES. Stamford CT: Longmeadow Press,

44. Armageddon = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in REVELATION 16:16 as the scene of the final battle between the kings of the earth at the end of the world.



HDT

WHAT?

INDEX

# FUTURE WORSHIP

# FUTURE WORSHIP

1994, page 102).



MILLENNIALISM



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1915**

Stephen Jay Gould has mentioned in *QUESTIONING THE MILLENNIUM* (NY: Harmony Books, 1997, page 54-55, page 69) that according to a fundamentalist leader of a rebellion in what was then known as Nyasaland but is now known as Malawi, John Chilembwe, this year marked the beginning of the [millennium](#).



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1918**

The end of the world according to the Jehovah's Witnesses (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 93).

**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

**1919**

December 17, Wednesday: According to the meteorologist Albert Porta, a conjunction of six planets on this date was going to cause a magnetic current to “pierce the sun, cause great explosions of flaming gas, and eventually engulf the Earth.” Panic had erupted around the world because of this prediction — to the extent that some people were even committing suicide (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 60-61).

**HERE COME DA JUDGE!**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1925**

The end of the world, according to the Jehovah's Witnesses (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 93).

**MILLENNIALISM**

February 13, Friday: According to Margaret Rowan, the angel Gabriel appeared before her in a vision to inform her that the world would end at midnight on Friday the 13th, February 13, 1925 (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 45).

**MILLENNIALISM**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1928**

Spring: J.B. Dimbleby had calculated that the [millennium](#) was to begin during this Spring season, with [The Rapture](#) and [Second Coming](#) of Jesus Christ having already taken place at some point between 1889 and 1928. –But the true end of the world, he had claimed, wouldn't take place until around the year 3000. (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #495)



## FUTURE WORSHIP

## FUTURE WORSHIP

1934

The final apocalyptic battle was to begin at this point, [Chicago](#) preacher Nathan Cohen Beskin had been proclaiming in 1931. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 280). And in fact it was the end of the world for John Dillinger, who was gunned down from ambush by the FBI near the alley next to the Biograph Theater at 2433 N. Lincoln Avenue in downtown [Chicago](#).

MILLENNIALISM



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1935**

September: In 1931, Wilbur Glen Voliva had announced that “the world is going to go ‘puff’ and disappear in September 1935.” (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 287)

**MILLENNIALISM**

## FUTURE WORSHIP

## FUTURE WORSHIP

1936

The brick-faced foundation for [Rome's Colossus Solis](#) next to the [Colosseum](#) (no one knows when the enormous bronze statue itself had been destroyed, or why), once upon a time covered in marble, were at this point removed, thus enabling the completion of the ancient prophecy *Quandiu stabit coliseus, stabit et Roma; quando cadit coliseus, cadet et Roma; quando cadet Roma, cadet et mundus* "as long as the Colossus stands, so shall Rome; when the Colossus falls, Rome shall fall; when Rome falls, so falls the world."



The Reverend Herbert W. Armstrong, founder of the Worldwide Church of God, had told members of his church that [The Rapture](#) was to take place in 1936 and that only they would be saved. After the prophecy failed in this year, he would change the date three more times. (Shaw, Eva. *EVE OF DESTRUCTION*. Los Angeles CA: Lowell House, 1995, page 99)

This year had been forecast as the end of the world also by some pyramidologists (Randi, James. *THE MASK OF NOSTRADAMUS*. Amherst NY: Prometheus Books, 1993, page 242).



MILLENNIALISM



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1938**

Gus McKey had once claimed in a pamphlet that the 6,000th year since Creation would come between 1931 and 1938, signifying the end of the world. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 283)

**MILLENNIALISM**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1941**

The end of the world according to the Jehovah's Witnesses (Shaw, Eva. EVE OF DESTRUCTION. Los Angeles CA: Lowell House, 1995, page 72).

The end of the world according to Leonard Dale-Harrison (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 111).

**MILLENNIALISM**

HDT

WHAT?

INDEX

## FUTURE WORSHIP

## FUTURE WORSHIP

1943

The Reverend Herbert W. Armstrong of the Worldwide Church of God's 2d prediction of [The Rapture](#). (Shaw, Eva. EVE OF DESTRUCTION. Los Angeles CA: Lowell House, 1995, page 99)

MILLENNIALISM





## FUTURE WORSHIP

## FUTURE WORSHIP

**1945**

September 19, Wednesday: Australia ratifies the Charter of the United Nations.

US occupation forces in [Korea](#) revoked any and all [Japanese](#) laws restricting freedom of religion, assembly, speech, and press.

British Prime Minister Attlee declared in a radio broadcast that it was time for Indians to decide their future — and that a constitutional assembly would soon be formed. Thank you all for being so very patient.

William Joyce “Lord Haw Haw” was sentenced to death by a London court.

[Helen Nissen Goree](#) committed [suicide](#) by jumping off the Golden Gate Bridge.

September 20, Thursday: [Charles A. Stephens](#) committed [suicide](#) by jumping off the Golden Gate Bridge.

Dr. Chaim Weizmann, a senior member of the Jewish Agency for Palestine, requested compensation from [Germany](#) for crimes against the Jews.

**ANTISEMITISM**

September 21, Friday, 5:33PM: At Saranac Lake, New York, where he had been resting during his constant battle with leukemia and working on his Third Piano Concerto, Béla Bartók’s temperature dropped precipitously. His Hungarian doctor arranged for him to be brought to the West Side Hospital in New York.

In 1938 a minister named Long had a vision of a mysterious hand writing the number 1945 and a voice saying the world would be destroyed at 5:33PM on September 21st.

**HERE COME DA JUDGE!**



## FUTURE WORSHIP

## FUTURE WORSHIP

**1947**

In 1889, John Ballou Newbrough (AKA “America’s Greatest Prophet,” this guy had founded the Oahspe cult) had foreseen that the destruction of all nations, and the beginning of post-apocalyptic anarchy, would occur during this year (Randi, James. *THE MASK OF NOSTRADAMUS*. Amherst NY: Prometheus Books, 1993, page 243).

**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

**1950**

The end of the world, as per Henry Adams.

**HERE COME DA JUDGE!**

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

1952

In 1950, a younger Reverend Billy Graham had stated “We may have another year, maybe two years. Then I believe it is going to be over.” (Source: Article by Hugo McCord)



MILLENNIALISM

## FUTURE WORSHIP

## FUTURE WORSHIP



"I would not run round a corner  
to see the world blow up."  
— [Henry Thoreau](#),  
"LIFE WITHOUT PRINCIPLE"



1953

January 9, Friday: The end of the world, according to Agnes Carlson, founder of a Canadian cult called “Sons of Light.”

MILLENNIALISM

(January 9th actually was the end of the world for at least 249 people. Off Pusan, a South Korean ferry, the *Chang Tyong-Ho*, foundered and we know that at least that many had been aboard.)



TIMELINE OF ACCIDENTS

August: The pyramidologist David Davidson, in *THE GREAT PYRAMID, ITS DIVINE MESSAGE*, had forecast that the millennium would begin sometime during this month.





## FUTURE WORSHIP

## FUTURE WORSHIP

**1954**

December 21, Tuesday: According to Dorothy Martin (AKA Marian Keech), on this date the world would be destroyed due to terrible flooding. This person Dorothy Martin, or Marian Keech, had been the leader of a UFO cult called “Brotherhood of the Seven Rays” (AKA “The Seekers”) among whose members were George Hunt Williamson and Charles Laughead. Leon Festinger’s *WHEN PROPHECY FAILS*, a study of cognitive dissonance and the effect that failed prophecy has on “true believers,” would focus on the records of this group (Festinger, Leon et al. *WHEN PROPHECY FAILS*. Minneapolis MN: U of Minnesota P, 1956; Heard, Alex. *APOCALYPSE PRETTY SOON*. NY: W.W. Norton & Company, 1999, page 46-48; McIver, Tom. *THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY*. Jefferson NC: McFarlane & Co., 1999 #1949).

**MILLENNIALISM**



“The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end.”

– [Gail Collins, March 15, 2013](#).





**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1957**

April 23, Tuesday: Albert Schweitzer wrote to the Norwegian Nobel Committee urging that world opinion be turned against [nuclear testing](#).

Leftist and Baath parties withdrew their support for the Jordanian government of Hussein Fakhri el-Khalidi.

The Reverend Mihran Ask, a minister of California, had forecast that “Sometime between April 16 and 23, 1957, [Armageddon](#)<sup>45</sup> will sweep the world! Millions of persons will perish in its flames and the land will be scorched.” ([Watchtower](#), October 15, 1958, page 613)



**HERE COME DA JUDGE!**

45. Armageddon = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.



## FUTURE WORSHIP

## FUTURE WORSHIP

1958

David A. Latimer, in his book *OPENING OF THE SEVEN SEALS AND THE HALF HOUR OF SILENCE*, predicted that the [Second Coming](#) of Jesus Christ would take place in 1956 or 1958, right after the Battle of [Armageddon](#).<sup>46</sup> (McIver, Tom. *THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY*. Jefferson NC: McFarlane & Co., 1999 #1501)

MILLENNIALISM

46. [Armageddon](#) = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.



1959

April 22, Wednesday: Victor Houteff, founder of the Davidians –an offshoot of the Seventh Day Adventists– prophesied that the End would be coming soon, but he never set a date. After his death, however, his widow Florence Houteff prophesied that [The Rapture](#) would take place on April 22d, 1959, and hundreds of the faithful were gathered and waiting at Mount Carmel outside Waco. (Thompson, Damian. THE END OF TIME. Hanover NH: UP of New England, 1996, page 289)

MILLENNIALISM



President Sukarno of Indonesia called on the Constituent Assembly to adopt measures which would lead to the gradual elimination of capitalism in the country.

Aram Khachaturian was awarded the Lenin Prize.

The composer and violinist Claire Delbos, wife of Olivier Messiaen, died in a psychiatric institution.

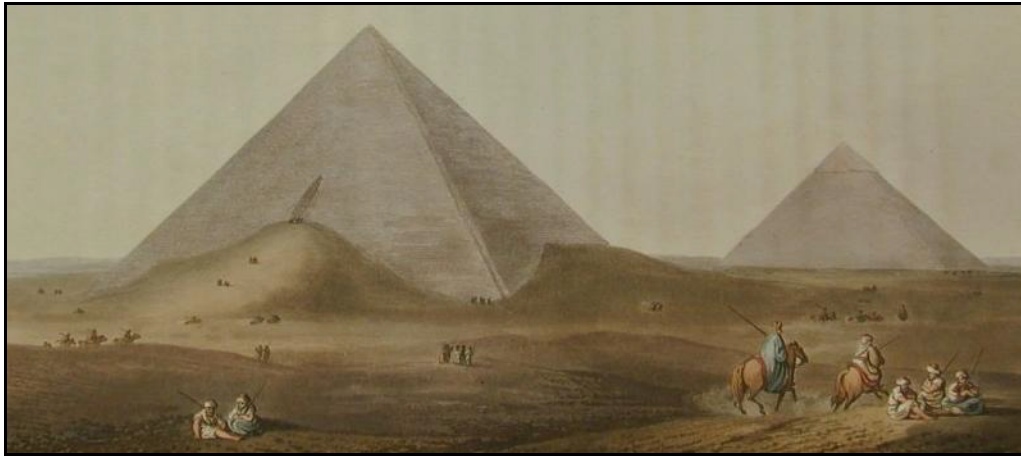
The G-2 [nuclear reactor](#) began operation in Marcoule, as the initial commercial reactor in France.

Miles Davis recorded the second of two sessions for Kind of Blue.

Governor John Patterson of Alabama instructed a US Senate committee that citizens of his state would “scrap their public school system rather than submit to the integration of the races.”

1960

According to an article by John Baskette, the 19th-Century Scottish astronomer and pyramidologist Charles Piazzi Smyth had concluded, on the basis of his researches into the precise dimensions of various features of the Great Pyramid of Giza and its interior passageways, that the [Second Coming](#) of Jesus Christ would occur between 1892 and 1911 and that the [millennium](#) would begin no later than this year, 1960 — oh, those wise, wise ancient [Egyptians](#), they hadn't created a big tomb for a big booby, but a covert prophesy in coded stone! (Cohen, Daniel. PROPHETS OF DOOM. Brookfield CT: The Millbrook Press, Inc., 1999, page 94)





## FUTURE WORSHIP

## FUTURE WORSHIP

1962

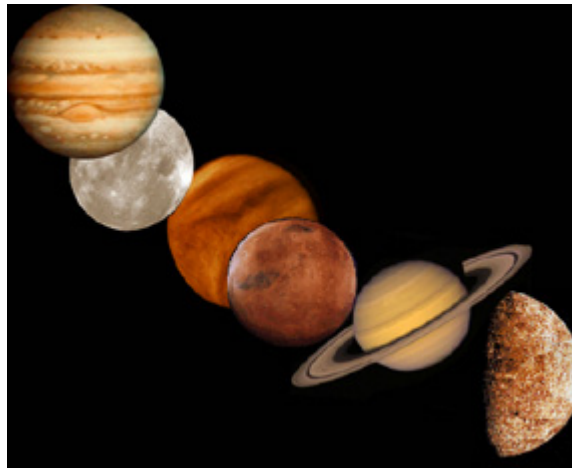
February 2, Friday: A Dutch airliner carrying 110 soldiers to New Guinea refueled at Anchorage, Honolulu, and Wake Island (all these stops were in US territory).

Amintore Fanfani resigned as Prime Minister of [Italy](#). President Gronchi asked him to remain in a caretaker capacity.

Herma for piano by Iannis Xenakis was performed for the initial time, in Tokyo.

Metapièce (Mimetics) and Mimetics (Metapièce) for keyboard by Mauricio Kagel was performed for the initial time, in München. Also performed was 27'10.554" for a percussionist by John Cage, presumably for the initial time.

February 4, Sunday: A planetary alignment was on this day to bring destruction to the world. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 340)



MILLENNIALISM

US helicopters and crews took part in an operation by the South Vietnamese army to capture the village of Hung My.

William Walton was appointed accademico onorario di Santa Cecilia in [Rome](#).

February 5, Monday: The birth of the [Antichrist](#), per Jeane Dixon (THE CALL TO GLORY. NY: Bantam Books, 1971).

MILLENNIALISM



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1966**

The Nation of Islam had been proclaiming that from the previous year into this year an apocalyptic battle was to occur, resulting in the fall of the United States of America (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 162)

**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

1967

The Kingdom of Heaven was to be established in this year on earth, according to the predictions of the Reverend Sun Myung Moon. (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 148)

MILLENNIALISM

The Reverend Jerry Falwell visited the site of the Battle of [Armageddon](#) (1,482 BCE).

MILLENNIALISM

August 20, Sunday: The [Chinese](#) government gave Britain an ultimatum, to restore three pro-Communist newspapers in [Hong Kong](#).

Heavy fighting began around Ore, east of Lagos, between Nigerian federal troops and Biafran rebels.

The UFO prophet George Van Tassel, who had been contacted by an alien named Ashtar, had passed along the information that on this day would begin the third woe of the [Apocalypse](#). Basically, the southeastern US was going to be destroyed by a Soviet nuclear attack. (Alnor, William M. UFO CULTS AND THE NEW MILLENNIUM. Grand Rapids MI: Baker Books, 1998, page 145)

HERE COME DA JUDGE!

December 25, Monday: Governor Sir John Osbaldiston Field presided over the formal opening of “Radio [St. Helena](#).”

A Danish leader, Knud Weiking, had been alleging that someone named Orthon had been in communication with him, and had conveyed the information that there was to be a nuclear war by this Christmas the result of which would be a severe disturbance in the Earth’s orbit. (He and his followers had, warned of the coming catastrophe, prepared a survival bunker.)

MILLENNIALISM

1969

August 9, Saturday: On this day would occur the [Second Coming](#) of Jesus Christ, according to George Williams, leader of the Morrisites, a 19th-Century branch of Mormonism. (Robbins, Thomas, et al. MILLENNIUM, MESSIAHS AND MAYHEM. NY: Routledge, 1997, page 77)



## FUTURE WORSHIP

## FUTURE WORSHIP

November 22, Saturday: Robin McPherson, who had been in communication with an alien by the name of Ox-Ho, had been advised that this was to be the Day of Judgment. (Shaw, Eva. EVE OF DESTRUCTION. Los Angeles CA: Lowell House, 1995, page 154)



MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

1972

The Reverend Herbert W. Armstrong, founder of the Worldwide Church of God, had told members of his church that [The Rapture](#) was to take place in 1936 and that only they would be saved. After the prophecy failed in that year, he would change the date three more times. This year was his 3d such attempt at a Rapture prediction. (Shaw, Eva. EVE OF DESTRUCTION. Los Angeles CA: Lowell House, 1995, page 99)

[MILLENNIALISM](#)



## FUTURE WORSHIP

## FUTURE WORSHIP

1975

The end of the world according to the Jehovah's Witnesses (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 93).

The Reverend Herbert W. Armstrong of the Worldwide Church of God's prediction #4 of [The Rapture](#) (Shaw, Eva. EVE OF DESTRUCTION. Los Angeles CA: Lowell House, 1995, page 99).

The Reverend Charles Taylor was also predicting [The Rapture](#) for this year. This would be for him the 1st of a long series of such predictions (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 99).

[MILLENNIALISM](#)



## FUTURE WORSHIP

## FUTURE WORSHIP

1976

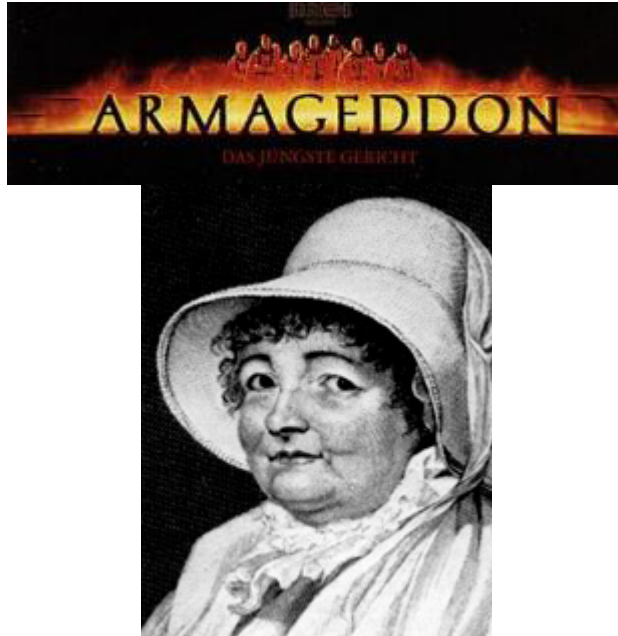
This was the end of an era, as the Giants football team moved to New Jersey. The observation deck of the [Empire State Building](#) in [New York City](#) nevertheless hosted its 50,000,000th rubbernecker. The external lights of the building were changed to red, white, and blue (nowadays the exterior of the structure is lighted by means of LEDs capable of generating 16,000,000 different colors).

The Reverend Charles Taylor's prediction #2 of [The Rapture](#). (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 99)

MILLENNIALISM

1977

John Wroe (the follower of [Joanna Southcott](#) who had in 1823 had himself publicly circumcised) had set this year as the year of [Armageddon](#).<sup>47</sup> (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993, page 243)



The Fundamentalist leader William Branham had been predicting that [The Rapture](#) would take place no later than this year. Just before this rapture there would be an earthquake and Los Angeles would fall into the sea. With the Vatican achieving dictatorial control over the entire world, all of Christendom would become one thing. (Babinski, Edward T. LEAVING THE FOLD. Amherst NY: Prometheus Books, 1995, page 277)

The pyramidologist Adam Rutherford had been forecasting that the [millennium](#) was going to begin during this year.



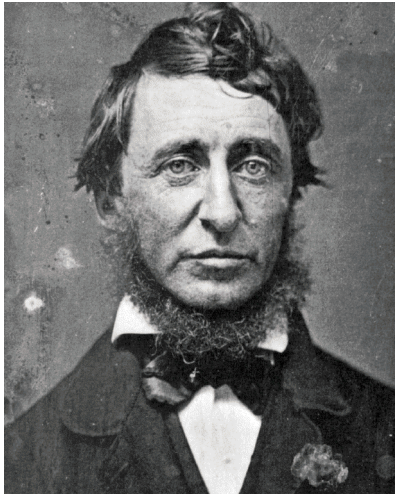
47. Armageddon = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.

## FUTURE WORSHIP

## FUTURE WORSHIP



"I would not run round a corner  
to see the world blow up."  
— [Henry Thoreau](#),  
"LIFE WITHOUT PRINCIPLE"



Nydahl, Joel, ed. THE COLLECTED WORKS OF [JOHN ADOLPHUS ETZLER](#), 1833-1844. (Delmar NY: Scholars' Facsimiles & Reprints). From Nydahl's "Introduction":



Biographically speaking, John Adolphus Etzler suddenly emerges from a blankness of years and just as abruptly withdraws behind an opaque obscurity that is both frustrating and puzzling. About the years prior to his appearance on the American shore in 1831 as a member of the Muhlhausen Emigration Society (under the leadership of the man who would later build the Brooklyn Bridge, John Augustus Roebling), we know only that he once previously immigrated to America for about eight years in the 1820s, returned to Germany, and was jailed for inciting emigration. Shortly after its arrival in America, the Mulhausen Emigration Society split into two groups – one loyal to Roebling and one ready to follow Etzler westward on what a recent student of Etzler, Patrick R. Brostowin, has called "his messianic journey in search of the right conditions under which ... to re-establish the Paradise that Adam lost for mankind." As would happen many times during the next decade and a half, however, Etzler's visionary schemes ran smack up against practical exigencies. According to a long letter written by Roebling in November 1831, Etzler's failure to establish a communal society in the West was due to a number of factors – all of which could perhaps be boiled down to hubris: Etzler's demagogish character; his impatience with those who could not understand, much less accept, his views; his dewy-eyed optimism and impracticality (which, among other things, let him to push past the rich soil of eastern Pennsylvania to lands too distant from profitable markets); and his inability to accept the essential human weaknesses of his followers or of man in general. Most



## FUTURE WORSHIP

## FUTURE WORSHIP



importantly, as Brostowin points out, Etzler's followers were basically German peasants looking for a piece of land and moderate creature comforts; they were not out to change the world—as was Etzler—only their own lives.

Failure to receive further financial backing from Frederick Rapp (who evidently had lent Etzler money previously) forced Etzler to abandon his efforts to establish a community in the area of Cincinnati and to accept the editorship of the newly established German newspaper *Der Pittsburger Beobachter* in Pittsburgh. Here, in 1833, he published his first and most important work, *THE PARADISE WITHIN THE REACH OF ALL MEN, WITHOUT LABOR, BY POWERS OF NATURE AND MACHINERY*, half-manual on the proposed application of technological speculation, half-philosophical treatise on the remaking of both man and society.

With missionary zeal, Etzler traveled in Pennsylvania and Ohio off and on for the next seven years (the period referred to in *TWO VISIONS OF J.A. ETZLER*) as a kind of itinerant secular evangelist preaching the possibility of a new kind of Millennium to be brought about through human reason and effort. Not surprisingly, his views on economic and social reform were rejected; and "the more they were rejected ... the more strident and offensive became his rhetorical appeals." In 1839 Etzler repaired to the West Indies—Haiti in particular—evidently to recuperate from this absolute rejection by those he had been trying to save. We know almost nothing about his activities during this year. Brostowin speculates that he prepared the manuscript for his second work, *THE NEW WORLD OR MECHANICAL SYSTEM* (1841), and that he may have traveled to various islands (or even to South America) to investigate the possibility of establishing his paradise in the tropics.

Upon returning to New York early in 1840, Etzler, undoubtedly in order to meet other reformers, attended the Fourier Society of New York's annual celebration of the French philosopher-utopist's birthday. There he first met C.F. Stollmeyer—Fourierist socialist and humanitarian—who was at that time reading Albert Brisbane's *THE SOCIAL DESTINY OF MAN* for publication. Stollmeyer, himself a recent German immigrant, was to become not only the publisher of *The New World*, but also the dedicated disciple of this scientific-utopian Messiah. Stollmeyer, for example, formed a company in Philadelphia in 1841 to patent Etzler's inventions and, in that same year, traveled first to England and then to France, Holland, and Belgium in order to procure patents on Etzler's Naval Automaton, a ship to be steered and driven by the powers of the wind and the waves.

Recognizing by this time that any hope he might have of founding a new society lay with utopian reformers outside America, Etzler instructed Stollmeyer to make contact with Robert Owen and his followers (some of whom had already published the first British edition of *PARADISE* in 1836) and to introduce them to his inventions. Although Etzler himself, busy trying to popularize his theories and win followers, remained in America until late 1843, his ideas and influence were spread in England in various ways. Stollmeyer arranged to have Etzler's third work printed, the twelve-page booklet *DESCRIPTION OF THE NAVAL AUTOMATON, INVENTED BY J.A. ETZLER* (1841 or 1842). A second British edition of *PARADISE*

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

appeared in the summer of 1842; extracts from Etzler's THE NEW WORLD were published in the Fourierist London Phalanx in the same year; and Hugh Doherty, publisher of the Phalanx, built (and tried to operate, though unsuccessfully) a small version of the naval automaton.

Etzler evidently was ready early in 1843 to immigrate to England, where he expected a more receptive audience than had greeted his ideas in the United States. The failure of the Naval Automaton, however, had not dimmed the faith of Etzler's followers in England; in fact, an emigration society, based upon Etzler's ideas, was founded in West Riding in January of 1843. Etzler, though, was persuaded by Andred Smolnikov, another German-born social reformer and would-be Messiah, to try out his Satellite—a machine designed to clear and cultivate up to 20,000 acres—in Peace Union, a German communal society in Western Pennsylvania. Again failure met an attempt to translate theory into practice; the machine broke down during the trial because Etzler—the grand abstract thinker with little apparent concern with, or talent for, seeing to small concrete details—had allowed the use of wood for iron in some vital parts.

In the meantime, progress continued in England in the spreading of Etzler's ideas. Stollmeyer, for example, prepared the way for Etzler's arrival by publicizing his theories in various labor papers, with the result that a Chartist, James B. O'Brien, published Etzler's fourth work, DIALOGUE ON ETZLER'S PARADISE: BETWEEN MESSRS. CLEAR, FLAT, DUNCE, AND GRUDGE (1842).

In early December, Etzler finally acted upon his decision that the time was ripe for emigration. When he and his wife arrived in England, however, he was in for a disappointment. Although he had been invited to Harmony Hall by Robert Owen's Rationalist Society to demonstrate his mechanical system, upon his arrival he discovered that Stollmeyer had failed to obtain more than admiration for his ideas; not only was no money available to construct the mechanism, but also there were none of the promised funds to pay his travel expenses. Never one to be prematurely daunted by adversity, Etzler managed to make 1844 a fruitful year. While residing with a small group of Concordists at Ham Common in Surrey, for example, he began making working models of his machines and, in addition, published his fifth and sixth works, EMIGRATION TO THE TROPICAL WORLD, FOR THE MELIORATION OF ALL CLASSES OF PEOPLE OF ALL NATIONS and TWO VISIONS OF J.A. ETZLER, the last published works he would produce.

In June, after moving to London in order to be closer to the heart of the reform movement, he began to make serious plans for establishing his paradise in Venezuela; toward this end he founded the Tropical Emigration Society, based upon the principles laid down in EMIGRATION TO THE TROPICAL WORLD. By autumn, he was giving a series of public lectures designed to elicit support for his Satellite and to enlist members in the society, which was, in fact, thriving nicely, its one thousand shares being almost completely taken up by the end of the year. There was even talk of establishing branches in Germany, France, and the United States. Etzler's ideas in general and his emigration plan in particular were given a further boost in December with the appearance of James Duncan's paper The Morning Star, or Herald of Progression, which was to become an official organ of



## FUTURE WORSHIP

## FUTURE WORSHIP

Etzler's theories.

Promises by the Venezuelan Ambassador of religious and political liberty, of freedom from taxes for fifteen years, and of citizenship for colonists upon arrival led Etzler, armed with an appointment as an official agent of the society, to leave for Trinidad in February 1845. He was accompanied by his wife and other members of his family and by two other agents of the society, a Mr. Carr and a Captain Taylor.

From this point until Etzler himself withdraws from recorded history in 1846 and the society officially disbands the following year, their intertwined stories become too involved and complicated in their minor details to be presented here except in terms of a fairly broad overview.

The first of many disappointments for Etzler and his two co-agents was learning that they would not receive thousands of acres free from the Venezuelan government as they had been led to believe. For six weeks, the three bickered among themselves over price and location as they searched fruitlessly for affordable land near the Gulf of Paria. Once again, Etzler tried to obtain free land, this time to the west, in the vicinity of Caracas, and once again he met with no success. By this time (early May 1845) to co-agents undoubtedly realized that the society would have to purchase suitable land wherever they could find it. By this time also, however, Etzler was operating independently from Carr and Taylor, a situation which led to almost inevitable dissension over the best location for the settlement. In October, Etzler, finding a fertile, cheap, and healthful area, bought land for himself west of Caracas at Valencia; it was here he believed that the colonists would settle. Carr and Taylor, in the meantime, needing land on which the colonists could found the initial community, bought 120 poor, hilly acres in Guinimita, along the Gulf of Paria.

Meanwhile, matters were not going well with the society in England. New memberships began to decline; dissension arose over the lack of news about the acquisition of a land site in Venezuela, especially when it became clear that free acreage was not forthcoming and Etzler's Satellite, which for some reason had not been connected properly, failed to perform up to expectations in a trial in Oxfordshire in September 1845—though Etzler's general theories seemed to have been upheld to the satisfaction of his firm supporters, who attributed the Satellite's failure to do more than push around a few yards of dirt to minor mechanical difficulties. The general dissension within the society—discord between branches in London and those in outlying areas; disagreement over whether to purchase a ship for the journey to Venezuela or rely on Etzler's unproved Naval Automaton; and conflict over the proposed democratization of the society's constitution (Etzler and Stollmeyer eventually being reduced to the same level as other members)—was no doubt at least the partial cause of only seventy-three out of an expected one hundred colonists applying for immediate emigration.

In an attempt to stir up what was now a dying interest in a tropical site for the proposed Utopia, a group of thirty-one pilgrims left England months earlier than planned, arriving in Guinimita in December 1845, instead of in the following spring. Not surprisingly, the site was not ready to receive them, only



## FUTURE WORSHIP

## FUTURE WORSHIP

two-thirds of the land having been cleared, and they had to be quartered in Trinidad at their own expense.

Conflict between Etzler and certain members of the society now became even more pronounced. Basically, these members objected to "Etzler and Company" receiving one hundred shares in the society solely for the use of Etzler's Satellite to clear and work the land; there was, after all, no proof that it would work. Etzler, they objected, would profit not only immediately from his possession of shares, but also in the long run from his private ownership of the Satellite. Etzler and Stollmeyer earlier had successfully attempted to amend the constitution of the society to give them this financial advantage; now the society had neither the ownership of the Satellite, the rights to other inventions by Etzler, nor even his advice on scientific matters in general. In spite of Etzler's protestations to the contrary, it seemed to many that he was just as (if not more) interested in capitalism and self-aggrandizement as in communal experiments and secular millennial dreams of a new social and economic order.

Neither was there proof that Etzler's floating islands would work. True to his faith in his friend's genius, Stollmeyer, along with other members of the society in Trinidad, in late 1845 and early 1846 built a working model out of bamboo and balsa wood. Unfortunately, Etzler's unique sail system could be built only in England and then shipped to the tropics; for this venture, Etzler said he needed about 3,000 pounds from the society's sister organization, the Venezuelan Transit Company. The money was not forthcoming; instead, the society decided, over Etzler's strong objections, to charter a ship, the *Condor*, to transport a second group of 193 pilgrims to the tropics in March 1846. Even though a second Tropical Emigration Society was formed in April, this apparent expansion did not really indicate full confidence in Etzler and Stollmeyer. Many feared that the faith originally placed in Etzler's inventions had not been well founded; one member, in an open letter, regretted not making Etzler stick "to the original proposal when the prospectus was published." It is not too late, he argued, to force a new bargain on Etzler and Stollmeyer; and he warned the society to "stick to your bargain and depend upon it we shall have a float, or Etzler and his inventions will become a byword and a laughing stock to the world."

Although the fact may have been hidden from some, in actuality the society was in its death throes. As news of the sickness and death of many of the colonists reached England (the second group of pilgrims had found fifteen dead at Guinimita and the colony nearly abandoned), the society began to lose members. Even more telling, the colonists in Venezuela could not adjust to the hardships demanded of them; as one of them reported, they began to wish for "comforts above our means at this time," particularly European food and drinks ... [and] the tavern parlour with its fun and frolic." Not having given up their dream of Utopia, but having given up on the harsh tropics, some colonists wanted to relocate in a more temperate climate. In May a disillusioned group sailed for New Orleans.

Etzler, in his pride, was angered by the apparent failure of his envisioned tropical paradise. In a letter to the Morning Star

HDT

WHAT?

INDEX

## FUTURE WORSHIP

## FUTURE WORSHIP

in July 1846, he lashed out at those who had unfairly criticized him for failing to obtain free land from the Venezuelan government; after all, he argued, his power had been drastically reduced by the initial presence of the two co-agents. Worst of all, however, his altruism had been questioned.

The next two issues of the Morning Star carried "The Manifesto of J. A. Etzler" – an open letter detailing his undying expectations of "a new order of things." His secular Millennium was still a bright and shining star to be followed; he still had faith that once men learned to turn away from the barbarism of capitalism, there would be "a universal paradise of peace, abundance, happiness and intelligence, whence tyranny of all kinds [would be] banished." He naturally saw his own inventions as clearing the path and easing the way to the New Eden. The journey, however, would now take about one hundred years instead of the optimistic ten he had predicted in Paradise.

Impatient as always with minds unable to see Truth with the same absolute clarity he could, but now recognizing that the masses would have to be brought along slowly, Etzler proposed to establish a "practical school," a "union of clear and unbiased minds," where only "material facts evident to our senses" would be studied and "a Pythagorean silence of years for the disciples" would be enforced to suppress error of thought. This union would determine, for example, the best food for man and the best ways to increase the production of it. By purifying the environment and tempering the passions, Etzler hoped to eradicate disease and prolong life to 108-192 years.

His first work, PARADISE, was conjured up again and again as Etzler portrayed a world of canals carrying away stagnant water, of reclaimed swampland, and of ubiquitous floating islands. Interesting additions to the world of PARADISE were "self-moving houses" on a network of vitrified roads and "air balloons to explore countries" – an image which naturally suggests Edward's "contrivances" which were to unify "the whole earth ... [into] one community.

If it had not been clear before, however, it becomes so in this document – that Etzler was much more than a mechanic and an inventor. If this were not so, he would hardly be worth resurrecting from historical oblivion. He is, as Patrick Browtownin so aptly points out, "a synecdoche of America in the 1830s and 1840s"; his output of "poetic dreams visions, propaganda tracts, and engineering descriptions" hint, in our merely listing them, at the complex urge which drove Americans then and which drives them to some extent today – the compulsion to search for a divinely ordained and planned perfect order in which American idealism and ingenuity produce a paradisiacal life of ease and abundance for all men. Etzler sincerely believed that he could bring about such a "new order" – essentially "the new heaven and the new earth" of Columbus and Edwards. The rationale behind his confident striving for this "new order" was that he saw its ultimate arrival as an absolute certainty. In spite of the truth of Brostowin's observation that Etzler "was always outside denomination or institutional religions" –even "outside Christianity"– he yet had faith in a divine drama which would inevitably result in a New Eden being established.

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

He was, in other words, a conscious secular millennialist who "sought the end of History in the accomplishment of his Paradise on earth." Not believing in a spiritual heaven—considering, in fact, the promise of rewards in an after-life to be a hindrance to man's improving his lot on earth—he believed in the divinity of man, the dependability and essential simplicity of empirical phenomena, and the inevitability of history, all of which would produce a paradise over the whole world.

We do not know to what extent, or by what means, Etzler was exposed directly to Christian millennialism. We do know, however, that in both Europe and America profound contemporary concern over the advent and content of the golden age preceding the Second Coming is easily documented in hundreds of essays and sermons, many of which contain detailed speculations on—in the words of Samuel Hopkins—the "worldly prosperity, by which all will be in easy, comfortable circumstances, as to outward conveniences, and temporal enjoyment."

We know also that belief in the imminence of the Millennium was shared not only by clergymen of different religious persuasions, but also by many of the communal utopists of the time, with many of whom Etzler had either direct or indirect contact. He was, for example, as we have seen, in close contact with Robert Owen, who, in his own way, set about to usher in the Millennium. In May, 1843, in fact, Stollmeyer, no doubt acting as Etzler's ambassador as well as professing his own intense interest in millennialism, attended a great celebration put on at Harmony Hall by Owen's Rationalists to announce the actual beginning of the great period of peace and prosperity. And during the summer of 1843, Etzler supervised the construction of his Satellite—for a test that ultimately failed—at Peace Union, a German community in western Pennsylvania founded by the German immigrant Andrew Smolnikor, an itinerant preacher, who, like John the Baptist, was busy making "ready the way for the Lord in the impending millennium by establishing a new society based on brotherhood, love, and Christian communism." In nearly everything he wrote, Etzler expressed his belief that "We are on the eve of the most eventful period of mankind"; sometimes, especially in his early, more optimistic, years, he could speak of the "light of knowledge [bringing] forth all this change within this generation."

In spite of depressing setbacks, Etzler evidently never lost faith in the certainty of the fulfillment of his dream. From Hegel's belief in the absolute rationality of history, he distilled a deterministic philosophy which brought him hope and peace of mind. All happenings, he believed, were linked; both past and future were unalterable. The rational man knew that rage, fear and grief were pointless, for the divine drama of secular salvation would work itself out. Paradise would happen here and, if not now, sometime soon. Rational men, however, could hasten the advent of Paradise; indeed, rationality was a prerequisite for Paradise, because one had to understand the truth in order to act on it. Etzler went on in his "manifesto" to show how one hundred rational men—essentially his disciples—could increase to 100,000 within three generations. In order to train these initial disciples, Etzler proposed to found a school or union. By means of a mathematical progression, Etzler



## FUTURE WORSHIP

## FUTURE WORSHIP

"proved" that an initial one hundred members could, by educating two hundred new members each, increase to 800,000,000 members within three generations. By educating others, therefore, a few rational men could bring about Paradise even sooner.

Whereas in PARADISE Etzler had evidently believed that arguments (and even insults) and demonstrations of remarkable inventions could, by themselves, convince men of the truth of his vision, he seemed here to recognize that few were truly rational; the rest had to be raised slowly, patiently. Etzler, near the close of his recorded life, was not the vituperative ranter and raver against the inertia of the stupid masses that he had been over a decade before. He closed his "Manifesto" with a hopeful appeal to all people to join his union.

The constant attacks on his character and motives, however, finally crushed him. Although some branches of the society still had faith in him, he became bitter; his pride had been wounded too severely. In the last known document written by him—a letter to a friend—he directed that all future correspondence be sent to him at a Philadelphia address. He probably returned there, although he may have gone back to Germany. At any rate, his life is completely unknown after 1846.

The Tropical Emigration Society in Trinidad broke up when Etzler left. Some members tried to farm the land but failed; most found steady employment on the local economy. Fever and flooding destroyed the settlement in Guinimita. In January 1847, the society in England urged the colonists to leave Venezuela and settle in the western portion of the United States. While some members in England and Trinidad fought to the end to save the society, most lost interest in the experiment in the tropics. Forty-eight finally sailed from Trinidad for New Orleans aboard the *Condor*. They were apparently lost at sea. The end of the Tropical Emigration Society officially came in May 1847, when its final meeting was held. An attempt at that time by some members to organize an American Emigration Society in order to found a colony in Texas failed. This particular vision of Utopia had faded.

No matter how important we finally consider the influence of secularized millennial speculations and myths of the American Eden, we must recognize that other thought and feeling went into the make-up of Etzler's metaphysics. The concept of energy-to-be-harnessed, for example, was in the intellectual atmosphere during Etzler's formative years. He must have inhaled much of it. Born around the close of the eighteenth century, Etzler no doubt grew up acutely aware of such advances in steam technology as Oliver Evans's improvement on James Watt's engine and Robert Fulton's successful voyage up the Hudson. Patrick Brostowin has hinted at the symbolic significance of Michael Faraday discovering the principle of electromagnetic induction and Joseph Henry building the first electric motor in 1831, the year Etzler came to the United States for the second time.

Etzler, however, both fits and does not fit the pattern set by such scientist-inventors. He was fascinated with—we could even say he worshipped—energy and power in a much more elemental form. As Bernard DeVoto has noted,

some protective coloration hid from the prophetic eye gasoline, the dynamo, electromagnetic waves, the vacuum



## FUTURE WORSHIP

## FUTURE WORSHIP

tube, the high-frequency transmission line, the portable motor, the propeller, and the machine-press.

Etzler was in one very ironic sense a primitive, the modern equivalent of the pagan high priest trembling before fire or lightning. He always maintained –albeit with more pride than modesty– that his inventions were relatively insignificant; anyone, he claimed, could contrive a simple mechanism to translate potential into performance once the principle was known. If the Puritans were in awe of the power of saving grace, Etzler was in awe of the powers of nature. The God he sensed in nature was, in fact, power – one which had almost always remained hidden or at least obscure; he, Etzler, was the Moses who would reveal the secrets of this power, not on tablets of stone, but on the face of the pliable, manipulatable earth which man inhabited.

It was the German philosopher Hegel from which Etzler received his impetus toward “the state [which would be] ... freedom organized.” Originally, in fact, it was a new Germany which Etzler and his friend John Augustus Roebling had set out to establish. Very quickly, however, it had become not only this narrow ethnic group but Americans and, finally, all men everywhere whom Etzler meant to save. Freedom to Etzler meant more, though, than Hegel’s political freedom; it meant freedom from the tyranny of nature and things as they were – or at least seemed to be. Imbued with German romanticism, Etzler saw naturally good men needlessly bound by fetters of ignorance to a life of drudgery. The world, he felt, was not set and immutable; America, especially, was plastic and new. “There,” his friend Roebling had declared, “man [is] on his own; his success [is] limited only by his industry and his talents.”

One thing man’s industry might accomplish with the virginal American landscape was the complete transformation of what was largely a “hideous wilderness” into “a continual garden from the atlantic to the pacific ocean [sic],” as Etzler puts the matter in Paradise. The theme of the machine intruding –or being eagerly invited– into the garden is, of course, one that has been brilliantly explored by others, most notably Leo Marx. None, however, have significantly included Etzler in their tracing of the development of this theme; there is, in fact, no significant American thinker who better illustrates the basically American urge to blend the contradictory impulses of progressivism and pastoralism by manipulating the landscape in order to subdue the darkness and evilness associated with the wilderness in the Puritan mind – and to profit from the resultant abundance. Etzler would not only invite the machine into the garden, he would use the machine to create it. In the end, of course, the garden, the American extension of Eden, would become a garden-city, the American extension of the New Jerusalem – the image which predominates in so much of the American utopian fiction in the decade following the appearance of Edward Bellamy’s LOOKING BACKWARD (1888).

Armed with his beliefs in America as Eden, in man as a rational creature, and in Hegel’s “absolute rationality of history,” Etzler came to the New World to found the State of Paradise. With him he carried other intellectual baggage as well, including the utopian theories of Charles Fourier, the self-

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

proclaimed "Messiah of Reason"; these theories gave or reconfirmed a yearning for absolute organization and order, a desire to ensure a snaring of the blessings which life had to offer by freeing men from the false biblical curse of work, and tendencies toward both absolute materialism (which was also present in and bolstered by his Hegelian philosophy) and sensual (as opposed to sexual) pleasures. Fourier also reinforced Etzler's sense of brotherhood and humanitarianism — a communitarianism, in short, which seemed to Etzler to be a prerequisite for mankind enjoying the benefits which the world had to offer. Following Fourier's dictum, Etzler, in PARADISE, insists that the first responsibility of an individual aspiring to bring about "a superior life" on earth is to "constitute ... a society in his neighborhood." The second part of his major work is devoted entirely to detailing precisely how a series of Fourieristic communities will enable man to conquer and tame first the American West and then the whole world.

Etzler was a man full of contradictions. He was a visionary and a theorist who considered himself a realist and a practical man. He was a prophet who considered himself a scientist. He was a revolutionary thinker who desperately wished to avoid the violent revolution which might follow the new technology which he was preaching. He was a Jeffersonian agrarian —with little faith in the common man— who would transform America into Utopia by means of science and technology. And he dedicated himself to founding the perfectly free State while unconsciously succumbing to the same benevolent authoritarianism which we find in nearly all American utopian experiments (both real and fictional). Etzler's certitude that only he, Moses-like, had been chosen to lead mankind into the promised land of Utopia —related as it is to the Hegelian idea of the leader-hero as the great man, somehow above the rules and opinions of lesser individuals— made Etzler feel it necessary to lay down rather precisely the manner in which the State of the New Eden was to be organized and run. Etzler's authoritarian turn of mind is revealed not only by his attempts, along with Stollmeyer, to control entirely the operations of the Tropical Emigration Society, but also by his psychological need to impose a preconceived order on everything and his inability to leave anything to chance or human impulse. As John L. Thomas has pointed out, "[I]n one way or another almost all the communitarians succumbed to the myth of the mathematically precise arrangement, searching for the perfect number or exact size, plotting the precise disposition of working forces and living space, and combining these estimates in a formula which would ensure perfect concord." The formula concept, of course, had trapped Fourier, too. We can surmise that the positive philosophical thrust, the motivation and hope, which Fourierism gave Etzler also worked to his disadvantage: This Hegelian hero was, when it came right down to it, unable to escape the strictures which the French utopist's philosophy (and the natural tendencies of his own personality) foisted upon him. Etzler was given a false sense of security by the seeming certainty of the mathematically precise arrangement. When some of his followers finally accused him of being eminently impractical, he could not understand their objections and he could not change or bend. Did not his mathematical projections



## FUTURE WORSHIP

## FUTURE WORSHIP

prove the truth of his assertions – no matter what happened when men tried to translate them into historical fact? Mathematical formula, in other words, became equivalent to objective experience. We have only to glance at the “estimations of expenses and profits” in THE NEW WORLD, or the computation of usable power in the wind in PARADISE, to see that same kind of preposterousness in his mathematical progressions as we see in Fourier’s classifications of the passions or his “passionate series.”

**FUTURE-WORSHIP**

**THE AGE OF REASON WAS A PIPE DREAM, OR AT BEST A PROJECT. ACTUALLY, HUMANS HAVE ALMOST NO CLUE WHAT THEY ARE DOING, WHILE CREDITING THEIR OWN LIES ABOUT WHY THEY ARE DOING IT.**



## FUTURE WORSHIP

## FUTURE WORSHIP

**1978**

John Strong's THE DOOMSDAY GLOBE had cast a wide net and drawn in not only scriptures but also pyramidology, pole shift theory, young-earth creationism, etc., and had come to the conclusion that [Doomsday](#) was going to arrive for us during this year (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #3237).



"The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end."

— [Gail Collins, March 15, 2013](#).





**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1980**

The Reverend Charles Taylor's prediction #3 of [The Rapture](#). (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 99)

**MILLENNIALISM**

Stephen D. Swihart's ARMAGEDDON 198? had predicted the End as arriving sometime in the 1980s.

**HERE COME DA JUDGE!**

## FUTURE WORSHIP

## FUTURE WORSHIP

April 1, Tuesday: The radio preacher Willie Day Smith of Irving, [Texas](#) had been predicting that this day would produce the [Second Coming](#) of Jesus Christ (Source: WHAT ABOUT THE SECOND COMING OF CHRIST?).



MILLENNIALISM

April 29, Tuesday: Leland Jensen, founder of the Bahá'í subgroup "Under the Provisions of the Covenant," a group that was stirring pyramidology and Bible prophecy into generally understood Bahá'í teachings, had predicted that a nuclear holocaust was going to occur on this day, resulting in the deaths of a third of the earth's human population. –Afterward, Jensen would change the story to one that this day had merely marked the beginning of the Tribulation. (Robbins, Thomas et al. MILLENNIUM, MESSIAHS AND MAYHEM. NY: Routledge, 1997, page 73)

MILLENNIALISM

1981

The establishment of the Kingdom of Heaven on earth, according to the Reverend Sun Myung Moon (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 148).

MILLENNIALISM

The Reverend Charles Taylor's prediction #4 of [The Rapture](#). For this guy, it was rapture after rapture after rapture. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 99)

MILLENNIALISM

Pastor Chuck Smith, who had founded the Calvary Chapel, had written in FUTURE SURVIVAL that he was personally "convinced that the Lord is coming for His Church before the end of 1981." He had arrived at such a conviction by estimating that a Biblical generation would have been about 40 years, and adding one generation of 40 years to the year of Israel's achievement of statehood, which had been in 1948, and then subtracting 7 years for the period of the final Tribulation. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 326)

MILLENNIALISM

June 28, Sunday: The Reverend Bill Maupin, leader of the Lighthouse Gospel Tract Foundation of Tuscon, Arizona, had been telling his flock that the world would come to an end on this day, "rapture day." On this day some 50 people assembled in anticipation that as the Elect they were to be "spirited aloft like helium balloons." (Source: Ronald C. Pine's PHILOSOPHY AND THE SCIENTIFIC METHOD)



THE RAPTURE



## FUTURE WORSHIP

## FUTURE WORSHIP

August 7, Friday: His June 28th prediction (above) of the end of the world having failed, the Reverend Bill Maupin, leader of the Lighthouse Gospel Tract Foundation of Tuscon, Arizona, had begun to suggest that, in a manner similar to how Noah's ark had been gradually raised to safety on the mountaintop of Ararat over a period of 40 days of rains, an extra 40 days was going to be required. The end had not come on June 28th so it would come on August 7th.

**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

**1982**

The Reverend Charles Taylor's prediction #5 of The Rapture. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 99)

**MILLENNIALISM**

Doug Clark, a Canadian, had been teaching that Jesus was going to return and rapture Christians away from the Tribulation in this year. He had been claiming that there was going to be a "Jupiter Effect," that would trigger massive earthquakes and worldwide fires. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 91)

**MILLENNIALISM**

According to Emil Gaverluk of the Southwest Radio Church, the "Jupiter Effect" was in this year going to tug the planet Mars out of its orbit, into an intersection with the planet Earth. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 100-101)

**HERE COME DA JUDGE!**

March 10, Wednesday: John Gribbin and Stephen Plagemann had put out a book, THE JUPITER EFFECT, that had explained that when the planets lined up at this point, their gravitational forces were going to combine in such manner as to destroy the planet Earth. Up to this point, we may expect, sales of this book must have been pretty OK. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 62)

**HERE COME DA JUDGE!**

June 25, Friday: Benjamin Creme, a British artist and the founder of the Tara Center, had taken out an ad in the LA Times on April 25th notifying everyone that "THE CHRIST IS NOW HERE." What he was referring to, he said, was the arrival within 2 months of a being he had been in contact with through "channeling," whom he also referred to as "Maitreya." (Grosso, Michael. MILLENNIUM MYTH: LOVE AND DEATH AT THE END OF TIME. Wheaton IL: Quest Books, 1995, page 7, Oropeza, page 155)

**HERE COME DA JUDGE!**

Fall: The televangelist Pat Robinson had been predicting, since the late 1970s, that the end of the world was going to arrive during this season. In a May 1980 broadcast of the "700 Club," he had alleged: "I guarantee you by the end of 1982 there is going to be a judgment on the world." (Boyer, Paul. WHEN TIME SHALL BE NO MORE. Cambridge MA: Harvard UP, 1992, page 138)

**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

1983

According to the [End Times](#) News Digest, there would be an apocalyptic war between the US and the Soviet Union before the completion of this year. (Shaw, Eva. EVE OF DESTRUCTION. Los Angeles CA: Lowell House, 1995, page 182)

MILLENNIALISM

The Reverend Charles Taylor's prediction #6 of [The Rapture](#). (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 99)

MILLENNIALISM



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1984**

October 2: The end of the world according to the Jehovah's Witnesses. (Shermer, Michael. HOW WE BELIEVE. NY: W.H. Freeman and Co., 1999, page 203, Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 91)

**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

1985

Lester Sumrall's I PREDICT 1985 had warned that this year would be the end of the world. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 99, 341)

MILLENNIALISM

The Reverend Charles Taylor's prediction #7 of [The Rapture](#). (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 99)

MILLENNIALISM

## FUTURE WORSHIP

## FUTURE WORSHIP

The Socialist National Aryan People's Party had been proclaiming the [Second Coming](#) of Jesus Christ during this year. (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 209)  
(Here comes the white man!)



MILLENNIALISM

March 25, Monday: Vern Grimsley of the Family of God Foundation –a splinter group of the Urantia Foundation that relies upon a 2,000-page URANTIA BOOK– had proclaimed that this day would be the beginning of World War III.

HERE COME DA JUDGE!



## FUTURE WORSHIP

## FUTURE WORSHIP

August: Back in 1977, retired NATO General Sir John Hackett, in his prognostication THE THIRD WORLD WAR: AUGUST 1985, had reasoned that given current tendencies, this month might well mark the beginnings of a third world conflict (fortunately he had been mistaken in this forecast, at least in regard to precise timing).

**HERE COME DA JUDGE!**



## FUTURE WORSHIP

## FUTURE WORSHIP

1986

The Reverend Charles Taylor's prediction #8 of [The Rapture](#). (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 99)

In 1846, while pursuing a [Mexico](#) blockade runner off Veracruz, the USS *Somers* had sailed directly into a sea gale and disappeared beneath the waves. When the wreck was located in this year its cannon were still loaded.<sup>48</sup>

Mayan peasants were being described as waiting for the date December 23, 2012 to roll around, in the expectation of great wars that would reduce the world's armies to fighting with sticks and machetes. The prediction was that once again the Maya would rule over Central America. —Actually the people who were passing this New Age stuff around didn't know anything at all about or care anything at all about what was going on among descendants of the Maya in [Mexico](#). They were patching this stuff together out of a combination of Cold War propaganda with Christian eschatology, and timing it as falling at the completion of an ancient Mayan calendar "[Great Cycle](#)."

48. Refer to [Melville](#)'s BILLY BUDD and to the documentary film "The Curse of the 'Somers'" (55 minutes), by George Belcher.



## FUTURE WORSHIP

## FUTURE WORSHIP

1987

The Montreal Protocol limited the use of substances that damage the ozone layer.

Charles Taylor's Rapture prediction #9. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 99)

MILLENNIALISM

David Berg (AKA Moses David), guru of the Children of God (AKA "the Family of Love," or just "The Family"), had been predicting in The Endtime News! that the US was to be destroyed by [comet 75P/Kohoutek](#) (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #2095).

MILLENNIALISM

The [comet](#) had previously appeared in 1975/1976 and 1980/1981. The 1986/1987 return was first glimpsed on July 30, 1986 with a brightness of 19.5. The perihelion date was October 30, 1987. As its distances from both Sol and Earth decreased during the latter half of 1987 its brightness became more than 14. The comet came closest to Earth, at 0.9467 AU, on January 13, 1988 with a brightness of around 13. The comet was last seen on May 19, 1988. On its next scheduled appearance, in 1994, this comet would not be detected.

ASTRONOMY

April 29, Wednesday: Leland Jensen of the Bahá'ís Under the Provisions of the Covenant had been predicting that [Halley's Comet](#) was going to be pulled into Earth's orbit, with chunks of the comet pelting the Earth for a year. The gravitational force of the [comet](#) would be causing great earthquakes and on this day the main body of the comet was scheduled collide with the planet Earth. Soon Jensen would be proclaiming that "A spiritual stone hit the earth." (Robbins, Thomas et al. MILLENNIUM, MESSIAHS AND MAYHEM. NY: Routledge, 1997, page 73, 78)

HERE COME DA JUDGE!

ASTRONOMY





## FUTURE WORSHIP

## FUTURE WORSHIP

August 17, Monday: Due to a “Harmonic Convergence” of planets, José Argüelles argued, [Armageddon](#)<sup>49</sup> would be taking place on this day. –Would be taking place, that is, unless precisely 144,000 people were to aggregate at specific points on the surface of this planet and there “resonate in harmony.” If they could accomplish that precisely enough, Argüelles calculated, they might be able to overcome the convergence and Armageddon might not take place (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #2023; Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 156; Wojcik, Daniel. THE END OF THE WORLD AS WE KNOW IT. NY: New York UP, 1997, page 207).

[MILLENNIALISM](#)

49. [Armageddon](#) = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.



## FUTURE WORSHIP

## FUTURE WORSHIP

1988

At the Anniversary dinner of the [War Resisters League](#) Peace Awards went to those who have continued to focus peace work on Vietnam post-war: Don Luce, Vietnam Veterans Against the War, John McAuliff, David Truong, Bob Eaton, and Lady Borton.

George Herbert Walker Bush (father of Wubya) was elected President. The moment that the new administration came to power, all the previous Pentagon opposition to the proposed legislation against research into biological agents of war was stopped. Bush officials focused upon repackaging this proposed anti-biologicals-research legislation as a way to deal with the Third World, in which everybody knew there were crazies running around loose trying to develop biological weapons on the cheap — not just our friend Saddam Hussein whom we had supplied with a starter kit of biological weapons, but just about every swinging dick out there. Thus repackaged, the Biological Weapons Anti-Terrorism Act of 1989 would be passed unanimously by both Houses of Congress and signed into law by the President. We gotta bring this situation under control.

[GERM WARFARE](#)



Hal Lindsey had reasoned, in *THE LATE, GREAT PLANET EARTH*, that [The Rapture](#) was going to take place during this year, since it would be one Biblical generation, 40 years, after Israel gained its statehood. (Abanes, Richard. *END-TIME VISIONS*. NY: Four Walls Eight Windows, 1998, page 85; Lindsey, Hal. *PLANET EARTH - 2000 A.D.* Palos Verdes CA: Western Front, 1994)

[MILLENNIALISM](#)

Saddam Hussein's development of weapons of [biological warfare](#) having been inadequate, his Iraqi forces attacked Kurdish insurgents using a chemical agent instead: [nerve gas](#). You've seen the photos of corpses of ethnic Kurds, men, women, children, and infants, lying huddled along the village streets with a residue of a white froth around their lips.

# FUTURE WORSHIP

# FUTURE WORSHIP

The Reverend Charles Taylor's prediction #10 of [The Rapture](#). (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 99)



MILLENNIALISM

Doug Clark had suggested in FINAL SHOCKWAVES TO ARMAGEDDON that [The Rapture](#) would take place during this year.<sup>50</sup> (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 91)

MILLENNIALISM

David Webber and Noah Hutchings of the Southwest Radio Church had been suggesting that [The Rapture](#) would take place "possibly in 1987 or 1988." (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 101)

MILLENNIALISM

50. [Armageddon](#) = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.



## FUTURE WORSHIP

## FUTURE WORSHIP

J.R. Church had suggested in HIDDEN PROPHECIES IN THE PSALMS that each of the Psalms referred to a specific year during the 20th Century (with Psalm 1 representing the events of 1901, etc.) and that therefore [The Rapture](#) was going to occur during this year. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 103)

MILLENNIALISM

Colin Deal's CHRIST RETURNS BY 1988: 101 REASONS WHY (Oropeza, page 175).

MILLENNIALISM

September 13: Edgar C. Whisenant's 88 REASONS WHY [THE RAPTURE](#) WILL BE IN 1988 had predicted that the Rapture would occur between September 11th and September 13th, which was Rosh Hashanah. Soon he would prepare another book, THE FINAL SHOUT: RAPTURE REPORT 1989. (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 121; Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 93)



MILLENNIALISM

September 15: As soon as Edgar C. Whisenant's prediction that the Rapture would occur between September 11th and September 13th failed, he revised his theory to conclude that [The Rapture](#) would take place at 10:55AM on this morning (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 94).

MILLENNIALISM

October 3, Monday: When Edgar C. Whisenant's prediction that the Rapture would occur take place at 10:55AM on September 15th failed, he revised his theory to conclude that [The Rapture](#) would take place on this day (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 94).

MILLENNIALISM



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**1989**

The Reverend Charles Taylor's prediction #11 of [The Rapture](#). (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 99)

**MILLENNIALISM**

## FUTURE WORSHIP

## FUTURE WORSHIP

Salem Kirban had in 1968 in *GUIDE TO SURVIVAL* relied upon calculations similar to those of the Reverend John Lightfoot (1602-1675), Vice-Chancellor of Cambridge University, in his *A FEW AND NEW OBSERVATIONS UPON THE BOOK OF GENESIS...* of 1642 and his *THE HARMONY OF THE FOUR EVANGELISTS: AMONG THEMSELVES AND WITH THE OLD TESTAMENT...* of 1644, and of Bishop James Usher (1581-1656), Archbishop of Armagh, Primate of All [Ireland](#), and Vice-Chancellor of Trinity College in Dublin, in his *THE ANNALS OF THE WORLD* of 1658, to conclude that this would be the year of [The Rapture](#). (Abanes, Richard. *END-TIME VISIONS*. NY: Four Walls Eight Windows, 1998, page 283)Oklahoma City's Southwest Radio

MILLENNIALISM

Church had in 1978 published a pamphlet entitled *GOD'S TIMETABLE FOR THE 1980S* in which they listed the prophecies for each year of the 1980s, culminating with the [Second Coming](#) of Jesus Christ and the establishment of his kingdom on Earth in this year.



MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

Hart Armstrong, president of Christian Communications of Wichita, had been suggesting the Feast of Trumpets in 1989 as the day of [The Rapture](#). (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 93)

[MILLENNIALISM](#)

September 30, Saturday: Edgar C. Whisenant, upon the failure of his 1988 Rapture prediction, had suggested this festival of Rosh Hashanah as a possible date for [The Rapture](#). (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 94)

[MILLENNIALISM](#)

HDT

WHAT?

INDEX

## FUTURE WORSHIP

## FUTURE WORSHIP

1990

The Reverend Peter Ruckman, a Baptist, had predicted that [The Rapture](#) would be happening at about this point.



MILLENNIALISM

## FUTURE WORSHIP

## FUTURE WORSHIP

Kai Lok Chan, a prophet in Singapore, basing his reasoning on the Jupiter Effect, had foreseen [Armageddon](#) (a war between the US and USSR),<sup>51</sup> between 1984 and 1988 and the Second Coming of Jesus Christ for some time between 1986 and this year. (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #2195)

MILLENNIALISM



51. [Armageddon](#) = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.



## FUTURE WORSHIP

## FUTURE WORSHIP

April 23, Monday: Elizabeth Clare Prophet of the Church Universal and Triumphant, having foreseen that most of the human species was going to be destroyed on this day in a nuclear holocaust, had persuaded her followers to sell their properties in the city. They had all moved with her to an expensive, expansive Montana ranch. (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 156; Grosso, Michael. MILLENNIUM MYTH: LOVE AND DEATH AT THE END OF TIME. Wheaton IL: Quest Books, 1995, page 7)

### MILLENNIALISM



"I would not run round a corner  
to see the world blow up."  
— [Henry Thoreau](#),  
"LIFE WITHOUT PRINCIPLE"



(You know, Ms. Prophet, it wouldn't have needed to be an expensive, expansive ranch in Montana — you could just as well have put most of that money in the bank, and constructed for yourselves some one-room shanties around a quiet pond. The sunsets are lovely in Massachusetts!)

1991

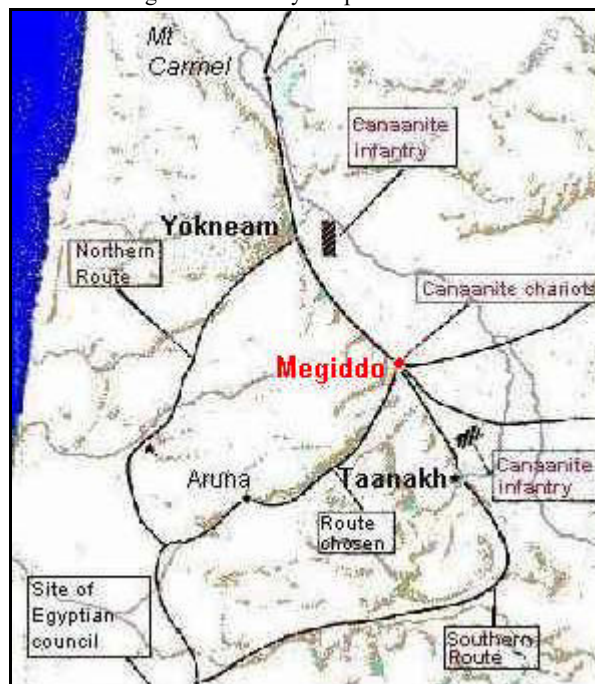
Reginald Dunlop had predicted [The Rapture](#) for this year (Shaw, Eva. EVE OF DESTRUCTION. Los Angeles CA: Lowell House, 1995, page 180).

MILLENNIALISM

Louis Farrakhan declared that the Gulf War was going to turn out to be the “War of [Armageddon](#) which is the final war” (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 307).<sup>52</sup> Just prior to Operation Desert Storm, a United States Marine attorney provided the following description of the law of war: “All the laws of war boil down to these three fundamentals. One. If it needs to be killed, kill it. Two. If it doesn’t need to be killed, don’t kill it. Three. If you see somebody killing something that doesn’t need to be killed, try to stop them. Any questions?”

Exemplifying a more “Rashomon-like” what-is-truth frame of mind, Alfred A. Knopf of New York, a subsidiary of Random House, published Simon Schama’s DEAD CERTAINTIES (UNWARRANTED SPECULATIONS) in regard to the famous [Professor John White Webster/Doctor George Parkman](#) case.

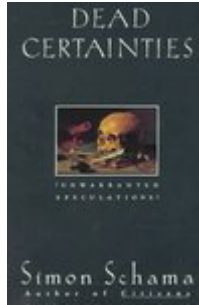
52. Armageddon = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in REVELATION 16:16 as the scene of the final battle between the kings of the earth at the end of the world. Here is the layout of the Battle of Megiddo as won by the pharaoh Thutmose III over the Canaanites in 1482 BCE:



## FUTURE WORSHIP

## FUTURE WORSHIP

There are no facts, only interpretations — so maybe the butler did it.



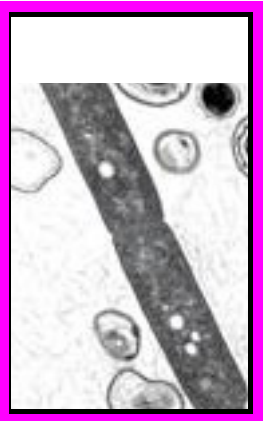
The bulk of the reviews of this book characterize Simon Schama's speculations as unwarranted.

By the time of the Gulf War cease-fire, Iraq had weaponized [anthrax](#) (using strains of the microorganism that had been collected in [Texas](#) and supplied to Saddam Hossein by the United States federal government), botulinum toxin, and aflatoxin and had several other lethal agents in development. Inspectors from the UN Special Commission (UNSCOM) would spend frustrating years chasing down evidence of the scope of this program, the very existence of which Iraq would indignantly deny. The UNSCOM team would find that Iraq's stockpile included Scud missiles that had been pre-loaded with disease organisms.

GERM WARFARE



On January 18th, President Herbert Walker Bush reported that he had directed US armed forces to commence combat operations on January 16th against Iraqi forces and military targets in Iraq and Kuwait, in conjunction





## FUTURE WORSHIP

## FUTURE WORSHIP

with a coalition of allies and UN Security Council resolutions. On January 12th Congress had passed the Authorization for Use of Military Force against Iraq Resolution (P.L. 102-1). Combat operations would be suspended on February 28th.



On May 17th, President Bush stated in a status report to Congress that the Iraqi repression of the Kurdish people had necessitated a limited introduction of US forces into northern Iraq for emergency relief purposes.

On September 25-27th, after widespread looting and rioting broke out in Kinshasa, US Air Force C-141s transported 100 Belgian troops and equipment into Mshasa. US planes also carried 300 French troops into the Central African Republic and hauled back American citizens and third country nationals from locations outside Zaire.

**US MILITARY INTERVENTIONS**

## FUTURE WORSHIP

## FUTURE WORSHIP

March 31, day: An Australian cult looked forward to the [Second Coming](#) of Jesus Christ at 9:00 AM on this day. They were waiting for his arrival by way of Sydney Harbour.



MILLENNIALISM

HDT

WHAT?

INDEX

## FUTURE WORSHIP

## FUTURE WORSHIP

1992

The Reverend Charles Taylor's prediction #12 of [The Rapture](#). (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 99)

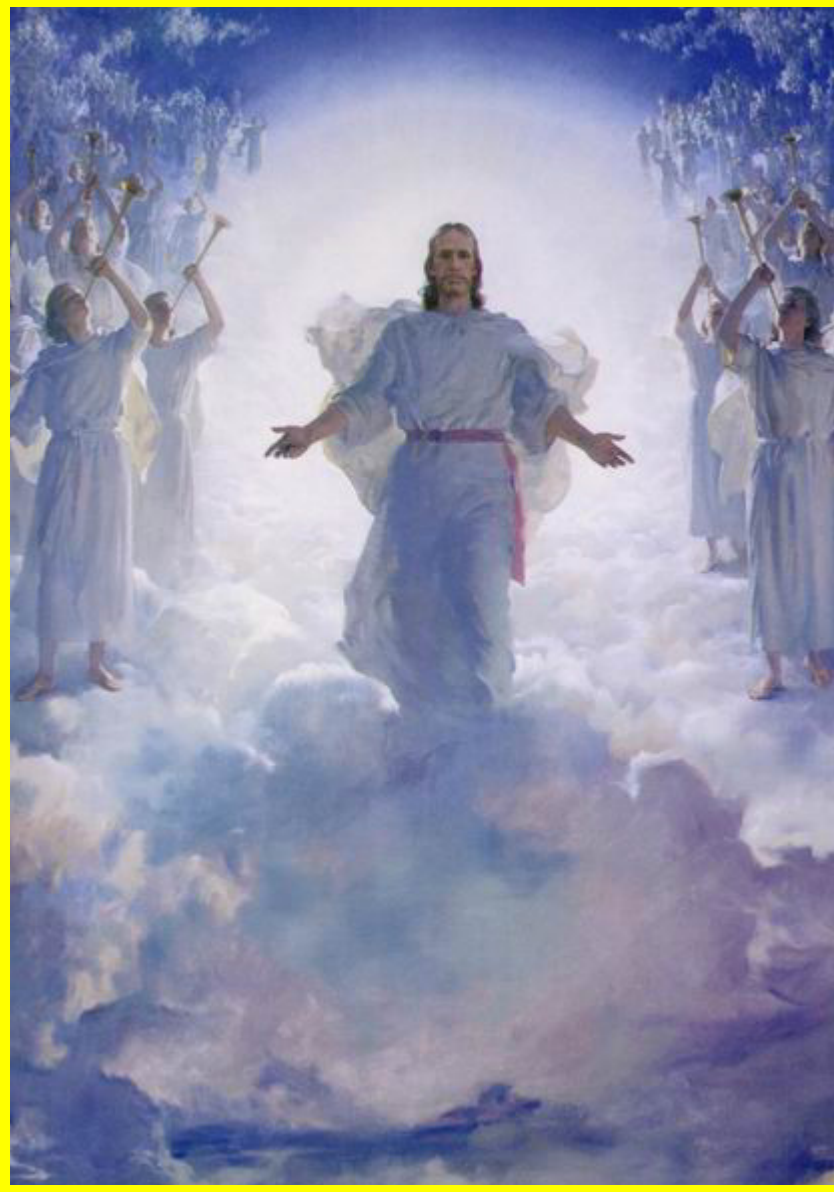
MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

September 28: Dorothy A. Miller's WATCH & BE READY! 1992 MILLIONS DISAPPEAR? had predicted that the "last trumpet" was going to sound on this Rosh Hashanah, as fanfare for the [Second Coming](#) of Jesus Christ (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #2923).



"Rockin'" Rollen Stewart, a born-again Christian who had made himself famous by holding up "John 3:16" signs at sporting events, also supposed that [The Rapture](#) was going to take place on this day. When it didn't happen, he would go on a mission from God and begin to set off stink bombs in churches and bookstores and post apocalyptic letters demanding that people get right with God. Now he's serving a life sentence for kidnapping — which just shows t'go you. (Adams, Cecil. TRIUMPH OF THE STRAIGHT DOPE. NY: Ballantine

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

Books, 1999, page 18-20)

MILLENNIALISM



April 26, Sunday: On April 26, 1989 Doug Clark had announced on Trinity Broadcasting Network's show "Praise the Lord" that World War III was going to begin within 3 years (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 92).

MILLENNIALISM

April 29, Wednesday: When rioting began in the minority district of South-Central Los Angeles as 4 Los Angeles policemen were acquitted on all but a single count of having beaten black motorist Rodney King, Mayor Tom Bradley declared a state of emergency and California Governor Pete Wilson called out National Guard units. In the following days 52 people would be killed and 600 buildings torched. Damage estimates would reach \$1,000,000,000. Members of the white-supremacist group Aryan Nations would presume this to amount to the final apocalyptic race war that they had been so eagerly awaiting (20/20, NBC, December 12, 1999).

HERE COME DA JUDGE!

The US government pledged that it would no longer produce [enriched uranium](#) for [nuclear weapons](#).

April 30, Thursday: A dusk-to-dawn curfew was imposed in Los Angeles. The rioters began targeting Asian-owned businesses. Korean shop-owners fired on looters. Violence occurred in San Francisco, Atlanta, Seattle, Miami, Pittsburgh, Omaha, Tampa and St. Louis. 2 are killed in Las Vegas, and 1,100 arrested in San Francisco.



## FUTURE WORSHIP

## FUTURE WORSHIP

October 28, Wednesday: Lee Jang Rim, leader of the [Korean Doomsday](#) cult “Mission for the Coming Days” (AKA the “Tami Church”), was part of a larger Hyoo-Go (Rapture) movement which was becoming wildly popular in South Korea, and had mistakenly predicted that [The Rapture](#) was going to occur on this date. For this he has since been convicted of fraud. (Thompson, Damian. THE END OF TIME. Hanover NH: UP of New England, 1996, page 227-228; McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #2747)

[MILLENNIALISM](#)



## FUTURE WORSHIP

## FUTURE WORSHIP

1993

October: The [FBI](#) offered a reward of \$1,000,000 for information leading to the arrest and conviction of the perpetrator of the [UNABOM](#) series of killings.

Members of a [Vietnamese](#) cult headed by Ca Van Lieng, who had been predicting an apocalyptic flood for the year 2000, evidently had decided not to wait it out, as at this point they committed mass suicide. It's really so sad, their fate — since in the year 2000 they weren't around to notice that their apocalyptic flood didn't materialize (or perhaps we should say, didn't liquidate).

[MILLENNIALISM](#)

News items relating to the development of ELECTRIC WALDEN technology:

- Motorola's 1st copies of the PowerPC 603, a new chip in the PowerPC family.
- NEC Technologies's triple-speed (450KBps) CD-ROM drive.
- Apple Computer's Macintosh TV combined Mac and CD-ROM with television. The PowerBook Duo 250 and 270c. John Sculley announced his departure.
- Initial TV show distributed over the internet in digital format.

November 14, Sunday: This had been proclaimed to be Judgement Day by the self-announced messiah Maria Devi Khrystos AKA Marina Tsvigun, leader of the Great White Brotherhood. Although adherents of this belief system had planned to congregate in Kiev to celebrate God's coming to Earth by this day many of them were under arrest. (Alnor, William M. UFO CULTS AND THE NEW MILLENNIUM. Grand Rapids MI: Baker Books, 1998, page 93)

[MILLENNIALISM](#)

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

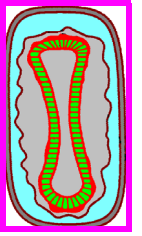
December 9, Thursday: James T. Harmon added 51.57 years to May 15, 1949, the date on which the UN had recognized Israel, and then subtracted 7 years, to arrive at this as the approximate date of [The Rapture](#). (He suggested 1996, 2012, and 2022 as alternative Rapture dates.)

[MILLENNIALISM](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

December 31, Friday, Midnight: The arrangement was that all remaining laboratory samples of the [small pox](#) virus were to be destroyed as of this hour, by cooking in the autoclaves of various laboratories worldwide at 248 degrees for 45 minutes. The plan was changed, however, allegedly because of a suspicion that the virus might someday prove useful. The explanation? "We are its only host."



David Berg of the Children of God had proclaimed, in [The Endtime News!](#), that the Tribulation was to start in 1989 and the [Second Coming](#) of Jesus Christ was going to happen during this year (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #2095; Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 145).



MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

1994

R.M. Riley, in his book 1994: The Year of Destiny, wrote that 1994 would be the year of [The Rapture](#). (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #3098)

MILLENNIALISM

The Reverend Charles Taylor's prediction #13 of [The Rapture](#). (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 99)

MILLENNIALISM

Om Saleem, an Arab Christian, prophesied that [The Rapture](#) would take place in 1994, after the [Antichrist](#) was to reveal himself.

MILLENNIALISM

## FUTURE WORSHIP

## FUTURE WORSHIP

Dutch authors Aad Verbeek, Jan Westein and Pier Westein predicted the [Second Coming](#) of Jesus Christ in 1994 in TIME FOR HIS COMING. (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #3348)



MILLENNIALISM

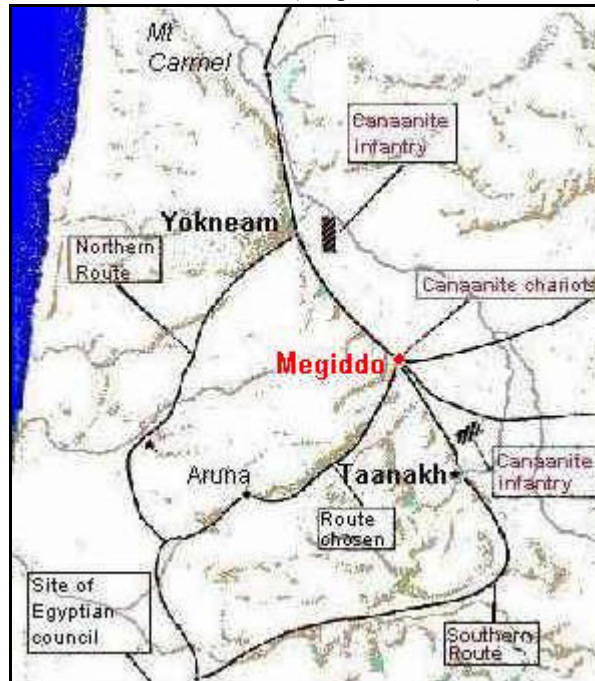
**FUTURE WORSHIP**

**FUTURE WORSHIP**

May 2, Monday: Neal Chase of the Bahá'is UNDER THE PROVISIONS OF THE COVENANT had predicted that New York was going to be destroyed by a nuclear bomb on March 23, 1994 (actually, this hadn't happened) and that 40 days after this atomic blast, on this day, the Battle of [Armageddon](#)<sup>53</sup> itself was going to take place (Robbins, Thomas et al. MILLENNIUM, MESSIAHS AND MAYHEM. NY: Routledge, 1997, page 79).

MILLENNIALISM

Here, for purposes of contrast, is the original Battle of Armageddon, fought between Egyptian troops led by Thutmose III and local Canaanites in 1482 BCE (the pharaoh won):



June 9, Monday: The Reverend John Hinkle claimed that God had confided to him that the [Apocalypse](#) would take place on this day. In a cataclysmic event, God would “rip the evil out of this world.” Afterward, the reverend would comment that this day was merely the beginning — and anyway the ripping out of evil was taking place invisibly.

MILLENNIALISM

Paul W. Tibbets, Jr. ripped the proposed [Enola Gay](#) exhibit in an award acceptance speech: “I suggest that the Enola Gay be preserved and displayed properly — and alone, for all the world to see. She should be presented as a peace keeper and as the harbinger of a cold war kept from going ‘hot.’”

WORLD WAR II

53. [Armageddon](#) = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.





## FUTURE WORSHIP

## FUTURE WORSHIP

July 25, Monday: Astronomer Brian Marsden had discovered that [Comet Shoemaker-Levy 9](#) would collide with Jupiter on July 16, 1994. Sister Marie Gabriel Paprocski then announced that another [comet](#) was going to collide with Jupiter on or before this day, and that this one would cause the “biggest cosmic explosion in the history of mankind” and bring on the End of the World. The event predicted by Marsden did occur while the event predicted by Paprocski did not (Skinner, Stephen. MILLENNIUM PROPHECIES. Stamford CT: Longmeadow Press, 1994, page 116, Levy, David M. COMETS: CREATORS AND DESTROYERS. NY: Touchstone, 1998, page 207).

MILLENNIALISM

ASTRONOMY

September 23: Reginald Dunlop had asserted that this was the last date encoded within the structure and passageways of the Great Pyramid of Giza, and that what this meant was that the world would not endure for very long beyond this date.

MILLENNIALISM

September 27, Tuesday: In regard to the [Enola Gay](#) exhibit, Hatch wrote to [Smithsonian National Air and Space Museum](#) Director Martin Harwit criticizing the most recent draft and summarizing AFA’s broad concerns: “there are serious lingering structural, contextual and ideological issues that still must be addressed.”

WORLD WAR II

Harold Camping, head of Oakland’s Family Radio and host of the station’s Biblical discussion talk show “Open Forum,” had predicted the End Times in his book “1994?” (NY: Vantage Press, 1992, pages 526-7, page 531), calculating that the Tribulation would end on September 6th and would be followed by a Last Day involving the [Second Coming](#) of Jesus Christ between September 15th and this day. When this day the 27th of September, 1994, would pass –apparently without supernatural incident that anybody had happened to notice– he would extend his prediction by two days, to September 29th. Oh, my.

MILLENNIALISM

September 29, Thursday: When Harold Camping’s [Doomsday](#) prediction #1, September 27th, had failed, he issued his prediction #2, for this day (Camping, Harold. 1994?. NY: Vantage Press, 1992; Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 95).

MILLENNIALISM

October 2, Sunday: Harold Camping’s [Doomsday](#) prediction #3 (Camping, Harold. 1994?. NY: Vantage Press, 1992; Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 95).

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

### 1995

According to the forecasts of Henry Kresyler, head of the [Doomsday](#) group “Watchers in the Wilderness,” this was going to be [Armageddon](#)<sup>54</sup> (Shaw, Eva. EVE OF DESTRUCTION. Los Angeles CA: Lowell House, 1995, page 181).

### MILLENNIALISM



“The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end.”

– [Gail Collins, March 15, 2013](#).



54. [Armageddon](#) = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.



## FUTURE WORSHIP

## FUTURE WORSHIP

J.R. Church had suggested in HIDDEN PROPHECIES IN THE PSALMS that each of the Psalms referred to a specific year during the 20th Century (with Psalm 1 representing the events of 1901, etc.) and that therefore the Battle of Armageddon would take place in 1994 followed by the [Second Coming](#) of Jesus Christ during this year (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 103).

MILLENNIALISM





## FUTURE WORSHIP

## FUTURE WORSHIP

March 31, Friday: Harold Camping's [Doomsday](#) prediction #4. Upon the failure of this one, he would give up setting dates. (Camping, Harold. 1994?. NY: Vantage Press, 1992; Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 95)

[MILLENNIALISM](#)

Russian troops took Shali, the last Chechen city held by rebels. Fighting continued in the countryside.

6,000 UN peacekeepers officially took up positions in Haiti. Present at the ceremony were UN Secretary-General Boutros Boutros-Ghali and [US President William Jefferson Clinton](#).

Popular music performer Selena Quintanilla Perez was shot to death in a motel in Corpus Christi, Texas by the founder of her fan club, Yolanda Saldivar.

1996

James T. Harmon's Rapture prediction #2.

MILLENNIALISM

September: The Second Coming of Jesus Christ , according to Guatemalan preacher Marvin Byers.



MILLENNIALISM

## FUTURE WORSHIP

## FUTURE WORSHIP

November: The [Second Coming](#) of Jesus Christ, as foreseen in [Doomsday](#) author Salty Dok's book BLESSED HOPE. (Oropeza, page 48)



MILLENNIALISM

December 13, Friday: In New Jersey, US District Judge Dickinson R. Debevoise rejected a bid by the attorneys for [UNABOM](#) suspect [Theodore John Kaczynski](#) to transfer to California, where he was charged with two other bombing deaths, the New Jersey charges that he had killed an advertising executive with a mail bomb.

Resurrection of David Koresh — at least, according to surviving Branch Davidians (Jordan, Michael. CULTS: PROPHECIES, PRACTICES & PERSONALITIES. Great Britain, 1996, page 113).

HERE COME DA JUDGE!



## FUTURE WORSHIP

## FUTURE WORSHIP

December 17: Famed psychic Sheldon Nidle predicted that the world would end on this date, with the arrival of millions of space ships. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 341)

[MILLENNIALISM](#)



## FUTURE WORSHIP

## FUTURE WORSHIP

1997

Mary Stewart Relfe, claiming that God communicated with her in her dreams, predicted the [Second Coming](#) of Jesus Christ in 1997, right after the battle of [Armageddon](#).<sup>55</sup> “America will burn” and be totally destroyed in 1993 or 1994, she had previously claimed. (Kyle, Richard. *THE LAST DAYS ARE HERE AGAIN*. Grand Rapids MI: Baker Books, 1998, page 120, Oropeza, page 104)

MILLENNIALISM

The end of the world, as per a tongue-in-cheek numerological calculation by Superdave the Wonderchemist.

MILLENNIALISM

March 10, Monday: Armed insurgents gained control of an Albanian air base at Kucove south of Tirana.

[Comet P/Tempel-Tuttle](#) was finally recovered due to a more accurate calculation of its orbit, and was anticipated to pass perihelion on February 28, 1998.

ASTRONOMY

March 23, Sunday: Richard Michael Schiller, posting under the name Eliyehowa and a host of other pseudonyms, had been warning on the internet that an asteroid was trailing behind Comet Hale-Bopp and would bring destruction to planet Earth on this date. As this day of asteroid impact drew near he had begun to soften this, indicating that actually our planet was not going to be destroyed until 9 months later, when this [comet](#)'s tail would pass across the Earth.

HERE COME DA JUDGE!

ASTRONOMY

March 24, Monday-26, Wednesday: The Heaven's Gate suicides occurred during the period in which the cultists had predicted a UFO trailing behind [Comet Hale-Bopp](#)<sup>56</sup> would be available to pick up their souls and carry them away from the imminent Apocalypse of the planet Earth. We notice a similarity between this and Richard Michael Schiller's prophesy of an asteroid impact on March 23, 1997. Both claims involved that an object was masked from our view behind the comet. This rumor had begun to make the rounds when amateur astronomer Chuck Shramek had mistaken a star for what he initially took to be a “Saturn-like object” following the comet. With the help of the Internet and the Art Bell show, the news that a UFO or asteroid was trailing the comet had spread wildly (Alnor, William M. *UFO CULTS AND THE NEW MILLENNIUM*. Grand Rapids MI: Baker Books, 1998, page 13, 38).

MILLENNIALISM

ASTRONOMY

55. Armageddon = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.

56. This Hale-Bopp comet had last visited the solar system in 2,217 BCE.

## FUTURE WORSHIP



"I would not run round a corner  
to see the world blow up."  
— [Henry Thoreau](#),  
"LIFE WITHOUT PRINCIPLE"



October: [The Rapture](#), according to Brother Kenneth Hagin.

MILLENNIALISM

October 11, Saturday: An Internet prophet had posted in various Usenet newsgroups that this date would be Judgement Day.

HERE COME DA JUDGE!

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

October 23, Thursday: 6,000th anniversary of Creation according to the calculations of 17th-Century Irish Bishop James Usher, and therefore, possibly, the end of the world. (Gould, Stephen Jay. QUESTIONING THE MILLENNIUM. NY: Harmony Books, 1997, page 98)

[MILLENNIALISM](#)

In New Broadcasting House, Manchester, Orkney Saga II: In Kirkwall, the first red Saint Magnus Stones for orchestra was performed for the initial time, and was conducted by Peter Maxwell Davies, its composer.

November 27, Thursday: When the Firearms Act of 1997 obtained royal assent, effectively there was no longer private ownership of handguns in Great Britain. A future in which “only criminals will have guns,” how utterly scary! Brrrr.

According to the Sacerdotal Knights of National Security, “A space alien captured at a UFO landing site in eastern Missouri cracked under interrogation by the CIA and admitted that an extraterrestrial army will attack Earth on November 27 with the express purpose of stripping our planet of every natural resource they can find a use for — and making slaves of every man, woman and child in the world!” (Source: Ontario Consultants on Religious Tolerance)

[MILLENNIALISM](#)



## FUTURE WORSHIP

## FUTURE WORSHIP

1998

Larry Wilson of Wake Up America Seminars predicted the [Second Coming](#) of Jesus Christ “around 1998.” The Tribulation was supposed to start in 1994 or 1995, and during this period an asteroid was to hit the Earth. (Robbins, Thomas et al. MILLENNIUM, MESSIAHS AND MAYHEM. NY: Routledge, 1997, page 220)

HERE COME DA JUDGE!

Centro, a religious cult in the Philippines, had predicted that the end of the world would come in 1998. (Source: Ontario Consultants on Religious Tolerance)

MILLENNIALISM

The year of [The Rapture](#), claimed Donald B. Orsden in his book THE HOLY BIBLE - THE FINAL TESTAMENT: WHAT IS THE SIGNIFICANCE OF 666?. “Take your super computers, you scientists, and feed the number 666 into them. The output will be the proof God gives that 1998 is the year Jesus will take the faithful with him...” (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #2986)

MILLENNIALISM

In OMINOUS PORTENTS OF THE PAROUSIA OF CHRIST, by Henry R. Hall, the author pours vitriol on atheists and liberals while praising Reagan as a “wise man” sent by God for the [End Times](#). An obvious loony, Hall predicts that the world will end in 1998 because, among other reasons,  $666 + 666 + 666 = 1998$ . [The Rapture](#) was to take place in 1991. Sorry, Hank! (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #2488)

MILLENNIALISM

January 8, Thursday: When [Theodore John Kaczynski](#) changed from his prison jumpsuit to the clothes he was to wear in court, sheriff’s deputies noticed that he didn’t have underpants, and they could see red marks on his neck (putting two and two together like good little mathematicians, it began to be clear to his custodians that the previous night in his cell, their charge had been struggling to off himself). In court he was demanding to represent himself because his attorneys were presenting a “mental-defect” defense whereas he did not consider himself to be insane, and because a previous motion to change attorneys had been denied. In a surprise concession, this difficult defendant agreed to undergo the psychological testing which he had vehemently been resisting, in order to demonstrate that he was competent to represent himself.

Why, he was wondering, was there any need for him to be apologetic?

There is nothing wrong with violence in itself. In any particular case, whether violence is good or bad depends on how it is used and the purpose for which it is used. So why do modern people regard violence as evil in itself? They do so for one reason only: they have been brainwashed by propaganda. Modern society uses various forms of propaganda to teach people to be



## FUTURE WORSHIP

## FUTURE WORSHIP

frightened and horrified by violence because the technoindustrial system needs a population that is timid, docile, and afraid to assert itself, a population that will not make trouble or disrupt the orderly functioning of the system. Power depends ultimately on physical force. By teaching people that violence is wrong (except, of course, when the system itself uses violence via the police or the military), the system maintains its monopoly on physical force and thus keeps all power in its own hands. Whatever philosophical or moral rationalizations people may invent to explain their belief that violence is wrong, the real reasons for that belief is that they have unconsciously absorbed the system's propaganda.

(I did not copy the above out of [MEIN KAMPF](#).)

From this point forward the accused would each night be hooked to a heart monitor in a special cell, a camera recording his every move on 24-hour suicide watch.

At 8PM on the island of Tenerife in the Canary Islands, 31 members of a splinter group of the Solar Temple cult headed by German psychologist Heide Fittkau-Garthe were arrested by police, amid fears that these cultists had been planning a mass suicide. They had convinced themselves that the world would end at this point but that their bodies were going to be picked up by a space ship. (Hanna, Nick. *THE MILLENNIUM: A ROUGH GUIDE TO THE YEAR 2000*. London: Rough Guides, 1998, page 226 and FACTNet)

**MILLENNIALISM**

Michael Kemp Tippett died of pneumonia at his West London home at the age of 93.

A federal judge in New York sentenced Ramzi Ahmed Yousef to life in prison for his part in the 1993 bombing of the World Trade Center.

It was reported to the American Astronomical Society that the universe was much older than previously thought, 15,000,000,000 years, and would continue to expand indefinitely.

March 2, Monday: Serbian police attacked a demonstration by thousands of Albanians in Pristina, using clubs and tear gas.

Vladimir Meciar replaced Michal Kováč as acting President of Slovakia.

b Bop in 2 for alto saxophone and two recorders by T.J. Anderson was performed for the initial time, in Krakow.

March 3, Tuesday: Circles of Fire for two pianos by George Rochberg was performed for the initial time, at Duke University in Durham, North Carolina.

March 4, Wednesday: The Last Discourse for amplified double bass, soprano, bass and chorus by John Tavener was performed for the initial time, in St. Paul's Cathedral, London.



## FUTURE WORSHIP

## FUTURE WORSHIP

March 5, Thursday: String Quartet no.14 by Peter Sculthorpe was performed for the initial time, in Novotel, Tasmania.

UN weapons inspector Scott Ritter returned to Baghdad for yet another try.

Serbian police began an offensive against Albanian separatists in Kosovo.

NASA announced that its unmanned space ship Lunar Prospector had detected ice on the Moon.

March 6, Friday: Serbian special police attacked villages, in the Drenica valley, populated by ethnic Albanians, using mortars, helicopter gunships, and armored vehicles.

The US Army awarded the Soldier's Medal (the highest award for bravery not in battle) to Glenn Andreotta (posthumously), Lawrence Colburn, and Hugh Thompson. The three were credited with having saved the lives of several Vietnamese civilians at the massacre at My Lai, Vietnam in 1968.

Lament for Constantinople for alto flute and baritone by John Tavener to words of Nicetas Chorisatef (translated by Angelou and Davis) was performed for the initial time, in the Hellenic Center, London.

Romance for violin and piano by Ellen Taaffe Zwilich was performed for the initial time.

March 7, Saturday: National elections concluded in [India](#) with no party having a majority in Parliament. 38 parties won seats, with the BJP winning the most.

March 8, Sunday: A [Doomsday](#) cult from Karnataka in southern [India](#) claimed that much of the world would be destroyed by earthquakes on this day, and the Indian subcontinent would break off and sink into the ocean. After the destruction, Lord Vishnu would appear on Earth. The leaders of the cult claimed that El Niño and the chaotic weather that accompanied it was a sign of the coming destruction.

**HERE COME DA JUDGE!**



"The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end."

— [Gail Collins, March 15, 2013.](#)



March 9, Monday: Foreign Ministers from France, Germany, Italy, Russia, United Kingdom, and the US, meeting in London, announced sanctions against Yugoslavia for its crackdown in Kosovo. Russia did not agree to all sanctions but would participate in an arms embargo.

Bosnian Serb paramilitary leader Dragoljub Kunarac was found guilty of a single count of crimes against humanity at the War Crimes Tribunal at The Hague. He had admitted raping at least 3 Moslem women. This was the initial time rape was considered to amount to a crime against humanity.



## FUTURE WORSHIP

## FUTURE WORSHIP

March 10, Tuesday: Ahmad Tejan Kabbah was restored to the presidency of Sierra Leone by the West African peacekeeping force that had overthrown the military government that had ousted him.

Former dictator Augusto Pinochet Ugarte resigned as head of the armed forces of Chile.

March 30, Monday: The European Union officially began membership negotiations with 6 nations and preliminary talks with 5 others.

Prime Minister of Romania Victor Ciorbea had been being urged by members of his own coalition, who considered that their economic reforms were not proceeding swiftly enough, to resign. At this point Gavril Dejeu became as interim Prime Minister of Romania.

Astronomers at the University of Manchester announced that they had gotten NASA's Hubble Space Telescope to photograph a distant stellar entity they designated as B1938+666, and it was an "[Einstein Ring](#)."

Diageo announced it would sell its brands, Dewars Scotch whiskey and Bombay gin, to Bacardi for £1,150,000,000.

March 31, Tuesday: The UN Security Council voted 14-0-1 to impose an arms embargo on Yugoslavia due to increasing violence against ethnic Albanians in Kosovo.

Luimen for trumpet, trombone, harp, vibraphone, mandolin and guitar by Elliott Carter was performed for the initial time, in Amsterdam.

United Nations Security Council Resolution 1160 in regard to Kosovo.

**READ THE FULL TEXT**

Hon-Ming Chen, Taiwanese leader of the God's Salvation Church or Chen Tao "The True Way," had forecast that God was going to arrive in a flying saucer at 10:00AM (he had also forecast that on March 25th, God would appear on Channel 18 on every TV set in the US, having the exact same physical appearance as himself, although for some reason that scheduled TV appearance hadn't materialized). Chen had chosen to base his cult in Garland, [Texas](#) because "Garland" sounded to him like "God's Land." (Shermer, Michael. HOW WE BELIEVE. NY: W.H. Freeman and Co., 1999, page 204, McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #2199)

**HERE COME DA JUDGE!**

May 31, Sunday: Author Marilyn J. Agee had used calculated on the basis of Bible passages to predict the dates of two separate Raptures. In The End of the Age, she had proclaimed "I expect Rapture I on Pentecost [May 31] in 1998 and Rapture II on the Feast of Trumpets [September 13] in 2007." (Agee, Marilyn J. THE END OF THE AGE. Avon Books, 1993). Also, this would be the day of [The Rapture](#) per Tom Stewart's 1998: YEAR OF THE APOCALYPSE (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #3226).

**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

June 6, Saturday: Eli Eshoh used all sorts of numerology to predict that [The Rapture](#) was to take place in 1998. After his prediction of the Rapture for this date, he would announce that it did indeed occur, but that the number of raptees had been so tiny that no-one who was left behind had noticed.

MILLENNIALISM

On page A8 of the New York [Times](#) appeared a comment by James Bennett on how, on the previous day, [President William Jefferson Clinton](#) had laid one of the three preserved bricks from the chimney of Thoreau's shanty on Walden Pond into the wall of the new computer building at the Thoreau Media Center near the pond. The first part of the article reported on the President speaking at the MIT commencement in Cambridge, and it concluded in the following manner:

This afternoon, Mr. Clinton arrived here to open the Thoreau Institute at Walden Woods, a project of Don Henley, the former drummer for the Eagles rock group who is a friend of the President. The institute is intended to spread the work of Henry David Thoreau, who built a cabin in the woods by the pond here to ponder nature and self-reliance.

As he recalled Thoreau's goal of living "deeply and deliberately," Mr. Clinton mused over the short walk he and Hillary Rodham Clinton had taken before the ceremony.

"Back when we had real lives, we used to walk in the woods a lot," he said. "And so to be able to come here and only be able to walk 200 yards so that our friends with the cameras could at least get a good picture so the American people could get a real feel for the magnificent work that's been done here - it winds up almost being more real to them than it is to us sometimes." On its flight to Boston this morning with the President aboard, Air Force One disappeared twice for a total of 56 seconds from the Gibbsboro, N.J., radar of the Federal Aviation Administration. The same radar briefly lost track of Air Force One on March 10, again when Mr. Clinton was aboard. The aviation agency said it was investigating.

June 7, Sunday: A bomb went off on a train in southern Pakistan. At least 23 people were killed. Pakistan blamed [India](#).

In Jasper, [Texas](#), 3 whites chained [James Byrd, Jr.](#) behind a pickup truck and dragged him 3 miles, severing his head and arm (one of them would acknowledge this [torture](#) murder to have been racially motivated).

Marilyn J. Agee's Rapture prediction #2, which she made on her website after the failure of her original prediction (Agee, Marilyn J. THE END OF THE AGE. Avon Books, 1993).

MILLENNIALISM

June 13, Saturday: Independent counsel Kenneth Starr acknowledged having leaked information to reporters about his investigations of [US President William Jefferson Clinton](#).



June 14, Sunday: Marilyn J. Agee's Rapture prediction #3 (Agee, Marilyn J. THE END OF THE AGE. Avon Books, 1993).

MILLENNIALISM

There was an editorial on the OP-ED page of the New York Times:

### **Editorial Observer / Verlyn Klinkenborg**

#### **HEAD: At a Gathering in Walden Woods**

#### **INSET: The bright sunshine and the echo of Thoreau's writings.**

Somehow a visit to Walden Pond doesn't really resolve the image of Henry Thoreau. What it does instead is clarify the contradictions, the disparities from which that image is shaped. The light rising from the surface of the pond on a June afternoon reflects indiscriminately on the objects around it. The same was true of Thoreau's mind, no matter how ill-assorted the objects he wrote about might have been. What harmony there is in Thoreau's thinking, I believe, came from the collision and eventual abrasion of dissimilar ideas, the struggle, as he might have put it, between the acorn and the chestnut obeying their own laws.

Thoreau's best work is the result of two very different but complementary perspectives. One came about when he refused to pay his poll tax and was jailed in Concord for a night. Of the village and its institutions on that evening, he wrote that he was "fairly inside of it." The other perspective was, of course, the one he took when he chose to live fairly **outside** of Concord, in a small, hand-built house on a rise above Walden Pond.

Both stances, for that is what they were, were honored recently in a clearing on Pine Hill, just southeast of the pond, by a crowd that included President Clinton and Hillary Rodham Clinton. The occasion was the dedication of the Thoreau Institute and the permanent conservation of 96 acres of the Walden Woods, both brought about by Don Henley, the lead vocalist of the Eagles.

The President and the First Lady had come to Walden at Mr. Henley's invitation. So too had the professors who introduced Mr. Henley to Thoreau's writings, and so had Mohandas Gandhi's great-granddaughter and Ed Begley Jr. and the rest of the Eagles. And so, most improbably of all, had Tony Bennett, who jogged out of the Walden Woods and onto the stage as if it were the Copacabana. He sang one unaccompanied verse of "America" and then trotted back into the arms of the waiting foliage. It was, naturally, an afternoon of disparities, which the bright sun did nothing to dispel.

When the President stepped up to the lectern and leaned his arms across the top, I could not help thinking of what Thoreau noticed during his night in jail - not the striking of the town clock or "the evening sounds of the village," but the fact that he had never "seen its institutions before." I had never seen the institution of the Presidency in person before, but the man on the stage stood deep within it, and he commented upon the distortion it created, remembering a time when he and his wife



## FUTURE WORSHIP

## FUTURE WORSHIP

could walk in the woods without the experience seeming more real to observers than it did to the two of them.

It was a basic trope of Thoreau's mind to search for a point of view slightly higher than the one you could gain from the top of Pine Hill. He could not say what you might see from the very highest vantage point, but perhaps his own was high enough. "It is not many moments," he wrote, "that I live under a government, even in this world." I tried to imagine what Thoreau might have said about the tribute being paid to him from so deep within a primary institution of a government he barely acknowledged, but there were too many answers, all of them true and all contradictory.

June 14, Sunday: The longest suspension bridge in Europe, and the 2d longest in the world, opened connecting the islands of Zealand and Funen in Denmark. This bridge has a free span of 1,620 meters.

June 15, Monday: NATO aircraft conducted exercises near the Yugoslavian border with Albania and Macedonia in a show of force intended to induce President Milosovic to halt his military crackdown on ethnic Albanians in Kosovo.

The new administration of Nigeria released 9 citizens from prison whose only offense had been having criticized the previous regime.

June 16, Tuesday: Yugoslavian President Slobodan Milosovic agreed to resume talks with ethnic Albanian leader Ibrahim Rugova. He also allowed international aid groups into Kosovo. He refused to withdraw his forces from the province.

Israeli warplanes attacked Hizballah terrorists near Sojod, Lebanon.

June 17, Wednesday: In memoriam for orchestra was performed for the initial time, in London, 82 years after being composed by Arnold Bax.

June 19, Friday: The 3 largest Swiss banks offered \$600,000,000 to victims of Nazi atrocities, in full settlement of claims that they could not recover their assets deposited with the banks before [World War II](#). Jewish leaders described this as inadequate.



## FUTURE WORSHIP

## FUTURE WORSHIP

June 20, Saturday: After 2 days of voting in Czech national elections, the Social Democratic Party gained 13 seats while the center-right Civic Democratic Party of former Prime Minister Vaclav Klaus lost 5.

Come and do Your will in me for chorus by John Tavener to words of Archimandrite Vasileios and the Orthodox liturgy was performed for the initial time, in Chester Cathedral.

Merlin, an opera by Isaac Albéniz to words of Money-Coutts, was performed for the initial time in the original English, in a concert setting in Auditorio Nacional, Madrid.

June 21, Sunday: All factions in the Burundi civil war agreed to a temporary cease fire.

Mrs. Linklater's Tune for violin by Peter Maxwell Davies was performed for the initial time, in Stromness, Orkney.

The initial public performance of Study for Player Piano no.47 by Conlon Nancarrow took place in Essen.

Marilyn J. Agee's Rapture prediction #4 (Agee, Marilyn J. THE END OF THE AGE. Avon Books, 1993).

MILLENNIALISM

June 23, Tuesday: An appeals court in Washington overturned an injunction ordering Microsoft Corporation to sell its operating system separately from Internet Explorer.

September 20: In parliamentary elections in Sweden, the ruling Social Democratic Party lost 30 seats and was forced into an alliance with smaller parties.

Marilyn J. Agee's Rapture prediction #5 (Agee, Marilyn J. THE END OF THE AGE. Avon Books, 1993).

MILLENNIALISM

September 25, Friday, 1998 Spaghetti Western for english horn and orchestra by Michael Daugherty is performed for the first time, in Pittsburgh.

September 26, Saturday, 1998 Serbian security forces murder 60 civilians, many of them children, in the Central Drenica region of Kosovo.

O Corvo Branco, an opera by Philip Glass to words of Costa Gomes, is performed for the first time, at the Lisbon World Expo.



## FUTURE WORSHIP

## FUTURE WORSHIP

September 27, Sunday, 1998 Tamil rebels in Sri Lanka launch an offensive to take a strategic highway. 1,300 people are killed in the fighting.

Voting for the German Bundestag results in a plurality of seats for the Social Democratic Party and heavy losses for the Christian Democrats, thus ending the 16-year rule of conservative Helmut Kohl.

National elections in Slovakia result in a victory for a coalition of opposition parties.

White Raven, an opera by Philip Glass is performed for the first time, in Lisbon.

## FUTURE WORSHIP

## FUTURE WORSHIP

September 30, Wednesday: [President William Jefferson Clinton](#) announced that for the first time since 1969 the US federal budget year ended on a surplus.

Asanga for percussion by Kevin Volans was performed for the initial time, in Stockholm.

Using Edgar Cayce's prophecies, Kirk Nelson predicted the [Second Coming](#) of Jesus Christ on this date in his book THE SECOND COMING.



MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

October 9, Friday, 1998 The Constitutional Court of South Africa rules that apartheid-era laws against homosexual relations are unconstitutional.

The government of Italian Prime Minister Romano Prodi loses a confidence vote 313-312. The Prime Minister and his government resign.

Scenes from Antwerp op.85, symphonic images by Robin Holloway, is performed for the first time, in Antwerp.

October 10, Saturday: Monte Kim Miller, leader of the Denver charismatic cult Concerned Christians, had become convinced that the [Apocalypse](#) would occur on this date, with Denver the first city to be destroyed. Afterwards, cult members mysteriously disappeared, later to resurface in Israel, where they would be deported on suspicion that they were planning a terrorist attack scheduled for the end of 1999 (Miller had also forecast that he would die in the streets of Jerusalem in December 1999 and that, after three days of death, he would be resurrected).

October 11, Sunday, 1998 The largest mass grave found in Bosnia to date is uncovered by investigators at Donja Glumina, 30 km east of Tuzla. The bodies are believed to be victims of Serb “ethnic cleansing.”

October 12, Monday, 1998 NATO sets a 96-hour deadline and authorizes the use of force against Serbia if it does not end its crackdown against ethnic Albanians in Kosovo.

Matthew Shepard, beaten on October 6, dies of his wounds at a Colorado hospital. Two men are charged today with first degree murder.

October 13, Tuesday, 1998 Great Sandy Island for orchestra by Peter Sculthorpe is performed for the first time, in Suntory Hall, Tokyo.

Slobodan Milosevic agrees to accede to the UN resolution of September 23. He also agrees to allow officials from The Hague tribunal access to Kosovo.

Zivko Radisic replaces Alija Izetbegovic as Chairman of the Presidency of the Republic of Bosnia-Herzegovina.

October 15, Thursday, 1998 NATO officials express dissatisfaction with Serbian compliance with their ultimatum.

Double Concerto for violin, cello and orchestra by Ned Rorem is performed for the first time, in Indianapolis.



## FUTURE WORSHIP

## FUTURE WORSHIP

October 16, Friday, 1998 NATO decides to extend their ultimatum to the Serbians by ten days.

General Augusto Pinochet, former dictator of Chile, is arrested in London on request of his extradition by Spain. He is charged with “crimes of genocide and terrorism that include murder” which involve 79 Spanish citizens.

October 17, Saturday, 1998 The government of Chile demands the release of Augusto Pinochet claiming he has immunity as a former head of state and member of the Chilean Senate.

October 18, Sunday, 1998 Styx und Lethe for cello and orchestra by Wolfgang Rihm is performed for the first time, in Donaueschingen.

October 19, Monday, 1998 Psalm 126 for speaker, chorus and orchestra by Philip Glass is performed for the first time, in Lincoln Center, New York.

October 21, Wednesday, 1998 Massimo D'Alema of the Democratic Party of the Left replaces Romano Prodi as Prime Minister of Italy at the head of a mostly center-left coalition.

November: This month would be the [Second Coming](#) of Jesus Christ and the beginning of Tribulation, according to Ron Reese, who was in possession of “overwhelming evidence.” (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #3081)

[MILLENNIALISM](#)



## FUTURE WORSHIP

## FUTURE WORSHIP

December 12, Saturday: The Judiciary Committee of the US House of Representatives approved a 4th and final article of impeachment against [President William Jefferson Clinton](#) and the case was submitted to the full House.



This additional article alleged that some of his responses to questions from the committee were “perjurious, false and misleading” (the vote was entirely on party lines).

[GOVERNMENT SCANDALS](#)

This day marked the beginning of the end, according to Linda Newkirk of [www.prophecies.org](http://www.prophecies.org) — and not merely for the presidency of Bill Clinton. On her site, in which she transcribed dialogs she supposedly had with God, God told her that the “USA will be invaded by Russia, China, an Arab Alliance, and even the UN and NATO. It will take place at around 1:45 AM on this date, and 75 million people will die immediately. Huge cities will be nothing more than potholes. Places like San Francisco will be eradicated immediately. Millions more will die of starvation and all kinds of diseases brought about by chemical, nerve and biological warfare.” This quote disappeared from her site soon after the failure of the prophecy, whereupon she jumped onto the Y2K doomsaying bandwagon.

[HERE COME DA JUDGE!](#)



## FUTURE WORSHIP

## FUTURE WORSHIP

1999

End of the world according to some Seventh Day Adventist literature. (Skinner, Stephen. MILLENNIUM PROPHECIES. Stamford CT: Longmeadow Press, 1994, page 105, Mann, A.T. MILLENNIUM PROPHECIES. Rockport MA: Element Books, 1992, page xiii)

MILLENNIALISM

End of the world according to the Jehovah's Witnesses. (Skinner, Stephen. MILLENNIUM PROPHECIES. Stamford CT: Longmeadow Press, 1994, page 102, Mann, A.T. MILLENNIUM PROPHECIES. Rockport MA: Element Books, 1992, page xiii)

MILLENNIALISM

Apocalyptic battle, followed by peace, as per a vision of George Washington. According to this apocryphal tale, the apparition of a beautiful woman appeared before George saying, "Son of the Republic, look and learn." Thereupon he saw the world as it would be in 1999.

MILLENNIALISM

Black clouds with red lights in the center, representing invading armies, spewed forth from all around the world and poured into America. After a massive battle, an angel sprinkled water on the world and peace is restored. (UNCLE JOHN'S INDISPENSABLE GUIDE TO THE YEAR 2000. Ashland OR: The Bathroom Reader's Press, 1998, page 2092)

MILLENNIALISM

The height of the [Antichrist](#)'s power, when a terrible holocaust will occur, as foreseen by astrologer Jeane Dixon. In The Call to Glory, Dixon wrote, "As the [Russian] armies begin to move on the Middle East about 1999, Russian MIRVs and FOBSs will rain down a nuclear holocaust upon our coastal cities, both east and west." Dixon also claimed the Antichrist was born on Feb. 5, 1962. Could actress Jennifer Jason Leigh be the Antichrist? That is her birthday, after all. (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 153, Dixon, Jeane. THE CALL TO GLORY. NY: Bantam Books, 1971, page 168)

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

A pole shift will cause natural disasters and World War III, or so the “Sleeping Prophet” Edgar Cayce claimed. (Skinner, Stephen. MILLENNIUM PROPHECIES. Stamford CT: Longmeadow Press, 1994, page 127) The end of the world according to linguist/credophile Charles Berlitz, as predicted in his book DOOMSDAY: 1999 A.D. Any of a number of scenarios could happen, claimed Berlitz, including nuclear devastation, asteroid impact, pole shift or other earth changes. (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 194) Dore Williamson, who spams various Usenet groups with claims that she is the incarnation of Christ, claimed repeatedly that the world would end in 1999, due to varying causes such as a biological war unleashed by President William Jefferson Clinton. She also claimed that Clinton is the [Antichrist](#). She is still an active Usenet participant. In this post, Dore is taken to task for her failed prophecy.

MILLENNIALISM

March 25: On September 25, 1997, Hal Lindsey had predicted on his TV show International Intelligence Briefing that Russia would invade Israel within 18 months. Many fundamentalists believe from highly questionable scriptural interpretation that Russia’s invasion of Israel is predicted in the BIBLE and that it will lead to [Armageddon](#).<sup>57</sup> (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 286; Lindsey, Hal. PLANET EARTH - 2000 A.D. Palos Verdes CA: Western Front, 1994)

HERE COME DA JUDGE!

April 3: [The Rapture](#), according to H.J. Hoekstra. Unfortunately, his entertaining website is no longer in existence. He believed we live on the inside of a hollow Earth, and used numerology to calculate the date of the Rapture. The existence of his website is attested at Alma Geddon’s site.

MILLENNIALISM

June 20: Marilyn J. Agee’s Rapture prediction #8. This is “astronomical Pentecost.” (Agee, Marilyn J. THE END OF THE AGE. Avon Books, 1993)

MILLENNIALISM

June 30: “Father” Charles L. Moore appeared on the Art Bell show November 26-27, 1998, claiming he knew the Third Secret of Fatima. According to Moore, the prophecy said that an asteroid would strike the Earth on June 30, bringing about the End.

HERE COME DA JUDGE!

57. [Armageddon](#) = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.





## FUTURE WORSHIP

## FUTURE WORSHIP

July: The month made famous by 16th century soothsayer Nostradamus, the month that people have wondered about for over four centuries, is now at long last a part of history. In the following quatrain, Nostradamus made a grim-sounding prediction (Randi, James. THE MASK OF NOSTRADAMUS. Amherst NY: Prometheus Books, 1993):

L'an mil neuf cens nonante neuf sept mois  
Du ciel viendra un grand Roy deffraieur  
Resusciter le grand Roy d'Angolmois  
Avant apres Mars regner par bon heur.

The year 1999, seven months,  
From the sky will come a great King of Terror:  
To bring back to life the great King of the Mongols,  
Before and after Mars to reign by good luck. (Quatrain X.72)

But it was not to be. When July passed, the inevitable date postponement began. The folks on the alt.prophecies.nostradamus newsgroup and the webmasters of various Nostradamus fan sites extended the deadline of fulfillment to August 13 (the end of July according to the Julian calendar used in Nostradamus' day), then September 30 ("sept mois" must have meant "September" after all!), then October 10 (the end of the 7th month of the Hebrew calendar), and finally October 22 (the end of the seventh month of the Zodiac). Now some people are saying Nostradamus meant the whole year of 1999 plus 7 months, i.e. July 2000! There is no end to the denial!

Of course, there are those who claim the prophecy was fulfilled. Some said that the prophecy referred a meteor that exploded over New Zealand in early July or perhaps the total eclipse of August 11. But did these events resuscitate the King of the Mongols?

MILLENNIALISM

July 3/4 weekend: According to the BBC News, members of the Stella Maris Gnostic Church, a Colombian [Doomsday](#) cult, had gone into Colombia's Sierra Nevada mountains over this weekend and dropped off all our radar screens. (Their plan had been to get themselves picked up by a UFO that would save them from the end of the world, which they were anticipating would take place at the turn of the [millennium](#), and we don't know that this isn't what happened to them.)

July 4: Despite the fact that Nostradamus never specified a day for the King of Terror's arrival, rumors circulated through the Internet and popular culture that the world would end on July 4. This caused a lot of speculation and apprehension in certain circles of the Internet.

MILLENNIALISM

July 5: XX-day, according to the Church of the SubGenius. But the Xists and their saucers once again postponed their visit. Now all eyes are on XXX-day: July 5, 2000. The End has become an annual event! July 7, 1999 The Earth's axis was to shift full 90 degrees at 7:00am GMT, resulting in a "water baptism" of the world, according to Eileen Lakes. Her site is still there, but she's deleted all references to July 7, 1999. The caption above the picture of the Earth originally read:

7:00 a.m., on Wednesday, July 7, 1999  
at the World Greenwich Mean Time  
The earth will turn right by 90 degrees very instantly.

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

July 24: According to a book published in February by the Japanese author Akio Cho, Nostradamus' "Great King of Terror" was supposed to descend from the sky at 5:00PM on this date (some sources say July 26). (Source: Rick Ross)

MILLENNIALISM

July 28: A lunar eclipse would signify the end of the Church Age and the beginning of the Tribulation, according to Gerald Vano.

MILLENNIALISM

August: A cult calling itself Universal and Human Energy, also known as SHY (Spirituality, Humanity, Yoga), predicted that the world would end during this month.

MILLENNIALISM

August 6: The remaining Branch Davidians professed to believe that David Koresh would return to Earth on this day, 2,300 days (Daniel 8:14) after his death.

HERE COME DA JUDGE!

May 8, Saturday: Thousands of protesters began four days of demonstrations outside the US embassy in Beijing in protest of the bombing of the previous day in Belgrade. [US President William Jefferson Clinton](#) and NATO Secretary General Javier Solana apologized for that "tragic mistake" in Belgrade.

Elections were held in Qatar for the first time.

According to an astrological pamphlet circulating in [India](#), reported on the BBC News, the world was to meet its doom by a series of severe natural disasters on this date. This prediction caused many Indians to panic.

MILLENNIALISM

May 22: Marilyn Agee's Rapture prediction #6. (Agee, Marilyn J. THE END OF THE AGE. Avon Books, 1993)

MILLENNIALISM

May 30: Marilyn J. Agee's Rapture prediction #7. This is "Orthodox Pentecost." (Agee, Marilyn J. THE END OF THE AGE. Avon Books, 1993)

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

August 11, Wednesday: During the week between August 11th and August 18th a series of astronomical events were scheduled: on this day there would occur the last total solar [eclipse](#) of the [millennium](#), on the following night the annual Perseid meteor shower would star, on the 17th and 18th NASA's [Plutonium](#)-bearing Cassini space probe would swing around the earth, on the 18th there would be the Grand Cross planetary formation — and meanwhile, the comet Lee would be touring the inner solar system. If you factor into this the Julian calendar used by astrological forecasters, within which frame of reference some of these events are taking place prior to the end of the month of July, you can stir up quite a bit of apocalyptic paranoia. Some were expecting that a previously unknown asteroid or comet would become visible during the eclipse, and would then strike the Earth. The clothing designer Paco Rabanne, on the basis of his incredibly prescient understanding of human attire, was able to infer that on this day the Mir satellite was going to crash into Paris.

HERE COME DA JUDGE!

ASTRONOMY

August 11-14: Escape666.com's original proclamation on its website was to the effect that a doomsday comet was going to strike the planet Earth on some date between the 11th and the 14th (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #3362).

MILLENNIALISM

August 18, Wednesday: The End of the World as foreseen by Charles Criswell King (AKA "The Amazing Criswell") in his 1968 bestseller CRISWELL PREDICTS: FROM NOW TO THE YEAR 2000. He had written that:

The world as we know it will cease to exist ... on August 18, 1999.... And if you and I meet each other on the street that fateful day ... and we chat about what we will do on the morrow, we will open our mouths to speak and no words will come out, for we have no future.

Why August 18? –Uh, because it was Criswell's birthday? (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 43)

MILLENNIALISM

Many had been fearful that the Cassini space probe, with a load of 72.3 pounds of [Plutonium](#), would crash into the Earth as it whipped by on August 18th. Some went so far as to point out that this amount of plutonium, if vaporized in the atmosphere would poison a third of the world's population, thus fulfilling the prophecy of REVELATION 8:11 concerning a star named Wormwood — supposedly a metaphor for radiation poisoning ("Chernobylnik" is the Ukrainian word for a purple-stemmed subspecies of the wormwood plant).

HERE COME DA JUDGE!

But, big surprise, Cassini passed by the upper reaches of Earth's atmosphere, its load of [Plutonium](#) intact, without a hitch.

August 19, Thursday: The end of the world, according to Professor Hideo Itakawa (Mann, A.T. MILLENNIUM PROPHECIES. Rockport MA: Element Books, 1992, page xi).

MILLENNIALISM

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

August 24, Tuesday: In 1996, Valerie James had written in The European Magazine that “The configuration of planets which predicted the coming of Christ will once again appear on August 24, 1999.” Since actually there isn’t any such configuration of planets predicting the birth of Jesus to be found anywhere in the Christian documentary sources, for sure this nice lady has her head up her ass big time. We may presume, however, that she would have been penciling in this date in her desktop Day Planner, for the [Parousia](#): “August 24th, I’m going to be taken up into Heaven today (cancel all appointments).”



With his 368-page memoir TRUTH VERSUS LIES just about to be released by Context Books, [Ted Kaczynski](#) authorized the publisher to release to the Internet an 11-page “Ship of Fools” parable he had created from his Colorado prison cell at the suggestion of Tim LaPietra, a 21-year-old senior at the State University of New York in Binghamton, intended for their OFF! student zine. Ted’s little parable is about the passengers on a vessel controlled by an insane crew, being consumed in griping about personal injustices rather than seizing control over their vessel –then they crash into a couple of icebergs and everyone is dead –sorta like the 2013 Korean movie “Snowpiercer” except it happens at sea.

September: [Ted Kaczynski](#)’s TRUTH VERSUS LIES (Context Books). We learn that Ted’s brother betrayed him out of sibling rivalry: “my parents valued me more highly.” He contended that his family had agreed to a mental-illness defense only to hide their abuse of him while he had been a child. Rather than turn him in to the feds, his brother should have sent him a message threatening to expose him. “If I were the [UNABOMER](#),” he wrote, “that would have been an effective deterrent.” To win forgiveness, [David](#) would need to leave his wife and join a group of “environmental radicals” in their the fight against modern society. “I know how to put him in touch with environmental radicals, and I believe they would accept him if he came to them repentant... In this way he would not only earn my personal forgiveness; what is more important, he would be cleansed and redeemed of his treason against the values that he once held in common with me and many other people.”

Attorney for the [Kaczynski](#) family Anthony Bisceglie commented that investigators had looked into these



## FUTURE WORSHIP

## FUTURE WORSHIP

abuse allegation and concluded that they were false. “This is symptomatic of Ted’s illness,” he said, “and it is not uncommon in schizophrenia for this kind of nasty, angry, unpleasant striking out to occur.”

The End of Human Life on Earth, according to Jack Van Impe. (Shaw, Eva. EVE OF DESTRUCTION. Los Angeles CA: Lowell House, 1995, page 131)

Also, according to Escape666.com on the internet, Nostradamus’s King of Terror was to descend on Earth during this September, heralding the beginning of the Tribulation and [The Rapture](#). Escape666 said, regarding Nostradamus’s infamous quatrain X.72: “now we know EXACTLY when he meant: SEPTEMBER 1999.” (However, as the end of September approached they changed their date to October 12th.)

MILLENNIALISM

September 2, Thursday/3, Friday: Judgement Day was to be on September 2d or 3d, according to the [Japanese](#) doomsday cult Aum Shinrikyo. Only members of Aum were to survive. –Thankfully, no sarin gas attacks occurred.

HERE COME DA JUDGE!

September 9, Thursday: The date 9/9/99 had been touted by some Y2Kers as a possible day that computers would crash and bring modern civilization to its knees, due to the fact that some poorly crafted old programs had once used 9999 as a “terminate” flag. However, with the benefit of hindsight, we don’t know of a single computer crash being reported as due to this problem. Why would any competent computer programmer have used a code such as “9999” to represent a date, anywhere in his or her programming? –Any halfway competent programmer would have used some such code as “990909,” or perhaps “090999,” or something along those lines!

MILLENNIALISM



“The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end.”

– [Gail Collins, March 15, 2013](#).



September 11, Saturday: Bonnie Gaunt had demonstrated to her own satisfaction that Rosh Hashanah 5760 (September 11, 1999) was to be the date of [The Rapture](#) and had posted this information on the internet. After the date was past she was not to be located, so perhaps she was raptured. Jason Hommel, who had used the famous “know not the day nor the hour” verse to pinpoint this as being the date of the Rapture, after the date was past made an appearance to admit that he had been mistaken and to apologize. Michael Rood, who believed he had found an error in the calculation of the calendar and had identified this day not the first day of the Hebrew calendar year 5760, which everybody else thought it was, but as the first day of the Hebrew calendar year 6001, afterward changed his prediction of the End of the World to April 5, 2000.

MILLENNIALISM

October: Apparently, there are still some active members of the Korean Hyoo-go (see October 28, 1992) movement left. These Tami Sect proponents predict the demise of this earth in October 1999. (Source: Korea Times) Jack Van Impe, one of the more crazed and entertaining end-times screechers, predicted [The Rapture](#) and the [Second Coming](#) of Jesus Christ for October 1999. (Wojcik, Daniel. THE END OF THE WORLD AS WE KNOW IT. NY: New York UP, 1997, page 212)

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

October 12, Tuesday: Escape666.com rescheduled the arrival of the King of Terror by this day.

MILLENNIALISM

November: [Armageddon](#) to culminate with “wholesale obliteration” as foreseen by Richard Kieninger in his 1963 book *The Ultimate Frontier*.<sup>58</sup> (Abanes, Richard. *END-TIME VISIONS*. NY: Four Walls Eight Windows, 1998, page 68)

MILLENNIALISM

November 4, Wednesday: Using Nostradamus’s famed Quatrain X.72, KingOfTerror, a regular on alt.prophecies.nostradamus, touted a window within which the King of Terror (possibly an asteroid) would come from the sky. The window was from July 1 to November 4, 1999.

HERE COME DA JUDGE!

November 7, Saturday: Internet [Doomsday](#) nut Richard Hoagland, whose homepage is another that has to be seen to be believed, claims that an “inside source” called him anonymously and warned of three objects that will strike the earth on this day. The objects were supposedly seen during the August 11 eclipse.

MILLENNIALISM

November 29, Monday: According to a vision he received in 1996, Dumitru Duduman claims that the destruction of America (i.e. Babylon) will occur around November 29, 1999.

MILLENNIALISM

December: Second Coming: Monte Kim Miller of the cult Concerned Christians claimed he would die in the streets of Jerusalem during a violent confrontation, and be resurrected three days later. No word on whether or not he’s still alive.

MILLENNIALISM

December 21, day: Sometime between November 23 and December 21, 1999, the War of Wars was to begin, claimed Nostradamus buff Henry C. Roberts.

MILLENNIALISM

December 25, day: The [2d Coming](#) of Jesus Christ according to [Doomsday](#) prophet Martin Hunter.

December 31, day: Hon-Ming Chen’s cult God’s Salvation Church, relocated to upstate New York, had been preaching that a nuclear holocaust would destroy Europe and Asia sometime between October 1st and December 31st.

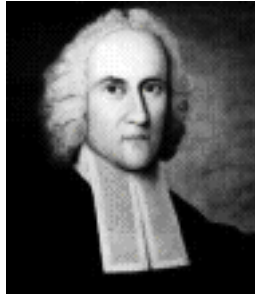
Joseph Kibweteere’s [Doomsday](#) prediction #1 (see December 31st, 2000 for more details).

58. [Armageddon](#) = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.

2000

Round numbers really do get people going, don't they?

- One of the earliest predictions for events of this year had been made by Petrus Olivi, who wrote in 1297 CE that the [Antichrist](#) was going to come to power between 1300 CE and 1340 CE, with the [Last Judgment](#) taking place around 2000 (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 54).
- The Reverend [Jonathan Edwards](#) suspected that Christ's thousand-year reign was going to begin in 2000 (Weber, *sic*, page 171).



- The Reverend [Timothy Dwight](#), President of Yale University, cautiously anticipated only that the Year of Our Lord 2000 would mark "the beginning of the new [millennium](#)." (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids: Baker Books, 1998, page 81)



- [Sir Isaac Newton](#), in OBSERVATIONS UPON THE PROPHECIES OF DANIEL, AND THE APOCALYPSE OF ST. JOHN, predicted that Christ's Millennium was going to begin in the year 2000 (later he would revise this estimate until after the year 2060).



- A radical apocalyptic sect, the Convulsionaries, had emerged in early 18th-Century France. One of the members of this sect, Jacques-Joseph Duguet, had anticipated that the [Parousia](#) would arrive in the Year of Our Lord 2000. (Kyle, *sic*, page 192)



- In the 19th Century the founder of Theosophy, Helena Petrova Blavatsky, had suspected that the year 2000 would bring the End Times (Shaw, Eva. EVE OF DESTRUCTION. Los Angeles CA: Lowell House, 1995, page 83).
- Edgar Cayce predicted the [Second Coming](#) of Christ in 2000, followed by a New Age (Hanna, Nick. THE MILLENNIUM: A ROUGH GUIDE TO THE YEAR 2000. London: Rough Guides, 1998, page 219).
- Hal Lindsey, with his failed 1988 prediction behind him, suggested in PLANET EARTH – 2000 A.D. (Palos Verdes CA: Western Front, 1994, page 306) that “[The Rapture](#) may not occur between now and the year 2000.”
- The year 2000 would be the beginning of Christ’s [millennium](#), according to the Mormon publication WATCH AND BE READY: PREPARING FOR THE [SECOND COMING](#) OF THE LORD. The New Jerusalem would come to Earth in 2000, descending from the heavens above Independence, Missouri (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #3377; Skinner, Stephen. MILLENNIUM PROPHECIES. Stamford CT: Longmeadow Press, 1994, page 100).
- Ruth Montgomery has predicted that the planet Earth’s axis would shift in 2000 and the [Antichrist](#) reveal himself (Kyle, *sic*, pages 156, 195).
- The Reverend Sun Myung Moon predicted that in 2000 the Kingdom of Heaven would establish itself on Earth (Kyle, *sic*, page 148).
- Ed Dobson’s THE END: WHY JESUS COULD RETURN BY A.D. 2000 predicted the [Second Coming](#) of Christ.
- Lester Sumrall in I PREDICT 2000 had predicted the end of the world (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 99, 341).
- The Tribulation was to occur prior to this year, according to the founder of the Christ for the Nations Ministry, Gordon Lindsay (Abanes, *sic*, page 280).
- Texe Marrs had felt certain that the Last Days could “wrap up by the year 2000” (Abanes, *sic*, page 311).



## FUTURE WORSHIP

## FUTURE WORSHIP

- According to a series of lectures given by Shoko Asahara in 1992, 90% of the world's population were to have been annihilated by nuclear, biological, and chemical weapons by this point in time (Thompson, Damian. THE END OF TIME. Hanover NH: UP of New England, 1996, page 262).
- According to Sun Bear, who portrays himself as a Native American spokesperson, the end of the world would come in this year unless human beings turned over a new leaf (Abanes, *sic*, page 307).
- According to Bhagwan Shree Rajneesh, the world would be devastated by AIDS in this year. The world would, however, then be rebuilt as a peaceful matriarchal society (Robbins, Thomas et al. MILLENNIUM, MESSIAHS AND MAYHEM. NY: Routledge, 1997, page 164).
- William Kamm, AKA "Little Pebble," leader of the Australian doomsday cult "Order of St. Charbel," had predicted that a [comet](#) would already have destroyed planet Earth before the beginning of this new millennium.
- Before the end of 1999, Hon-Ming Chen of the 30-member cult Chen Tao had begun to backpedal on his prediction that a nuclear holocaust and UFO rescue would occur by December 31. Then, according to cult spokesman Richard Liu, he rescheduled Doomsday to "the next year" (St. Cloud Times, December 26, 1999).

ASTRONOMY

HERE COME DA JUDGE!

## FUTURE WORSHIP

## FUTURE WORSHIP

- According to the ABC News, a Japanese cult, Sukyo Mahikari, had taught that the world might be destroyed by this point in a “baptism of fire.”



MILLENNIALISM

## FUTURE WORSHIP

## FUTURE WORSHIP



"I would not run round a corner  
to see the world blow up."  
— [Henry Thoreau](#),  
"LIFE WITHOUT PRINCIPLE"



January 1: Rose Macaulay, who had been born in 1881, had recalled in 1923 in TOLD BY AN IDIOT the general disappointment that had obtained early in the year 1900 when the Astronomer Royal had announced that the new century had not begun as of January 1, 1900, that it would not in fact begin for another year, until the date January 1, 1901:

"At all events," said Imogen, "we can write 1900. We can say, 'It's 1900.'" But what one could not say was, "I remember last century, going to the sea-side for the holidays..." "Last century, bicycles and steam engines came in ..." or "We, of the twentieth century." That would have to wait.

It would be only after the passage of another year that finally Rose Macaulay would be able to write:

"The nineteenth century did actually end at last. Probably everyone over twelve and under seventy sat up to see it out, to see the twentieth in, to catch that elusive dramatic moment and savour it."

"Meanwhile, the most august representative of the Victorian age wavered wearily between her own century and this strange new one, peering blindly down the coming road as into a grave. It did not belong to her, the new century. She had had her day. A few days of the new young era, and she would slip into the night, giving place to the rough young forces knocking at the door. The great Victorian century was dead."



## FUTURE WORSHIP

## FUTURE WORSHIP

January 1: Jesus did not descend from the heavens. President Clinton did not declare himself dictator-for-life. The [Antichrist](#) did not rise to power. Nuclear missiles were not launched. Aircraft did not fall out of the sky. The global economy did not collapse. Terrorist bombs did not explode. The power did not go out. My computer still works. What we did have were some huge parties, spectacular fireworks displays, a Barry Manilow concert, head-splitting hangovers, lots of confetti to clean up, and some embarrassed survivalists who had spent their New Years holed up in armed fortresses when they could have been partying in Times Square. Y2K! Compounding people's apocalyptic hopes and fears for 2000 was a technological problem that came to be known as Y2K. This problem was hyped by the media, preachers, doomsayers and the authors of a myriad Y2K preparedness books as something that promised to bring the world to a catastrophic standstill. But thanks to the diligent efforts of programmers, governments and companies throughout the world, the bite of the "Y2K bug" turned out to be mostly harmless. There were a few minor glitches here and there, but nothing serious. The fundamentalists who claimed that Y2K is all part of God's plan or that the Antichrist would use Y2K to seize power have been proven wrong! In the aftermath of this ultimate disconfirmation many of them have tried to salvage their dignity by saying "Just you wait! It's only the beginning of the end!" To the Y2K doomsayers I smugly say, "I told you so!" Here's an interesting article about the combination of Y2K with mystical expectations. In the honored tradition of the "comet pills" of 1910, many hucksters took advantage of people's Y2K fears to reap a tidy [Doomsday](#) profit by selling survival gear. Now all those who "stocked up for Y2K" will have to figure out what to do with all those packets of freeze-dried food, bottles of water, gasoline generators, wood-burning stoves and shotgun shells. For an example of the extent that Y2K doomsday paranoia can grip someone, take a gander at Gary North's page. In your face, Gary!!! The Christian apocalyptic cult House of Prayer, headed by one Brother David, expected Christ to descend onto the Mount of Olives in Jerusalem on this day. The Israeli government recently kicked them out of the country in a preemptive strike against potentially violent doomsday nutcases who may attempt to catalyze the [Apocalypse](#) through terrorist acts such as blowing up the Dome of the Rock. John WorldPeace sent this post to Usenet, claiming that the failure of Jesus to return on January 1 will lead to the people of the world finally abandoning war and hatred as foolish pursuits and instead embracing peace, love and tolerance. Wouldn't it be great if he were right?

MILLENNIALISM

January 1, Sunday: Bobby Bible, a 60-year-old fundamentalist, believed that Jesus would descend from Heaven at the stroke of midnight in Jerusalem and rapture his church.

MILLENNIALISM

January 1, Sunday: A Philippine cult called Tunnels of Salvation taught that the world would end on January 1. The cult's guru, Cerferino Quinte, claimed that the world would be destroyed in an "all consuming rain of fire" on January 1. In order to survive the world's destruction, the cult members built an elaborate series of tunnels where he had stockpiled a year's worth of supplies for 700 people.

MILLENNIALISM

January 1, Sunday: UK native Ann Willem spent the New Year in Israel, expecting to be raptured by Jesus on New Year's Day. "It didn't happen the way it was supposed to," she said of the failure of [The Rapture](#) to take place. ([USA Today](#), page 5A, 1/3/00)

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

January 1, Sunday: Jerry Falwell foresaw God pouring out his judgement on the world on New Year's Day. According to Falwell, God "may be preparing to confound our language, to jam our communications, scatter our efforts, and judge us for our sin and rebellion against his lordship. We are hearing from many sources that January 1, 2000, will be a fateful day in the history of the world." Happy New Year! ([Christianity Today](#), Jan. 11, 1999)

MILLENNIALISM

January 1, Sunday: Timothy LaHaye and Jerry Jenkins, authors of the bestselling Left Behind series of apocalyptic fiction, expected the Y2K bug to trigger global economic chaos, which the [Antichrist](#) would use to rise to power. As the big day approached, they, like other doomsayers, backpedaled. (Source: [Washington Post](#))

MILLENNIALISM

January 16. Sunday: Religious scholar Dr. Marion Derlette (.pdf link) claims the world is to end on January 16, according to an article in Weekly World News. This event is to occur after a series of natural and manmade catastrophes starting in 1997, and will be followed by an era of paradise on Earth. (This date is shown as January 6, 2000 in Richard Abanes, END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 43)

MILLENNIALISM

March: [The Rapture](#) was to take place diromg March 2000, 3 1/2 years after the [Second Coming](#) of Jesus Christ, according to Marvin Byers.

MILLENNIALISM

April: The Whites, a family of ascetic [Doomsday](#) cultists living near Jerusalem, had expected the End to take place in March or April after the Ark of the Covenant was to reappear in a cave in the Old City in Jerusalem. They claimed that there was a mistake in the chronology of the Hebrew calendar and that the year 6001 will begin this Spring (actually, September 11, 1999 to September 30, 2000 is Hebrew year 5,760).

The Russian Federation ratified the Strategic Arms Reduction Treaty (START II).

ATOM BOMB

April 4, Tuesday: [The Rapture](#) will occur by this date, said Ola Ilori, whose homepage went bye-bye soon after the date passed by. She went on to say that, immediately following the Rapture, would be an "earth shift" which would crack the earth's crust "like an egg shell."

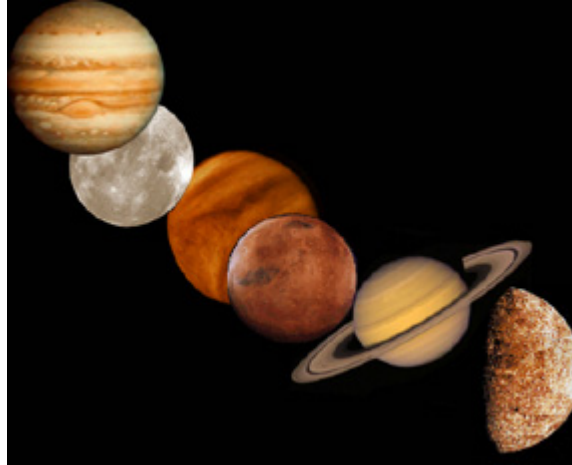
April 5, Wednesday: [Doomsday](#), according to Michael Rood, who claimed that this day would start out with "bloodshed, plagues, and all manner of pestilence." Michael had said the same about September 11, 1999.

April 6, Thursday: The [2d Coming](#) of Jesus Christ according to James Harmston of the Mormon sect True and Living Church of Jesus Christ of Saints of The Last Days. (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #2496)

## FUTURE WORSHIP

## FUTURE WORSHIP

May 5, Friday: According to archaeologist Richard W. Noone (beware: this site has pop-up ads) in his book *5/5/2000 - Ice: The Ultimate Disaster*, a buildup of excess ice in Antarctica (strange -- I thought global warming making it melt...) is causing the earth to become precariously unbalanced, which is a ridiculous idea to anyone with the slightest understanding of earth science. All that's needed to upset this supposed imbalance and cause the obligatory pole shift -- which would cause billions of tons of ice to go cascading across the continents -- is the planetary alignment that took place on this date! For the lowdown on planetary alignments, please visit this site. Not that it matters. The big day has come and gone.



**HERE COME DA JUDGE!**

The Nuwaubians (also known as the Holy Tabernacle Ministries or Ancient Mystical Order of Melchizedek) claimed that the planetary lineup would cause a "star holocaust," pulling the planets toward the sun. (Alnor, William M. *UFO CULTS AND THE NEW MILLENNIUM*. Grand Rapids MI: Baker Books, 1998, page 121)

May 17, Wednesday: "Dr." Rebecca S. Harrison claimed that Jesus would reappear on "EArth" (her formulation) on May 17th, to be followed by Mighty Battle during June 2003.

Lakota prophetess White Buffalo Calf Woman predicted that Jesus would return in a UFO on this day.

**MILLENNIALISM**

June: A Ugandan cult calling itself the World Message Last Warning Church claimed the End would come during June (previously they had claimed the world would end during 1999).

**MILLENNIALISM**

June 1, Thursday: Jim Bramlett has predicted this as the day for [The Rapture](#).

June 10, Saturday: Marilyn Agee's Rapture prediction #9 (Agee, Marilyn J. *THE END OF THE AGE*. Avon Books, 1993).

**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

July 5, Wednesday: XXX-day, brought to you by our all-time favorite spiritual organization, the Church of the SubGenius. “THIS time there WILL be saucers”! August 20, 2000 Ephraim claimed the 7-month Battle of [Armageddon](#) would begin on this day.<sup>59</sup> His prediction for [The Rapture](#) (March 20-22, 2000) also failed.

MILLENNIALISM

Marilyn Agee’s Rapture prediction #10. (Agee, Marilyn J. THE END OF THE AGE. Avon Books, 1993)

MILLENNIALISM

Protestant riots in Northern [Ireland](#) spread to Belfast. British soldiers traded gunfire with Protestant paramilitaries.

Believing that diamonds were funding rebels in Sierra Leone, the UN Security Council voted 14-0-1 to ban the purchase of such “blood” diamonds.

Concerto for alto saxophone and orchestra by Leslie Bassett was performed for the initial time, in Pierre Mercure Hall, Montreal.

September: [Kurt Vonnegut](#) taught advanced writing at Smith College.

Jerry Grenough foresaw the end of the present age, and perhaps [The Rapture](#), in September of 2000, using various passages from the BIBLE to divine this date.

September 12, Tuesday: According to a CNN article, hundreds of members of the Fundamentalist Church of Jesus Christ of Latter-day Saints, a Mormon-based cult near the Utah-Arizona border, had pulled their kids out of school due to the fact that the End of Days was “either a few days or a few months away.”

MILLENNIALISM

<sup>59</sup>.Armageddon = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.

## FUTURE WORSHIP

## FUTURE WORSHIP

September 17, Sunday: 2000 Many pyramidologists, basing their calculations on measurements of the Great Pyramid of Giza, claim that the [Second Coming](#) of Jesus Christ will occur on this date. (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 71)



MILLENNIALISM

Moira Timms, author of Beyond Prophecies and Predictions, claims that the Great Pyramid's supposed 6000-year "prophetic timeline," and thus the world, will end on this day. In case this fails, she posits the Mayan calendar date of December 23, 2012, as a backup [Doomsday](#). (Skeptical Inquirer, September/October 2000, page 23)

MILLENNIALISM

September 19, Tuesday: Somewhere between September 16 and 19, Phil Stone expects something he had dubbed the "Coastlands Disaster" to occur. He has derived his chronology from the BIBLE.

MILLENNIALISM

September 21, Thursday: Dan Millar insists that this "is the true date for the [Second Coming](#) of our Lord and Saviour, Jesus Christ."

MILLENNIALISM

September 29, Friday: According to "Love the Jew," the world would end on Rosh Hashanah in this year. "America will be destroyed in one hour after [The Rapture](#) by an all out nuclear attack by Russia. Russia may also decide to destroy other countries as well at this time (South America, Mexico, Canada, notably the entire Western hemisphere will be a wasteland)."

MILLENNIALISM

October: Elizabeth Joyce predicted nuclear war in October 2000 as a result of conflict in the Middle East. She has a litany of other failed prophecies, including one of the sun splitting in two.

HERE COME DA JUDGE!

October 9, Monday: Christian prophet Grant R. Jeffrey suggested this date as the "probable termination point for the 'last days.'" (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 341, McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #2608)

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

October 14, Saturday: According to the House of Yahweh, the 7-year Tribulation had begun on September 13th, 1993 as Yitzhak Rabin shook hands with Yasser Arafat at the White House. This meant the end times would begin on October 14th, 2000, this very Saturday, David Zavitz had asserted, and [Armageddon](#) would take place precisely 7 years later<sup>60</sup> on November 17th, 2000.

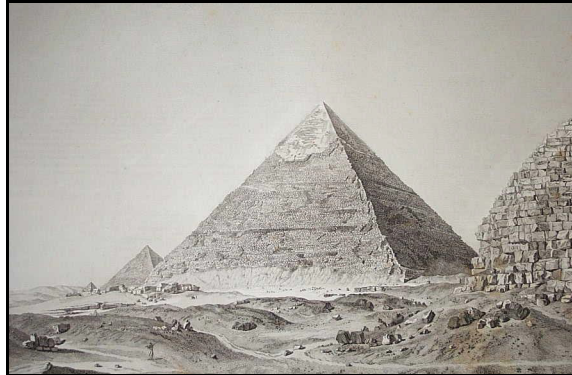
December 31, Sunday: Joseph Kibweteere's doomsday prediction #2. On March 17, 2000, over 600 members of a Ugandan cult calling itself the Movement for the Restoration of the Ten Commandments of God sealed themselves into a church and were burned to death. It remains to be seen wither it was a mass suicide, or a murder by their leader. Cult leader Joseph Kibweteere, who had previously claimed that the world would end on December 31, 1999, re-set his [Doomsday](#) prediction to December 31, 2000 when his first prediction failed. Even after Y2K, [millennial](#) madness is alive and well.

60.Armageddon = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.



2001

Pyramidologist Georges Barbarin, subscribing to the concept of the Great Week, predicted that Christ's millennium would begin in 2001. (Mann, A.T. MILLENNIUM PROPHECIES. Rockport MA: Element Books, 1992, page 118)



According to the Unarius Academy of Science, "space brothers" were to land their UFOs near El Cajon, California, ushering in a new age. In January 2002 they would explain about the landing: "The Space Brothers have not landed because we, the people of Earth, are not ready to accept advanced peoples from another planet." (Heard, Alex. APOCALYPSE PRETTY SOON. NY: W.W. Norton & Company, 1999, page 26-27)

MILLENNIALISM

Gordon-Michael Scallion predicted major earth changes taking place between 1998 and 2001, culminating in a pole shift. (Heard, Alex. APOCALYPSE PRETTY SOON. NY: W.W. Norton & Company, 1999, page 26-27)

MILLENNIALISM

Nation of Islam numerologist Tynetta Muhammad figured that 2001 would be the year of the End (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 213). On this page, a man calling himself The Last Adam declared that "The hour is coming this year, 2001. This earth will be destroyed these year, by God. This is an election between the good and evil."

MILLENNIALISM

January 20: The BIBLE had revealed to a blogger calling himself "BANDS" that the US would be totally destroyed before this day — the day the Clintons were scheduled to relinquish their control of the White House.

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

March: Dale Sumberèru had claimed in *THE GREATEST DECEPTION: AN IMPENDING ALIEN INVASION* that March 22, 1997 would be the beginning of the Tribulation, and that the [Second Coming](#) of Jesus Christ was to take place between July 2000 and this current month. (McIver, Tom. *THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY*. Jefferson NC: McFarlane & Co., 1999 #3239)

MILLENNIALISM

April 16: Bill Singleton had forecast that [The Rapture](#) would take place during this Easter weekend.

MILLENNIALISM

May 5: Gabriel of Sedona, guru of the “Aquarian Concepts Community” of Sedona, Arizona, foresaw the destruction of humanity as coming between May 5, 2000 and May 5, 2001. Only people faithful to the cult were to be saved from this destruction by UFOs

MILLENNIALISM

May 28: Marilyn Agee had predicted that [The Rapture](#) will take place some time before this day, and that this day would be the beginning of the Tribulation (Agee, Marilyn J. *THE END OF THE AGE*. Avon Books, 1993).

MILLENNIALISM

July: Jamaican cult leader Brother Solomon and his Seventh-Day Adventist followers have staked out some space on the Mount of Olives in anticipation of witnessing the [Second Coming](#) of Jesus Christ, which he is convinced will occur sometime between mid-April 2000 and July 2001.

MILLENNIALISM

September 11: One of the most tragic and significant days in US history. The World Trade Center was destroyed and the Pentagon attacked by madmen, causing thousands of deaths, billions of dollars in damage, untold suffering, and possibly plunging the world into war. If there’s any day that the doomsayers should have foreseen, it’s this day. However, NOBODY was able to predict this event or pinpoint this day. Some gullible people insist that Nostradamus predicted the event, but these claims have been debunked.

MILLENNIALISM

November 3: Marilyn Agee had pointed to this date as a possibility for the pretribulation Rapture. (Agee, Marilyn J. *THE END OF THE AGE*. Avon Books, 1993)

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

December 8: The author of the Ninth Wave site was convinced that the Church would be raptured on this date, and millions would disappear mysteriously. People would explain away the disappearance as alien abductions.

[MILLENNIALISM](#)

December 19: Marilyn Agee had calculated that the Tribulation was supposed to start on this day. (Agee, Marilyn J. THE END OF THE AGE. Avon Books, 1993)

[MILLENNIALISM](#)



## FUTURE WORSHIP

## FUTURE WORSHIP

**2002**

The end of the world, according to Church Universal and Triumphant leader Elizabeth Clare Prophet, following a 12-year period of devastation and nuclear war. (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 156)

MILLENNIALISM

April 14: Mike Keller claims that the “doomsgate” will open a half second before midnight (Israel time) on this day, followed immediately by the return of Jesus, as well as a nuclear war within 45 days. Mike also predicted that Americans would begin living under martial law in mid-1999, due to Y2K-engendered chaos.

MILLENNIALISM

May 19: Barry Muraff claimed that “...the probability is extremely high that Christ is returning on Pentecost...on May 19th, 2002.”

MILLENNIALISM

Middle of the year: Charles R. Weagle’s website <warning2002ad.com> predicted a “nuclear judgement” on the world’s industrialized nations in 2002. There is, apparently, a documentary entitled “Welcome to [Armageddon](#)” that features an interview with Jacob Hawkins of “House of Yahweh” (all members of this group change their surnames to Hawkins). During the interview, Jacob claims that the world will end in a nuclear war in the middle of 2002. He supports his claim using the following logic: “It will happen ... there is no possible way it can’t happen!”

MILLENNIALISM

July 19: Marilyn Agee has not yet tired of setting dates for [The Rapture](#). Now the Rapture is scheduled to take place on July 19. (Agee, Marilyn J. THE END OF THE AGE. Avon Books, 1993)

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

**2003**

Early 21st Century Legend has it that, in 1143 CE, St. Malachy prophesied that there would only be 112 more popes before the end of the world. Pope John Paul II is the 110th, which means that the world will end in the early 21st century. According to Malachy, the last pope will be named Peter of Rome. (Skinner, Stephen. MILLENNIUM PROPHECIES. Stamford CT: Longmeadow Press, 1994, page 74-7).

MILLENNIALISM

The end of the Kali Yuga and the arrival of Krishna as the Kalki Avatar according to Sree Veera Brahmendra Swami. A number of Internet prophets are predicting that a giant planet called Planet X or the "Twelfth Planet" will pass by Earth in 2003 and cause anything from pole shifts to altered orbits or what have you. In any event, the results are supposed to be catastrophic and apocalyptic....

MILLENNIALISM

April 22: The prophet foresees [The Rapture](#) occurring between October 10, 1999 and April 22, 2003, more likely closer to the later date than the earlier date.

MILLENNIALISM

May 5, Monday: A UFO will pick up true believers on this date, according to the Nuwaubians, a Georgia cult headed by Dr. Malachi Z. York, who claims to be the incarnation of God and a native of the planet Rizq. ([Time Magazine](#), July 12, 1999)

MILLENNIALISM

May 13, Tuesday: Nancy Lieder of ZetaTalk believes that the "end time" will take place on this day with the approach of a giant planet known as the "12th Planet". This planet supposedly orbits the sun once every 3600 years. The planet will cause ... you guessed it! A pole shift! Ms. Lieder gives some information about this on her Troubled Times site.

HERE COME DA JUDGE!

May 15, Thursday: A Japanese cult called Pana Wave, whose members dress in white, claimed that a mysterious 10th Planet would pass by Earth, causing its axis to tip and engendering devastating earthquakes.

MILLENNIALISM

November 29: The human race just barely avoided being wiped out by nuclear war between October 30 and November 29, 2003, according to Aum Shinrikyo. (Alnor, William M. UFO CULTS AND THE NEW MILLENNIUM. Grand Rapids MI: Baker Books, 1998, page 98)



## FUTURE WORSHIP

## FUTURE WORSHIP

**2004**

Major world events beginning in August 1999 were expected to lead to full-scale war in the year 2000, followed by a rebirth from the ashes in 2004 — according to Taoist prophet Ping Wu.

**MILLENNIALISM**

October 4: The end of the world, according to John Zachary in his 1994 book MYSTERIOUS NUMBERS OF THE SEALED REVELATION. The Tribulation was to begin on August 28, 1998. (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #3477)

**MILLENNIALISM**

October 15: In an earlier posting, Ted Porter calculated that the Second Advent will happen on this date. October 17, 2004 Clay Cantrell puts the dimensions of Noah's Ark through some contorted mathematics to arrive at this day as the date of the Rapture.

**MILLENNIALISM**

October 18: The beginning of Christ's [millennium](#), according to Tom Stewart in his book 1998: YEAR OF THE APOCALYPSE. The Rapture was to take place on May 31, 1998, and the [Parousia](#) on October 13, 2005. (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #3226)

November 11: Kjell Wrensted has alleged that the seven years of the Tribulation began November 11th, 1998 when the Israeli cabinet approved the Wye River Agreement.

**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

2005

April 23, Saturday/24, Sunday: Ted Porter informs us that the Second Advent will take place on either the one or the other of these two days. (He also has predicted that [The Rapture](#) would occur at 6:13PM Jerusalem time on April 23, 2002.)

MILLENNIALISM

October 4: According to MYSTERIOUS NUMBERS OF THE SEALED REVELATION by John Zachary, issued in 1994, the Tribulation was to begin on August 28, 1998 and this day marks the end of the world. (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #3477)

MILLENNIALISM

October 13: According to Tom Stewart's 1998: YEAR OF THE APOCALYPSE, the Rapture was to take place on May 31, 1998 and the [Parousia](#) on this day — and the 18th would mark the beginning of Christ's [millennium](#) (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #3226).

MILLENNIALISM

October 15: Ted Porter has calculated that the Second Advent is going to occur on this day.

MILLENNIALISM

October 17: Clay Cantrell has calculated on the basis of the dimensions of Noah's Ark that this day will bring the Rapture.

MILLENNIALISM

October 18: According to Tom Stewart's 1998: YEAR OF THE APOCALYPSE, the Rapture was to take place on May 31, 1998 and the [Parousia](#) on October 13, 2005 — and this day would mark the beginning of Christ's [millennium](#) (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #3226).

MILLENNIALISM

November 11: Kjell Wrensted explains that since the 7-year Tribulation started on November 11, 1998 with the Israeli cabinet approval of the Wye River Agreement, it will end on this day.

MILLENNIALISM

2006

The British group known as “The Family” has been indicating that the end will arrive in this year.

MILLENNIALISM

An atomic holocaust would take place between 2000 and this year, according to Michael Drosnin’s THE BIBLE CODES (O’Shea, Sean M. THE MILLENNIUM MYTH. Atlanta GA: Humanics, 1998, page 178): “I checked ‘World War’ and ‘atomic holocaust’ against all three ways to write each Hebrew year for the next 120 years. Out of 360 possible matches for each of the two expressions, only two years matched both — 5760 and 5766, in the modern calendar the years 2000 and 2006.”



(This holocaust is to be started, he avers, by Syria. –Hmmm, we only have one year left in which to invade.)

MILLENNIALISM

February 12, Sunday: An Internet prophet had forecast that the Antichrist, in the form of Prince William of England, would be at the height of his power on this day.

MILLENNIALISM

[HDT](#)[WHAT?](#)[INDEX](#)

## FUTURE WORSHIP

## FUTURE WORSHIP

June 6, Tuesday: A [Quaker](#), Licia Kuenning, has for some time during 2003-2005 been prophesying on the internet, and advertising if and when she could get an advertisement accepted, that, on this day (6/6/6) in the town of



Farmington, Maine, a new state of affairs is going to begin to obtain: "Thereafter, there will be no death and no illness (except the remnants of earlier illnesses which will go away in three days or less) within the municipal limits of Farmington. Nor will there be any crime or bad behavior. You will be safe in Farmington; nothing will harm you here." Quote unquote.

### The "Farmington Prophecy"

This prophecy has been published on the Web, on many e-mail lists, by mass mailings, in *Quaker Life*, in *The Friend* (U.K.), in *The Franklin Journal* (Farmington's local newspaper), and on a prominent billboard near Center Bridge, Farmington. *Friends Journal* refuses to carry it even as a paid ad, and *Quaker Religious Thought* has rejected it, as have 2 "Conservative" Friends' periodicals. My name is its only recommendation, and my personal finances pay for all its circulation.

#### About the Coming New Order in Farmington

In Farmington, Maine, a new state of affairs will begin on June 6, 2006, at daybreak.

Thereafter, there will be no death within the municipal limits of Farmington, and all illnesses and disabilities will go away in 3 days or less. Nor will there be any crime or bad behavior.

Farmington will remain as free as any other American town. Anyone may enter Farmington. Nobody will be forced to enter nor forced to stay or to leave. Those who come to Farmington will do whatever God leads them to do.

#### F. A. Q.

Q. How long will the new order in Farmington last? A. Forever.

Q. Won't Farmington become overcrowded?

A. Not the way many cities are now. The population will increase, but there is plenty of open space in Farmington to accommodate many more citizens. (Eventually more space will be gained by annexing another town to Farmington.) Since all will live in harmony with one another, the problems of overcrowded places—crime, filth, etc.—will never be problems in Farmington.

Q. If I leave Farmington, will old diseases come back?

A. Nothing that has been healed in Farmington will come back. But new diseases can start outside Farmington, as usual.

Q. What will cause this change? A. God will.

Q. Why has Farmington been chosen? A. I do not know.

Q. What Scripture foretells the new order?

A. Revelation 21:2-4 (the New Jerusalem). The name "Farmington" is not in the Bible, since no town by that name existed when John wrote. The location of the New Jerusalem was revealed directly to me by Christ.

Licia Kuenning, 299 High St., Farmington, ME 04938

[licia@qhpress.org](mailto:licia@qhpress.org)

<http://www.megalink.net/~klee>

**This is a paid advertisement.**



<http://www.farmington-maine.org/>  
<http://www.quaker.org/quest/issue-12-farmington-1.htm>

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

2007

Everett Vasek had been anticipating that Jesus might return between 2000 and this year.

MILLENNIALISM

www.geocities.com/secondcoming indicated this to be the year of the [Second Coming](#) of Jesus Christ and the end of the world.

MILLENNIALISM

April 29, Sunday: The Reverend Pat Robertson, in THE NEW MILLENNIUM, had suggested in 1990 that this was going to be the day of Earth's destruction (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 138).

MILLENNIALISM



"The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end."

— [Gail Collins, March 15, 2013.](#)



August: Thomas Chase used the BIBLE, numerology, Y2K, astrology, Cassini paranoia, [Antichrist](#) speculation, news events, New Age mysticism, the shapes of countries, Hale-Bopp comet speculations, etc. to substantiate the idea that [Armageddon](#) was going to take place at about this point in time.<sup>61</sup>

MILLENNIALISM

September 13, Thursday: According to Marilyn J. Agee's THE END OF THE AGE (Avon Books, 1993), on this day the 2d Rapture would occur in conjunction with an asteroid strike.

HERE COME DA JUDGE!

61. [Armageddon](#) = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.



## FUTURE WORSHIP

## FUTURE WORSHIP

**2008**

March 21: The Lord's Witnesses have been using numerology to arrive at a prediction that "the end of the world is 2008 March 21st." (These are the people who at one time had alleged that the UN was going to take over the planet between March 26th and April 24th, 2001 and that subsequent to such takeover, nobody would be able to buy or sell anything without exhibiting the Mark of the Beast.)

**MILLENNIALISM**

April 6: The beginning of Christ's millennial reign, according to Philip B. Brown.



## FUTURE WORSHIP

## FUTURE WORSHIP

2009

According to prophetess Lori Adaile Toye of the I AM America Foundation, a series of Earth changes beginning in 1992 and ending in 2009 would have caused much of the world to be submerged, and only 1/3d of America's population would have been able to survive. Guess we must have dodged the bullet on that one!

[MILLENNIALISM](#)

At this point the United States of America had somewhere between 9,400 and 10,400 [nuclear warheads](#) in its arsenal, the Union of Soviet Socialist Republics somewhere between 12,950 and 13,950. That's enough to make the rubble bounce! In addition, the People's Republic of China had somewhere between 184 and 240, France in the vicinity of 300, the United Kingdom 160, Israel somewhere between 60 and 200, India some 60 or 70, Pakistan about 60, and North Korea 5 or perhaps 6. Professor John E. Mueller pointed out, however, in *ATOMIC OBSESSION: NUCLEAR ALARMISM FROM HIROSHIMA TO AL-QAEDA* (Oxford UP), that we might as well cease declaiming about nuclear weapons and eat our corn muffin and get some sleep. The problem we are having is a problem with our rhetoric, a problem of scare tactics, rather than with the proliferation of such a technology. Actually, he indicated, atomic weapons are "difficult to obtain, militarily useless, and a spectacular waste of money and scientific talent." (Professor Mueller is well known for his opinion that "War has almost ceased to exist" and gave a blockbuster interview on Jon Stewart's Daily Show on October 31, 2006.)



"If anything bad can happen, it probably will."

– [Atomic Energy Commission](#) Chairman [Lewis Strauss](#)  
in the Chicago [Daily Tribune](#), February 12, 1955)





## FUTURE WORSHIP

## FUTURE WORSHIP

2010

The final year according to the Hermetic Order of the Golden Dawn (Shaw, Eva. *EVE OF DESTRUCTION*. Los Angeles CA: Lowell House, 1995, page 223).

MILLENNIALISM

Jesse Steele uncovered bones while digging a reservoir in Snowmass, Colorado. Excavations would turn up more than 40 species of Ice Age animals.



Grzegorz Niedzwiedzki and colleagues described 395,000,000-year-old *tetrapod* tracks from Poland — 18,000,000 years before *tetrapods* had been considered to exist. The early date, large size, and marine environment encouraged skepticism.

PALEONTOLOGY

Adam Brumm, Mike Morwood, and colleagues argued that more than 40 stone artifacts found in situ and dated to approximately 1,000,000 years ago indicated that the ancestors of *Homo floresiensis* (the “hobbits”) had arrived on Flores some 120,000 years earlier than previously supposed.

When the Smithsonian Institution opened a new human-origins hall, they found they needed to keep rearranging the deck chairs. The new hall had been open for only a week when Johannes Krause and colleagues announced a fossil finger fragment from an unknown hominid from Siberia coincident with Neanderthals and modern humans (later dubbed Denisovans and found distantly related to modern New Guineans). Then a few weeks after that Lee Berger and colleagues announced a new hominid from South Africa, *Australopithecus sediba*. Then several weeks after that an international team announced a small DNA overlap between modern humans and Neanderthals, suggesting the likelihood of interbreeding.

In the same week separate research teams announced a 100,000,000-year-old mammal hair preserved in amber, and a 30,000,000-year-old pelican fossil with a 30-centimeter beak.

Abderrazak El Albani and colleagues described 2,100,000,000-year-old macroscopic fossils from Gabon. The specimens were multicellular, pushing back the record of macroscopic life by more than 200,000,000 years. The complex shapes of the fossils suggested cell signaling and coordinated growth.

Nicholas Longrich described a new *dinosaur* among previously misidentified fossils at the American Museum of Natural History. He awarded this *ceratopsian* the name *Mojoceratops*.

Ryan Kerney announced an algae *Oophila amblystomatis* living inside the embryo cells of the spotted



## FUTURE WORSHIP

## FUTURE WORSHIP

salamander *Ambystoma maculatum*, the 1st discovery of a photosynthetic symbiont that had become a symbiont inside vertebrate cells. –Mommy, can I go out in the yard and grow my own food?

Scott Sampson and colleagues described two exuberantly horned *ceratopsians* from late Cretaceous sediments in Utah: *Utahceratops gettyi* and *Kosmoceratops richardsoni*.

Juan Amat and colleagues announced that pretty pink flamingos use makeup to decorate their feathers during mating season (admittedly, they acquire this makeup out of their own behinds).

The candy makers Hershey and Mars financed competing genomic sequences for *cacao* (primary ingredient of chocolate).

Meijer and Due announced the discovery on the island of Flores of a 1.8-meter-tall, 16-kilogram, likely landlubbing, carnivorous stork *Leptoptilos robustus*. Whether the storks had eaten *Homo floresiensis* juveniles, or the hobbits had hunted the storks, or everybody had pretty much left everybody else alone, is a matter that remains unresolved.

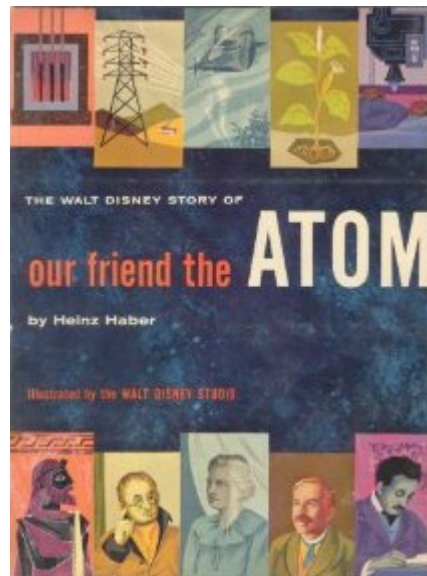
**THE SCIENCE OF 2010**

[Pliny the Elder](#) beer was being highly recommended by fans of heady hops:



2011

Speaking of a “nuclear renaissance,” President Barak Obama called for federal loan guarantees in the amount of some \$36,000,000,000 (billion with a b), to be used in “building a new generation of safe, clean nuclear power plants.” Hitch your wagon to a star, folks, for this will not be the end of the world as we know it — this new generation of safe, clean nuclear power plants is of course to be far superior to the previous generation of safe, clean nuclear power plants none of which our utility industry had dared to fund since my employment in the industry began in the early 1970s, because now we are quite a bit older and wiser (not to mention, just a bit more desperate).



The Obama administration has rejected the notion that we create a safe repository for spent nuclear fuel pellets at Yucca Mountain, deciding that instead we should continue to keep the spent fuel rods cool underwater in containment pools yards away from the reactor cores, as we presently do in the 24 GE Mark I reactors that are producing electricity in the United States (that’s the way it is being done in Japan and they aren’t having any problems). What could go wrong?

In related news from the occult front, our solar system is anticipated (by some) to be entering something they term the Photon Belt. Once in this field, something is bound to happen to us! It is time to begin to hyperventilate now. Maybe the world is going to end, maybe aliens will land, maybe humankind will become enlightened or acquire superpowers — or maybe all electrical equipment will cease to function.

MILLENNIALISM  
ASTRONOMY

December 31: Solara Antara Amaa-ra, leader of the “11:11 Doorway” movement, has been asserting the existence of a “doorway of opportunity,” open from January 11, 1992 until December 31, 2011, for humankind to rid itself of evil and rise to a higher level of consciousness — or we are all doomed. (Wojcik, Daniel. THE END OF THE WORLD AS WE KNOW IT. NY: New York UP, 1997, page 206)

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

2012

James T. Harmon's Rapture prediction #3.

MILLENNIALISM

December 21, day: According to an [ancient Mayan calendar](#), a cycle of time would arrive at its completion.

Notice that this didn't have anything at all to do with anything that anybody on top of a pyramid out in a jungle in today's [Mexico](#) was supposing. Terence McKenna has elaborated upon Mayan chronology by adding something called Novelty Theory and arrived at a prediction that on this day something uniquely singular is going to occur. Perhaps the earth will collide with an asteroid or some "trans-dimensional object," or an alien will make contact with us, or there will be a solar explosion, or the Milky Way will transit from a galaxy into a quasar. Whatever it is, it is going to be [humongous](#) — maybe even as humongous as the rogue planet in the movie "[Melancholia](#)." Uh, yeah, wait for it.



"The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end."

— [Gail Collins, March 15, 2013](#).





**FUTURE WORSHIP**

**FUTURE WORSHIP**

**2017**

The Prophet Gabriel had announced to the Sword of God Brotherhood that the “dying time” would come in this year, and that anyone who had not by that time become a member of the Sword of God Brotherhood would “perish in hellfire.”

**MILLENNIALISM**

2020

September 28: George Madray has predicted a Yom Kippur [Parousia](#) for this year (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #2854).



MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

**2022**

James T. Harmon's Rapture prediction #4.

**MILLENNIALISM**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**2023**

Ian Gurney's *THE CASSANDRA PROPHECY – ARMAGEDDON APPROACHES* had forecast in 2001 that the “final date, Judgement Day, the end of mankind’s time on this planet, is less than twenty two years away,” which would indicate that by this year at the very latest the world will come to an end.

**MILLENNIALISM**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**2025**

Georgann Chenault has forecast that “I think [The Rapture](#) of the church will be before 2025.”

**MILLENNIALISM**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**2026**

November 13: According to an article that Science magazine published in 1960, on this day the planet's human population would become essentially infinite.

**MILLENNIALISM**



**FUTURE WORSHIP**

**FUTURE WORSHIP**

**2035**

Raëlians have been attempting to create a presence in Jerusalem in anticipation of the anticipated arrival there in this year of aliens they refer to as “elohim,” who are going to usher in a New Age. The arrival of said aliens is said to be contingent upon the completion of a proper Raëlian Embassy in Jerusalem (Robbins, Thomas et al. MILLENNIUM, MESSIAHS AND MAYHEM. NY: Routledge, 1997, page 164).

**MILLENNIALISM**



## FUTURE WORSHIP

## FUTURE WORSHIP

2037

Jeane Dixon's THE CALL TO GLORY anticipated not only that the Battle of [Armageddon](#)<sup>62</sup> would take place in 2020 but also that "The years 2020-2037, approximately, hail the true [Second Coming](#) of Christ." (Dixon, Jeane. THE CALL TO GLORY. NY: Bantam Books, 1971, page 170, 172)

MILLENNIALISM

62. [Armageddon](#) = the place (possibly to be identified with Har Megiddo, the Mount of Megiddo, near Tel Aviv, near which many battles were fought) designated in Revelation 16:16 as the scene of the final battle between the kings of the earth at the end of the world.

2040

Max Toth, using the dimensions of the Great Pyramid's passageways as a basis for knowledge of future events, has forecast for this year the physical reincarnation of Jesus Christ (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 195).



John Smart of Singularity Watch, on the other hand, has been guesstimating that, as technological advancement reaches asymptotic levels, some sort of "technological singularity" is going to take place in around this year. Subsequent to the technological singularity caused by asymptotic advancement of technology, we will be entering a new era of balance, and of compassion.

MILLENNIALISM



## FUTURE WORSHIP

## FUTURE WORSHIP

**2060**

After some half century of research into the question, and some 4,500 pages of notes, [Sir Isaac Newton](#), although reluctant to do so, felt able to predict the year that represented the greatest probability, of most dramatic events of the [Apocalypse](#) beginning to take place. He scribbled down on a piece of paper a brief calculation that included the date of that year. This piece of paper, along with many others of its genre, has been purchased and preserved by Abraham Yahuda and is now available for inspection at the Jewish National and University Library in Jerusalem. The date this seriously ill great thinker whose mind had obviously been altered by mercury scribbled down amounted to: the Year of Our Lord 2060. It would probably be during that year, Newton suspected or predicted, when the final plagues and wars would break out after which the long temporal reign of the great whore at Rome (the succession of Supreme Pontiffs of the Roman Catholic Church) would be broken when Christ would come again — after which there would begin exactly one millennium, of the reign of Christ and his saints on earth. Newton believed that he was to be resurrected and was to become one of those saints, administering for the risen Christ this culmination-of-human-existence period of blessed peace and blissful prosperity.

Prop. 1. The 2300 prophetick days did not commence before the rise of the little horn of the He Goat.

2 Those day did not commence ater the destruction of Jerusalem & ye Temple by the Romans A. 70.

3 The time times & half a time did not commence before the year 800 in wch the Popes supremacy commenced

4 They did not commence after the rene of Gregory the 7th. 1084

5 The 1290 days did not commence bfore the year 842.

6 They did not commence after the reigne of Pope Greg. 7th. 1084

7 The diffence between the 1290 & 1335 days are a parts of the seven weeks.

Therefore the 2300 years do not end before ye year 2132 nor after 2370.

The time times & half time do nt end before 2060 nor after

# FUTURE WORSHIP

# FUTURE WORSHIP

The 1290 days do not begin before 2090 nor after 1374



"I would not run round a corner  
to see the world blow up."  
- Henry Thoreau,  
"LIFE WITHOUT PRINCIPLE"



4,500,000,000

*circa* 4,500,000,000 CE: Sol is going to swell from a G2 class star into a red giant, swallowing Mercury, Venus, Earth, and perhaps, we're not certain, Mars as well. The end of the world, you can count on it!

MILLENNIALISM



"I would not run round a corner  
to see the world blow up."  
— Henry Thoreau,  
"LIFE WITHOUT PRINCIPLE"





## FUTURE WORSHIP

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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"  
in William Faulkner's INTRUDER IN THE DUST



Prepared: April 27, 2016

[HDT](#)[WHAT?](#)[INDEX](#)**FUTURE WORSHIP****FUTURE WORSHIP**

# ARRGH AUTOMATED RESEARCH REPORT

## GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



## FUTURE WORSHIP

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Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.  
Place requests with <Kouroo@kouroo.info>. Arrgh.