

> Perspective

July 5, 1999

> Overdetermined and Underestimated

By Charles Cameron, Senior Analyst, The Arlington Institute, Principal Researcher, the Center for Millennial Studies at Boston University. chasc@arlingtoninstitute.org

"Overdetermined." It's a psychoanalyst's term for an incident that can be explained in more ways than one. The shootings at Columbine High School on April 20 were overdetermined to be sure. Why did two young students bring guns and bombs to school and kill 13 people before turning their guns on themselves? Because...

Because they were goths. Because they were Y2K doomsayers. Because they were gay— if indeed they were. Because they liked to read about Nostradamus. Because they played *Doom* and *Duke Nukem* (or was it *Vampire: the Masquerade*?) Because they were Marilyn Manson fans, or white supremacists, or students of the occult. Because they wore trenchcoats, or Confederate flag patches, or swastikas. Because it was Hitler's birthday. Because the jocks treated them with contempt. Because there are too many guns around— or too few. Because kids today are subject to too much discipline— or too little.

That's overdetermined. In a way, that may be a very good thing, because it spreads the blame around. And the blame effect can be chilling.

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Don't get me wrong. I'm not proposing that we overlook the deeper causes of a tragedy like the Littleton shootings, or that we shouldn't do everything in our power to avoid a repeat disaster. What I am saying is that humans tend to make scapegoats too easily. We blame those groups we already don't like, for what we presume they've done— or may eventually do. We blame them because of their skin color, or because they're attracted to people of the wrong sex, or because they like the wrong kind of music, or whatever. And the blame hurts people.

It also hurts business. In the wake of the shootings, Marilyn Manson cancelled a Denver-area concert. The National Rifle Association cut its national conference, which was scheduled to be held in Denver only ten days after the shootings, from three days to one. (The NRA rejected

demands from Denver Mayor Wellington Webb to cancel the conference altogether.) Was it the NRA that killed those kids in Columbine High? Was it a song by Marilyn Manson? Or were the shootings, perhaps, *overdetermined*?

White Wolf Games, makers of the fantasy role-playing game *Vampire: the Masquerade*, issued a press release offering condolences to the families -- while pointing out that the police had never claimed that the Littleton shooters played *Vampire*; they had only said that it was a popular game among goths. Kids around the country who dress in the Gothic style are already reporting increased harassment on Usenet discussion groups, while members of vampire gaming groups are advising each other to tone down their appearance and lay low for a while.

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In all that overdetermination-- and with such popular targets as rock music, video and role-playing games, gays and guns available as focuses for blame-- it seems that Nostradamus, Y2K, and millennial hysteria have not come in for much attention. As near as I can tell-- and I'm many miles and years away from the mindset of those two kids from Colorado-- Y2K played a minor part in their lives, as did the occult and Nostradamus. I'm glad of that, because I believe that Y2K is a serious problem, and I wouldn't want to see those who are bringing awareness to the problem blamed by association.

More problematically, I can see how the two kids' interest in "Nostradamus stuff and Doomsday" (as described by a Columbine Junior in the *Washington Post*) might draw attention to folks whose religious beliefs are apocalyptic-- tilted towards the end of the world. Or to those who are into "black metal rock", for that matter. Carl Raschke, a professor of religious studies at the University of Denver, told the Denver Post, "It appears you have a bunch of kids who've been into black metal music-- Marilyn Manson-- who basically have apocalyptic fantasies and [who operate under] a heavy code of neo-Nazism."

Certainly the two Colorado shooters had an interest in apocalyptic themes, according to their classmates. This seems, however, to have been a rhetoric they assumed because it fit their overall style, rather than something fundamental to their worldview.

But whether those particular two kids in Colorado harbored apocalyptic fantasies is not the central issue. We should instead be considering the general question of what apocalyptic fantasies are, and whether we as a society should be taking more note of them. I study these things as a researcher for the Center for Millennial Studies at Boston University, and as an analyst with The Arlington Institute. Not only do I believe that apocalyptic themes are widespread in our culture; I believe they're having a number of major impacts on the way the Y2K problem is perceived.

As we watch, wait and wonder how Y2K will play out-- the proverbial bump in the road, a three day storm, or more Chernobyls, Exxon Valdezes, Bhopals or Somalias?-- I'd suggest it's worth remembering that more Wacos and Heaven's Gates could be on the way too.

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Apocalyptic fantasies undoubtedly carry a charge of excitement. They propose that the world is going to hell in a handbasket, while the people who carry those fantasies— the true believers or seers of future things— get to be among the few who survive. They will be the ones who manage to rescue a few more lost sheep. They will play key roles in the final act of the world drama. That's heady stuff.

And the apocalyptically inclined have historically acted out their fantasies in extreme ways. Some have sold house and home and retired to mountaintops to await the end, while others have walked through the streets in crowds while publicly whipping themselves and calling out their sins to the skies in hope of forgiveness. Some have even practiced "spiritual" sex like the medieval Brethren of the Free Spirit, or castrated themselves to achieve purity (remember Heaven's Gate?).

Groups who see the end of the world on the horizon typically view themselves as outcasts, as "the remnant." In their minds' eyes, they are voices crying in the wilderness— prophetic but unheard. Pleasures which others have by reason of wealth or birth or sheer dumb luck seem closed to them, so they turn to the fierce pleasures of righteousness in compensation. They believe that they are special, and that others misunderstand them, or even that they are special because others misunderstand them.

And thus misunderstandings and failures in communication become proofs of prophetic status, and the prophets in turn predict that they will be misunderstood. As Carl Jensen of the FBI's Behavioral Science Unit notes in his article, "Law Enforcement and the Millennialist Vision", the isolation from and scapegoating of society-at-large are the two first stages in a "lethal triad" whose third and final term is violence.

So let's not underestimate the fact that these particular kids in Colorado felt misunderstood, cut off, outcast, and constantly taunted— and that many others around the nation and around the world feel that way, too. Let's not make kids like them feel any more isolated and picked upon than they presently feel.

We shouldn't ignore them, because they are already feeling ignored and distanced from the rest of us. That very sense of separation is part of what drives their potential for eventual violence. But let us also remember that "keeping an eye on" those who already feel paranoid is a sure way to increase their paranoia.

And let us remember too that the apocalyptic mindset is prevalent in modern society, and that we ignore its impact at our peril. People who feel cut off from the "benefits of modern society" all too easily write that society off as corrupt and decadent and thus deserving of some form of "final judgment." These same people, in extreme cases, may also pick up guns or bombs or Kool-Aid and kill their fellow students, or themselves, or people who just happen to be riding the Tokyo subway system that day.

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It is easy to underestimate the impact of millennial movements, if only because they are so often overdetermined. We think of Hitler's Germany as a "political" and "military" phenomenon rather than as a "religious" one, and while it was indeed a political and military matter, it was also his attempt to establish the "Thousand Year Reich" or millennial kingdom. Hitler's Germany, then, was in fact a millennial movement, though historians have been reluctant to focus on its driving mythology. They have preferred to deal with it in purely political and military terms. The great historian Hugh Trevor-Roper understood those mythological underpinnings, however, and described the last years of the Reich as an enactment of *Gotterdammerung*, the twilight of the gods.

In the same way, we tend to think of the Oklahoma City bombing as "right-wing" rather than as "religious" terrorism. In fact, it was a blend of the two. Timothy McVeigh was largely "inspired" by his readings of William Pierce's apocalyptic novel, *The Turner Diaries* and William Cooper's allegedly non-fiction work, *Behold the Pale Horse*. McVeigh was also influenced by his friendships among members of Rev. Robert Millar's "Christian Identity" style encampment, Elohim City, in northeast Oklahoma, which the Toronto Star described as being one of "a growing number of gun-toting, right-wing religious camps across the U.S."

Political extremism, religious extremism— why should it matter which label we affix to groups of this kind? The answer lies in the very nature of apocalyptic movements. Most, if not all, of humanity lives in an uneasy truce between "the ways of this world" and "the ways of god." We have our dreams and our ideals, our secret fantasies and our consciences— and we compromise our ideals and deny ourselves our fantasies, while our consciences twit and sometimes torture us for so much as having the fantasies and for failing to achieve our ideals.

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Apocalyptic time— the "time" which those who become convinced the "end of days" is near are living in— is no time for compromise. The true believer confidently expects that this is the climactic moment and the last chance. In many cases, he believes that his every word and thought will be judged before the throne of God soon. This is not like the expectation of those who have grown old and know they have only a few years or months to live, because these true believers have another motive. They believe they are agents in the culmination of history, actors in the final drama. They are among the "chosen few" on whom the outcome of the world depends.

And how do you know you are living in the culmination of history? You know because you read "the signs of the times".

This is where Y2K enters the millennial picture. This is why Y2K seems a much bigger deal to the apocalyptic true believers than it does to the population at large. Every newspaper and TV and web account of the Y2K bug— whether it describes the bug as a technical or a business problem or whatever— reads to the believer as an external validation of a prophetic timeline handed down from God. The people who write for major newspapers and magazines don't

think of their articles as confirmation of obscure religious prophecies— but in the minds of some readers, that can be their effect.

For many true believers, the formation of the State of Israel fifty years ago is the prophetic key. The Bible arguably leads its readers to expect that the Jewish people would be restored to their homeland before the "end times". Such a restoration has indeed taken place, against, one might think, astonishing political odds. "Real" time and prophetic time can therefore be seen to mesh, and the visions of John of Patmos— contained in the book called *Revelation*, which dates from the first century CE— can be viewed as describing in detail the events of our own times, nineteen hundred years later.

Throw in a fairly arbitrary date, January 1 2000, and an array of prophetic websites, and the cauldron is ready to come to the boil.

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The audience for apocalyptic messages of all kinds is enormous. Hal Lindsey's bestseller *The Late Great Planet Earth* and its sequels was eagerly read by many who do not share Lindsey's specifically Christian apocalyptic beliefs— and indeed Lindsey outsold Stephen King for almost a decade.

Richard Lacayo's *Time* magazine cover story of January 18, 1999 describing the Y2K problem carried the subhead "Doomsayers say it's all in God's endgame". "In these final days of the 20th century", Lacayo wrote, "religious millennialism has once again found a real world problem on which to hang its visions of doom— the Y2K (that's the year 2000) computer bug." That certainly seems to be the case.

Lindsey's latest book, titled *Facing Millennial Midnight: The Y2K Crisis Confronting America and the World*, joins others such as Dave Hunt's *Y2K-A Reasoned Response To Mass Hysteria* (arguing against a prophetic end-times interpretation of Y2K), Grant Jeffrey's *The Millennium Meltdown: The Year 2000 Computer Crisis* (suggesting that Y2K may usher in the reign of antichrist), and Dr. N.W. Hutchings & Dr. Larry Spargimno's *Y2K = 666?* on the shelves of Armageddon Books -- "World's Largest Bible Prophecy Bookstore" -- now available online.

There are in fact a number of levels at which millennialism intersects with Y2K.

1. At the most casual level, apocalyptic imagery is routinely used as a sort of convenient shorthand by journalists and others -- even when they are writing purely "secular" stories. Not all warnings about Y2K can appropriately be lumped together as doom and gloom predictions, for instance -- but that's a common way to describe them. Even the phrase "the millennium bug" is tinged with apocalypticism. And when Alistair Stewart, a senior Y2K advisor to Giga's IT division, asks "Can you hear the four horsemen galloping off in the distance?" or comments "It's easy to scare people with talk about the Great God Teotawwki", we understand the reference but don't take it literally.

There is plenty of room here for ambiguity. The Christian Business Association website carries a countdown calendar which reads "Only 233 days until... Judgment Day 2000". Now, is that meant in all seriousness, or somewhat tongue in cheek? When The President's Council on Year 2000 Conversion was named, the conversion in question was to do with computer code, not with Campus Crusade for Christ's project "to help take the gospel to over six billion by the year 2000 with at least one billion receiving Christ and one million churches being planted."

2. There are church leaders who see Y2K in close to apocalyptic terms, but hold back from making the connection too specific. Thus Pat Robertson (Christian Broadcasting Network) has been careful not to suggest that Y2K is an apocalyptic "sign of the times", although he does point out that a time of crisis "is oftentimes the great moment of revival."

Jerry Fallwell seems to go further in the direction of overt apocalypticism, declaring "Y2K may be God's instrument to shake this nation, to humble this nation."

3. There are some who declare the apocalyptic significance of Y2K outright. During the International Prophecy Conference held March 11-14 this year, one three hour session featuring thirteen panelists was devoted entirely to Y2K issues. Zola Levitt, a Jewish television evangelist, suggested the 9999 "end-of-file" problem may bring the world's computers to a grinding halt on 9/9/99, with the Rapture (in which the Christian faithful are caught up to meet the returning Christ in the sky) following the next evening, September 10th, which is also Rosh Hashanah, the Jewish "Feast of Trumpets". In the wake of the "Great Disappointment" felt by so many Americans when the end of the world didn't arrive as predicted by William Miller in 1843 -- and in the light of the clear scriptural statement "Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25: 13) -- such "date-setting" is unusual.
4. There are also some who not only "read" Y2K as an apocalyptic event -- but take things another step further, and *hope* that Y2K will upset the stability of the world we live in. Gary North, whose Y2K website is a brilliant compilation of articles about different aspects of the computer bug, appears to fall into this category.

North is a leading theoretician of the theological position known variously as Theonomy, Dominion Theology and Christian Reconstructionism, which hopes to see contemporary government replaced by the worldwide reign of Biblical (read, "Old Testament") law, in accord with what North calls "the crown rights of King Jesus."

Thus, reading in Exodus 21:15-17 that cursing or striking one's parent is grounds for execution, North writes "When people curse their parents, it unquestionably is a capital crime. ... The integrity of the family must be maintained by the threat of death." Not surprisingly, perhaps, North has been quoted as eager for Y2K disruption:

The Y2K crisis is systemic. It cannot possibly be fixed. I think it will wipe out every national government in the West. Not just modify them -- destroy them. I honestly

think the Federal government will go under. I think the U.S.A. will break up the way the U.S.S.R. did. Call me a dreamer. Call me an optimist. That's what I think.

This will decentralize the social order. That is what I have wanted all of my adult life. In my view, Y2K is our deliverance.

5. There are some whose apocalypticism accompanies extreme right-wing philosophies such as that of the Christian Identity movement and Posse Comitatus. Thus a July 1998 piece from James Wickstrom of Posse Comitatus takes the line that Y2K is a plot to facilitate the New World Order's take over:

It isn't that the Y2K problem could not have been fixed ... but the jews, and their political, financial, and religious hacks that relish a New World Order WANT THE Y2K CRISIS TO TAKE PLACE.

The federal government of the United States has been working on the Y2K for the past 14 years ... and now they come out in the last year and tell everyone that there is not enough time to fix or repair the poisoned code. What a line of garbage!! The entire scam was to make sure that there wouldn't be enough time to fix the Y2K problem, which will lead to total crisis ... and enable the opportunity for the jews and their lackeys to attempt to bring in the New World Order and military slavery under the guise of the United Nations and their "peace-keeping" abilities. It has all been well-planned ...

6. Some groups hold such idiosyncratic theologies that they are commonly termed sects or cults, "new religious movements" being the scholarly term which avoids pre-judgment. One such group is the Concerned Christians -- originally an "anti-cult" movement -- in Colorado, but there are others: a recent British investigation suggested there were 500 such groups in the UK alone, and there are many more in both the US and Japan.

It is difficult to estimate how many of these often secretive groups (a) are or have been influenced by public discussion of Y2K or (b) have incorporated it into their theology or a prophetic timeline, but plausible that they should do so.

Authorities in New Zealand and Jerusalem are worried about possible "cult" violence in association with the years 1999 and 2000, while Japanese authorities are monitoring the resurgence of Aum Shinrikyu, and a British professor studying a purported Branch Davidian timeline fears there may be a renewed outbreak of violence in the form of a "Waco II".

7. We have been considering Y2K largely as a "sign of the times": but for terrorist organizations it may also be a window of opportunity in the sense that normal security measures may be impaired, and therefore easier to penetrate. And this may be true for both "secular" and "religious" terrorists -- for terrorism has long been associated with religious causes, as this quotation from Gideon Rose indicates:

Even religious terrorism is nothing new. "Thug," "zealot," and "assassin" are now generic terms of abuse, but each entered the language as the name of a religious terrorist movement centuries ago (emerging from Hinduism, Judaism, and Islam, respectively).

Source: Gideon Rose, "It Could Happen Here: Facing the New Terrorism", *Foreign Affairs*, Volume 78 No. 2 p. 132.

8. It's a relief, then, to turn to those whose view of Y2K focuses not on its potential for civil disruption or apocalyptic meaning, but on the opportunity it presents for such virtues as the love of one's neighbor.

The Evangelical Lutheran Church in America (5.2 million members) and Assemblies of God, a large Pentecostal denomination, have both sent out pastoral letters advising their pastors and members not to expect "significant religious events or catastrophe when the millennium arrives", and Kate Allen, executive director of Atlanta-based Joseph Project 2000, holds this view:

We feel that Christians need to be prepared to minister to the needs of the people both in a physical sense as well as the spiritual sense. We think it's an opportunity disguised as a problem ... God says you are to love and give and work for your community, and that's what we're trying to promote.

A Unitarian Universalist minister named Rev. Joel Miller has a Y2K sermon up on the web in which he takes yet another eschatological position: "the teachings of Jesus are clear: the second coming is always happening whenever people try to make the world a better place."

The Church of Jesus Christ of Latter-day Saints (Mormons) are in a fortunate position -- for some decades now, their official teaching has included advice to their members to be prepared for problems ranging from losing a job to prolonged civil disorder, by ensuring that each Mormon household has enough food and water supplies to last them a year. And if the electric grid goes down, the Amish and Mennonites will of course be better prepared than most...

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To gain a little perspective...

A close study of millennial movements can teach us is how frequently prophetic predictions have been made in the past, and how often they have proven incorrect. Consider, for instance, this paragraph from a 1997 lecture by Damian Thompson, author of *The End of Time: Faith and Fear in the Shadow of the Millennium*:

Back in 1982, there was terrific excitement in New Age circles at the approach of something called the "Jupiter effect", an alignment of the planets which a couple of

maverick scientists predicted would slow down the earth's rotation, leading to an earthquake which would destroy Los Angeles. Leading fundamentalists might be expected to scoff at this; instead, they jumped straight on the bandwagon. Hal Lindsey, author of *The Late, Great Planet Earth*, wrote that "what we can expect in 1982 is the largest outbreak of killer quakes ever seen in the history of planet earth along with radical changes in climate". Not to be outdone, Pat Robertson suggested that the chaos caused by the Jupiter Effect might prove the perfect cover for a Soviet strike against the US. But this prospect did not worry the Southwestern Radio Church: it suggested that the Rapture might occur just before the planetary alignment, that the earth would be righted on its axis, and that pre-Flood conditions would be restored.

Gary North, too, has predicted turmoil in the past. In a 1980 interview he said:

I am increasingly of the opinion that nuclear war is imminent, and that it is the ultimate problem the Christian and the Christian community are going to have to deal with. When that war begins (as I think it will, probably within 48 months), you're going to have to rethink the whole of Western civilization. . .

Dick Leggatt, "An Economic Forecast For The Eighties: A Personal Interview With Gary North," *Christian Reconstruction*, III, No. 3 (June/July 1980).

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Apocalypticism is in fact a worldwide phenomenon. There appear to be apocalyptic elements to the Falungong movement in China, with its estimated 20 to 60 million adherents, some 10,000 of whom demonstrated in front of Beijing's leadership compound in April in the biggest protests since events in Tiananmen Square. Indeed, Chinese authorities have been cracking down on such religious movements as Zhu Shen Jiao (10,000 members) and Falungong, not because the year 2000 is particularly significant -- but because such politically sensitive anniversaries as the 50th anniversary of the founding of the Chinese republic, the 10th anniversary of events in Tiananmen Square, and the 40th anniversary of the Dalai Lama's flight to exile in India happen to fall this year.

Russia also has a thriving apocalyptic sense, helped along by the fact that "Chernobyl" is the Ukrainian word for "Wormwood" -- the name of the star that falls to earth and contaminates the waters in Revelation 8: 10-11. Even India has a group that expects the Kalki Avatar to come to cleanse the earth in 1999-2002; preceding his arrival, "the world will be full of calamities and situations will be changing every instant".

In Japan, millions of people believe in the prophecies of the 16th century seer Nostradamus -- among them members of the Aum Shinrikyo group, which has been recruiting new followers. This group still worries authorities, according to a 1998 annual security review from the Japanese Public Security Investigation Agency. Unbelievable as it seems, a Japanese lingerie firm now manufactures an "Armageddon Bra" which features shoulder pads with sensors to alert the wearer to incoming missiles. One popular author, Akio Cho, claimed to have pinned

down the exact time of the final cataclysm: 5 p.m., July 24, 1999— a date echoed from South Africa by University of Stellenbosch Professor Willie Breytenbach.

Indeed, Nostradamus' Century X, Quatrain 72 certainly seems to be speaking about July of this year:

L'an mil neuf cens nonante neuf sept mois,
Du ciel viendra un grand Roy d'effrayeur,
Resusciter le grand Roy d'Angolmois,
Avant apres, Mars regner par bon heur.

The year nineteen ninety nine in the seventh month
From the sky will come a great King of Terror
to bring back to life the great King of Angolmois
Before after, Mars to reign through good fortune.

But what does it mean? A quick glance at the range of interpretations given to the phrase "the King of Terror" will illustrate the problem: he is variously identified as Jesus, Satan, the Antichrist, or a meteor hidden in the tail of a comet.

And if July brings no catastrophic surprises, all is still not lost. According to a Reuters report datelined Paris, May 19 the couturier Paco Rabanne -- who has written a book on Nostradamus entitled *1999: The Fire from Heaven* -- believes Russia's Mir space station will fall on Paris and destroy it in a nuclear fireball on August 11 this year, and says his July 11 collection will be his last...

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Jerusalem is the most imperiled of millennial trouble spots, with its fragile peace dependent on the triple apocalypticism of Judaism, Christianity and Islam. It was here that Monte Kim Miller, leader of the Concerned Christians group, brought his followers -- speaking against the New World Order, black helicopters and Y2K, and confidently expecting to be martyred and rise again from the dead in December of this year.

Here there are Israeli Jews who aim to build the Third Temple on Temple Mount— the present site of the al-Aqsa Mosque, one of Islam's holiest shrines— in preparation for the advent of the Jewish Messiah. Here too are end-times Christians who welcome and support this movement, seeing it as a preparation for the Second Coming of Christ. And Islam also has its own apocalyptic traditions, in one of which a final war must be fought between Muslims and Jews, while in another the victorious Mahdi prays in Jerusalem with Issa (Jesus) at his side.

Osama bin Laden's fatwa against the American people begins:

The ruling to kill the Americans and their allies— civilians and military— is an individual duty for every Muslim who can do it in any country in which it is possible to do it, in order to liberate the al-Aqsa Mosque and the holy mosque from their grip, and in

order for their armies to move out of all the lands of Islam, defeated and unable to threaten any Muslim.

For bin Laden and his followers, Y2K may be an opportunity to fulfil political aspiration and religious duty in an act of terrorism.

Y2K will not only play out against a backdrop of civic celebrations of the turn of the millennium and the Papal Jubilee, but also in the varied worlds of these and other apocalyptic beliefs.

Part of what is so troublesome about such beliefs is the way they scapegoat innocent people, identifying them as partisans of unspeakable Evil. The Federal Emergency Management Agency (FEMA) has been particularly singled out by some true believers whose rhetoric blends conspiracism with apocalyptic. They believe that FEMA will be used to usher in the New World Order in the United States. Unsuspecting relief workers, whose help would be warmly welcomed in the event of a hurricane or earthquake, may find themselves viewed as "agents of antichrist" in the aftermath of Y2K-related turbulence.

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We have seen what can happen when a small or not-so-small group holds an apocalyptic belief system with fervor: Jonestown, Waco, Heaven's Gate, the Tokyo subway gas attack. We may, regrettably, see more of the same.

And in the cool vision of hindsight, the Y2K awareness movement itself may be seen to have included apocalyptic dimensions— the expectation of disaster, the prophetic warnings, the hoped-for paradise of neighborhood goodwill and sustainability glimpsed just over the horizon.

Neither apocalypticism nor Y2K appear to have been pivotal in the events in Littleton, but both were present in the background, as both are more generally present in the background of our times. And both apocalypticism and Y2K are all too easily underestimated, each of them being more densely woven into our contemporary world than we may care to admit.

Moral? There is little by way of a moral to be derived from all of this. Strip all trace of apocalyptic thought from our culture, and you have deleted Christ and the Beatitudes as well as Koresh, Shaker furniture and Bach's Matthew Passion and William Blake along with the Protocols of the Elders of Zion.

Conclusion? That human existence is more complex than scapegoating would make it seem. That neither FEMA nor the Branch Davidians nor kids who happen to wear trench coats should be written off as evil and attacked or ignored. And— perhaps there's a suitable irony here— that we should not jump too readily to conclusions.

Further Readings:

Valerie Andrews et al, eds, *Facing Apocalypse*
Michael Barkun, *Crucible of the Millennium*
Harold Bloom, *Omens of Millennium*
Paul Boyer, *When Time Shall Be No More*
Norman Cohn, *The Pursuit of the Millennium*
Stephen Jay Gould, *Questioning the Millennium*
David Kaplan & Andrew Marshall, *The Cult at the End of the World*
Philip Lamy, *Millennium Rage*
Stephen O'Leary, *Arguing the Apocalypse*
Hillel Schwartz, *Century's End*
Damian Thompson, *The End of Time*

URLs:

San Francisco Chronicle:
<http://www.sfgate.com/cgi-bin/article.cgi?file=/chronicle/archive/1999/04/21/MN31088.DTL>
Marilyn Manson
<http://www.nineinchnails.net/news/>
National Rifle Association (addresses Colorado shootings, cancellation of part of annual convention)
<http://www.nralive.com/annualletter.html>
White Wolf Games press release denying Colorado shooting connection:
<http://www.white-wolf.com/PressRelease442199>
Declan McCullagh:
<http://www.y2kculture.com/reality/19990421.denvershooting.html>
Denver Post:
<http://www.denverpost.com/news/shot0420e.htm>
Lyrics from KMFDM's "Stray Bullet"
<http://www.msnbc.com/modules/technology/MSNBCmirror.htm>
Center for Millennial Studies
<http://www.mille.org>
Chip Berlet:
<http://www.mille.org/berletnihilism.html>
Carl Jensen, "Law Enforcement and the Millennialist Vision":
<http://www.mille.org/jensen.html>
Bruce Hoffman's RAND paper, "Holy Terror":
<http://nwcitizen.com/publicgood/reports/holywar3.htm>
Heeding the Spiritual Signage of Our Time:
<http://www.ffward.com/01future/html/signage.html>
Armageddon Books:
<http://www.armageddonbooks.com/y2k.html>
Christian Business Association:
<http://www.y2kupdate.com>
Campus Crusade for Christ International:
<http://www.crusade.net/bright.html>
International Prophecy Conference, Tampa:
<http://www.apocalypseprettyssoon.com/html/home.html>
Posse Comitatus Intelligence Update:
<http://www.posse-comitatus.org>
Branch Davidian timeline:
<http://www.sevenseals.com/chron.html>

Rev. Joel Miller's sermon:
<http://www.cuuc.net/Y2k.html>
Damian Thompson:
<http://www.king.ac.uk/cusp/Lectures/Thompson.htm>
Gary North on Nuclear War:
<http://www.serve.com/thibodep/cr/ecforcst.htm>
Falungong:
<http://www.insidechina.com/china/news/1999050406.html>
Chernobyl in Revelation:
<http://www.endtime.com/html/chernobyl.html>
Apocalyptic brassieres:
<http://www.the-times.co.uk/news/pages/tim/99/05/13/timfgnfar03001.html?999>
Breytenbach on Nostradamus:
<http://www.watch.org/showart.php3?id=7859&rtn=/articles.html&showsubj=1&mcat=2>
Nostradamus:
<http://www.abduct.com/aaer/q114.htm>
<http://www.lauralee.com/henry1.htm>
<http://www.prophecysite.com/text8.htm>
<http://www.logoschristian.org/nostradamus.html>
<http://www.st.net.au/~kylee/index.htm>
Paco Rabanne:
<http://www.hintmag.com/chichappens/chichappens2-3-99.htm>
Temple Mount Faithful:
<http://www.templemountfaithful.org/>
Christian support for the Temple Movement:
<http://www.ucgstp.org/bureau/wnp/wnp002/wnp0998c.htm>
Red Heifer (see "Recent Developments" section):
<http://www.templemount.org/heifer.html>
Osama bin Laden's fatwa:
<http://www.ict.org.il/articles/fatwah.htm>

The Arlington Institute, 1501 Lee Hwy, Suite 204, Arlington VA 22209.
Phone: 703/ 812. 7900 Fax: 703/ 812. 0900. www.arlingtoninstitute.org