



# PLEISTOCENE COALITION NEWS

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## Inside

### PAGE 2

**After 22 years,  
Caltrans mastodon  
site still ignored**

Virginia Steen-McIntyre

### PAGE 4

**The impossible puzzles of Valsequillo:  
Intelligence and  
deeds of pre-  
Modern humans**

Chris Hardaker

### PAGE 6

**Paleolithic Poly-  
phemus: a review**

David Campbell

### PAGE 8

**Member news and  
other information**

Ray Urbaniak, Terry  
Bradford, John Feliks

### PAGE 9

**Straight edge use  
by *Homo erectus***

John Feliks

### PAGE 10

**Lithics and relics of  
East Anglia, U.K.,  
Part 3: I should  
collect stamps!**

Kevin Lynch and  
Richard Dullum

### PAGE 12

**In Australia, telling  
the truth is equated  
with invasion**

Vesna Tenodi

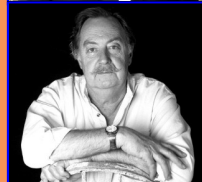
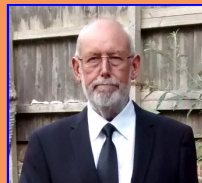
- Challenging the tenets of mainstream scientific agendas -



Desert varnish and pavement effects on artifacts (Baldwin, upcoming).



Review on statistical techniques and Paleolithic interpretation (see Campbell p. 6).

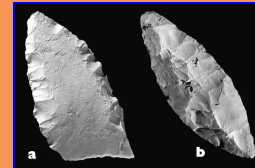


Anyone suggesting the people who produced Paleolithic tools were less intelligent than us simply need to try making their own (see Lynch & Dullum p. 10).

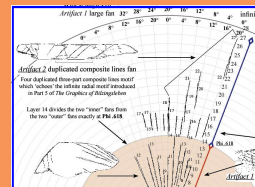


## One typically hears the claim that science is self-correcting.

It's a quality certainly true for sciences such as chemistry, physics, astronomy, geology, and mathematics. However, at PCN we have spent the past eight years providing evidence that the fields of anthropology, biology, and paleontology—those supposedly explaining the fossil record, human origins, and the Paleolithic past—are not only “not” self-correcting at the core of their central claims but are characterized by selective reporting of the facts. Major errors instead of prompting corrections prompt more and more convoluted claims about evolution and how Paleolithic people were not quite us. The fields have been unable to self-correct for the past 150 years promoting a myth of prehistory which is increasingly being imposed on the public as fact. This is being accomplished through concealing scientific errors and through the suppression of conflicting evidence. A while back, PC founding member, archaeologist Chris Hardaker suggested re-publishing earlier PCN articles with evidence anthropology ignored back then and still ignores today. We begin doing that in this issue with Virginia's article from PCN #3, Jan-Feb 2010, regarding a 300,000-yr old mastodon butchering site discovered in California hidden away in an uncelebratory report and never presented to the public. Normally, discoveries as important as this make their way into publication quickly. Our goal to make suppressed evidence known is what inspired us to form the Pleistocene Coalition in 2009. We hope you enjoy Issue #45.



Archaeologist and PC founding member, Chris Hardaker, begins an enlightening series comparing evidence from Valsequillo, Mexico, with comparable sites worldwide (see Hardaker p. 4).

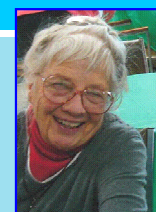


Mainstream science continues to mislead the public regarding the abilities of *Homo erectus* and Neanderthal people in order to split prehistoric humanity into supposed evolutionary groups. This update on censored evidence demonstrates use of the straight edge 400,000 years ago. (see Feliks p. 9).



Political correctness technique while sounding ethical is increasingly being used as a means of manipulating science by withholding facts in order to promote ideas (see Tenodi p. 12).

## After 22 years, Caltrans mastodon butchering site still being ignored (see p. 2)

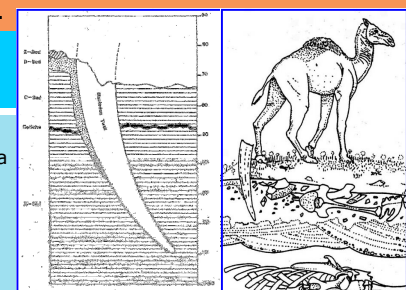


“We agreed to wait and say nothing about it until the researchers and their colleagues made this exciting discovery public. That was fifteen years ago.”

—VSM, PCN#3, Jan-Feb 2010, regarding 300,000-yr old mastodon

butchering site discovered in San Diego Co., California during highway development and hidden away in an uncelebratory report.

**Update:** It has now been 22 years since a 300,000-year old mastodon butchering site was discovered. However, to this date the evidence has not been brought to the public. See p. 2



Important U.S. mastodon butchering site not reported to the public (see p. 2).

for our reprint of the article with additional figure.

Revisiting PCN#3 (Jan-Feb 2010), "In their own words," with additional figure

## After 22 years, Caltrans mastodon butchering site still being ignored

By Virginia Steen-McIntyre, PhD, volcanic ash specialist

**"Scientists describe an apparent mastodon butchering site some 300,000 years old..."**



**If an announcement was made to the media, the media have ignored it. A classic example of how data on an important but controversial archaeological site can get buried."**

Following are quotes from an open-file report dated July 28, 1995, prepared for Caltrans (California Department of Transportation)

District 11 and titled *State Route 54, Paleontological Mitigation Program, Final Report*. In the report, scientists describe an apparent mastodon butchering site some 300,000 years old, uncovered during highway improvement

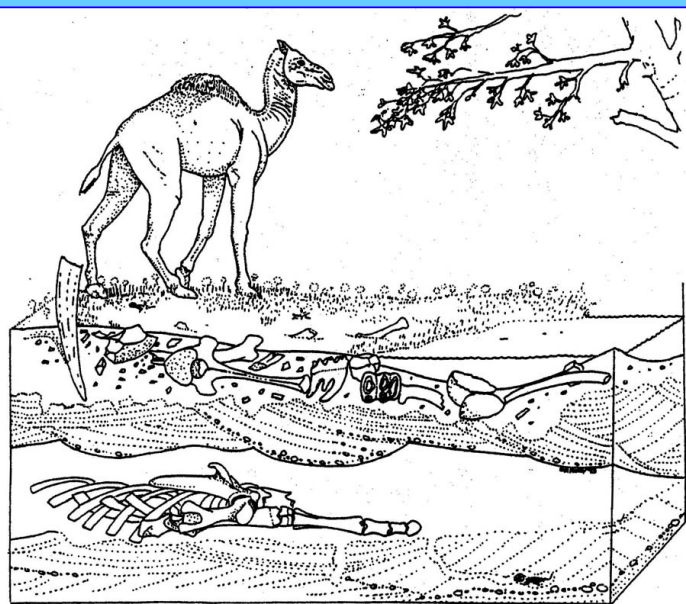
work in San Diego County (Figs 1-3). Bones had originally been modified and moved around, rock cobbles had been split to form tools, and one tusk had been thrust vertically deep into the fine-grained sediment, apparently to mark the site.

I obtained copies of the report shortly after it was published (minus the full set of appendixes) from two late colleagues, George Carter and Charles Repenning. We agreed to wait and say nothing about it until the researchers and their colleagues made this exciting discovery public. That was fifteen years ago. If an announcement was made to the media, the media have ignored it. A classic example of how data on an important but controversial archaeological site can get buried.

On page 51 of the copy sent to me by Charles Repenning is a hand-written note from him giving subsequent information about the site. I've reproduced it also, below.

### Page 1, Executive Summary

"...The fragmentary skeletal remains of a single individ-



**Fig. 1.** Cutaway view of the Caltrans, California, 300,000-year old mastodon butchering site, 1995, cropped from California Dept. Transp. report. At the left is the mastodon tusk found preserved in a vertical position.

ual of the American Mastodon, *Mammot americanum*

was collected from a quarry excavation. This quarry produced interesting and puzzling taphonomic results. Radiometric dating of ivory and soil carbonate from the quarry yielded dates of 335+/-35Ka (thousands of years before present) and 196+/-15Ka respectively, late

Pleistocene, Rancholabrean NALMA (North American Land Mammal Age). Other

fossil mammals salvaged from the Pleistocene stream deposits included ground sloth, shrews, rodents, rabbits, wolf, camel, deer, and mammoth.

Overall, the collecting localities and their contained fossil remains represent the

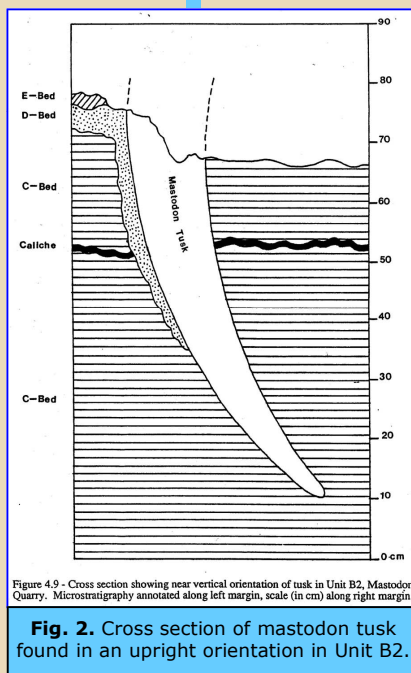


Figure 4.9 - Cross section showing near vertical orientation of tusk in Unit B2, Mastodon Quarry. Microstratigraphy annotated along left margin, scale (in cm) along right margin.

**Fig. 2.** Cross section of mastodon tusk found in an upright orientation in Unit B2.

most significant Pleistocene paleontological discoveries

> [Cont. on page 3](#)

## Caltrans Mastodon site still being ignored (cont.)

**"We agreed to wait and**

yet known from coastal San Diego County."

### **Pages 22, 32, Collecting Localities**

#### **...Mastodon Quarry**

"...The mastodon material collected from Bed E consists

turing. In units J4 and K4 a large, sharply fractured piece of long bone (#340) was found with a distinct impact scar on its internal surface... In Unit B2 the distal 70 cm of a tusk (#56) was found distal end down in an upright orientation (62°-64° dip), concave

terms of their exhibition and academic value."

*NOTE: There wasn't ONE mention of the mastodon site in the Conclusions!*

Hand-written note from paleontologist Charles Repenning, on page 51 of my copy of the report:

"Note 1. About 60 pages of appendices have been omitted in this copy. Many mammal fossil specimens found.

Note 2. Subsequent to this report three items of interest have happened.

A. I examined the fossil rodents—all microtines were correctly identified: a *Microtus californicus* (Irving) but one. It was an extinct species.

B. C14 ages became available—all infinite. [i.e. too old to measure by that method.]

C. Fragmented boulders (to make butchering tools) were fitted together to make complete boulders that SOMEBODY had carried to the site for that purpose."

VIRGINIA STEEN-MCINTYRE, PhD, is a volcanic ash specialist; founding member of the Pleistocene Coalition; and copy editor, author, and scientific consultant for *Pleistocene Coalition News*. She began her lifelong association with the Hueyatenco early man site in Mexico in 1966. Her story of suppression, now well-known in the science community, was first brought to public attention in Michael Cremo's and Richard Thompson's classic tome, *Forbidden Archeology*, which was followed by a central appearance in the NBC special, *Mysterious Origins of Man* in 1996, hosted by Charleton Heston. The program was aired twice on NBC with mainstream scientists attempting to block it.

All of Virginia's articles in PCN can be accessed directly at the following link:

[http://www.pleistocenecoalition.com/#virginia\\_steen\\_mccintyre](http://www.pleistocenecoalition.com/#virginia_steen_mccintyre)

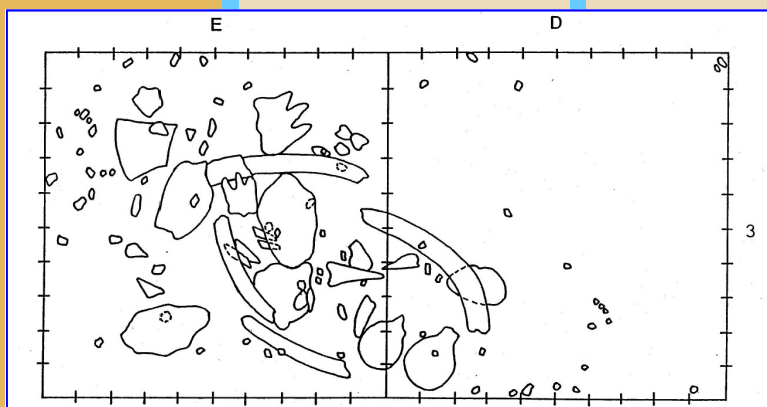


Figure 4.5 - Plan of Units D3 and E3, Mastodon Quarry, showing concentration of fossil and rock specimens. Individual units measure 1 X 1 meters. Graduations within units is every 10 cm. North is towards top of figure.

**Fig. 3.** Plan view of the Caltrans, 300,000-year old mastodon butchering site (Units D3 and E3 1 meter square in 10cm increments), 1995, from California Dept. Transp. report. It shows the concentrations of fossil bone and rock specimens.

**say nothing about it until the researchers and their colleagues made this exciting discovery public. That was fifteen years ago."**

of the right and left tusks, two molars, three vertebrae, 10 ribs, portions of both femurs, at least two phalanges, and numerous large and small bone fragments. The bone is moderately well-preserved with many elements found encased in calcium carbonate (caliche) nodules. . . Many bones were fragmentary and displayed distinct types of breakage. . . Of special note was the discovery of both isolated femur heads side-by-side, one with its articular surface up (#252) and one with its articular surface down (#258).

Adjacent to the femur heads lay fragments of ribs, one of which (#253) was found lying directly on a plutonic cobble (#254). Also found in this concentration was a large piece of a long bone shaft displaying distinct spiral frac-

an infilling alongside the tusk some 40 cm into Bed C."

### **Page 49, Conclusions**

"The paleontological resource mitigation program conducted for SR 54 was successful in terms of the quantity and quality of recovered fossil remains. Prior to this project our knowledge of the Pleistocene vertebrates of coastal San Diego County was extremely limited.

The discovery and documentation of 32 fossil collecting localities and recovery of hundreds of vertebrate and invertebrate fossil specimens represents a tremendous resource for future research projects including studies of systematics, paleoenvironments, biostratigraphy, and local sea level history. In addition, the fossils from SR54 represent an important educational resource in



# The impossible puzzles of Valsequillo

A review of intelligence and deeds of pre-Modern humans, Introduction

By Chris Hardaker, MA, archaeologist

**"If discovered in Eurasia, the Valsequillo finds would have been regarded as an incredible UP assemblage."**

**...They are probably the greatest technological anachronisms known to modern archaeology."**



**The Valsequillo Reservoir, south of Mexico City, yielded an amazing series of discoveries during the**

**1960s**, and has been covered in many previous issues of *PCN*. The focus of this series: to explore how its amazing out-of-place artifacts (OOPS)—both stone and bone tools as well as art objects—

fit into the larger scheme of things in the Old World during pre-Modern times, 200,000 years ago plus.

For example, at the time of the discoveries, the stone tools (such as in **Fig. 1**) and art pieces would have been perfectly at home in the Old World Upper Paleolithic (UP) starting roughly 35–40,000 years ago. If discovered in Eurasia, the Valsequillo finds would have been regarded as an incredible UP assemblage: representational art etched into bone associated with sites providing an *in-situ* evolution of projectile point technology from simple re-touched blades to a fully matured bifacial thinning and pressure flaking industry.

This was the world of archaeologist Cynthia Irwin Williams. She had worked with the best in Europe. She learned and worked with the best in the States. She knew the archaeological terrain on both sides of the pond through the common language of stone technology: there are only so many ways to make an arrowhead. She knew them all. She knew what it took.

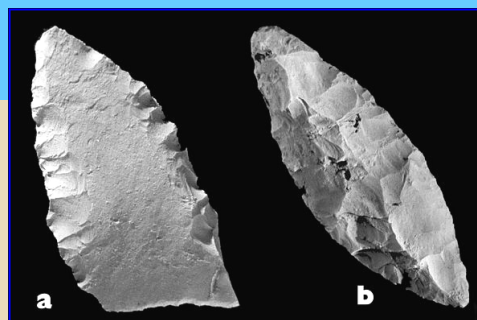
All of the Valsequillo sites were excavated and all artifacts were collected before the first 14C dates began to

roll in. At first, CIW believed that maybe the dates would run at perhaps 13–15,000 years old, or slightly before Clovis (the long-believed earliest culture in the Americas). The first dates from a neighboring arroyo were around

22,000 years, and these produced goosebumps in the profession because they almost doubled that of Clovis culture. Still, there was room for doubt given the unclear association of the arroyo's sediments to those containing the artifacts uncovered miles away at Hueyatenco (most recent), Tecacaxco, El Mirador, and El Horno (oldest).

Mineralized bones cannot be dated with 14C. When uranium dates produced six-figure dates—i.e. over 200,000 years—the entire field went bananas, and eventually led to an unresolved breach between the geologists and the archaeologists. The geologists apologized for upsetting the latter but, unless the archaeologists could disprove the laws of uranium decay, they refused to recant the dates. 50 years later, nothing has changed; worse, subsequent geological dating produced even older dates.

In reality, the artifacts dated to a minimum of 200,000 years. They are probably the greatest technological anachronisms known to modern archaeology. The technology at Valsequillo was straight out of the Upper Paleolithic



**Fig. 1.** Sample artifacts from Valsequillo, Mexico, dated by a team of geologists from the USGS to c. 250,000 years old. The Valsequillo artifacts are probably the greatest technological anachronisms known.

handbook. Nowhere on earth were these kinds of spearheads and bifaces older than 35,000 years. At Valsequillo, they were almost ten times older. In a word, if the geological dates were correct, these artifacts were *impossible*.

In fact, the professional field was faced with a discovery that was doubly impossible:

1. The sheer antiquity of the 200,000 year-old Valsequillo archaeology in the New World when the official paradigm for the first American was set 12,000 year old; and
2. The irreconcilable fact that UP tech was turning up a couple hundred thousand years earlier than its Old World presence.

## Reducing the 'Impossibles' by One.

In my book, *The First American: The Suppressed Story of the People Who Discovered the New World* 2007 (<https://www.amazon.com/First-American-Suppressed-People-Discovered/dp/1564149420>), I was able to establish that the advanced Upper Paleolithic blade and bifacial reduction technology at Valsequillo Reservoir was actually

> [Cont. on page 5](#)

## The impossible puzzles of Valsequillo (cont.)

**"Nowhere on earth were these kinds of spearheads**

alive and well in Africa by at least 350,000 years ago (see Fig. 2). The anomalous "out of place" artifacts did indeed have an Old World precedent!

ing to the mainstream professionals. In fact, most believed that they were probably a beer or two short of a six-pack. It was not until we reached full modernity in the

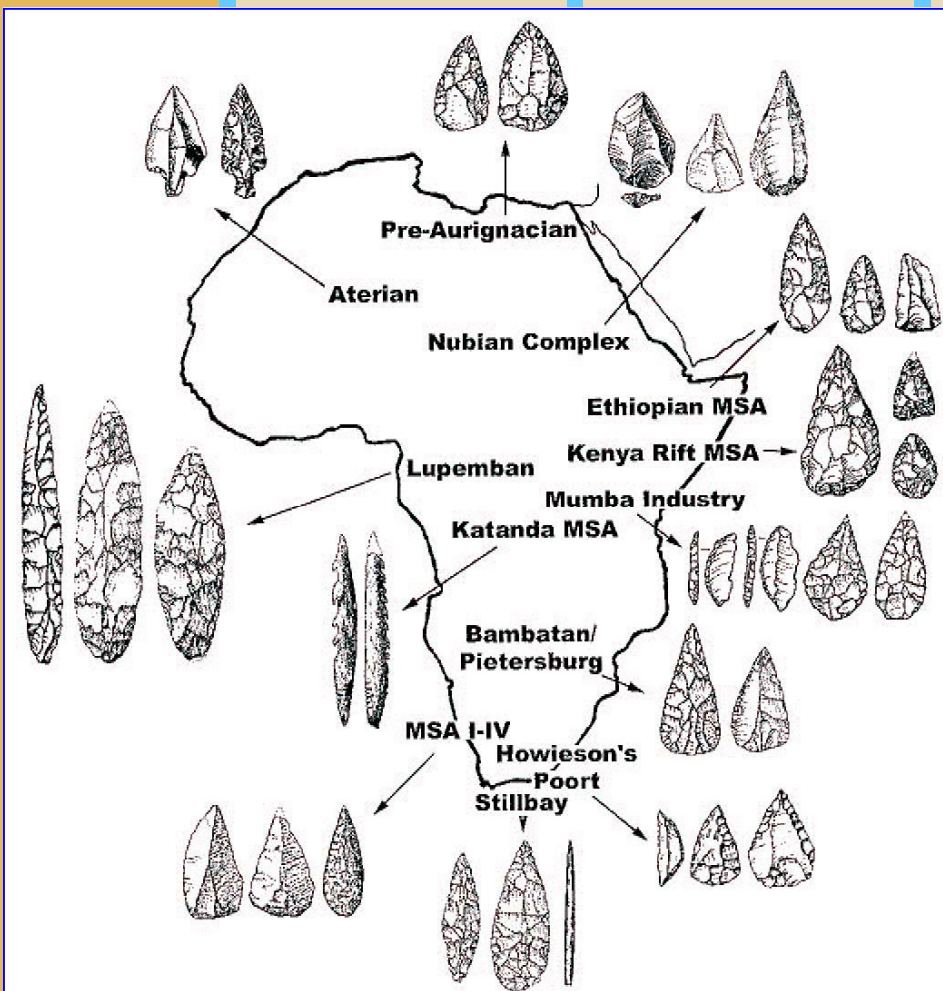
Then, during the 1990s, a whole slew of Old World discoveries older than 200,000 years were found and showed that pre-Mods were incredibly intelligent, and far more advanced than we ever imagined. And another thing arose, too. It was the idea that maybe scientists had been too quick to cite every new find as its own species. One species cannot produce viable offspring with another species, by definition. So, what happens when all of those Nazi pure blood Aryan superior types discover they are 4% Neanderthal?

This series will focus on these new discoveries, including Diring Yuriakh (Siberia), Schöningen (Germany), Dmanisi (Georgia), and Flores Island's "Hobbits" (Indonesia). At the end, the question will be posed: When were our ancestors *really* smart enough to reach the New World?

CHRIS HARDAKER, BA, MA, is an archaeologist working in California and is one of the founding members of the Pleistocene Coalition. He reviewed and catalogued the data from the massive artifact collection of Calico. For details, see the series, [The abomination of Calico](#), Parts 1-3, beginning in PCN #6, July-Aug 2010, and [Calico redux: Artifacts or geofacts: Original 2009 paper updated and serialized for PCN](#) (PCN #24, July-Aug 2013) and its [Part 2](#) (PCN #26, Nov-Dec 2013). For additional in-depth information and quality photographs of tools recovered from the Calico Early Man Site excavations see [Calico's "Double-notched" blades from T-22](#) (PCN #30, July-Aug 2014) and [Calico's only classic handaxe](#) (PCN #31, Sept-Oct 2014). Hardaker is also author of the increasingly recognized book, [The First American: The suppressed story of the people who discovered the New World](#).

All of Hardaker's articles in PCN can be accessed directly at the following link:

[http://pleistocenecoalition.com/#the\\_first\\_american](http://pleistocenecoalition.com/#the_first_american)



**Fig. 2.** Distribution map of point styles from the African Middle Stone Age c. 350,000–40,000 years ago; from S. McBrearty and A. Brooks. 2000. The revolution that wasn't: A new interpretation of the origin of modern human behavior. *J. Hum. Evol.* 39: 453–63. These styles easily fall into the range of variability discovered at Valsequillo, c. 250,000 years old. Compare, for instance, with Fig. 1.

**and bifaces older than 35,000 years. At Valsequillo, they were almost ten times older."**

The second impossible thing still remains: that early pre-Modern humans did not have the intelligence or adaptive genius that it would take for migrating to the New World. For example, no Ice Age archaeology sites over 20,000 years old had been discovered above the Arctic Circle.

How smart were our pre-Mod ancestors? Not very, accord-

UP that our species really lit up the party. Before that we huddled in caves or small huts living day-to-day grunting out an existence. One of the reasons for this abiding belief, at least in Eurasia, was that the stone tool types and technologies remained unchanged for about a million years. No improvements meant no mental evolution, no new ideas, stasis.

# Paleolithic Polyphemus: A review

By David Campbell

**Regularly I receive a digest of academic papers that usually focus upon North American archaeology,** particularly those relating to Mississippian culture excavated in Tennessee published by Dale Dye and Kevin Smith. A notable exception was a recommendation by Dale Dye. The title, *Polyphemus: A Palaeolithic Tale?* by Julien d'Huy (including a new take on a well-known Paleolithic representation, **Fig. 1**), was simply too intriguing to pass by and I downloaded it without hesitation. Though venturing upon the event horizon of my comprehension, it did not disappoint.

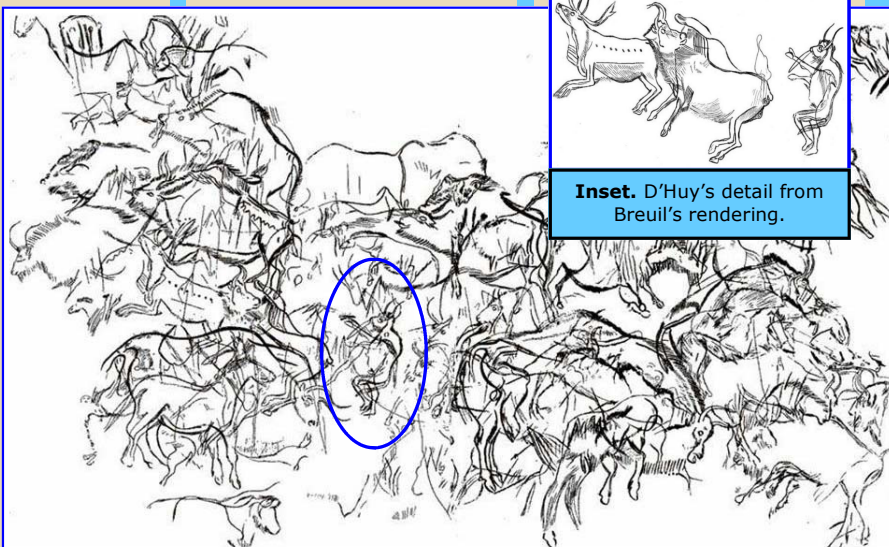
**"Julien d'Huys and associates decided to revitalize the study of folktales and myths by applying a model and methodologies previously used by biologists and geneticists."**

Much of what we think we know about the thoughts of Ice Age people can only be inferred from the artifacts of their material culture or their remains in rarely preserved burials. Some of their artwork provides deeper clues but the interpretation of these is so speculative and filtered through the modern mindset that most anthropologists have relegated the thoughts of the artists to the unknowable. Fortunately, a group of scholars have not balked at

the challenge and the answers have begun to emerge from two unlikely sources: folklore studies and modern computer programs.

The Finnish School of comparative folklore research applied an empirical approach using what is called the Historical Geographic Method in order to trace a folktale motif's history and geographical spread in order to reconstruct the original form of the tale in which it was found. Since this method was formulated long before

organisms familiar to us all is that of a branching tree based upon similarities and differences in their physical characteristics. In this system each node represents a speciation event in which various lineages split off to form two or more descendant lineages (branches). When the same model is applied to myths or folklore the genes and phenotypes translate to motifs and tale-types, replication to teaching, learning and imitation, hybridization to the mixture of two or more



**Fig. 1.** Circled in blue in Breuil's 1930 rendering is the famous 'Petit Sorcier a l Arc Musical' ('The Sorcerer with the Musical Bow') Trois-Freres Cave, Ariège, southwestern France, Magdalenian age. **Inset:** D'Huy's suggested section that may show the earliest representation of the Polyphemus story.

the invention of computers and statistical programming it ran into limitations that garnered so much criticism that it did not receive a great deal of attention. Julien d'Huys and associates decided to revitalize the study of folktales and myths by applying a model and methodologies previously used by biologists and geneticists.

The representation of the proposed lineage of biological

tales, fossils to ancient texts and extinction to disappearance from use.

The biological model is not new as Arnold van Gennep suggested that folkloric elements be studied comparatively with the aid of the biological method back in 1909. The use of phylogenetic software dates only to 2001 when Jun'ichi Oda applied an

> [Cont. on page 7](#)



## Paleolithic Polyphemus: A review (cont.)

**"Considering even a most conservative estimate of the human arrival in the Americas, this places the origin firmly in the Upper Paleolithic."**

alignment used for genome informatics to Propp's sequence of functions concerning 45 fairy tales. Thus the program could be used to analyze structural relationships in folk tales in the same way amino acids worked in a genome. The same problems that confronted biologists and archaeologists, that of convergence, for example, cropped up with Oda's method that had never been tested.

This is where d'Huy set about to tackle and eliminate such problems using the largest sampling of versions available and the most up to date statistical and phylogenetic software programs. The ability to process vast amounts of data beyond the limitations of previous researchers was only the first hurdle. Discarding the attempt to find the geographical point of origin of a tale was another. Another problem came with the recognition that looking for parallels sometimes created parallels. Language translations were another issue, not only in the restriction to those known by the researcher but also in bad translations. Like medieval copyists, those recording the tales would sometimes make additions or modifications to align with their own cultural context. Hybridization resulting from migrations and proximity over a vast period of time made it difficult to pinpoint where or when the seeding of the original motifs had taken place. Isolation of elements within a tale could distort results by taking it out of context of the surrounding tale. Thus the tale had to be considered in context with its most original source and whether it was considered representative of local or cultural tradition.

Eventually, d'Huys found a midpoint in his tree of correspondences that connected the motif of Homer's Polyphemus, a one eyed giant

shepherd to that of an earlier form of a lord of the animals that predated livestock domestication. The two tales that retained this element within the hero's escape from the monster by means of clinging to an animal were a surprise. They were found among the Valais people of Switzerland and the Ojibway of North America. This seems to support Walter Burkert's statement in 1979 that Homer's Cyclops drew on an older tradition that preceded the Indo-European which included a belief in a lord of the animals. Aside from the statistical data arguing against convergence, the wide distribution of the Ojibway tale among the Crow and other Amerindians refuted any suggestion that it was a recent European import. Considering even a most conservative estimate of the human arrival in the Americas, this places the origin firmly in the Upper Paleolithic.

To further support this idea d'Huys draws attention to the peculiar Magdalenian images in the Trois-Freres cavern in France, copied by Henri Breuil in 1930. This image has been previously interpreted as a bison shaman with a bow or flute or as a hunter disguised in an animal skin. The animal aligned in front of the bison-man is distinguished by a human thigh and a prominent anus/vulva. The bison-man d'Huys is not a predator nor shaman distinct from the herd of animals but rather a part of it as a guardian watching for the escaping hero. In the Amerindian versions of the tale, the hero escapes by entering the animal through its anus thus explaining the imagery in the Trois-Freres cave art. Thus d'Huys suggests that it may be the earliest version of the Polyphemus tale extant. While this interpretation remains

speculative it is not unreasonable when combined with what we know of the tale and infer from its history.

This is the third iteration of the study d'Huys has done with this particular folk tale using ever-increasing data sets; and it may not be the last. It does offer a fascinating avenue of inquiry and a promising tool of investigation. This brief synopsis does not begin to do justice to the work Julien d'Huys has done and I strongly urge readers you who are interested in the topic to download the complete paper for study on your own.

### References

D'Huy, J. 2013. Polyphemus (Aa. Th. 1137): A phylogenetic reconstruction of a prehistoric tale. *Nouvelle Mythologie Comparée (New Comparative Mythology)* 1: 3–18.

D'Huy, J. 2015. Polyphemus: A Palaeolithic Tale? *The Retrospective Methods Network Newsletter*, Department of Philosophy, History, Culture and Art Studies, University of Helsinki. Pp. 43-64.

Abstract: This paper presents an analysis of 56 variants of European and North American examples of the so-called Polyphemus tale (international tale type ATU 1137) using phylogenetic software according to 190 traits. Discussion addresses a number of points of comparative methodology while considering the historical implications of a relationship between different versions of this tale type recorded in diverse cultures.

DAVID CAMPBELL is an author/historian and an investigator of geological or manmade altered stone anomalies or large natural structures which may have been used by early Americans. He also has a working knowledge of various issues regarding the peopling of the Americas. Along with Virginia Steen-McIntyre and Tom Baldwin, Campbell is one of the core editors of *Pleistocene Coalition News*. Campbell has also written nine prior articles for *PCN* which can be found at the following link:

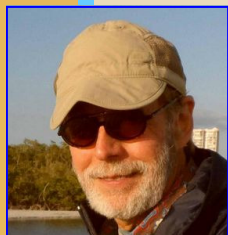
<http://pleistocenecoalition.com/index.htm#anarchaeology>

Author's website:  
[anarchaeology.com](http://anarchaeology.com)

## Member news and other info

**"That is so much older than anything else found in the Americas that Cinq-Mars's conclusions were widely disputed, and the three small caves were largely left out of discussions about the peopling of the Americas"**

-Hakai Magazine: Coastal Science and Societies, Jan 13, 2017



### News and perspective regarding an early site in Canada's Yukon

Engineer, rock art researcher and preservationist, **Ray Urbanik**—who has written in *PCN* about the generational potential of oral tradition in U.S. rock art—was first of several researchers to send us news of a recent report regarding Bering Land Bridge theories. The technical report is L. Bourgeon *et al*, 2017, Earliest Human Presence in North America Dated to the Last

Glacial Maximum: New Radiocarbon Dates from Bluefish Caves, Canada. *PLoS ONE* 12 (1): e0169486. We offer some perspective to this on how anthropology publications continue to mislead science readers with false statements of fact. One popular rendition titled "Archaeological find puts humans in North America 10,000 years earlier than thought: New evidence suggests human presence in a Yukon cave during the last ice age 24,000 years ago" (*Hakai Magazine: Coastal Science and Societies*, Jan 13, 2017) shows how popular presses simply believe and then echo anthropology press releases without researching whether or not statements made are actually true. For instance, taking into account evidence published in *PCN*, 24,000 years ago is "not" an old date for early humans in the Americas. Instead, it is a predictably late date. A while back we observed a pattern in anthropology, namely, that a few thousand years are predictably added in increments every few years. At this rate, evidence from sites like Hueyatlaco and Calico wouldn't be acknowledged for 25–100 years. An ideological motivation that predictable is not science. It suggests the stretching out of a paradigm that has already been demonstrated not in alignment with

evidence we already have. Here are a few quotes from the article showing how early dates are rejected and false statements of fact go unchallenged:

"The bones [recently shown to contain signs of butchering by way of super-sharp stone shards called microblades] came from excavations led by archaeologist Jacques Cinq-Mars between 1977 and 1987 ... Cinq-Mars and his team concluded that the Bluefish Caves showed evidence of occasional human use as much as 30,000 years ago."

So far so good. However, the article goes on to say:

"That is so much older than anything else found in the Americas that Cinq-Mars's conclusions were widely disputed, and the three small caves were largely left out of discussions about the peopling of the Americas."

First of all, 30,000 years ago is not "much older" than anything else found in the Americas. As explained, this is a false statement of fact, standard in anthropology. Such statements are only possible when conflicting evidence such as Hueyatlaco, 250,000 years by USGS geologists; or Calico, 200,000 years, excavated by famed archaeologist Dr. Louis Leakey is blocked.

Here is one more example to drive the point home:

"The finding—published in the journal *PLoS ONE*—makes the Bluefish Caves the oldest known archaeological site in North America."

### Psychologist Terry Bradford, PhD,

keeps a watch out for technologies such as rope-making, needlework, archery, and other evidences of modern-level intelligence in the Paleolithic record. This time he sends a link to a recent discovery in Croatia (sent later by other readers also) related to a stone object curated by Neanderthals (Neanderthals Capable of Incorporating Symbolic Objects into

Their Culture, Discovery Suggests; *sci-news.com*, Jan 18, 2017). Mainstream anthropology committed to evolutionary ideas continues to treat Neanderthals as barely capable of grasping representation despite a Paleolithic record full of symbolic artifacts of both *Homo erectus* and Neanderthals suggesting completely modern intellectual ability, e.g., **Fig. 1**. Such evidence is held back through peer review because if *Homo erectus* and Neanderthals are recognized as our equals then 150 years of science taught as fact will need to be re-evaluated. -jf



**Fig. 1. Left:** A 47,000-year old Neanderthal engraving from Bacho Kiro Cave, Bulgaria, compared with a modern representation. This is only one of countless examples of likely symbolic awareness in *Homo erectus* and Neanderthals routinely blocked from discussion so that standard-trained anthropologists can continue to sell a picture of early people as less than human. It has been a central practice of evolutionary anthropology to represent Neanderthals as incapable of depictive artwork or geometric creativity and so encourage the production of scientific-sounding theories such as entoptic hallucinations or phosphores to explain away geometric figures. **Right:** Photographs of the exact region where the Bacho Kiro engraving was discovered demonstrating the reasonable conjecture that the Bacho Kiro zig-zags represent a mountain range and perhaps someone returning from a journey or someone known to have enjoyed hiking. Photos courtesy of Jinal Shah, Sheen Ltd, Bulgaria (top image); and Bulgarian mountain guide Lyuben Grancharov, mountain-guide-bulgaria.com (bottom image). Study is from [A prehistory of hiking—Neanderthal storytelling](#) (*PCN* #10 (March-April 2011)).



# Straight edge use by *Homo erectus*

By John Feliks

The idea that *Homo erectus* people used a straight edge to create bone engravings was first proposed in the paper,

individuals—were produced with the aid of a straight edge. The paper also showed that the motifs consisted of

([The Graphics of Bilzingsleben](#) and [Phi in the Acheulian](#))

along with 112 slides of geometric studies demonstrating

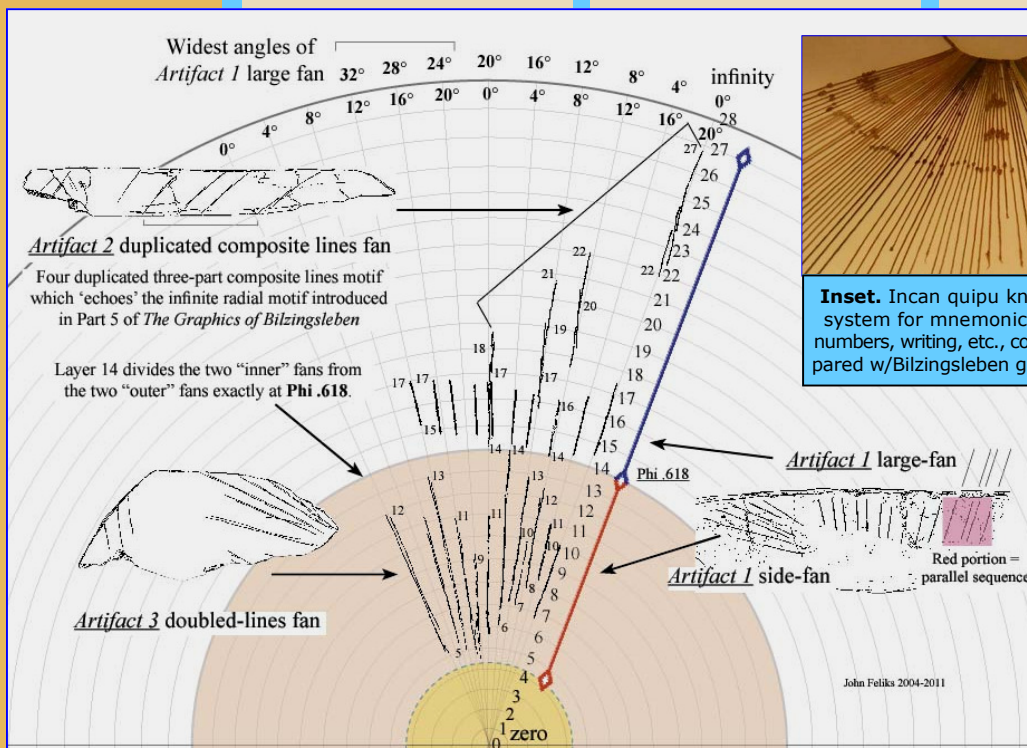
among other things

that the Bilzingsleben motifs included many impeccably duplicated angles by way of superimposed protractors. I also demonstrated ratios, fractals, pictorial representation, and the mathematical constant, Phi (the

first time demonstrated in a Paleolithic context outside the Acheulian handaxe). The evidence was well-received. However, censorship by competitive researchers began within the week in a conflict lasting five years. The evidence was also blocked by the *Journal of Human Evolution* via safely anonymous reviewers. **Fig. 1** shows the engravings compiled into a system of motifs plotted on a curvilinear grid in radial and concentric increments suggested by the arti-

facts themselves. Anthropology has no choice but to censor such evidence because it challenges a pre-commitment to evolutionary theory.

JOHN FELIKS learned the basics of drafting (straight edge, compass, triangles, etc.) at an early age from his father who was a traditional pre-CAD tool and die designer. That background led to noticing what appeared to be straightedge-drawn lines in ancient bone engravings and to many implications for early human capabilities.



**Fig. 1.** 400,000-year old bone engravings by *Homo erectus* compile into a system including duplicated and varied radial motifs and plottable locations on a non-arbitrary grid suggesting mathematical, linguistic, philosophical, and other systems. This version of the figure is simplified from the article in PCN#14 (Nov-Dec 2011), "[Base grids of a suppressed Homo erectus knowledge system](#)" (also in easy to navigate [html](#) if still available) which explains in detail each assigned point on the 4-degree base curvilinear grid and potential relationships to trigonometry, etc. The 4-degree grid was not an arbitrary convention I imposed on the artifacts but resulted from laying out the four motifs *to scale* and plotting their positions in increments that the motifs themselves suggested (including the numbered shells or layers). This was possible because of their impeccably-engraved angles never before measured. The ancient Inca quipu system (**Inset**) represents zero via sections with no knots. In this Bilzingsleben system, contrary to an editor's claim that the radial lines not meeting showed a lesser evolutionary stage in *Homo erectus*, I proposed an 'invisible abstract point'—to which each of the radial fans referred—as representing "zero." That also provided two directions—one toward a singularity and the other toward infinity. Evidence such as this is censored by mainstream science because it shows *Homo erectus* intelligence equal to our own.

[Musings on the Palaeolithic fan motif](#), Ch. 23 in P. Chenna Reddy (Ed), *Exploring the Mind of Ancient Man*, 2006 (submitted 2004). The paper provided *on-the-page tests* that I encouraged the reader to do using a simple ruler to prove to themselves beyond any shadow of a doubt that the 400,000-yr. old fan motif engravings from Bilzingsleben, Germany—found in association with the remains of at least two *Homo erectus*

'duplicated angles' (the first time such angles were measured) which could easily be superimposed over each other in many different configurations. These observations were contrary to the mainstream claim that no two *Homo erectus* or Neanderthal objects are alike.

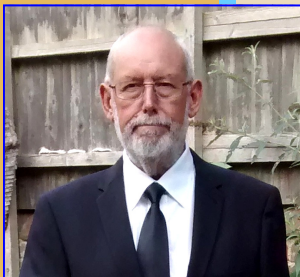
I followed this paper with two back-to-back papers at the XV UISPP International Congress in Lisbon, Portugal, 2006

# Lithics and relics of East Anglia, U.K., Part 3

## I should collect stamps!

By Kevin Lynch and Richard Dullum

**"Anyone suggesting**



**that the individuals who produced these tools were any less intelligent than modern humans today, should experiment with rough blocks of flint themselves and try to produce similar examples."**

**The East Anglian region of Britain has for a considerable time been of special interest to the researchers of early man.**

As far back as 1797 John Frere discovered humanly-manufactured flint implements in a brick pit at Hoxne, a village in the Waveney valley of Suffolk. Frere found shaped flint that he recognized as the work of man and that they belonged to "a very remote period indeed, even beyond that of the present world."

For some time their discovery was forgotten, but in 1859 the Hoxne brickpit was investigated once again, this time by Sir Joseph Prestwich and Sir John Evans. Later, in 1872, Evans published the first edition of his seminal book *Ancient Stone Implements, Weapons and Ornaments of Great Britain*.

In 1905 founding members of the Prehistoric Society of East Anglia, W. G. Clarke and Dr W. A. Sturge, made further investigations. It was in this year that Clarke had found implements below the Norwich crag, but it was not until James Reid-Moir found similar artifacts below the Suffolk red crag that interest was ignited. Moir attracted the attention of Sir E. Ray Lankester who had become interested in the subject.

Led by Lankester and Moir, anthropologists and geologists now descended upon the East Anglia region, many

contributing papers to the newly formed Prehistoric Society of East Anglia. Among them were Leslie Armstrong, Miles Burkitt, Dr. A. E. Peake, J. E. Sainty, A. C. Savin, F. N. Haward and Ms. Nina Layard to mention but a few.

The East Anglia region must have presented a particularly favorite environment for early man. Evidence of their habitation is still regularly found by those with an interest in the subject.

My own investigations along the Norfolk and Suffolk coastline regularly produce flint implements fashioned by early man. They are represent Paleolithic, Mesolithic, and Neolithic timelines.

The North Norfolk beaches generally seem to produce Paleolithic worked flints, Levallois examples displaying a true sophistication of the flint knappers' skill. Anyone suggesting that the individuals who produced these tools were any less intelligent than modern humans today, should experiment with rough blocks of flint themselves and try to produce similar examples.

A particularly prolific area I have discovered is the stretch of North Norfolk coastline from West Runton and Cromer in the North (e.g., **Figs. 1-3**) to Happisburgh in the South East. That is not to say that other beaches hold less evidence, but simply that I have not had the opportunity to investigate them. As much as possible I have relied upon the writings and directions of Reid-Moir to guide me. I seem to have a particular



**Fig. 1 Top:** Bout-coupé hand axe from West Runton, Norfolk, U.K. Bout-coupé is a type traditionally associated only with Neanderthals of Britain c. 59,000-41,000 years ago, **Middle:** Bifacial hooked hand axe or multipurpose hand axe/burin/scrapper from West Runton, U.K. The artifact shows standard patina characteristic of artifacts from the Forest Bed. **Bottom:** Detail showing the burin or axe point portion. Both tools recovered and photographed by Kevin Lynch.

affinity with Moir from across the years.

> [Cont. on page 11](#)



# Lithics and relics of East Anglia, U.K., Part 3 (cont.)

Weather dictates the ability to search the North Norfolk beaches to a certain extent.

[Moir along the Norfolk coast at West Runton and Cromer](#) (PCN #38, Nov-Dec 2015); [A lithic site at West Runton, Norfolk](#) (PCN #39, Jan-Feb 2016); [James Reid-Moir was right on track 100 years ago proven by 850,000-](#)

[billion factor of Moir's discoveries](#) (PCN #40, March-April 2016). See e.g., [Happisburgh implements: Today](#), PCN#36, July-August 2015.

KEVIN LYNCH is a retired British businessman, amateur archaeologist, archivist and member of the Prehistoric Society of Britain.

He and his wife live in Hadleigh, Suffolk, UK. An avid collector of flints from his local countryside and beaches, Lynch's specialty is British archaeology of the late 19th and early 20th centuries and the life and works of J. Reid-Moir. He and Richard Dullum have blended their interests in prehistory to write informative articles related to the heyday of British archaeology at the turn of

**"I often wonder what drives me on—philately [the study of stamps, postal history, etc.] often seeming a better considered option for a pastime—but then, suddenly, an Acheulian axe with its tip protruding from the clay layers comes in to view."**



Winter storms expose vast areas of interest to the lithic collector, but it is not the sort of weather to be on a wind-swept beach with winds picking up the sharp sand and stinging faces and hands, as salt spray from the waves adds to the discomfort.

In situations such as these I often wonder what drives me on—philately [the study of stamps, postal history, etc.] often seeming a better considered option for a pastime—but then, suddenly, an Acheulian axe with its tip protruding from the clay layers comes in to view. Numb fingers try to pry it from what was probably a soft silt lined estuary when it was dropped by its owner, almost one million years ago; but now its like concrete; and I am suddenly cocooned from the elements, as I place the relic into my collection bag and imagine what it is going to look like when cleaned and under my magnifying glass at home!

My day trip to Norfolk has all been worthwhile. Such is a lithic collector's lot. I must be mad!!!

We have written much about this site in the pages of PCN. See especially: [Following](#)



**Fig. 2.** Two views of a very heavy pointed burin or hand axe from Cromer, Norfolk, U.K., Cromer locality is one of the fore-shore sites made famous by J. Reid-Moir's controversial discoveries and conclusions regarding early man in Britain. Moir and his ideas were originally debunked by the mainstream but have increasingly been vindicated. Artifact recovered *in situ* by Kevin Lynch from the Cromer site. Photos by Kevin Lynch.

[year old footprints recently discovered in Happisburgh,](#)

the 20th Century.

RICHARD DULLUM is a surgical R.N. working in a large O.R. for the past 30 years and a researcher in early human prehistory and culture. He is also a Vietnam vet with a degree in biology. In addition to his work with Kevin Lynch, he has written eight prior articles for PCN.

All of Dullum and Lynch's articles in

PCN can be found at the following link:

[http://pleistocenecoalition.com/index.htm#Dullum\\_and\\_Lynch](http://pleistocenecoalition.com/index.htm#Dullum_and_Lynch)



**Fig. 3.** A small biface scraper from West Runton, Norfolk, U.K. The artifact was recovered *in situ* by Kevin Lynch from one of J-R Moir's Acheulian-age sites. Photo by Kevin Lynch.

[Norfolk, U.K.](#) (PCN #28, March-April 2014); [Part 1](#) of this series (PCN #43, Sept-Oct 2016); and [The Repeati-](#)



# Australia—where telling the truth and helping the tribes is seen as “just another form of invasion”

By Vesna Tenodi MA, archaeology; artist and writer

## The new Australian paradigm—its enforcers, its opponents

When I wrote that nothing about Australian prehistory as told by the Aboriginal industry nowadays should be trusted, some of the readers asked me why? Why is the Aboriginal industry so determined to hide the truth? Why are they so eager to fabricate the past, as well as present, losing all credibility in the process?

It comes down to guilt-driven Australian politics. By way of justifying the destruction of archaeological material and reinventing the past, the Aboriginal industry offers reasons such as that the truth is “offensive to Aborigines” and standard archaeological methods are “unethical.”

One of the books deemed as offensive for containing accurate information about Australian prehistory is *Cape York: The Savage Frontier* by Rodney Liddell. It was self-published in 1996 when political correctness was on the rise. The book was the author's response to academics who were “deliberately lying and distorting the truth on Australian history in the name of political correctness” (Rodney Liddell [www.capeyorkbooks.com](http://www.capeyorkbooks.com)). Attempts to ban the book failed, and according to Liddell, *The Savage Frontier* is now more popular than ever. Political attempts to censor books and similar forms of

research or other publications often have that effect.

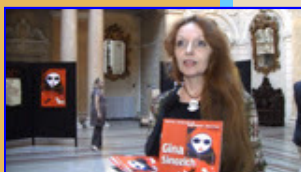
Liddell was attacked for almost every chapter in the book. Speaking about the Aboriginal invasion of Australia, about the “sacred customs” of infanticide and cannibalism performed openly until just a few decades ago, or about morphological analysis of skeletal remains was deemed unacceptable under the new political re-

to examining and recording the Stone Age culture as they witnessed it, kept helping the tribes and advocating for them, and urging the government of the day to treat the tribes with more compassion. *Those calls were ignored.* But today, the Aboriginal industry claims that “telling the truth and helping the tribes is just another form of invasion” and threatens legal action against anyone who offers constructive criticism or mentions

some unpalatable facts about Aboriginal past and present.

Long before Rodney Liddell revisited some politically undesirable facts

***“In order to hide the truth, archaeological evidence of sophisticated earlier cultures was destroyed, thanks to the repatriation law, also enforced by the Aboriginal industry.”***



**Fig. 1.** Ted Strehlow with two Aranda elders grew up with the tribe.

gime. Liddell remains unapologetic and is still collecting the facts as learned from his Aboriginal informants.

## Sacred Violence

Before contemporary researchers such as Liddell there are other sources of the ‘forbidden past’ which are increasingly difficult to access.

What the authors have in common is that they acted out of love for Aboriginal people, dedicated their lives

such as the ever-present problem with Aboriginal violence, British explorer George Gray and humanitarian Daisy Bates detailed the same brutal mindset and violent customs they observed for decades which they recorded in detail in their journals.

More recently, Ted Strehlow (1908–1978), an anthropologist who studied the Aranda people of Central Australia, documented tribal life for forty years (**Fig. 1**). He amassed

> [Cont. on page 13](#)

## Australia—where telling the truth = invasion (cont.)

**"Strehlow too fell out of favor when he asserted that 'real' ancient culture was well and truly extinct, and was replaced with a fake culture as devised by the Aboriginal industry."**

what is possibly the greatest collection of Aboriginal artefacts and other items ever.

Much like Grahame Walsh, who documented Pre-Aboriginal rock art and was attacked by the Aboriginal industry for his findings including that there was a more technologically-advanced people inhabiting Australia long before the arrival of the Aboriginal tribes, Strehlow too fell out of favor when he asserted that 'real' ancient culture was well and truly extinct and was replaced with a fake culture as devised by the Aboriginal industry.

With the rise of the Aboriginal industry which is well-known to no longer allow for free thinking, Strehlow too (just like Grahame Walsh discussed in prior articles) went from glorified to vilified, and was betrayed even by his closest friends. Walsh was vilified for committing the unforgivable sin of attributing Wanjina and Bradshaw rock art to a pre-Aboriginal race. Strehlow's sin? He refused to hand over his privately owned collection of artefacts, etc., to contemporary tribes.

The collection consisted of the photos, songs and stories he gathered, as well as the archaeological and ethnographic items entrusted to him by the Aboriginal elders.

Strehlow was one of the greatest promoters and defenders of Aboriginal culture. He was born on the mission run by his father Carl Strehlow, grew up with the Aranda Aboriginal tribe, speaking Aranda before learning to speak English. He was loved and embraced by the tribe as being an

Aranda man himself. Seeing that tribal customs were rapidly dying out, Strehlow started recording the Aranda language in 1932. This was the first

trusted. Over forty years, on top of recording images, songs, and stories, Strehlow kept building his collection of sacred ceremonial objects and artistic items given to him by the tribal chiefs.



**Fig. 2.** Ted Strehlow's photographs were published in two 1978 issues of *People* magazine.

methodical study of any Aboriginal language ever undertaken. He recorded the customs, ceremonies, thoughts and attitudes of the Aranda people—paying equal attention to the good and the bad, the positive and the negative, and accurately described the lives of the Central Desert tribes (Ted Strehlow, *Aranda Traditions*, 1947). The book was considered to be a brilliant work, and a pioneering study that provided a great insight into a dying culture (Again, see Fig. 1 on prior page).

The Aranda elders were appreciative of his work to the extent they said he was the only man they can fully trust with their important tribal objects. They kept bringing him archaeological and ethnographic items, and explained that the old customs were dying and the new generation of tribal men can no longer be

After a lifetime of dedication, in the last years of his life he clashed with a new generation of Aborigines—with exactly the type of people the elders warned against. But since the tribal elders who had been giving him the artifacts by the early 1970s were all dead, the new breed of politically empowered people who claimed to be Aranda started demanding ownership of the collection.

Strehlow refused, saying that to do so would be contrary to the promise he had given the real Aranda chiefs. Also, he pointed out that by the 1970s the Aranda culture was extinct, with all spirituality evaporated and customs forgotten. He enraged the Aboriginal industry even further with his objections to what had become known as "Aboriginal art," claiming that genuine ancient art had turned into national kitsch, with all authenticity gone.

Seeing the Aboriginal industry aggressively promoting an invented culture, Strehlow simply said it's all a lie, and started publishing his own records of tribal customs (Ted Strehlow, *Songs of Central Australia*, 1971). For this defiance, Strehlow—who was until the 1970s regarded as the 'last Aranda man,' the last person knowledgeable about real Stone Age tribal culture—fell into disgrace. When he decided to publish some of the photographs from his personal collection, under the title "Secrets of the Aranda" in two issues of *People* magazine in 1978 (Fig. 2)

> [Cont. on page 14](#)

# Australia—where telling the truth = invasion (cont.)

**"She dismissed them as pretenders—"nouveau Aborigines," as she called them, in league with "rip-off white advisors" and "plagiarising anthropologists."**

and provided the German magazine, *Stern*, with 211 color slides and 78 black & white photographs—he became the enemy of the state. The Aboriginal industry was enraged and *People* magazine which published his material was banned.

## Who can you trust?

Seeing even his lifelong friends and supporters falling into the trap of political correctness and siding with the Aboriginal industry Strehlow made a will and left the entire collection to his wife Kathleen Stuart Strehlow. He believed she was the only one he could trust to resist the pressure and not allow the collection to fall into the hands of modern Aborigines who, in Strehlow's own words at the time, "no longer have any knowledge of the authentic tribal culture, since the elders and guardians of the secrets were all dead and that whole world is finished, and will never come back" (*Songs of Central Australia*, 1971).

Following Strehlow's death in 1978, Kathleen inherited the collection, as the sole legal owner of his lifelong work. She did resist the harassment—for a while. However, Aborigines kept making demands for her to hand over the collection. She replied that the material was Ted Strehlow's personal property and that he was free to leave it to anyone he wished. Since she was now the rightful owner and guardian of the collection she ignored the Aborigines who tried to claim any rights over the material. She dismissed them as pretenders—"nouveau Aborigines," as she called them, in league with "rip-off white advisors" and "plagiarising anthropologists" (Janet Hawley, "The Strehlow Collec-

tion: Preserved in Vitriol," *Sydney Morning Herald* 1987).

When a delegation of Aboriginal people came to make claims on the collection, she dubbed them "The Gang of 15" and later came to say: "When sweeping statements are made 'give the objects back'—I answer, to whom? Which Aborigines? I have flung down the challenge: Any Aborigine who thinks he has a legitimate claim to any object can come and see me and I'll check his credentials. I want to know the names of his ancestors, his totem, the name verses of the songs. **Not one has come forward**" (Hawley 1987; author's emphasis).

To the complaint that she, as a woman, should not have right of control of tribal objects, Kathleen Strehlow replied: "I am a white woman, so those Aboriginal laws don't apply to me" (ibid).

Such statements further infuriated the Aboriginal industry, which kept up the demands for her to "hand over the collection."

*To be continued...*

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VESNA TENODI is an archaeologist, artist, and writer based in Sydney, Australia. She received her Master's Degree in Archaeology from the University of Zagreb, Croatia. She also has a diploma in Fine Arts from the School of Applied Arts in Zagreb. Her Degree Thesis was focused on the spirituality of Neolithic man in Central Europe as evidenced in iconography and symbols in prehistoric cave art and pottery. After migrating to Sydney, she worked for 25 years for the Australian Government, and ran her own business. Today she is an independent researcher and spiritual archaeologist, concentrating on the origins and mean-

ing of pre-Aboriginal Australian rock art. In the process, she is developing a theory of the Pre-Aboriginal races which she has called the Rajanes and Abrajanes. In 2009, Tenodi established the DreamRaiser project, with a group of artists who explore iconography and ideas contained in ancient art and mythology.

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[http://pleistocenecoalition.com/#vesna\\_tenodi](http://pleistocenecoalition.com/#vesna_tenodi)





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