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POLITICS IN UPHEAVAL

by Linda Gerber Quest, Ph.D.

*A Political-Science Critique of the Edgar Cayce Readings
on Violence and Mob Rule*

In comparison with his other forecasts—on earth changes, for example—Edgar Cayce's forecasts concerning politics are lacking in sensation. In comparison with his other diagnoses—of physical and mental illnesses, for example—Edgar Cayce's diagnoses concerning public disorder, violence, and mob rule are lacking in drama. Likewise, in comparison with his prescriptions for the healing of other ills, Edgar Cayce's prescriptions for the healing of our political ills are lacking in novelty.

Yet, the Edgar Cayce readings on politics in upheaval are *not* lacking in accuracy, significance, or relevance. The most exacting tests of the readings on the subject of public disorder, violence, and mob rule confirm those portions susceptible to empirical confirmation and establish a strong presumption in favor of those portions which are not, strictly speaking, empirically investigable.

Facets of the Problem in the Readings

The Edgar Cayce readings on politics in upheaval are multifaceted. They contain:

(1) predictions of coming events. These are quasi-“statistical”

statements subject to factual confirmation or disconfirmation after the called-for event has or has not materialized.

(2) prophecies of future events. These are psychophysical statements. The fulfillment (or nonfulfillment) of these depends upon will or effort exerted by persons implicated in the prophesied events. Knowledge of the prophecy is one of the variables which affects the outcome, either toward fulfillment or toward denial. Fulfillment of a prophecy can occur despite a low order of statistical probability, provided a possibility exists which can be realized through application of intelligence and effort. Conversely, denial of a prophecy can occur despite a high order of statistical probability, provided an alternative exists which can be effectuated through use of intelligence and effort. Sometimes it is clear that effort and will prevailed over a statistically likely outcome and that this produced either a fulfillment or a denial of a prophecy. Sometimes it is clear that the existence of the prophecy was the galvanizing factor. Often, though, when prophecies are not fulfilled, it is not clear whether the prophecy was bad or whether the effort to refute it was successful. Conversely, when prophecies are fulfilled, it may be a case of a good prophecy or of a successful effort, but evidence may be insufficient to show which applies. In the realm of the Edgar Cayce prophecies, then, we may hope to establish presumptions concerning reliability, but we are unlikely to produce hard proofs.

(3) cause-and-effect explanations of physical phenomena, past, present, and future. These explanations are testable by means of comparison with the retrospective findings of reputable empirical scientific investigators.

(4) cause-and-effect explanations based on cosmic or universal laws. These are not scientifically testable within the present limits of scientific method. Here, tests of reasonableness and correspondence may be applied, but, by such means, only presumption, at most, can be established. Reasonableness means that an explanation renders a situation intelligible which formerly had been unintelligible and does so with an economy of assumptions. Correspondence in this case refers to agreement between the proposition under investigation and received opinion in the field. Systematic comparative analysis is the applicable technique for testing both for reasonableness and for correspondence.

In the study of politics, there are political scientists, generally known as empiricists, who want to know what happened. Empirically,

the test of the Edgar Cayce readings would be their factual correctness. There are some empiricists, known as causal-analytical theorists, who want to know why things happen, how results are produced. Causal-analytically, the test of the Edgar Cayce readings would, again, be their factual reliability. In addition, there are also political scientists, known as value-normative theorists, who are interested in what should be published and what should be kept quiet, according to the effect which publicity would be likely to have on people's behavior. Value-normatively, the test of the Edgar Cayce readings would be their capacity for improving human behavior and relationships.

Let us keep all these tests in mind as we survey the several facets of the Edgar Cayce readings on the subject of politics in upheaval.

Empirical Aspects

The predictions concerning politics in upheaval, briefly, are as follows:

Ye are to have turmoils—ye are to have strife between capital and labor. Ye are to have a division in thy own land, before ye have the second of the Presidents that next will not live through his office. . . a mob rule! June 16, 1939

3976-24

We have had two presidents die in office—Franklin Delano Roosevelt and John F. Kennedy. Before the death of Kennedy, we had experienced severe disputes between capital and labor, particularly in the fields of transportation and steel, which set off labor-management troubles in other sectors of the economy as well and triggered much national, state, and local police action, legislation, and litigation. Also, we have experienced deep divisions throughout the land over questions of race, religion, and loyalty-and-security. These divisions have produced serious schisms within the citizenry and an efflorescence of factionalism, sometimes armed and violent factionalism. The details of these events are too recent and well-publicized to require further elaboration.

Let us turn to the Cayce readings concerning the cause of these events:

These turmoils will be from within.

June 20, 1943, 3976-28

We would not, in other words, be subverted by foreign intrigues or overthrown through Communist conspiracy. Whatever happened would come from ourselves and would be something we had done

to ourselves. The turmoil, conflict, violence would be of our own making.

How could this be so?

The cause of strife lies in unbelief... in fear...

3976-24

There is a lack of godliness in the hearts of some who direct the affairs of groups.

3976-28

Edgar Cayce, in trance, was asked what was the cause of war. Selfishness, he replied. Of depression? Selfish motives. What was the cause of domestic strife and disorder? Refusal to co-operate, unwillingness to co-ordinate, selfishness and lack of unity (3976-17).

In one reading (3976-8), we are told that it is typical of men to regard power as the necessary precondition for everything. Man's way is to accumulate power—money, fame, numbers—before attempting anything and to regard the lack of power—especially the lack of monetary power—as a reason for delay and inaction. The human tendency is to regard oneself as powerless and ineffective unless backed by elaborate funding prestigious endorsers or numerous supporters.

This is a mistaken approach, Cayce tells us. We should, instead, start where we are, take in hand what we do have, apply what we know, *not* find fault, *not* find excuses, *not* put off action until tomorrow (633-5). Those who look upon monetary conditions as a measure of success look in vain (2897-4). Rather, we should fill the place where we are—and the Lord will open the way (607-2). Thus, ten may save a city, even a nation, from destruction or may keep the world intact (633-5).

Students of politics may not be familiar with the "ten good men" bargain between Abraham and his God in Genesis, but they will recall the Wisconsin Idea of Robert M. LaFollette, by which he proposed, with a dozen good men, to insure the blessings of freedom to a state and to the nation. The Cayce readings propose something similar. They attribute public disorder, conflict, and mob rule to our failure to set to work where we are and with what we have. The readings call attention to selfishness, fear, and unbelief, which are at the roots of our finding excuses for delay and inaction.

Let us see, now, how Edgar Cayce's diagnoses, given in the 1930's and early 1940's, compare with scientific findings which are the results of inquiries into the same events.

The terminology of the readings is different from that of the social sciences. Edgar Cayce spoke of selfishness, fear, and unbelief.

It is unusual in the social sciences to speak of "selfishness."

Rather, such terms are used as "interest," "vested interest," and "possessive" or "protective individualism." "Fear" is seldom mentioned; instead, "anxiety" is discussed and attitudes and symptoms such as apathy, passivity, lack of reaction, feelings of distrust, suspicion, and lack of confidence are noted. "Unbelief" is referred to as "anomie," "alienation," or "estrangement."

Regardless of the differences in terminology, it is obvious from definitions and from case histories that the Cayce readings and the social-science literature address themselves to the same phenomena and the same empirical relationships. Where Cayce speaks of "putting off to tomorrow" and finding excuses for delay and inaction, political science and related social sciences speak of the "don't get involved" syndrome and the "let me out of it" attitude and of "half-measures" and "too little and too late" legislation and policy-making.

It is only recently and reluctantly that we at last admit that what ails the country, what ails us as a nation is something internal, something indigenously (although not exclusively) American, something we have done to ourselves. We do admit this now, however, and support our admissions with scientifically gathered data. We have come around to the position suggested by Edgar Cayce in the readings, and we have arrived at a similar set of explanations as to cause-and-effect.

Many men—too many men—are selfish, afraid, and unbelieving. Other men convince themselves that they are themselves powerless—that the money, fame, or numbers which they believe necessary for power are concentrated elsewhere. So "good" men stay aloof. They seek satisfactions in their families, their televisions, or their clubs rather than in public service. Or they believe that their participation would be too insignificant to affect the outcome. Or they suppose that everything will turn out acceptably to them whether or not they shoulder a share of the burden.

As a citizenry, what we have done and not done has fostered attitudes of cynicism, futility, and distrust in our midst. We have fuelled the fires of nihilism and anarchy on the one hand and of authoritarianism and totalitarianism on the other. We are landed with the situation Edgar Cayce foresaw: domestic strife, disorder, mob rule.

The technical term which we use in political science for mob rule is ochlocracy. Ochlocracy connotes terrorism, vandalism, violence, and the reign of numbers or of brute force rather than of wisdom. It includes the activities of demagogues—the "false prophets" of the

Cayce readings—each pandering to the mood and gratifying the vanity of his particular mob in exchange for their services on the picket line, at the sit-in, at the demonstration, or in the polling place. We are getting a high concentration of such persons in politics—leading movements, seeking offices, presenting demands. A peculiarity common both to the present time and to ochlocracy in general is the lack of criteria to distinguish the good leader from the demagogue, the genuine prophet from the false. In our unbelief or lack of godliness, as Cayce called it, in our anomie, as contemporary social science calls it, we have lost the distinction between better and worse, have abandoned the difference between virtue and vice, and have declared truth to be a wholly situational, *ad hoc*, impromptu thing. This is mob rule. It is not a Communist plot. It is not a foreign conspiracy. It is a situation which we have brought upon ourselves.

This far, then, political-science data and findings confirm the Edgar Cayce readings on politics in upheaval. Beyond this point, we must deal with nonempirical phenomena—phenomena not perceptible to normal hearing or sight, not necessarily confirmable by disinterested and independent witnesses to the same event, not routinely replicable under laboratory-like conditions. Hereon, we will be dealing in political philosophy. We turn now to the Cayce readings on universal laws and cosmic patterns of cause-and-effect as they pertain to politics in upheaval—turmoil, violence, confusion, mob rule. We turn also to the Cayce prophecies concerning the alternatives.

Theoretical Aspects

According to the Cayce teachings, the irreducible unit of public life is the “body-politique” (1462-1), which includes:

- soul which enters as spirit,
- mind (which is the builder),
- influences from sojourns outside the material plane,
- influences from individual appearances in the material plane.

The inclusions of “soul” and “influences from sojourns outside the material plane” are wholly strange to modern political thought. Modern thought recognizes the influences of mind—although not

as broadly as do the Cayce readings—and of individual experiences in the material plane—although not the suggestion of multiple appearances, through various incarnations, in the material plane. We need go back only a few centuries, however, to find political theorists who include the other influences.

Nevertheless, both Cayce readings and virtually all theory and practice regard the individual as the irreducible political unit. In addition, both Cayce readings and virtually all political theory regard the group, along with the individual, as the basic operational and analytical units of politics and political studies. Thus, we find areas of agreement here, with this terminological exception: In political theory, the word “citizen” is used in place of Cayce’s “body-politique,” and the homonym “body politic” is applied to the citizenry as a whole.

We find in the Cayce readings that the intent of politics, like religion, “is that peace may be to the body and soul who embrace same” (1467-3). Not all political scientists or political philosophers would accept the inclusion of soul, but otherwise most would agree as to the intent of politics. Typically, they would view the goals of politics to be the reduction of conflict and the promotion of coordination, with the end in view of making life possible and making life good. By this, they ordinarily mean that it is the business of politics and of government to provide those conditions under which it is possible for anyone who wishes to do so to realize, freely and fully, his unique potentialities as a man. Political scientists would agree with Cayce that, their fine statements of intention notwithstanding, “political and religious views are the basis of many disputes in the lives of individuals” (1467-3).

The points of agreement and disagreement among the Cayce readings and various political theorists enable us to classify the political philosophy contained in the Cayce readings:

(1) It is *not* “modern” in the sense of what is fashionable in academic political philosophy recently and today. Marxiam, neo-Marxism, psychological materialism, and pragmatic materialism are currently in vogue. With these, there are few points of agreement in the Cayce readings on either ends or means. The differences will become increasingly obvious as we go along.

(2) It is *not* romantic in any sense of the word; it is not escapist in any sense of the word.

(3) It *is* classical—or perhaps it would be correct to say that it is

ageless. It is consistent with the views expressed by political theorists and philosophers, Western and Eastern, who are generally regarded as spokesmen for the ageless wisdom.

(4) It *is* architectonic—that is, it is holistic and systemic in outlook. It reveals interrelationships among parts and so devises solutions to problems that the proposed solutions do not create other problems for every problem they solve.

(5) It *does* provide logically coherent and consistent explanations of cause-and-effect by means of which the “human condition” and the universe make sense.

(6) It *is* politically salutary. If acceptable, the Cayce teachings would tend to elevate human behavior and produce the net effect of facilitating the goals of politics as specified above and agreed upon by both Cayce readings and received political theory.

(7) It *is* becoming modern. Without in any way itself changing, the Cayce philosophy is becoming “modern,” as the mainstream of public tastes and convictions is drawn more and more toward the classical channel.

Now, it is plain for all to see that the goals of politics are not being realized at the present time. Rather, politics is in upheaval, and we are surrounded by turmoil, violence, confusion, and mob rule. We have already examined part of the Cayce explanation of this. Let us now examine the rest and also the Cayce view of what lies ahead.

The choice is ours, the readings say.

We are part and parcel of a Universal Consciousness, or God. Thus we are part of all that is within the universal consciousness or the universal awareness—the stars, the planets, the sun, the moon. 2794-3

We may choose whether we rule them or they rule us. No action of any planet or the phases of the sun, the moon, or any of the heavenly bodies surpasses the rule of man's will power. This will power was given to man by the Creator in the beginning, when men became living souls with the power to choose for themselves (3744-3, A-19). No urge, no karmic force even, surpasses the will of the entity in any given experience or choice to be made! (1554-2) The will of an entity or soul may rule its environment, just as it may rule the influences which arise in its daily experience (1182).

Will is the great factor, for it may overcome any or all other things, provided that will is made one with the pattern . . . No influence of heredity, environment, or what-not surpasses the will. . . 5749-14

What Cayce tells us in these readings is *not* consistent with current ideology in social-welfare and public-assistance programs. It is not consistent with Marxist-Leninist thought, with Maoist theory, or with any form of Communist ideology. Such modern ideologies assert that environment and economic factors are the main conditioning elements in making a person what he is. Some other modern ideologies—found in sociology and psychology—assert that parental influences are the main conditioning elements in shaping the individual. With all of these, the readings disagree.

Acceptance of the Cayce teachings would not excuse us from extending appropriate material assistance to persons who were in need, but acceptance of the Cayce teachings would radically alter our reasons and our methods in doing so. We would have to extend much more than material assistance. We would have to offer and accept brotherhood as well.

As already noted, the readings say that will is the greater factor, for it may overcome any and all other things, *provided that will is made one with the pattern* (5749-14).

What happens if that will is *not* made one with the pattern? This is where violence comes in.

. . . Man, by his compliance with Divine Law—brings order out of chaos; or, by his disregard of the associations and laws of Divine influence, brings chaos and destructive forces into his experience. 416-7

Thoughts of hate, malice, or jealousy bring physical conditions—in individual bodies, in political groupings, in international relations, in the planet, in the solar system (5757-1, 3946-2). Violence, turmoil, upheaval, and war are produced by our negative emotions, our hostile thoughts, our wills at cross-purposes with the Divine will. We have the power, inherent in our nature as men, to defy the Divine will, to exercise our will in whatever way we choose. Or, if we think peace, we will have peace, for, “As a man thinketh in his heart, so is he.” The choice is ours.

Design for Thought and Action

We may have upheaval or peace, whichever we choose, and the choice is entirely ours, individually, to make:

Peace must begin within self before there can come action or self-application in a way to bring peace—even in thy own household, in thine own vicinity, in thine own state or nation. 3976-28

Classical theory agrees with this view. An individual should make of

himself an example of what he offers to others before he takes to the platform to offer it. This means that the "peacenik" should be sure he possesses peace within himself before he joins a demonstration or organizes a letter-writing campaign or arranges a sit-in in the office of his senator.

However, the individual who has found peace within himself will not keep it long unless he makes an effort to express it. Finding peace within and expressing peace outwardly involve the same qualities:

Patience, love, kindness, gentleness, long-suffering, brotherly love. There is no law against any of these. . . they are the law of consistency in the search for peace. . . they of themselves bring peace. 3175-1

As the Cayce readings tell us over and over again: Like begets like. Like attracts like. As a man sows, so shall he reap. As a man thinks in his heart, so is he. Nothing comes by chance, there is a design, a pattern. The Lord thy God is one, and all are one in Him. "As ye do it unto the least, ye do it unto thy Maker." "Worlds may pass away, but my word shall not pass away; and ye shall pay every farthing. . . as ye do unto your neighbor, as ye purpose in your heart, so will it be measured unto you" (262-52, 3976-24, 3976-14, 3098-2).

In similar and in different words, the ancient political philosophers, the classical theorists tell us the same. The Cayce readings do not tell us anything that any moderately well-educated individual does not know. The difficulty is not that we do not know. The difficulty is that we do not believe—or that, at least, we do not practice, or that, at worst, we do practice, but solely when we see personal profit or self-advancement in it.

In face of this, the Cayce readings remind us:

To know and not to do becomes sin. . . To have or to know and not to do nor make practical nor make active. . . become stumbling blocks. . . He who uses knowledge for his own personal aggrandizement does so to his own undoing. . . "In the day ye eat, or use thy knowledge for thy own aggrandizement, ye shall die." 3976-16, 3976-29

This modern theorists have chosen to deny, to ignore, to belittle as superstition, or to conceal. Cayce—and the classical philosophers—tell us that this cannot be denied, cannot be concealed. They tell us that, even if it were excised from our teachings and censored from our books, we should still be able to know it and we should still be able to possess the knowledge to which it refers. It is, they tell us, encoded into the conscience of each of us.

If we would have peace—peace in harmony with man's nature and purposes (3976-22)—"only one point of agreement is needed: worship God in a manner which is in keeping with the dictates of thine own conscience" (3976-28). "Whenever the answer does not come from within, whenever the choice is not in accord with what is best within self, then the choice becomes disturbing and unsatisfactory" (5164-1). "You may be sure, if your own conscious self and the divine self are in accord, you are truly in that activity indicated where, 'My spirit beareth witness with thy spirit' " (2172-13).

This is not modern political theory. Modern political theory denies the existence of conscience, or explains it as a form of neurosis or as poetic license (Jiminy Cricket, aginbite of inwit, *et al*) or as the sum-total of conditioning which has been programmed—well or badly—into an individual from his environment. Divinity, according to modern thought, is a figment of the primitive or medieval mentality. However, classical theorists make no bones about conscience: Socrates and Bodin both claimed to have eudaemons, to name only two. Classical theory accords divinity honorable standing. And classical thought is slowly coming back in many areas of theory—slowly, subject to ridicule in some instances, subject to economic and other material penalties in other cases. Edgar Cayce experienced this himself. He was not the first to do so, nor will he have been the last. Nevertheless, he, and others before him, have told us: "Know the truth, and the truth will make you free." What is truth? "Truth is what lifts us and sustains our upward growth." * The truth is that "The Lord thy God is One." This is not modern, but it is thoroughly classical.

The program of action which the Cayce readings present to eliminate confusion and conflict and to obtain peace is like-wise classical. It is one with the classical unity-in-diversity theme.

It holds that there is room and reason for many and various *ideas* in the world—different languages, arts, customs, cultures. These give color, contrast, and riches to life, and afford a variety of opportunities for individuals to have experiences suited to their widely different needs. But all of these ideas should partake of *one ideal*:

Thus men may dwell together in. . . peace and harmony, which can only come when all have the one ideal: THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, THY MIND, THY PURPOSE, AND THY

* Edgar Cayce, "What is Truth?" *Searchlight*, A.R.E. Press, No. C-1

NEIGHBOR AS THYSELF. This is the whole law, the whole answer, the whole remedy. . . 3976-8, 3976-28

"Am I my brother's keeper?" Yes. Who is my neighbor, my brother? "Whoever has faltered, whoever has fallen, whoever has need of understanding—he is my neighbor, my brother" (3976-8). But, "Don't dictate—not in mind, not in purpose, not in intent, not to any" (602-7). And, "Setting classes or masses against other groups—this is not brotherly love" (3976-28). Also, beware of judging: "Who has made me judge over my fellow man?" (3976-28). "As ye would that men should do to you, do you even so unto them" (1722-1).

We come, now, to that point in the study of the Cayce readings concerning politics in upheaval at which "value" theory and "power" intersect. This intersection commands our attention. It does so partly because utopian thought is one branch of political theory which students of politics have traditionally studied. It does so largely, however, because: (1) the Cayce readings are accurate in predicting coming events, as demonstrated empirically, (2) the Cayce readings are reliable in providing cause-and-effect explanations of events, as demonstrated empirically, (3) these findings, taken together, establish a presumption in favor of the reliability of related nonempirical forecasts and explanations, for all the readings were supplied by Cayce from the same source and by the same method, (4) the Cayce readings are in the ageless tradition, the classical mainstream, which has known and propagated the inherited wisdom of mankind—the best that has been thought and said—from time out of mind.

On June 13, 1939, Cayce, in a reading, gave the following:

Ask not "What does the world owe me?" but "What contribution can I make. . . which may hasten the day of the Lord?" 3976-22

Elsewhere, in many of the readings, we are told that the Day of the Lord, the Great Dispensation, the New Order of Ages, the Age of Understanding can come in our own lifetimes. The legendary millennium may now be fulfilled as foretold by the prophet Isaiah when he said that "Men shall beat their swords into plowshares. . ." That is, according to the Cayce readings, the millennium *can* come in our own lifetimes, if only we do not prevent it from doing so—and we do have the power to prevent it or at least to defer it for several hundred years.

If the millennium *can* come, as Cayce says it can, depending on ourselves, then what we might do about it becomes highly significant.

One of our disenchanted young persons who is alienated, by his own account, from family, society, the Establishment, everything, who declares himself powerless and says that he has no recourse except drugs or violence or both, might be amazed to learn what power he does have—which is the power to bring in or hold off the Age of Understanding. The apolitical middle-aged individual who finds no significant satisfactions in participation in public life or who believes his involvement would make no real difference anyhow might be surprised to learn what his "let me out of it" attitude is leaving him out of. Each, according to the Cayce readings, has a contribution to make. The power is his, whenever he wishes it.

Each person, in his own respective sphere, fulfill the law—little by little, line upon line, here a little, there a little. Each think of the other fellow instead of himself. 3976-8

Sow the fruits of the spirit and leave the results to God—that is God's way. 1877-2

Be a *channel*, Cayce emphasizes repeatedly. Be an *example*. Lose self in *service*.

Until you are willing to **LOSE** thyself in service, you may not indeed know that peace which He had promised to give to all. 1599-1

An Alternative to Upheaval

There are two opposing viewpoints, two principles, two conflicting outlooks, two prospects. There are, in political-science terms, two scenarios for the future. We have to choose.

"In the day ye eat, or use thy knowledge for thy own aggrandizement, ye shall die." vs. "Surely ye will not die if ye eat."

love, wisdom	vs.	wealth, power, prestige
brother and neighbor	vs.	self-gratification
brotherhood & fellowship	vs.	job-snobbery, oppression, self-indulgence
preparing oneself for companionship with God	vs.	keeping oneself to oneself
life	vs.	death
light	vs.	darkness

good

the ideal, peace, and the New Order of Ages, wherein "men shall beat their swords into pruning-hooks, when nation shall not lift up sword against nation, nor shall they learn war anymore."

vs. evil

turmoil, confusion, violence, mob rule, and eventual savagery and barbarism

Those are the alternatives. The Cayce readings present them to us. Classical political philosophy confirms them. Political science cannot deny them, albeit it reaches them by a different route.

The choice is ours. Which is it going to be?



A HOLISTIC THEORY OF MENTAL ILLNESS

by James C. Windsor

Presented to the Second Annual Symposium of the Medical Research Division of the Edgar Cayce Foundation, Phoenix, Arizona.

Introduction

It is a pleasure for me to have this opportunity to share with you some of the ideas expressed in the Edgar Cayce readings on mental illness.

My paper is in no sense final, but is rather a report of research in progress with some indications of the trends we have found thus far. It is based on a study of 365 cases directly related to the subject, and numerous other cases to which I was led for supplementary information.

It was rather disconcerting to me as a psychologist that Edgar Cayce did not recommend the services of a psychologist or psychiatrist in a single case.

In one case (1428-1, M. 30) Edgar Cayce was asked, "Should the advice of any of the previous physicians be followed?" He replied, "As we find, rather those suggestions that have been made here."

Another question was "Would he be benefited by weekly visits to Dr. Stewart of the Meadowbrook Hospital?" Cayce answered, "As we

find, if these are applied in the manner indicated, it will be better than hospitalization, better than weekly visits. . .!" Dr. Stewart was a psychiatrist.

It was interesting to note also that Cayce saw a person as a whole, with mind, body and spirit as a single unit, all so closely tied that it was not possible for one aspect to be diseased, either physically or mentally, without the whole person suffering the consequences. Hence, I have entitled my paper, "A Holistic Theory of Mental Illness." This point of view is expressed in the following statement from one of the readings:

"For, the body-physical becomes that which it assimilates from both the physical-mental and the spiritual-mental. The soul is all of that the entity is, has been, or may be." (2475, M. 44)

In one case (5210-1, F. 22) the patient asked, "Am I slightly mentally ill?" Edgar Cayce's answer was, "No, save as to who would be the judge. Every individual is slightly mentally ill to someone else."

With this general perspective in mind, let us now turn to his diagnoses.

Diagnoses

The symptoms of the patients I will describe were the typical symptoms of the psychoses: disorganization of thought, disorientation in time and space, withdrawal and autistic behavior, depersonalization, extremes of mood, hallucinations, delusions, etc. Most of the cases were diagnosed, in the language of the day, as dementia praecox or insanity. Using a more current system of classification they would be labeled schizophrenic, manic-depressive, or paranoid.

Most of these patients were brought to the attention of Mr. Cayce as a last resort. They were grossly disturbed, and some had been in institutions for many years.

In diagnosing a condition, Mr. Cayce seemed to be able to turn in to the autonomic and central nervous systems of his patient. He believed that each cell in the body had an awareness of its own, and that the totality of this awareness constituted *mind*, with which he was in communication.

It was apparent at times that he had a form of visual perception which extended over the miles. Not only did he perceive the conditions of internal organs but also external environmental features.

In one case (5167-1, M. 30) in which there were lesions in the brain caused by accidents, Cayce remarked, "My! What a mess!" In another case (2248-1, F. 24) he said, "Yes, the big house is here too!"; and in another (5228-1, M. 31), "That's where the railroad crosses." With this amazing ability Edgar Cayce was able to provide a definite description of the physical, mental, and spiritual health of his patients.

In order to share with you as broad a perspective as possible in a short period of time, I thought that instead of discussing a few cases in detail, it might be more productive to survey the high-lights of many cases and then summarize at the end.

I have abstracted 32 diagnoses which are representative and contain examples of different aspects of Edgar Cayce's view of mental illness. They will orient you to his point of view.

1. Prenatal condition which affected glands—especially pineal and pituitary. Improper coordination between autonomic and cerebrospinal systems. (4853-1, F. Adult)
2. Growth which causes pressure on pineal gland, thus affecting several organs. (4849-1, F. Adult)
3. The seat of the trouble is "where the entrance of the sympathetic with cerebrospinal and pineal nerves enter the brain. . ." Brain impressions do not coordinate with sympathetic impressions from the sensory system. (4800-1)
4. Lacerations to womb; also adhesions which affect the nerve system and bring on hallucinations. (4624-1, F. 45)
5. Blood deficient in its rebuilding force, thus hallucinations. (4519-1, M. Adult)
6. Overtaxing caused incoordination of the sympathetic and cerebrospinal systems. Engorgement in the 1st and 2nd cervical areas of the spine and at pineal gland. (4432-1, M. Adult)
7. Birth injury to lumbar and sacral regions of spine—breech birth. Also an accident to spine—" . . . four years ago on the sixteenth of September. . ." which damaged coccyx. (4342-1, F. Adult)
8. Incoordination in the glands of reproduction "on account of the fall the body had in the sixth year" which injured the spinal center and produced reflexes in the pineal gland. (4333-1, F. Adult)
9. Poisons have entered the system from infected tonsils. (4290-1, F. 58) (Cayce said of this patient's nerve system, "This we find, as

would beslangily said, 'all shot,' see?")

10. Injury to spine in coccyx area which destroyed the connections between system. (Patient's problem began right after an accident on bicycle 10 years before.) (3223-1, M. 31)

11. "The conditions here, as we find, have been so aggravated by animosities, and by hates, that we have a deterioration in the nerve force along the spinal system; so that this is dementia—and now possession, such that this may appear near to hopeless in this experience." (Edgar Cayce suggests that emotional stress may destroy nerve tissue, and also that the patient will have another incarnation in which to improve his situation.) (3315-1, F. 40)

12. "Extreme nervous tension that overtaxed the system as received through the sensory forces until the cells break here at the first cervical." (4097-1, M. Adult)

13. Illness of mind, not so much of body. He cannot respond to kindness because of experiences. Study and strain. (Patient, age 22, completed one year of college.) (5405-1, M. 22)

14. Pressures left in the coccyx, lumbar, and dorsal areas after infection in the genitive system. Not true dementia, but incoordination. "Also those surroundings, the environs, those activities have brought about much of that which is a relative condition." (1428-1, M. 30)

15. "These are the result of chemical and glandular reactions in the body; producing a deteriorating reaction in nerve impulses." (2614-1, F. 37)

16. Accident impinged the centers about the 3rd lumbar. This affected the kidneys and caused uremic poisoning. (4186-1, M. Adult)

17. "An injury to the coccyx from a fall when only about three-and-a-half to four years old." This caused glandular disfunction. (Patient was age 18 at time of reading.) (2721-1, F. 19)

18. Disconnection or disassociation of sympathetic and cerebrospinal systems which caused lesions in the brain. Those on whom he is dependent must bear the burden. There is no hope. (Patient was a 20-year old male.) (4991-1)

19. Coordination has been severed. There is no hope. (586-1, F. Adult)

20. Overtaxation of the system, physically and mentally, caused eruptions in blood cells. Pressures are "functional, rather than organic in their nature." (2359-1, M. Adult)

21. A lesion in the lacteal duct and that as coordinating with the organs of the pelvis. "The reaction to the pineal becomes so severe as to short-circuit the nerve impulse; carrying or producing a fluttering, or an engorgement in static waves to the base of the brain." (2465-1, F. 28)

22. Pressures on spine from childbirth of her first child.

23. "The body-mind lost control of itself through overtaking of the body-mind, combined with a type of fever that was part of the experience when the body so taxed itself; reducing the body forces to such an extent that in many centers along the spinal column there came to be less and less ability for the centers to coordinate between sympathetic and cerebrospinal nervous systems." (2865-1, F. 31, M.D.)

24. Causes both psychological and pathological. "Psychologically, these have to do with the karma of this body, and those responsible for the physical body." (3075-1, M. 24)

25. Patient at age 13 joined the Missionary Baptist Church. "When he was baptized he was stricken with a headache which lasted for years." A physician said that the headaches were caused by masturbation. Edgar Cayce said that a lesion in the brain centers caused a loss of control. "The voluntary and involuntary reaction or impulse, as carried in the white and gray matter of the nervous systems tends in certain centers to run together and become confusing to the body." (3158-1, M. 37)

26. "It is purely a physical condition, from a pressure existent in the coccyx end of the spine affecting directly the organs of the pelvis." (3415-1, F. 22)

27. Injury to the coccyx area and pressure on the brush end of the cerebrospinal system affects glandular forces. Glands of assimilation not functioning well. This causes undue development of breasts and other areas. (3609-1, F. 35)

28. Cellular waste materials not being carried out of the brain.

29. "Adhesions in the organs of the pelvis causing definite reactions to the pineal gland." (4002-1, F. 28)

30. "With the mental exhaustion of body, through taxation

physically and mentally, there came that almost complete disassociation between sympathetic and cerebrospinal nervous systems. . ."

(5467-1, M. 45)

31. Hereditary tendencies to physical defects in the cerebrospinal nerve system, so incoordination of systems. (Parents were first cousins.)

(5690-1, M. 27)

32. "There has already been departure of the soul." No physical help can be administered.

(5344-1, F. 35)

To summarize the diagnostic material, the following points seem pertinent:

1. Cayce spoke of mental illness as basically a physical problem once it is manifested. It could be caused by injury, glandular dysfunction, or emotional stress; but the result was incoordination or a lack of balance in the system.

The most frequently mentioned incoordination was between the autonomic and central nervous systems. (Cayce used the term sympathetic for autonomic.) This was physical, or perhaps chemical, in nature and occurred most often along the spinal cord in those centers where the two systems join. The readings are not specific about the details, but they imply a separation or dysfunction of the synaptic connections.

Cayce mentioned spinal injuries as the cause in many cases. In several instances, these injuries were confirmed by letters from the patient or a relative. But he also made very clear that emotional stress could produce the same effect. "This produces, through these pressures, those spasmodic conditions to the reaction between the sympathetic and the cerebrospinal system—which has been termed a *mental* disorder. The reaction is not mental, but a physical—that acts to, or on, the mental—so that the reflexes that come through the sympathetic systems are those that prevent a normal impulse from their reaction, causing that pressure, that condition. . ."

(2200-1)

In another reading he was even more specific: "And thus the nerve forces for the body, this body as any body, any individual, who makes destructive thought in the body, condemning self for this or that, will bring, unless there are proper reactions, dissociation or lack of coordination between the sympathetic and cerebrospinal system, and it may develop any condition which may be purely physical by deterioration of mental processes and their effect upon

organs of the body."

(5380-1, M. 54)

One could not wish for a clearer statement of the basic premise of psychosomatic medicine, and it was spoken long before the recent rapid growth of this discipline.

In a few cases, Cayce was asked about the cause of hallucinations. He described synaptic dysfunctions which resulted in the reception of messages by the Central Nervous System which were not sent by the sensory system. "We have just described how that the super-sensitiveness of the nerve forces opens the body to such influences; or the body becomes what might be termed a human radio, but in giving expression to what is heard may often deflect what is actually said, felt or thought. For, thoughts are things, and they have their effect upon individuals, especially those that become supersensitive to outside influences! These are just as physical as sticking a pin in the hand!"

(386-2)

When we discuss, in a moment, the treatment programs Cayce prescribed, we will see even more clearly what he meant by incoordination between the autonomic and central nervous systems.

2. Another frequently mentioned condition was glandular dysfunctions. These were caused by prenatal developmental problems, infections, injuries, incoordination in the autonomic nervous system, etc. The pineal gland, in particular, was mentioned numerous times.

Cayce implied that this gland included both autonomic and central nervous system pathways and served a coordinating function.

3. Functional disorders, such as emotional stress, nervous tension, or "over-taxing" were suggested as common causes of mental illness, but they were manifested in a physical disorder.

Mental illness then, according to Edgar Cayce, is caused by either physical, mental, or spiritual imbalance. But regardless of the precipitating factor, all aspects are affected adversely. The person is a complete unit which can only function as a whole.

Let us look now at his treatment program.

Treatment

In order to provide a broad perspective, I have, as above, abstracted several examples of treatment procedures. Each was specifically formulated for the particular case. But before I present these examples, I want to mention that Cayce suggested, in the majority of

cases, that the patients use either a Wet Cell Appliance or a Radio-active Appliance as a part of therapy. These were instruments which he described in several readings. It is sufficient for our purposes to point out that these appliances provided a low voltage electrotherapy. In the wet cell appliance the current passed through a solution which was usually chloride of Gold. Specific areas of the body were designated for the attachments.

Now, a few examples of prescribed treatments:

1. Wet Cell Appliance carrying vibratorially the chloride of Gold solution. (Formula was given and attachments described.) Appliance to be used three times per week for 30 minutes.

Massage with equal combination of witchhazel and peanut oil. (Specific areas of massage were indicated.) (1513-1, M. 47)

2. Wet Cell Appliance with chloride of Gold and also Radio-active Appliance. Massage whole body and suggest "quiet," "peace," etc. when the patient is almost asleep. Follow a body-building diet. Almonds, in small quantities, are good for the body. (271-1, M. 34)

3. Correct adhesions as related to the organs of the pelvis by an osteopathic gynecologist or the condition may cause deterioration of nerve plasm. (3475-1, F. 22)

4. Wet Cell Appliance with nickel plate, massage with olive oil and tincture of myrrh. One drop of Atomidine two days per week to purify and cleanse the glandular system. (5014-1, M. 11)

5. Take the patient to a place near sun, sand and sea, with pine woods, and wear as few clothes as possible. (386-1, F. 20)

During massage the following suggestion was to be repeated to the patient. I want to share this statement because it explains, in part, the function of the appliance.

"Now there is being created in the impulses from the ganglia in the system the normal reaction to the sensory and sympathetic systems of the body. And this is being normally acted upon by the vibrations, and the reactions will be a perfectly normal balancing in the mental, physical and spiritual being of the body.

"It is the glands' reaction, and we are changing these through the vibrations that have been set up; as indicated in nerve impulses from the ganglia along the cerebrospinal system to functioning of organs throughout the body." (386-3, F. 20)

6. There is complete disassociation of sympathetic and cerebro-spinal systems. This has caused lesion in the brain and there is little hope. (Cayce advised those on whom the patient was dependent to bear the burden.) (4991-1, M. 20)

7. Castor oil packs over the liver and umbilicus plexus. This will relax the system. Deep massage in sacral and lower lumbar areas. Take Codiron tablets daily until several hundred have been taken. Radio-active Appliance each day for thirty minutes. Use period of appliance for meditation. Read John 14, 15, 16, 17. (A follow-up letter said that Codiron tablets had been taken off the market. Edgar Cayce suggested White's Cod Liver Oil Tablets.) (1614-1, F. 38)

8. Osteopathic adjustments were prescribed regularly. A typical case was that of a female patient, 27 years old, who had suffered an injury to the area of the 4th lumbar which caused pressure on the pineal gland. This was Cayce's diagnosis. The patient was in St. Elizabeth's Hospital in Washington, D.C. Cayce prescribed osteopathic adjustments to relieve pressure in the lumbar area of the spine.

Numerous cases were similar to this one. Some received results they considered "miraculous." Many others never tried the treatment.

9. Animated Ash internally. Also ultra-violet ray and massage.

10. "Or the gold may be taken internally in very minute doses, for the stimulation of those gland secretions that make for creative energies and forces through the activity of all the glands of the body." (915-2, M. 62)

11. Other treatments prescribed were:

- a. Extract of the passion flower to quiet the body.
- b. Surgery
- c. Colonics to aid eliminations
- d. Kindness
- e. Injection of liver abstract
- f. Submerge in hot water 15-20 minutes, then massage
- g. Mayblossom bitters
- h. Turpentine packs over kidneys and pubic area to drain bladder
- i. Concentrated beef juice
- j. Jerusalem artichoke—to provide insulin
- k. Glyco-Thymoline
- l. Milk and grape diet for three days
- m. Colors purple and lavender about the body. Also provide music on strings or organ

I have not exhausted the examples of the various treatments suggested by Edgar Cayce, but I have mentioned enough of the most common ones to give you some orientation to his method. Now let me summarize and comment briefly on the section on treatment.

First of all, let me point out that although there were frequently many common elements in the treatment programs, they were very specific for that individual. The *exact* location of the castor oil pack was described. The *precise* amount of medicine was prescribed. These varied from patient to patient.

Cayce emphasized the importance of carrying out his instructions to the letter. In subsequent readings on a patient he would frequently reprimand those in charge for not following instructions precisely. He knew when they had not, and those who responded acknowledged that he was right.

Cayce also suggested particular doctors to his patients. Some of these doctors had never heard of Edgar Cayce, and he, in his waking state, had never heard of them.

You will remember that Cayce came to believe that all of us live many lives. He was convinced by the data from his own readings. In a few cases in which he suggested that the suffering of the person was karmic—that is, related to other lives and for the benefit of the person—he seemed to be reluctant to prescribe a cure. (3700-1, M. 28) “... We all must pay the price necessary for the development of self.” (900-16)

Let me summarize the specific treatments Cayce recommended:

1. The Wet Cell Appliance. This was suggested in almost all cases of mental illness.
2. Osteopathic adjustments to the spine. This was very frequently recommended.
3. The Radio-active Appliance. This was recommended primarily for patients who were agitated or aggressively acting out.
4. Massage. Both deep massage and gentle massage with specific areas designated and the appropriate oils prescribed. Usually these were olive oil, peanut oil and lanolin.
5. Cayce strongly emphasized that those who treated the patient must be sympathetic. He said, “The greatest thought that can come to the mind of man is—‘someone cares.’” (3365-1, F. 17)

6. Then finally, he recommended numerous specific medicines to suit the particular needs of each individual patient.

The most important treatment seemed to be the Wet Cell Appliance, so let me comment briefly on its theory.

This appliance provided low voltage electrotherapy. The current passed through a wire immersed in a solution of chloride of Gold. On rare occasions, he suggested chloride of Silver or some other solution. Typically, the patient was told to use the appliance for 30 minutes, three times per week.

Since most all cases included a condition of incoordination between the central and autonomic nervous systems, the appliance was recommended to deal with this problem primarily. Edgar Cayce explained its purpose in the following paragraph from the reading of a 30-year old woman.

“As we may see in a functioning physical organism, electricity in its incipency or lowest form is the nearest vibration in a physical sense to Life itself; for it is the nucleus about each atom of active force or principle set by the atomic activity of blood pulsation itself, that begins from the very union of the plasm that creates life itself in a physical organism.” (3950-1, F. 30)

In another reading he said “that the appliance was the instrument... that would build, as it were, nerve ends so as to form, in those areas as indicated, connections in nerve plasm.” (5088-1, F. 67)

The effect was to create better connections at the synaptic centers, especially where the central nervous system and the autonomic system join. The electricity apparently created nervous system and plasm or tissue which enlarged the synaptic knobs and thus improved the connection.

Perhaps this is what happens on a more temporary basis in electro-shock therapy.

This theory makes perfect sense and does not contradict current thinking relative to neural and synaptic transmission.

It is particularly interesting in light of Cayce's explanation of hallucinations which I mentioned above. You remember that he suggested that a misfiring, or spontaneous firing, of a nerve impulse delivered a message to the central nervous system which was not sent by the sensory system.

Most doctors are familiar with the phantom limb phenomenon in which a person "feels" pain in a foot that has been amputated. Apparently this is also a case of a spontaneous firing of a nerve impulse or a bad connection somewhere higher in the system.

Time does not permit us to look more closely at some of the other aspects of the treatment program, each of which must be thoroughly researched. I believe, however, that the Wet Cell Appliance is the most important.

Please note once again that Cayce's treatments involved the whole person. He provided for the building of nerve tissue, the cleansing of the system, the stimulation of glands and blood circulation, proper diet, sympathetic attendants, and also a time for meditation and prayer.

Prognoses

What about the outcome of these cases? Was treatment successful?

Edgar Cayce, after 33 years of readings, said the following in a letter to one of his patients:

"...Wherever there has been the wholehearted cooperation of everyone concerned, we have not found a single instance where a definite change for the better hasn't been wrought as promised."

This is a remarkable statement, but it appears to be true. The first part of the sentence, however, is very important. "...Wherever there has been the wholehearted cooperation of everyone concerned..." This was the problem.

Those who followed Cayce's instructions precisely got immediate results. Some of these patients and their doctors wrote and used the term "miracle" to describe the patient's progress or cure. Other patients who followed the instructions half way got half way results. Many patients, or their relatives, for a variety of reasons, did not even attempt to follow Cayce's suggestions. Some were unable, some had no faith in his prescriptions, and many were advised not to by skeptical physicians with whom they consulted.

Over the years, when the Association has tried to follow up with letters and questionnaires, the response has been very poor. In most of the cases, we do not know whether or not the reading was followed, or whether or not the desired results were obtained. This is most unfortunate, because many of the patients for whom the readings were given have died or are getting old. The number grows

smaller each year.

Despite this lack of "wholehearted cooperation," enough patients did report their experiences to enable us to make some tentative judgment relative to the success of the treatments. Cayce's statement holds up very well. Where there was cooperation, "changes for the better were wrought as promised."

Conclusions

If Edgar Cayce had been right about nothing, we could dismiss him easily; but the more his readings are researched and tried in the clinic, the more impressive this data becomes. There is a lifetime of exciting inquiry for all of us if we will but accept the challenge of the tremendously productive life of this man.

He said, "To be sure, these interpretations would not be accepted by some as an explanation. And yet there will come those days when many will understand and interpret properly." (3075-1, M. 25)

Mental illness is our number one health problem. It may well be that Edgar Cayce has provided us with the basic information which is essential to the understanding that we need and do not have.

In any event, he was a man who set an example worthy of being followed, for he was dedicated to relieving the suffering of his brothers. He said, "Communicate then, in prayer, in meditation, in thoughtfulness—not as to how ye may *be* this or that but as to how ye may *do* this or that for thy Maker, for thy fellow man." (3691-1)

Cayce also said, "So does it behoove every soul to so live and to so act, in its contacts with its fellow man in its business and commercial life, that it will not be afraid to stand on the corner and watch self pass by—in relationship to its activities with its fellow man." (531-1)

These quotes sum up Edgar Cayce's formula for good mental health. He puts it into a single sentence with which I will close.

"Keep the eye single to a life of service and a mental aberration will not touch thee." (1442-1, M. 14)

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HIGH FLIGHT

by John Gillespie Magee, Jr.

Oh, I have slipped the surly bonds of earth
 And danced the skies on laughter-silvered wings;
 Sunward I've climbed, and joined the rumbling mirth
 Of sun-split clouds—and done a hundred things
 You have not dreamed of—wheeled and soared and swung
 High in the sunlit silence. Hov'ring there,
 I've chased the shouting wind along, and flung
 My eager craft through footless halls of air.
 Up, up the long, delirious, burning blue
 I've topped the windswept heights with easy grace
 Where never lark, or even eagle flew.
 And, while with silent, lifting mind I've trod
 The high untrespassed sanctity of space,
 Put out my hand, and touched the face of God.

MEDITATION AND DREAM GUIDANCE

by Worth Kidd

Meditation

According to the Cayce readings, meditation is the attuning of the mental and physical bodies to the spiritual source—to the soul. The soul, resident within all of us, is an eternal corpuscle fashioned from the body of God:

The soul is a portion of the Creative Force and meant to be a companion with it. 1598-1

In the beginning when there was the creating or the calling of individual entities into being, we were made to be companions with the Father-God. 1567-1

All the souls were made in the beginning. We have entered again and again for the experience of the soul and to become one with the Creative Forces. . . 264-24

For what purpose did I come to the earth plane this time?

As everyone: for further development of the I AM towards a cooperative, coordinating activity with the Creative Forces. 694-2

The soul brings with it into this earth plane all of the accumulated wisdom and experiences of many millions of years of appearances in many planes of existence. Through the soul we can gain access to universal knowledge, and through meditation we can commune with the soul.

Therefore the potential rewards of meditation are enormous. It offers a doorway to universal wisdom.

Cayce defines meditation:

What is meditation? It is not musing, not daydreaming; but as ye find your bodies made up of the physical, mental and spiritual, it is the attuning of the mental body and the physical body to its spiritual source.

Many say that ye have no consciousness of having a soul—yet the very fact that ye are able to be sorry or glad, indicates an activity of the mind that takes hold upon something that is not temporal in nature—something that passeth not away with the last breath that is drawn but that takes hold upon the very sources of its beginning—the SOUL—that which was made in the image of thy Maker—not thy mind, but thy SOUL was in the image of thy Creator.

Then, it is the attuning of the physical and mental attributes seeking to know the relationships to the Maker. THAT is true meditation. 281-41

Now let's approach meditation from a little different angle:
A reading says:

First, we would say, sleep is a shadow of, that intermission in earth's experiences of, that state called death; for the physical consciousness becomes unaware of existent conditions. 5754-1

This is expanded by another reading:

There is no death. There is only a transition from the physical to the spiritual plane. Then, as birth into the physical is given as the time of the beginning for a new physical life; in the same manner, death of the physical is a birth of a new spiritual life. 136-33

To me, these readings are saying that in real physical death, I move into, am born into, the spiritual realm. But also, that in the sleep state I am in a comparable condition and at least close to the spiritual realm.

Cayce seems to support this view in this reading:

. . . the spirit entity is separate from any earthly connection and yet connected in sleep. 900-16 A3

To indicate the relationship between meditation and the sleep state, Cayce says:

. . . in the state of sleep, or repose, or rest, or exhaustion, or induced by any influence from the outside [the physical body is] unaware of that which is taking place about the object so resting. 5754-1

From this last quotation, the apologists for drugs might say that when one is drunk or on a psychedelic trip one is "unaware of that which is taking place about the object so resting" and hence should be close to the spiritual forces. Personally, I have a strong conviction that unless one has spiritual discipline and awareness, "coming close" to the spiritual forces cannot be understood, nor can values be drawn

for useful application in daily life.

This suspension of my mental faculties, as I see it, must come from some kind of personal spiritual discipline and not from some short cut. To me there are no Aladdin's Lamps in the spiritual quest. This suspension of mental faculties can come during sleep. It can also come through meditation.

Whether in sleep or in meditation, meditation to me is a *tensionless* approach to the inner channel of Truth—the Soul—or God. In evolving through many lifetimes, my karmic needs and disciplines are necessarily different from yours. Meditation is highly personal and I cannot presume to tell you what techniques will be best for you. Surely, in all the spiritual search, this is one area where we dare not be dogmatic.

Cayce warns us:

... within self you are an individual entity, a universe within self, with all the potential powers and faculties of the divine, as well as the hellish. And these you may manifest through your own will. 5332-1

And further:

For, know (not as preaching), all of the good, all of God, all of bad, all of evil that ye may know is within thine own self. Thus it depends upon what spirit, what purpose, what hope ye entertain as to whether that ye desire to accomplish in thy experience is to be accomplished or not. 5164-1

Therefore, as I see it, it is not enough for me to draw close to this spiritual force within me. More than just being close, it is necessary for me to have clear ideals and constructive purposes. I must be willing to try to understand and use what is so freely offered there. Since this great force within me possesses both the divine and the hellish, my own attitudes and will determine whether I use this force for good or evil. If I have not prepared myself with some spiritual discipline, I may encounter disaster. This, in my opinion, can happen to me if I try to take short-cuts—the quicker, easier, softer ways.

For thoughts are deeds—and may become crimes or miracles, dependent upon the force of choice with which they are sent into the realm of activity. . . Each life, each expression of life, is lived in a two-fold manner: That within, with its thoughts and its expressions. And that without, as to be seen of men. Do these coordinate? Do these harmonize with that thou thinkest of thine Creator? 505-4

Action is the magic word. Unless my contact with the Creative Forces impels me to *live* spiritual values, my contact is not only of little use, it can actually be harmful. Certainly "by my fruits" can others tell how profitable a contact with those Forces has been for me.

In the manner, the way ye attend, ye treat or ye hold—in thy mental self—thy brother's position, or thy neighbor's or thy friend's as thy own, THAT is the manner, the concept ye hold of thy Creator. 1603-1

In the sleep state we are close to the spiritual realm, and with a disciplined approach this spiritual connection can be made in sleep and the results reported back through dreams, visions and intuitive insights. At least this is my opinion and the basis for the techniques which I will now describe.

When I retire at night, I do not kneel at the bedside, but get in bed and relax. The day's events are reviewed swiftly and sorted into those which were commendable and those which were in error.

I thank God for the commendable acts. For my errors, I ask forgiveness and for His help in making these errors into lessons for growth. If anything I have done or said has injured someone, I not only ask for forgiveness but ask for guidance in making amends.

Then whatever problem is beyond my material wisdom is presented to the Creative Forces for guidance. I do this by dictating this request into my bedside recorder, and ask for answers in dreams. During the night I get anywhere from three to eighteen dreams of which I am enough aware to rouse myself and dictate them into the recorder. Sometimes I seem to dictate without awakening, because in the play-backs I sometimes hear dreams I have no recollection of dictating.

In a reverie state just after I am aware of having dictated a dream, there is often a clarity of perception which sees through baffling problems. There are ideas for service. There is often a warm realization of oneness with the Father; that I am indeed a corpuscle in the body of God.

When these insights come, I also dictate them, but make it clear on the tape that these are not dreams. But with these glimpses of a finer realm, there always comes the humbling realization of how gross my physical body is, and how far I have to go before I can relate simply and directly to my brother in love and service.

Oddly enough, these sleep interruptions to record dreams seem to have little effect on my rest. A three-dream night is no more restful than an eighteen-dream affair. And of course the number of dreams is not a true measurement. One very long dream can equal six or more short ones.

One very interesting thing about my dreams is that they are usually all responsive to my request. If I have ten dreams, usually all ten will cover some aspect of my request. I know some people have trouble

trying to read all sorts of meanings into one dream fragment. I have a reverse problem of tying much material to one request.

In the morning I play back the night's recordings, once while taking my exercises, and then again while eating breakfast. Time permitting, I write down my dreams and interpret them immediately after breakfast. Otherwise, I write them up and interpret them before the day is out.

I try never to carry uninterpreted dreams from previous days since this seems to impair dream reception, as if I am being told, "You didn't do anything with the others; why should we give you more?"

In the mornings I ask to be of service—"Here am I, send me, use me." If I have amends to make to people injured the previous day, I try to do this immediately. Where specific action has been indicated in dreams, I try to carry out my understanding of the action required.

Now is this prayer, or meditation, or both? Or does it have any spiritual value? What have been the results? Some eighteen years ago I was mentally, morally, financially, physically and spiritually bankrupt. Haltingly, fumblingly, gropingly, I worked at the procedure I have described.

For a long time I could not stay awake to complete my review if I got into bed. I could remain awake only by kneeling at the bedside. Then I couldn't catch my dreams. When I did catch them, I could not interpret them. When I did interpret them, I procrastinated or did nothing about them. Only within the past three years—and much of the credit must go to A.R.E.—has the pattern become fairly profitable, consistent and directly useful in my life.

But even though I was not getting conscious responses during those fifteen years, there was slow but definite improvement in all areas of my life. It seemed that I was being rewarded for the sincerity of my effort, even though few results were visible.

Now in further defense of my dream-meditation techniques, let me quote again from the Cayce readings:

...there is an active force within each individual that functions in the manner of a sense when the body-physical is in sleep, repose or rest. . .this we have chosen to call a sixth sense. . .this sixth sense is the activating power or force of the other self. . .

(which I interpret to mean the finer physical body.)

...when the physical consciousness is at rest, the other self communes with the *soul* of the body, see? or it goes *out* into that realm of. . .all experiences of that entity. . .throughout the *eons* of time. . .

...What, then, is the sixth sense? Not the soul, not the conscious mind, not the subconscious mind, not intuition alone, not any of those cosmic forces—but the very force or activity of the soul in its experience of that soul itself. 754-2

It seems to me that in sleep my request for guidance is accepted by this sixth sense, relayed to the universal consciousness, and then played back in the form of dreams or intuitive awareness. In the reverie state after a dream has been dictated, I seem to be in a dimension quite different from the earth plane.

Meditation Toward

To me, life is movement, not arrival; it needs to flow forward. I need experiences as lessons. All of my experiences are important because of how I accept them—not because of what they do or fail to do for me or to me. The test is how unafraid I am of my mistakes and how little my ego cringes because of them.

My dream-meditation techniques help me put my mistakes in their proper perspective. They help me to move toward Truth—sometimes helped, sometimes hindered by this human vehicle. They help me see that I am neither great nor small, neither inferior nor superior, but just myself.

They remind me that I do not need to struggle to find reality, but I do need to remove my inner obstacles so that reality can happen. Reality—Truth—God—these are always there within, waiting to be disclosed. The action, the effort, the movement toward disclosure is through conscious discipline.

This discipline, for me, must be a persistent, gentle effort, and it must be my own effort, toward my own goals, by my own standards. I cannot copy a saint because I am not made of the same stuff that molded him, but I can work for beauty, peace and integrity in my own ways.

"Meditation toward. . ." requires me to know "toward what?" Toward what or whom am I directing my prayers and focusing my meditation?

Meditation Toward Self

I consider my most important self is not this human body but my eternal soul. This soul of mine has been around a long time and will travel on endlessly. It is aware of universal laws, universal knowledge. It knows why it entered this earth plane; why it chose my physical parents and my physical body as its vehicle. Until I can gain some

awareness of its purpose in the earth, I cannot cooperate fully with it and hence too often handicap it. Meditation can help bring awareness of the soul's needs.

My physical assistance is needed by my soul to help it overcome whatever problems forced it into this earth plane. True, in being a channel of love and service and doing God's will—these cannot fail to be helpful to my soul, but if I could have some inkling of what the soul's specific needs were, I could be of maximum service. I know of no other way to discover the soul's needs than through meditation.

Cayce hints at this:

Do consider the first things first. What is the first thing? Self. The willingness to give self, the willingness to suffer in self, in the physical surroundings, for an ideal. An ideal requires courage, first of all. We must dare to do the impossible. For with God, nothing is impossible; and the individual who gives himself as a channel through which the influences of good may come to others may indeed be guided or shown the way. 165-21

Meditation Toward Self-Realization

Realization as I have struggled toward it is not a gift. It is an inward experience which I cannot really share with you; you must win it in your own way.

I found it was not enough for me to want enlightenment. I had to develop a conviction that it was possible and then somehow find the willingness and courage to act, and to accept responsibilities that come with enlightenment—for they do come. Once there is realization, it becomes a way of life, the departure from which can become torture. As Cayce says:

To know and not do is sin. 1728-2
and

Knowledge without works is sin. 815-4

From what I have just said, I hope there is no connotation of my being enlightened. There is progress. There is a ray, a small glimmer of light. But I am sure that when enlightenment comes, it will no longer be necessary for me to keep on making the mistakes which are still teaching me lessons. There are still failures to persist; failures to learn. There is no end in sight of the Way, but there is joy in the experiencing. How wonderful it is that there are no short-cuts to deprive me of these experiences!

"AS LIGHTS IN THEE"

by Juliet Brooke Ballard

"As lights in Thee." We stand aside
And watch the weary world pass by.
"Between the living and the dead"
We will be keeping, you and I —

Between the living ones who know
The flaming glory of the Word
And those who have forgotten now
And falter like a fluttering bird.

Between the living and the dead
Here we are keeping day by day,
Lifting a hand to help along
A brother who has lost his way.

"As lights in Thee." The self grows dim.
The long-forgotten paths we trod
Matter no more. We stand to serve
As lights in Thee, the living God.

Father, as we seek to see and know Thy face, may we each—as individuals, and as a group—come to know ourselves, even as we are known, that we—as lights in Thee—may give the better concept of Thy spirit in this world. 262-5

Ask that you be guided, THIS day, to so live that ye may stand between the living and the dead. . . [For] each individual as an individual, and as a group, may fulfill those words, "He stood between the living and the dead and the plague was stayed." 281-60

WORLD NEWS SPOTLIGHT ON THE READINGS

A Comparison

Transmission of Thought

San Jose News, San Jose, Cal., June 9, 1969

Los Angeles (A.P.)—"Evidence that the human body may serve as the antenna and generate the power needed to transmit thoughts over thousands of miles was reported over the weekend by Russian and American scientists.

"Dr. I.M. Kogan of the Popov Institute for the Study of Radio Electronics and Communications in Moscow said conclusions based on 1966-67 experiments indicate thoughts may be conveyed by extremely long electromagnetic waves with crests ranging from 16 to 600 miles apart.

"Telepathy via the electromagnetic field is possible in theory over any distance, Kogan said in a paper given at a symposium on extrasensory perception (ESP) sponsored by the extension department of the University of California at Los Angeles. The paper was read for Kogan, who did not attend.

"Kogan said calculations indicate the human body generates four to five times the electrical current he thinks would be needed for long-distance telepathy and told of experiments with human transmitters and receivers up to 1,300 miles apart.

"Kogan did not describe just how the human body might act as an

antenna for transmitting and receiving thoughts but said such antennas are considered to evolve from biocurrents generated from neuronal nerve networks.

"In one long distance test, between Moscow and Novosibirsk 1,300 miles away, Kogan said a transmitter tried to project images of six objects. The receiver correctly described the main attributes of four, he said, which was far beyond what could be expected from chance or guesswork."

From the Edgar Cayce Readings:

As thoughts are directed, the transmission of thought waves gradually becomes the reality, just as light and heat waves in material world are now used by man. Just so in the spiritual planes, the elements of thought transmission, or transference, may become real. Be sure of this fact, and assured of same. Thought transference occurs when both bodies, or entities, are in the subconscious condition, whether for a moment, or whether for ages, for time in spiritual forces is not as in material forces. 900-23

... in the days of Atlantis, when the peoples were in that of the higher state of civilization. The entity then was the teacher in the psychological thought and study, especially as that of the transmission of thought through ether. 187-1

Q. . . his intent and desire to conduct specific experiments with the view of enlarging our understanding of thought transference (Mental Telepathy). You will advise him regarding the best procedure to follow. . .

Mr. C: . . . In considering conditions conducive to such an experience in the activities of individuals, there are three phases or three elements that go to make up the basic ideas or basic conditions that become relative or co-related to such experience.

First, the Physical; then the Spiritual; and then the Processive Manners.

In the first process there are from the pathological standpoint or view those elements in the first cause, or in the eugenics of that cause, that produce in the plasm the vibratory rates that go to make for the urge that produces itself through its relative activity to itself in its process—or the very nature physically or pathologically of the man, or portion of the animal in its activity. . .

Just as may be seen in certain necessary influences or forces that go to make for conductors of energies used for transmission of this or that influence that may become active. Some are good conductors, some are bad. Hence the physical force—these processes, these conditions are to be considered in making the study of, or in producing the ideal setting for such an activity.

Then the spiritual, or the intent, the purpose, the influence that possesses such a house, such a body; not merely from the physical, the tangible intelligentsia of the activity, but the purpose and intent and desire of that manifesting through

same; whether it, that activity, of the spirit, is in that process of its own ego or that merely as the channel for those expressions that may be as an activity in such a process.

If these are of the nature that they are for, or have as their keynotes, the exploitation or self-indulgence or self-aggrandizement of the man's activity, then they must eventually become as those influences that would destroy the very influence that would be activative through such a channel.

Then the process, as indicated, in knowing, in realizing or classifying those that are from their very natures those subjects for such an activity. And those influences as indicated should be the basis for such attempts for the creative force or activity of that which is indeed the psychic force. For here, as indicated by the very term itself, the spirit or soul of the entity or individual (not the personality but the individuality of those that are in accord or may be attuned) is active. Not all elements may be attuned to a vibratory influence sufficient for sending or receiving. Some may send while others may receive. There may be those that are able to do both.

And such activities make for, then, a unison that becomes coordinant in its every relationship.

First, then, what *are* the necessary forces, the necessary elements? Or what would be the vibratory rate of individuals that may be said to be chosen as susceptible to attunement? Those that would be called emotional, or those staid? Those that would be easily moved by the influences about them, or those that remain malleable to influences of every nature?

What would be the pulse rate, the heart beat, the vibratory forces of the body-influence itself?

There must be, from that indicated, an ideal relationship in such, from the purely mechanical or the purely material viewpoint.

Those in which the ratio of those cycles about each of the red blood corpuscles is one to three. Those whose body-vibratory forces are eighty-seven and seven-tenths (87 & 7/10). Those having a pulsation that would range from the normalcy of a seventy-two to seventy-eight and six tenths (72 to 78 & 6/10).

These are the physical activities that become necessary for a consideration that may be had in same.

All such would be found to respond to normal reflexes; that their activity in making for the vibrations through the influences of the lyden upon the pineal becomes a normal reaction; that they are negative to influences that arise from any infectious or insidious force that may have been a portion of the impregnation from the very firm [vermiform?] or first activity of the effluvium in its creative influence. 1135-4

Q-1. Please explain what is meant by the ratio of those cycles about each of the

red blood corpuscles is one to three? How determined?

A-1. By taking the blood itself of individuals and making that count as to what is the protoplasmic cellular force given off by such individuals.

Q-2. The one to three refers to what relationship?

A-2. Positive and negative cycle forces about each atomic structure in the blood cell itself.

Q-3. What is referred to by the body-vibratory forces 87 and 7/10? How may this be determined?

A-3. The number of the pulsations or the opening and shutting forces of the coordinating of the blood supply between lung, heart and liver.

Q-4. How may that be determined?

A-4. Count it, as it acts through the system!

1135-5

Sandpacks

The Virginian-Pilot, Norfolk, Va., April 20, 1969

"*Sands of Beauty*—In Grado, Italy, women are using sand to beautify their bodies. 'Sandbathing,' they have been told is healthful. Here, women in 'bucas' are covered by an attendant at a health spa on the Adriatic coast. Small blinds have been built to protect the face and eyes from the sun. (UPI)"

From the Edgar Cayce Readings:

A-1. Then take sand and sea baths occasionally, but never over-taxing the body physically or mentally. 4512-1

Q-13. Has her stay at Virginia Beach retarded the attacks?

A-13. They have! See, the sands and the radiation upon same are such as to be most beneficial to the general nervous system to ANYone; and as for this individual body, these we find are most helpful. 2153-4

Q-1. Would you advise sand packs?

A-1. Too much of a stimuli to the capillary circulation, for same. May sweat in the sun, but wouldn't cover the body with the sand. Too heavy for the heart stimulant. 2504-8

Q-2. Would you advise sand packs for this body?

A-2. No. Now the differentiation between conditions of this kind and sand packs: Water—water or salt water baths would be very good; not sand packs—for sand packs are to stimulate the capillary circulation, and are more for the exterior forces—while we are to stimulate a circulation that is internal! 340-12

Creation and Evolution

The Washington Post, Washington, D.C. April 12, 1969

Atlanta, Ga. (AP)—“The Presbyterian Church in the U.S. (Southern) will consider this month changing its traditional interpretation of the Biblical doctrine of creation to include the possibility of evolution.

“The 109th General Assembly will consider the recommended change in the form of a study by its permanent theological committee.

“Noting that the Bible is not a book of science, the committee concluded in its study that the relation between the theory of evolution and the Bible is ‘not contradictory.’ ”

From the Edgar Cayce Readings:

The earth's sphere, with the first creation in the mind of the Creator, has kept its same Creative Energy, for God is the same yesterday, to-day and forever, and the same in one creation creates that same in the other creation. One keeps right on through with the other, see? Now, as this mass has pushed up into that wherein it reverses itself, as it were, making then its own environmental condition, and the survival of the stronger of these came to that as the animal kingdom, see? Now, as this came into the animal kingdom, then correct is that as is said. “God said, we will make man.” Then man—the creation in itself, that combining all of the forms of creation so far created, that that same force might understand by having passed through that same creation as was necessary to bring up to that dividing point between man and animal and plant, and mineral kingdom—was *given* then the will, and the soul, that it might make itself One with that Creation. Now, that will, then, is heredity. That environment is the evolution. There you have reincarnation, there you have evolution, there you have the mineral kingdom, the plant kingdom, the animal kingdom, each developing towards its own source, yet all belonging and becoming one in that force as it develops itself to become one with the Creative Energy, and One with God. The one then surviving in the earth, through mineral, through plant kingdom, through the vegetable kingdom, through the animal kingdom, each as the geological survey shows, held its sway in the earth, passing from one into the other; yet man was given that to be lord over all, and the *only* survivor of that creation.

900-340

Cereal and Sugar

Johns Hopkins Journal, February, 1969

International Health Professor Favors Pioneering Research in Nutrition

“‘Sometimes efforts to disseminate scientific knowledge to the general public are so successful they backfire,’ says George G. Graham, who was appointed last June (1968) to the new human nutrition chair in the School of Hygiene and Public Health’s department of international health. (Johns Hopkins)

“‘Human nutrition offers a classic example,’ says Graham, who also holds joint appointments, as associate professor of pediatrics in the

School of Medicine and on the pediatric staff of the Hospital. ‘Through massive educational programs over the past several decades, laymen and scientists alike have tended to become satisfied with partial answers. Both should be asking for deeper insight.’

“Neither the dietary needs of people in the so-called ‘developed’ nations, nor those in poor countries are sufficiently understood—much less controlled, says Graham.

“‘In the backward nations, we find millions of examples of a precarious nutritional balance achieved at the expense of adequate physical and mental development.

“‘Just as critical,’ he says, ‘is our ignorance of methods of solving one of the major health questions of the “developed” nations—the relationship between the degenerative diseases of man and his life-long diet. Here the “balance” has been upset by excesses in the quantity of nutrients.

“‘Somewhere between these two extremes,’ Graham believes, ‘is the opportunity of defining the “ideal” level of nutrition for the optimum development and well-being of man.’

“A full-scale effort to help find this level is the underlying purpose of the new Johns Hopkins chair; which is supported by a 10-year grant from the Miles-Ames Foundation.

“‘Nearly all of the textbooks and most of the educational material transmitted from the affluent nations to the poor ones extol the virtues of “meat, milk, and eggs” as sources of protein, and classify the cereals as “starches.”’ Graham says.

“‘. . . it is more than likely that the simple cereal-based diets of the poorer nations, when adequate in amount, will result in a greater useful longevity than our own overly rich diet. . .

“‘Again,’ he continues, ‘some investigators suspect that cane sugar may have more to do with coronary heart disease and other arterial problems than the much-touted fats—a sobering possibility, since 25 per cent of the dry weight of the average American’s diet is cane sugar.’ ”

From the Edgar Cayce Readings:

“‘. . . For, as we have indicated, that work pertaining to what has been well said to be the “staff of life” in the sojourns of individuals in the earth plane—or a book “Wheat”—should be the *crowning* effort of the entity; in its giving to the general public or to its peoples in many lands that which will show how that as there are added to the body-physical the elements of the soil in their proper

ratio, these bring to the balanced mental and physical reactions the necessary forces for keeping the moral, the mental, the soul, the spiritual balance in the individual. 826-5

Chocolates that are plain—not those of any that carry corn starches should be taken, or those that carry too much of the cane sugar. 487-11

A-15. Beet sugars are the better for *all*, or the cane sugars that are not clarified. 1131-2

Voiceprints

THIS WEEK Magazine, November 17, 1968

A short article by Norman Carlisle, "How Does Your Voice Look?", tells of Dr. Lawrence Kersta's discovery that no human voice is quite like another one. Dr. Kersta is a physicist who is working with electronically-recorded sound pictures. These voiceprints are considered to be in the same category as fingerprints and are admitted as legal evidence. He has found that the voice pattern remains the same from childhood on, irrespective of pitch or volume, and that it cannot be disguised. Some diseases do change a person's voiceprint slightly. For this reason voiceprints could be used in medical research or diagnosis. Their chief use at present lies in identification.

PARADE, April 6, 1969

Voiceprints, by James D. Snyder and Robert F. Hickox

This article elaborates on the new device. Anthony J. Presti is the developer of the high-speed sound spectrograph machine, recording the energy output of a person's speech. Kersta has developed the system of voice identification by examination of spectrograms. Former Bell System scientists, they have combined to form Voiceprint Laboratories in Somerville, N. J.

The voice spectrograms are reproduced on paper by the machine and appear as a series of wavy lines. Testing has shown this new technique to be more than 99% accurate. The two scientists believe that voiceprints may continue to be used in psychiatry to determine amounts of emotional stress. Voiceprints could be of use in correction of speech deformities and in the identification of various kinds of heart murmur, also.

From the Edgar Cayce Readings:

A-9. Every individual entity is on certain vibrations. Every dis-ease or disease is creating in the body the opposite or non-coordinant vibration with the conditions in a body-mind and spirit of the individual. If there are used certain vibrations,

there may be seen the response. In some it is necessary for counteraction, in some it is necessary for changes.

Then, the better way, is to first develop in thine own consciousness, with the various individuals, or thine own pupils, or thy associates or thy companion, that vibration which is in rhythm with the vibration of that body.

To be sure, moods often apparently change this vibration; yet by study, by practice, and by application, the vibration of the body may be ascertained. 1861-12

Poles of the Body

The Virginian-Pilot, Norfolk, Va., February 21, 1969

LOS ANGELES (*Times/Post News Service*) "As much as 90 per cent of the human liver can be removed, and if the remaining 10 per cent has a good blood supply the organ will grow back to its original size in a few weeks, a University of Southern California medical investigator reported this week.

"That is much faster than had been realized, J.K. Siemsen said.

"Dr. Siemsen, assistant professor of radiology and medicine at the USC School of Medicine, said he found in one case that the liver had completely regrown within one week, and in other cases found it took only two weeks for the organ to return to normal size and function. . .

"Knowledge that the liver has the ability to regenerate itself is not new. Other organs such as the heart and lungs cannot do this, although *the kidney grows larger if it is necessary to increase its function*, (emphasis ours) and some glands regenerate.

"What is new is Dr. Siemsen's finding of the amazing speed with which the liver does the job.

"The USC researcher used radioactive isotopes injected in the veins. The isotopes in the liver allowed the physician to see the organ more clearly by X-ray.

"Research has led Dr. Siemsen to these general observations:

- "The greater the portion of the liver that is removed, the faster the liver grows back. In some cases when a small portion is removed, the liver will not regenerate, apparently because it is not necessary for efficient functioning.

- "Regeneration appears to take place no matter what specific part of the organ is removed."

From the Edgar Cayce Readings:

In the body we have two poles acting to the living body, the kidneys and the

liver; the active principles are the same as two poles of electricity in the body, those which give life to the body. The liver is the stronger, excretive and secretive. The kidneys, secreting, take from the system the impurities. That is the use of these organs. 4909-1

Dried almonds

Medical Tribune, March 27, 1969

A brief article in this paper reports current use of almonds. Professor Julius J. Kleeberg, head of the Research Department of the Rothschild Municipal Hospital in Haifa, has found that heartburn and peptic ulcers respond to treatment with peeled, sweet, dried almonds. His research originated when he observed that heavy smokers in the locality chewed these nuts for stomach pain. Professor Kleeberg also found that because of the low percentage of digestible carbohydrates in the almond, he could give it even to diabetic or obese patients. Additional work with white rats revealed that experimentally produced stomach ulcers were healed in a week's time in 98% of the subjects if they were fed almonds only. Professor Kleeberg feels that further study is necessary to determine the exact factors present in this healing.

From the Edgar Cayce Readings:

A-13 . . . The almond carries more phosphorus and iron in a combination easily assimilated than any other nut. (Second emphasis ours.) 1131-2

. . . And if an almond is taken each day, and kept up, you'll never have accumulations of tumors or such conditions through the body. 3180-3

A-5 . . . And know, if ye would take each day, through thy experience, two almonds, ye will never have skin blemishes, ye will never be tempted even in body toward cancer nor towards those things that make blemishes in the body forces themselves. 1206-13



REVIEWS

EDGAR CAYCE SPEAKS, compiled, edited and arranged by Brett Bolton, Avon Books, New York, N.Y., 1969. 664 pp. \$1.25

Brett Bolton's *Edgar Cayce Speaks* is an invaluable source book for nutrition in regard to health. Coupled with *The Normal Diet* and *A Diet/Recipe Guide* (now combined as *Edgar Cayce on Diet and Health* in the paperback book series) one has the complete picture of the Cayce philosophy and teaching regarding food and health.

Miss Bolton has done an excellent job of research. The backbone of her book is its "directory," an index which enables the reader to locate information easily. The main areas of the index range from *B* to *V*—Beverages to Vegetables with each category broken down into multiple subheadings, from *Apple Brandy* to *Yeast*. Then, in the text, under each of these subheadings, again in alphabetical order, we have the physical condition to which each particular reading was speaking, such as Anemia, Arthritis, or Poor Circulation. Thus one can go through the entire book and locate quickly and easily the information relating to any particular disease or condition.

Although, as the author points out in her foreword, the reading extracts are for individuals, there are enough of them relating to each specific disease to allow the reader to assess the basic concepts in regard to his or her problem. Also, certain general principles emerge in this collection. For example, one can safely assume red wine is good for a body, in almost all cases, and that beer and carbonated beverages are not.

For the uninitiated, Dr. William McGarey's introduction is an eye-opener. The book shows in every way the many months of work and thought that went into it. This reviewer regards it as a much-needed work very comprehensively done. An invaluable reference for any student of the readings, a compendium of health for every family!

Maya Garwood Graves



THE EDGAR CAYCE READER No. 2, under the editorship of Hugh Lynn Cayce, Paperback Library, New York, 1969. 206 pp. \$.75

For the long-time member of the A.R.E. who has everything the A.R.E. Press has issued, *The Edgar Cayce Reader No. 2* is nothing new. Like its companion, Volume 1, it consists, for the most part, of excerpts from A.R.E. publications—in this case, *God's Other Door*, *For These Times*, and the three question and answer books. There is also a valuable section devoted to healing, edited by Mary Ann Woodward.

Both books serve the admirable purpose of providing a wealth of verbatim Cayce readings extracts for those who are just discovering the Cayce legacy. For those who have everything, the reader makes a nice gift; recent members and newcomers to "the Cayce books" will find it a bargain at \$.75.

R.O.C.



PSYCHIC, a bimonthly magazine. Subscriptions to: *PSYCHIC*, P.O. Box 26289, Custom House, San Francisco, Cal. 94126. Approximately 48 pages per issue. \$3.80 per year.

We welcome with pleasure an addition to the field of magazines dealing with parapsychology, psychic phenomena, plain metaphysics and allied interests. Many of the present contingent seem aimed at an erudite segment of the population, already versed in these subjects. A few incline toward sensational presentation without the details of proof. *Psychic*, however, will be of interest to all who are fascinated by the paranormal.

The physical appearance of the first two issues is superb. Glossy paper; numerous illustrations, including some in color; excellent

layout—all these will attract the reader accustomed to the opulent displays of big-name magazines. Here *Psychic* can compete and at times even surpass.

This new magazine has instituted a policy of presenting in each issue an interview in depth with a well-known personage. This informality adds a certain intimacy and rounds out knowledge of the individual by showing many facets of personality and ideas. Jeane Dixon and James A. Pike answer telling questions in numbers one and two.

There are excellent articles, also profusely illustrated. That on "The Mitchell-Hedges Crystal Skull" was of especial interest to this reviewer. To the mysterious circumstances of its appearance in 1927, study has added further questions. Carved from a single piece of quartz crystal, except for a detached lower jaw, it was apparently constructed with non-metallic tools. Prisms and lenses cause projection of light through the eye sockets and upper portion. So far no expert has attempted duplication. Bizarre and mysterious happenings have followed in the wake of those who have been in contact with the crystal.

Other outstanding articles include an extremely informative two-part series on "ESP in Eastern Europe and Russia" and an excellent account of A.R.E. Humor is included, with a delightful whimsy, "Meanwhile, Inside the Fortune Cookie." There is even a corner for correlated news items. Reviews round out the wide scope of the magazine.

Our best wishes to *Psychic*! It is long overdue.

J.B.B.



THEY FORESAW THE FUTURE, by Justine Glass, Coward-McCann Inc., New York, N.Y., \$5.95

That fact can be infinitely more fascinating than fiction is consistently demonstrated in this history of prophecy. The book ranges in scope from ancient Egypt to the present, and includes many little-known accounts of seers through the ages. The author deals with fulfilled prophecy and includes in her study many kinds of divination used in Egypt, Rome, Greece, Tibet, Britain, and Mexico. Woven into the tapestry that covers six thousand years, the priestly seers and oracles are joined by astrologers, saints and witches.

Her chapter "Dreams: Doorway to the Unconscious" recounts some astonishing examples of precognition in quite ordinary people, and makes some telling points about the unconscious mind of man. Stories

of premonition of coming disaster, treasure found and murders solved follow in rapid succession. Famous people aided inexplicably in dreams include General McClellan, Robert Louis Stevenson, Sir Wallis Budge. Dr. Herman Hilprecht, an oriental scholar who needed the translation of a fragment for his book *Old Babylonian Inscriptions*, had the experience of being helped (and corrected) in a dream by a priest of Baal, who seemed to take him also to a temple of Baal between the Tigris and Euphrates where he showed him the as yet undiscovered secret treasure room. The dreamer was in Philadelphia at the time, yet the details presented in the dream were found to be exact.

Curses, past and present, are given another chapter. These stories, considered superstition for so long, the author feels are too consistent to be coincidental, and illustrate further the power of the mind. In addition to Egyptian curses and famous royal curses, she includes tales that surround the bright red touring-car in which the Archduke Franz Ferdinand and his wife were driving when they were assassinated in Sarajevo in 1914. Murder, madness and violence marked the trail of the Hope diamond after it was removed from its original setting in the forehead of a Buddha statue.

Among the modern seers mentioned are Chiero, Jeane Dixon, Edgar Cayce, and Maurice Woodruff.

Although *They Foresaw the Future* is of great interest in terms of history and stories, it is certainly of importance in the light of the author's statement of her purpose for the study. She says that in this day prophecy is once again important and that finally "the seal of probity has been set upon it by science, which has not only 'discovered' that prevision is a fact, but that its existence affirms the action of non-material agencies, . . . which could be related to spirit—or soul." She predicates of mind that it works independently of time and space, and says that because prophecy is an activity of mind, that it is not subject to these limitations either. Her purpose in examining prophecy throughout the centuries is to show that it "may offer us a means of knowing—as distinct from hope or blind faith—that immortality is reality."

V.M.S.



MEET THE AUTHORS

DR. LINDA QUEST, the author of "Politics in Upheaval," is a political scientist whose professional interest in the Cayce readings and the work of A.R.E. stems from an investigation of the influences of fringe movements on contemporary American ideology and political culture. She holds B.A. and M.A. degrees from Penn State and the Ph.D. from University of Pennsylvania. In September 1969 she joined the faculty of Pace College in New York City. Previously, she taught at Adelphi University, Garden City, New York.

JAMES C. WINDSOR, who contributed "A Holistic Theory of Mental Illness" was first introduced to readers of the *Journal* in Fall, 1968. He is Dean of Students and Assistant Professor of Psychology at Christopher Newport College, Newport News, Virginia. In addition to his B.A. from the College of William and Mary, and his M.A. in Psychology from Richmond Professional Institute, he also holds a B.D. in Pastoral Psychology from the University of Rochester and Colgate Rochester Divinity School.

WORTH KIDD, who wrote "Dreams and Meditation" came to A.R.E. at Virginia Beach as a result of his dreams, and remained to

become Co-ordinator of Headquarters Educational Activities. Prior to his arrival from California, Mr. Kidd was Special Investigator and Government Security Representative for a major corporation. This background enables him to bring a factual approach to his examination of the Edgar Cayce material. Recently he created the Readings Survey Manual, as well as a book—a purpose which was included in his dreams.

The cooperation of the readers of *The A.R.E. Journal* has been largely responsible for this issue. The articles were originally given as lectures to A.R.E. audiences across the country and are published at the request of many who heard them. Dr. Quest presented hers in New York City; Professor Windsor prepared his for the Medical Symposium in Arizona; and Mr. Kidd delivered his in Washington and in Virginia Beach. Readers also sent in the news items incorporated in "World News Spotlight on the Readings". The request to reprint the poem "High Flight" came from a member in Germany. Local A.R.E. members and the staff are responsible for the reviews.

Violet M. Shelley
Editor



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