

Earth Changes

Historical, Economical,
Political, and Global



By Edgar Cayce



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by Kevin J. Todeschi

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Foreword

Who Was Edgar Cayce?

Edgar Cayce (1877-1945) has been called “the sleeping prophet,” “the father of holistic medicine,” “the miracle man of Virginia Beach,” and “the most documented psychic of all time.” For forty-three years of his adult life, he had the ability to put himself into a self-induced sleep state by lying down on a couch, closing his eyes, and folding his hands over his stomach. This state of relaxation and meditation enabled him to place his mind in contact with all time and space and gave him the ability to respond to any question he was asked. His responses came to be called “readings” and contain insights so valuable that even to this day Edgar Cayce’s work is known throughout the world. Hundreds of books have explored his amazing psychic gift, and the entire range of Cayce material is accessed by tens of thousands of people daily via the Internet.

Although the vast majority of the Cayce material deals with health and every manner of illness, countless topics were explored by Cayce’s psychic talent: dreams, philosophy, intuition, business advice, the Bible, education, child rearing, ancient civilizations, personal spirituality, improving human relationships, and much more. In fact, during Cayce’s lifetime he discussed an amazing 10,000 different subjects!

The Cayce legacy presents a body of information so valuable that Edgar Cayce himself might have hesitated to predict its impact on contemporary society. Who could have known that eventually terms such as *meditation*, *auras*, *spiritual growth*, *reincarnation*, and *holism* would become household words to millions? Edgar Cayce’s A.R.E. (the Association for Research and Enlightenment, Inc.) has grown from its humble beginnings to an association with Edgar Cayce Centers in countries around the world. Today, the Cayce

organizations consist of hundreds of educational activities and outreach programs, children's camps, a multi-million dollar publishing company, membership benefits and services, volunteer contacts and programs worldwide, massage and health services, prison and prayer outreach programs, conferences and workshops, internet and online activities, and affiliated schools (Atlantic University: AtlanticUniv.edu and the Cayce/Reilly[®] School of Masso-therapy: CayceReilly.edu).

Edgar Cayce was born and reared on a farm near Hopkinsville, Kentucky. He had a normal childhood in many respects. However, he could see the glowing energy patterns that surround individuals. At a very early age he told his parents that he could see and talk with his grandfather—who was deceased. Later, he developed the ability to sleep on his schoolbooks and retain a photographic memory of their entire contents.

As the years passed, he met and fell in love with Gertrude Evans, who would become his wife. Shortly thereafter, he developed a paralysis of the vocal cords and could scarcely speak above a whisper. Everything was tried, but no physician was able to locate a cause. The laryngitis persisted for months. As a last resort, hypnosis was tried. Cayce put himself to sleep and was asked by a specialist to describe the problem. While asleep, he spoke normally, diagnosing the ailment and prescribing a simple treatment. After the recommendations were followed, Edgar Cayce could speak normally for the first time in almost a year. The date was March 31, 1901—that was the first reading.

When it was discovered what had happened, many others began to want help. It was soon learned that Edgar Cayce could put himself into this unconscious state and give readings for anyone—regardless of where the person was. If the advice was followed, they got well. Newspapers throughout the country carried articles about his work, but it wasn't really until Gertrude was stricken with tuberculosis that the readings were brought home to him. Even with medical treatments, she continued to grow worse and was not expected to live. Finally, the doctors said there was nothing more they could do. A reading was given, recommending such things as osteopathy,

hydrotherapy, inhalants, dietary changes, and prescription medication. The advice was followed and Gertrude returned to perfectly normal health.

For decades, the Cayce readings have stood the test of time, research, and extensive study. Further details of Cayce's life and work are explored in such classic books as *There is a River* (1942) by Thomas Sugrue, *The Sleeping Prophet* (1967) by Jess Stearn, *Many Mansions* (1950) by Gina Cerminara, and *Edgar Cayce: An American Prophet* (2000) by Sidney Kirkpatrick. Further information about Edgar Cayce's A.R.E., as well as activities, materials and services, is available at EdgarCayce.org.

Throughout his life, Edgar Cayce claimed no special abilities, nor did he ever consider himself to be a twentieth-century prophet. The readings never offered a set of beliefs that had to be embraced, but instead focused on the fact that each person should test in his or her own life the principles presented. Though Cayce himself was a Christian and read the Bible from cover to cover every year of his life, his work was one that stressed the importance of comparative study among belief systems all over the world. The underlying principle of the readings is the oneness of all life, a tolerance for all people, and a compassion and understanding for every major religion in the world.

Today, the Cayce organizations continue the legacy begun by Edgar Cayce with an undergirding mission "to help people change their lives for the better—physically, mentally, and spiritually—through the ideas in the Edgar Cayce material."

Edgar Cayce on Earth Changes

During the 43 years he gave readings, Edgar Cayce discussed an amazing 10,000 different topics! Whether your interest is acne or Zoroastrianism, or anything in between, there are undoubtedly insights and information contained in the Cayce material. However, in spite of this immense subject matter, perhaps the information on “earth changes” has received the greatest amount of publicity and more notoriety than anything else in the Cayce archives. Unfortunately, over the years, many individuals have incorrectly assumed that the Cayce material on earth changes could be summarized with such predicted catastrophes as a global future fraught with earthquakes, California sliding off into the ocean (potentially as far east as Nebraska), a shifting of the poles, and a calamitous disaster that would connect the Great Lakes with the Gulf of Mexico and essentially divide what remained of the continental United States into two.

This volume of verbatim readings from the Cayce files has been compiled in an effort to address some of these longstanding misperceptions, as the Edgar Cayce information on earth changes is not really about earthquakes and geological disasters but about much, much more.

In this volume, the Edgar Cayce readings on earth changes fall into five categories: 1) prehistory (e.g., ancient times); 2) the twentieth century (e.g., economical, political, societal, global and geological); 3) the future; 4) inaccurate, misinterpreted, or partially wrong readings; and 5) miscellaneous readings on topics such as the vibrations of nations, the destiny of our collective consciousness as a human family, what we are attempting to learn as children of One Creator, and ultimately the nature of world affairs.

The readings that deal with prehistory discuss such things as the origins of Creation and the entrance of humankind into the earth. This material includes the topic of Atlantis, as well as brief mention of the civilizations of Lemuria and the Mayans. It also includes information on the appearance of the world's surface in prehistory and how some of that geological surface has changed over time. In addition to discussing hidden archaeological sites and uncovered records of forgotten civilizations, Edgar Cayce claimed that the history of humankind went back some ten million years! Although much of this material may be impossible to verify, contemporary research has uncovered evidence to confirm some of the information given in Cayce's trance state. For example, several readings discuss the fact that the Nile had changed its course over eons and had once emptied into the Atlantic Ocean (all of which would be confirmed through satellite imaging and on-site archaeological investigations decades after the readings were given):

The Nile entered into the Atlantic Ocean. What is now the Sahara was an inhabited land and very fertile. What is now the central portion of this country, or the Mississippi basin, was then all in the ocean; only the plateau was existent, or the regions that are now portions of Nevada, Utah and Arizona formed the greater part of what we know as the United States . . .

362-13

In the one before this we find again in this same land now called Egypt (this before the mountains rose in the south, and when the waters called the Nile then emptied into what is now the Atlantic Ocean) . . .

276-2

In those periods when the first change had come in the position of the land . . . when the Nile (or Nole, then) emptied into what is now the Atlantic Ocean, on the Congo end of the country. What is now as the Sahara was a fertile land . . .

5748-6

The readings exploring changes for the twentieth century are most often associated with the concerns, questions, and inquiries of Cayce's contemporaries. These readings discuss changes in society, changes associated with a world at war, the Great Depression, the global financial crisis, and so forth.

Readings dealing with changes for the future include a discussion of a wide range of topics, including prophecies found in the Great Pyramid and the Book of Revelation. They also include information related to the eventual discovery of records that reportedly were left behind by Atlantis, Cayce's premise that there is a cyclical economic downturn that occurs every 24-25 years, the possibility of lasting world peace, and information related to the ultimate destiny of human consciousness.

The category exploring readings that may have been misinterpreted or may have been wrong in some measure are also worth exploring. This category includes a dream by Edgar Cayce in which he saw himself born on the coast of Nebraska in 2158 and discovered that his work from his lifetime as Edgar Cayce was still being studied. This dream has often been misquoted as suggesting that "Edgar Cayce predicted Nebraska would be the coastline" when, in fact, that is not the case at all. The dream occurred after Edgar Cayce had been arrested for practicing medicine without a license—an event which troubled him greatly. After the dream, a reading was procured and told him that regardless of what happened in the external world (e.g., being arrested), his work was important and would survive.

This category also includes readings that may have been misinterpreted. For example, in 1934, one reading included such dire statements as these: "The greater portion of Japan must go into the sea. The upper portion of Europe will be changed as in the twinkling of an eye." (3976-15). Although interpreted by many as earthquakes, couldn't this statement just as easily suggest the destruction of the empire of Japan and the changing map of Europe, both a result of World War II? Rather than earthquakes or pole shifts, 1936 (two years later) marked the beginning of Civil War in Spain, Hitler's invasion of the Rhineland in violation of the Treaty of Versailles, and ongoing aggression between Japan and China, which grew to an all-out war, especially in 1937. Events were set in place causing the outbreak of World War II, and the changes Cayce saw expressed themselves in the affairs of humankind. In fact, in response to a question regarding global

affairs, Cayce warned a twenty-nine-year-old freight agent of catastrophic events that were building to a world at war:

As to the affairs of an international nature, these we find are in a condition of great anxiety on the part of many; not only as individuals but as to nations . . . This will make for the taking of sides, as it were, by various groups or countries or governments. This will be indicated by the Austrians, Germans, and later the Japanese joining in their influence . . . For these will gradually make for a growing of animosities.

And unless there is interference from what may be called by many the supernatural forces and influences, that are activative in the affairs of nations and peoples, the whole world—as it were—will be set on fire by the militaristic groups and those that are “for” power and expansion in such associations.

416-7; 10/7/1935

During the same reading when a question was asked about the possibility of cataclysmic earth changes, Cayce said, in part: “Tendencies in the hearts and souls of men are such that these [disasters/cataclysms] may be brought about. For . . . man—by *his compliance* with divine law—bring[s] *order* out of chaos . . . by his *disregard* . . . bring[s] chaos and *destructive* forces into his experience.”

It would be a mistake, however, to explain away all of the readings that may have been incorrect, as some statements have simply proven to be inaccurate. For example, in 1933 the question was asked, “Will the earth upheavals during 1936 affect San Francisco as it did in 1906?” Cayce responded: “This’ll be a baby beside what it’ll be in ‘36!” (270-38; 2/13/1933).

There are also a couple of readings that do not appear to be information directly from Edgar Cayce, including 311-10 when the source identified itself as “Zorain. Student with Zoroaster,” and reading 3976-15 (already cited above) when the pronouncement came: “I, Halaliel, have spoken.” And just who is Halaliel? The archangel of karma. Certainly, we must have some potential for grace in our collective global futures?

The readings dealing with changes in world affairs are both insightful and inspiring. These readings suggest that the Christ Spirit sat with Woodrow Wilson as he was proposing the League of Nations. They are also adamant in their stance that all of humankind must strive to find a common ideal.

Regardless of our differences in race, culture, or religion, and regardless of our differing ideas, the readings suggest we can share a common ideal: “ ‘Thou shalt love the Lord Thy God with all thine heart, thy neighbor *as thyself!*’ This [is] the whole law, this [is] the whole answer to the world, to each and every soul. That is the answer to the world conditions as they exist today.” (3976-8)

Elsewhere, the readings suggest that whenever war, strife, and turmoil occur in the affairs of humankind, sun spots occur as a natural consequence. On one occasion Cayce went so far as to state that the phenomenon of sun spots was inextricably connected to instability and turmoil upon the planet earth itself. (5751-1) In other words, instability among people leads to instability upon the planet and throughout the universe! Along similar lines, when a forty-year-old woman asked for more information about herself and her relationship to the universe, the response came that for all individuals everything that was out of accord with spirit and divine laws somehow had an impact upon the heavens. (2408-1) On another occasion, Cayce told a group: “For as the people of each nation pray, *and* then live that prayer, so must the Spirit work.” (3976-23)

One of the most interesting dynamics of people working together is that they can raise the “vibration” of energy and thought to a higher level. Simply stated, this means that literal physical earth changes seen decades ago by Edgar Cayce could now be changes that will occur on a different level. Certainly, some earthquakes will continue to occur as part of the natural physical evolution of the planet. But potentially even more influential changes could come from world-wide political turmoil (such as what is occurring in the Middle East), global economic challenges (that are reinforcing the awareness of our interconnectivity), and many more upheavals that are not necessarily geological in nature.

To be sure, many of the readings in this volume could have been categorized in more than one section. For example, there are world affairs readings that also address changes for the future, and there are statements in some of the readings that are categorized as partially wrong that are absolutely correct.

However, rather than dividing a single reading into multiple categories, a subjective determination was made as to where it ultimately best fit.

In terms of ultimate changes, just what did Edgar Cayce see for our collective futures? The readings state that eventually one hallmark of the age we are entering could be described simply as “purity.” (1602-3) It is important to point out that we’re not going to wake up one day soon and think “Oh my gosh—we’ve entered an age of purity.” Instead, there is a gradual transition between ages. In addition to purity, the readings suggest that the age is ultimately one of globalization in terms of understanding that each individual is responsible for every other individual. Certainly, with the globalization of communications brought on by the Internet, this may have already become a reality. Finally, in addition to globalization and purity, the Edgar Cayce readings also state that spiritual consciousness will reach such a height of development during this period that eventually each individual will be able to communicate directly with the Divine.

In the end, the Edgar Cayce readings on earth changes are really about the fact that a new world is being born. The earth changes we experience—whether geological, economical, global, political, etc.—provide an opportunity to understand our relationship with one another and get our priorities back in focus. Perhaps the time has come to look at this material in a new light? The changing events in our world and in our lives are to enable us to remember why we are here. Our planet is in the midst of upheavals that will enable individuals everywhere to eventually gain this realization: with God as our Creator we are all part of the same family. That understanding and experience is our collective destiny. We don’t want to fool ourselves: the geological condition of the planet makes some earth changes inevitable. *In other words, there will continue to be earthquakes.* But the purpose of the changes we are experiencing is not for the earth changes themselves but simply a step toward reawakening to our joint destiny as spiritual beings manifesting in the earth.

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Changes in Prehistory

[Background: Reading regarding the appearance of humankind in the earth, the various races, and changes in the earth's surface.]

Reading 364-13; November 17, 1932

(Q) Are the places designated for the beginning of the five races correct?

(A) As we find, these are changed, in that: Those in the Gobi, the yellow. The white—rather in the Carpathians than India, though this is the change to which they are made. The red, of course, in the Atlantean and in the American. The brown in the Andean. The black in the plain and the Sudan, or in African.

(Q) Where was the Carpathian region?

(A) Aarat.

(Q) Where is the location? Is it on the map today?

(A) Southern part of Europe and Russia, and Persia and that land. Caucasian mountains.

(Q) Why was the number five selected for the projection of the five races?

(A) This, as we find, is that element which represents man in his physical form, and the attributes to which he may

become conscious *from* the elemental or spiritual to the physical consciousness . . .

(Q) Did the appearance of what became the five races occur simultaneously?

(A) Occurred at once.

(Q) Describe the earth's surface at the period of the appearance of the five projections.

(A) This has been given. In the first, or that known as the beginning, or in the Caucasian and Carpathian, or the Garden of Eden, in that land which lies now much in the desert, yet much in mountain and much in the rolling lands there. The extreme northern portions were then the southern portions, or the Polar Regions were then turned to where they occupied more of the tropical and semi-tropical regions; hence it would be hard to discern or disseminate the change. The Nile entered into the Atlantic Ocean. What is now the Sahara was an inhabited land and very fertile. What is now the central portion of this country, or the Mississippi basin, was then all in the ocean; only the plateau was existent, or the regions that are now portions of Nevada, Utah and Arizona formed the greater part of what we know as the United States. That along the Atlantic board formed the outer portion then, or the lowlands of Atlantis. The Andean, or the Pacific coast of South America, occupied then the extreme western portion of Lemuria. The Urals and the northern regions of same were turned into a tropical land. The desert in the Mongolian land was then the fertile portion. This may enable you to form *some* concept of the status of the earth's representations at that time! The oceans were then turned about; they no longer bear their names, yet from whence obtained they their names? What is the legend, even, as to their names?

(Q) Are the following the correct places? Atlantean, the red.

(A) Atlantean and American, the red race.

(Q) Upper Africa for the black?

(A) Or what would be known now as the more *western* portion of Upper Egypt for the black. You see, with the changes—when there came the uprisings in the Atlantean land, and the sojourning southward—with the turning of the axis, the white and yellow races came more into that portion of Egypt, India, Persia and Arabia.

[Background: Reading regarding the appearance of humankind in the earth, and the beginning of the first attempts to understand humankind's relationship to the Creator.]

Reading 5748-2; May 28, 1925

Now, as we see, as given, how and what the classifications were of the physical in the earth's plane at that period, the numbers then of human souls in the earth plane being a hundred and thirty and three million (133,000,000) souls. The beginning then of the understanding of laws as applied from man's viewpoint being in this second rule in the country now Egypt. The rule covering the period of a hundred and ninety and nine (199) years, and the entity giving the chance to the peoples, for the study being in the twenty and eighth (28th) year, when [he] began to gather the peoples together for this and surrounding himself with those of that land and of the various lands wherein the human life dwelled at that period. The numbers of the people that came together for the purpose then numbering some forty and four (44).

The Courts as were made were in the tents and the caves of the dwellers of the then chosen priest from the Arabian or Tibetan country, who came as one among those to assist with the astrologer and the soothsayers of the desert of now the eastern and western worlds, and with this the conclave was held for many, many, moons. The period in the world's existence from the present time being ten and one-half million (10,500,000) years, and the changes that have come in the earth's plane many have risen in the lands. Many lands have disappeared, many have appeared and disappeared again and again during these periods, gradually changing as the condition became to the relative position of the earth with the other spheres through which man passes in this solar system.

The first laws, then, partook of that of the study of self, the division of mind, the division of the solar systems, the division of man in the various spheres of existence through the earth plane and through the earth's solar system. The *Book of the Dead*, then, being the first of those that were written as the inscribed conditions necessary for the development in earth or in spirit planes. These, as we see, covered many various phases. About these were set many different ones to give the interpretation of same to the peoples in the various spheres that the individuals dwelled in that came together. Hence the difference in the manner of approaching the same sacrificial conditions in the various spheres, yet all using the Sun, the Moon, the Stars, as the emblems of the conditions necessary for the knowledge of those elements as enter in; same as the fish representing the water from which all were drawn out, as we would see from the various changes.

[Background: Reading regarding the appearance of humankind in the earth, and the beginning of the first attempts to understand humankind's relationship to the Creator.]

Reading 5748-3; June 1, 1925

GC: You will have before you the reading given on the psychic work of Edgar Cayce, present in this room, on the afternoon of 5/28/25, and you will continue with this reading regarding the information of the first laws concerning man's relation to Higher Forces, giving this in an outline manner and how this was given to the people.

EC: Yes, we have the information as given and the conditions as surrounded the giving of the first laws as regarding the indwelling of Higher Forces in the earth's plane, and man attempting to make application of same.

Now as we see, we have the general outline of those conditions of man in the earth plane at the period or age, as is judged from man's viewpoint, of this gathering as caused by the second ruler of the peoples that dwelled in that portion of the earth's plane, now known as Egypt. There is to be considered, now, also those conditions under which man, as man, lived during that period in the various spheres in which

man dwelt. In that land we find the peoples comparatively free from the invasion of the beasts of the field, save those as were being used for man's development and for the use of man as servant or as man's beast of burden. While we find in the now Tibetan country, then the land of the many waters, the indwelling of those of many beasts whom man had to defend self against. Again in the Mongoloid region many others of the species and nature that were destructive to man's indwelling in many ways. Also those in Caucasia, or the lighter or whiter peoples. Also in the land of the plains in the Northern spheres in the Western portion of the earth's plane, many beasts and many conditions, and man then [was] in the way of having a different understanding, for different conditions were to be met, as were also in the Southern portion.

Then, as these were gathered from the five nations, we find the subjects of those pertaining to manifestations of the development of man and man's ability to cope with the conditions, and the forces wherein men were given their supremacy over the other conditions in the earth's plane. And the first as was given by the ruler was, then, [that] the force that gives man, in his weak state, as it were, the ability to subdue and overcome the great beasts that inhabit the plane of man's existence must come from a higher source. Hence the first law of self-preservation in the physical plane attributed to Divine or Higher Forces. Just as the elements adding to the betterment of man's condition in the earth plane, we have then the rudiments of that as was taught. Hence began, as given, the study of the indwelling of that other than man's physical prowess, yet there were many men of giant stature to meet the conditions as seen, yet the approach of that same force to some was reached through the power, heat, significance of Sun's force, of Moon's wane, of waters bringing forth all manners of organisms necessary for developments in the plane.

Then, we have the gathering together then of this group, from the farthest places—forty and four (44). As we see, [this number] will run through many numbers, for, as we find, there is the law pertaining to each and every element significant to man's existence considered and given in one manner or form by the groups as gathered at this meeting.

We are through for the present.

[Background: Life reading given to a seventy-two-year old female who was told that she had once lived during the sinking of Lemuria.]

Reading 851-2; January 31, 1935

Before that we find the entity was in that land now known as the American, during those periods when there were the changes that had brought about the sinking of Mu or Lemuria, or those peoples in the periods who had changed to what is now a portion of the Rocky Mountain area; Arizona, New Mexico, portions of Nevada and Utah.

The entity then was among the princesses of the land that established there the teachings of the Law of *One*, from the activities in the land which had brought destructive forces through the separations from those things that made for the love of the individual for the gratifying of selfish motives.

Then the entity established what may be called the home life in that land, as each home became then as the castle of place of worship—or activities that were separated, yet united in one as for purposes. The name then was Ouowu.

[Background: Life reading given to a forty-three-year old male who was told that he had once had a pre-Atlantis incarnation as well as an incarnation in Atlantis.]

Reading 877-1; April 3, 1935

Before that we find the entity was in that land now known as the Mongoloid [GD's note: He looked very Chinese, remarkably so considering he had no such physical heritage.], during those periods when there were the advances in the activities in that portion of one of the higher lands of civilization during that experience. For the entity then was a Prince of that land, sending to the various lands for the messages that were being given by the teachers in the varied lands; making for a betterment for the peoples that the entity, in the name Muzuen, came to be the ruler or the leader of.

During those activities of the entity, many were the warnings that the entity gave to those peoples for their

rebellious influence that arose, that later made for the devastating influences of the sands overcovering much of that in the Gobi land.

In the present from that sojourn, those things pertaining to the *earlier* activities of the peoples have a particular interest, and especially as to the laws pertaining to what later became the developments of what may be said to have been the beginnings of statuary, or the beginnings of those activities that make for conveniences within the home and its relationships to the service of same.

Before that we find the entity was in that known or called the Atlantean land, and in the city of Poseidia did the entity reside, during those periods when there were the first of the destructive influences used by the sons of Belial and those that were in authority that made for the using of the influences that were for the increasing of the activity of the peoples for destructive influences.

The entity made the attempts to save much of that which was consummated by those peoples; and there are many things within the entity's inner self often that have almost found expression in what might be made for the crystallizing of the influences of the sun through the crystal that then controlled the motivative forces in the experience of the entity.

[Background: Life reading given to a sixty-five-year old female who was told that she had once lived during the sinking of Lemuria.]

Reading 509-1; February 5, 1934

Before this we find the entity in that land now known as the American, during the periods when the Lemurian or the lands of Mu or Zu were being in their turmoils for destruction.

And the entity was among those that—in what is now not far from that land in which the entity in this sojourn first saw the light—(that must in the near future fade again into those joinings with the land of Mu)—established a temple of worship for those that escaped from the turmoils of the shifting of the earth at that particular period.

The entity, in the name Oeueou, established near what is now Santa Barbara the temple to the sun and the moon; for the satellite of the moon had not faded then, and there was enjoined as to the entity in the worship as the goddess to the moon and the sun.

The entity brought good and evil with this worship, for the necessity of the repopulation of the land brought to those peoples—with that which the entity had established in the soul's relationships of life—dissension, and, at last, dispersement of those peoples to that portion which later, much later in the affairs of the earth, became not only the destructive forces to those that journeyed from the land of promise but those that journeyed from the Atlantean land and became those that met with the peoples, centuries later, in the central portion of what is now United States.

[Background: Reading given on the topic of Atlantis.]

Reading 364-3; February 16, 1932

Yes, we have the subject and those conditions. As has been said, much data has been received from time to time through psychic forces as respecting conditions in or through the period, or ages, of this continent's existence. That the continent existed is being proven as a fact.

Then, what took place during the period, or periods, when it was being broken up? What became of the inhabitants? What was the character of their civilization? Are there any evidences of those, or any portion of, the inhabitants' escape? The *position* of the continent, and the like, *must* be of interest to peoples in the present day, if either by inference that individuals are being born into the earth plane to develop in the present, or are people being guided in their spiritual interpretation of individuals' lives or developments *by* the spirits of those who inhabited such a continent. In either case, if these be true, they *are wielding*—and are to wield—an influence upon the happenings of the present day world.

The position as the continent Atlantis occupied, is that as between the Gulf of Mexico on the one hand—and the Mediterranean upon the other. Evidences of this lost

civilization are to be found in the Pyrenees and Morocco on the one hand, British Honduras, Yucatan and America upon the other. There are some protruding portions within this that must have at one time or another been a portion of this great continent. The British West Indies or the Bahamas, and a portion of same that may be seen in the present—if the geological survey would be made in some of these—especially, or notably, in Bimini and in the Gulf Stream through this vicinity, these may be even yet determined.

What, then, are the character of the peoples? To give any proper conception, may we follow the line of a group, or an individual line, through this continent's existence—and gain from same something of their character, their physiognomy, and their spiritual and physical development.

In the period, then—some hundred, some ninety-eight thousand years before the entry of Ram into India—there lived in this land of Atlantis one Amilius [?], who had first *noted* that of the separations of the beings as inhabited that portion of the earth's sphere or plane of those peoples into male and female as separate entities, or individuals. As to their forms in the physical sense, these were much *rather* of the nature of *thought forms*, or able to push out *of themselves* in that direction in which its development took shape in thought—much in the way and manner as the amoeba would in the waters of a stagnant bay, or lake, in the present. As these took form, by the gratifying of their own desire for that as builded or added to the material conditions, they became hardened or set—much in the form of the existent human body of the day, with that of color as partook of its surroundings much in the manner as the chameleon in the present. Hence coming into that form as the red, or the mixture peoples—or colors; known then later by the associations as the *red* race. These, then, able to use *in* their gradual development all the forces as were manifest in their individual surroundings, passing through those periods of developments as has been followed more closely in that of the yellow, the black, or the white races, in other portions of the world; yet with their immediate surroundings, with the facilities for the developments, these became much speedier in this particular portion of the globe

than in others—and while the destruction of this continent and the peoples are far beyond any of that as has been kept as an absolute record, that record in the rocks still remains—as has that influence *of* those peoples in that life of those peoples to whom those that did escape during the periods of destruction make or influence the lives of those peoples *to* whom they came. As they *may* in the present, either through the direct influence of being regenerated, or reincarnated into the earth, or through that of the *mental* application on through the influences as may be had upon thought *of* individuals or groups by speaking from that environ . . .

To be continued.

[Background: Reading given on the topic of Atlantis.]

Reading 364-4; February 16, 1932

Yes, we have the subject here, The Lost Continent of Atlantis.

As the peoples were a peaceful peoples, their developments took on rather that form—with the developing into the physical material bodies—of the fast development, or to the using of the elements about them to their own use; recognizing themselves to be a part *of* that about them. Hence, as to the supplying of that as necessary to sustain physical life as known today, in apparel, or supplying of the bodily needs, these were supplied through the natural elements; and the *developments* came rather in the forms—as would be termed in the *present* day—of preparing for those things that would pertain to what would be termed the aerial age, or the electrical age, and supplying then the modes and manners of transposition of those materials about same that did not pertain to themselves bodily; for of themselves was transposed, rather by that ability lying within each to be transposed in thought as in body.

In these things, then, did Amilius [?] see the beginning of, and the abilities of, those of his own age, era, or period, not only able to build that as able to transpose or build up the elements about them but to transpose them bodily from one portion of the universe to the other, *through* the uses of not

only those *recently* re-discovered gases, and those of the electrical and aeriatric formations—in the breaking up of the atomic forces to produce impelling force to those means and modes of transposition, or of travel, or of lifting large weights, or of changing the faces or forces of nature itself, but with these transpositions, with these changes that came in as personalities, we find these as the Sons of the Creative Force as manifest in their experience looking upon those changed forms, or the daughters of men, and there crept in those pollutions, of polluting themselves with those mixtures that brought contempt, hatred, bloodshed, and those that build for desires of self *without* respects of *others'* freedom, others' wishes—and there began, then, in the latter portion of this period of development, that that brought about those of dissenting and divisions among the peoples in the lands. With the attempts of those still in power, through those lineages of the pure, that had kept themselves intact as of the abilities of forces as were manifest *in* their activities, these *builded* rather those things that *attempted* to draw *back* those peoples; through first the various changes or seasons that came about, and in the latter portion of the experience of Amilius [?] was the first establishing of the altars upon which the sacrifices of the field and the forest, and those that were of that that *satisfied* the desires of the physical body, were builded.

Then, with the coming in or the raising up of Esai [?], with the change that had come about, began in that period when there were the invasions of this continent by those of the animal kingdoms, that brought about that meeting of the nations of the globe to *prepare* a way and manner of disposing of, else they be disposed of themselves by these forces. With this coming in, there came then the first of the destructive forces as could be set and then be meted out in its force or power. Hence that as is termed, or its first beginning of, *explosives* that might be carried about, came with this reign, or this period, when *man*—or *men*, then—began to cope with those of the beast form that *overran* the earth in many places. Then, with these destructive forces, we find the first turning of the altar fires into that of sacrifice of those that were taken in the various ways, and human sacrifice began. With this also came the first egress of peoples to that of the Pyrenees first, *of*

which later we find that peoples who enter into the black or the mixed peoples, in what later became the Egyptian dynasty. We also find that entering into Og, or those peoples that later became the beginning of the Inca, or Ohum [Aymara?], that builded the walls across the mountains in this period, through those same usages of that as had been taken on by those peoples; and with the same, those that made for that in the other land, became first those of the mound dwellers, or peoples in that land. With the continued disregard of those that were keeping the pure race and the pure peoples, of those that were to bring all these laws as applicable to the Sons of God, man brought in the destructive forces as used for the peoples that were to be the rule, that combined with those natural resources of the gases, of the electrical forces, made in nature and natural form the first of the eruptions that awoke from the depth of the slow cooling earth, and that portion now near what would be termed the Sargasso Sea first went into the depths. With this there again came that egress of peoples that aided, or attempted to assume control, yet carrying with them *all* those forms of Amilius [?] that he gained through that as for signs, for seasons, for days, for years. Hence we find in those various portions of the world even in the present day, some form of that as *was* presented by those peoples in *that* great *development* in this, the Eden of the world . . .

Ready for questions.

(Q) Please give a description of the earth's surface as it existed at the time of Atlantis' highest civilization, using the names of continents, oceans and sections of same as we know them today?

(A) As to the highest point of civilization, this would first have to be determined according to the standard as to which it would be judged—as to whether the highest point was when Amilius [?] ruled with those understandings, as the one that understood the variations, or whether they became man made, would depend upon whether we are viewing from a spiritual standpoint or upon that as a purely material or commercial standpoint; for the variations, as we find, extend over a period of some two hundred thousand years (200,000)—that is, as light years—as known in the present—and that there were

many changes in the surface of what is now called the earth. In the first, or greater portion, we find that *now* known as the southern portions of South America and the Arctic or North Arctic regions, while those in what is *now* as Siberia—or that as of Hudson Bay—was rather in that region of the tropics, or that position now occupied by near what would be as the same *line* would run, of the southern Pacific, or central Pacific regions—and about the same way. Then we find, with this change that came first in that portion, when the first of those peoples used that as prepared *for* the changes in the earth, we stood near the same position as the earth occupies in the present—as to Capricorn, or the equator, or the poles. Then, with that portion, *then* the South Pacific, or Lemuria [?], began its disappearance—even before Atlantis, for the changes were brought about in the latter portion of that period, or what would be termed ten thousand seven hundred (10,700) light years, or earth years, or present setting of those, as set by Amilius [?]*—or Adam.*

We are through for the present.

[Background: Reading given on the topic of Atlantis.]

Reading 364-6; February 17, 1932

GC: You will have before you the material and information given through this channel on the lost continent of Atlantis, a copy of which I hold in my hand. You will answer the questions which I will ask regarding this:

EC: Yes, we have the information as written here, as given. In following out that as just given, with these changes coming in the experience of Amilius [?] and I [Ai? Ay?], Adam and Eve, the knowledge of their position, or that as is known in the material world today as desires and physical bodily charms, the understanding of sex, sex relationships, came into the experience. With these came the natural fear of that as had been forbidden, that they know themselves to be a part of but not *of* that as partook of *earthly*, or the desires in the manner as were *about* them, in that as had been their heritage.

Were this turned to that period when this desire, then, becomes consecrated in that accomplished again in the virgin

body of the mother of the *Son* of man, we see this is then crystallized into that, that even that of the flesh may be—with the proper concept, proper desire in all its purity—consecrated to the *living* forces as manifest by the ability in that body so brought into being, as to make a way of escape for the *erring* man. Hence we have found throughout the ages, so oft the times when conception of truth became rampant with free-love, with the desecration of those things that brought to these in the beginning that of the *knowledge* of their existence, as to that that may be termed—and betimes became—the *more*, or morality *of* a people. Yet this same feeling, this same exaltation that comes from association of kindred bodies—that have their lives consecrated in a purposefulness, that makes for the ability of retaining those of the essence of creation in every virile body—can be made to become the fires that light truth, love, hope, patience, peace, harmony; for the are *ever* the key to those influences that fire the imaginations of those that are gifted in *any* form of depicting the high emotions of human experience, whether it be in the one or the other fields, and hence is judged by those that may not be able, or through desire submit themselves—as did Amilius [?] and I [?] to those *elements*, through the forces in the life as about them.

Ready for questions.

(Q) *Who was [I]? [Ai? Ay?] [GD's note: "I" or "Ai" [or whatever spelling] we understood to be a proper name and not the pronoun I.]*

(A) It's been given!

(Q) *In relation to the history of Atlantis as presented, at what period did the flood as recorded in the Bible in which Noah took part, occur?*

(A) In the second of the eruptions, or—as is seen—two thousand—two-two thousand and six [22,006?]*—before the Prince of Peace, as time is counted now, or light years—day and night years. Not light years as the akashic records, or as the esoteric records, or as counted by astrology or astronomy, in the speed or the reflection of a ray of light; for, as records are made, the akashic records are as these: Activity of any nature, as of the voice, as of a light made, produced in the*

natural forces those of a motion—which pass on, or are upon, the record of that as time . . .

(Q) How large was Atlantis during the time of Amilius?

(A) Comparison, that of Europe including Asia in Europe—not Asia, but Asia in Europe—see? This composed, as seen, in or after the first of the destructions, that which would be termed now—with the present position—the southernmost portion of same—islands as created by those of the first (as man would call) volcanic or eruptive forces brought into play in the destruction of same.

(Q) Was Atlantis one large continent, or a group of large islands?

(A) Would it not be well to read just that given? Why confuse in the questionings? As has been given, what would be considered one large continent, until the first eruptions brought those changes—from what would now, with the present position of the earth in its rotation, or movements about its sun, through space, about Arcturus, about the Pleiades, that of a whole or one continent. Then with the breaking up, producing more of the nature of large islands, with the intervening canals or ravines, gulfs, bays or streams, as came from the various *elemental* forces that were set in motion by this *charging*—as it were—*of* the forces that were collected as the basis for those elements that would produce destructive forces, as might be placed in various quarters or gathering places of those beasts, or the periods when the larger animals roved the earth—with that period of man's indwelling. Let it be remembered, or not confused, that the *earth* was peopled by *animals* before peopled by man . . .

(Q) What were the principal islands called at the time of the final destruction?

(A) Poseidia and Aryan [?], and Og [?].

[Background: Study group reading in which Hugh Lynn Cayce asked about the Great Congress that had once convened during the period of Atlantis to deal with the aggressive animal problem that had once threatened humankind.]

Reading 262-39; February 21, 1933

HLC: Please advise me regarding the preparation and presentation of the article or story which I am preparing on the Great Congress held during the age of the destruction of the enormous animals that once roamed the earth. [See 364-4.]

(A) In the period when this became necessary, there was the consciousness raised in the minds of the groups, in various portions of the earth, much in the manner as would be illustrated by an all-world-broadcast in the present day of a menace in any one particular point, or in many particular points. And the gathering of those that heeded, as would be the scientific minds of the present day, in devising ways and means of doing away with that particular kind or class of menace.

As to the manner in which these gathered, it was very much as would be were the Graf [Graf Zeppelin?] to start to the various portions for those that represented, or were to gather those that were to counsel, or were to cooperate in that effort. And, as this, then, was in that particular plane or sphere that then was in the land which has long since lost its identity, except in the inner thought or visions of those that have returned or are returning in the present sphere, the ways and means devised were as those that would alter or change the *environs* for which those beasts were needed, or that necessary for their sustenance in the particular portions of the sphere, or earth, that they occupied at the time. And this was administered much in the same way or manner as were there sent out from various central plants that which is termed in the present the Death Ray, or the super-cosmic ray, that which many are seeking into which will give their lives much, from the stratosphere, or cosmic rays, that will be found in the next twenty-five years. This presented, then, in such a manner, and drawing upon the varied conditions that existed in the various portions of the land then occupied by man.

(Q) What was the date B.C. of this gathering?

(A) 50,722.

(Q) Were there any outstanding methods of destruction developed which I have not mentioned?

(A) Draw on these that we have given here.

(Q) Were any countries represented which I have not named?

(A) Og.

(Q) Who was the general leader for this congress?

(A) One with the nomenclature Tim.

(Q) Of what land or country?

(A) Poseidia, from Atlantis.

[Background: Reading given to a twenty-four-year-old male who was told that he had once had a lifetime during the animal crisis that had brought much of the civilized world together.]

Reading 5249-1; June 12, 1944

As to the experiences, in the Atlantean land the entity was the time-keeper for those who were called things, or the servants, or the workers of the peoples and the entity felt latent and manifest, as in the present, the wanting to reform, to change things, so that every individual soul had the right to freedom of speech, freedom of thought, freedom of activity. For to the entity, even in those periods of man's unfoldment (for this was before Adam), the entity found during its activities the desire to improve, to make better those environs for the workers of that period. That alone brought into the entity's consciousness man's position, the need of a pattern. And the entity saw, the entity felt the need of God's hand in what evil, or Satan, had brought in the earth. Don't forget that! Whatever may be thy position in this present experience!

Through the experience the entity gained.

In the experience which followed this, we find the entity was in the Indian land or in those periods of Saad as the leader, the ruler. The entity was then what would be called the secretary of state, or in the inner group of the leader Saad, that

made for contacts or associations with or agreements with other lands.

The entity then was among those who were of that group who gathered to rid the earth of the enormous animals which overran the earth, but ice, the entity found, nature, God, changed the poles and the animals were destroyed, though man attempted it in that activity of the meetings.

[Background: Reading given to a thirty-six-year-old male who was told that he had once had a lifetime during the period of the destruction of Atlantis; although he was not in Atlantis.]

Reading 182-2; April 9, 1925

In the one before this we find in that day when there was the destruction to the elements of earth [Atlantis?], then in now the *Peruvian* countries, when the lands disappeared in the low places and the entity was left alone in the higher mound to which the entity had then gone for its study. In the name then of Oumu. In the personality exhibited in the present, the ever fear in the deep recesses of self of destruction coming to many suddenly.

[Background: Reading given to a forty-eight-year-old female who was told that she had once had a lifetime in Atlantis during the period of its destruction.]

Reading 1257-1; August 28, 1936

Before that we find the entity was in the Atlantean land, during those periods when there had been the first of the upheavals through the destructive forces that brought first a fear, a wonderment, and then the seeking for those things that would quiet not only for the material but for the mental and spiritual welfare of the peoples.

Hence the entity was among those that attempted to make for the better understandings in the classes or castes, or those that were the teachings [teachers?] and those that were of the peasantry—or those as laborers. This made for great hardships from material, yet brought into the experience of the entity

during that sojourn the greater blessings and greater developments.

So may the activity in self in the present be in giving to others, and thus find the greater joy, the greater peace, in this experience.

The name then was Aammeeen.

[Background: Reading given to a seventy-year-old female who was told that she had once had a lifetime in the Yucatan during the period of Atlantis' destruction.]

Reading 1604-1; June 2, 1938

Before that we find the entity was in the Yucatan or Mayan land, when there were those activities that destroyed the Atlantis land—or that portion of the Poseidian isle or city.

The entity was among those who journeyed to other lands, knowing much of the activities of the sons of Belial as well as the precautions and warnings that had been issued by the children of the Law of One.

Hence we find the entity was among those who in the early portions of that material sojourn entered into the new buildings, the new activity that became destructive because of the influences from the land of Og and On, and the activities that arose in the western portion of that particular period of sojourn.

For there, during the entity's experience, was the upheaval which settled so much in portions of that now known as the southwestern U.S.A.

In the experiences then the entity rose to that position of the priestess of the sacrificial activity. Much blood flowed by the hand of the entity during that sojourn.

Yet these are influences and forces in the present in which there is the desire to bring greater understanding and ease, and the very lack of such in the experiences of those whom the entity may contact.

[Background: Reading given to an eighteen-year-old female who was told that she had once had a lifetime in

Atlantis during its third and final destruction.]

Reading 288-1; November 23, 1923

In the one before this we find in that fair country of Alta, [according to the readings, Alta was a ruler, a scribe, just before the third destruction of Atlantis.] or Poseidia [GD's spelling based on Poseidon in Greek Mythology.] proper, when this entity was in that force that brought the highest civilization and knowledge that has been known to the earth's plane, and this entity was one of those who lent much assistance to the developing of those forces that made the common peoples that they became the assistance in the knowledge as obtained. Again we find the entity in that sex as given, and was in the household of the ruler of that country. [This body (not physically) will be present when the earth is changed again, see? See 288-29, Par. 8-A expanding on "when the earth is changed again."] This we find nearly ten thousand years before the Prince of Peace came, and this entity then found the destructive forces to life in the misapprehension of those who were attempting to be of assistance, and not by their fault was the catastrophe brought; yet not until the entrance into the land of the unknown did this entity come to the realization of this as truth, and in the affliction as brought to the physical were the personalities and manifestations of same brought through to the sphere at present.

[Background: Reading given to a twenty-nine-year-old female who sought additional information on her Atlantean incarnation.]

Reading 288-29; April 16, 1932

(Q) In Atlantis, was I associated with Amilius? [See [364] series.] If so, how?

(A) One as projected by that entity as to a ruler or guide for many, with its associating entity.

(Q) What is meant by "yet not until the entrance into the land of the unknown did this entity come to the realization of this as truth, that not by their fault was the catastrophe brought"? [See 288-1.]

(A) In the experience the entity then as twofold, and much of the waywardness by many accredited to the acts of the entity, for there was then the *forming* of thoughts that became material activities, and the passing into the unknown, or from the physical to the spiritual realm, gave the entity that knowledge that those contentions arose much within the inmost self of many that the entity not responsible for. Hence, as given, with the passing, the knowledge that they—or the entity—not *wholly* responsible, yet in the next [Egypt: Ra-Ta Period] as an entity in the realm where contentions arose, and the entity the center, or the physical manifestation *of* a contention brought into physical being by the union of that as was uppermost in expression of the entity itself in the former material activity. Then, the *physical* reactions brought *for* the body those positions or conditions as surrounded same. Well that the entity, or all, know that the law of love, or love as law, is cause and effect; or each impulse has its own corresponding reaction in thought, life, mental, physical and material. Not understood by some! *This*: “As ye sow, so shall ye reap.” [Gal. 6:7] Each thought, as things, has its seed, and if planted, or when sown in one or another ground, brings its own fruit; for thoughts *are* things, and as their currents run must bring their own seed.

(Q) How long after I lived in Atlantis did the destruction come?

(A) Depends upon which destruction! There was the *beginning* of the destruction in the latter portion of the entity’s physical sojourn there.

[Background: Reading given to a fifty-nine-year-old female who was told that she had once had a lifetime in Atlantis during the period when earth changes had separated the continent into islands.]

Reading 884-1; April 9, 1935

Before that we find the entity was in that land now known or spoken of as the Atlantean, during those days when there were the attempts of those to bring quiet, to bring order out of chaos by the destructive forces that had made for the eruptions in the land that had divided the lands and had changed not

only the temperate but to a more torrid region by the shifting of the activities of the earth itself.

The entity then was among the princesses of those peoples when there were the divisions of those that were to be the rulers, those that were to be the laborers, those that were to administer the rulings of the ruler upon those that would be ruled.

Being among the princesses of him that made for the rulings over the land at the time, in the name Ahasus, the entity made for that of bringing to her own peoples the greater understandings, and especially those that had followed in the way of the Law of One—or that manifested in the present as the Christ Consciousness, or the sons of Adam that had joined themselves with the sons of God, and as the sons of Adam that—with Amilius—had made the records of those things whereby there might be the cleansing of the body from the pollutions of the world, or of the animal kingdom.

The entity aided in bringing not only material gains but the glories of the experience builded in the experience much of the abilities for purifying through harmonious music—those harmonious influences that were a portion of the entity's activities later in its Persian sojourn.

[Background: Reading given to a thirty-one-year-old female who was told that she had once had a lifetime in Atlantis during the period of the second destruction when the continent had been separated into three islands.]

Reading 958-3; June 28, 1940

Before that the entity was in the Atlantean land during the period of the second breaking up, when the islands—or Poseidia—became the main portion of the activities.

And those very experiences that brought destructive forces bring about the tendencies in the present for the extremes, and the hardships that have been and will be a part of the experience through this sojourn.

Not that these will always be material conditions, for they—too—will pass.

In that experience the entity was among the children of the Law of One who accepted and forsook much of those activities because of its close associations and companionships with one of the sons of Belial.

This brought consternation to the entity, and also those influences the application or use of which brought destruction to the land. And Poseidia will be among the first portions of Atlantis to rise again. Expect it in sixty-eight and sixty-nine ('68 and '69); not so far away!

From the activities and experiences of the entity in that sojourn, we find that hardships, pleasures, extremes of most natures, will be a part of the entity's activity in the present.

Those that brought destructive forces were the extravagant use of self, as well as of the abilities and activities, with those of questionable conditions and experiences.

The name then was Es-Se-Es.

[Background: Reading given regarding the possibility of creating some type of commercial enterprise at Bimini.]

Reading 996-1; August 14, 1926

TBH: You will give a reading on Bimini Island, located in the Atlantic Ocean, about 45 miles almost due east of Miami, Dade County, Florida. You will go over this island, and tell us whether there is oil on this island in sufficient quantities to insure profit. If so, give us the log of the formations that would be gone through in drilling to the oil sand, depth of the well necessary to reach the oil production, also tell us if there are any treasures buried on this island. If so, when were they buried, and where can they be located, and to whom do they belong at this time?

EC: Yes, we have the land known as Bimini, in the Atlantic Ocean. In the formation of the land, we find this of the nature that would make the oil production very low, for this is of the coral structure in the greater part, but this is the highest portion left above the waves of once a great continent, upon which the civilization as now exists in the world's history found much of that as would be used as means for attaining that civilization.

Then, as to treasures, there are many that are hidden, also those that may be made remunerative—from physical conditions and structure of this body of land—among those larger buried treasures—that consists of gold, bullion, silver, and of plate ware, or beaten ware—this was made a cache on the higher portion of the isle from the cove as enters island from the south and west from that portion direct from Miami. This, as we see, was in eighteen thirty-nine (1839), and under these conditions:

In the trade and exchange of peoples as were brought to the western world, many being located in that now known, and then known, as James River. Among these was one, Bill Desmond, who took charge of the schooner, or yacht, or boat, that had landed such a cargo, by that of mutiny, and robbing the store-keeper in that settlement nearly opposite from Jamestown, escaped down the coast on the ninth (9th) day of March, eighteen thirty-nine (1839), and on the twenty-second (22nd) was shipwrecked in this isle, and with four others escaped to this isle with the ill-gotten gains. The building in which these lived for a time was erected on this promontory above the cove from timbers that were gathered from the wreck. On the thirty-first (31st) of the month the cache was made in the side of the abode in which these men took refuge. One died of snake bite. Another was poisoned by berries as grew on the hill above the spring that still shows in this place. The two remaining were the ones who fell out over the division of the spoils, and after this wounding one attempted to escape to the mainland—lost in the surf, only a portion of the loot being taken, and that returned, with much other, to the cache by Desmond, whose remains are in that vault. The amount here would amount, in coin, at present, to near a hundred and twenty thousand (120,000) gold coin, and much silver and of specie from the containers would amount to near as much more.

As for other treasures, many in greater or lesser quantities may be located in and about the isle. Some are inaccessible. Others not worth the expense of probing, or of obtaining permission for probing. As to whom they belong, at this day, to the government, whom owns this land.

We are through.

[Background: Reading given to an adult female (age unknown) who had once lived in Atlantis and had died during one of the continent's destructions.]

Reading 105-2; January 29, 1928

In the one before this in the land known as that of Atlantis, the Entity was a teacher among the people of that period, and among those destroyed in the overflow of the land, and again will the Entity be in Earth's sphere when a change comes to same. In the name of "Isshuta" the Entity lost through this experience through fear, created in own self by that misleading when the truth was known in the present innate. Fear often hinders.

[Background: Reading given on the Mayan civilization and how it had been influenced after the destruction of Atlantis.]

Reading 5750-1; November 12, 1933

HLC: You will give an historical treatise on the origin and development of the Mayan civilization, answering questions.

EC: Yes. In giving a record of the civilization in this particular portion of the world, it should be remembered that more than one has been and will be found as research progresses.

That which we find would be of particular interest would be that which superseded the Aztec civilization, that was so ruthlessly destroyed or interrupted by Cortez.

In that preceding this we had rather a combination of sources, or a high civilization that was influenced by injection of forces from other channels, other sources, as will be seen or may be determined by that which may be given.

From time as counted in the present we would turn back to 10,600 years before the Prince of Peace came into the land of promise, and find a civilization being disturbed by corruption from within to such measures that the elements join in bringing devastation to a stiffnecked and adulterous people.

With the second and third upheavals in Atlantis, there were individuals who left those lands and came to this particular portion then visible.

But, understand, the surface was quite different from that which would be viewed in the present. For, rather than being a tropical area it was more of the temperate, and quite varied in the conditions and positions of the face of the areas themselves.

In following such a civilization as a historical presentation, it may be better understood by taking into consideration the activities of an individual or group—or their contribution to such a civilization. This of necessity, then, would not make for a complete historical fact, but rather the activities of an individual and the followers, or those that chose one of their own as leader.

Then, with the leavings of the civilization in Atlantis (in Poseidia, more specific), Iltar—with a group of followers that had been of the household of Atlan, the followers of the worship of the *one* with some ten individuals—left this land Poseidia, and came westward, entering what would now be a portion of Yucatan. And there began, with the activities of the peoples there, the development into a civilization that rose much in the same matter as that which had been in the Atlantean land. Others had left the land later. Others had left earlier. There had been the upheavals also from the land of Mu, or Lemuria, and these had their part in the changing, or there was the injection of their tenets in the varied portions of the land—which was much greater in extent until the final upheaval of Atlantis, or the islands that were later upheaved, when much of the contour of the land in Central America and Mexico was changed to that similar in outline to that which may be seen in the present.

The first temples that were erected by Iltar and his followers were destroyed at the period of change physically in the contours of the land. That now being found, and a portion already discovered that has laid in waste for many centuries, was then a combination of those peoples from Mu, Oz and Atlantis.

Hence, these places partook of the earlier portions of that peoples called the Incal; though the Incals were themselves the successors of those of Oz, or Og, in the Peruvian land, and Mu in the southern portions of that now called California and Mexico and southern New Mexico in the United States.

This again found a change when there were the injections from those peoples that came with the division of those peoples in that called the promise land. Hence we may find in these ruins that which partakes of the Egyptian, Lemurian and Oz civilizations, and the later activities partaking even of the Mosaic activities.

Hence each would ask, what specific thing is there that we may designate as being a portion of the varied civilizations that formed the earlier civilization of this particular land?

The stones that are circular, that were of the magnetized influence upon which the Spirit of the One spoke to those peoples as they gathered in their service, are of the earliest Atlantean activities in religious service, we would be called today.

The altars upon which there were the cleansings of the bodies of individuals (not human sacrifice; for this came much later with the injection of the Mosaic, and those activities of that area), these were later the altars upon which individual activities—that would today be termed hate, malice, selfishness, self-indulgence—were cleansed from the body through the ceremony, through the rise of initiates from the sources of light, that came from the stones upon which the angels of light during the periods gave their expression to the peoples.

The pyramid, the altars before the doors of the varied temple activities, was an injection from the people of Oz and Mu; and will be found to be separate portions, and that referred to in the Scripture as high places of family altars, family gods, that in many portions of the world became again the injection into the activities of groups in various portions, as gradually there were the turnings of the people to the satisfying and gratifying of self's desires, or as the Baal or Baalilal activities again entered the peoples respecting their

associations with those truths of light that came from the gods to the peoples, to mankind, in the earth.

With the injection of those of greater power in their activity in the land, during that period as would be called 3,000 years before the Prince of Peace came, those peoples that were of the Lost Tribes, a portion came into the land; infusing their activities upon the peoples from Mu in the southernmost portion of that called America or United States, and then moved on to the activities in Mexico, Yucatan, centralizing that now about the spots where the central of Mexico now stands, or Mexico City. Hence there arose through the age a different civilization, a *mixture* again.

Those in Yucatan, those in the adjoining lands as begun by Iltar, gradually lost in their activities; and came to be that people termed, in other portions of America, the Mound Builders.

Ready for questions.

(Q) How did the Lost Tribe reach this country?

(A) In boats.

(Q) Have the most important temples and pyramids been discovered?

(A) Those of the first civilization have been discovered, and have not all been opened; but their associations, their connections, are being replaced—or attempting to be rebuilt. Many of the second and third civilization may *never* be discovered, for these would destroy the present civilization in Mexico to uncover same!

(Q) By what power or powers were these early pyramids and temples constructed?

(A) By the lifting forces of those gases that are being used gradually in the present civilization, and by the fine work or activities of those versed in that pertaining to the source from which all power comes. For, as long as there remains those pure in body, in mind, in activity, to the law of the One God, there is the continued resource for meeting the needs, or for

commanding the elements and their activities in the supply of that necessary in such relations.

(Q) In which pyramid or temple are the records mentioned in the readings given through this channel on Atlantis, in April, 1932? [[364] series]

(A) As given, that temple was destroyed at the time there was the last destruction in Atlantis. Yet, as time draws nigh when changes are to come about, there may be the opening of those three places where the records are one, to those that are the initiates in the knowledge of the One God: The temple by Iltar will then rise again. Also there will be the opening of the temple or hall of records in Egypt, and those records that were put into the heart of the Atlantean land may also be found there—that have been kept, for those that are of that group. *The records are one.*

[Background: Reading given the Glad Helpers Prayer Group. This reading discusses ancient Egypt around 10,500 B.C. The readings suggest that after the third and final destruction of Atlantis, Egypt became the cradle of knowledge and civilization and that Edgar Cayce himself had lived at that time as a high priest named Ra Ta.]

Reading 281-42; November 1, 1939

This Priest [Ra Ta] was not merely the director of the spiritual counsel of that body of people who entered Egypt, but of that activity in which *all* phases of man's endeavor were, in the experience, being acted upon.

What was the knowledge, the motivating force in the experience of that individual? Was he a prophet sent, as ye look upon the teachers through the various eras or ages of man's endeavor? Or was he an individual with an idea that grew, under the law, into an ideal?

In interpreting this we will find many questions, that may have oft disturbed many, may be answered as respecting those groups, those individuals who may be even in the remotest sense interested at present in the psychic work of the man called Cayce.

The Priest was an individual who had received inspiration from within. And, realizing that such an influence or force might be given to others in their search for *why* and *what* were their purposes in material life, he then sought out one who might foster such a study in materiality.

Thus, from those places that were a portion of what is now called the Carpathias, he came with a great horde, or a great number (as to individual souls, numbering nine hundred), into the land now called Egypt.

Why Egypt? This had been determined by that leader or teacher (not physical leader, but spiritual interpreter or guide) as the center of the universal activities of nature, as well as the spiritual forces, and where there might be the least disturbance by the convulsive movements which came about in the earth through the destruction of Lemuria, Atlantis, and—in later periods—the flood.

What were the factors, ye ask, which determined this in his mind? or from what concept did the entity gain that knowledge? Was it just a concept, just a revelation, just a physical analysis, or what?

When the lines about the earth are considered from the mathematical precisions, it will be found that the center is nigh unto where the Great Pyramid, which was begun then, is still located.

Then, there were the mathematical, the astrological and the numerological indications, as well as the individual urge.

Ye say, then, such an entity was a god! No. No—ye only say that because there is the misunderstanding of what were the characters or types of spiritual evolution as related to *physical* evolution in the earth at that period.

As an illustration (this merely illustrating, now): It is hard for an individual, no matter how learned he may be, to conceive of the activities that exist only three miles above the earth. Why? Because there are no faculties within the individual entity in the present *capable* of conceiving that which is not represented within his individual self.

Yea—but the individual of that period was not so closely knit in matter. Thus the activities of the realms of relativity of force, relativity of attraction in the universe, *were* an experience of the souls manifesting in the earth at that period, see?

Thus we find that the experiences of individuals of the period, seeking for the understanding as to the evolution of the souls of men, might be compared to the minds of individuals in the present who are seeking an understanding as to man's use of physical or atomical structure in his own relationships.

Then, the individual of that experience or period was not necessarily one other than a soul or entity seeking the knowledge as to the relationship of that which would sustain and gain *for* man the abilities not only to continue the physical evolution but the spiritual or soul evolution as well.

Such an one, then, was Ra—or Ra-Ta.

[Background: Reading given to an eighteen-year-old male who was told that he had been one of the pharaohs in Egypt during the Ra Ta period.]

Reading 341-9; June 2, 1925

GC: You will have before you the Life Reading given on [341] on February 28, 1925 [341-8], on the earthly existence in Egypt as Raaaart, and the associations with same. You will tell us at what period, as counted by man, in the world's history this was, and what the entity accomplished at this time.

You will then have before you the individuals, as I name them, and you will tell us whether or not these individuals lived in Egypt at this time, and if they were associated with this entity, and in what capacity.

EC: Yes, we have this sojourn in the earth's plane. This is rather A-r-a-a-r-a-a-r-t [GD's note: In the suggestion GC pronounced it R, then spelled the rest and in the first paragraph EC spelled the name again, as he did in 341-8], and the time as we find is, as counted by man, eleven thousand and sixteen (11,016) years before the Prince of Peace came into this land.

As to that accomplished, we find this in one of the highest civilizations of this country in its present position, for we find this same country had been submerged for nearly a quarter of a million years since the civilization had been in this portion of country, and the peoples as had overrun the country in the various changes by invasions from the east and north, and this ruler, Araaraart, being then the second of the northern kings, and followed in the rule of the father, Arart, and began the rule, or took the position as the leader in his sixteenth year and ruled over these peoples for ninety-eight years. The country, as we find, was brought to a higher state of understanding with the surrounding nations, and there was much of the religious ceremonies practiced in this time, much of this being brought in from the northern country and of the religions as existed in this same country through the religion of that of the one taken as the companion, for there were many taken, and with the unearthing of the tribal rites and ceremonies, the coalition of these truths we find were correlated with these peoples as were gathered about this ruler, and much of the architectural forces were set in motion. As we see, the first foundations of the emblematical condition as is set in the sphinx was begun in this rule, for this, as we see, has remained the mystery of the ages.

In the accomplishments then, we have as these in Araaraart. This: Much of the sealing of the peoples' abilities in being drawn together for benefits of the masses rather than classes, for we find, though this ruler worshiped by many, yet remaining much in that same spirit as is found in the better classes of the ones serving Higher Forces than self, which is service to fellowman. The monuments as were unearthed and added to from time to time, we find are some still existent, though many buried beneath shifting sands. Others underneath sands that became the bed of the seas that overflowed this country.

(Q) Did this ruler have any other names or titles?

(A) There were many titles given in the various dialects of the peoples. This is one as will be found as recorded with that of the other rulers. Araaraart, known as one of the household of rulers in the Egyptian forces. One of good stature. One of

goodly countenance, for we find this entity of the larger peoples as came in from the north during the reign of one preceding this entity. The accomplishment is in the sealing of the religious rites and of giving of the laws to be used by these peoples in this great land.

(Q) Was this entity, as history gives it, one of the Pharaohs, or Rameses?

(A) As one of Pharaohs of which there were more than three thousand. This coming, as given, in the eleven thousand and thirteen to sixteen (11,013 to 16) years before the Prince of Peace came into this country—coming in during the second year, see?

[Background: Follow-up reading given to Edgar Cayce on his prior incarnation as the high priest, Ra Ta.]

Reading 294-147; July 19, 1932

GC: You will have before you the soul-body and the mind of Edgar Cayce, present in this room. You will give a detailed life history of this entity's appearance in Egypt as Ra-Ta, and his associations with those of that period with whom he is closely associated in the present. You will answer the questions which will be asked.

EC: Yes, we have the entity and those conditions or records that are apparent in the inner self of the entity or body in the present, from that as seen and recorded as Ra-Ta the priest.

In giving this interpretation we must find there are many peoples, even nations, that were influenced by the material activities of the entity in that experience.

That the entity came into the land Egypt with others that had come for a purpose is evidenced by that which has been given. He came with that people from what [Arabia] was to be later the earthly sojourn of the entity as a leader, and as a man then of unusual abilities as well as appearance and manners of conduct . . .

In this entity's appearance, then, in this particular experience, there was brought to those peoples of Zu's the condemnation of those of Ararat, [Arart [165]] who had

established what would now be called a *community* home in the land later known as Ararat, or where the flood later brought those peoples who again joined with many in peopling the earth after that destruction which was caused by those changes in the land known as Og. [Atlantis? Portion now called Mt. Ararat?]

The entity then grew in grace with the peoples by the manner of conduct, though with the action of those peoples of Ararat these brought hardships for the mother of the entity in that experience, until there had been a change in the environs and brought among a new surrounding. [Egypt]

[Background: Reading given to a thirteen-year-old female who had lived in ancient Egypt. During the reading, Cayce discusses how the Nile had once changed its course—a fact confirmed by shuttle imagery technology in the 1980s.]

Reading 276-2; February 20, 1931

In the one before this we find in that land now known as the Arabian, and to that portion of the country where the banishment of those peoples sent from that known as the Egyptian land. The entity was among those peoples called the wild peoples, or the barbarians. The entity then came under the influence of those so banished, and being awakened through those tenets that were held by those in the land the entity became one of the followers, and returning to the land gained in experience through the teachings; becoming an expert horseman of the plains, and carrying the messages to those peoples in the sand and waste places; returning to the land from which the teachings were gained in the latter days of the sojourn, the entity aided much in the building up of the hospital (that would be called in the present), ministering to the ills of those who suffered in body *and* in mind. In the present experience such may be that field, that ministry through which the entity may give into the lives of those contacted those deeper thoughts, that may find their expressions in *this* experience.

In the one before this we find again in this same land now called Egypt (this before the mountains rose in the south, and when the waters called the Nile then emptied into what is *now*

the Atlantic Ocean). [GD's note: See [5748] Egypt.] The entity was among those peoples who gathered in places to establish various groups, or families, or sects, to prevent the inroads upon the peoples from the beasts from without, and the entity aided through this experience in the gathering together of various groups, various peoples, to join hands as a *common* interest for the common interests of all. In the *name* Hein.

In the abilities of the entity, these—as seen—lie in that of ministering to others, and *in* the home. Will there be kept those ideals that have long been innate—though rebellious spirits rise within from *suppressions* that existed through the entity's experience—this may be curbed best through those of loving gentleness, kindness, and pointing the way of keeping the body that temple *through* which He, the Father, may manifest.

[Background: Reading given on the topic of ancient Egypt. This reading also mentions changes that have occurred in the planet, including the fact that the Nile has changed its course.]

Reading 5748-1; March 28, 1925

Yes, we have the work here and that phase concerning the indwelling in the earth's plane of those who first gave laws concerning indwelling of Higher Forces in man. In giving such in an understandable manner to man of today, [it is] necessary that the conditions of the earth's surface and the position of man in the earth's plane be understood, for the change has come often since this period, era, age, of man's earthly indwelling, for then at that period, only the lands now known as the Sahara and the Nile region appeared on the now African shores; that in Tibet, Mongolia, Caucasias and Norway in Asia and Europe; that in the southern cordilleras and Peru in the southwestern hemisphere and the plane of now Utah, Arizona, Mexico of the north-western hemisphere, and the spheres were then in the latitudes much as are presented at the present time.

The man's indwelling [was] then in the Sahara and the upper Nile regions, the waters then entering the now Atlantic from the Nile region rather than flowing northward. The waters in the Tibet and Caucasian entering the North Sea, those in Mongolia entering the South Seas, those in the

cordilleras entering the Pacific, those in the plateau entering the Northern Seas.

When the earth brought forth the seed in her season, and man came in the earth plane as the lord of that in that sphere, man appeared in five places then at once—the five senses, the five reasons, the five spheres, the five developments, the five nations.

In this now then as we receive, we find many peoples, or man became the union against the invasion from the now Tibetan and Caucasian forces. The separating of the peoples in their castes [was] only the beginning then of group understandings, and the first ruler of groups set self in that place in the upper Nile, now near what is known as the Valley of Tombs.

In the second rule there came peace and quietude to the peoples, through the manner of the ruler's power over the then known world forces. At that period, man exchanged with the forces in each sphere that necessary for the propagation of the peoples of the sphere then occupied. In each of the spheres given was the rule set under some individual by this second ruler in now Egyptian country, and the period when the mind of that ruler brought to self, through the compliance with those Universal Laws ever existent, then that ruler set about to gather those wise men from the various groups to compile those as that ruler felt the necessary understanding to all peoples for the indwelling of the Divine Forces to become understood and to break away from the fear of the animal kingdom then overrunning the earth.

[Background: Follow-up reading given to a thirty-eight-year-old female in which the physical characteristics of Atlanteans were described.]

Reading 275-38; January 16, 1934

(Q) Describe the physical appearance of each at their height of spiritual development.

(A) The priest in body, [294], as has been given, in the height of the development was at the regeneration, or when over a hundred years (or light years) in the earth. Six feet one

inch tall, weighing—what in the present would be called—a hundred and eighty-one pounds. Fair of face, not too much hair on the head nor too much on the face or body. In color nearly white, only sun or air tanned. The king five feet eleven inches tall, [341], weighing a hundred and seventy pounds. Fair of face. No hair on the head in the latter portion, or at the height of the development in the experience. Keen of eye, blue in color; and of speech rather quick. The Atlantean [378] five feet ten inches, weighing a hundred and sixty pounds; color as of *gold* that is burnished; yet keen of eye, gray in color. Hair as golden as the body. In activity alert, keen, piercing in vision, and of influence on those that approached. [255] as one fair in body, of beautiful face and figure; hair black; eyes dark brown, nearly black. Impressive in manner, and *impelling* in speech and manner. [452], of the natives in Arabia—five feet ten inches in height, and a hundred and fifty pounds, dark but not black—but rather that as of the American Indian in its native color or state, with the type of nose as the Roman. Not thick of lip, but eyes blue; and of activity, as would be said, studied in every movement. [282]—five feet ten and a half inches, a hundred and fifty pounds, and among those peoples of the men the fairer of skin, with dark hair and gray eyes; in manner quick and alert. [457]—tall, nearly six feet, weighing a hundred and thirty pounds; fair hair, though not golden. Activities quick, piercing—ever ready for dispute—that often occurred, yet active in all its associations, physical or mental. [488], as given. [275]—five feet four inches in height. Bronze when beginning in the service, the pure white when cleansed, in color. In the cleansing the conditions cleansed from body. Fair of hair, blue eyes, ever active in all its associations—as needs be for the activities in the experience. [276]—strong of body, five feet four and a half inches in height, a hundred and twenty-five pounds. Fair of hair, the color then as of tanned white. In its activities always as indicated by its abilities with peoples, with things, with animals, ever wary of every one. The child [288] fair of body, of hair—only four and a half when passing on, through sorrow of separation. [412]—fair of body for a native of the land, five feet eleven inches in height, a hundred and sixty pounds in weight. Slow in movement, yet earnest in activity. [301]—as indicated, fair of face, of body.

Red hair, and eyes blue. The activities ever those of alertness, of keen activity. Yet may be said to have been more of the joviality than of any. As to the dress of the day, whether in the temple service or otherwise, this was always of linen—and in the manner as indicated, in the color as indicated, white and purple. The men and women were not much different in the manner of dress, save as in the Atlanteans who wore trousers when they came and coats, though much shorter or longer according to their class or distinction of their class. The king in his better moments was clad in the linens and the purples, and in the higher developments no change from the subjects at service . . .

(Q) What was the climatic condition of the country at this time?

(A) More fertile than even in the present with the overflow as occurs, for only about a third of the present Sahara was there, though it was sandy loam with silt—in the use of the agricultural portions.

[Background: Reading given to a twenty-four-year-old male who was told that he had once had an early incarnation in what is now North America.]

Reading 2223-1; August 21, 1927

In the one before this we find in the period when changes came in that land now known as the Utah and Colorado country. The entity [was] among those that dwelt in the land when this was submerged through the upheavals caused in the northern country. Then in the name Eili, and the entity lost through this experience, being in that position of bringing upon others those of condemnation, for the entity taught others to apply the night-side of life—through trickery and through soothsaying, counting of stones, of beads, of carvings. Hence in the present urge we find the desire to know of such, and the fear of the influence of charm, or of that that might bring to others the thoughts of same. *Well* that the entity beware of same, and—as given—study the occult, rather than the mystery side of earth's experience.



Changes for the Twentieth Century

[Background: Voluntary reading which came immediately after reading 900-26. In this reading Cayce was apparently viewing global changes on the other side of the world as they were occurring.]

Reading 3976-3; January 24, 1925

EC: Have some terribly hard times in China today. In the Manchurian region, a flood and fire both. Many peoples are passing into the Borderland, their entities taking their position as has been manifest through their environment in the earth plane at present time. There are those conditions arising from this great boredom in the consciousness of many that will bring the revolution in the minds of many peoples, and begin that understanding of the purpose of the Gift of God to the World in the One made manifest in the flesh, and able to bring the consciousness made manifest in the world to the peoples. Hence many will be able through this to lay side the physical and again manifest in a physical before men.

[Background: Reading given to a forty-two-year-old male in which both weather and market changes are discussed.]

Reading 195-29; May 28, 1926

GC: You will have in this room a printed report of Long Range Weather Forecast, dated January 15, 1926, by Herbert Janvrin Browne. You will answer the questions as I ask them

relative to statements made in this report and the solar theory upon which this report is based.

EC: Yes, we have the report as printed here. There are many conditions given in same that are rather of the speculative nature than from sound reasoning. There may be expected many conditions to arise that will remind the people (who think) of conditions as have existed from period to period, age to age, and these in this report have been attempted to be related with the solar phases—the combinations rather of these and of conditions in the land and in the sea. Rather we would say that the emphasis be placed in the condition of density, or population, combined with the solar conditions to bring about certain changes in the sea and the currents therein, than that of the sun radiated on account of sun spots.

For, by actual experience there will be found that the greatest degree of heat in given places has been and may be reported when the larger sun spots show, or are in good position of being observed from earth's aspect or view.

The changes will take place in the coming year—there will be found, when all these conditions are taken together, rather in *this* respect, that there will be for the next few years many changes of an exceptional nature in heat and cold. Not by radiation nor by the courses changed in the sea; for the heat is as the reflection from that created in the earth's plane, rather than that administered. Only in the *relations* to each other would these be considered.

Ready for questions.

(Q) Is Herbert Janvrin Browne's theory correct—whereby weather is forecasted several years in advance by measuring solar radiation and its action on the ocean currents?

(A) Were these varied accounts considered of that information intimated here, these would be *not* correct. For this may be established as a theory: That thrown off will be returned. As the heat or cold in the various parts of the earth is radiated off, and correlated with reflection in the earth's atmosphere, this in its action changes the currents or streams in the ocean; and the waters bring or carry the heat in a manner

to the various shores, or bring cold or carry cold to the various shores. [Discussion of La Niña and El Niño?]

(Q) Is H. J. Browne's contention correct that the summer of 1927 in North America will be like winter?

(A) Rather the winter of 1926 will be nearer like some summers, and the summer of 1927 will show many changes, as will be seen in '26 and '28. Not entirely correct, no.

(Q) What will be the effect on the growing wheat crop in North America?

(A) This will produce in various sections according to the various conditions produced by these variations in climate. There may be expected that the excess of grain supply in the world will be short in '27, '28, '29 and '30 the shortest.

(Q) What will be the weather conditions in South America November and December 1926, and January 1927?

(A) Near the *normal* for the world's conditions, see? That is, there will be the variations there as will be seen in the northern latitude—such as is seen in the European countries during May, June . . . [GD's note: A mouse gnawed perhaps another month or two from the original paper here.]

(Q) Is Abbe Gabriel's table and theories relative to lunar solar cycle correct?

(A) Nearer correct than the radiation of solar conditions and their effect on the currents in sea.

(Q) Will this weather change be serious enough in North American country to ruin growing grain crops and endanger health of its people?

(A) In various sections, yes; such as will be seen in Montana, Dakota, Nebraska, Kansas, Oklahoma and portions of Illinois and Wisconsin.

(Q) What could be done to diminish suffering and panics?

(A) The conditions will be met in the manner in which the peoples meet the various conditions which of necessity arise.

(Q) Any other suggestions?

(A) There may be many books written concerning these various conditions and their various phases. These are the questions which have been asked. We are through.

[Background: Follow-up reading given to a forty-three-year-old male in which market, weather and moral changes, including the eventual demise of Prohibition [1920-1933] are discussed.]

Reading 195-32; August 27, 1926

GC: You will have before you the rdg. [195-29] made on 5/28/26, regarding weather forecast and its effect upon the price of wheat and corn. You will answer the questions which I will ask you regarding this.

EC: Yes, we have the information given in respect to weather forecast as made, and the effect the same would have upon grain—wheat and corn. The changes that have come in the interim show that in the various countries, districts, and especially that in grain and corn belts, have been in the way and manner as to carry out, not only the forecast as affecting the price of this commodity, or these commodities, but that the conditions will be near that given. For, as given, near the 20th of September will see the low price in wheat, and the corn will be not quite so low in proportion to the prices as given. And reports especially from Argentine and the Ukraine, with the London market, will have the effect, near the 15th to 19th of October, of the high prices in these two grains, ranging then from 128—29—low to 58—and 60, in wheat, and the corn near the same proportions.

Ready for questions.

(Q) December wheat futures were given as making lows on September 15th and high on October 20th. Are these dates correct and will December corn follow wheat in its rise from September 15th?

(A) Follow the rise in nearer the same proportions than the fluctuations have been from May to the present time, see? for these conditions exist, and in part are correct, and these reports may be the criterion or indication to one following such conditions. And should these change, then change according to

reports. A destruction in the market and in the growing grain in the South American republics will bring the high price, while conservatism in Italy, Ukraine, Germany, Russia and France will decrease the price, as also the rise in production in many western states, and the government reports of many countries of amount of surplus on hand—especially that as held by Canadian government, and as in the bins in Minnesota, Kansas and in the west United States. See?

(Q) Will its rise be in straight line, or will there be a decline on way up? At about what figure will decline start from and how low will it go before rally again starts?

(A) Already the decline, and gradually sinking until the 128-29 about the 20th of September, see? 15th to 20th. The gradual ascent from then in the variations, according to these various reports, see? No one is checked, as it were, against another. The northwestern and Canadian is yet to be harvested, and then the reports in the various marts of consumption are yet to be made, as to the conservatism and amount governments hold in reserve, see? These are the declining factors. In the rise, this is when the reports are given, after the harvest, in the United States, at the lack of available wheat and corn in sight, through various destructive agencies, and the demands begin to show in the foreign ports, with the destruction of growing grain in Australia and in South America, with floods in South Africa.

(Q) Will May wheat future have its customary rally in February 1927 about what date, and about how high?

(A) These are to be at variance, in and under present conditions, but at *present*, and with those indications as we see through these channels, the high would be about the 23rd of February.

(Q) Will the weather conditions in South America be such that normal wheat crop will be harvested in January 1927?

(A) As given, there will be destruction in Argentine and in the wheat areas in South America. Two varying reports—one in the beginning of the crops, see? the other December and in

January, at the harvest. Hence the variations, or the high points and the easing off.

That is all the questions.

As for the weather conditions, and the effect same will produce on various portions of the earth's sphere, and this in its relation to the conditions in man's affairs: As has been oft given, Jupiter and Uranus influences in the affairs of the world appear the strongest on or about October 15th to 20th—when there may be expected in the minds, the actions—not only of individuals but in various quarters of the globe, destructive conditions as well as building. In the affairs of man many conditions will arise that will be very, very, strange to the world at present—in religion, in politics, in the moral conditions, and in the attempt to curb or to change such, see? For there will be set in motion [that indicating] when prohibition will be lost in America, see? Violent wind storms—two earthquakes, one occurring in California, another in Japan—tidal waves following, one to the southern portion of the isles near Japan.

We are through.

[Background: Life reading given to a twenty-six-year-old osteopath in which Cayce warns of adverse financial conditions to occur in 1929 (Stock market crash = October 1929, which ushered in the Great Depression).]

Reading 2723–1; February 26, 1925

Hence in the present sphere we find these conditions in the urge of the individuality of the entity:

One that has the ability to study in the realm of the mental.

One slow to wrath, yet awful when he does get mad. In the development in this, however, we find the entity has often (more often than otherwise) used discretion even in the wrath. This in the present plane the greater development in the body, as will be seen.

One that we find is in that development where the greater influences in the present plane are from the mental forces. That is, the urge is to use the abilities of the mental rather than

the physical. Not that the entity is lacking in this sphere, yet the development shows the urge to be in this sphere.

One that with the adverse influences finds that those conditions as regarding other things of secular nature brings the troubles, worries, to the body.

One, then, that has abilities, yet lacking in the smaller affairs, especially pertaining to detail work regarding material affairs.

One that in the present plane finds the development in that sphere where the good to others gives the greater development.

One that within the present sphere will have great amount of monies to care for. In the adverse forces that will come then in 1929, care should be taken lest this, without the more discretion in small things, be taken from the entity.

[Background: Reading given to a thirty-three-year-old stockbroker regarding market fluctuations in 1929.]

Reading 900–425; March 6, 1929

(Q) Will this decline turn into what we in Wall Street know as a real bear market?

(A) Much too much mixed for a real bear market, see? for there has been in recent months a much greater tendency for larger combines than there has probably ever been before . . . This whole condition may change. Forget not there is still hanging over the situation that as has been given in the early portion of December [900–417] concerning the combination of radio, Western Union, Tel & Tel, and Westinghouse. These were given as to how the changes and how breaks. At the same time there was given that there was a division in the money conditions and positions. That fight has hardly begun. When this is an issue we may expect a considerable break and bear market, see? This issue being between those of the reserves of nations and of individuals, and will cause—unless another of the more stable banking conditions come to the relief—a great disturbance in financial circles. This warning has been given, see?

[Background: Reading seeking a way out of the Depression/global financial crisis.]

Reading 3976–10; February 8, 1932

GC: You will have before you the minds and entities of [943] and [2119], present in this room, seeking information regarding the most tangled financial and political crisis into which the world ever strayed. Please outline in detail a definite, workable, plausible and applicable financial and political plan for establishing peace on earth and good will among men. This information shall be given in such manner that it can be presented to mankind in book form, so that it can be understood by an ailing and panicky civilization.

EC: There are *many* statements in this that are *presuming* beyond the abilities of individuals seeking the information. Not by a great deal is the present condition the most serious of even the present civilization, for this point was passed in the fall of '29 (twenty-nine) [stock market crash = October 29, 1929] when there was given into the hands of two—yea three individuals—the *financial* conditions and situations of the world. These represent as two upon the one side, *one* upon the dark side—or dark forces. There must be first the return to a *standard* by which such *is* to be judged, and then there may be gradually worked out that of a plausible, equitable, applicable situation in the affairs of the world. These must be considered (the world's affairs) as a *unit*, and *not* as a whole, for there are conditions and developments in the present that are of the *unit making* conditions in the financial and political conditions of the earth. That which has been presented in the World Court in the present [President Hoover's delegation to Geneva in February 1932?] is the better or greater basis for the *final* relief, of that that *will* make for the working out of the financial and the political powers that be. These may not be invested in the few, though they must be the standard of many—and will follow in that course that is exercised *by* those that *present* the working basis for those conditions in the affairs of the earth.

(Q) Who are the three individuals controlling the financial world in the present?

(A) Warburg, Mellon, Morgan. [10/6/72 GD's note: President Hoover's efforts culminating in U.S. delegation sent to Geneva on 2/2/32: See Encyclopedia Britannica pages 226 and 802 re Mellon and Morgan; 1957 (cc) edition.]

(Q) Please forecast the principal events for the next fifty years affecting the welfare of the human race.

(A) This had best be cast after the great catastrophe that's coming to the world in '36 (thirty-six), in the form of the breaking up of many *powers* that now exist as factors in the world affairs. [Prediction of World War II?] The first *notable* change will be the acceptance or rejection of the world's interference, or court of last resort *for* the world, in this present meeting as presented by France—and as rejected by America. Then, with the breaking up of in '36 (thirty-six) will be the *changes* that will make the different MAPS of the world.

(Q) Name the powers that will be broken up in 1936.

(A) Rather by 1936. Will be Russia, United States, Japan and England, or United Kingdom.

(Q) Who will be the controlling power? [GD's note: Perhaps referring to beginning of World War II? 1/19/34 See 3976–15.]

(A) That depends upon who is closer to those sources of power.

(Q) What will be the developments in the relations between China and Japan?

(A) The *international* interference will make for a re-peopling of portions of China, and the ultimate destruction of China or Japan as a nation.

(Q) What should be the attitude of so-called capitalist nations toward Russia?

(A) On Russia's religious development will come the greater hope of the world. Then that one, or group, that is the closer in its relationships, may fare the better in the gradual changes and final settlement of conditions as to the rule of the world.

(Q) Should the United States recognize the present government in Russia?

(A) Many conditions should be considered, were this to be answered correctly. You could say yes and no, and both be right, with the present attitude of both peoples as a nation, and both be wrong; for there *is* to come, there *will* come, an entire change in the attitude of both nations as powers in the financial and economical world. As for those of raw resources, Russia surpasses all other nations. As for abilities for development of same, those in the United States are the farthest ahead. Then these *united*, or upon an equitable basis, would become—or *could* become—powers; but there are many interferences for those already investments, those already under questions, will take years to settle.

(Q) Will Italy adopt a more liberal form of government in the near future?

(A) Rather that of a more monarchical government than that of the liberal. Italy, too, will be broken by what *now* is an insignificant or small power that lies *between* those of the other *larger*, or those of the *moment* that are of the larger. These will not come, as we find, as broken, before the catastrophes of outside forces to the earth in '36, which will come from the shifting of the equilibrium of the earth itself in space, with those of the consequential effects upon the various portions of the country—or world—affected by same.

[Background: Reading regarding prophecies contained within the Great Pyramid, as suggested by the book, The Great Pyramid (D. Davidson and H. Aldersmith).]

Reading 5748–6; July 1, 1932

EC: Much has been written respecting that represented in the Great Pyramid, and the record that may be read by those who would seek to know more concerning the relationships that have existed, that may exist, that do exist, between those of the Creative Forces that are manifest in the material world. As indicated, there were periods when a much closer relationship existed, or rather should it be said, there was a

much better understanding *of* the relationship that *exists* between the creature and the Creator.

In those conditions that are signified in the way through the pyramid, as of periods through which the world has passed and is passing, as related to the religious or the spiritual experiences of man—the period of the present is represented by the low passage or depression showing a downward tendency, as indicated by the variations in the character of stone used. This might be termed in the present as the Cruciatarian Age [?]*, or that in which preparations are being made for the beginning of a new sub-race, or a change, which—as indicated from the astronomical or numerical conditions—dates from the latter portion or middle portion of the present fall [1932]. In October there will be a period in which the benevolent influences of Jupiter and Uranus will be stronger, which—from an astrological viewpoint—will bring a greater interest in occult or mystic influences. *[From Webster's Standard Dictionary of obsolete words: cruciat: a crusade; also, a papal bull sanctioning a crusade or privileging participants in it; cruciatory torturing; tormenting.]

At the correct time accurate imaginary lines can be drawn from the opening of the great Pyramid to the second star in the Great Dipper, called Polaris or the North Star. This indicates it is the system toward which the soul takes its flight after having completed its sojourn through this solar system. In October there will be seen the first variation in the position of the polar star in relation to the lines from the Great Pyramid. The dipper is gradually changing, and when this change becomes noticeable—as might be calculated from the Pyramid—there will be the beginning of the change in the races. There will come a greater influx of souls from the Atlantean, Lemurian, La, Ur or Da civilizations. These conditions are indicated in this turn in the journey through the pyramid.

How was this begun? Who was given that this should be a record of man's experiences in this root race? for that is the period covered by the prophecies in the pyramid. This was given to Ra and Hermes in that period during the reign of Araaraart when there were many who sought to bring to man a better understanding of the close relationship between the

Creative Forces and that created, between man and man, and man and his Maker.

Only those who have been called may truly understand. Who then has been called? Whosoever will make himself a channel may be raised to that of a blessing that is all that entity-body is able to comprehend. Who, having his whole measure full, would desire more does so to his own undoing.

(Q) What are the correct interpretations of the indications in the Great Pyramid regarding the time when the present depression will end?

(A) The changes as indicated and outlined are for the latter part of the present year [1932]. As far as depression is concerned, this is not—as in the minds of many—because fear has arisen, but rather that, when fear has arisen in the hearts of the created, *sin* lieth at the door. Then, the change will occur—or that seeking will make the definite change—in the latter portion of the present year. Not that times financially will be better, but the minds of the people will be fitted to the conditions better.

(Q) What was the date of the actual beginning and ending of the construction of the Great Pyramid?

(A) Was one hundred years in construction. Begun and completed in the period of Araaraart's time, with Hermes and Ra.

(Q) What was the date B.C. of that period?

(A) 10,490 to 10,390 before the Prince entered into Egypt.

(Q) What definite details are indicated as to what will happen after we enter the period of the King's Chamber?

(A) When the bridegroom is at hand, all do rejoice. When we enter that understanding of being in the King's presence, with that of the mental seeking, the joy, the buoyancy, the new understanding, the new life, through the period.

(Q) What is the significance of the empty sarcophagus?

(A) That there will be no more death. Don't misunderstand or misinterpret! but the *interpretation* of death will be made

plain.

(Q) If the Armageddon is foretold in the Great Pyramid, please give a description of it and the date of its beginning and ending.

(A) Not in what is left there. It will be as a thousand years, with the fighting in the air, and—as has been—between those returning to and those leaving the earth.

(Q) What will be the type and extent of the upheaval in '36?

(A) The wars, the upheavals in the interior of the earth, and the shifting of same by the differentiation in the axis as respecting the positions from the Polaris center.

(Q) Is there not a verse of scripture in Isaiah mentioning the rock on which the great pyramid is builded?

(A) Not as we find; rather the rock on which John viewed the New Jerusalem—that is, as of the entering in the King's Chamber in the Pyramid.

(Q) What is the date, as recorded by the Pyramid, of entering in the King's Chamber?

(A) '38 to '58.

(Q) If the Passion of Jesus is recorded in the Great Pyramid, please give the date according to our present system of recording time?

(A) This has already been presented in a fair and equitable manner through those students of same, and these descriptions have been presented as to their authenticity.

(Q) How was this particular Great Pyramid of Gizeh built?

(A) By the use of those forces in nature as make for iron to swim. Stone floats in the air in the same manner. This will be discovered in '58.

(Q) What is the significance of the character of the figure of the Sphinx, mentioned above?

(A) In this particular period of Araaraart and of the priest (that began those understandings—and passed through those of the hell in the misinterpretation of same), there was even

then the seeking through those channels that are today called archaeological research. In those periods when the first change had come in the position of the land, there had been an egress of peoples—or *things*, as would be called today—from the Atlantean land, when the Nile (of Nole, then) emptied into what is now the Atlantic Ocean, on the Congo end of the country. What is now as the Sahara was a fertile land, a city that was builded in the edge of the land, a city of those that worshipped the sun—for the use of its rays were used for supplying from the elements that which is required in the present to be grown through a season; or the abilities to use both those of introgression and retrogression—and mostly retrograded, as we are in the present. The beginnings of these mounds were as an interpretation of that which was crustating in the land. (See, most of the people had tails then!) In those beginnings these were left. When there was the entrance of Arart and Araaraart, they begin to build upon those mounds which were discovered through research. With the storehouse, or record house (where the records are still to be uncovered), there is a chamber or passage from the right forepaw to this entrance of the record chamber, or record tomb. This may not be entered without an understanding, for those that were left as guards may *not* be passed until after a period of their regeneration in the Mount, or the fifth root race begins. In the building of the pyramid, and that which is now called the Mystery of Mysteries, this was intended to be a *memorial*—as would be termed today—to that counsellor who ruled or governed, or who acted in the capacity of the director in the *material* things in the land. With the return of the priest (as it had been stopped), this was later—by Isis, the queen, or the daughter of Ra—turned so as to present to those peoples in that land the relationships of man and the animal or carnal world with those changes that fade or fall away in their various effect. These may be seen in a different manner presented in many of the various sphinxes, as called, in other portions of the land—as the lion with the man, the various forms of wing, or characterizations in their various developments. These were as presentations of those projections that had been handed down in their various developments of that which becomes man—as in the present.

We are through.

[Background: Reading giving general counsel during the Great Depression.]

Reading 3976–14; November 5, 1933

HLC: You will give at this time that which will aid each individual present in understanding the reason and comprehensibility of that through which we as individuals are passing and experiencing in the situation economically at this time.

EC: Yes, we have conditions economically as they exist in this land at the present time. In giving, then, an analysis of such in a manner that may be helpful for those that would seek to know themselves and the causes for the present general conditions:

To be sure, these have been approached from many varied angles by those who have sought, are seeking, to find the answers to such conditions in their own experiences; and by many that are seeking, and have sought, that there might be aid, understanding, comprehension, in the experience of others.

In the very nature, though, of a nation, a people, there are some fundamental principles upon which the economic and the soul life of a nation must be founded, if such a people, such a nation, is to remain true to that which is the birthright of every soul; to pursue that which will give it as an individual the right to manifest that it would worship in its Creator.

For, the first law that has been given to man from the beginning is: “Thou shalt have no other gods before me.” And when man has faltered, has altered that, which has deprived others from giving expression to that birthright, that command that has come to man throughout the ages, then there arises that which creates those things that are the fruits of the evil influences that are in the earth. Such as: Hate, jealousy, avarice, and the like. These make for the creating of those conditions in all walks of life for power, for position, for the love of money and that it will bring in its associations in the lives of individuals. And, as there has been just this experience

in the affairs of the nation as a nation, the nation as a nation is passing through that period when each soul must turn to that thought within of what is its relation to the Creative Forces in its experience; and each soul must ask itself what it as a soul is going to do about that command that was given, and that is the privilege of every soul; to show forth that very law of love that is the birthright of every soul. For, with that command has come ever that to which mankind may expect to find himself reduced when he has forgotten that which is his *first* duty, and the second which is likened unto it; “Thou shalt love thy neighbor as thyself.”

Then, this condition has been the experience in the greater portion of the whole nation, the whole world. For, that is the experience of the individual that makes for the creating in his environ, his surrounding, of that which breeds strife, that which breeds hate, that which breeds malice, that which breeds selfishness.

The next law, as man knows, is that “Like begets like.” And His injunction has been: “The worlds may pass away, but my Word shall not pass away; and ye shall pay to every farthing—and, as ye do unto your neighbor, as ye purpose in your heart, so will it be measured unto you.” And when conditions arise that make for distress, whether they be in body, in mind, in the economic influences in the experience of any, *sin* lieth at *thy* door. Not thine neighbor’s! Blame not the other fellow. Seek first to know within self that which has prompted thee, and when thou hast set thine house in order, when thou hast made thine peace with thine own conscience (that would smite thee, if ye will look within your own heart), then may ye find the answers that will come to every soul that seeks. For, as He has given to those of old, He is the same yesterday, today and forever. Think not as to who will ascend into heaven to bring down comfort and ease to thine own aching heart, or who will go over the seas to bring that which may be of a recompense within thine own experience, but lo! ye shall find it in your own heart!

Thus has the lawgiver given, and thus has He said who has set the way to make the intercession for man: “I will not leave thee comfortless, if ye will seek to do my biddings.”

Many would say, “Yea, this is beautiful; yet it does not feed the hungry nor clothe those that are naked, nor make shelter for those that are cold.”

Who is—Who *is*—the representative of the Father in the earth? Hath not He committed unto mankind the keeping of his brother? Hast thou answered that question that has been of old in thine experience; “Am I My Brother’s Keeper?” The answer that should ring in the heart and soul of every individual is: “Know ye not that the blood of your brother crieth unto me from the ground!”

So, in the experience of those that have sent and made the conditions are greed, selfishness; that has been practiced in the minds, in the lives, in the experience of the nation. Think not any soul, “Yea, that is true for the other fellow.” But it applies to Jim, to Tom, to those in ordinary walks of life, to those who have been given those powers in high places, those that have wealth about them; *they* are the oppressors; yea, look within thine own heart! Hast thou not practiced the same? For, as it has been given, “Yea, though there be only ten just men, they may save the city; they may save the nation; they may save the world,” if they will but *practice* in their daily experience that which has been the command from the first: “Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself.”

This is the basis of all *spiritual* law; and to you would there be given as this:

There is no activity in the experience of man that has not its inception or purpose in the spirit of those injunctions but what *must* fail; unless it is founded in the spirit of truth.

Hence each would ask, then: “What must I do about it; not what shall this, that or the other ruler, other office holder, or the other individual do” but each should ask, “What must I do about the economic conditions in which we find ourselves?”

So live each day, each hour, as to put into practice those precepts, those influences in thine own life, and in the life of all ye contact day by day. For, He hath said, “Though ye wander far afield, if ye will cry unto me, if ye will ask, if ye

will draw unto me, I will draw nigh unto thee; and my help, my arm is not short as man's counting of shortness, but will bring to thee speedily that which is the desire of thine heart, if it is conceived in righteousness."

Ready for questions.

(Q) Will the National Industry Recovery Act be of lasting benefit to the country?

(A) If it is accepted in the manner in which it was purposed, it will bring in the experience of many lasting benefits. It of itself can do nothing. The applying of the principles (not tenets, principles!) in same will bring lasting aid to the nation. For, the *purpose* is conceived in truth.

(Q) Will there be any changes made in this act?

(A) As indicated from that just given, *all* do not measure up. Some changes, then, must be made to meet the emergencies, to meet the conditions that are over-averse in *their* activities respecting same.

(Q) Is [Henry] Ford's attitude towards this Act right?

(A) As to any individual, who is to judge his brother? As given of old, "Judge not lest ye be judged." Who are ye to judge what the other would do? Hast thou been in the same position, in the same place? Are thine own purposes and desires pure? Then, do not judge your brother!

(Q) Suggest changes that could be made in our present monetary system to improve conditions.

(A) This would of itself require much to be said, respecting the changes that have been made and that have been suggested throughout—[Note: Just then Mr. Z. passed a paper with a question across the couch, over Mr. Cayce, to Hugh Lynn, and the reading was stopped. After a few minutes, Hugh Lynn gave the suggestion to wake up. EC rose from the couch in an upright position as if being propelled by an unseen lever or pulley, without unfolding his hands from his solar plexus or using them in any way to rise to his feet. Individuals present remarked on and discussed this unusual phenomenon.]

[Background: Reading given to twenty-nine-year-old male seeking “advice and guidance” regarding world affairs; reading predicted that the stage was being set for the events of World War II.]

Reading 416–7; October 7, 1935

As to the affairs of an international nature, these we find are in a condition of great anxiety on the part of many; not only as individuals but as to nations.

And the activities that have already begun have assumed such proportions that there is to be the attempt upon the part of groups to penalize, or to make for the associations of groups to carry on same.

This will make for the taking of sides, as it were, by various groups or countries or governments. This will be indicated by the Austrians, Germans, and later the Japanese joining in their influence; unseen, and gradually growing to those affairs where there must become, as it were, almost a direct opposition to that which has been the *theme* of the Nazis (the Aryan). For these will gradually make for a growing of animosities.

And unless there is interference from what may be called by many the *supernatural* forces and influences, that are activative in the affairs of nations and peoples, the whole *world*—as it were—will be set on fire by the militaristic groups and those that are “for” power and expansion in such associations.

Ready for questions . . .

(Q) Kindly give me any advice that will benefit me spiritually, physically, mentally.

(A) Much might be given in these directions. These are not just as trite sayings, but rather make them as a portion of the inner self, as may be *felt* by self in its associations with its fellow man day by day, in associations with those of organizations or corporations. These should be considered as a unit: Study to show self approved unto thy Maker, thy better self. Purposefulness, then, in that done or accomplished or

thought, that brings *constructive* influence and experience into the hearts and minds and lives of individuals. It isn't the great things. No great deeds of valor are accomplished without *ages* of preparation in the *soul* of one that accomplishes same. It is just being kind, just being gentle, just being patient, *first* with self and self's relationships to thy fellow man. These are not principles that are for the church alone, nor for the lodge, nor social organizations; but more and more the principles to be applied in the experience of the business man, the social man, in the everyday life. Thus may better the glory of the Lord shine through thine experience. *How much* greater in the experience of each soul to at the end of any given day have the satisfaction of the best within self say to thee, "Well done!" than to have all the *glory* of man that you have tricked or have overstepped in some manner that may have been for material gain! *These*, then, will keep thee in the right way.

(Q) *Regarding the general world conditions, is it likely that changes in the earth's surface in the Mediterranean area will stop Italy's campaign against Ethiopia?*

(A) Not at *this* particular period. This may *eventually* be a portion of the experience, but not just yet.

(Q) *When is this likely to occur?*

(A) As to times and places and seasons, as it has indeed been indicated in the greater relationships that have been established by the prophets and sages of old—and especially as given by Him, "As to the day and the hour, who knoweth? *No one*, save the Creative Forces." Tendencies in the hearts and souls of men are such that these may be brought about. For, as indicated through these channels oft, it is not the world, the earth, the environs about it nor the planetary influences, nor the associations or activities, that *rule* man. *Rather* does man—by *his compliance* with divine law—bring *order* out of chaos; or, by his *disregard* of the associations and laws of divine influence, bring chaos and *destructive* forces into his experience. For *He* hath given, "Though the heavens and the earth pass away, my *word* shall *not* pass away!" This is oft considered as just a beautiful saying, or something to awe those who have been stirred by some experience. But applying

them into the conditions that exist in the affairs of the world and the universe in the present, what *holds* them—what are the foundations of the earth? The word of the Lord!

(Q) Will the League [of Nations] attempt to force other than economic sanctions?

(A) As indicated. The economic sanction, and then the turmoil that arises from partisans—and questions picked here and there by those unions. Latvia, Greece, Turkey, Italy, Austria, Bulgaria, Japan—of these (and with German influence) be mindful!

We are through for the present.

[Background: Reading given to a fifty-year-old male who asked about the possibility of earthquakes occurring in San Francisco in 1936.]

Reading 270–35; January 1, 1936

(Q) What is the primary cause of earthquakes? Will San Francisco suffer from such a catastrophe this year? If so, give date, time and information for the guidance of this body, who has personal property, records and a wife, all of which it wishes safety.

(A) We do not find that this particular district (San Francisco) in the present year will suffer the great *material* damages that *have* been experienced heretofore. While portions of the country will be affected, we find these will be farther *east* than San Francisco—or those *south*, where there has *not* been heretofore the greater activity. The causes of these, of course, are the movements about the earth; that is, internally—and the cosmic activity or influence of other planetary forces and stars and their relationships produce or bring about the activities of the elementals of the earth; that is, the Earth, the Air, the Fire, the Water—and those combinations make for the replacements in the various activities. If there are the greater activities in the Vesuvius, or Pelee, then the southern coast of California—and the areas between Salt Lake and the southern portions of Nevada—may expect, within the three months following same, an inundation

by the earthquakes. But these, as we find, are to be more in the southern than in the northern hemisphere.

[Background: Reading obtained to provide information on “general economic conditions.”]

Reading 3976–16; April 18, 1936

GC: You will have before you members of the Economic Research Committee of the Ass’n for Research & Enlightenment, Inc., some of whom are present in this room. It is their desire periodically to secure information through this channel pertaining to general economic conditions and trends of mass thought and action both here and abroad, with particular reference to the effects of such conditions and mass thought and action on individuals in this country. It is their further desire to give the information received such publicity as will make its use generally beneficial. You will advise and direct them as to how best to conduct such a series of readings, what types of information should prove most beneficial and how best to make the information available. You will answer questions.

EC: Yes, we have the desires of those present relative to conditions general and specific.

In considering such a subject and in the approach to same, seeking through such a channel, this should be done with first the nature or the approach of such information and as to how helpful same may be in the experience of individuals.

It is, then, with a great deal of forethought that such would be attempted, not only from the viewpoint of the characters that may be presented in such information from period to period; but each individual as an individual must assume a great obligation upon his own part.

For to know and not to do, to him it becomes sin.

Hence in such an approach, they each should weigh well in the balance as to whether there are ulterior motives or whether they are of the nature that is rather just wonderment, and with little thought or idea of what such information might put upon them as individuals. And again as to whether such would be

used for that of personal gain, or is it to be given to all who would in themselves seek?

For, as has ever been given from old, they that set themselves in array must either choose to serve those in high places or to serve mankind as a whole.

These questions, these considerations, should first be determined, then, in the mind, in the heart of each that may seek.

Then there comes the how, or in what manner may these be given that would be of a helpful, hopeful nature to the seeker, as well as to what would such a seeker do with that as may be given *as* information that is affecting and will affect not only themselves but their fellowman.

Through those channels of that organization, then, or through *any* that in sincerity seek by their own equipment or enquirement, or their sincerity, such information should be given to those that *ask* for same. But with those same warnings that he that uses same for his own personal aggrandizement *does* so to his *own* undoing.

Ready for questions.

(Q) Explain from what sources this information may be obtained.

(A) Conditions, thoughts, activities of men in *every* clime are things; as thoughts are things. They make their impressions upon the skein of time and space. Thus, as they make for their activity, they become as records that may be read by those in accord or *attuned* to such a condition. This may be illustrated in the wave length of the radio or of such an activity. They (the activities, etc.) go upon the waves of light, upon that of space. And those instruments that are *attuned* to same may hear, may experience, that which is being transmitted. Hence do not in seeking *confuse* thyself that there may not be variations as to the interpretations of economic influences or forces that are being enacted in the thought and activity of varied groups. Just as either [ether?] program may be sent from any given activity. The outer world is only an activity of the shadow world.

(Q) Give the proper suggestion for establishing the highest possible contacts for each reading.

(A) This depends upon that source, that station, that activity that is to be interpreted. For each influence is set as has been given; as a consciousness of this, that or the other land. And those in authority or the greater influence of that group or nation are then as a unit, as a station. And these then would be merely the contact of that which is the *universal* consciousness of America, Canada, Britain, Italy, France, Japan, the East, the West, or what not.

(Q) How frequently should readings be given?

(A) If such a *group uses same properly*, they may only be altered by how well that as may be given is applied in the experience of the seeker. For to have, to know and not do, not to make practical, not to make active, becomes (such information) as stumblingblocks. What read ye, how interpret ye that which prompted this land in its separating itself or binding itself for a functioning in the affairs, the experiences of man? What prompted that? What prompted that binding of themselves in an activity? *These* become the basic forces in the economic relations of a peoples of any nation. There has arisen and there is arising in the affairs and the experiences of man everywhere the necessity of there being not so much the consideration of a land as of all lands as a unit. For *mankind* is his brother, and thou *art* thy brother's keeper. The closest there has come [to] the laying of an *ideal* was when those nations, those representatives of many nations sat as in council. [According to the Cayce readings, during President Wilson's negotiations for the League of Nations, *Spirit* had actually sat with Wilson during the meetings.] And yet man's greed, man's fear of his own self, so entered in that it became as a stumblingblock for the world. And there has arisen from same those influences, those forces that have become crystallized in the minds of individuals that have gathered about themselves and crystallized into activity such an influence that soon there must be a reckoning. For again has the Prince of Peace been *crucified* upon the *altar*, the cross of greed!

We are through for the present.

[Background: Reading given to forty-eight-year-old male regarding the economy and militaristic actions occurring abroad.]

Reading 270–30; February 13, 1933

(Q) Will the Japanese concept of aggrandizement by militaristic aggression result in a declaration of war between Japan and the United States during the year 1936?

(A) There are too many conditions to be considered, that may be of greater import and more far-reaching in importance even than wars, during 1936! As to the militaristic attitude and activities of the Japanese and those countries in that particular portion of the sphere, as we find, there will be a great deal more militaristic movements *between* now and '36 than during '36, in that particular field—unless there's some mighty changes in the affairs!

(Q) The belief is held that the aeroplane manufacturing and transportation industry will become the outstanding cornerstone to mark this country's return to prosperity, just as the automobile industry did in 1921 and the radio activity did in 1925. Is this correct?

(A) Partially so, yes. It may be given as the most *outstanding* change that would come, but the real basis of the change must come in the attitude of the classes with the masses, and the abilities for those in selective fields or positions to act more coordinately with the spiritual upliftment of *all* to a higher position as related to the affairs of groups, classes and masses.

(Q) Has time and the constant evolutionary changes corrected the mind of the people so that a statement on the business outlook for this year can be given?

(A) It will be on the improve in this year! for the definite change, definite turn of affairs! As may be seen from that which took place in Germany, Russia, Japan, on or about the 29th of January, and between the 29th of January and the 4th of February, the change will make for a leavening or a stabilizing (after many trials) to different conditions.

(Q) Any other advice for this body at this time?

(A) Many fields of thought may be considered by the body, and—as indicated from time to time—the abilities are such, as from the developments of the entity through his experience in the material planes, that holding to an ideal—working *with* same, *for* same, *living* for same, willing to die for same if necessary—is the best policy!

[Background: Follow-up reading given to forty-nine-year-old male regarding the economy and the possibility of earth changes.]

Reading 270–32; June 12, 1934

(Q) Please interpret the astrological situation respecting the economic trend of business and inform me of the outlook to expect for the rest of this year.

(A) As we find, while there are many conditions in some fields of activity that will be in the position of requiring changes in the present status of production in the area for the agricultural activity, the general commercial activities throughout *this* land will continue to be nearer and nearer to a normalcy. To be sure, there will be in various *local* conditions that which will affect more or less transmission lines with which the body is associated—be local conditions to be met, but the general will continue on the improve; and, as may be seen in the coming elections in the fall, the general trend of the public opinions as related to the activities in the affairs of the nation as a whole and *particularly* as related to the *commercial* associations abroad—will be for the greater expansion—in the abroad.

(Q) Are the efforts of the administration to coordinate the attitude of the classes with the masses developing satisfactorily?

(A) As we said, it will be more *specifically* and definitely indicated by the attitude and activity of the peoples as a whole in the coming elections . . .

(Q) Are details of the Earth's Eruptions in 1936 so fixed that you can give me an outline of the Pacific Coast area to be

affected, along with precautionary measures to be exercised during and after this catastrophe?

(A) All of these are, as is ever on or in such an activity, dependent upon individuals or groups who are in or keep an attitude respecting the needs, the desires, the necessary requirements in such a field of activity. That some are *due* and *will* occur is *written*, as it were, but—as we find—as to specific date or time in the present this may not be given.

(Q) Will the drought and heat in the farming area create a shortage of grain and food supplies, or is there ample surplus to meet requirements?

(A) As indicated in times past, the drought will create a shortage, but there is ample to meet the needs for this coming season; for the one following, well—that may be different. For, will not only in this present year have a shortage in the area of grain in America and Canada, but in the coming season in the Argentine, in Australia and Africa will be the same character of shortage. Then in '35 and '36 it will be felt the more throughout the country.

[Background: Reading given to Edgar Cayce in which he asked for the interpretation of a waking vision/daydream which seemed to predict World War II.]

Reading 294–185; June 30, 1936

(Q) Interpret the conscious experience which Edgar Cayce recently had of seeing a chariot and man in armor? [Detailed dream described 7/22/36 in EC's letter to Mr. [1196] in 1196–2 Reports.] I was in the garden here at work when I heard a noise like the noise of a swarm of bees. When I looked to see where they were, I saw that the noise came from a chariot in the air with 4 white horses and a driver. I did not see the face of the driver. The experience lasted only a few minutes. I was trying to persuade myself that it was not true, that it was only imagination, when I heard a voice saying, "Look behind you." I looked and beheld a man in armor, with a shield, a helmet, knee guards, a cape but no weapon of any kind. His countenance was like the light; his armor was as silver or aluminum. He raised his hand in salute and said, "The chariot

of the Lord and the horsemen thereof.” Then he disappeared. I was really weak, not from fright but from awe and wonder. [GD’s note: I heard EC say that he dropped his hoe and when he reached up his hand to mop his brow his hand came down all red looking, as if he were sweating blood. HLC later said that EC ran against him in the front hall, white and shaking, on the way to his chair in the living room.] It was a most beautiful experience and I hope I may be worthy of many more.

(A) This was a vision. This is the interpretation: These are as emblems, these are as figures in the experience of the entity, that: As is builded in the conscious mind of those about the entity, as in the conscious entity itself, if there are not those encouragements from thy friend, if there is not a kind word or a smile, thou dost indeed feel that something is amiss, something is awry! How well, then, those that have named the Name, those that would know the Lord—*smile!* For what else in God’s creation can? In the experience there is shown that there is not only the whole armor of the Lord as a defense, but the chariot of the Lord that would take wings upon time to show—to make thee know—t at His promises abide. Be faithful through those periods of oppression, as well as those periods that would soon come when the *material* things of life would be as plenteous in thine experience. But keep the whole armor of the Lord that ye may stand even as He in that day when temptations of every nature, when trials of every sort, come upon thee and thy fellow man. For the Lord forgetteth not those to whom He hath given charge, “Feed my sheep, feed my lambs.”

We are through.

[Background: Reading given on the topic of the “social and economic conditions” in the United States.]

Reading 3976-17; October 25, 1937

As has been given, in giving information respecting the outcome or the outlook of the political, the economic or the social welfare in a land or country, only that may be given that will be helpful. Hence as to what the conditions may be, and

as to what such that seek will do about same, become rather the questions . . .

In the United States at present there are some disturbing factors, especially those as related to activities of the nature pertaining to labor and capital in its various phases.

Yet there need never be a fear on the part of capital that there will be much real disturbance until there is a more united effort on the part of any group, association or organization.

And so long as capital is able to keep turmoils within the ranks of those that would bring strife through their very power rather than purpose, no great concerted effort may be expected that would play a definite part.

Yet there are those within the activities of the Association, the organization, the membership in same, whose desires or purposes are of such a nature that there lies within them the power to see that not a wrangle is kept, but that the ideal side, ideal condition or position would be kept in the way of those presentations that have been very well given in cooperative measures with the ideals (or ideas, and the ideals that go with same) that *we are our brother's keeper*; that we each are dependent one upon another.

And no government, no nation, no state, no city, no family—yes, no individual—is stronger than the weakest habit; the destructive forces that may in any way or manner at any time undermine if they are self-purposing.

But if the ideas and the ideals are rather that each should be, each *will* be, each purposing to be, a channel for presenting brotherly love, kindness, patience, longsuffering, just being kind—and if these are rather the propaganda, if these are rather the promptings of the activity in every phase or every association of the individuals—we will find more and more that there will be drawn the greater dawn of *every form* of helpfulness, hopefulness, in the experience of an individual, a family, a state, a city, a nation.

Not that there may not be those things that have been so well presented as in the days before the flood; they were married, given in marriage; there were the reckless, there were

the saints. As in those days before the end may come, these may be ever *just* the same.

But man being a creative nature, man being endowed with divinity within self, may work that to his own undoing or to his own glory in the Father, the Son and the Holy Spirit that worketh in and through those according to that purposed in their hearts.

Ready for questions. [GD's note: Par. 15-Q—17-Q below were submitted by Mr. [816] on 10/6/37.]

(Q) Can any detailed prediction be given concerning the probable trends of business activity and the trends of security prices during 1938, 1939 and 1940?

(A) These again, as has just been indicated, must indeed depend upon that influence *prompting* the activities of those in power or in position to make for the dominating of the purposes that are set before the populace as a whole. As has been indicated, if that ideal is *kept* by those who have been and who are *in* power, there will be kept a general trend toward greater security, greater economic considerations of the whole, greater peace, greater harmony. Not that there are not those influences that have gone about to make a beautiful condition an experience as dross, yet wherever selfishness is the prompting attitude there may be expected to be brought turmoils and strife. Where the purposes are the Prince of Peace, where “*I am* my brother’s keeper—I *will* do the right,” these will keep and bring social security, financial security, and *peace* of mind and body to those that propagate same.

(Q) Is the year 1939 or the year 1940 likely to usher in the beginning of another major business depression?

(A) Again this depends upon that construction of those purposes, those provisions, those laws now being set in motion for consideration of the conditions throughout. We do not find it so; unless selfish motives, selfish purposes succeed in *dominating* the directing of those provisions against such. If these succeed, and then there should come a uniting of those efforts between the layman or the worker and the wage earner

against capital, we may expect *desperate* situations. *But what will you do about it?*

(Q) Certain writers have forecasted the possibility of a war around 1942 to 1944 which will involve the United States. At the moment, does it appear that we are likely to be involved in such a war?

(A) If this is kept as propaganda, it will! If there is *still* kept that attitude of peace and harmony, if there are the considerations of the rights of others, it will not!

(Q) What is likely to cause such a war?

(A) *Selfishness!*

(Q) Is the President of the United States likely to serve throughout his present term?

(A) Likely.

(Q) What may be expected in the developments in the conflict between the major branches of organized labor?

(A) As just indicated, so long as capital is able to keep the turmoils within the ranks, there may not be expected a concerted effort. If there is the uniting of the purposes and *then* there are not those in authority or in power that are able to make for the considerations of the conditions of all, strife and turmoil, internal troubles, may be expected.

(Q) What developments may be expected in the difficulties between labor and capital during the next few years?

(A) As just indicated. If there is a united effort, and there are *not* (there *are* in most places in the present) those in authority who will consider the getting together for the consideration of all, then turmoils and strifes will arise. *Selfishness* is the sin of man!

(Q) What may be expected from the help proposed for the farmers by the present administration? Will the programs as planned be successfully carried out?

(A) Apparently there will be a block in much of these, because this is being considered by some as too great a sectional undertaking. This may cause turmoils and strifes, but

again—if there is the ability not merely to parley but rather to consider the *all*—the situation may adjust itself. For, as we have given, no country is stronger than its greatest weakness in any section or in any portion of same. For it must be a *cooperative, coordinating* activity as a unit of government in its dictation, its legislation, its administration, and in its coordination of *all* of these as a unit. No *one* may become dictatorial without the proper consideration of each phase of the government offices as a whole. And the laboring man, the daily laborer that lives by the sweat of the brow, shall have equal consideration before the *law* as those that *direct* the lives of many! For *all* stand the same before the judgement bar of the Maker; and they that are oppressed, their cry goeth up to Him, ever. And when they come together, their cry—*together*—ascends as sweet incense or as the horrors of strife which are in His eyes, His heart, His power, the abominations which He hateth.

Note: See “Changes in World Affairs” section for additional readings’ information regarding changes in the twentieth century.



Changes for the Future

[Background: Reading given to a fifty-six-year-old male who asked for additional information about ancient Egypt.]

Reading 378-16; October 29, 1933

In the record chambers there were more ceremonies than in calling the peoples at the finishing of that called the pyramid. For, here those that were trained in the Temple of Sacrifice as well as in the Temple Beautiful were about the sealing of the record chambers. For, these were to be kept as had been given by the priests in Atlantis or Poseidia (Temple), when these records of the race, of the developments, of the laws pertaining to one* were put in their chambers and to be opened only when there was the returning of those into materiality, or to earth's experience, when the change was imminent in the earth; which change, we see, begins in '58 and ends with the changes wrought in the upheavals and the shifting of the poles, as begins then the reign in '98 (as time is counted in the present) of those influences that have been given by many in the records that have been kept by those sojourners in this land of the Semitic peoples . . .

Ready for questions.

(Q) If the King's Chamber is on the 50th course, on what course is this sealed room?

(A) The sealed room of records is in a different place; not in this pyramid.

(Q) Give in detail what the sealed room contains.

(A) A record of Atlantis from the beginnings of those periods when the Spirit took form or began the encasements in that land, and the developments of the peoples throughout their sojourn, with the record of the first destruction and the changes that took place in the land, with the record of the *sojournings* of the peoples to the varied activities in other lands, and a record of the meetings of all the nations or lands for the activities in the destructions that became necessary with the final destruction of Atlantis and the buildings of the pyramid of initiation, with who, what, where, would come the opening of the records that are as copies from the sunken Atlantis; for with the change it must rise (the temple) again. This in position lies, as the sun rises from the waters, the line of the shadow (or light) falls between the paws of the Sphinx, that was later set as the sentinel or guard, and which may not be entered from the connecting chambers from the Sphinx's paw (right paw) until the *time* has been fulfilled when the changes must be active in this sphere of man's experience. Between, then, the Sphinx and the river.

[Background: Reading given to a twenty-seven-year-old female who inquired about earth changes. She was told that she would not be alive when the changes occurred. She lived between 1905-1986.]

Reading 288-29; April 16, 1932

(Q) What is meant by "This body, not physically, will be present when the earth is changed again"? [a statement given in her first reading; 288-1]

(A) This that the entity *innately*, or thoughtly, through thought, will be—*is*—in the position of knowing that the change comes, yet not physically present—as then—at the period of the greater portion of the *physical* change. As then. Knowledge of, and acquainted with that, that bringing—and brought about—the destruction of the first portion in Atlantis. In the earth, then, physical knowledge of, through thought,

through the mental abilities, through the psychic sources, as has been described for self, in the knowledge of, but not a physical portion of, the whole change. Rather that that *brings* it about, than *bringing*—or being *in*—that *brought* about.

[Background: Reading given to a forty-four-year-old female who was interested in a commercial enterprise related to the Bimini area. Cayce informed her that this area would be among the first remnants of Atlantis to rise again.]

Reading 587-4; July 1, 1935

(Q) Could the well in Bimini be promoted and reconstructed? [GD's note: Mrs. [587] told EC that after her Life Rdg. she had flown to Bimini and had found a fresh water well marked, or walled around the top, with stones of peculiar composition and strange symbols.]

(A) There has been much given through this source [996] [996-12] as to how that particular portion of what was the Atlantean period might be developed. While it would make for much outlay in money, as ordinarily termed, there are certain interests that would join *in* such an undertaking. As those of the Dodge interests, as given. For it could be established as a center for two particular purposes; a regeneration for those with certain types of individual ailments (not only from the well, or water from same, but from the surrounding waters—because of the life in same), and a center for archaeological research. And as such activities are *begun*, there will be found much more gold in the lands under the sea than there is in the world circulation today! As to how, this should be considered seriously from many varied angles that exist. For, as understood, there are those conditions as related to the varied powers that are in power or in affluence as respecting activities of any nature there. And as they exist in the present there are some complications for agreements, contracts, the lettings of this, that or the other.

But this should *not* be left alone; it should be considered from many angles. Also aid may be induced from the varied societies that have been formed for the study of geological and archaeological activities, or such. For much will be found.

And, as may be known, when the changes begin, these portions will rise among the first.

[Background: This reading was among a special series of readings given by Edgar Cayce on the topic of Atlantis and the possibility of a commercial activity at Bimini.]

Reading 996-12; March 2, 1927

GC: You will have before you the islands of North and South Bimini, and the submerged land adjacent to same. You will outline in detail the necessary procedure to finance and develop this project, in the way of building streets, sidewalks, sea walls, canals, harbors, sewerage, water and electrical system, ice plant, laundries, and everything necessary to complete a resort city. You will answer all questions which I will ask you regarding this.

EC: Yes, we have the islands as are seen in the natural formations as are visible at the present time.

Now, we find there are many things that may be said as respecting the plausibility and the advisability of making a resort city in this location. First we would give, this would not be near as large an undertaking as it appears on the face of conditions, for this may be stored away as truth for those that would go about to accomplish such conditions: There will be found many, many, *many* sources of revenue for those undertaking such a project, for these mountain tops—especially that along the north and eastern shores of the north and northern portion of the south island—will produce many various minerals, and various other conditions that will be remunerative when the projects are undertaken; and well that the ones that do such labors—as the dredging as necessary, the building as necessary, the walls, etc.—be followed close in their operations, for these will uncover many various conditions that may be turned into dollars—and dollars—and dollars!

In considering the manner and way that this project would be financed, we find these conditions are to be considered:

First, in the various congested centers in which there are almost innumerable individuals that have achieved success in

the financial way and *manner*, these—by the natural tend, or natural trend of human thought and human endeavor to gain from life those pleasures that bespeak of the effort as has been put forth—are seeking such outlets for a way to not only invest, but to build new and different modes and manners and ways for such pleasures. Acting, then, against the natural tend and bent of the inlander, as it may be termed, these are seeking such times, such places, that they may enjoy the fruits of their labors.

Again, this is as a truth which may be stored away again. Not expressed by those who would endeavor to make a resort or a city here. There are, as has been given, many peoples being born again into the earth's plane who were through their experiences in this land. With the building then, again, we find the innate desire will come to an innumerable number to be in *some* manner or way associated—either as dwellers for a portion of the time or the whole time, or as the investors [investors?] in the project—to make this not only a habitable place, but as a resort equaled by none.

Now, as to the reasonableness, and how this may be gone about:

There is seen that the general lay of the land, and the surrounding territory or vicinity, or the natural lay of those waters nearby—these lend themselves, in a natural way, to the establishing of many, many, many acres—many miles of acres of territory. That not reclaimed, as it were, but the naturalness of conditions is to bring forth not ten, but hundredfold—for the labor and the time spent.

There will be seen that on the northern portion of south island will lend itself to the water supply, which is one of the first considerations of such a place. A sweet water. One that lends itself to that of being adaptable, not only for the drinking purposes, but for all purposes of the human body. This will be found by drilling to the depth which will be, true enough, below the sea level, yet the source is from far—far—away. Better water will be found than in those lands known as the continents. This also lends the modes of manufacture—of electro-hydro power in the waves, if necessary, by the tides—

such as have been and are being builded in the Bay of Fundy—for with the walls as may be built in the western coasts of the inlet—which may be closed or left open, or builded for the purpose of an inland sea for the boat, the port, and for the fishing, bathing, and the like—this may be builded in such a manner on the northern shore of the south, and the southern shore of the north island, as to facilitate the power sufficient to electrify the whole of the lands that may be acclaimed and reclaimed.

In the centers that would be interested, then, in bringing about such a vision, such a dream, we would find that there have been various groups that have been approached as respecting how this may be carried out. We would seek rather those of the money powers in Cleveland and in Detroit, for these have such of a vision; for, as again may be stored away by those that would go about to accomplish such an undertaking: There are those associated with the Dodge millions, the Dodge accumulations [auto multi-millionaire Dodge family?], that once *ruled* in power here, and these, approached in the right way and manner, would be willing, glad, and anxious, to see such an undertaking carried on here.

In the ones that may be interested in the Chicago vicinity, these, as we see, are of the syndicated groups, and must be watched very closely, for these are not *always* satisfactory groups to deal with.

Again we find, in the groups who are already interested, and who may be interested in the east—in New York or the northern places, these are of that bent and trend that is not always amenable to the suggestions of those who would build with a vision.

Rather would a combination of Detroit, Cleveland, London and Paris, be that which would be the more satisfactory for those who would undertake to bring about that which would prove, in this place, as the resort premier above others—for this may be accomplished in this place; for, as given again, this may be stored away by those who would undertake such: There will be within these developments many things that have as yet not even been thought of or considered, that would

not only of *themselves* attract the great horde, but would also attract great wealth—for this is of the first highest civilization that will be uncovered in some of the adjacent lands to the west and south of the isles, see? Ready for questions.

(Q) Is this the continent known as Alta or Poseidia? [Atlantis]

(A) A temple of the Poseidians was in a portion of this land.

(Q) What minerals will be found here?

(A) Gold, spar, and ichthyolite [?]. [Ichthyolite?]

(Q) How deep in the ground will that be found?

(A) In the wall that would be builded from the western portion of the south island towards that of the *prominent* portions of the southern portion of isle—these will be found in the twelve to fifteen (12 to 15) foot levels. The *vein*, as workable, would be found extending in the northeast southwest direction. The waters in the northern portion of the south island. Sweet water, see?

(Q) Give the exact longitude and latitude of the vein?

(A) In this we have the island—in this we have the place. Find these, or locate. These are known.

(Q) What amount will be necessary to complete development?

(A) From seventy-five to ninety million.

(Q) Name individuals that would undertake the financing of the proposition, and procedure to obtain their support?

(A) Those groups as given. Preferably those in the Detroit and Cleveland vicinity, cooperating with those of London and Paris. While the Londoner of a slower action—of a safer basis, see?

(Q) Give the full name of the person to undertake the financing of this.

(A) Preferably that group as we have given, as it is seen that the natural trend will be in the Dodge forces, see?

(Q) How proceed to obtain their support?

(A) Through those channels—see, we have first and foremost one of these of this group that has been—what in common parlance would have been—“badly burned” in Florida propositions; yet there are many millions more in the other side of the house—which makes it more specific, and is of the one that would be the most easily interested. Proceed through those channels for the outlook of those conditions necessary, for *many* of those who are of the house of the peoples that are able, capable of financing such, are willing, when such is presented, in that one is willing to see such a project through—for first we consider, not only that as has been given as regarding the location, the position, the conditions as surround the feasibility of such a project, but the natural conditions of the whole life of those as are in the earth’s plane at the present period. Follow these out. This is not an idle or vain dream, for those that would bring about such conditions are preparing for the building of many glories for self, and for posterity.

(Q) How deep will we have to drill for the fresh water?

(A) Eight hundred and ninety-two (892) feet.

(Q) What supply would that obtain?

(A) One thousand eight hundred gallons (1,800) per hour. The electro-hydro power would be made from that condition as may be builded, as given, which would supply all of the power necessary for any project that might be—might be—even undertaken here; for this would become not only a strategic point in the affairs of this—*this*—continent, but of others—as it has been in the eons past.

(Q) Could an additional supply of water be obtained by going deeper?

(A) This is the strata for the water. Other supplies may be obtained in various portions near here, which would only increase the amount if necessary. This supply would increase, see?

(Q) Would this be Artesian?

(A) Artesian.

(Q) It would flow out of the top?

(A) Flow out over the top.

(Q) Is there any sulphur in this water?

(A) Sulphur may be obtained here. *This* is sweet water here.

(Q) Give the chemical analysis.

(A) Fifty-six percent (56%) pure water. Silicon a trace. Lime a trace. Magnesia a trace. This would be pure sweet water here, you see, with only the traces of those of silicon, magnesia, of lime, and of other properties as only would be seen in traces of same, see? and in the changes as brought, as given, this may be only increased by the heating, or the various conditions as may be brought to same—for, as a health resort, as the building up of the general body, and as of the whole system, see? The sulphur waters may be obtained where there is seen an old channel on north end of the south portion of north island. These, we find, will be of the black sulphur, yet for certain conditions—and for the baths as may be instituted through same—will be quite beneficial to health, end especially to those of the neuritic conditions—nervousness, and of the germ of rheumatic conditions, see? This will be found only eighty-nine to ninety (89 to 90) feet deep, see? [GD's note: See 587-3, Par. R12 of 9/28/72 for analysis of water in well, and 587-4, Par. R12 of 1/17/70.]

(Q) Could this port be made a shipping port?

(A) Be made a shipping port, by the opening of the channel to the west and to the north here, see?

(Q) What would be the proper way to open this channel?

(A) See, when a channel is made here—as we see, the sands only come from the southern end, that would hinder or produce a bar. When dredges are made, only the extension of those obstructions—that only divert the channel—which is of moving waters—to the outer edge, would prevent and keep from the bar being moved back and forth across. Rocks or piles, see? along this end. Much may be given, and much may be accomplished—and as to those that would build such, that

as is given as “keep in store” is, as it were, the bonus for the undertaking. Keep that for self.

We are through for the present.

[Background: Reading given to a forty-one-year-old female who inquired about the German philosopher Boehme, the continent of Atlantis and the transition between the Piscean and Aquarian ages.]

Reading 1602-3; September 22, 1939

GC: You will have before you the inquiring mind of [1602], present in this room, who seeks guidance—impersonal guidance and light regarding the teachings of Jacob Boehme, the German philosopher and mystic of the 17th century who used the corresponding Principles of Nature—of the entire Astral, with man, as the true Spiritual approach to the Primal Light beyond the Circuit of Reincarnation. Will you clarify the answers to the following and help me to understand them in relation to Spiritual Evolution—as I ask them . . .

(Q) Three hundred years ago Jacob Boehme decreed Atlantis would rise again at this crisis time when we cross from this Piscean Era into the Aquarian. Is Atlantis rising now? Will it cause a sudden convulsion and about what Year?

(A) In 1998 we may find a great deal of the activities as have been wrought by the gradual changes that are coming about. These are at the periods when the cycle of the solar activity, or the years as related to the sun’s passage through the various spheres of activity become paramount or Catamount [?] [Tantamount?] to the change between the Piscean and the Aquarian age. This is a gradual, not a cataclysmic activity in the experience of the earth in this period . . .

(Q) What will the Aquarian Age mean to mankind as regards Physical, Mental and Spiritual development? Is the Aquarian Age described as the “Age of the Lily” and why?

(A) Think Ye this might be answered in a word? These are as growths. What meant that awareness as just indicated? In the Piscean age, in the center of same, we had the entrance of Emmanuel or God among men, see? What did that mean? The

same will be meant by the full consciousness of the ability to communicate with or to be aware of the relationships to the Creative Forces and the uses of same in material environs. This awareness during the era or age in the age of Atlantis and Lemuria or Mu brought what?

Destruction to man, and his beginning of the needs of the journey up through that of selfishness. Then, as to what will these be—*only* those who accept same will even become aware of what's going on about them! How few realize the vibratory forces as create influences from even one individual to another, when they are even in the same vibratory force or influence! And yet ye ask what will the Aquarian age bring in mind, in body, in experience?

(Q) Is the Aquarian Age described as the 'Age of the Lily' and why?

(A) The purity. Only the purity as it represents will be able to comprehend or understand that awareness that is before those who seek the way.

(Q) Can a date be given to indicate the beginning of the Aquarian Age?

(A) This has already been indicated as the period when it should pass, but that is when it begins to affect. It laps over from one to another, as is the natural sources, as he holds to that which has been, which is. As has been indicated, we will begin to understand fully in '98.

(Q) Are there any thoughts along these lines, beyond these, that can be given at this time?

(A) Holy, holy is His name!

We are through.

[Background: Follow-up reading given to [1602] regarding various changes that could be anticipated—politically, economically, and geologically.]

Reading 1602-5; November 28, 1939

HLC: You will have before you the entity, [1602], also her mental and material affairs. It has been indicated, thru various

sources, that the period immediately ahead, is one of change in many fields—politically, economically, and geologically. Will you clarify these predictions for me, and give directions for me at this time? answering questions which have been prepared?

EC: Yes, we have the entity here.

As in relationship to changes—these are indicated not only through prophecies but through astrological aspects, as well as the thought and intent of persons and groups in high places; bringing about these things, these conditions, in what might be said to be the fullness of time.

However—since the advent of the Son of Man in the earth, giving man an advocate with the Father, there has been an influence that may counteract much of that which has been indicated that would come as retribution, or in filling the law of an evolution of ideas and the relationship of material things to the thoughts and intents of individuals and groups.

Then, as to whether the hearts and minds of individuals or souls (who were given authority concerning the laws of the universe) are fired with the thoughts of dire consequences or those things that bespeak of the greater development of a spiritual awakening, is still in the keeping and in the activities of individuals who—as this entity—have caught a glimpse, or an awareness, of that which is in the making, in the affairs of state, nation, and nations, and the universe, as related to the conditions upon the face of Mother Earth.

There enters much, then, that might become questions as respecting that which has been foretold, or prophesied, as well as respecting the activities of groups and individuals who have acted and who are to act as a counterbalance to these happenings in the earth.

In the first premise—know what was the cause of indifference, or sin, entering material manifestations. Was it the purpose by God that such should be, or by the Godhead? or was it that this force or power seeking expression found—with the expression—that there came the forces of positive and negative?

And with same the awareness of one influence or force, taking certain courses or directions, became negative.

The others became the greater positive.

Thus in the experience of souls through their evolution in the material things of the earth, there has been brought just that same effect in the material affairs of the souls active in expressing or manifesting at this particular period or sphere of development.

Much of just this comprehending is indicated in some of those records that are now becoming more and more a part of man's experience, or awareness; in that the cosmic or universal or spiritual laws are bringing same into that category or phase of experience where they become a part of individual experience.

This may be indicated from the records in the rocks; it may be indicated in the pyramids—man's attempts to leave a sign to those who, in the spiritual comprehension of material associations in spirit, would interpret that which had been, that which is, and that which was to be.

Hence it is seen that there are interpretations that become a matter of the consciousness of the individual so making same.

Or, to return to the first premise, it depends upon which line is taken by such an individual making such interpretation; whether a pessimistic or an optimistic, or a positive or a negative; or (by negative we mean) one that sees the world, as related to the earth and its position in the universe, being damned irrespective of what souls do about same—taking little or no account of the words, the promises, yea the activities of Him. *He* manifested in the earth that as would bring to the seeker an awareness of the constructive influence of same.

This may be indicated or seen in the record according to the Book—which is as a sign, a guide to those who seek to know His ways, His purposes to man.

These interpretations of the promises, the pledges taken and given in the lives and activities—or during the phases of a

sojourn of an individual soul, must be taken into account.

And then these indicate as to what is to come to pass, even through these periods of the earth's journey through space; "catching up," as it were, with Time.

And then the soul realizes—in his search for his Maker—the patience that was, is and will be manifested in Him; He that is the way, the truth and the light.

Again the interpretation of the signs and the omens becomes an individual experience. And each soul—as this entity—then is given the privilege, the opportunity to *live* such an activity in its relationships to its fellow man; filling, fulfilling, and interpreting that which has been indicated, in such measures and such manners as to bring hope and not fear, peace and not hate, that which is *constructive* and *not* destructive, into the lives and minds and hearts of others.

We will rest for the period.

[Background: Another reading given to [1602] requesting additional information along the same lines.]

Reading 1602-6; December 11, 1939

EC: Yes, we have the body, the enquiring mind, Mrs. [1602]; this we have had before; also that which has been indicated, which is an experience of each and every entity or soul that manifests in the material world, regarding predictions that have been made through various agencies and channels.

As has been indicated, much of that which has been given may be seen in the experiences of the political and economic conditions throughout the world in the present.

As to those changes that are to be wrought in these directions—these, as we find, may best be interpreted from those premises that are known as the Holy Writ.

For, *He* will not be mocked—and whatsoever man soweth, that must he also reap.

As to the changes that are coming—as in the fulfilling of time and space (which has been referred to)—these will, as

indicated, depend upon what individuals and groups do about that they know respecting His will, His purpose with man.

The geographical changes, as we find, will not be of any appreciable change in the affairs of men, save as induced by those *activities* of men respecting their application of those laws pertaining to same, in this *particular* generation.

That signs of changes are imminent is a matter of record in many directions—yet these indicate only the general trend of what may eventually be the outcome. This again is proviso.

Ready for questions.

(Q) May 1941 is given, astrologically, as the time of the beginnings of riots, tumults, and revolution in and about New York City. Is this correct and what may be looked for?

(A) This, as we have indicated, will depend upon the activities of men. As to whether this is to be, so far as the *entity* is concerned, will depend upon the attitude taken. If it is dwelt upon in the pessimistic manner, look for it! If it is dwelt upon in the optimistic manner, and acting in that way and manner, do not be disturbed!

(Q) May 3, 1942, is given as a period of earth disturbances; quakes and floods. If this is so, what territory will be affected and how? If these dates are not correct, when could such be expected?

(A) No—we do not find this of an especially unusual nature. This, again, as indicated, is provided there are such activities—as were in those influences indicated through the records—that the sin of man is such as to become a stench before his Maker.

(Q) Should my family and I remain in New York City?

(A) This is dependent upon just that as indicated.

(Q) Any advice or suggestions as to where and when we should locate?

(A) *Just* as has been indicated! These things are *dependent* upon attitudes and activities taken! or ideals that are to be lived up to . . .

(Q) Are there any directions for me at this time that will be of help to me as well as others?

(A) The great help for any soul—as well as for this—is to awaken, to arouse that individuality of self within, to the promises, purposes and intents of creative influence as found in Him—who is the way, the truth, the light; making manifest such in the application of self towards individuals met day by day; being consistent, persistent in such activities. And then the growth such as is necessary will be manifested.

We are through for the present.

[Background: Reading given to a thirty-four-year-old female who inquired about the safety of Chapel Hill, NC.]

Reading 1947-8; December 16, 1941

(Q) For future health protection for my family, should water and food be stored for emergency? To last how long a period? Any further suggestions?

(A) No. It should be remembered that the food, the silver, the gold is the Lord's. To be sure, consistency should be used in taking into consideration the exterior problems; but such considerations as these are not problems in the present.

(Q) Is the locality in which we live safe for well being in case of possible future catastrophes? [Chapel Hill, N.C.]

(A) This is safe.

(Q) Is the prediction of the falling of the great rock true? If so, approximately when would this take place?

(A) This is a spiritual and not a physical activity. As a result of such, there may be from the internal sources great stones—but not as indicated by that prophecy—as a *literal* activity—as yet . . .

(Q) How may I be given a master for spiritual guidance?

(A) Read that which has been given as to *Who is thy Master!* There should be only *one*. For, as He hath given, “If ye love me, ye will keep my commandments, and I *and* the Father will come and abide with thee.” Seekest thou some other way? Hast thou not accepted Him as the way? Analyze

thymself. Take thought, and act. For there is no other name given under heaven whereby men, or women, may be saved.

[Background: Reading given to a thirty-one-year-old male who inquired about the safety of Norfolk, VA.]

Reading 2746-2; November 11, 1943

(Q) In view of the uncertainty of existing conditions, did I act wisely in establishing my home in Norfolk?

(A) It's a mighty good place, and a safe place when turmoils are to arise; though it may appear that it may be in the line of those areas to rise, while many a higher land will sink. This is a good area to stick to.

(Q) Where should I buy a home?

(A) Anywhere in the area of what may be called the Tidewater section.

[Background: Reading given to a twenty-five-year-old male that suggested there is a cyclical economic depression/downturn that occurs every 24-25 years in the economy.]

Reading 282-3; September 8, 1931

(Q) When will be the peak of the next period of general business prosperity, and the bottom of the next period of general business depression?

(A) As the cycles come and go, these may be judged much for the future as they have been in the past. There is, as has been seen, (those general periods—going back, as we find) the greatest *Depression* as arose from *ordinary* causes (Those in the present are *out* of the ordinary, for they are the *combinations* of both wrath, oppression and *sin*), in the one nearer akin, as we find, in 1907. Hence a cycle seen—this, then, of the greater next depression, would be another cycle, or a seven (7), which comprises—as is seen—near to twenty-four to twenty-five (24 to 25) years. This, you see, makes the combination of peak made—oppression or depression, also of business.

[Background: Life reading given to parents of a newborn, ten-week-old male.]

Reading 5398-1; August 24, 1944

Does mankind consider he is indeed his brother's keeper? And this is the manner in which man may answer the question. There will be no want in bread for mankind when mankind eventually realizes he is indeed his brother's keeper. For the earth is the Lord's and the fullness thereof, and the bounty in one land is lent to man to give his brother. Who is his brother? Our Father—then each of every land, of every color, of every creed is brother of those who seek the Father, God. This instill as ye interpret. Be faithful to the trust given thee.

[Background: Life reading given to the mother of a ten-year-old male.]

Reading 2780-3; December 11, 1943

Let that rather be thy watchword, "I am my brother's keeper." Who is thy brother? Whoever, wherever he is, that bears the imprint of the Maker in the earth, be he black, white, gray or grizzled, be he young, be he Hottentot, or on the throne or in the president's chair. All that are in the earth today are thy brothers. Those that have gradually forgotten God entirely have been eliminated, and there has come—now—and will come at the close of this next year—the period when there will be no part of the globe where man has not had the opportunity to hear, "The Lord He is God."

And, as has been indicated, when this period has been accomplished, then the new era, the new age, is to begin. Will ye have a part of it, or will ye let it pass by and be merely a hanger-on, or one upon whom your brother—the Lord, thy Christ—may depend?

Remember, He has given thee father, mother, home, opportunity, possibilities that are within thine own grasp now. And the meanest, the littlest man in the world is one who is unappreciative of what has been done, what is being done. That is why man, when he forsakes God feels so low, becomes so little in his own sight.

So think on these things, and begin where the light begins—and that is within thine own heart and mind, as ye read, as ye study, as ye talk with the Lord of thy heart. Who is thy Lord? He that made heaven and earth, He that walked among men, He that said “Come to me,” He that gave “If ye open your heart, your mind, I will walk and talk with thee.” Or is it self, that ye may be a little bit better, a little bit bigger, a little bit saucier, yes, a little bit better to cuss this or that? No! He that is the Maker, the Creator, to whom the whole world has been given! He asks and entrusts to thee thy place to be fulfilled by thee to His glory, His honor, and then will there be peace, harmony, happiness in thy life experience throughout.

[Background: Life reading given to a forty-two-year-old male, who inquired: “What can I do to help bring about the New Age?”]

Reading 5154-1; April 24, 1944

The entity’s associates and activities should definitely have to do with groups for the brotherhood of man; fatherhood of God and the brotherhood of man. But in the assurance, or insurance, as of a cooperative nature, will be channels for the outlet for the abilities and activities of the entity . . .

The entity was among the Egyptians who sided with or who prompted the Atlanteans for their own representatives in the activities, when those turmoils were active just before the return of the Priest.

The entity was not so well considered by some of its own peoples, but rather as one who was—it might be said—persuaded, because of fascination for certain tenets; and the interest then in the reports from the Atlanteans had much to do with the entity in its choice of activities through the experience.

Thus the warning respecting the interest in occult and the application of the psychic. There’s quite a variation.

As to the abilities of the entity, that to which it may attain, and how:

First, as indicated, analyze and study self. Do find thy ideal, physically, mentally, spiritually.

Then study to show thyself approved unto that ideal, condemning none; and most of all don't condemn self.

As to the physical activities, these should have to do with the insurance or assurance of the nature that is cooperative; dealing with farms, with stock, and such. These having to do with such undertakings should be the especial associates of the entity.

In thy study of the mystic, the occult, the psychic, let it be from the basis of the ideal and not from hearsay—rather from thine own experience.

Ready for questions.

What can I do to help bring about the New Age?

(A) As just indicated, you will have to practice it in your own life. These are the manners and channels through which this might be better expressed by this particular entity.

(Q) What is the reason for the terrific struggle between the spiritual and the physical, wherein so often the physical appetites win and leave me with such a sense of loss and frustration?

(A) This comes from the periods of indecision as we have indicated, and the lack of knowing the ideal in self.

[Background: One of the Creation/Atlantis readings in which a question was asked about the Second Coming.]

Reading 364-8; April 15, 1932

GC: You will have before you the information given thru this channel on The Lost Continent of Atlantis, a copy of which I hold in my hand. You will please answer the questions which I will ask regarding this.

EC: We have the information as given here, The Lost Continent of Atlantis, Poseidia, Og, Odynelius [?]. Yes.

Ready for questions.

(Q) Please explain what is meant by “He will walk and talk with men of every clime”. Does this mean he will appear to many at once or appear to various peoples during a long period?

(A) As given, for a thousand years He will walk and talk with men of every clime. Then in groups, in masses, and then they shall reign of the first resurrection for a thousand years; for this will be when the changes materially come.

In the manner as He sat at the peace conference in Geneva, in the heart and soul of a man not reckoned by many as an even unusually Godly man; yet raised for a purpose, and he chose rather to be a channel of His thought for the world. So, as there has been, so will it be until the time as set. As was given of Him, not given to man to know the time or the period of the end, nor to man—save by their constituting themselves a channel through which He may speak. To be sure, man and woman alike; for, as given from the beginning, they are one. Not as man counts oneness from the material viewpoint. Rather from that as He gave, “Where are those thy persecutors?” “No man, Lord.” “Neither do I condemn thee. Sin no more.” In the searching out of those who, where and when He speaks, or has spoken among or with, or through men, “By their fruits ye shall know them.” They that bring more righteousness are the children of faith, hope, charity. These three; and they do so in *material* world, the Father, the Son, the Holy Spirit. Be thou, then, a channel that may oft walk with Him that gave not of else than, “Let not your hearts be troubled; neither let it be afraid. Let not thine right hand know what thy left hand doeth.” Rather giving self to seeking, day by day, to *know* the will of the Father as was manifest in Him, and may be manifest in thee, for He will not leave thee desolate, but will come to thee—but not unless invited; for, as in the periods, as we find, when He walked with men as the Master among men, or when as Joseph in the kingdoms that were raised as the saving of his peoples that *sold* him into bondage, or as the priest of Salem in the days when the call came that a peculiar peoples would proclaim his name, He has walked and talked with men. Or, as in those days as Asapha [?] [Sons of Asaph? See Ps. 81:5 indicating that Joseph and

Asaph were one and the same?], or Affa [?] in those periods when those of that same Egyptian land were giving those counsels to the many nations, when there would be those saving of the physical from that of their own making in the physical; or in the garden when those temptations came, or as the first begotten of the Father that came as Amilius in the Atlantean land and allowed himself to be led in ways of selfishness. Hence, as we see, all the various stages of developments that have come to man through the ages have been those periods when He walked and talked with man.

In this, then, when—as we find—that those periods began in a like period from that of Joseph to Joseph, or Jesus, then again we see the cycle when perfected in body, overcoming the world in the body of man, will He appear in those *varied* experiences; for He tarries not, and the time draws near.

(Q) In the Persian experience as San (or Zend) did Jesus give the basic teachings of what became Zoroastrianism?

(A) In all those periods that the basic principle was the Oneness of the Father, He has walked with men.

We are through.

[Background: One of the Prayer Group readings in which questions were asked about various symbols contained in the Book of Revelation, including the prophesized “thousand years of peace.”]

Reading 281-37; September 8, 1937

GC: You will have before you the Glad Helpers, members of which are present here, and their work in studying the Book of Revelation. You will continue to answer the questions they have prepared on the last few chapters.

EC: Yes, we have the group as gathered here; as a group, as individuals, and their work on the study of Revelation.

In continuing with that which has been given, well that you each here review within yourselves the experiences of the Revelation as related to your individual lives.

In this manner may you each attune yourselves to the more comprehensive understanding of the latter portion of same.

For the latter portion becomes again the invitation to all for all to partake of the life that is theirs, so living same in such a manner that each individual they contact in each experience of their associations may find every one different—and closer in accord with those teachings that are so a part of the Revelation; the body-Christ, the body-self, that may be one with Him.

Ready for questions.

(Q) Explain Rev. 19:9—10. To whom is John talking here? Is it Peter?

(A) That which is represented by Peter. What did Peter represent? That as had been given, “Flesh and blood hath not revealed this unto thee, but my father in heaven.” All then who have taken, who do take that which had been given as the example, as the pattern, as the manner of expression, as the acknowledgement of the activities within self, are in that position—that they have touched, do touch as it were the knowledge of God in that His ways, His laws, His love are not only a part of their individual lives but are by them manifested in their daily life, their daily conversation, as one to another.

Yes, then-to the Peter in every experience of the body, the mind, the soul.

(Q) Explain the symbols of the white horse and rider in Rev. 19. Is this the Christ?

(A) This is the Christ in that it, as the horse, in the experiences of the awakening is the symbol of the messenger; and this is Christ, Jesus, the messenger.

(Q) Explain what is meant by the first and second resurrections.

(A) The first is of those who have not tasted death in the sense of the dread of same. The second is of those who have *gained* the understanding that in Him there IS no death.

(Q) What is the meaning of one thousand years that Satan is bound?

(A) Is banished. That, as there are the activities of the forty and four thousand—in the same manner that the prayer of ten

just should save a city, the deeds, the prayers of the faithful will allow that period when the incarnation of those only that are in the Lord shall rule the earth, and the period is as a thousand years. Thus is Satan bound, thus is Satan banished from the earth. The desire to do evil is only of him. And when there are—as the symbols—those only whose desire and purpose of their heart is to glorify the Father, these will be those periods when this shall come to pass. Be ye *all determined* within thy minds, thy hearts, thy purposes, to be of that number!

(Q) In Rev. 21:1 what is the meaning of “a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea?”

(A) When the foundations of the earth are broken up by those very disturbances. Can the mind of man comprehend no desire to sin, no purpose but that the glory of the Son may be manifested in his life? Is this not a new heaven, a new earth? For the former things would have passed away. For as the desires, the purposes, the aims are to bring about the whole change physically, so does it create in the experience of each soul a new vision, a new comprehension. For as has been given, it hath not entered the heart of man to know the glories that have been prepared, that are a part of the experiences of those that love *only* the Lord and His ways.

(Q) Please explain 2nd thru 4th verse of Chapter 21—the new Jerusalem and no more death.

(A) Those then that are come into the new life, the new understanding, the new regeneration, there *is* then the new Jerusalem. For as has been given, the place is not as a place alone but as a condition, as an experience of the soul. Jerusalem has figuratively, symbolically, meant the holy place, the holy city—for there the ark of the covenant, the ark of the covenant in the minds, the hearts, the understandings, the comprehensions of those who have put away earthly desires and become as the *new* purposes in their experience, become the new Jerusalem, the new undertakings, the new desires.

(Q) What is meant by the second death in Rev. 21:8?

(A) Those that have passed into the understanding and then fall away, become minded of the earthly desires for self-exaltation, know the second death.

(Q) What is meant by the Holy Jerusalem Rev. 21:12?

(A) As indicated, that purpose, that estate to which there is the attaining of those who through the purifying—as has been indicated in the earlier portion—now come to the holy purpose—as the Holy Jerusalem; the Holy of Holies becomes the dwelling as it were of those.

(Q) What is meant by the 12 gates?

(A) The twelve manners, the twelve ways, the twelve openings, the twelve experiences of the physical to all, and those that have all been purified in purpose for the activities with same.

(Q) What is the significance of the 12 angels?

(A) The twelve purposes as represented by the activities of the openings to the bodily forces for their activities in the experiences of expression in the phases of the activities of the individual.

(Q) Please explain the 12 names which represent the 12 tribes of the children of Israel.

(A) The same as the twelve gates, the twelve angels, the twelve ways, the twelve understandings; or the approach to *Israel* the seeker—all seeking not then as the expression of self but as *one* in the Holy One!!

(Q) Rev. 21:15: Please interpret—What is the golden reed to measure the city? and what is the significance of the stones of the new Jerusalem and their colors?

(A) The new understanding, the reed to measure the city, the abilities of each. Not unto all is it given to be ministers, not unto all to be interpreters, not unto all to be this or that; but measured according to that whereunto they have purposed in their hearts. Though all are as one, remember it has been given that the purpose of the heart is to know *yourself* to *be* yourself and yet one with God even as Jesus, even as is represented in God the Father, Christ the Son, and the Holy Spirit; each

knowing themselves to be themselves yet *one*! So the measurements for those that make the vibrations within themselves that become attuned to the new purpose, the new desire, the new hopes, the new Revelation, the new understandings to do the will of the Father with the will of that made perfect in the Christ.

(Q) Rev. 22:1: Please interpret. And he showed me a pure river of water of life, clear as crystal proceeding out of the throne of God and of the Lamb.

(A) As the river, the water, the life represents the active flow of the purpose of the souls of men made pure in same. Then they flow with that purpose from the throne of God Itself, made pure in the blood of the Lamb—which is in Jesus, the Christ, to those who seek to know His ways.

(Q) Rev. 22-2: What is meant by the tree of life with its twelve kinds of fruit that yielded her fruit every month and the leaves of the tree for the healing of the nations?

(A) That as the tree planted by the water of life; that is, as the sturdiness of the purpose of the individual in its sureness in the Christ; and the leaves represent the activities that are as for the healing of all that the individual activities may contact, even in material life. And that it is *continuous*, as by the month, as for purpose, as for the activities.

(Q) Rev. 22:10, 11: Seal not the sayings of the prophecy, etc. and He that is unjust, let him be unjust still; and he which is filthy be filthy still, etc.

(A) As that period approaches when there shall be those influences of the power of those incarnated in the activities of the earth, then the purposes become set as in that indicated by the activities of each being in that to which they have then given themselves.

(Q) Just how should this material be presented so as to be the most helpful and readable? Comment on the following:

(A) Rather than commenting (for these touch upon the same), we would give this: First let there be not one but *all* who would purpose, who have purposed to be among that

number that are called of God to give to those that seek the interpretation, compare and prepare the messages that have been given; and then choose ye they that would write—and let them—yea, by day and night—find themselves even as John, moved only by the spirit of truth. Thus preparing the message. *Then* when prepared, in one *sitting* read the whole *to* your source of information and receive the rejections or acceptations!

We are through for the present.

Note: See “Changes in World Affairs” section for additional information from the readings regarding changes in the future.



Changes—Inaccurate, Misinterpreted or Partially Wrong

[Background: Reading given to a twenty-nine-year-old male, seeking help with his “material and mental affairs.”]

Reading 311-8; April 9, 1932

(Q) How much longer will this general depression last and when will we begin to see a definite improvement?

(A) In the Spring of ‘33 will be the real definite improvements. There will be periods, to be sure, of much better—and periods of ‘all gone to pot!’—but the definite periods, as we find in the present, would be in the Spring of ‘33.

(Q) What parts of the country will first show signs of a revival in business?

(A) The southern and southwestern will be the better for some commercial interests. Those of other interests, as the Railroads, must be considered as adjustments are made in not only the relative valuations in stocks and bonds, and the like, these must come from the motive and steel interests. Hence will be spotted in eastern and western Pennsylvania, Ohio, and the *Middle West*, with a considerable change in the far western portion of the country. This in the immediate vicinity, as indicated from the port as supplied by those that come to this particular port, will gradually be on the advance; for the safety,

with the surety of not only shipping, but of the interests as will be represented in the foreign lands . . .

(Q) How soon will the changes in the earth's activity begin to be apparent?

(A) When there is the first breaking up of some conditions in the South Sea (that's South Pacific, to be sure), and those as apparent in the sinking or rising of that that's almost opposite same, or in the Mediterranean, and the Aetna area, then we may know it has begun.

(Q) How long before this will begin?

(A) The indications are that some of these have already begun, yet others would say these are only temporary. We would say they have begun. '36 will see the greater changes apparent, to be sure.

(Q) Will there be any physical changes in the earth's surface in North America? If so, what sections will be affected, and how?

(A) All over the country we will find many physical changes of a minor or greater degree. The greater change, as we will find, in America, will be the North Atlantic Seaboard. Watch New York! Connecticut, and the like.

(Q) When will this be?

(A) In this period. As to just when—

(Q) What, if any, changes will take place around Norfolk area, Va?

(A) No *material*, that would be effective to the area, other than would eventually become more beneficial—in a port, and the like.

(Q) Is the Rosicrucian Order, Amorc, fully aware of the impending changes in the earth's activities, and is it taking proper steps to meet these conditions?

(A) This, to be sure, would involve many of those that are secrets, or for many of only initiates for this particular order. There is being a concerted effort to warn those of that particular trend of thought in the direction, though the period

as is mostly given, as we find, *begins* then and goes on—rather than being the period of the greater change, as is being taught by these—see? Some of these, it's best not to give, for we would involve others; for some here are not initiates!

[Background: Part of the World Affairs readings. Question was in regards to the “spiritual, mental and physical changes which are coming to the earth.”]

Reading 3976-15; January 19, 1934

HLC: We seek at this time such information as will be of value and interest to those present, including T. Mitchell Hastings, Jr. in the next room, regarding the spiritual, mental and physical changes which are coming to the earth. You will tell us what part we may play in meeting and helping others to understand these changes. At the end of each fifteen minute period you will pause, until I tell you to continue, while the recording instrument is being arranged. You will speak distinctly at a normal rate of speech, and you will answer the questions which we will ask . . .

EC: As to the material changes that are to be as an omen, as a sign to those that this is shortly to come to pass—as has been given of old, the sun will be darkened and the earth shall be broken up in divers places—and *then* shall be *proclaimed*—through the spiritual interception in the hearts and minds and souls of those that have sought His way—that HIS star has appeared, and will point [pause] the way for those that enter into the holy of holies in themselves. For, God the Father, God the Teacher, God the director, in the minds and hearts of men, must ever be *in* those that come to know Him as first and foremost in the seeking of those souls; for He is first the *God* to the individual and as He is exemplified, as He is manifested in the heart and in the acts of the body, of the individual, He becomes manifested before men. And those that seek in the latter portion of the year of our Lord (as ye have counted in and among men) ‘36, He [He, Christ Spirit?] will appear.

As to the changes physical again: The earth will be broken up in the western portion of America. The greater portion of Japan must go into the sea. The upper portion of Europe will be changed as in the twinkling of an eye. Land will appear off

the east coast of America. There will be the upheavals in the Arctic and in the Antarctic that will make for the eruption of volcanos in the Torrid areas, and there will be shifting then of the poles—so that where there has been those of a frigid or the semi-tropical will become the more tropical, and moss and fern will grow. And these will begin in those periods in '58 to '98, when these will be proclaimed as the periods when His light will be seen again in the clouds. As to times, as to seasons, as to places, *alone* is it given to those who have named the name—and who bear the mark of those of His calling and His election in their bodies. To them it shall be given.

As to those things that deal with the mental of the earth, these shall call upon the mountains to cover many. As ye have seen those in lowly places raised to those of power in the political, in the machinery of nations' activities, so shall ye see those in high places reduced and calling on the waters of darkness to cover them. And those that in the inmost recesses of themselves awaken to the spiritual truths that are to be given, and those places that have acted in the capacity of teachers among men, the rottenness of those that have ministered in places will be brought to light, and turmoils and strifes shall enter. And, as there is the wavering of those that would enter as emissaries, as teachers, from the throne of life, the throne of light, the throne of immortality, and wage war in the air with those of darkness, then know ye the Armageddon is at hand. For with the great numbers of the gathering of the hosts of those that have hindered and would make for man and his weaknesses stumblingblocks, they shall wage war with the spirits of light that come into the earth for this awakening; that have been and are being called by those of the sons of men into the service of the living God. For He, as ye have been told, is not the God of the dead, not the God of those that have forsaken Him, but those that love His coming, that love His associations among men—the God of the *living*, the God of Life! For, He *is* Life.

Who shall proclaim the acceptable year of the Lord in him that has been born in the earth in America? Those from that land where there has been the regeneration, not only of the

body but the mind and the spirit of men, *they* shall come and declare that John Peniel is giving to the world the new *order* of things. Not that these that have been proclaimed have been refused, but that they are made *plain* in the minds of men, that they may know the truth and the truth, the life, the light, will make them free.

I have declared this, that has been delivered unto me to give unto you, ye that sit here and that hear and that see a light breaking in the east, and have heard, have seen thine weaknesses and thine faultfindings, and know that He will make thy paths straight if ye will but live that *ye know* this day—then may the next step, the next word, be declared unto thee. For ye in your weakness [pause] have known the way, through that as ye have made manifest of the *spirit* of truth and light that has been proclaimed into this earth, that has been committed unto the keeping of Him that made of Himself no estate but who brought into being all that ye see manifest in the earth, and has declared this message unto thee: “Love the Lord thy God with all thine heart,” and the second is like unto it, “Love thy neighbor as thyself.” Who is thine neighbor? Him that ye may aid in whatsoever way that he, thy neighbor, thy brother, has been troubled. Help him to stand on his own feet. For such may only know the acceptable way. The weakling, the unsteady, must enter into the crucible and become as naught, even as He, that they may know the way. I, Halaliel, have spoken.

(Q) What are the world changes to come this year physically?

(A) The earth will be broken up in many places. The early portion will see a change in the physical aspect of the west coast of America. There will be open waters appear in the northern portions of Greenland. There will be new lands seen off the Caribbean Sea, and *dry* land will appear. There will be the falling away in India of much of the material suffering that has been brought on a troubled people. There will be the reduction of one risen to power in central Europe to naught. The young king son will soon reign [see next question]. In America in the political forces we see a re-stabilization of the powers of the peoples in their own hands, a breaking up of the

rings, the cliques in many places. South America shall be shaken from the uppermost portion to the end, and in the Antarctic off of Tierra Del Fuego *land*, and a strait with rushing waters.

(Q) To what country is the reference made regarding the young king?

(A) In Germany.

(Q) Is America fulfilling her destiny?

(A) Rather should the question be sought, my children, are individuals fulfilling those channels to which they have been brought through their own application of the knowledge within themselves to fulfill their position? For each and every one, each and every nation, is led—even as in heaven. For that ye see in earth is a *pattern* of that in the *mind*, as ye well know, and is as a shadow of spiritual truth, life and light. Is America as a whole? This is as has been given. If there is not the acceptance in America of the closer brotherhood of man, the love of the neighbor as self, civilization must wend its way westward—and again must Mongolia, must a hated people, be raised. It is filling its destiny? Is it filling, rather, its place, that destined in the experience of peoples, of a nation? What have ye done with the knowledge that ye have respecting the relationships of thy Creator to thy fellow man? and hast thou made known that ye know of His ways, God's ways, among thy fellows? Yea, here and there, as ye have seen, America has become not only the greater of these that have sent those that would make known secular ways but has also—does harbor within its bosom those things of other lands that are making, as it were, a leaven to the whole. And here, there—for, as given, His messenger shall appear there. Hence, is finding those that make the paths straight.

(Q) Explain the relation between the information just given regarding Germany and the changes for this year, and the information already given through this channel on Hitler.

(A) Read that, my children, that has been given; that there was the destiny for the man, if he did not allow Imperialism to

enter in—and it is entering. Hence must be called into question.

(Q) Who will uncover the history of the past in record form which are said to be near the sphinx in Egypt?

(A) As was set in those records of the law of One in Atlantis, that there would come three that would make of the perfect way of life. And as there is found those that have made, in their experience from their sojourn in the earth, a balance in their spiritual, their mental, their material experiences or existences, so may they become those channels through which there may be proclaimed to a seeking, a waiting, a desirous body, those things that proclaim how there has been preserved in the earth (that as is a shadow of the mental and the spiritual reservation of God to His children) those truths that have been so long proclaimed. Those, then, that make themselves that channel. For, as He has given, who is to proclaim is not mine to give, but they that have made of themselves such a measure of their experiences as to be worthy of proclaiming.

(Q) Is Roosevelt right?

(A) *Who* is right? He that will be guided by that spirit of truth. He, Roosevelt, has been raised for a privilege; and as to whether he—as others—is to use those privileges in His ways that make for right, or error in the lives of those that are influenced by the activities of the body, is within *his* relationship to that God WE as individuals, as souls, both in the earth, in heaven, in air, *are* measured to that as he proclaims. His basis in that he has done thus far has been founded in the spirit of truth. As to what will be done, as it was with him who sat at the peace table and proclaimed a way, yet was rejected among men, even in his own land, when he stood in the position as Roosevelt does to his people. What will the people do with the spirit of truth that is being proclaimed by him (Roosevelt), is rather the question. He has been called. He has been given. What will ye do with this man?

(Q) Will he live out his term?

(A) The greater period for destructive forces to enter in as respecting the life in this experience has passed. It will come again not in this year, but when there are changes in the next session. As to what will be the final outcome, depends—as ever—upon what is done *about* that period. What may ye as individuals gathered here do respecting same? Make known that his ways are *worthy* of being considered, and pray ye with him that if it be His will his hour will pass. If he falters, then he must be removed.

(Q) Is there any further counsel or advice for us gathered here, which will enable us to understand better our responsibility?

(A) All gathered here in the name of God who is the Father, to those that seek to know His ways—and who is as something outside the veil of their understanding unless sought, even as the counsel of the Father, of that God-Mother in each soul that seeks to know the biddings; not as one that would reap vengeance but rather as the loving, *merciful* Father. For, as ye show mercy, so may the Father show mercy to thee. As ye show the wisdom, as ye show the love of thy fellow man, so may the love be shown, so may the wisdom, so may the guiding steps day by day be shown thee. Be ye joyous in the Lord, knowing that He is ever present with those that seek His face. He is not in heaven, but makes heaven in thine own heart, if ye accept Him. He, God, the Father, is present and manifest in that ye mete to your fellow man in thine own experience. Would ye know the Father, be the father to thy brother. Would ye know the love of the Father, *show* thy love to thy faltering, to thy erring brother—but to those that seek, not those that condemn.

We are through.

[Background: Reading given to a forty-eight-year-old male who inquired about the safety of San Francisco, CA.]

Reading 270-30; February 13, 1933

(Q) Will the earth upheavals during 1936 affect San Francisco as it did in 1906?

(A) This'll be a baby beside what it'll be in '36!

[Background: Reading given to a sixty-six-year-old female seeking personal guidance.]

Reading 1152-11; August 13, 1941

As to conditions in the geography of the world, of the country—changes here are gradually coming about.

No wonder, then, that the entity feels the need, the necessity for change of central location. For, many portions of the east coast will be disturbed, as well as many portions of the west coast, as well as the central portion of the U.S.

In the next few years lands will appear in the Atlantic as well as in the Pacific. And what is the coast line now of many a land will be the bed of the ocean. Even many of the battle fields of the present will be ocean, will be the seas, the bays, the lands over which the *new* order will carry on their trade as one with another.

Portions of the now east coast of New York, or New York City itself, will in the main disappear. This will be another generation, though, here; while the southern portions of Carolina, Georgia—these will disappear. This will be much sooner.

The waters of the lakes will empty into the Gulf, rather than the waterway over which such discussions have been recently made. It would be well if the waterway were prepared, but not for that purpose for which it is at present being considered.

Then the area where the entity is now located [Virginia Beach for rdg.] will be among the safety lands, as will be portions of what is now Ohio, Indiana and Illinois, and much of the southern portion of Canada and the eastern portion of Canada; while the western land—much of that is to be disturbed—in this land—as, of course, much in other lands.

Then, with the knowledge of these—first the principles, then the material changes.

The choice should be made by the entity itself as to location, and especially as to the active work.

To be *sure* there is work to be done by the entity, *definite* work.

Join with all of those who declare that the Lord has come and that His day is again at hand.

Ready for questions.

(Q) Should this work start by early fall?

(A) Start today!

(Q) I have for many months felt that I should move away from New York City.

(A) This is well, as indicated. There is too much unrest; there will continue to be the character of vibrations that to the body will be disturbing, and eventually those destructive forces there—though these will be in the next generation.

(Q) Will Los Angeles be safe?

(A) Los Angeles, San Francisco, most all of these will be among those that will be destroyed before New York even.

(Q) Should California or Virginia Beach be considered at all, or where is the right place that God has already provided for me to live?

(A) As indicated, these choices should be made rather in self. Virginia Beach or the area is much safer as a definite place. But the work of the entity should embrace most all of the areas from the east to the west coast, in its persuading—not as a preacher, nor as one bringing a message of doom, but as a loving warning to all groups, clubs, woman's clubs, writer's clubs, art groups, those of every form of club, that there needs be—in their activities—definite work towards the knowledge of the power of the Son of God's activity in the affairs of men.

(Q) Are there special groups with which I should become affiliated, in doing the work that God is urging His people to do now, impersonally?

(A) Rather as indicated, use that wherein there is the likeness, see? Magnify those things that are the virtues in all, minimizing the faults that are there. Not as a member of a group. May be member of an organization, but rather than as a member of a group be a helpmeet to *all* groups! As just

indicated, clubs of every nature. Arouse them to *their* abilities; by writing as well as speaking. For the entity has the abilities in these directions, as has been indicated.

[Background: Part of the Study Group series of readings. Question was asked regarding “present world conditions.”]

Reading 262-26; August 21, 1932

(Q) Compilers: What should we do regarding the paper on “Present World Conditions” which we sent to the Westerner, Calgary, Alberta, Canada?

(A) Patience; for this is on its way.

(Q) What is their attitude regarding this paper?

(A) With patience wait, that ye may know—for it worketh as the leaven.

(Q) [[69]’s husband]: Furnish the information concerning the disaster which has been predicted to happen around the last of this month, the results and location.

(A) As we find, from those various channels through which such information has come, know rather that as was given by Him—“The hour ye know not, and the time ye know not. Not even the Son, but the Father.” These are then rather those that shall be of the spiritual awakening, than material disasters in the present; for the time has not *yet* come—saith the oracle—for it is not yet fulfilled.

(Q) Is there any message for the group as a whole at this time?

(A) Ye have taken upon yourselves that as is worthy of the calling as set in Him. “Ye have chosen me, even as I have chosen you.” Be faithful and patient, that ye may enter in.

[Background: Interpretation of a dream Edgar Cayce had on the train coming back from Detroit after having been arrested for practicing without a license. The dream has often been interpreted to suggest Cayce stated that Nebraska would become a coastline; however, the reading on the dream suggests that regardless of what occurs in the

outer world (e.g. being arrested) the Cayce work would survive.]

Reading 294-185; June 30, 1936

GC: You will have before you the entity known as Edgar Cayce, present in this room. In order that we may better understand and interpret the various phenomena manifesting through him you will continue explanations given from time to time as to the laws governing his psychic readings, explaining what traits of personality now manifested in Edgar Cayce have been due to his psychic powers and their expressions. You will answer the questions which will be submitted . . .

(Q) Interpret and explain the dream which Edgar Cayce has on March 3, 1936 in which he was born again over two hundred years in the future and traveled to various sections of this country where records of Edgar Cayce could be found. [Detailed dream not read:] [3/3/36 On train from Detroit to Va. Beach, following end of court action in re his arrest in 11/35 for "practicing medicine without a license". See 254-89 Reports of Court Trial.]: I had been born again in 2158 A.D. in Nebraska. the sea apparently covered all of the western part of the country, as the city where I lived was on the coast. The family name was a strange one. At an early age as a child I declared myself to be Edgar Cayce who had lived 200 yrs. before. Scientists, men with long beards, little hair, and thick glasses, were called in to observe me. They decided to visit the places where I said I had been born, lived and worked, in Ky., Ala., N.Y., Mich., and Va. Taking me with them the group of scientists visited these places in along, cigar-shaped, metal flying ship which moved at high speed. Water covered part of Ala. Norfolk, Va. had become an immense seaport. N.Y. had been destroyed either by war or an earthquake and was being rebuilt. Industries were scattered over the countryside. Most of the houses were of glass. Many records of my work as Edgar Cayce were discovered and collected. The group ret'd to Nebraska taking the records with them to study.

(A) These experiences, as has oft been indicated, come to the body in those manners in which there may be help, strength, for periods when doubt or fear may have arisen. As

in this experience, there were about the entity those influences which appeared to make for such a record of confusion as to appear to the material or mental-minded as a doubting or fearing of those sources that made for the periods through which the entity was passing in that particular period. And the vision was that there might be strength, there might be an understanding that though the moment may appear as dark, though there may be periods of the misinterpreting of purposes, even *these* will be turned into that which will be the very proof itself in the experiences of the entity and those whom the entity might, whom the entity would in its experience through the earth plane, help; and those to whom the entity might give hope and understanding. This then is the interpretation. As has been given, ‘Fear not.’ Keep the faith; for those that be with thee are greater than those that would hinder. Though the very heavens fall, though the earth shall be changed, though the heavens shall pass, the promises in Him are sure and will stand—as in that day—as the proof of thy activity in the lives and hearts of those of thy fellow man. For indeed and in truth ye know, “As ye do it unto thy fellow man, ye do it unto thy God, to thyself.” For, *self* effaced, God may indeed glorify thee and make thee *stand* as one that is called for a purpose in the dealings, the relationships with thy fellow man. Be not unmindful that He is nigh unto thee in every trial, in every temptation, and hath not willed that thou shouldest perish. Make thy will then one with His. Be not afraid. That is the interpretation. That the periods from the material angle as visioned are to come to pass matters not to the soul, but do thy duty *today!* *Tomorrow* will care for itself. These changes in the earth will come to pass, for the time and times and half times are at an end, and there begin those periods for the readjustments. For how hath He given? “The righteous shall inherit the earth.” Hast thou, my brethren, a heritage in the earth?

[Background: Reading given to thirty-year-old male in which the topic of “coming changes” was discussed.]

Reading 311-9; August 6, 1932

(Q) What about the other changes mentioned which would make for my greater development?

(A) These are on the way. Just don't be over anxious, and keep on working on. These will be on the way.

(Q) Will these develop so that I can make this change before making the other changes mentioned?

(A) As we find, these would apparently be just preceding these changes. Not that they interfere, but there is the overlap—or the intermediate stage for these developments.

(Q) Am I to understand that all these changes are entirely beyond my control at present and depend on circumstances entirely?

(A) Most of these are entirely beyond control; that is, beyond perceptible control, but the activities of the body—and that attitude which may be had by the body in the various associations and connections—to be sure, would have much to do with the offer, or the changes as the conditions develop—see?

(Q) What can I do to bring about changes which will allow me to direct my energies into and give full time to work of a psychic nature?

(A) These, as we find, will require the necessity of some expansion in psychic fields, that are themselves—as it were—on the way, where there will be sufficient interest concentrated in the directing of some particular forces which are in the field, that will give an opportunity for the activities in this direction. These, as we find, should occur, *giving* the opportunity, within the next two to three years.

(Q) Are there to be physical changes in the earth's surface in Alabama?

(A) Not for some period yet.

(Q) When will the changes begin?

(A) Thirty-six to thirty-eight.

(Q) What part of the State will be affected?

(A) The northwestern part, and the extreme southwestern part.

(Q) Is there any further advice for me at this time?

(A) As has been given, there are those usages of the knowledge that is within self's own activity, that may be put to advantage so that it is not used in *destructive* manners—that is, in forcing issues, but rather assist those offers that may come *through* the usages of these to be put in terms that would be satisfactory to the body. Do that.

[Background: Follow-up reading given to [311] regarding coming changes.]

Reading 311-10; November 19, 1932

(Q) Please explain more fully ans. to [311-9] in my reading of Aug. 6th.

(A) As we find, this should be the understanding in itself as to just how the changes or the things come about in the activities of human endeavors and their relationships to the variations in the activities, see? These should be understood!

(Q) Are the physical changes in Alabama predicted for 1936-38 to be gradual or sudden changes?

(A) Gradual.

(Q) What form will they take?

(A) To be sure, that may depend upon much that deals with the metaphysical, as well as to that people called actual or in truth! for, as understood—or should be by the entity—there are those conditions that in the activity of individuals, in line of thought and endeavor, keep oft many a city and many a land intact through their application of the spiritual laws in their associations with individuals. This will take more of the form here in the change, as we find, through the sinking of portions with the following up of the inundations by this overflow.

(Q) When will the physical changes start in Norfolk and vicinity?

(A) This would be nearer to '58 than to '38 or '36, as we find . . .

(Q) When did I make a study of the teachings of Zoroaster?

(A) During those periods when the activities of the entity were in those portions of the land that these came under, as shown in the information given respecting sojourns in the earth.

(Q) Would it be well for me to make a study of astrology?

(A) Well for everyone to make a study of astrology! for, as indicated, while many individuals have set about to prove the astrological aspects and astrological survey enable one to determine future as well as the past conditions, these are well to the point where the individual understands that these act upon individuals because of their sojourn or correlation of their associations with the environs through which these are shown—see? Rather than the star directing the life, the life of the individual directs the courses of the stars, see? for was it not given when His star appeared? Is it not shown in all the studies of the positions that the earth occupies in its course through the spheres that every condition is as cause and effect? but that the scale has gradually been on the increase for the individuals as they passed through their various experiences in the cycles of position? This is not intended to indicate that (as some astrological reports have been made) there is a definite period when individuals enter a cycle, or that every two thousand or one thousand, or five hundred or twenty-four hundred years an individual reenters the earth; but as a race, as a whole does the twenty-four hundred year period hold good, see? for in each period does the earth, do the planets, do all of those about space again revert to that it would begin over again. The individual activity is a thing of itself, see? for, as may be illustrated in Life—as of an individual: It may be said that the line of thought in the present is towards a change in the Aries age from the Pisces, or from the Aquarius, or to those various activities, see? but it doesn't mean that every individual changes, for each individual has its own development. As we look about us we see the various spheroids, spheres, planets or solar systems, and they have their individual activity. Look at the soul of man and know it may be equal to, or greater; for it must be man's ability to control one of such! Vast study, yes!

(Q) Who is giving this information?

(A) Zorain. Student with Zoroaster, yes.

[Background: Reading given a thirty-five-year-old male in which a shifting of the poles was predicted to occur around the millennium.]

Reading 826-8; August 11, 1936

(Q) What great change or the beginning of what change, if any, is to take place in the earth in the year 2,000 to 2,001 A.D.?

(A) When there is a shifting of the poles. Or a new cycle begins.

[Background: Reading given to a twenty-seven-year-old female in which unspecified “changes” were predicted to occur during her lifetime.]

Reading 3648-1; January 24, 1944

As indicated, in periods when changes were being wrought, the entity has entered the earth—even as a pattern. Changes are due to be wrought in the earth through the period of the entity’s sojourn.

Then, seek the associations and the companionships through which ye may contribute to these changes that may have as great effect upon the future as ye have had through the other periods of activity; and ye will be creating for thine own individuality, for thine own entity’s influence, that which will be a continued growth.

[Background: Reading given regarding prophecies contained within the Great Pyramid and what some of those prophecies entailed.]

Reading 5748-5; June 30, 1932

GC: You will please give at this time detailed information regarding the origin, purpose and prophecies of the Great Pyramid of Gizeh near Cairo, Egypt. Please answer the questions asked.

EC: Yes. In the information as respecting the pyramids, their purpose in the experience of the peoples, in the period when there was the rebuilding of the priest during the return in

the land, some 10,500 before the coming of the Christ into the land, there was first that attempt to restore and to add to that which had been begun on what is called the Sphinx, and the treasure or storehouse facing same, between this and the Nile, in which those records were kept by Arart and Araaraart in the period.

Then, with Hermes and Ra (those that assumed or took up the work of Araaraart) there began the building of that now called Gizeh, with which those prophecies that had been in the Temple of Records and the Temple Beautiful were built, in the building of this that was to be the hall of the initiates of that sometimes referred to as the White Brotherhood.

This, then, receives all the records from the beginnings of that given by the priest, Arart, Araaraart and Ra, to that period when there is to be the change in the earth's position and the return of the Great Initiate to that and other lands for the folding up of those prophecies that are depicted there. All changes that came in the religious thought in the world are shown there, in the variations in which the passage through same is reached, from the base to the top—or to the open tomb *and* the top. These are signified by both the layer and the color in what direction the turn is made.

This, then, is the purpose for the record and the meaning to be interpreted by those that have come and do come as the teachers of the various periods, in the experience of this present position, of the activity of the spheres, of the earth.

In the period that is to come, this ends—as to that point which is between what is termed in chronological time in present—between 1950 and '58, but there have been portions that have been removed by those that desecrated many of those other records in the same land. This was rejected by that Pharaoh who hindered in the peoples leaving the land.

(Q) Are the deductions and conclusions arrived at by D. Davidson and H. Aldersmith in their book on The Great Pyramid correct?

(A) Many of these that have been taken as deductions are correct. Many are far overdrawn. Only an initiate may

understand.

(Q) What corrections for the period of the 20th century?

(A) Only those that there will be an upheaval in '36.

(Q) Do you mean there will be an upheaval in '36 as recorded in the pyramid?

(A) As recorded in the pyramid, though this is set for a correction, which, as has been given, is between '32 AND '38—the correction would be, for this—as seen—is '36—for it is in many—these run from specific days; for, as has been seen, there are periods when even the hour, day, year, place, country, nation, town, and individuals are pointed out. That's how correct are many of those prophecies as made. Oft may there be changes that bring periods, as seen in that period when there was an alteration in that initiate in the land of Zu and Ra that *brought* a change, but at a different point because of being driven by those that were set as the guides or guards of same. In this same pyramid did the Great Initiate, the Master, take those last of the Brotherhood degrees with John, the forerunner of Him, at that place. As is indicated in that period where entrance is shown to be in that land that was set apart, as that promised to that peculiar peoples, as were rejected—as is shown in that portion when there is the turning back from the raising up of Xerxes as the deliverer from an unknown tongue or land, and again is there seen that this occurs in the entrance of the Messiah in this period—1998.



Changes in World Affairs

[Background: World Affairs reading given to the Norfolk Study Group #1.]

Reading 3976-8; January 1, 1932

GC: You will have before you the entity Edgar Cayce, present in this room and the subject of the lecture he desires to give tonight, “Present World Conditions.” Please indicate the approach he should make and outline in detail the data for this talk. Please answer the questions regarding this which will be asked.

EC: Yes, we have the entity here. In approach to such an universal subject, there is the necessity for the signifying of the approach that is to be made, and if [is] same to be of value in the experience of others, what may be done about same.

In the beginning when chaos existed in the creating of the earth, the Spirit of God moved over the face of same and out of chaos came the world—with its beauty in natural form, or in nature.

With man’s advent into the world, then personalities, individualities, began to find expressions in *subduing* the earth, and man—with his natural bent—not only attempted to subdue the *earth*, but to subdue one another; and the result was the differences of opinions, the various sects, sets, classes and races.

As the earth was peopled, and the abilities of expansion were able to bring the various groups, or associations of groups or nations, they *could*—and *did*—withdraw into themselves, and build for themselves in the various portions of the world that known as the periods of advancement of some particular group of peoples.

As the world has advanced, all the various phases of man's developments have entered to make a different phase, either in the political, economic, or religious aspect of man's experience. In the various portions, then, of the world there has been builded those necessary developments for that particular group or portion of those peoples, or those developments of those peoples in their particular line.

With the advent of the closeness of the worlds coming into being, so that the man upon the other side of the world is as much the neighbor as the man next door, more and more have been the turmoils that have arisen in the attempt of individual leaders or groups to induce, force or compel, one portion of the world to think as the other, or the other group to dwell together as brethren with one bond of sympathy, or one standard for all.

With the present conditions, then, that exist—these have all come to that place in the development of the human family where there must be a reckoning, a one point upon which all may agree, that out of all of this turmoil that has arisen from the social life, racial differences, the outlook upon the relationship of man to the Creative Forces or his God, and his relationships one with another, must come to some *common* basis upon which all *may* agree. You say at once, such a thing is impractical, impossible! What has caused the present conditions, not alone at home but abroad? It is that realization that was asked some thousands of years ago, “Where *is* thy brother? His blood *cries* to me from the ground!” and the other portion of the world has answered, *is* answering, “Am I my brother's keeper?” The world, *as* a world—that makes for the disruption, for the discontent—has lost its ideal. Man may not have the same *idea*. Man—*all* men—may have the same *ideal*!

As the Spirit of God once moved to bring peace and harmony out of chaos, so must the Spirit move over the earth and magnify itself in the hearts, minds and souls of men to bring peace, harmony and understanding, that they may dwell together in a way that will bring that peace, that harmony, that can only come with all having the one Ideal; not the one idea, but “Thou shalt love the Lord Thy God with all thine heart, thy neighbor *as thyself!*” This [is] the whole law, this [is] the whole answer to the world, to each and every soul. That is the answer to the world conditions as they exist today.

How shall this be brought about? As [they] each in their own respective sphere put into action that they know to be the fulfilling of that as has been from the beginning, so does the little leaven leaven the whole lump.

Man’s answer to everything has been *power*—Power of money, Power of position, Power of wealth, Power of this, that or the other. This has *never* been *God’s* way, will never be God’s way. Rather little by little, line upon line, here a little, there a little, each thinking rather of the other fellow, as that that has kept the world in the various ways of being intact—where there were ten, even, many a city, many a nation, has been kept from destruction. Though ye may look upon, or feel that that which was given to Abram—as he viewed the cities of the plain and pled for the saving of same—was an allegorical story, a beautiful tale to be told children—that it might bring fear into the hearts of those that would have their *own* way—may it not come into the hearts of those now, today, wilt *thou*, thine self, make of thine *own* heart an understanding that thou must answer for thine own brother, for thine own neighbor! and who is thine neighbor? He that lives next door, or he that lives on the other side of the world? He, rather, that is in *need* of understanding! He who has faltered; he who has fallen even by the way. *He* is thine neighbor, and thou must answer for him!

Ready for questions.

(Q) What is the cause of the great economic depression and when may conditions be expected to become normal in the United States?

(A) The United States may not expect to recover sooner than another nation, unless its basis for recovery is *founded in* that that brings peace, harmony *and* understanding. As it, the United States, (in the present) is the leading nation in attempting to give an understanding of the principles of “Thou shalt love thy neighbor as thyself,” it stands above all others in its financial, in its social positions in the world; yet it has faltered, and—as of old—when troubles arise, when fearful conditions beset thee, the same answer as was of old, “Know ye that *sin* lieth at *thy* door!” When there are, then, the greater number that would *see* that the *ideal* is again *made* the *standard*, then may *conditions* be *expected* to improve. This not as *men* count improvement, in dollars and cents, but in contentment and understanding—and *one* is the fruit of the other!

(Q) *Will the United States be drawn into war or go to war within the next five years? If so, with whom and over what will the trouble arise?*

(A) The position or conditions that exist in the affairs, or the hearts of nations, is much as has been described. Now as to whether this will come to pass or not, depends upon whether there is the arousing in the hearts, souls and minds of a sufficient *number* of individuals—who will align themselves *with* that that is *right* in *His* sight, or not! Some years ago (this, we understand, is out of line with what many would have one believe), there was a Peace Table, and about same were gathered representatives of every nation under the sun! In the *soul* of the representative of the United States *sat* the Prince of Peace; yet many would have you believe, in the economical world, the financial world, that had that man never left his home, his own shores, that the *world* would be better today. Not so; for “Ye shall pay every whit,” for “The heavens and earth may pass away, but *my word* shall not,” are the words of Him who *made* the world. As to whether it will be in three years or five years, depends upon those who would rally to, “I will make of *my* life a channel of blessing to *someone*, today!”

(Q) *From the general trend of events, what is to be expected in the struggle between Great Britain and India?*

(A) Great Britain is *losing* an excellent fight. Non-resistance is hard to be broken!! [Mohandas Gandhi] As to whether those peoples will *remain*, or whether the prayers and supplications of others will be with those, depends upon individuals.

(Q) What can be expected in the trend of events in the political and economic conditions in Europe?

(A) Europe is as a house broken up. Some years ago there was the experience of a mighty peoples being overridden for the gratification and satisfaction of a few, *irrespective* of any other man's right. That peoples are going through the experience of being born again, and is the thorn in the flesh to many a political and financial nation in Europe, in the world—but out of same, with the prayers and supplications of those that may pray—even as Abram, or Abraham—"If there be fifty, will it not be spared?" "O, if there be ten faithful, will it not be spared?" Then, the hope of Europe depends upon *you!* in your own home *today!* In not the same *way*, but the same *manner* as did the life of Lot, or of the other peoples in Sodom and Gomorrah.

(Q) What is the name of that nation referred to?

(A) Russia!

(Q) Considering the general trend of events, will prohibition be lost in America and about when?

(A) No one may ever *legislate goodness* into the heart of the soul of anyone! When there is builded in the souls of men that as would be called prohibiting, that satisfies that of a physical desire, this will make for the right character of prohibition—but it has *already* lost in America, and only waits the decisions of those as to whether the peoples will stand as a law abiding, or a law breaking peoples.

(Q) Upon what religious thought will fall the greatest responsibility in leading the world toward the light of understanding?

(A) That as is comprised in that as has been given, whether it be the Greek or the barbarian, whether it be from the bond or

from the free, “Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself!”

We are through.

[Background: Follow-up World Affairs reading given to the Norfolk Study Group #1, members of which hoped to create an article or publication on the topic of “present world conditions.”]

Reading 3976-9; February 2, 1932

GC: You will have before you the data on Present World Conditions given through this channel, a copy of which I hold in my hand [3976-8]. You will please advise us as to the feasibility of seeking to present this in its present form to the world through publication in some magazine. You will answer the questions which we will ask regarding this.

EC: Yes, we have the outline of information as given. As we find, this was given rather as an outline, or a basis for expansion in directions that would be outlined or followed by a collaborator, or by one choosing to speak upon such a subject. As individuals see, feel or experience, the truth, and truths that are presented in the outline, well that same be considered for distribution through channels of publications, or in distributing in any manner as seen fit or chosen by those for whom the information was given for *their* consideration.

In expanding upon that given, well to follow along those channels or outline that has been made. Then present, if chosen to publish same, to any periodical that publishes such class of information; for the question is a world-wide one at present, and *any* phase—whether spiritual, or of an economical, or purely financial—might be considered; as the Christian Science Monitor; as Forum; as Outlook; as Digest; as *any* of the more *local* periodicals in various portions of the country; as Sunset, the Westerner, the Southerner, the Blue Goose, the Argosy, the Saturday Evening Post, or any of the local weeklies; as Household, or Capper, or the like. Ladies Home Journal, Woman’s Home Companion, or any of these. Delineator, or those of that class. *All* would consider such an *open* question, and one of such vital interest to so many in the

present. Best that same be presented on its merit; not from *any* individual, or class, or group . . .

As illustrated by the acceptance and rejection of the offerings made by Cain and Abel, and the rebellious forces that arose in the lives of groups *through* that *same* difference; thinking (as it showed) of self, *rather* than of service that was ordained by the manner of creation in the earth . . .

As of the peoples in Egypt, with their advancement—to which the ones chosen were sent for instruction and servitude for their rebelliousness in that land of promise, and *with* their raising to that of the ability—through the raising up of the leader to lead them out—to become the lawgivers, and to become that channel through which mercy, grace, should come to a tired, weary, war-ridden world, in peace to all mankind—through the Prince of Peace, of the house of David, of the stock of Judah, of the *sons* of Jacob, of the seed of Abraham—the *father* of the faithful . . .

As in the Grecian, in their arts; as in the Roman, in the law; as American, in its freedom of speech—in its activities towards freedom of service toward that God, as according to the dictates of the conscience; showing that *natural* advancement or evolution of men's minds toward that of a *one* God, *one* purpose, *one ideal*—with many *ideas* of expressing same, but *one ideal* . . .

Not is there to come from any class, individual, sect or group, any uprising or presenting of a truth, other than that which was given of Him, “The day approaches when neither in this mountain nor yet in Jerusalem, but in each one's heart, will there be planted that truth”, that must bring the *world* out of chaos, out of this attempt to grapple one with another for that which fades and dies with the day—or the years; but rather that which is lasting, in “Thou shalt love the Lord thy God with all thine heart, thine neighbor as thyself!”

[Background: World Affairs reading given to a group of individuals interested in creating a benevolent global organization to help all nations with various issues related to government infrastructure.]

Reading 3976-4; February 11, 1927

GC: You will have before you Edgar Cayce, [287], [943], and [4825], who are present in this room, and you will tell them if it is possible, through the information which might be given through these forces, to build a world organization which would control finance, railroads, oil and steel industries, newspapers, and news syndicates, and shipping industries; not only in the United States but in each nation of the world, and you will state or formulate a policy by which this may be accomplished, so that the power and influence gained thereby may be used for the upbuilding of mankind by establishing hospitals, churches, schools, farm loans, rural road constructions, throughout all the nations of the world. You will answer the questions I might ask you regarding this.

EC: Yes, we have the minds of the individuals as given, as individuals, and those ideas and ideals of each as concerning the formulation of such plans as outlined.

There may be given, through these sources, that information whereby such conditions might be made—not only as ideals, but as formulated plans of outlining such conditions, and bringing same to that point where they would be workable; for the ideals of the ages stand as the interest of each in their way of manifesting such conditions before the world, and for the world.

In considering such, there are many things for each to consider, and the various phases of same; for such conditions have been the dream of many an individual, and of many with much more material power and prestige than those as would consider such at the present. Same was the idea of Alexander when he sought to conquer the world, yet the tenets of the ideal were forgotten in the desires of the flesh, and while the principles as set forth in the mind and heart of the man as the student under Plato and Archimedes, and Aurilius and others, the *man* became so gored by the greed of power as to become the loathsome body—as it passes to its reward for the use of the power as given into the hands.

Again we find the dream of such power in the mind and the hands of one [Kaiser Wilhelm of Germany, World War I] not

yet passed into the reward of deeds and thoughts (for they are deeds done in the body), in that in which the whole world rose, as it were, to subjugate such conditions.

Then, where would such as these, in their lowly state—as compared to these—seek that which would become the policy of such an idealistic plan, or the idealistic outlook for such organizations?

Only in Him in whom there was found no guile, and though He were buffeted by man—though He was ridiculed by those in power, though He suffered among those convicted of crime in the flesh, and railings against their fellow man—yet those tenets as were proclaimed by that as the man, making self as the son of man, and through those conditions became the Son of the living God—in these tenets, in *these* ways and manners, may such conditions be brought to the realization of those that would *build* an invisible empire within the hearts of men; and seeking then the way for each one as would head each organization as would be necessary, there would be seen that in a short while there may be brought into realization that that would be able to rule—*not* as an iron rule of the oppressor; not as one seeking to subjugate others to the will—but *making* the will one with that universal force as is necessary to bring everyone to that throne of grace, of faith, of hope, of love, of *all* those conditions necessary to build hospitals, churches, roads, loans, and help others to help themselves.

Yes, such information may be given—used aright to these as named.

Ready for questions.

(Q) What would be the first steps necessary to take to form such an organization?

(A) First the choosing of those who would give self in holy communion with this one purpose and, making self right with God, choose to be used as an *instrument* of good for the saving of the good in human principles; for, as is seen, as has been given, the world awaits the coming of those who will proclaim the day of freedom from the bonds of those who would rule, either through prestige or through political influence, see?

Then, ones so chosen by their fitness—as will come through such communion—will be the first to begin. See? For, as each are chosen, through these same forces there may be given their perfect fitness for such elements; for, as in this: As these seek, let's give to each their place, their niche, their abilities, their conditions, concerning such ideals. To some these are as ideals that may be used, see, for their own personal gains. To others these are as ideals that will be as benefits to the world, see? We are speaking of individuals, as individuals. First, in Edgar Cayce, we find one lowly in heart—ever seeking to do good, as good is understood by the individual, and willing ever to be *used* as an instrument for the speaking of those in whom such elements of an Arcadia have been the dream of their earthly experience. Giving then to those in charge, or as directors, that individual information necessary to meet each and every condition as arises. In [287] there is found first that necessity of making self's inner self one with that creative energy that would make an answer of "My spirit beareth witness with Thy Spirit, O God, that I am Thy Son, and willing to be used as an instrument of good toward the giving of mankind the opportunity to know the will of Thy Son as may be manifest through *my* activities toward my fellow man, in carrying out that which will become the crowning glory of *my* life, and my service to my fellow man; laying aside those things that so easily beset, and I will run the race as is set before me in Him!" In that as is seen in [943]—that ability to defend those principles as may be given for the direction of such conditions as are necessary to make such elements feasible, plausible, workable and *applicable*, in the lives of individuals chosen as channels through which such information, such monies, such positions, may be obtained, that such may become possible. Keeping self ever in that way and manner. In that of [4825] there is seen the ability of the use of power and of principle, yet that inner self must be made over again, as it were, in that oneness of the purpose as has often been set in self, yet finds self oft and anon forgetting the way. Keep each not as religion, but as the dictates of the heart to guide, direct, the fellow man—for before each there is set a way, and in that way is set a light. Veer not from same! Let him that is weak of mind or

heart not take the handle, for he that ploweth and looketh back is worse than the infidel.

That is all the questions for the present.

As given, this may be outlined. These are worthy, will they make themselves one in the purpose as set; for many peoples—in many nations, in many climes—are ready and willing to follow that Light, that Star.

We are through for the present.

[Background: World Affairs reading given to the Norfolk Study Group #1, members of which asked how individuals in the U.S. could “best contribute to the spiritual development and progress of the world?”]

Reading 3976-11; April 6, 1933

GC: You will give at this time a comprehensive discussion of how the people of the United States can best contribute to the spiritual development and progress of the world, answering first the question, “Through what measures and by what definite plans can we meet our own difficulties?” and second, “What definite programs should our nation sponsor to promote greater international harmony and peace?” Please present this in such a form that it will be of help and interest to the average reader and may be presented for publication to some periodical from the Norfolk Study Group #1. You will answer the questions which will be asked concerning this.

EC: Yes. As we find—while this is very poorly stated, to obtain any comprehensive outline, for it’s stated backwards:

In considering conditions as they exist, and considering as to what individuals may do, and how the government should foster this or that movement, for a greater understanding, it is well that this be considered from the standpoint of what the Group represents first in the lives of individuals, and in the lives of groups, or masses, or classes.

Then to consider, too, as to the form of government and the policies of those who formed same, and how the people in their various walks of life have adhered to them, or how those principles have been fostered or furthered in their application

in government towards the lives of the government's constituents.

When this, then, has been—or may be—presented from *this* angle, or view, then there may be given that of a definite nature as to what the group—as individuals, and as a group—may present as some form of application in the experience of individuals, groups, or masses, for consideration by those who are in authority.

For, as He has given, consider those in authority; for the powers that be are ordained from on High.

Then may there be given through these channels that which may be of help.

[Background: World Affairs reading given regarding the subject of “present world conditions” and the possibility of an article/paper on the topic.]

Reading 3976-12; August 25, 1933

(Q) Are there any warnings regarding the trend of coming events in this or foreign countries which for the benefit of those seeking light should be given out in this paper?

(A) Merely that which has already been presented; or the stress may be made on same in that this is the time when all men—everywhere—should turn to that which is the only aid in and under such conditions.

(Q) What warnings regarding general physical upheavals or disturbances should be given in this paper?

(A) These should not be given in this particular paper, see? Only those that have been made reference to in the first paper.

(Q) Give the outstanding events which may be expected in the struggle between Great Britain and India.

(A) Those that have *already* come to pass, in those things that have just happened; in the recognition of the low caste and the outcast, or the untouchables. And this *has* been accomplished, and will go farther—as pointed out in the present paper.

(Q) Give the outstanding events in Russia through 1938.

(A) These should be presented rather after there have been those changes in that to be presented, from that already given; that out of Russia, you see, there may come that which may be the basis of a more world-wide religious thought or trend—see? Then that which may be added, or that may be added at the present time, may be presented. Let's work with what we've got and go step by step; not get the cart before the horse!

(Q) What will be the outcome of the present administration's plans for economic recovery in the U.S.?

(A) This will succeed.

(Q) Will there be any trend in the U.S. towards any form of socialism or will the representative form of government meet the needs which will arise?

(A) Under the present supervision, yes.

(Q) How far will this progress?

(A) Depends—Until the change has come.

(Q) What warnings and advice may be given to the people of this country, the U.S., in preparing themselves to meet and make the most of these conditions?

(A) That which has been presented, through the turning more and more to that pointed out; as the spirit of that which was in the directing of those influences in the peace at Versailles, that has been so damned by those of other thought that would make capital of same. But that "I *am* my brother's keeper, and the blood of my brother *will* cry out from the ground if we heed not the warnings that were given to those of old." For, the Lord is the same yesterday, today and forever.

(Q) Give a list of the principal events that will be of major importance to this nation or to the world from the present date through 1938, giving approximate time and place where such events may be expected to occur.

(A) Let's don't get the cart before the horse! Let's begin with what we have and then add that necessary!

(Q) Was the recent storm and high water a warning—etc.?

(A) Again we are seeking that which has little to do with that which is to be presented in the first or basic forces of these!

(Q) Any other advice to the compilers, as to how we should handle this paper?

(A) That there has been presented this in such and such time, see? enumerating those events in the change, in the aspect of the relationships of countries one with another, dealing with the political situations in the various countries; then pointing as to what was presented respecting same. Then that as with internal, see? That then as may be expected to follow. *Then* there may be given that which may add to or take from that which is presented.

[Background: Reading given to a sixty-seven-year-old male missionary which discussed how to bring about the betterment of “world affairs.”]

Reading 1598-2; May 29, 1938

In relationships to world conditions:

Any who seek such information, as we have indicated, had best be in the position to do something about same. For that given becomes then not only a duty but an obligation upon the part of those to whom such may be given, in the nature of the relationships that exist.

As has been given, however, that which has prevented and does prevent the whole of civilization becoming a turmoil is the attempt of those who have the ideals of the Prince of Peace at *heart!* And as of old, the prayers of ten may save a city; the prayers of twenty-five may save a nation—as the prayers and activities of *one* may! but in union there is strength.

Then if that purpose would be kept, then it must ever be kept in mind that we *are* our brother’s keeper!

[Background: World Affairs reading given in preparation for the annual Congress meeting of members of Edgar Cayce’s A.R.E. The topic was a discussion on “National and International affairs.”]

Reading 3976-18; June 20, 1938

GC: You will have before you the work of the Ass'n for Research and Enlightenment, Inc., in studying and presenting the psychic work of Edgar Cayce. It is desired to present on Monday evening, June 27th, material presented through this channel, for the Seventh Annual Congress, on National and International affairs which will be in keeping with the ideal and purposes of the work being undertaken by the Association. You will consider the type of audience which will be present, the need for informative information which will not be spectacular or sensational, yet that will be constructive. Advise us also as to the manner of presentation. You will give the first discourse on this subject.

EC: Yes, we have the work of the Association for Research and Enlightenment, Inc., and the policies and ideals and purposes of same; as related to National and International affairs that would not be spectacular but constructive—and in keeping with the ideals.

As has been and is being understood by many, there are changes being wrought in the nation, as well as in the inter-relationships with other nations.

All of these may be considered from the one angle.

It is also understood, comprehended by some, that a new order of conditions is to arise; that there must be many a purging in high places as well as low; that there must be the greater consideration of each individual, each soul being his brother's keeper.

There will then come about those circumstances in the political, the economic and the whole relationships where there will be a leveling—or a greater comprehension of this need.

For as the time or the period draws near for these changes that come with the new order, it behooves all of those who have an ideal—as individuals, as well as groups or societies or organizations, to be practicing, applying same in their experience—and their relationships as one to another.

For unless these are up and doing, then there must indeed be a new order in *their* relationships and their activities.

For His ways will carry through. For as He gave, “Though the heavens and the earth may pass away, my word will *not* pass away.”

All too often has this message been forgotten in the pulpits and in the organizations, not only in the national relationships but in the international relationships.

And as the dealings are as one to another, unless these are in keeping with those tenets they must fail; for all power in heaven and in earth hath been given into His hands.

Then as we approach all phases of human relationships, these must be taken into consideration.

And there *cannot* be one measuring stick for the laborer in the field and the man behind the counter, and another for the man behind the money changers. *All* are equal—not only under the material law but under the *spiritual*.

And *His* laws, *His* will, will not come to naught!

Though there may come those periods when there will be great stress, as brother rises against brother, as group or sect or race rises against race—yet the leveling must come.

And *only* those who have set their ideal in Him and practiced it in their dealings with their fellow man may expect to survive the wrath of the Lord.

In thy dealings, then—whether at home, in thy dealings with state or the national situations, or the international affairs—there must come *all* under that purpose, that desire.

And then there should be, there *will* be those rising to power that are able to meet the needs. For none are in power but that have been given the opportunity by the will of the Father—from which all power emanates.

Hence those will be leveled with the purpose, “My word shall *not* fail!”

In presenting such—well that it be given as extract, or as that from such sources to be used or taken as those present see fit.

We are through for the present.

[Background: Follow-up World Affairs reading given during the annual Congress meeting of members of Edgar Cayce's A.R.E. The topic was a continuation of the discussion on "National and International affairs."]

Reading 3976-19; June 24, 1938

GC: You will continue at this time the information given Monday, June 20th, on National and International affairs, which is to be presented at the Congress meeting on Monday, June 27th. Please continue this discourse, applying the general principles outlined to present conditions in America and other countries. You will answer the questions that may be asked.

EC: Since the application of those truths or tenets as indicated becomes the basic needs of the peoples of every land in the present, to be sure it behooves those in America—then—to apply same in their dealings with the situations that exist respecting the political, the economic and the general situations throughout the land.

This at the first glance may appear to be an impractical thing; yet these are the conditions to be met:

Every phase of human experience and human relationship must be taken into consideration; just as indicated from that given, that we *are* our brother's keeper.

Then if those in position to give of their means, their wealth, their education, their position, *do not* take these things into consideration, there must be that leveling that will come.

For unless these are considered, there must eventually become a revolution in this country—and there will be a dividing of the sections as one against another. For these are the leveling means and manners to which men resort when there is the plenty in *some* areas and a lack of the sustenance in the life of others.

These are the manners in which such things as crime, riots and every nature of disturbance arise—in that those who are in authority are not considering every level, every phase of human activity and human experience.

We find these conditions have been in other lands centralized, localized into individual activities—as in Russia, Italy, Germany; the conditions that exist in Spain, in China, in Japan are what? The oppression of the producers by those for whom and to whom such power has come to be used as their opportunity for becoming their brother's keeper; and not as represented in some lands, the disregarding of the other's rights.

Then those who are in power must know that they *are* their brother's keeper, and give expression to that which has been indicated in “Thou shalt love the Lord with all thy heart and mind and body, and thy neighbor as thyself.”

This rule must be applied. It is true that some of those factions in Russia this is an attempt, yet there *are* those who have applied and do apply same in not only the economic life but attempt to in the mental and spiritual life. And this brings or works hardships where it should *not* be.

True, in other lands—whether the Communism, the Fascism or the Nazi regime—these are missions to be filled, and these are opportunities. But when there becomes class or mass distinction between this or that group, this or that party, this or that faction, then it becomes a class rather than “thy neighbor as thyself.”

For all stand as *one* before Him. For the Lord is *not* a respecter of persons, and these things *cannot* long exist.

From the conditions in these other lands, then, America—the United States—must take warning.

For to *whom* does the wealth belong? to *whom* do the possibilities of the land belong?

Does it belong to those who have inherited it, to those who have been given the positions by power? or to those who have by their labor, by the sweat of their brow *produced* same?

Not that all would be had in common as in the communistic idea, save as to keep that balance, to keep that oneness, to keep that association of ideas, of activity, of the influences throughout the experiences of all. These are to be kept in those

attunements in which there may be the land itself defining what freedom is; in that each soul is by his *own* activity to be given the opportunity of expression, of labor, of producing.

But all of these, also, are not to say where or what, but are to seek through their *own* ability, their *own* activity, to give that of themselves that is in keeping with those who labor in the vineyard of the Lord.

Hence these may apply in the national and international relationships.

For there must come, first, a stabilization of the monetary unit. There must come then the exchange of commodities or of trade *in* a way and manner in which not merely sections, not merely distinctions made of one portion of the land against one another, but *all* are taken into consideration.

Unless this is done, turmoils and strifes will arise. And that which has made and does make the people of America afraid, is the fear of servitude in *any* manner!

All, though, must learn that those who *are* to be the greater, those who would make the greater contributions to activity in every sphere and phase of influence, are to be the servants of all; not those who would be lords over others.

For the Lord so loved the world as to give His only begotten Son, that whosoever would might *know* that life in its manifestations, in its expressions and relationships and dealings as one to another is not a gouging, not a “gimmie”, not a hate—not those things that belittle, but those that create hope, faith and understanding in the minds and the hearts of men *everywhere*!

All that is for the sustenance of life *is* produced from the soil. Then there must be a return to the soil. Every man must be in that position that he at least creates, by his activities, that which will sustain the body—from the soil; or where he is supplying same to those activities that bring such experiences into the lives of all.

For of dust the body is made, and of dust the sustenance of same comes.

Then the mind and the spirit, in accord with those things indicated, will bring into the experiences of all that relationship one to another wherein that all *are* brethren. For these must bring and keep peace one with another.

Ready for questions.

(Q) Make such comment as may be presented on the following affairs, as I name them: The unemployment situation in America.

(A) In all of those centers or areas there must be more and more return to the toil upon the land, and not so much of the makeshift of labor in specific or definite fields. For unless this comes, there must and will come disruption, turmoil and strife.

(Q) Labor and capital in America.

(A) Unless there is the give and the take, and the considerations of those that produce—so that they have as much of the use and the division of the excess and profits of the labors—there must be brought greater turmoils in the land.

(Q) The Japanese and Chinese situation.

(A) These bespeak of themselves that which is happening and has happened. But might does not make right. Rather will the principles of the Christian faith be carried forward in and through the turmoils that are a part of *both* China and Japan. For without those cleansings and purifyings, tradition alone may *not* be destroyed. For it is through the purging that the strength and beauty of each will come forth.

(Q) The Spanish situation.

(A) This is that whereunto the real troubles, here, are only beginning. For unless there is to be the consideration given to each factor, then others will come in and devour the spoils. This is the outcome of seed sown in the ages past, and from same man can—as a whole—and *should* take warning.

(Q) The Russian situation.

(A) As we have indicated, here a new understanding has and will come to a troubled people. Here, because of the yoke of oppression, because of the self-indulgences, has arisen

another extreme. Only when there is freedom of speech, the right to worship according to the dictates of the conscience—until these come about, still turmoils will be within.

(Q) The German situation, within its own country and its relations with others.

(A) A man that represents a country—so long as there is class and mass distinction, there must be turmoils and strife. But so long as the powers are held within those whose purposes and ideals are that of “I am my brother’s keeper,” and not forcing self upon same. Being the brother’s keeper does not mean that “I am to tell him what to do, or that he is to do this or that irrespective,” but rather that *all* are free before the law and before God.

(Q) The Italian situation internally and in relation with others.

(A) This is being rather an outgrowth; and the dictatorship is becoming more and more in line with those policies of peace—and will *bring* peace to many another disturbed quarter and section.

(Q) The British situation in its own country and in relation to its colonies.

(A) This is being balanced, or is the balancing power in the European land as well as in the Far East.

And when those activities are set that will bring the consideration of *every* phase, more and more will it be able to control the world for peace. In France we find that where an old debt must eventually be paid.

We are through for the present.

[Background: World Affairs reading given on the topic of “the international situations existing or arising at this time” (1938).]

Reading 3976-20; September 27, 1938

GC: You will have before you the enquiring mind of Leslie Savage, of 109 Pennington Avenue, Passaic, New Jersey, and the members of the Ass’n for Research & Enlightenment, Inc.,

who are interested in the international situations existing or arising at this time. In view of the circumstances and conditions, what should be the attitude of the leader of our government, Franklin D. Roosevelt, and what should he do at this time? You will answer the questions that may be asked.

EC: Yes, we have the conditions that are arising in the international situations in the present; and as we find, the purposes and ideals of the members of the Association for Research and Enlightenment.

In view of these—*this*, as we find, is the counsel as might be offered in the present:

Conditions have advanced to such a tempo that to attempt to interfere would be rather to be drawn into the conditions that are arising and that will arise.

Rather, then, the policy should be to—in a brotherly manner—quiet as far as possible the fears of the peoples of the country as a nation; and advise all in their attitudes to not do or say that as would be in any manner a cause for animosities or hates to arise among the peoples of the land.

For all are brethren, and there are those of the nation that are bound up in the conditions of all those countries and peoples that are becoming involved in the situations.

Hence, the advice and counsel, the activities should be towards those as they would be towards brethren—where disputes or disturbances have arisen.

Not merely as a pacifist attitude of peace at *any* cost, but rather as that of equity, or equality, of the correct attitude of nation or brother as with brother, in respect to the whole situation.

These, then, with the necessary preparedness for the meeting of all emergencies in *any* direction that may be taken by those who allow their hates and their disputes to overcome or to put aside brotherly love.

For it is as brother against brother in the disputes.

And know that all stand as one before the judgement bar of the Creator.

Hence prayer, and more prayer; and as we have given, *live* toward one another as a nation, as a brother nation to the others—on *either* side—as ye pray!

Do not pray one way and live another! Be consistent, be persistent.

Ready for questions.

(Q) May any other constructive or helpful information be given now regarding conditions over the country?

(A) Keep in that manner of unity of purpose in a service to the fellow man, in God's service through His love for His fellow man.

We are through for the present.

[Background: World Affairs reading given on the topic of “the true spirit of Thanksgiving.”]

Reading 3976-21; November 20, 1938

GC: You will give at this time information which may stimulate in the hearts and minds of those gathered here a greater appreciation of the true spirit of Thanksgiving, and which may be to all those to whom it is sent an inspiration and an explanation for Thanksgiving even in the face of personal problems and spreading world-wide fears and hatreds that seem to dominate so many minds today.

EC: Yes, we have the subject here; and many there be that appear with the desire to give their own interpretation upon such a subject. But rather would we choose—from the more universal need of those here, as well as mankind everywhere—that thought, that purpose, that attribute of man's choice to show, to give thanksgiving for not only the blessings as may be the experience of many but the fuller meaning of the appreciation of Life itself and the opportunity which is offered to all through same to become more and more aware of their relationship to the Creative Force or God.

It is well that ye be reminded, then, of how—in those periods when there were the preparations in the lives and experiences of a peculiar people, under unusual circumstances, in extraordinary environments—they were reminded, not in

their days of plenty but in the days when each day they were given only sufficient for that day, that periods were to be, should be, set aside when thanksgiving was to be a part of their activity—their remembrances for all the joys, the sorrows, the disappointments, the hopes that were and might be theirs if—*if*—they would but hold to those promises; relying—as it was necessary in those days, those hours, for a complete dependence—upon the bounty of a merciful Father, who had a purpose in the bringing out, in the edifying, in the directing.

And today, as ye look back upon those experiences, ye—*too*—find thyself chosen.

Have ye chosen Him?

For as was given then, “If ye will be my people, I will be thy God!”

This is a universal experience, then. To each soul gathered here, to each soul throughout the land, to each soul as may be in all lands: “*If ye will be My people, I will be thy God!*”

Then in this land—as ye understand—when in the experiences of a handful of those seeking a place where they might worship God according to the dictates of their own conscience, the bounties of the land were in such measures as to preserve their lives—then there was the proclamation that thanksgiving must be in the mind and heart of each soul.

So in *this* land was set the precedent that has come to mean so much that year after year thy rulers of the several States, thy director in the general, have kept, do keep that precedent.

Then, to *all*: As ye do in the spirit of *true* thanksgiving come to realize, as ye find in thy daily experience with thy fellow man—he that is unappreciative of opportunity, of care, of thought, of longsuffering, to thine *own* mind becomes very little.

What, then, will ye—as servants—yea, as children of a living God, of a living promise to thee—*do about* such a period, such a day?

For the day itself is as nothing. Remember how He as the Teacher of teachers gave that the Sabbath was made for man, *not* man for the Sabbath!

Then remember, Thanksgiving is thy *opportunity* to show thy appreciation to thy friend, thy home, thy mother, thy children—yea, most of all to thy God!

As it may be truly said—of all the days for *man's* opportunity, of man's making, of man's concern—*truly* Thanksgiving should be nearer and dearer to the hearts of those who are appreciative of Life and its opportunities, under *any* experience!

For remember, it was instituted not under plenty but under needs.

What is the need then of man in this day of disturbed mind, of anxieties?

That ye may reconsecrate, rededicate—each of you—thy heart, thy body, thy purpose, to the *living* God!

This is the message then that should be to all.

Let this day of Thanksgiving be not only that wherein to enjoy that which may satiate the body, that which may make for the gratifying of appetites of the body, but that day when each of you may give thanks to God for *being* alive—with the opportunities to raise thy voice in prayer, in praise, in thanksgiving for the love He hath shown, that He showers upon thee day by day!

And as ye do this—in the *spirit* of love, in the spirit of truth, of patience, of longsuffering—ye will receive that awareness of His closeness to thee. And this will bring you to the greater knowledge, the greater understanding of what He would have thee do.

Let thy life, thy experience then, be not without purpose.

What do ye then purpose to do with His promises to thee?

In *this* land ye may give praise for freedom of speech, for the opportunities to raise thy voice in *whatever* way and manner ye choose.

For know, as He taught, the principles of life are that as ye do unto the least of thy brethren ye do unto thy Maker.

Then, as ye give thanks, as ye give praise to thy friends for kindnesses, for gentlenesses, for those things that make thy experience more bearable in a cruel world—under circumstances oft where a troubled heart is made lighter—how much greater in this day, then, that is set aside by thy laws, by the judgments of thy governors and of thy president—how much *more* ye would give thanks to God!

For it is in Him indeed that ye live, that ye move and have thy being.

Let thy heart then be glad.

And as has been indicated, let each raise his voice in thanksgiving for *all* that has, that may come to pass in the experience of each *soul* that prays, “*Thy will, O God, be done in me—now. Not as I will, but as Thou would have me go.*”

Pray that peace may be in the minds and hearts of those who direct the destiny of the many, throughout the world. For they are *not* in power of *themselves*, but that ye—too—may learn a lesson to *do*, and to seek to do, the will of thy Father; and not to do that which is *in* direct contradiction to that of praise to thy Lord, thy God.

Keep then that Day in praise, in thanksgiving, in such ways, such a manner that ye show to thy conscience that what ye worship as thy God is aware of *thy* appreciation of *life*!

We are through.

[Background: World Affairs reading given in preparation for the annual Congress meeting of members of Edgar Cayce’s A.R.E.]

Reading 3976-22; June 13, 1939

GC: You will give at this time a discourse on World Affairs which may be presented by Edgar Cayce on Thursday evening, June 15th, the opening meeting of the Eighth Annual Congress of the Association for Research & Enlightenment, Inc.

EC: In giving a dissertation upon World Affairs of today, it may be well to look, for a moment, upon that which has come to pass in the affairs of the nations of the earth since the records have been kept of man's doings. Also it may be well to look at those promises, as well as the warnings that have been a record of those peoples in their attempts to present a manner of moral, religious and secular life of the various peoples.

These to become illustrative in the minds of individuals must be referred, then, to individual attainment or individual application of those things which have been and are still ruling factors.

Man finds himself endowed with body, mind and soul; and each phase of his consciousness is seeking for the satisfying or gratifying of the longings of those phases of his nature.

Hence we find there are in the experience of man three desired purposes, or three natural laws pertaining to his material existence: survival of his species, or the preservation of life; to give expression of his own concept of life; and (third) to be heard, to be noticed in his activity.

Out of this individual purpose grows that position or condition known in various groups or countries as nationalism, patriotism, and the ability to rule—or force his concept upon others.

These are conditions which exist in man's experience today.

Then look, for the moment, upon those standards that have been proclaimed in the varied lands.

To us here, as individuals, we have accepted, we do accept those tenets of the Nazarene, Jesus of Nazareth, whose whole gospel was combined in that message, "Ye shall love the Lord thy God with all thy heart and mind, and thy neighbor as thyself." And then, as to make this become a more practical experience in the lives of individuals, He gave "A new commandment I give unto you, that ye love one another."

That we as individuals may make compatible, then, those relationships of Creative Forces or God upon the one hand, and the nature of man in materiality upon the other hand, is the

need of *this* day, this age. For He *will* indeed come again—and woe be unto him who is found wanting!

In the experiences of the earth, of the nations, since those periods of the war to outlaw war, there has grown more and more the desire and the purposes for *peace*. Not as a peace at any cost, or any price, but a peace that is compatible with man's nature, man's purposes, when that purpose, that aim, that desire is made compatible with the spiritual law as given by that Teacher.

When this is compared with all the varied experiences of groups, of nations that have had, that *do* have a following of some other teacher, we have found, we will find that the *basic* principles “Ye shall love the Lord” are at the core, the heart of every one. The manner of its application to the fellow man has been and is that variation, that has made for the application of man's desire in the relations to the other two phases of man's consciousness.

But since those periods when man has been made to *think*—*think*—not only of the sources of man's spiritual but his mental and material desires—more and more has gone up the prayer from individuals, groups—yea, whole nations have joined almost as one; and more and more of the secular things are being put aside.

Hence we find at this present time, *now*, the conditions or the circumstances throughout the nations of the world, or in the earth, are a challenge to every thinking person; that ye are not alone to pray for peace but are to *pursue* peace—by *living* the second phase of the divine injunction, “thy neighbor as thyself.”

Then, today, we are to answer within our individual consciousness, “Am I my brother's keeper?” Not “What does the world owe me?” but “What contribution can I, as an individual soul seeking God, seeking to know His face, make that may hasten the day of the Lord?”

For we as individuals, as we look about us, realize more and more that indeed we are live and move and have our being in Him—and we are becoming mindful also OF “from whence

we came.” And we realize that as He has given, “If ye will be my people, I will be thy God” applies to me, to you, to each soul that has been blessed with the consciousness, the awareness of life.

For Life itself in all its forms and phases is indeed a manifestation of that we worship as God.

We realize that selfishness, jealousies, those things that make people afraid must gradually be put away.

First, then, as an individual, self must be conquered. Rather than raising thy voice, then, that ye may be heard, raise thy voice that *He*, thy God, may be heard!

Who, then, is thy God? Is it thyself, thy body, thy ego? Rather look, then, to Him who is able to keep you from falling, but is able to keep you in strength of His might by thy desire, by purpose, thy aims being “Others, Lord! Others!”

We are through for the present.

[Background: Continuation of World Affairs reading given in preparation for the annual Congress meeting of members of Edgar Cayce’s A.R.E. The topic was a discussion of “the conditions which exist in each of the principal countries.”]

Reading 3976-23; June 13, 1939

You will continue the discourse begun this morning on World Affairs which Edgar Cayce will present at the opening meeting of the Eighth Annual Congress of the Association for Research and Enlightenment, Inc. Please comment fully on the conditions which exist in each of the principal countries.

EC: Many will ask, “What has the foregoing to do with conditions which exist in the various countries? What has it to do with those countries that are called democracies; or Fascism, Communism, or any of the totalitarian countries?”

As everyone should see from that which has been indicated, it is that there must be first the individual conviction of the need to trust God for the needs of His people at all times and under every circumstance, whether this is under democracy or any other form of government.

The disturbance has ever been, since the first disagreement as to what sacrifice and as to the character of sacrifice was to be offered, that someone is to set a rule by which all others are to be judged, or to which all are to conform—when the *rule* is—and should ever be—that as was proclaimed from the beginning, “Know, O Israel, the Lord thy God is *one!*”

And while each soul seeks to manifest in a material world, the purpose, the idea—yea, the ideal is that all are to work in unison for the good of all.

What, think ye, has caused or did cause that meeting of the democratic countries, or the democracies and the totalitarian states? Was it because of the wisdom of the men that met, or that either of the four there had their own way? Rather was it not the prayers of the mothers and the fathers of each nation represented there, that there might not be that destruction of human life which would be the natural outcome of open conflict? [Versailles Treaty?, Munich Agreement?]

It is, then, still the challenge to each country, to each nation—that while there is, to be sure, the natural instinct or purpose of self-preservation, it is to be less and less of self and more and more for that which was from the beginning.

Then, there needs be that not so much be set as to this ritual, or this form, or the other, for any given peoples or any nation, but rather that the individuals in each nation, *everywhere*, are to turn again *to* the God of the fathers and not in self-indulgence, self-aggrandizement, but more and more of self-effacement.

For as the people of each nation pray, *and* then live that prayer, so must the Spirit work.

Then—each of you here—*give God a chance* to show what great blessings He will give to those who love Him. This does not mean that ye, or *anyone*, would condone persecutions anywhere or in any form. For, know ye, His laws fail not—“As ye sow, so shall ye reap.”

Man can only begin, then, within himself. And as he applies that he knows, that he understands of God, in his daily life, so may there be given him the next step to make.

Then ye ask, “What is to be the outcome of England and France in their efforts to join hands with Russia as an encirclement of the totalitarian regime?” These, so long as they are in keeping with God’s purposes with man, will succeed. When they become active for self-preservation without the thought or purpose of their fellow man, they must fail.

So it is with the endeavors of Germany, Italy, Japan. As they attempt to preserve their own personalities, their own selves, without thought of their fellow man, they may succeed for the moment, but “God is not mocked,” and whatsoever a man, a country, a nation sows, that it must reap.

“What then,” ye ask, “is to be the outcome? What is there that I can do about it?”

Let thy daily life be free from criticism, from condemnation, from hate, from jealousy. And as ye give power to the Spirit of Peace, so may the *Prince of Peace*, the love of God, manifest.

So long as ye turn thy thoughts to the manners and means for meeting and overcoming those destructive forces, ye show forth that which may bring to the world that day of the Lord. For the promise is that in the latter days there shall be the purposes in the *hearts* of men, everywhere!

There *is* in every land today—through the prayers that have gone up for the last two years—a more seeking for that atonement with Creative Forces, a more seeking for the knowledge and the purposes of God, than there has been for ages.

Then, rest not on those things that become as quicksand about thee, but on the true, the tried arm of God. For the earth is His, and the fulness thereof.

To each of you, then: Give God a *chance*! Know that no man is in authority or in power in the earth today save as has been granted of God, the He, the Father, may be better known. Man sees only for the moment. When man has purposed in his heart, God hath seen the end thereof.

And what is the will of the Father? That no soul should perish! And *all* will be, all *are*, tried so as by fire.

The fires of nature are what? Self-indulgence, self-glorification.

Then, turn ye—every one—to the Law of Love, and love thy neighbor as thyself.

We are through for the present.

[Background: World Affairs reading given during the annual Congress meeting of members of Edgar Cayce's A.R.E. The topic was a discussion on "the major problems which confront the American people."]

Reading 3976-24; June 16, 1939

GC: You will have before you the mass thought of the American nation, its ideals, principles and purposes. You will give at this time a discourse on the major problems which confront the American people, indicating their basic causes and suggesting what attitudes we may hold and procedures we may take individually and collectively to help correct and balance these conditions. You will answer the questions, as I ask them:

EC: Yes, we have those suggestions here as to problems which confront American people today, and what individuals or groups may do as respecting same.

The ideals, the purposes that called the nation into being are well. It might be answered by saying that there needs to be on the part of each man, each woman, the adhering to those principles that caused the formulating of the American thought.

Yet in the present there are seen many complex problems, many conditions that are at variance to the first cause or first principles; not only among groups and individuals in high places, both from the political and the economic situations, but the problems of labor-capital as well. All of these are problems in America today, as well as that of religious thought, religious principles, racial concern—which are mass as well as individual and group thought.

And these as they are stressed become more and more of a problem. For with the very thought upon those things that are at variance to the principles of right, justice, mercy, peace, the right to worship according to the dictates of the conscience, as thought is given we find that power to the thought is created by the very mass of the thought itself, as well as conditions that become individual problems in the lives of the peoples of America.

These are the problems not only as to who would be in power here or there, as to who would administer in this or that office, but the matter of the privilege to meet or worship according to those principles that have been set forth or proclaimed that are made so much a laughingstock by so many in the present, owing to the situations that arise.

Yet, as we find, if there is the turning of every man and woman to the thought of God, then we may solve every problem. For it is not by mere thought, not by any activity other than the moving force within each entity, each body; and when more of patience, more tolerance, more thought of others is advanced and kept in the heart of the individual, this lends that power, that influence, that force for good.

Ye are to have turmoils—ye are to have strifes between capital and labor. Ye are to have a division in thine own land before there is the second of the Presidents that next will not live through his office—a mob rule! [Prediction of Roosevelt, Kennedy and race riots?]

To meet same? Only that each soul turns not to self alone and cry for strength, but that each soul *lives* in such a manner that there may be the awakening to the needs, the purposes, the causes for the nation coming into existence!

That such is, and to be, a part of the experience of America is because of unbelief!

Ready for questions.

(Q) As has been indicated through these channels, money is the root cause of the general economic unbalance of our country. Will you give specifically the reasons for this

statement and the approach that can be made toward correction of the money order as operated today.

(A) Fear on the part of those who control or direct the investing of capital into channels that give the greater outlet of their characters of outlet. As to how this may be corrected—it is only through patience, persistence, and a *return* to the trust in God, and *not* in the power or the might of self. For those who are hungry care not as to the source of strength or power, until there is the fulfilling of that desired. Unless there is, then, a more universal oneness of purpose on the part of all, this will one day bring—here—in America—revolution!

(Q) Is there today in operation an outer organization representative of the anti-Christ forces, which has power to subvert governments as well as institutions? If so, will you explain and give directions for counteracting these forces?

(A) As has been given, there is the need more for the world thought, for every soul turning to the power within, and giving God a chance with their lives, their purposes, their desires one with His! And there *is* that power that is only in the influence for destruction as man himself gives it power. But just as has been given of old, *one* with the strength, the power of the Lord, may put the thousands to flight. Then, it behooves *each* soul—here, everywhere—to seek more and more for the strength, the direction, the might of that promised in, “If ye will call, I will hear.”

(Q) What should be the attitude of this country toward the refugee problem as it relates specifically to the Jewish people. Please explain their problems?

(A) These are like every other individual. *Their* problems, so long as *all* are considered, are one. If they themselves become secular, or become tyrannical in their nature, then this—too—will become a problem in America. The attitude towards the refugees—they that entertain those who are without home, or hungry, many entertain the Lord Himself. For, “As ye do it unto the least, ye do it unto thy Maker.” That should be the attitude, ever. But *live*, each soul, in *such* a manner as to implant not the bigness of the individual but the love of God made manifest among men! These are problems

not only, then, of the Jewish peoples but of those of every cult, of every ism or cism. For, remember the first principle—*all* are equal before God!

(Q) Whereas the late Rudolf Steiner announced a threefold social order which he said it was the will of the spirit of the age to bring about, and whereas he stated that this social order would come through the free will of human beings as a result of social cataclysms—is it within the bounds of possibility that the threefold social order of Rudolf Steiner can be brought about in this country?

(A) To bring the threefold activity of *any* individual other than God's will produces a *problem*—whether Rudolf Steiner or whatever name! For there's only one Name given whereby man shall be directed. These are the characters of activities of social order, of social justice—yes. But they shall be ever *not* as of *any* individual, but as just indicated—that all are free, all are equal before God. The social order, the religious order, the economic order must all be for *one* God! For, know that the Lord thy God is *one*!

(Q) Would it be good to work with this end in view? If so, what course should be pursued to bring this about?

(A) As an individual, study to show thyself approved unto God, a workman not ashamed, rightly dividing the words of truth, keeping self unspotted from censure of the world. This done, with the principles, the rules—but in the *Name* of the Father-God!

(Q) Are capital and labor fulfilling their responsibility toward each other? Where does the basic fault lie and what attitude should we take in correcting this condition?

(A) Who is to judge one against another? As has been indicated, so long as there are disputes among labor, capital need not fear. When labor becomes a *united* effort, capital may fear. As to the fault, and the attitude—in that same principle that he that labors may eat, he that labors not may not eat. These are principles; and, to be sure, capital labors as well as he that worketh with the hands. But *not* to the detriment of, but to the united effort of all to be a greater channel of service.

(Q) What should be our attitude toward the Negro, and how may we best work out the karma created in relations with him?

(A) He is thy brother! They that produced, they that brought servitude without thought or purpose have created that which they must meet within their own principles, their own selves. These should be taken in the attitude of their own individual fitness, as in every other form of associations. For He hath made of one blood the nations of the earth.

(Q) Is the Fascist movement a danger to this country?

(A) Any *movement* that is other than that of the brotherhood of man and the Fatherhood of God is dangerous!

(Q) How can it be combated?

(A) By that same purpose or principle as has been indicated.

(Q) Is there a racial or social problem facing America, in the U.S.?

(A) As indicated, these all depend upon the effort of *individuals* to all live as brothers one with another!

(Q) How can it be met for the protection of our democracy?

(A) Raise not democracy nor any other name above the brotherhood of man, the Fatherhood of God!

We are through.

[Background: World Affairs reading given during the annual Congress meeting of members of Edgar Cayce's A.R.E. The topic was on trying to understand "what is taking place in the world today and in meeting the conditions which are to come in America."]

Reading 3976-25; June 23, 1940

GC: You will give at this time a discourse on world affairs which will aid those assembled here in understanding what is taking place in the world today and in meeting the conditions which are to come in America.

EC: In the days of old, when there were those developments of man as to his attempts to understand his

relationships to the Maker, warnings were given again and again as to what would be the experiences of individuals who professed one thing and lived another, or who attempted to use amiss that which was given them. And these came to pass in the experiences and in the generations of those peoples so directed.

These came about in the manners indicated, though not always at the times or periods as had been *felt* or expected by individuals. For, oft such expressions are found in dealing with such, that “his day and generation has not been completed,” yet in a little while there comes the opportunity.

Then there came that period in man’s activity in which it was proclaimed, that no longer it would be in this temple or in this mountain that there would go out the message to the people, or to their gatherings here or there, but lo it would be written upon their hearts—so that the old men should dream dreams, the young men should see visions, the maidens should proclaim the acceptable year of the Lord.

And then there came into the experience of the world *He* who was rejected of man.

Only here and there, apparently for the little while, has there been that peace, that harmony which apparently was the promise of those, or to those, who would live or accept that promise as He gave, “I will come and abide with you always.”

Why then the turmoil in the world today?

They have forgotten God! Not that it is merely a karmic condition of a nation, of a people; for, know ye not that the prayer of one man saved a city?

Thinkest thou that the arm of God is shorter today than in days of yore?

Then, as to the needs for those things and conditions which are to come to pass in America:

When many of the isles of the sea, many of the lands, have come under the subjugation of those who fear not man nor the devil, but rather would associate with that in which they may proclaim *might* and power as being right in that of the

superman, that would be of the generations as would be established—then shall thine own land see the blood flow as in those periods when brother fought against brother.

Then, what may ye do, what may ye think? Upon what may ye call? Only He who is able to keep that ye have committed unto Him against any experience that may arise.

When thou hast gathered thy hoards of the earth together, and have entrusted them to the keeping of those who are wastrels, what has been and is the result in thy own experience? Want and need has come to thy hand!

Yet when thou hast trusted only in Him, who is the Creator, the Maker of heaven and earth, then there has been peace and harmony, and sufficient unto the day the needs thereof.

Ye only live moment by moment. Then, make that moment—each moment—as one in which ye will give *glory* to *God* by just being *kind*, and patient, and loving to thy fellow man. Thus ye will indeed find that ye will entertain Him, who has promised to be thy Brother, thy helper.

For as He gave, “Put thy burdens on me—*learn* of me.”

Then—as ye, as an American people, stand as a nation that has accepted Christianity, and has even put upon the coin of the realm “In God We Trust,”—ye must not trust in the might of man, nor in political or economic conditions. For these, too, will find their changes; and in high places many will be brought low; and many who are of low estate will be set as a city on a hill—whose light also may be cut off from not being planted in Him who is the *true* light.

Let thy voice be raised, then, as in praise to thy Maker; not in word alone but rather in the manner in which ye meet thy fellow men day by day. For the prayer, and the living of same by those sixty and four who are here gathered, may even save America from being invaded—if that is what ye desire.

For the Lord *can*, the Lord *will*, the Lord *does* preserve those who in *righteousness* ask. “Ask and ye shall receive; knock and it shall be opened unto you.”

And as ye live, so may the Christian light of *love* encompass the earth; not that of hate, selfishness, money, power, or fame!

Then, all ye who are gathered here—Do not entrust this to someone else, but “I—even I!” Let rather thy cry be: “*Lord, here am I! Use me in the way and manner that Thou seest best fit; that we may preserve the faith we have in the Lord, the Savior, Jesus the Christ; that we may still be as one brotherhood; as one knowing Thou art near; as one manifesting Thy power, O God; not of ourselves, but that others may see Thy glory—even the one next to me. Even though he may curse, may swear, may do those things that are unseemly, let thy power be manifested, O God; that Jesus, thy Son, may indeed come into the earth; that all men may know that He is the Lord of my heart, my mind, my body, my home, my country, my state, my nation!*”

It must begin, though, with self—lest ye know not the hour nor the day that He has turned His back on thee.

For He will not always bear with those who disregard Him; just as ye have seen those lands, those countries, those peoples give their blood. Let their suffering be not in vain, but glory ye rather in the cross of Christ. Suffer with them by giving of thy means, thy mind, *thyself* as channels to make His message known in the earth!

Ye each seek to know—or many do—as to what will be the outcome of those activities in Europe, in Africa, in Asia.

All will be broken up—yea, all will seem as but naught; yet as they who pray live like they pray, there may come healing as *this* people, this company—yea, this land—gives that hope, increases that faith by their *living*, not hating; by their *loving*, not despising, that which is good.

Let that mind be in you, then, as in Christ Jesus, who thought it not robbery to make Himself equal with God, yet went about—everywhere, day by day—doing good; not “doing others” but doing good to others.

He is the way, the truth, the light. There is no other.

We are through.

[Background: World Affairs reading given in response to a question regarding astrological activity influencing the earth.]

Reading 3976-26; April 28, 1941

GC: In the light of the information given through this channel this morning, April 28, 1941, [for Mrs. [2550]] regarding astrological aspects for the next two weeks, and our desire to use this for the good of all, you will please advise us as to the character of changes to take place and how we may constructively meet them. You will then answer the questions, as I ask them.

EC: Yes, we have the information that has been indicated through these channels regarding astrological influences and their effect upon the future thought of each soul now manifesting in the earth.

As is understood by many, in the earth manifestation and the cycle of time much repeats itself; and those in authority, in high and low places, have the opportunity for individual expression—that wields an influence upon those who are directed in body, mind or thought or spirit by the activities of those manifesting in the earth.

As to those experiences paralleling the cycle of astrological activity now—beginning on the morrow—there will be the Sun, the Moon, Jupiter, Uranus and Venus all in the one sign.

When last this occurred, as indicated, the earth throughout was in turmoil, in strife.

There are still influences indicated in the lives of groups banded as nations, banded as peoples, still influenced by those happenings.

What then, ye ask, is the influence that makes for this great change that may be expected?

The powers of light and darkness, as then, as sixteen hundred (1600) years before. As in those periods, so today—we find nation against nation; the powers of death, destruction, the wrecking of that which has been and is held near and dear

to the hearts of those who have through one form or another set ideals.

These are not to be questioned, in that as may be a helpful force; but what is coming to pass? and how may ye as individuals help?

As indicated in that given, to each it will become a personal thing, a personal condition. Thus it will require—yea, demand—that there be an expression on the part of each as to that given thirty-two hundred (3200) years ago: “Declare ye today *Whom* ye will serve! As for me and my house, we will serve the living God.”

If there is sufficient, then, of those that will not only declare this in mind and in purpose but by deed and word of mouth, there may come then an enlightening through that which has been promised of old; that the young men shall dream dreams, the old men shall have visions, the daughters or maidens may know the spirit of truth—yea, that all may come to the greater knowledge of the indwelling of the Prince of Peace.

Strifes will arise through the period. Watch for them near Davis Strait in the attempts there for the keeping of the life line to a land open. Watch for them in Libya and in Egypt, in Ankara and in Syria, through the straits about those areas above Australia, in the Indian Ocean and the Persian Gulf.

Ye say that these are of the sea; yes—for there shall the breaking up be, until there are those in every land that shall say that this or that shows the hand of divine interference, or that it is nature taking a hand, or that it is the natural consequence of good judgments.

But in all of these, let each declare *Whom* ye will serve: a nation, a man, a state, or thy God?

For to Him ye must look for comfort that ye know that comes. All that is of a temporal nature, this—too must pass away; yet there remains the comfort for those who declare themselves, “Let others do as they may, but as for me, I will serve the living God.”

In the period, too, there will be the breaking of agreements, the declaring of stands by groups will be known, and bring—to some—consternation.

But *fear not* ye that influence that may destroy the body. Rather give praise and glory to Him who may *save both* body *and* soul to everlasting joy.

Let thy prayer then be:

Lord, here am I! Use me in the way, in the manner thou seest fit; that I may ever be that thou hast purposed for me to be—a light shining as in darkness to those who have lost hope, from one cause or another.

Ready for questions.

(Q) Is it indicated that America will enter the war during this two weeks?

(A) There may be committed those aggressivenesses that may cause the leading to the breaking up of that determination which has been set, that may come about during this period; but not a declaration in the period. As we have indicated, more may come as disturbance to America from within than from without.

(Q) Will serious civil strife in the United States result, and how soon, and of what nature?

(A) As we have indicated through these channels before, this depends upon whether or not those who have seen the light, those who understand the situations between labor and capital, the employee and the employer, pray and live consistent one with the other. As to how soon, this—too—may be determined by the happenings in the next two weeks; but as to the breaking up, this will depend on conditions, on developments farther along.

(Q) What can we do to counteract such serious happenings?

(A) Make known the trouble—*Where it lies; that they who have forgotten God must about face!*

(Q) How can Milton W. Harrison be helpful, through his series of conferences?

(A) By the awareness of the disturbances, that God must not be left out of the purposes of men! For, as indicated, point to the happenings as divine direction.

(Q) Or have you other suggestions?

(A) Read that indicated. Let each and every soul call on not their God but the *one* God!

We are through for the present.

[Background: World Affairs reading given during the annual Congress meeting of members of Edgar Cayce's A.R.E. The topic was a discussion on "World Peace."]

Reading 3976-27; June 19, 1942

You will give a discourse on a spiritual and practical concept for World Peace, giving suggestions for individuals and group operations to make it effective. Then you will answer the questions that may be submitted, as I ask them:

EC: Yes, we have those interpretations that have been made by various individuals throughout time, as to what would or does constitute world peace.

In the study of the history of various groups, in their varied activities through the earth, these in the most part have sought that which would satisfy or gratify the ideas and ideals of the few—or those that were set in power from various sources, or by circumstance as had arisen in the affairs of men in varied portions of the earth.

Today we find a world at war. There is no individual but what is and will be affected by the outcome of the conflicting emotions that are prompting the activities in all the spheres of man's experience in the earth.

Then, through whom, from whence may man gather an idea, an ideal to which he—as an individual or as a group, or as a nation—may adhere with impunity; to which purpose, to which ideal, to which surety he may put his faith, his confidence?

As has been indicated, it is not in individuals or in personalities. For, these have failed—and are in the present causing those conflicts which have set the world on fire; causing death, destruction. And fear has crept into the heart even of the elect.

Unless these days be shortened—as has been given—the very elect may be shaken, may tremble at the destruction, the littleness to which human life is held in the ideas of groups or nations, or those purposes that have been set.

Then, there must be the looking to *Him* who has overcome the world; who hath known death, who hath known wars, who hath known trials, who hath known tribulations; who hath met man on his *own* consciousness of physical, mental and spiritual emotions; Him who hath given, “I come not to bring peace alone but a sword—to those who have forsaken the way of life”; Him—who came that man might have life more abundantly; He who, though capable of defying man, said in the hour of trial, “My hour is come—the prince of this world cometh, but he hath no part in me—My peace I give unto you; not as the world knoweth peace, but my peace.”

Then, we find, peace in the world must begin first within the heart and purpose and mind of the individual, prompted by that something which answers within—even as has been given, “My spirit beareth witness with thy spirit, as to whether ye be the children of God or not.”

As man looks upon the world today, there comes that understanding, that manner in which choice and judgments may be drawn; even as He gave to that one who had announced by the authority of the prophets, “Behold the lamb of God, that taketh away the sins of the world,” who comes to bring peace into the hearts of those who seek to do righteousness in the earth. And yet because he had fallen into that answering as of self to fears within, he began to doubt—as apparently no measure was being attempted, outwardly at least, to relieve him of his bonds; and he asked, “Art thou He that was to come, or shall we look for another?” The Master’s answer is the judgment of today, even as then. There was not the Yes or the No answer, but “Go tell John that the sick are

healed, the poor have the gospel preached, the lame walk, the blind see.”

Not merely the physically lame, not merely the physically blind, not merely the physically sick—but it was that which answered to the whole purpose of man’s experience in the earth, which was completed in Him; that makes it possible for as many as believe to become the children of the living God.

Then, thinkest thou that ye can treat thy neighbor, thy brother, with aught but the spirit of truth, the fruits of the spirit that He gave, and find other than that ye measure out? For, with what measure ye mete it is measured to thee again. As ye do it unto the least ye do it unto thy Maker.

Whose spirit, what manner of peace, then, seek ye as individuals? That ye may gratify the appetites of thy body? That ye may satisfy the lust of the eye? That ye may know fame or fortune? These fade, these pass away.

Only that which enables the individual also to bear the cross, even as He, will enable that individual to know that peace which encompassed Him in such a measure that He broke the bonds of death, overcame hell and the grave, and rose in a newness of life; that ye—here—and now—might know that peace in these troubled periods.

What *can* you do, then, as individuals, that this plague of war, this injustice to man be taken away—this plague of death and fear of destruction?

Ye may stand—even as He—between the living and the dead!

Let those that die have that purpose even as He, “It shall *not be in vain!*”

Let those that live *live* unto God; magnifying, spreading the fruits of brotherly love, kindness, patience; that this plague of war may be stayed.

Ye cannot pray “Peace—Peace” when there is no peace in thine own heart and soul! but by knowing (for His spirit answers with thy spirit) that each day, each person ye meet is *glad* that you are alive! *Glad* that *you* have come in touch with

them; for you have brought—and bring—hope to their lives, just in the passing!

This means, then, that you may so live the life as He emulated in the earth, that ye radiate life, joy, peace! that which casteth out fear—by living, by being, by doing unto others, for others, that ye would like others to do unto you.

O, ye say, this is not new! Neither is thy present disturbance, nor thy present hope, nor *anything*! For, even as he said, “There is nothing new under the sun.” What is has been, and will be again. Only as ye *use* that birthright, that purpose, that *will* within thine own consciousness to do justice, to do right, to *love* good, to eschew evil, may ye as individuals, as a group, as a nation, stand between the living and the dead—and *stay* the sin that maketh man make war—of any nature—against his brother.

Thou *art* thy brother’s keeper! Act that in thine own heart. Who *is* thy brother? “Who is my mother? They that do the will of the Father, the same is my mother, my sister, my brother.”

If ye do the things of the devil, are ye not his? If ye do the things of the Lord (He is God), are ye not His?

Then study to show thyself approved unto God, a workman not ashamed, rightly dividing the words of truth, keeping *self* unspotted from the world.

In this ye may build, here a little, there a little, line upon line, precept upon precept.

Fear and doubt cast away, trusting in the Lord. He alone can save.

(Q) What should be the specific form of collaboration of the members of the Association to insure fulfillment of its purpose in the establishment of the new World Order?

(A) Study—each individual member—to show thyself approved unto God. *Know*, as has so oft been indicated, oft what may be good for one may be questionable for another. But know that the Lord knoweth His own and calleth them by name. Then let each one, as a son, as a daughter of the living God, feed His lambs, feed His sheep. With what? The spirit of

truth, the spirit of peace! *Apply* that *new* commandment as He gave, “Love one another.” In all groups, all organizations, it is not what this or that name or group may do, but as *one*. For, the Lord thy God is *one*! And the Christ, the Savior, died for all—*not* for one! no sect, no schism, no ism, no cult. For, the first to meet the Lord in peace was he that was also crucified. That should, in each heart, make those who have named the Name, and who claim God as the Father, Jesus Christ as the elder brother, know that no sacrifice is too great in order that the glory, the honor of the Lord may be demonstrated, manifested among men. What is the test? The spirit, the fruits of the spirit,—that brings hope, kindness, longsuffering, patience into the experience; not merely the offering of self as one who would make of self a martyr, no. For, remember, the Lord *could*, the Lord might have kept away from the Cross. But for thy sake He bore the shame, though without sin. Remember ye what the thief said? “Rail not, for we but meet our own sin (or self), and He is without sin.” Then, make not of thyself a martyr, but as one that stands between the living and the dead, to glorify the Lord!

(Q) In praying, speaking, writing, members of our Association may in a small way aid in promulgating sound spiritual concepts regarding obstructions to World Peace. As some of these obstructions are mentioned, please give the basic principles upon which constructive attitudes may be based: First, Economic inequalities of nations.

(A) These are all answered in that question asked, “Art thou the Christ, or must we look for another?” What was the answer? Not “Yes, I am he that ye announced some three and a half years ago at Jordan,” no. “Tell him the sick are healed, the blind see—“This is the answer for meeting *every* problem, every question as to the economic condition of the nations. For He gave, “Let him that hath two coats give one to another. Let him that is forced to do this or that go the whole length.” These are the basic principles upon which world order, world economic and social relations may be established, manifested among men. For, while all have fallen short of the glory as manifested in Him, know that God—even as the Christ on the day of His crucifixion—is not a respecter of persons, nor of

their employment. For, what good thing did the thief on the cross but to warn his brother thief, “We are meeting our just dues”? recognizing his shortcomings—hoping—doing something *about* same! Let ye as individuals, as a group, as an Association, do something *about* the problems. Not as to direct, not as to sit in high places; for no individual is in *any* place or position save by the grace of God. Who then *can* stand before the Lord? Only those who have the pure heart, the pure purpose. To them there is peace, even in the midst of strife, even in the midst of bloodshed.

(Q) Racial hatreds?

(A) This also is answered only in that the Lord is not a respecter of persons. “He that doeth the will of the Father, the same is my brother, my sister, my mother.” Those, to man, represented the closest relationship—blood of his own blood, materially. Then, mentally, spiritually, *do something about* those of the races that are misunderstood, or who have been neglected here or there!

(Q) Nationalism?

(A) There should be the feeling for the own self, but not unto the detriment of others. For, though He were the Son, He took upon Himself the form of man, became as naught, subject to all the trials, all the sorrows of thine own self. Then, what right has any man to set state or nation above that principle of brotherly love? But always “Render unto Caesar the things that are Caesar’s and unto God the things that are God’s.”

(Q) Religious differences?

(A) These are the swords He brought into man’s material understanding. And more wars, more bloodshed have been shed over the racial and religious differences than over any other problem! These, too, must go the way of all others; and man must learn—if he will know the peace as promised by Him—that God loveth those who love Him, whether they be called of this or that sect or schism or ism or cult! The Lord is *one!*

We are through for the present.

[Background: World Affairs reading given during the annual Congress meeting of members of Edgar Cayce's A.R.E. The topic was a discussion on "international peace founded upon understanding of one another's economic, social and spiritual problems."]

Reading 3976-28; June 20, 1943

GC: You will have before you the conditions in the world today, and that needed by those seeking advice in helping to construct a permanent basis for international peace founded upon understanding of one another's economic, social and spiritual problems. You will answer the questions, as I ask them:

EC: Yes, we have—as we have had before—those problems which have brought about the upheavals and the wars, the distrust, the jealousy, the hate existing today. These are the result of man's forgetting God, and that which truly represents man's sincere attempt to worship, honor and glorify a living God.

For this may only be done in the manner in which individuals, states, nations, treat their fellow man. For, as ye do unto others, ye do to thy Maker. And when those activities are such as to dishonor thy fellow man, ye dishonor thy God—and it brings all of those forms of disturbance that exist in the world today.

As for the individuals here—peace must begin within self before there may be the activity or the application of self in such a manner as to bring peace in thine own household, in thine own heart, in thine own vicinity, in thine own state or nation. And only one agreement: Worship God in a manner that is in keeping with the dictates of thy conscience.

Thus—nothing new, nothing strange; yet on Friday next strange things will happen, that will determine as to how long, as to how many, as to what will be necessary. These are thoughts and activities of men, but are as the mind and the body in the individual. When there has been rebellion in the body of sufficient of the cells to set up resistance, illness begins.

When there has been in the earth those groups that have sufficiently desired and sought peace, peace will begin. It must be within self.

The same is true in economic conditions. He that saith he loveth God and seeth his neighbor in need of food or a coat, and saith “Go in peace—God be with thee,” and does nothing about same, is a liar and a thief, wherever he may be; is false to self and will one day create those things that will bring discontent and disputations in the earth.

Ready for questions.

(Q) Is there any indication of the time at which hostilities will cease between this country and Italy, Germany? Japan?

(A) These are [dependent on] the thoughts and principles of men. They will be able to determine much as regards more than one, by the 25th of June. [Decisions in re labor unions?]

(Q) Could a suggestion be made as to the major problems which will confront us in the making of the peace?

(A) Differences of opinions in the different religious groups, as well as the economic conditions in the varied land, will be those things that will cause greater disputations. As for this own land, more turmoils will be in and following peace—not immediate—than there are in the present. These will be turmoils from within. Lack of godliness in the hearts of some of those that direct the affairs of groups.

(Q) What could our own country be doing toward equalizing opportunities for trade among the nations immediately following the war?

(A) In some quarters too much is being done already! These are the things over which many disputes will arise. But there must first come some basis for an economic situation in *all* lands, in those that are a part of the united effort against what is called aggression, as well as the conditions in those lands over which those devastating activities have come in every form. Food, clothing, and all of those things that make the heart of man—as man—afraid.

(Q) Will we move toward a lowered tariff?

(A) In many directions, yes.

(Q) Will it be possible to maintain a fair standard of living for our own people while helping to raise economic standards in other parts of the world?

(A) Not only *must* it be possible, it *must* be *done*! if there will be *any* lasting peace! But it must begin in the hearts and minds of individuals. For it is as just given. As the vital cells of the body—when they have rebelled, and caused sufficient others to do likewise, destruction sets in.

(Q) Would it be feasible to work out an international currency, or an international stabilization of exchange values?

(A) This, too, will be worked toward. It will be a long, long time before established. There may indeed be another war over just such conditions, but it'll be a step in the right direction—in the attempts in bringing peace at this time.

(Q) How might we cooperate in setting up an international police force in such fashion that our recent enemies will not be antagonized?

(A) These have expected same, and unless some such is created, they will ever feel they have won the war, no matter how much they declare their willingness to quit!

(Q) Can the re-education of the German people in the principles of democracy be conducted in such fashion that their own cooperation will be enlisted? How?

(A) This depends upon from what standard. Who would set the standard for the democratic education of a Germany who considers itself *already* more wise than all the democracies! Rather teach them *God*, and how to search and find Him, and apply His principles in dealing with their fellow man.

(Q) Should educational materials be prepared ahead of time, and if so by what sort of representative group?

(A) We do not find this altogether feasible, without there having already been preconceived ideas by those who set themselves up as little gods to tell the others what to do. This is not democracy. But teach them God, and first, “Thou shalt love the Lord thy God as thyself, and thy neighbor as thyself,

with thy heart, with thy mind, with thy purpose.” But so long as there is the gospel sent with the jug and a bullet, you will not teach them God.

(Q) Since we are fighting for the freedom of all races, what suggestions could you give us toward effecting greater equality of opportunity for minority groups in our own country?

(A) As indicated in the first, all groups must have their representation and their privileges, that they—too—may have the opportunity. Unless we begin within our own selves and our own household, we are false to ourselves and to the principles that we attempt to declare. By setting classes or masses against other groups—this is *not* brotherly love.

(Q) Would it be wise at this time, before hostilities cease, for the United States to rescind the Japanese exclusion act in favor of proportionate immigration such as we permit from other countries?

(A) *Who* made me judge over my fellow man? When ye do, ye have given away half thy land!

(Q) Could you suggest any other move which would help to validate our immediate international good will?

(A) How was international good will described with such as in the land of the Hittites and the Hivites? This is a good judgement. Better let ‘em come again! [Josh. 9; Josh. 11] [Euthanasia? Reincarnation?]

We are through for the present.

[Background: World Affairs reading given during the annual Congress meeting of members of Edgar Cayce’s A.R.E. The topic was a discussion on the vibrations and spirit of various nations.]

Reading 3976-29; June 22, 1944

GC: It has been indicated through this channel that much might be given regarding what the vibrations of nations, as individuals, might mean. You will give such information concerning these vibrations and their relations to the spirit of the various nations, particularly in connection with the seven

sins and twelve virtues in the human family, which will be helpful to us as an organization and as individuals in our attempt to be channels of blessing to our fellow men. You will then answer the questions, which may be submitted, as I ask them.

EC: When there came about the periods of man's evolution in the earth, what was given then as to why man must be separated into tongues, into nations, into groups? "Lest they in their foolish wisdom defy God." What is here then intimated? That man, seeking his own gratification of the lusts of the flesh, might even in the earth defy God. With what, then, has man been endowed by his Creator? All that would be necessary for each individual soul-entity to be a companion with God. And that is God's desire toward man.

Thus when man began to defy God in the earth and the confusion arose which is represented in the Tower of Babel—these are representations of what was then the basis, the beginnings of nations. Nations were set up then in various portions of the land, and each group, one stronger than another, set about to seek their gratifications. Very few—yea, as ye will recall, it even became necessary that from one of these groups one individual, a man, be called. His ways were changed. His name was changed. Did it take sin away from the man, or was it only using that within the individual heart and purpose and desire even then, as man throughout the periods of unfoldment put—in his interpretation—that of material success first? It isn't that God chose to reserve or save anything that was good from man, so long as man was, is, and will be one who uses that living soul as a companion with God. That's God's purpose. That should be man's purpose.

In the application of this principle, then, in the present day what has come about? Each nation has set some standard of some activity of man as its idea, either of man's keeping himself for himself or of those in such other nations as man's preparation for that companionship with God. For remember, there are unchangeable laws. For God is law. Law is God. Love is law. Love is God. There are then in the hearts, the minds of man, various concepts of these laws and as to where and to what they are applicable. Then, just as in the days of

old, the nature of the flesh, human flesh and its natures, has not changed, but the spirit maketh alive. The truth maketh one free. Just as man has done throughout the ages, so in the present, as one takes those of the various nations as have seen the light and have, through one form or another, sought to establish as the idea of that nation, of that people, some symbol that has and does represent those peoples in those days of the fathers of the present land called America.

What is the spirit of America? Most individuals proudly boast “freedom.” Freedom of what? When ye bind men’s hearts and minds through various ways and manners, does it give them freedom of speech? Freedom of worship? Freedom from want? Not unless those basic principles are applicable throughout the tenets and lines as has been set, but with that principle freedom. For God meant man to be free and thus gave man will, a will even to defy God. *God* has not willed that any soul should perish, but hath with every trial or temptation prepared a way of escape.

There have come through the various periods of man’s unfoldment, teachers proclaiming “This the way, here the manner in which ye may know,” and yet in the Teacher of Teachers is found the way, He who even in Himself fulfilled the law. For when God said, “Let there be light” there came Light into that which He had created, that was without form and was void and it became the Word, and the Word dwelt among men and men perceived it not. The Word today dwells among men and many men perceive it not.

Those nations who have taken those vows that man shall be free should also take those vows “He shall know the truth and the truth then shall make him free.”

Then what is this that would be given thee today? Here is thy lesson: Hear ye all! Beware lest ye as an individual soul, a son, a daughter of God, fail in thy mission in the earth today; that those ye know, those ye contact shall know the truth of God, not by thy word, bombastic words, but in longsuffering, in patience, in harmony, that ye create in thine own lives, for it must begin with thee. God has shown thee the pattern, even one Jesus, who became the Christ that ye might have an

advocate with the Father, for the Father hath said “In the day ye eat or use the knowledge for thine own aggrandizement, ye shall die.” But he that had persuaded the spirit, the souls that God had brought into being, to push into matter to gratify desire for self-expression, self-indulgence, self-satisfaction, said “Ye shall not surely die”, or what were then the activities of man—for as had been said, “A day is a thousand years, a thousand years as a day.”

What was the length of life then? Nearly a thousand years. What is your life today? May it not be just as He had given, just as He indicated to those peoples, just as He did to the lawgiver, just as He did to David—first from a thousand years to a hundred and twenty, then to eighty? Why? Why? The sin of man in his desire for self-gratification.

What nations of the earth today vibrate to those things that they have and are creating in their own land, their own environment? Look to the nations where the span of life has been extended from sixty to eight-four years. You will judge who is serving God. These are judgements. These are the signs to those who seek to know, who will study the heavens, who will analyze the elements, who will know the heart of man, they that seek to know the will of the Father for themselves answer “Lord, here am I, use me, send me where I am needed.”

Just as have been those principles of your present conflict. “Send help, for man’s heritage of freedom will be taken away.” By whom? He that hath said, “Surely ye will not die.” There are those two principles, two conflicting forces in the earth today: the prince of this world, and that principle that says to every soul, “Fear not, I have overcome the world and the prince of the world hath nothing in me.” Can ye say that? Ye must! That is thy hope; that “The prince of this world, satan, that old serpent, hath no part in any desire of my mind, my heart, my body, that I do not control in the direction it shall take.” These are the things, these are the principles.

What then of nations? In Russia there comes the hope of the world, not as that sometimes termed of the Communistic, of the Bolshevistic; no. But freedom, freedom! that each man

will live for his fellow man! The principle has been born. It will take years for it to be crystallized, but out of Russia comes again the hope of the world. Guided by what? That friendship with the nation that hath even set on its present monetary unit “In God We Trust.” (Do ye use that in thine own heart when you pay your just debts? Do ye use that in thy prayer when ye send thy missionaries to other lands? “I give it, for in God we trust”? Not for the other fifty cents either!)

In the application of these principles, in those forms and manners in which the nations of the earth have and do measure to those in their activities, yea, to be sure, America may boast, but rather is that principle being forgotten when such is the case, and that is the sin of America.

So in England, from whence have come the ideas—not ideals—ideas of being just a little bit better than the other fellow. Ye must *grow* to that in which ye will deserve to be known, deserve to receive. That has been, that is, the sin of England.

As in France, to which this principle first appealed, to which then came that which was the gratifying of the desires of the body—that is the sin of France.

In that nation which was first Rome, when there was that unfolding of those principles, its rise, its fall, what were they that caused the fall? The same as at Babel. The dissensions, the activities that would enforce upon these, in this or that sphere, servitude; that a few might just agree, that a few even might declare their oneness with the higher forces. For their’s was the way that seemeth right to a man but the end is death. That is the sin of Italy.

The sin of China? Yea, there is the quietude that will not be turned aside, saving itself by the slow growth. There has been a growth, a stream through the land in ages which asks to be left alone to be just satisfied with that within itself. It awoke one day and cut its hair off! And it began to think and to do something with its thinking! This, here, will be one day the cradle of Christianity, as applied in the lives of men. Yea, it is far off as man counts time, but only a day in the heart of God—for tomorrow China will awake. Let each and every soul as

they come to those understandings, do something, then, in his or her own heart.

Just as in India, the cradle of knowledge not applied, except within self. What is the sin of India? *Self*, and left the “ish” off—just self.

Then apply in thine own life truth. What is truth? It might have been answered, had an individual entity who stood at the crossways of the world waited for an answer. Yet that soul had purified itself and had given the new commandment that “ye love one another!”

What is it all about then? “Thou shalt love the Lord thy God with all thine heart, thine soul, thine mind, thine body, and thy neighbor as thyself.” The rest of all the theories that may be concocted by man are nothing, if these are just lived. Love thy neighbor as thyself in the associations day by day, preferring as did the Christ who died on the cross rather than preferring the world be His without a struggle.

Know, then, that as He had His cross, so have you. May you take it with a smile. You can, if ye will let Him bear it with thee. Do it.

We are through for the present.

A.R.E. PRESS

Edgar Cayce (1877–1945) founded the non-profit Association for Research and Enlightenment (A.R.E.) in 1931, to explore spirituality, holistic health, intuition, dream interpretation, psychic development, reincarnation, and ancient mysteries—all subjects that frequently came up in the more than 14,000 documented psychic readings given by Cayce.

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EDGAR CAYCE'S A.R.E.

Who Was Edgar Cayce?

Twentieth Century Psychic and Medical Clairvoyant

Edgar Cayce (pronounced Kay-Cee, 1877-1945) has been called the “sleeping prophet,” the “father of holistic medicine,” and the most-documented psychic of the 20th century. For more than 40 years of his adult life, Cayce gave psychic “readings” to thousands of seekers while in an unconscious state, diagnosing illnesses and revealing lives lived in the past and prophecies yet to come. But who, exactly, was Edgar Cayce?

Cayce was born on a farm in Hopkinsville, Kentucky, in 1877, and his psychic abilities began to appear as early as his childhood. He was able to see and talk to his late grandfather’s spirit, and often played with “imaginary friends” whom he said were spirits on the other side. He also displayed an uncanny ability to memorize the pages of a book simply by sleeping on it. These gifts labeled the young Cayce as strange, but all Cayce really wanted was to help others, especially children.

Later in life, Cayce would find that he had the ability to put himself into a sleep-like state by lying down on a couch, closing his eyes, and folding his hands over his stomach. In this state of relaxation and meditation, he was able to place his mind in contact with all time and space—the universal consciousness, also known as the super-conscious mind. From there, he could respond to questions as broad as, “What are the secrets of the universe?” and “What is my purpose in life?” to as specific as, “What can I do to help my arthritis?” and “How were the pyramids of Egypt built?” His responses to these questions came to be called “readings,” and their insights offer practical help and advice to individuals even today.

The majority of Edgar Cayce’s readings deal with holistic health and the treatment of illness. Yet, although best known for this material, the sleeping Cayce did not seem to be limited to concerns about the physical body. In fact, in their entirety, the readings discuss an astonishing 10,000 different topics. This vast array of subject matter can be narrowed down into a smaller group of topics that, when compiled together, deal with the following five categories: (1) Health-Related Information; (2) Philosophy and Reincarnation; (3) Dreams and Dream Interpretation; (4) ESP and Psychic Phenomena; and (5) Spiritual Growth, Meditation, and Prayer.

Learn more at EdgarCayce.org.

What Is A.R.E.?

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The Mission of the A.R.E. is to help people transform their lives for the better, through research, education, and application of core concepts found in the Edgar Cayce readings and kindred materials that seek to manifest the love of God and all

people and promote the purposefulness of life, the oneness of God, the spiritual nature of humankind, and the connection of body, mind, and spirit.

With an international headquarters in Virginia Beach, Va., a regional headquarters in Houston, regional representatives throughout the U.S., Edgar Cayce Centers in more than thirty countries, and individual members in more than seventy countries, the A.R.E. community is a global network of individuals.

A.R.E. conferences, international tours, camps for children and adults, regional activities, and study groups allow like-minded people to gather for educational and fellowship opportunities worldwide.

A.R.E. offers membership benefits and services that include a quarterly body-mind-spirit member magazine, *Venture Inward*, a member newsletter covering the major topics of the readings, and access to the entire set of readings in an exclusive online database.

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