

# The A·R·E· JOURNAL

VOLUME II

JULY, 1967

NUMBER 3

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THE ASSOCIATION FOR RESEARCH AND ENLIGHTENMENT, INC.  
VIRGINIA BEACH, VIRGINIA

PUBLISHED QUARTERLY

PRICE 75¢

# THE ASSOCIATION FOR RESEARCH AND ENLIGHTENMENT, INC.

## Organization

Chartered by the State of Virginia in 1931 to engage in psychical research, this non-profit organization is interested in exploring and making practical use of the information that came through the almost 15,000 telepathic-clairvoyant readings of the late Edgar Cayce. These readings, by one of the world's most widely witnessed and documented psychics, are being preserved and indexed, by the Association for the purpose of investigation, experiment and verification. The records include material of mental, physical and spiritual nature. Research undertaken includes studies in the fields of psychology, parapsychology, philosophy and religion.

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## Editorial Board

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Edgar Evans Cayce

Juliet Brooke Ballard

Articles accepted for publication in the Journal will be limited to those which focus on and utilize information found in the Edgar Cayce readings. All material should be submitted in double-spaced typing, and should include the file numbers of the readings used.

The Editorial Board of *The A.R.E. Journal* will not be responsible for unsolicited manuscripts unaccompanied by self-addressed envelopes and return postage.

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# THE SKELETON

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## An Editorial

"Tradition" wrote Lewis Spence, "is often but the truth fossilized, the skeleton beneath the superincumbent strata of history."

For thousands of years men have been intrigued with the mystery of Egypt, and have sought that skeleton of truth. Historians see that in Egypt the antiquities bespeak deep-rooted belief in eternity, and note that everything which successfully withstood the centuries was conceived for the worship of the gods and for the immortality of man.

Serge Sauneron, in his book, *The Priests of Ancient Egypt*, elaborates on the wisdom built up by the priests, and includes them among the seekers of a clue to the mystery. "In every age the Egyptians were haunted by the idea of finding the elements of a lost truth in the old parchments."

The telepathic-clairvoyant readings of Edgar Cayce suggest an answer to the riddle of Egypt, and paint a colorful and convincing picture of a period that pre-dates by thousands of years any era acknowledged by present day historians. The general outline of the picture was given in Cayce's own life readings, but the details

were filled in over a period of many years in hundreds of readings given for other people.

The story of prehistoric Egypt as presented in the Cayce material has been condensed into a booklet by Lytle Robinson, *The Great Pyramid and Its Builders*.<sup>\*</sup> Herein is a tale of a time when men faced turmoils, upheavals and revolutions – mental, physical, and spiritual.

Woven into the panorama is the vignette of a priest who had come to Egypt with an invading tribal chief from the Caucasus. A prophet and a leader in his own right, the priest taught the tenets of the One God and the immortality of the soul. He directed the spiritual evolution of his people with the teaching of the continuity of life and the law of Karma. He tried to aid their mental evolution by teaching the theory of the concurrent indwelling of souls in other planes.

If Egypt and her antiquities are a mystery to the twentieth century, such a strange saga of metaphysical study might seem only to compound the puzzle.

The Cayce readings were adamant, however, in insisting on both the importance of the studies of that period and the importance of its influence on the work fostered by A.R.E. today. The focal point of the seal of The Association for Research and Enlightenment was given as a pyramid, because reading 278 stated "the pyramid represents the close relationship of the Egyptian period with this one."

Perhaps in the detailed records of Edgar Cayce which give such an unusual account of prehistory we might find the long sought "skeleton of truth."

Violet M. Shelley

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<sup>\*</sup> A.R.E. Press, 1958



# CAST OUT FEAR

by Roland Klemm

Fear is the negation of the Spirit of God - the life - within us. And life is the expression of love, of the working of God's creative power within and through us toward the rest of His creation.

. . . As has been so often quoted and so little interpreted in people's lives, the consciousness of God's presence, as manifested in Christ, casteth out fear. 3691-1

At least having looked at fear squarely, and having achieved an intellectual grasp and understanding, we need no longer "fear the fear". To paraphrase - once we become conscious of what we are doing, we shall no longer need to avoid many areas of life's expression. We shall be able to live God's life joyfully and enthusiastically as HE intended!

FEAR takes many forms, and walks in many guises. In its simplest forms, we know it as the vague feelings of discomfort and uneasiness that we refer to as "worry" and "anxiety". We somehow impute an unfortunate outcome of *something to some indeterminate time* in the future - with *ourselves* being the star participants and

recipients of these nameless woes. Were we honestly to face ourselves, and to tabulate all the times these "things" did *not* materialize, against all the times they actually *did*, no one would be more surprised at the comical imbalance presented than we!

However, this is not the point. We do have these unpleasant and unhappy feelings, and would for all the world that something would happen to get us out of our moroseness. Let us see how this comes about. We shall then be in a better position to know how effectively to deal with the situations as they arise, day by day.

We believe that, basic to all forms of fear, is the impression of being helpless and alone - of being weak and unable to cope with whatever situations God, and life, send our way. There is a feeling of incompleteness in being away from our Creator, and this is often reflected on earth in our attitudes of seeming "lost" away from parents and loved ones - who, in a certain limited sense, are surrogates for the perfect love we left behind.

More broadly, Mr. Cayce's readings indicate a good many more concrete sources of fear - sources that the modern Western scientific world has yet to discover.

We read of astrological influences, which, it is pointed out, tend to cause fears to arise in the entity under consideration. We read of these emotions on occasion as being residuals of past lives; of being due to "far memory". In turn, these are somehow reinforced and intertwined with the realistic, present-day unpleasant relationships we all experience.

In (5424-1) the reading tells of a past life when the entity was companion to Queen Anne of England:

While under those troublesome periods these brought many of those doubts and fears we find in the present: "What will people say?" What will be the ultimate outcome of the environmental forces of those who may be yielded to, won, or guided by, influences of the entity?

We might call this a "fear of the unknown, relative to other people".

In that experience (a past life) many varied feelings toward individuals, toward groups, became a part of the experience, and the presence of doubts and fears of men, and doubts and fears of women, are parts of the consciousness of the entity. The

reading adds, In sacred or in classical music may the entity find relief. 5725-1

We find a further, more subtle relationship in this reading: The entity lost, in this experience, through fear, created in self by misuse, misleading (others) when the truth was known innately. Fear hinders. 105-2

On the other tack: In the astrological aspects we find the entity is one with a great deal of strength of character, strength of purpose; and yet so easily persuaded or dissuaded by material circumstances - yet innately knowing there is a way that seemeth right unto a man though the end thereof is death, is disappointment, is that which maketh the heart afraid. 1849-2

Evidently we do have a portion of our consciousness which is relatively inaccessible to most of us, but which somehow has registered our sins and misdeeds of the past, and even today continually brings us face to face with situations which we will have to meet - and conquer - at one time or another. But more of this later.

To backtrack momentarily to the more practical aspects of everyday living; fears come under many headings familiar to us all. There are specific fears - of noise, of closed places, of falling, of the phenomena of life, of material conditions. There are social fears - of being left alone, of what others may say, of censure, of people generally. There are indeterminate fears - of the future, of advancing age, of death, and of the "world beyond". We can learn to read them and to understand them.

More important, it seems, are the fears a person has of himself and, apparently, of his ability to control his own feelings in the here and now.

It is self-consciousness that brings fear. 3357-2

In thine own heart come those things that would make afraid. But fear is of the earth. The Spirit of Truth and Righteousness casteth out fear. 397-1

Selfishness is what makes men afraid . . . Fear is cast aside by wholly relying upon His promise, that one may demand to be fulfilled, "The Father knoweth what ye have need of before ye have asked". Peace is with thee, contentment is in thy hand, who becomes not afraid but trusts rather in Him. 262-29

**Fear in self and of self's abilities present themselves to be overcome . . . through hardship . . . (relating to work, position, business relationships.)** 39-8

And here we begin to see the function of fear as building character.

We do also have a very real part to play in our own growth and destiny. In one situation or another, we attract to ourselves that which we will have to face - the lack of self-confidence, the feeling of inferiority. (4082-1) indicates that the causes of so much fear in the entity's life were that the entity lacked sincerity, lacked the coordination in carrying its ideals and purposes into practice in former lives on earth as well as in the present one. The entity's inferiority complex originated "From the fear or dislike of men."

In (87-1), after enumeration of physical deficiencies, . . . "patient is afraid of himself; in other words, does not have self-confidence."

One other aspect bears mention here - that of not relinquishing responsibility for one's own actions as befits an adult.

**The entity is oft prone to give power to influences without self. This causes much of the (entity's) fear.** 5030-1

These influences without self also include other people, whom we sometimes allow to run our lives in a manner we know to be to our detriment, rather than risk an unpleasant scene. Here we have a psychological conflict, in that standing up to them may mean (in the depths of our consciousness) having the fear of losing that particular loved one. Classically, it is known as a double-approach avoidance conflict and has the unhappy result of really keeping us in a bind. We fume and fret, and become ever more constricted and fearful, since we are unaware of the part our own inner reactions have played.

To summarize: (101-1) "Fear is the greatest destructive force to man's intelligence", and as previously, (39-4) . . . unfits the body to meet the needs of the hour (slightly paraphrased).

The biological relationships can perhaps best be understood with a brief, if overly general, review of the inter-relatedness of central nervous system and the peripheral, or autonomic, nervous system. Both, when operating smoothly and in unison, serve their own specific functions of coordinating Man's activities.

The central nervous system (CNS) - brain, spinal cord, sensory and motor nerve networks - can be thought of as the active, controlling and integrating system. Psychologically, it represents the will, volition, and controlled interaction with the environment.

The autonomic nervous system can be thought of as the automatic regulating system of the vegetative functions of the body - heart, blood pressure, digestion, excretion (including perspiration and respiration), chemical balance, etc. It is further sub-divided into two fairly distinct systems - the sympathetic, and the parasympathetic. The sympathetic is essentially expansive or facilitating of emotional behavior; the parasympathetic, constrictive.

Furthermore, the autonomic nervous system is under fairly direct and rapid control of the central nervous system. One need only observe the rapid blanching of the face when a person becomes angry, or the crimson blush that spreads quickly with social embarrassment, to appreciate something of the speed with which this reaction takes place.

The relatedness is not a one way street, however, since changes induced in the autonomic nervous system through the intermediary of the CNS, reflect back upon the CNS over a longer period of time in the form of chemical imbalances, constriction of the local blood supply to glands, nerves, digestive organs, muscle groups, areas of the brain, etc. It can easily be appreciated that this will have the long-term effect of molding the personality and temperament of an individual.

One can eat plenty of good food, for instance, but if the stomach is blanched and knotted with rage (literally), the digestive secretions will not be produced and the potential nutrients in the food will not be released to be assimilated into the blood stream to feed other parts of the system which need it. The entire system suffers.

Here it becomes part of the function of the "self", acting through the central coordinating system, to set things right, as it were, and once again to bring about the proper balance. Excerpts from a few readings later on will illustrate this nicely.

A few illustrations follow, which will give the reader a more comprehensive understanding of the opposing attitudes generated by "Faith" and "Fear", as reflected in the functioning of the autonomic nervous system.

These should give the reader a basis against which to project the data given in the readings on the following pages, and are

taken from a little-known book, *The Physiology of Faith and Fear*, by William S. Sadler, M.D.\*

In the sensory modalities, taste, smell, hearing, and sight; Faith increases, sharpens, renders more acute, and generally enhances. Sensations and temperatures are normal; the feelings more acute. Speech is more fluent. The expression becomes youthful and healthful, with the glow of nutritious blood right at the surface; the countenance is happy, courageous, optimistic, and joyful.

With Fear dominant, the opposite holds true. Taste is blunted or abolished; smell is decreased, abolished, or distorted; hearing is affected adversely; sight is distorted, or mis-registers as delusions and/or "hysterical blindness". Feeling sensations are rendered unreliable, and the temperature sensation false. Speech may be strained or paralyzed, or erratic stuttering can occur. The expression is usually morbid and unhappy, the countenance downcast and despondent.

As to the general physiological functioning when Faith is present - the complexion is ruddy, the pulse regular, slow, and strong. Circulation is normal and warm. The local blood supply is regular and even, with movement accelerated. Hands and feet are warm. Capillary contraction is normal, with elimination increased.

All this is reflected grossly as an elastic gait, an erect and vigorous carriage, a relaxed and agreeable expression, and increased work capacity.

With Fear dominant, the complexion becomes pale and anemic; the pulse weak, irregular, and rapid. Circulatory equilibrium favors edema and local stagnation, and is poor and chilly. Capillary contraction is spasmodic and irregular. Perspiration is checked, elimination decreased. The gait becomes dragging and slovenly, the carriage stooped and weak. Expression is downcast and sorrowful, and the work capacity is markedly decreased.

To summarize: the attitude of Faith reflects all the positive aspects of a vigorous, outgoing expression of life lived fully and at peace with the Creator, while Fear is indicative of its opposite.

Back, once more, to the readings, we find a continual admonition to *change the attitude* by an act of will. When we change the

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\* (Chicago, A.C. McClurg & Co., 1913)

attitude over so long a period of time that it becomes habitual, we cannot help but reflect *that* Life, *that* Love, within whose bounds we were intended to exist. Similarly, we cannot help but convey this love of God toward others - if merely by radiating warmth, strength, and vitality!

In considering this next section, we run the gamut from some quite specific conditions to the more generalized and comprehensive outlines both of inter-relationships within the body itself, and between the felt attitudes and resultant conditions. We have here a great deal of food for thought. Basically, the self does the moving - initiates the activity - somewhat analogous to the way "God Moved" and initiated His Creation. And in initiating a change, the conditions are not quite what they were beforehand. All we need see is that the activity is in the right direction - toward God.

One of the greatest hindrances to the body is fear. Not of others; not of mental ability; not of that which the body desires, but fear in the physical innate forces of the body. And while often one's outlook upon life is altered by the conditions of the liver or of the digestive system, in this particular body, while these conditions exist, fear produces almost as much harmful effect as this particular physical condition.

While there may be applied that for the body that will overcome physically those deficiencies, yet unless that basic force as is present in the fear of the body is removed, these physical deficiencies would certainly return to hinder the body again. In casting out same, replace grudge, hatred, and kindred conditions (products of fear) with the love of the Master. (5735-1)

In the physical forces, or through these channels, there have been builded fears, disappointments, and related things, bringing to the body those ills incident to such conditions. This, in its final analysis, is due to lack of faith, hope, and the inability of the body to do *with pleasure* those things it finds hard to do.

*Q. What can the body do to take away fear?*

A. This may only be taken away by losing it in His power, His might, through spiritual and mental concentration upon the self being a channel of the Creator. 5470-1

We find there are disturbances, but these are more from fear internally than from any specific causes physically . . . Then cast out fear. That is, know the spiritual forces in which you believe. Apply them in thy relationships to thy fellow men. 3534-1

*Q. Why has the patient a fear of the future? Why does he not want to live?*

A. The natural tendency of the gnawing from within, and the pressure created in the upper portion of the system from same, distorts the view of the body as well as those depressions from the associations about same, but with a changed physical outlook the whole outlook of the body, mentally and physically, will also be changed. 5437-1

There are abilities in abundance in the entity for activities if they are put into use from the seed of the Spirit of Truth, and not from those of hate, malice, jealousy, and the things that make people afraid, the things that cause timidity within the associations, and fear.

For as has been so often quoted and so little interpreted in people's lives, the consciousness of God's presence, as manifested in Christ, casteth out fear. 3691-1

We find there are conditions of which the body should take cognizance. Yet if there is held in the mental self a fear, there will come those conditions that are spoken of by the psalmist, "That which I feared hath come upon me". Then apply in nature that which will meet the needs for eliminating the infection that may have been carried in the circulation from those disturbances that have existed. This will in the physical self eliminate the sources, if the fear is eliminated from the mental self that blocks such activity in the living organism in the body. 2650-1

(Reading then prescribes treatment.)

The readings point out again and again that fear aggravates bodily ills and prevents their healing.

An admonition to one whose ailment could not be treated directly - Study very closely those activities of His chosen people as they were prepared to enter the Promised Land, and yet from doubt, from fear, were rejected. Be not among those that would be rejected. 3461-1

*Q. What is causing the intense pain in the upper back?*

*A. General nerve reactions in the body . . . fear.* 3658-1

Diagnosis of a difficult and distressing case ends thus: This, as we find, is *not* a brain lesion, but a *fearfulness* in the soul of the entity. 3114-1

The tautness in the cerebro-spinal comes from the fear as is from within, and this acting upon the ganglia of the sympathetic and cerebro-spinal system often changes the reactions of the physical organs themselves. Not as wrath; not as of malice, but rather that of fear does the reaction show in the system. 5437-1

Fear, the greatest bugaboo to the human elements; for in fear come those conditions that destroy the vitality of that assimilated. To overcome fear, so fill the mental forces with that of a creative nature as to cast out fear; for he, or she, that is without fear is free indeed. 5439-1

Here indeed is food for thoughtful contemplation: quite extreme aches and pains due to localized turmoil based on fear, and unrecognized (or, more accurately, *unacknowledged*) anger and malice masquerading as something else!

But to get on with our story. Now that we begin to glimpse the hows and whys, what are we to do with this information? The readings have discussed some specific fears, and have suggested remedies.

First, we are to replace fear ever with love: we are to turn it into its opposite; we are to lose our concern for self in the service of others; we can sometimes see the humor in the situation and laugh instead of fret.

We can learn from it - regard it as an opportunity to develop our souls.

We can learn more perfectly to turn toward the light; to pray; to walk in His way; to place ever more trust in Him.

We can actively hold His light before us; do our duty as it is presented; express our love through creative activity; become ever more subtly conscious of His abiding presence.

We can learn to exercise our wills in His service, and break the pattern of ill will, ill health, and half-living once and for all.

Fear begetteth that that makes afraid; through fear man wanders far afield. 5502-3

Replace fear ever with love.

3051-2

Let fear, let worry, be lost in service to others for His Name's Sake.

281-61

Use much of the experiences of others; speak out. Don't fear. Call on those near and hear what they have to say.

39-5

Psychologically, this is a good way to overcome uneasiness with people - to listen to them, and pay them the courtesy of acknowledging their existence and the worthwhileness of their thoughts. Eventually this attitude cannot help but be reflected back to oneself, and is a good way to help overcome the fear of being censured by others. Other specific fears will also tend to be ameliorated.

*Q. How may I get rid of fear of closed places?*

A. The attitude must be kept as to helpfulness in spiritual forces of the body - within and without.

5397-1

*Q. How can I overcome fear of advancing old age and being alone?*

A. By going out and doing something for somebody else; that is, those not able to do for themselves; making others happy, forgetting self entirely. These are as material manifestations, but in helping someone else you'll get rid of your feelings.

5226-1

Helpfulness to others is one way; a turning toward the Light and active engagement in the problems of the day are other ways.

Shadows and doubts and fears will arise in thy experience, but keep before thee the light of all good consciousness, of all good and perfect service to Him, and ye will find that the shadows of fear will fall far behind.

Let those things that cause fears be far removed from thee, through just the little kindness, the little service ye may do here and there. For remember, these are at war with one another - hope and fear. Let not thy mind, let not thy body, let not thy purpose, thy desire entertain fear.

262-12

He that walketh in the shadow shall be afraid. Walk rather in the light of Creative forces, of Truth, and ye shall not be afraid.

2021-12

For as is understood, He hath not willed that any should perish; yet because there are disturbances of the physical, material or

mental nature . . . fears arise. These beget those influences that prevent the proper attunement.

*Q. How may I overcome the innate fear which prevents attunement with the Christ?*

A. Let that which causes fear be taken up (dissolved) in the willingness, the desire, to be of help to others. 69-4

*Q. (paraphrase) Is it not a proper purpose that (254) be supplied with sufficient and abundant material substance to free him from the necessity to overwork in order to provide a living?*

A. Remember, my children, it is the fear of the material conditions that wrecks the material body. It is the fear of this or that, that prevents a channel from making for the greater supply. 254-85

There may be fear created by the mental body becoming so absorbed in physical disturbances or so absorbed in things of self as to become fearful of all other things outside of itself.

*Q. Why am I so frightened and apprehensive all the time, so that I fear company and yet fear to be alone?*

A. The anxieties should be controlled . . . by defining, or confining self to some particular form of ideal, and following through with that . . . Apply self to the ideal presentation of what spirit, mental body and physical body represent in the world as found in the 30th chapter of Deuteronomy and the 14th, 15th, 16th, and 17th chapters of John's Gospel. 1776-1

*Q. How can I overcome fears that beset me, especially about myself and my wife?*

A. Fear is the root of most of the ills of mankind whether of self, or of what others think of self, or how self will appear to others. To overcome fear is to fill the mental, spiritual being with that which wholly casts out fear: the love manifest in the world through Him who gave Himself a ransom for many. Such love, such understanding casts out fear. Be ye not fearful; that thou sowest, that thou must reap. Be more mindful of that sown. 5459-3

*Q. What is the cause of my fear?*

A. Self-condemnation.

*Q. How may I overcome it?*

A. By seeing the ridiculous, the funny side of every experience. Knowing and believing in whom ye have trusted, in the

Lord: for without that consciousness of the indwelling Spirit little may ever be accomplished. 5302-1

The forces and the fears of phenomena of life often times prevent the entity from accomplishing most, by the fear of what others will say. Put this aside. 31-1

*Q. Career as a pianist was brought to an end through my extreme nervousness and lack of confidence, and other talents have suffered because of an overpowering fear. What am I to do?*

A. . . . Right about face! Know it is within thee! Defying this has brought the fear, has brought the anxieties. Turn about, and pray a little oftener. Do this several weeks, yes - let a whole moon pass, or a period of a moon - 28 days - and never fail to pray at two o'clock in the morning. Rise and pray - facing east! Ye will be surprised at how much peace and harmony will come into thy soul. 3509-1

There are at least two unusual readings which should be mentioned, and although they hardly fall within our general framework, they do indicate some unusual aspects of fears - showing that some fears *are rightly placed*, even though we are not cognizant of the real causes.

One indicates a residue of a past life acting quite strongly.

*Q. How can I overcome the social fear which causes me to shun leadership?*

A. This is well for the entity, and this ye overcame in the experience before this. Keep it as it is. Don't be a social climber. Don't depend on social activities. Be a home builder. Do *not* attempt to make a life outside the home. 3474-1

The other, a patient frantic because her mind seemed in disorder; a feeling of losing her grip; unable to concentrate, lapse of memory, dizziness. This gave rise to fears. The reading said that anxiety was the cause of some of these mental aberrations, but added:

Fear not . . . it is evidently the *psychic* attempting to come through . . . If there is set a definite period or manner of meditation . . . there may be had a balancing . . . Let thy mind, thy body be consecrated to the Lord to have His way with thee . . .

Each day *purify* thy body, thy mind, as ye enter into that period of communication in prayer, in supplication. He will give thee understanding; He will give thee wisdom as to how ye shall conduct thyself day by day. 1089-2

Surround yourself with the consciousness of a walk and talk with Him: a period of quiet; a trust in the Lord; a place where your Spirit can bear witness with His.

Fear God, and keep His commandments; for this is the whole duty of man. (Eccl. 12:13)



# GENETICS, PAST AND PRESENT

by Juliet Brooke Ballard

*The Ledger-Star*, Norfolk, Va., April 12, 1966

*Los Angeles (AP)* — "When ancient Egyptians mummified their pharaohs thousands of years ago, they did so in the belief that the dead would be reincarnated in all their splendor at some future time.

"That time, says a university zoologist, is no more than a century or two away.

"But the process will be reconstitution instead of reincarnation, Professor Elof Carlson told a group of fellow scientists Monday. The actual dead will not be brought back to life, but in their place will be grown physical copies of men and women who once lived, he said.

"The copies will have all of the genius possessed by their predecessors, except for their memories and emotions.

"Prof. Carlson, a zoologist at the University of California at Los Angeles, said the process will be routine within a century or two because of the study of genetic codes or gene patterns. These

codes or patterns, preserved in the dried tissue of mummified bodies, could be copied and placed in fertilized egg cells.

“ ‘For example, once the genetic code of a great genius is determined, hundreds of thousands of his duplicates can be created for the world’s benefit. . .’

“ ‘Carlson said he is confident that nucleic acid crystals necessary to identify the mummy’s genetic code will be found. He noted that other proteins discovered in such tissue have made it possible for scientists to type the blood of Egyptians who have been dead for tens of centuries.

“ ‘Carlson said hundreds or thousands of a particular subject’s body could be reconstituted.

“ ‘A cell pattern would be synthesized according to the gene pattern of the mummy, and then this synthetic nucleus would be surgically planted in a fertilized cell from which the original nucleus had been removed, . . .

“ ‘The cell would then be allowed to multiply naturally, and when there were say, 64, it would be put into a solution that would loosen the membrane that held the cells together.

“ ‘There would then be 64 new single identical cells from which to start the process all over again.

“ ‘As soon as you had the desired number of single cells of King Tut – or of musical or mathematical geniuses – the cells would be allowed to complete their development into children,’ he explained.

“ ‘His remarks were made at UCLA . . . on the subject The Human Agenda.’”

Those familiar with the Edgar Cayce readings will remember the automatons or “things” which existed in pre-historic times when there was more scientifically controlled production than there is today. As to their status:

*Q.4. Were the thought forms that were able to push themselves out of themselves, inhabited by souls, or were they of the animal kingdom?*

*A.4. That as created by that created, of the animal kingdom. That created by the Creator, with the soul.* 364-7

We would assume from this that reconstructed geniuses would not have souls and, therefore, would not have real initiative.

Spiritual element, the vitality, produces the motive forces of

the entity, whether physical or spiritual. Spiritual forces being the the life, the reproductive principle, the soul, the development principle. 900-17

The function of the automatons was clearly defined.

We find that in those periods, there was not a laboring for the sustenance of life (as in the present), but rather individuals . . . were served by automatons or THINGS, that were retained by individuals or groups to do the labors of a household, or to cultivate the fields or the like, or to perform the activities of artisans or the like. 1968-2

We note that even height was regulated for utility.

. . . In the matter of form, as we find, there were those as projections from that about the animal kingdom; for the thought bodies gradually took form, and the various combinations (as may be called) of the various forces that called or classified themselves as gods, or rulers over – whether herds, or fowls, or fishes, etc. – in part much in the form of the present day man . . . these took on many sizes as to stature, from that as may be called the midget to the giants – for there were giants in the earth in those days, men as tall as (what would be termed today) ten to twelve feet in stature, and in proportion – well proportioned throughout. 364-11

A later news article notes that such a program as the one envisioned by Professor Carlson might meet with opposition and tells of a more recent suggestion that scientists may first experiment with imposing human characteristics on animals.

*The Virginian-Pilot*, Norfolk, Va., November 27, 1966

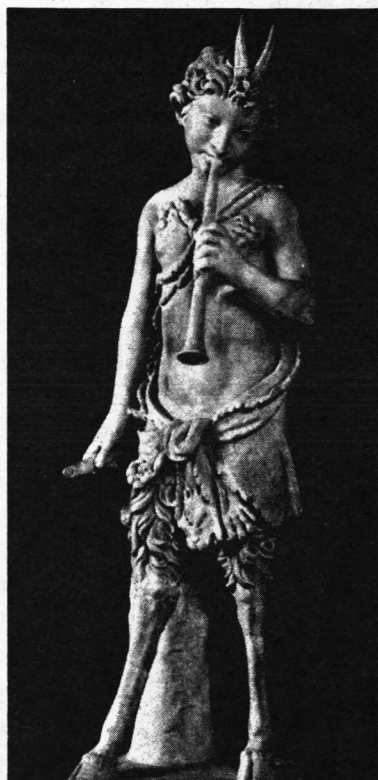
*London* – “It may soon be possible to propagate people in much the same way as we now propagate roses – by taking the equivalent of cuttings.

“According to the Nobel Prize-winning geneticist, Prof. Joshua Lederberg, writing in the *Bulletin of the Atomic Scientists*, we should consider the implications of this now, since it would offer the possibility of making dozens or hundreds of genetically identical individuals like multiplied identical twins.

These hybrid beings are clearly pictured by the early Egyptians, Assyrians, Greeks, Mayans, Incas, (Asian) Indians, Javanese and Easter Islanders, either in sculptured or pictorial representations or in stories which we have classed as mythology because among other things we could not bring ourselves to accept the existence of such oddities.

Eventually in ancient Egypt, according to the Edgar Cayce readings, a program was undertaken in which individuals were able to lose these appendages.

There were many periods or days required for the building up of the body, as represented by the group that acted in the capacity of the active individuals about the building of these edifices or temples that were to represent then the recreation (re-creation) halls . . . there were the preparations for the spiritual worship that comprised not only the sacrificial altars, which were not as for the offering of sacrifice in the slaying of animal or bird, or beast, or reptile, or man; rather that upon which individuals put their faults and blotted them out with the fires of those forces that were set in motion 294-148



Satyr with Flute

Reference to the use of power from crystals which resemble the lasers and masers of today – see “Knifeless Surgery”, World News Spotlight on the Readings, this issue.

. . . the bodies were changing in their forms as their developments or purifications were effective in those temples, where the consecrations and changes were taking place by the activities of the individuals in their abilities to turn themselves towards (in the mental) the spiritual things of an existence. They grad-

ually lost, then, many feathers from their legs. Many of them lost hairs from the body, that were gradually taken away. Many gradually began to lose their tails, or their protuberances in their various forms. Many of them gradually lost those forms of the hand and foot, as they were changed from claws – or paws – to those that might be more symmetrical with the body. Hence the activities or the uses of the body, as they became more erect and more active, more shaped to their various activities. 294-149

And with these expressions there were those who chose the activities that were set in motion for the purifying of their bodies, that there might be the purifying of physical conditions which had been and were being affected by the emotional forces, or the carnal influences about them in the experience. Such activities might be best expressed or explained by comparing same to the present hospitalizations; where there might be operative measures used for the removal of such as tumors, breaks, growths or the like . . . Rather he that would be justified is much as were those who purified their bodies from appendages, – such as tails, feathers, wings, and portions of the natural sources. 281-43

The cycle seems to have come full round.

We agree with Professor Lederberg that “the implications” of a clone program should be thought out “beforehand” and, we add – in the light of the Edgar Cayce readings – *very thoroughly*.



Centaur

## A CLASSICAL GHOST STORY

Excerpt from a Letter  
of Pliny the Younger

"To Sura:

"The present recess from business affords you leisure to give, and me to receive, instruction. I am extremely desirous therefore to know your sentiments concerning spectres, whether you believe they actually exist and have their own proper shapes and a measure of divinity, or are only the false impressions of a terrified imagination?

"What particularly inclines me to give credit to their existence, is a story which I heard of Curtius Rufus . . .

"To this story, let me add another as remarkable as the former, but attended with circumstances of greater horror; which I will give you exactly as it was related to me. There was at Athens a large and spacious, but ill-reputed and pestilential house. In the dead of the night a noise, resembling the clashing of iron, was frequently heard, which, if you listened more attentively, sounded like the

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rattling of fetters; at first it seemed at a distance, but approached nearer by degrees; immediately afterward a phantom appeared in the form of an old man, extremely meagre and squalid, with a long beard and bristling hair, rattling the gyves on his feet and hands. The poor inhabitants consequently passed sleepless nights under the most dismal terrors imaginable. This, as it broke their rest, threw them into distempers, which, as their horrors of mind increased, proved in the end fatal to their lives. For even in the day time, though the spectre did not appear, yet the remembrance of it made such a strong impression upon their imaginations that it still seemed before their eyes, and their terror remained when the cause of it was gone. By this means the house was at last deserted, as being judged by everybody to be absolutely uninhabitable; so that it was now entirely abandoned to the ghost. However, in hopes that some tenant might be found who was ignorant of this great calamity which attended it, a bill was put up, giving notice that it was either to be let or sold.

"It happened that Athenodorus the philosopher\* came to Athens at this time, and reading the bill ascertained the price. The extraordinary cheapness raised his suspicion; nevertheless, when he heard the whole story, he was so far from being discouraged, that he was more strongly inclined to hire it, and in short, actually did so. When it grew towards evening, he ordered a couch to be prepared for him in the fore-part of the house, and after calling for a light, together with his pen and tablets, he directed all his people to retire within. But that his mind might not, for want of employment, be opened to the vain terrors of imaginary noises and apparitions, he applied himself to writing with all his faculties. The first part of the night passed with usual silence, then began the clanking of iron fetters; however, he neither lifted up his eyes, nor laid down his pen, but closed his ears by concentrating his attention. The noise increased and advanced nearer, till it seemed at the door, and at last in the chamber. He looked round and saw the apparition exactly as it had been described to him: it stood before him, beckoning with the finger. Athenodorus made a sign with his hand that it should wait a little, and bent again to his writing, but the ghost

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\*There were two Stoic philosophers of this name, both natives of Tarsus, or its vicinity. One was long domiciled with Cato, the other taught Augustus. Which of the two is meant here remains unknown.

rattling its chains over his head as he wrote, he looked round and saw it beckoning as before. Upon this he immediately took up his lamp and followed it. The ghost slowly stalked along, as if encumbered with its chains; and having turned into the courtyard of the house, suddenly vanished. Athenodorus being thus deserted, marked the spot with a handful of grass and leaves. The next day, he went to the magistrates, and advised them to order that spot to be dug up. There they found bones commingled and intertwined with chains; for the body had mouldered away by long lying in the ground, leaving them bare, and corroded by the fetters. The bones were collected, and buried at the public expense; and after the ghost was thus duly laid the house was haunted no more.

"This story I believe upon the affirmation of others; I can myself affirm to others what I now relate . . ."



*The younger Pliny, Caius Plinius Caecilius Secundus, (62 ? – 114 ? A.D.) was a nephew of the elder Pliny, who was famed as editor of the first large compendium on natural history. The younger Pliny was a well-known author in his own right, and his letters are a valuable primary source of historical information. One of these describes the death of Pliny the Elder, who with scholarly curiosity ventured too close to Vesuvius as its eruption destroyed Pompeii and Herculaneum in 79 A.D. Another particularly famous letter was written to the Emperor Trajan on the question of the official attitude toward the Christians in the province which Pliny governed. No matter what the subject, Pliny the Younger treated it with exactness and keen interest. The experience related in this excerpt, which suggests the survival of bodily death, is an early example of psychical research. –Ed.,*



# SOLAR ECLIPSE

## A Preview

A total eclipse of the sun will occur in Virginia Beach on March 7, 1970, at approximately 1:37 p.m. This information has just been presented to us, based on the data in a recently published volume, *Canon of Solar Eclipses* - Jean Meeus, Carl C. Grosjean & Willy Vanderleen, The Pergamon Press, N.Y., 1966. This book updates the *Canon der Finsternisse* by Theodor von Oppolzer, 1887, previously regarded as an authority in the field. The present day authors have most ably utilized highly refined modern instrumentation to secure exact figures.

We are indebted for our information about the event to a man who not only is engaged in a scientific field but also is much interested in solar eclipses and who journeyed some distance a few years ago to view one. Calculating from data in the new volume the path of totality of the 1970 eclipse, he found it would be in an area slightly different from that previously estimated, and because of this would cover Virginia Beach. Here is the way he describes such an event.

"Many people have called a total solar eclipse 'nature's most awesome spectacle.' Surely it is one of nature's most infrequent

# WORLD NEWS SPOTLIGHT ON THE READINGS

## A Comparison

### Exploration of Great Pyramid Under Way

*The A.R.E. Bulletin* for November, 1965, gave details of a plan to X-ray Egyptian pyramids with cosmic rays in order to locate any unopened chambers. The idea had been originated by a leading physicist, Dr. Luis Alvarez of Berkeley, California.

In the January 6, 1967, issue of *Time* magazine, the implementation of this plan was reported. According to a speech given by Dr. Alvarez before the American Physical Society, a team of Egyptian and American scientists were to commence operations in March on the Great Pyramid of Cheops. Since cosmic rays stream into the earth's atmosphere from outer space, it is assumed that many of these pass through the pyramid. Alvarez will attempt to detect the muons that penetrate it. (Muons, a component of cosmic rays, are sub-atomic particles with nearly the speed of light.) A spark chamber will be assembled 400 feet below the top. This is a device consisting of two horizontal pairs of oppositely charged metal plates. When a muon passes between the plates, it leaves a track of ionized gas; and a spark will jump between the plates.

It is expected that cavities will offer less resistance to the passage of muons than will solid stone and that more muons will reach the spark chamber from portions of the pyramid containing rooms or tunnels than from other parts. The number and direction of muons reaching the spark chamber will be electronically recorded and stored on tape. This information will be fed into a computer, which will memorize the points from which the muons came. After data has been collected for two months, it will be projected upon a cathode ray oscilloscope. A sort of X-ray image will be available for each face of the pyramid. Passageways and chambers should show up because of a surplus of muons in these areas. However, the images will be only two-dimensional. To determine the depth of the cavities the spark chamber will be relocated about 35 feet away from its original position and the muon-recording process repeated. By comparing the data from the two locations it should be possible to locate precisely any hidden corridors and rooms.

We note that although the original plan called for the pyramid of Chephren to be X-rayed first, according to the present plan the exploration of this pyramid would not be attempted before May and then only if the Alvarez technique had proved effective on the Great Pyramid. Cheops' Pyramid was chosen for the first attempt because most, if not all, of its passageways and chambers have been found and this would offer an excellent check on the effectiveness of the muon technique.

*From the Edgar Cayce Readings:*

(With reference to the Great Pyramid of Gizeh, generally attributed to Cheops)

For there was not only the adding to the monuments, but the Atlanteans aided in their activities with the creating of that called the Pyramid, with its records of events of the earth through its activity in all of the ages to that in which the new dispensation is to come. 281-43

Then, with Hermes and Ra . . . there began the building of that now called Gizeh . . . that was to be the Hall of the Initiates of that sometimes referred to as the White Brotherhood . . .

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 and what direction the turn is made.

5748-5



### Does the Thymus Affect Immunity and Cancer?

*The Richmond Times Dispatch*, Richmond, Va., April 17, 1966

*Minneapolis, Minn.* – “The thymus gland, a once obscure and presumably unimportant organ of the human body is now yielding knowledge to research teams at the University of Minnesota . . .

“Physicians as far back as ancient Greece have known of the existence of the thymus, a small two-lobed, pinkish-gray organ lying just below the neck behind the breastbone. But its function went unexplained (and largely ignored) until 1961 when two scientists, one in the United States, the other in Britain, independently concluded that the thymus – far from being the useless organ medicine had thought it to be – actually initiates the vital immune mechanisms that protect our bodies against the millions of bacteria and viruses which populate the daily world in which we live.

“America’s pioneer thymus researcher is Dr. Robert A. Good, 43, a University of Minnesota scientist whose work since 1961 has led him to the further discovery that the body’s immune mechanisms actually consist of two interrelated subsystems, each with its own specialized functions.

“One of them, Dr. Good believes, is the thymic subsystem that triggers the development of immunity and plays a special role in developing cellular immunity within the body – ‘teaching’ cells how to produce defensive antibodies. These antibodies attack invading bacteria and viruses to make them harmless. They also attack and cause the rejection of any other foreign matter such as grafted tissue.

“According to Dr. Good, the thymus has a period of very intense activity in the months immediately following birth, in which it exports defensive cells to such areas as the lymph nodes and spleen where they set up ‘colonies’ capable of producing antibodies.

"Though the thymus shrinks and becomes notably less active in adults, Dr. Good's studies indicate that it continues to support and nourish its 'colonies' throughout life, probably through hormones.

"More recently, Dr. Good says, Australian and American researchers have uncovered evidence in chickens that the body's immune mechanisms involve a second type of cells which produce circulating antibodies (antibodies which circulate in the blood) and gamma globulin, a protein matter in which antibodies are formed.

"In tracing the evolutionary development of immune mechanisms from very primitive forms of animal life through mammals to man, Dr. Good and his associates became convinced that in childhood at least, tissues related to the tonsils play a vital role in developing this second type of defensive cells. For this reason Dr. Good feels that tonsils should not be removed at the slightest sign of infection - at least until more is known.

"As a result of research largely within the span of the 1960's, medicine has achieved its first real understanding of the dual nature of man's immune mechanisms . . .

"Dr. Good believes . . . that this research has demonstrated that cancers of the lymphatic system (such as leukemia and Hodgkins disease) are not the result of excessive reproduction of cells as has been believed, but result instead from faulty differentiation of cells.

" 'Our studies of simpler animals,' Dr. Good said, 'have shown that the body's complex system of immunological interactions probably developed, not to protect us from germs and viruses from without, but from changes within our bodies such as cellular mutations and runaway cellular reproductions.'

"From this new perspective, Dr. Good explained, the body can be thought of as developing cancer within itself continually. Wherever cells are reproduced in great numbers (as in the body) some abnormal differentiation or mutation is bound to occur. In a normal body, Dr. Good says, these cells are recognized as foreign and destroyed routinely by the body's own immune mechanisms. Only when this system is disordered (by chemicals, viruses or radiation, for example) do lymphatic cancers occur.

"Dr. Good also is convinced that thymus research has produced new knowledge about the body's defense mechanisms which soon

will eliminate problems doctors now encounter in transplanting vital organs from one human to another. Doctors attempting such grafts today must use drugs to suppress the natural defensive mechanisms which would reject the graft."

*The Wall Street Journal*, Feb. 17, 1967

A long article in this periodical tells of a meeting of 44 European and American immunologists at Sanibel Island, off the coast of Florida, during February 1967.

Dr. Good and his Minnesota research team had a few months before advanced the theory that while the thymus is probably responsible for lymphocytes, allergic reactions and rejection of tissue transplants, possibly another component of the immunity system, not yet located, may control production of gamma globulin and antibodies. While some immunologists seemed to agree with him, at least one insisted that the immunity system is controlled by the thymus alone.

Many of the specialists at this meeting after their four days of study together believed they may be able to supply immunity to an individual with a missing or defective thymus. This would be accomplished by transplant of fetal thymus cells from embryos and fetuses that have been miscarried during early development. The patient's body, lacking an effective thymus itself, would not reject the transplant, which might survive to form a new thymus system for him.

*From the Edgar Cayce Readings:*

(with regard to the development of the human embryo)

Then there are the general, or the whole of the activities through the system – as in the thymus, all of the centers of activity through which spirit first moves. 281-51

. . . the thymus – or the pump gland of the heart itself. 281-47

Q.22. Does the outline of the Lord's Prayer as placed on our chart have any bearing on the opening of the centers?

A.22. Here is indicated the manner in which it was given as to the purpose for which it was given; not as an *only* way but as

a way that would answer for those that sought to be – as others – seekers for a way, *an* understanding of the relationships to the Creative Forces. It bears in relationships to this, then, the proper place.

Q.26. *Thymus – Evil?*

A.26. Correct.

Q.30. *How should the Lord's Prayer be used in this connection?*

A.30. As in feeling, as it were, the flow of the meanings of each portion of same throughout the body-physical. For as there is the response to the mental representations of all of these in the *mental* body, it may build into the physical body in the manner as He, thy Lord, thy Brother, so well expressed in, "I have bread ye know not of." 281-29

It would seem that the thymus center is on a spiritual level concerned with love. Lack of this would produce evil. Love for our brother could well result in the thymus functioning better physically and may explain why those in the healing professions, who are interested in others, often have an immunity to the many diseases to which they are exposed.

With regard to cancer, various physical measures were advised for varied cases, but the Edgar Cayce readings did indicate that the individual's viewpoint was a *factor* in the situation. This seems especially clearly expressed in the following excerpt.

These conditions indicate, as we find, that there is a growth of a nature that is in the present the lymph sac.

As to whether this would become deeper, or more of the nature as to feed upon the very vital forces of the body functioning, would depend upon the manners in which the mental attitudes are held, – or as to the manner of that taken as the assimilated forces to add to or to cause such drainages and eliminations to be set up as to eradicate the causes AND the effects that have been produced by this unbalanced condition . . . The inability of the body through the physical forces to produce such effects through the mental self as to eradicate the disturbing conditions is not a fault of the SOURCES of supply, but the inability to produce a coordinative nature in the physical, mental and spiritual forces of the body.

1822-1

Again it would seem that satisfactory relationships with other persons could help thymus functioning – this time against a cancer threat.



### Mind Control for the Masses?

*The Virginian-Pilot*, Norfolk, Va., Nov. 20, 1966

John Barbour, Associated Press. – “Control of the mind – of mood, behavior and learning – is no dream of the future . . .

“It is here . . . it is done – to individuals – now.

“A troubled man in New Orleans went about his daily business, met and talked with other people, lived a seemingly normal life.

“He wore a cap to hide the tiny electrical sockets planted in his skull, wires that reached deep into his brain. When bad feelings threatened to sweep over him, he simply reached to his waist and pushed his favorite button on a small black box. Instantly, the bad feelings vanished . . .

“Another – a deeply withdrawn mental patient, unable to talk with other people – received a small electrical signal to her brain, and suddenly she spoke and became aware of the world.

“Another – an epileptic woman so deeply depressed she talked of joining her dead father, received a small injection of a nerve chemical through a tube to the depths of her brain. Suddenly she felt well and couldn’t understand why . . .

“Most methods of brain control now are temporary in effect. Some implanted electrodes might be effective up to three years. Most methods require major surgery, some operations lasting nine hours. But some researchers look ahead to chemical methods, matching the effectiveness of electrical control. The potential here is enormous. With chemistry, these researchers warn, whole nations could be controlled against their will. Or helped.

“So far some 58 persons, most of them mental patients, have been implanted temporarily with the hair-like, deep-brain electrodes at Tulane University. Four were equipped with portable devices for self control, but none of these is in service now.

“The object: To read out the electrical activity in the deep brain, and when desired, to stimulate the same areas with electricity to change mood and behavior . . .

"At Yale University, Dr. Jose Delgado also has had some electrode implant patients. He uses a remote control device to send a radio signal to a miniaturized receiver worn by the patient. The signal triggers an electrical dose to the brain . . .

"At Tulane's Delta Primate Center, Dr. Lawrence Pinneo works with deeply anesthetized animals – with the aim of controlling their behavior without the active cooperation of their brains. By this, he hopes to understand behavior by reproducing it – everything from a monkey's facial expression to its climbing, grasping movements.

"Dr. Pinneo says he has dissected the electrical meaning of movement – and can now produce movement, including the wag of a tail, with the proper sequence of electrical shots to the proper targets in the brain stem area . . .

"While scientists discovered nearly 100 years ago that nerves spoke in an electrical language, modern brain research was born in the laboratory of a Swiss scientist, William Hess, in the 1930's. His work, all but obscured by World War II, showed that animal behavior could be changed by electrical shots to their brains . . .

"If they (scientists) are beginning to understand the electrical language, they are still baffled by the more subtle chemical language that appears to exist between nerve and brain cells . . .

"What are all of the chemicals that carry on mental activity? How do they work?

"Researchers know that acetylcholine is one, and an important one. Heath (Dr. Heath at Tulane) has used this nerve chemical to dissolve the depression of one patient by injecting it directly to the pleasure center of the brain.

"Several laboratories are working on ways to enhance chemically the learning ability of the brain, and to pass a memory by chemical means . . .

"Dr. James McConnell, a University of Michigan psychologist, found he could train flatworms. He minced up trained flatworms and fed them to untrained flatworms. The cannibals, he said, learned the same lesson faster. The question is: Is there a chemical memory, and can a person learn by being injected with a chemical?

"McConnell also claimed to be able to extract a basic life chemical called ribonucleic acid or RNA from trained flatworms, and to enhance the learning ability of untrained worms by feeding them RNA . . .

# ADVENTURE IN FRIENDSHIP

by Betty Spickler

*The first of a series of articles which demonstrates the practical application of the philosophy of the Cayce readings in various walks of life.*

Ed.

For three and a half years I have been corresponding with an assortment of inmates from the Indiana State Prison on subjects which include psychic research, metaphysics, psychology, and the Edgar Cayce readings. It could almost be said that Edgar Cayce was instrumental in bringing about this project. Among the many spiritually lucrative gems to be found in the readings one in particular captured my interest.

. . . Let thy prayer ever be: "Lord, have thine own way with me. Use me in the way and manner thou seest, that I may be a greater channel of blessing to others. . ."

1514-1

This inspiring theme beautifully expounded in a number of ways turned up in several of the discourses, and I decided to give it a try. Not long afterwards, a letter from a prisoner was placed in my box at Parastudy Center, Pennsylvania, where I hold sway as a sort of pen-and-ink janitor editing lectures, licking stamps, etc.

He stated in the letter that he had first written to A.R.E. explaining that he had read *There Is A River*, was greatly impressed, and wanted to know where he could obtain a vocational reading, as he was all of forty-four years old and had not found a life career to interest him.

"I thought that surely in some of my past lives I must have had some kind of training for something, and if I could get some kind of hint through a reading what knowledge or training I might have carried over into this life it would be a big help in showing me what kind of work I should try to learn while I am here," he wrote with simple faith.

I replied, informing him that no one at Parastudy was giving Cayce-type readings, and I cautioned him not to get his hopes overly inflated. In past lives he might have been trained as a camel-driver, a candlemaker, or a swordsmith, and these pursuits would not be of much benefit today. I thought that was the end of the matter, but to my surprise I received another letter from him. As we both shared an admiration for Edgar Cayce we fell into conversation through the mail, and that is how I acquired my first pal from the pen.

In a later letter he discussed his interest in the Cayce philosophy. "I was over halfway through *There Is A River* when it suddenly dawned on me what a treasure I had discovered. Here was the answer to all the things I had always wondered and puzzled about – the answer to all the things I didn't understand about God and the Bible – the things I had asked preachers about and had never gotten answers to. I read that book three times without stopping. I began to look around and discovered *Many Mansions* and *The World Within*. Up to this time I was an agnostic, but after reading those three books I had a different idea entirely about God, the Bible, myself, other people, and everything else."

I continued writing and sending him pamphlets and reading material. He kept in touch with A.R.E. and was given a sponsoring membership for a year. As the months passed, some of his friends became interested. Another inmate made application to write, and then another and another. The mail application forms I was required to fill out indicated that the prison was careful about the characters with whom it allowed the prisoners to associate. Statements were requested as to my background, the number of times I had been arrested and for what. I was asked to define my relationship

to the inmate and how long I had known him. This was a poser, but in the allotted space I finally wrote: "We are both members of the human race." The final embellishment on the form was the husband's (if any) signature.

"I'm going to start charging for this," declared Fran as he affixed his autograph to the twenty-sixth application blank. I drew up horoscopes (Grant Lewi style) for those who wanted them, and the accuracy of character descriptions as depicted by planetary configurations excited interest. My days seemed to be composed of nothing but letter writing.

The Cayce principles I applied to this project stemmed partly from the following:

Put self rather, then, in the hands, in the mind, of the divine from within, and not attempting, not trying to be good, to be kind, to be thoughtful but just BE, and consecrate self to the service of others. 5563-1

. . . the greatest service that may be done is the little word here and there, the kindly thought, the little deeds that make the heart glad, and the brightness of the Son comes in the lives of all. . . 262-13

This is the spirit in which I wrote the letters.

Many of the men, cut off from family and friends, starved for affection, worn down by the dreary unending monotony of a desensitized prison existence, were pathetically grateful for the interest taken in them. Conditioned by years of motivation based purely on expediency, they could not understand how a stranger would do anything for them without an ulterior motive, and their appreciation was expressed in heartfelt terms.

"I want to thank you for the time and effort it took to get my horoscope. I thank you from the bottom of my heart. If I sound a bit stuffy about something like that it is because I never had anybody to take such an interest in me before and it is hard for me to believe that a perfect stranger would take the time and patience to do something for me." Although they all displayed a diversity of temperaments there was the common background of childhood brutality and neglect which started them on the path of law violation.

"My father killed my mother when I was thirteen so I did not get to finish school. . ."

"I have been an outcast in my family since 1936. . ."

"... at the age of thirteen I started living with a divorcee of sixteen. We lived in the very same apartment building just down the hall from my parents. The parents of the children in the slums don't care what their children do."

Added to the insecurity and emotional instability stemming from unfortunate conditions is the cynicism felt by many prisoners toward law enforcement authorities. Whether or not it is justified, the cynicism shows its effect in the prisoners' viewpoint toward law and order. "I have seen the good and the bad. I have seen money pass under the table so many times in self gain, and lawyers, judges and prosecutors prosper in both self ambition of money and power. I have saw the lawyer and the prosecutor trade people. Said the prosecutor, 'I will turn this one loose if you will let me send this S.O.B. up the river to prison where he belongs.' I was let go for three other men who the public defender traded with the prosecutor to send to prison."

It is not my intention to point the finger of blame to any one aspect of society, but the picture is not a pretty one. In such an atmosphere the Cayce principles glow like a solitary candle in the midst of a vast, darkened swamp. The men showed an interest in the theory of reincarnation, karma, of the laws of cause and effect, of the tangibility of thought; but when they were released or paroled some of them revealed a peculiar inability to project their excellent intentions into material manifestation. One parolee took to the bottle upon receipt of his first pay check. Two others landed in county jails after a period of less than a year. An equal number appear to be doing well. They assert that the example set them of the Cayce principles in operation has been a factor in establishing them upon a better course of life.

Magnify the seeds of the Spirit in thy life; love, long-suffering, brotherly kindness, patience. These are the fruits – these are the seeds – of the spirit. Sow them in the lives of others as ye meet them day by day, for the fruit of these will bear judgment before the throne of Grace.

2524-3

One man told me that the Cayce philosophy has been instrumental in helping him control his fiery temper. Several months ago he was released after seventeen years behind bars, and is still controlling it. Another, incarcerated for thirteen years and due for release in another two, wrote: "You have influenced me more than

any other person I've ever known to aspire and value the nobler virtues of a gentleman. My conduct at times seems to belie this sentiment, but deep within my being stirs the desire to be good – righteously good – before God and man.”

Without the inspiring influence of the Cayce readings in my life it is questionable how much benefit I could have been to this man. I waive all credits. As of now it is impossible to estimate how great an impact the Cayce philosophy has made on the men, but the responsibility of evaluation is not in my hands, as was revealed in the following:

Do with thy might what thine hands, hearts, minds, souls, find to do, leaving the increase, the benefits, in *His* hands, who is the giver of all good and perfect gifts. Be not fainthearted because, as thou seest, that is not accomplished in the moment. What is eternity in a single experience?

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# PRECOGNITION AND THE INNER COMPUTER

by John F. Taylor

*Mr. Taylor is an assistant professor of English at Loyola College, Baltimore, and a member of the Association for Research and Enlightenment.*

No one who has seen evidence of that rarest of phenomena – precognition – can fail to come to grips sooner or later with the enigma of free will. In a recent article in *The A.R.E. Journal* Miss Mary Lou Miller posed several theories of time, including J.W. Dunne's hypothesis that the future already exists, that precognition is, in effect, a kind of "break-through" into another level of reality. If so, then inevitably we must conclude that the will is not free, and all of our agonized struggles with ethics, with decisions, with concepts of right and wrong, are mere illusions. It goes without saying that such a theory is utterly unacceptable to us if we are to believe in a just God and in a purpose in Creation. Still, the puzzle is there. Instances of apparent precognition continue to baffle us, and protest as we may that the will is free, we cannot elude that taunting phenomenon so familiar to the researcher of parapsychology.

Must we then give up and accept the "inevitable"? I submit that no such "inevitability" exists – that free will does exist, and that precognition exists, too, and I also submit that the two phenomena are not in conflict.

It is one of the pities of modern scholarship that Jonathan Edwards' masterful treatise, *Freedom of Will*, has been relegated to the limbo of literary curiosities and that the appalling Mr. Edwards is not generally remembered as a paranoid evangelist exulting in a God "that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire . . ." For the treatise, despite its turgid prose, stands perhaps as the greatest argument ever penned in defense of predestination. Briefly stated, the thesis runs in this wise: all acts of will are subject to laws of causation; and since every act of will is caused by a previous act of will, there must come eventually an act that is independent of any other. But that, said Edwards, is a contradiction: ". . . if that first volition is not determined by any preceding act of the Will, then that act is not determined by the Will, and so is not free . . ." To put it another way: something must start the chain of events. Once the force appears, the chain leads to an inevitable and predictable future, like dominoes falling one against another.

Edwards' thesis caused great consternation in his time, and even an author as recent as Melville found his arguments devastating. Independently, Mark Twain reached the same conclusion, and when Satan, in "The Mysterious Stranger", showed man to be confined in all his thoughts and actions by an inevitable chain of cause and effects he was mouthing, unwittingly, the identical arguments proposed by Edwards.

The outcome, of course, is dogmatic determinism, and in a way the argument is unanswerable. It is unanswerable, that is, if at birth we are identical *tabulae rasae*. But if our lives are not confined to a single residence in this prison of flesh; if we are indeed affected by karmic and other influences, then we are very different creatures from one another at birth.

It is well, however, to retain Edwards' and Twain's arguments for their very valuable content, for they lead, I submit, to the explanation of precognition. Let us now turn to another mystery, a mystery of the human psyche. I refer to that unnamable thing, the knowing entity that resides beneath the conscious mind. This, of course, is the entity so startlingly demonstrated by the late Edgar

Cayce, who managed, with the aid of self-hypnotism, not merely to describe and prescribe for illnesses among strangers, but to unearth astounding facts in fields totally unrelated to him.

Though few of us can attain Cayce's powers, there is evidence to demonstrate, I think, that somewhere deep, deep within the unconscious content of each of us, is an omniscient agency, a "knowing" something whose powers are virtually boundless. This "Thing" I choose to call the "inner computer." It is like an immense IBM device, and it is never wrong.

It is the "inner computer," I contend, that is in operation whenever precognition – or apparent precognition – is experienced. For no experience of "precognition," I hold, is absolute. With full knowledge of the probable outcome of each of our actions, the "inner computer" predicts the consequences, tracing each link to its neighboring link until it advances to some conclusion. But the conclusion is not inevitable – it is one of many conclusions; it is the most probable conclusion under the circumstances.

If this is the case, and I feel certain that it is, we are indeed capable of free will. But we cannot ignore the fact that most of us are so constructed that the probable does indeed become the inevitable when our "inner computers" are in operation.



## REVIEWS

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THE DISCOVERY OF EGYPT by Leslie Greener, the Viking Press, Inc. New York, 1967. 216 pp. \$6.95

PORTRAIT OF EGYPT by Lord Kinross, William Morrow and Co., Inc. New York, 1966. 104 pp. \$7.50

The concern of the world is concentrated on Egypt and the Near East as *The A.R.E. Journal* goes to press, but these two excellent new books draw our attention from the current crisis to the uncounted centuries of civilization in the land of the sun and the Nile. Both books sparkle with profuse illustrations and exude the warmth of their authors' love for Egypt. Both are books of travel and history that entertain, educate, and captivate the searching mind.

Of the two books, *The Discovery of Egypt* is by far the more scholarly work, based on a formidable amount of research; yet there is nothing pedantic about the style in which it is written. The author has a direct, conversational – almost light-hearted – way, which makes his prose exciting and subtly involves the reader. It

is difficult to put the book down. The extracts he has chosen from early writings on Egypt are both varied and full of human interest. Perhaps as much as anything it is these extracts which supply color to the book and make tedious probing of old documents seem suddenly enticing.

The "discovery" in the title of the book is not a single isolated discovery by any one man or any one group, but rather a discovery that was continuous over the centuries. Egypt and its ancient religion were tourist attractions even to the Greeks and Romans. The reader is mildly amused at how visitors to Egypt centuries before Christ quietly hacked their autographs and inscriptions on the Colossi of Egypt. The modern student is slightly appalled at the cheery unconcern with which medieval writers turned out seemingly factual books about fictitious travels, and lifted whole sections from other works, verbatim and unchecked, perpetuating falsehoods for centuries.

One reads with horror of the rifling of tombs, the early lack of classification of relics and their distribution throughout the palaces and museums of Europe. Excitement builds, and one comes finally to the stories of Champollion and of Mariette with the feeling that here were the true heroes of Egypt. Champollion opened the history locked in hieroglyphs with his decipherment of the Rosetta Stone; and Mariette, who devoted his life to preservation and publication of the monuments of Egypt, succeeded with his collections in rescuing Egypt's past from obscurity.

Lord Kinross' *Portrait of Egypt* has many portions almost poetic in the beauty of their descriptive passages, complemented by many equally lovely color photographs. Sections are devoted to Ancient Egypt, Christian Egypt, Medieval Egypt, and Modern Egypt. This book in its distillation of travel and history might well serve as a handbook for a quick and comprehensive picture of the country. Concentrating on ancient Egypt as we often do, some of us tend to lose sight of the importance and influence of the Moslems. Lord Kinross brings the more recent history of Egypt into better perspective.

V.M.S.



WHERE THERE'S SMOKE (*The Mystery of Christian Healing*) by Emily Gardiner Neal. Morehouse-Barlow Co. New York, 1967. 191 pp. \$5.75

This is a very worth while book. From the "Foreword to the Skeptic", to the last chapter, "From Darkness into Light" the reader is brought from doubt to faith in the love of God and an understanding that it is His will that all men should be whole.

In the Foreword, Mrs. Neal says about herself, "I was a typical skeptic. I knew little of Christ and less of His Church. I had never read scripture of any 'spiritual' writers, although many are universally acknowledged as great intellectuals. Apparently it was on the basis of sheer ignorance that I felt myself qualified to disbelieve something about which I knew nothing. I intended to keep it that way. My mind was closed and locked tight against any possible invasion of knowledge."

As a magazine feature writer, her job led her to investigate the healing ministry. Not only did she become convinced that what she learned about Christianity was both true and valid, but she was completely converted and has spent her life since in the ministry of healing.

Her book is "the story of God at work in our lives today." It is a practical book for the practising Christian. The author shares with the reader her experiences as a missionary. One thrills with her at the miracles wrought in the name of Christ, and finds his own faith ascending in the realization that we need simply to offer what we have to God. He will increase it according to our need. It is by receiving in ourselves something of the fullness of the risen Christ that we can be made whole.

This is an excellent book for medical doctors, for more and more are they coming to realize the inestimable value of the Christian ministry in healing.

Mrs. Neal has delved deeply into the mysteries of Christianity, and her enlightenment flows on the pages of her book. It reawakens one to the knowledge that God never forsakes those who love Him and that there is nothing that He can not convert to His holy purpose, if only we don't stand in the way. The service of God is perfect freedom and yet He reminds us that "unto whomsoever much is given, of him shall be much required." (Luke 12:48) "The closer we come to God, the more our desire for Him in-

creases, the more willing we are to surrender our souls and bodies and our minds and our entire wills to Him. Only in this way may we be filled with the Holy Spirit and, by the power of the Spirit, enabled to realize in our lives the reality of the constancy, the love, and the might of the indwelling Christ. We must let Him have us if He is to heal us. It is not enough for us to claim God, we must let Him claim us."

Often in her healing ministry Mrs. Neal is asked, "Is there any single key to wholeness?" Her answer is emphatically YES, for there is a master key. It is, "seek ye first the kingdom of God" (Matt.6:33) and seek it only. "Don't dabble in other religious approaches, for Christ is all-sufficient and the final revelation of God. He is the Truth and the Life, both the means and the end, and He is the Way."

I am indeed grateful to Emily Gardiner Neal for having written *Where There's Smoke*.

Dan Harvey



THE WORLD OF TED SERIOS by Jule Eisenbud, M.D.

William Morrow & Company, Inc., New York, 1967. 368 pp. \$6.50.

*The World of Ted Serios* is an arresting book, in which Dr. Jule Eisenbud, psychiatrist and psychoanalyst, presents in meticulous detail his evidence for an unusual phenomenon. Later he correlates this with similar evidence, now largely forgotten, and eventually arrives at an explanation which seems to us to be based on inescapable logic.

The object of Dr. Eisenbud's study, Ted Serios, had an early history of truancy, delinquency and illness. It was in 1955, when he was holding his first steady job, as an elevator operator and starter in Chicago, that a fellow employee, an amateur hypnotist, discovered Ted's adaptability as a hypnotic subject. This man was interested in "traveling clairvoyance" as well as hidden treasure, so he suggested that the famous pirate Jean Lafitte, who was also a general in the War of 1812, should be Ted's guide in an out-of-body search for hidden caches. After many months of seeming association with the General (all under hypnosis, of course), Ted struck out for himself. Because he had difficulty in pin-pointing

spots where a small syndicate of backers might dig, his mentor devised the idea of transmitting the picture of each place to camera film. To Ted's amazement he was able to project images onto the film. However, the treasure search proved unsuccessful, and because of ill health and nervousness he was forced to leave his job. After a series of misadventures his strange ability was authenticated by a professional hypnotist and was later written up in *Fate* magazine. By now he had resolved his technique into simply staring into the camera lens. Soon after this, Dr. Eisenbud's attention was called to the matter; and he commenced a series of exhaustive tests, whenever possible calling in other scientific men to work with him. Accounts of these tests and reproductions of many of the pictures are contained in this book.

Ted seems to be a bundle of contradictions. He is apparently engrossed in himself and very anxious to perform even though it puts a severe tax on him. When he is "hot", a condition he stimulates by free use of alcoholic beverages, his limbs tend to jerk convulsively, the veins to stand out on his forehead and his eyes to become bloodshot. He claims that his pulse races and that sometimes bleeding occurs afterwards from body orifices. However, it is only when he is in this state that the image projection occurs. So it would seem that his desire for personal achievement must be strong to induce him to ignore such hardships and even to court the condition.

On the other hand, Ted is deeply religious, though by no means in an orthodox way. He has a simple, uncomplicated, fervent belief in God. He loves animals and takes in strays, for whom other persons eventually provide.

So, this brings us to the point: What psychic forces are flowing through this man when he exhibits his strange ability? Possession might seem to be indicated by the uncomfortable physical effects and the fact that the alcohol may have opened the spiritual centers, termed *chakras* by the East. Dr. Eisenbud, however, has considered possession and assures us that he has come across no really positive evidence of any other consciousness besides the subject's own. He even placed Ted under hypnosis and repeatedly put the question, "Who are you?" — which has been known in some cases to bring astonishing results.

Whether or not spirit possession may be involved, there are other persons who have had the same strange gift. Between 1919

and 1923 the Society for the Study of Supernormal Pictures, a group made up of professional photographers but including Sir Arthur Conan Doyle, was active in Britain and on the continent. In 1914 Professor James H. Hyslop of Columbia University reported the psychic photography of a Mrs. Marguerite Du Pont, a wealthy and philanthropic woman. In 1931 Tomokichi Fukurai's *Clairvoyance and Thoughtography* was rendered into an English edition. His work, done mainly between 1910 and 1913, was frowned upon sufficiently by the Imperial University of Tokyo to force him to resign his professorship there.

Having summed up the foregoing assorted data for thoughtography, Dr. Eisenbud poses the question as to what occasions it. He recalls to us the world of primitive man, still existing in some places today, where it is taken for granted that mind does influence material matters and in which this does, indeed, seem to come about. Because we do not wish to face the guilt we would otherwise feel for our destructive thoughts, we ignore these facts – that is, most of us do. The creative few do not. It is through these few that such seeming miracles arise.

In the words of Edgar Cayce, "Mind is the builder."

J.B.B.



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