

Circulating File

FAIRIES, ELVES, ELEMENTALS, GNOMES

**A compilation of Extracts
from the Edgar Cayce Readings**

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FAIRIES, ELVES, ELEMENTALS CIRCULATING FILE

Circulating Files are collections of verbatim quotes of what Edgar Cayce said during his readings on a given subject or, in some cases everything. We have medical circulating files which focus on the over 9,000 health-related readings with subjects from Acidity-Alkalinity to Weight Loss. We also have non-medical circulating files on a broad range of topics, for example *Egypt: Sphinx, Pyramids, and Hall of Records*, *Fear and Its Far-Reaching Effects*, *Advice to Parents*, *Serving in Accord with Ideals*, and *Business Advice*.

Each circulating file is simply a collection of reading quotes or full readings given for different individuals on a similar subject or disease. The A.R.E. cannot and does not suggest treatments for physical ailments nor make claims about the effectiveness of the therapies. We encourage anyone working with the health readings to do so under a doctor's care and advice.

The circulating files support the research aspect of the Cayce work. We appreciate any feedback informing us of progress made in improving one's life or achieving good health by applying suggestions given in the readings. Please send any feedback (testimonies, experiences, results, etc.) to:

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Our hope is that through the Cayce readings you will find the wholeness and oneness which is God's plan for us.

Blessings, A.R.E. Member Services Team

Fairies, Elves, Elementals, Gnomes

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9/17/2013, Shared by Joan Grasser, former Director of A.R.E.

I am not sure of the year, but I believe it was around 1972 that I received a Polaroid Land Camera as a gift. Hugh Lynn Cayce borrowed it on his trip to China and I usually had it in the office for staff use.

One of our ARE Members that worked with us on photography was also a chemist, I believe. His name was David Aberegg and for a while he lived in the hospital building.

One morning he came rushing into my office asking me if he could use my camera and rushed back to the hospital building. I followed him to the back of the hospital building.

There is a large magnolia tree on the right side of the sidewalk and then a large camellia bush that was a very full bush with camellias blooming.

David was taking pictures of the camellia bush and Hugh Lynn was standing on the step smiling. I asked him what David was taking the pictures for and David shushed me and kept taking pictures.

As he finished he handed me the first one and on several leaves you could see these tiny men with light green suits on and little red bow ties!!! They even had a little top hat - and had little cherubic faces.

I was amazed and kept looking from the picture to the bush and I could not see them, however, I could see the leaves moving some. I asked Hugh Lynn if he could see them and he nodded and said they are not always out here, and usually not so many either.

I think there were six or seven in the picture - just adorable little beings smiling back at us...

We showed the pictures to staff and David had planned to make copies of them, but did not get around to doing that and I do not believe he left the photos with anyone on staff when he passed.

I wished many times that I had asked Hugh Lynn if there were others on the campus and his thoughts about it, but did not.

An interesting note is that none of the staff saw the little beings - elves, leprechauns - on the camellia bush - they did see them in the pictures.

Edgar Cayce's True Story of "Eddie's" childhood

1/29/39 Gladys Davis' note: While Mr. [1151] and Mrs. [1158] were visiting Mr. & Mrs. Cayce, Edgar Cayce told them the childhood experiences which are recorded here. I took it down and typed it up:

Edgar Cayce's True Story of "Eddie's" childhood

A TRUE STORY [from Edgar Cayce's childhood, as dictated to GD in 1938]

"Come, Eddie. Don't you wish to help Auntie gather some greens for dinner? I think I saw some lovely wild mustard, as I came through the field from Uncle Jim's the other evening."

As the boy and his aunt went through the lot by the barn, where many unusual things had happened to Eddie - or so he thought, he began to speak to his aunt about them.

"Auntie, I love to play in that barn, I have just lots of fun there!"

"Fun? Fun?" asked the aunt. "What is fun? You are not old enough to know what fun is, are you? What is so funny about the old barn?"

"Well," said the boy, that is where Grandpa used to keep his tobacco, that he got so much money for. There is the old beam they used to prize the tobacco with. It is fun to go there and see the pole go up and down, and hear someone cry, 'Up! Down! Up! Down! Up! Down!' And there is a blue jay with a nest there; I saw her building it this morning. And there is one speckled egg in the nest already. I saw a wren also, looking at the horn Grandpa used to call the boys with, from the field."

"But," said the aunt, "They haven't prized tobacco there in a long time! and you never saw tobacco prized anyway, I'm sure."

"Yes I have!" said the boy. "I see Grandpa there every day when I go there to play, and besides there are a lot of little boys and girls that come there to play with me, and they can climb all over the barn and tell me what is on every pole in the barn!"

"Eddie, you shouldn't let your imagination run away with you like that! You are just imagining things! Don't you know it is wicked to tell stories?"

"What is being wicked, Auntie? I play with the children, that I know; and I see Grandpa, and he talks to me - as he has talked to the colored men who prize tobacco. What is wicked? I see it, and it is great fun for me! What is being wicked? Is that wicked, because I see them and say I see them?"

"If you saw them it would be alright," said the aunt, "but they are not there. Your grandfather has been dead for six years now, and dead people do not prize tobacco. So, to say that you do see them is wicked. I will have to speak to your mother about that."

"Oh, but Mother sees the children too!" said the boy. "She just hasn't been here when Grandpa was prizing tobacco."

"I don't believe it! and you are just a bad boy that likes to imagine things! I will speak to your mother. She must not humor you in all this tomfoolery!"

But they went on to the field and found plenty of nice wild mustard, and gathered a basket full. Coming back toward the barn the aunt asked the boy again,

"Why do you say it is fun to play in the old barn?"

"Because," said the boy, "I have so many to play with there, and Grandpa is great fun. He tells me a lot of funny stories of what happened before the war, and during the war and afterward."

"Are you sure it is your grandfather?"

"Of course it is Grandpa! I have felt his chin whiskers, and that is the way I used to tell him from Grandma when it was dark."

"You are certainly a strange child," said the aunt. "I will have a talk with your mother. This thing must not go on, else everyone will know you have gone beside yourself. It gives me the creeps to hear you talk like that!"

"Carrie," said the aunt that evening, as the boy was out at play, "what is this Eddie says about you seeing children playing with him in the barn? There are no children that live anywhere near here! You'd better take that child to the doctor! I think he is just out of his mind! He is not normal, some way!"

"But Lou, I have seen the children Eddie speaks of. They can't harm him, I am sure."

"Whose children are they?"

"I do not know. They seem very nice, and I think Eddie is having an experience such as we read of, but think can never come to us. I am praying about it, Lou, and I am sure no harm can come of it."

"But what about his saying that he see and talks with his Grandpa. You know that is out of the question, and what will the neighbors say if they hear about all this foolishness? You need to give that boy a good thrashing, and stop all this fairy business or whatever you choose to call it!"

"Lou, I couldn't whip him for that! because he is sure he sees all this, and I have seen the children myself. It is not just imagination. I do not know what it is, but I simply can't whip him for such as that. I just wish there was some way Eddie could go to church, study his Bible, and learn what this is all about."

"Tommyrot!" said Lou. "You don't mean to tell me you think this foolishness is of God! It is more like the Devil, if you don't mind my saying so, and certainly no good can come of such a thing! You had better take the child to the doctor. They will have nothing to do with him an any church, I can assure you!"

But the aunt was married that summer and went to the eastern part of the State to live, and didn't see Eddie for several years.

The next January Eddie's mother asked him if he would like to go to Sunday School. So he began to go. The lesson was the first of Genesis, the creation, - and Eddie found it very interesting, in fact, all absorbing. He asked his father to procure a book for him that had the whole story in it. A few weeks later the Bible was procured, - the gift of a book dealer to whom the father told the story.

Eddie began to read, and the more he read the more sure he became that these happenings in the barn were real and not foolish. Yet, as others questioned him, the more of a recluse he became.

That year Eddie with his family moved to a little house in the edge of a wood, - one with a great variety of vegetation. There were large oaks, hickory, white oak, poplar and beech in timer wood; hazelnuts, pawpaw, and many other fruit and nut trees. Eddie became acquainted with all the beautiful dells and glades in that wood, and built himself a retreat in a very pretty spot, - a quarter of a mile from the house. There he kept his Bible, and read it every day; reading and re-reading many portions of it.

After a few months of study, one afternoon he had an experience of this nature. He had been reading of the vision of Manoah, for he loved the story of Samson. Suddenly there was a humming sound outside, and a bright light filled the little place where Eddie sat. A figure appeared, all in white, bright as the noonday light, and spoke, saying:

"YOUR PRAYERS HAVE BEEN HEARD! WHAT WOULD YOU ASK OF ME, THAT I MAY GIVE IT TO YOU?"

"Just that I may be helpful to others," answered Eddie, "especially to children who are ill; and that I may love my fellow man."

The figure disappeared.

In school next day Eddie missed his lessons as usual, and had to remain to write the word "cabin" five hundred times on the blackboard. When he got home that evening his father was waiting for him. Eddie studied his lessons that evening, but seemed unable to concentrate. Around eleven o'clock he had the first experience of hearing the voice within, and it recalled the voice of the visitor of the afternoon before. It said, "Sleep, and we may help you."

Eddie asked his father to let him sleep five minutes. He slept, and at the end of the time he knew every word in that particular spelling book.

1/20/81 GD's note: Edgar Cayce wrote the above "True Story of Eddie", thinking it might get published some day in a children's book. He was nine years old, I think, when this occurred.



Expanding Our Senses

Cayce and Seeing What Is Often Invisible

The conscious man Cayce was able to see and perceive beyond normal human ability. His own psychic readings explained that these sensitivities were a natural result of his level of spiritual development and that all humans would eventually be sensitive enough to see even the invisible. Cayce could see discarnate souls among the incarnate. He could hear them and talk to them. He explained that it was like having a switch in his head, which he flipped on to see ghosts and communicate with them. He also saw auras around the bodies of incarnate people. These auras emanated colors and patterns that gave him insight into a person's mental, emotion, and spiritual condition, even as it changed during a conversation. Here are a few examples in his readings



(notice his use of the Kabbalistic concept of "emanations").

"The aura, then, is the emanation that arises from the very vibratory influences of an individual entity mentally, spiritually—especially of the spiritual forces." (EC 319-2)

"We find in the aura the physical and the mental and spiritual emanations, that show for developments and retardments as well as abilities for the studying, classifying and applying of same." (EC 1612-1)

"[An] aura is the emanation, or the influence that is ever present with an animate body, that may change or alter as to that which is the impelling influence of or about same—or from within. Aura changes, to be sure, [according] to

— *Cont. on p. 2, Expanding Our Senses*

the *temperament*." (EC 282-4)

"(Q) Am I beginning to see auras?"

"(A) Beginning to see auras. As life, light, and love—with understanding—is reflected in self, so may there be seen those of the *same* reflection from others.

"(Q) What is the significance of the flashes and forms which I frequently see?"

"(A) Those of the higher vibrations of inter-between, as well as spiritual forces taking forms in or before the mental self." (EC 281-4)

If Cayce were to come close to you, he would psychically know what you had been doing and thinking. His long-time secretary shared that she would sometimes avoid him because "it was just none of his business."

Cayce's wife, Gertrude, shared a story about the two of them asleep on the second floor of their home

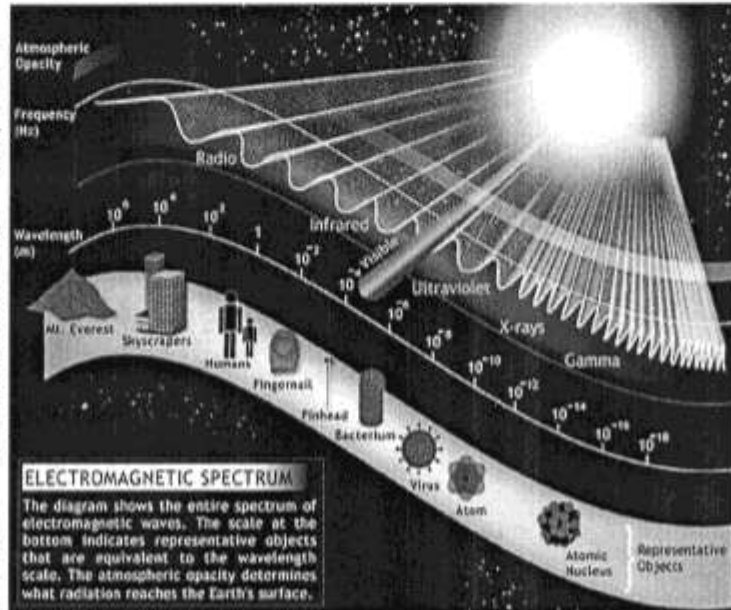
when someone tapped on their bedroom window! Edgar immediately knew who this spirit was and went downstairs to let the ghost in. He explained that she needed help finding her way to the next life because she had died recently and was lost as to what she should do and where she should be. She knew Mr. Cayce would know, but she arrived at his home after he and his wife had retired, so she simply tapped on their bedroom window rather than entering into their private space.

Science tells us that there is much more reality than we *physically* see. Humans can only see within a very narrow range of the electromagnetic spectrum

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(EM spectrum). This range is less than 5% of the entire EM spectrum. See illustration. The rods and cones on the inside of the human retina are nerve endings physically tuned to respond to a narrow range of energy wavelengths. When energy frequencies within the "visible light" spectrum strike the retina, electrochemical impulses are created



that are transmitted to the area of the brain responsible for vision. A pattern in the visual cortex is created by these electrochemical impulses that mimics the visible light pattern striking the retina. Energy outside of this narrow range of visible light produces *no response* from the retina's rods and cones. But many nonhuman species have rods and cones tuned to energy frequencies outside of the visible light spectrum. Owls, hawks, and eagles, for example, can see infrared frequencies, that is, they can see the energy waves created by body heat. And even this is still a very narrow portion of the massive EM spectrum.

Since early childhood, Edgar Cayce could see fairies, sprites, angels, and invisible friends. As a child, he thought that everyone was seeing these. As he grew, he learned that it wasn't so. He began to keep quiet about his abilities because they caused unpleasant reactions in others and ridicule of him and his family. When he became a more self-

confident adult, he shared this recollection, as his stenographer recorded it:

"I remember so distinctly the garden at my mother's old home place when I was a very small child. My mother's father was one of the first settlers in southwestern Kentucky; had a fine old place, and the old-fashioned garden, with all the old-fashioned flowers, was

known throughout that part of the country. Your mentioning your mother destroying bleeding hearts [flowers] calls to my mind what beautiful bunches of these grew in that garden, with a large bunch of striped grass, some very old peonies, all kinds of buttercups, and the like; a gorgeous bed of sweet violets, and all those old flowers. It was here that often in my early childhood I met and played with those

that others could never see. These are at least some of my experiences.

"As to just what was the first experience, I don't know. The one that appears at present to be among the first, was when I was possibly eighteen or twenty months old. I had a playhouse in the back of an old garden, among the honeysuckle and other flowers. At that particular time much of this garden had grown up in tall reeds, as I remember. I had made a little shelter of the tops of the reeds, and had been assisted by an unseen playmate in weaving or fastening them together so they would form a shelter. On pretty days I played there. One afternoon my mother came down the garden walk calling me. My playmate (who appeared to me to be about the same size as myself) was with me. It had never occurred to me that he was not "real," or that he wasn't one of the neighbors' children, until my mother spoke and asked me my playmate's name. I turned to ask him but he disappeared. For a time this disturbed my mother some-

what, and she questioned me at length. I remember crying because she had spied upon me several times, and each time the playmate would disappear.

"About a year or eighteen months later, this was changed considerably—as to the number of playmates. We had moved to another country home. Here I had two favorite places where I played with these unseen people. One very peculiarly was in an old graveyard where the cedar trees had grown up. Under a cedar tree, whose limbs had grown very close to the ground, I made another little retreat, where—with these playmates—I gathered bits of colored glass, beautifully colored leaves and things of that nature from time to time. But, what disturbed me was that I didn't know where they [the playmates] came from or why they left when some of my family approached. The other retreat was a favorite old straw stack that I used to slide down. This was on the opposite side of the road (main highway) from where we lived, and in front of the house. The most outstanding experience (and one that I am sure disturbed her much) was when my mother looked out a window and saw children sliding down this straw stack with me. Of course, I had a lovely little retreat dug out under the side of the straw ring, in which we often sat and discussed the mighty problems of a three or four year old child. As my mother looked out, she called to ask who were the children playing with me. I realized I didn't know their names. How were they dressed, you ask? There were boys and girls. It would be impossible (at this date) to describe their dress, figure or face, yet it didn't then—nor does it now—occur to me that they were any different from myself, except that they had the ability to appear or disappear as our moods changed. Just once I looked out the window from the house and saw the fairies there, beckoning me to come and play. That time also my mother saw them very plainly, but she didn't make any objection to my going out to play with them. This experience, as I remember now, lasted during a whole season—or summer.

"A few years afterwards (when I had

grown to be six or seven years old) our home was in a little wood. Here I learned to talk with the trees, or it appeared that they talked with me. I even yet hold that anyone may hear voices, apparently coming from a tree, if willing to choose a tree (a living tree, not a dead one) and sit against it for fifteen to twenty minutes each day (the same time each day) for twenty days. This was my experience. I chose a very lovely tree, and around it I played with my playmates that came (who then seemed very much smaller than I). We built a beautiful bower of hazelnut branches, redwood, dogwood and the like, with wild violets, Jack-in-the-Pulpit, and many of the wild mosses that seemed to be especially drawn to this particular little place where I met my friends to talk with—the little elves of the trees. How often these came, I don't know. We lived there for several years. It was there that I read the Bible through the first time, that I learned to pray, that I had many visions or experiences; not only of visioning the elves but what seemed to me to be the hosts [angels] that must have appeared to the people of old, as recorded in Genesis particularly. In this little bower there was never any intrusion from those outside. It was here that I read the first letter from a girlfriend. It was here that I went to pray when my grandmother died, whom I loved so dearly and who had meant so much to me. To describe these elves of the trees, the fairies of the woods, or—to me—the angels or hosts, with all their beautiful and glorious surroundings, would be almost a sacrilege. They have meant, and do yet, so very much to me that they are as rather the sacred experiences that we do not speak of—any more than we would of our first kiss, and the like. Why do I draw such comparisons? There are, no doubt, physical manifestations that are a counterpart or an expression of all the unseen forces about us, yet we have closed our eyes and our ears to the songs of the spheres, so that we are unable again to hear the voices or to see the forms take shape and minister—yea strengthen us—day by day!

"Possibly there are many questions you

would ask as to what games we played. Those I played with at the haystack were different from those in the graveyard, or in the garden. Those I played with in the wood were different. They seemed to fit more often to what would interest or develop me. To say they planted the flowers or selected the bower, or the little cove in which my retreat was built, I don't think would be stretching it at all, or that they tended these or showed me—or talked to me of—their beauty. It was here that I first learned to read. Possibly the hosts on high gave me my first interpretation of that we call the Good Book. I do not think I am stretching my imagination when I say such a thing. We played the games of children, we played being sweethearts, we played being man and wife, we played being sisters and brothers, and we played being visitors and preachers. We played being policemen and the culprits. We played being all the things that we knew about us.

"No, I never have any of these visions now, or, if any, very rarely." (EC Report 464-12)

When Cayce was 54 years old, he had a dream in which these same fairies and elves appeared to him again. The psychic reading on this dream (EC 294-128) explained that these were warnings that his soul might return to the spirit realms (to us, that meant that he might *die*) if his mind didn't become more active in *this* world and find more people requesting his unique services.

When asked during one of his psychic readings to explain brownies, he answered: "The manner in which those of the elementals—entities who have not entered into materiality—have manifested and do at times manifest themselves to the entity. Brownies, pixies, fairies, gnomes are not elementals, but elements that are as definite *entities* as man materialized." (EC 1265-3) In a past-life reading, he told one soul that "before this [incarnation] the entity was in the Scotch land. The entity began its activity as a prodigy, as one already versed in its associations with the unseen or the elemental forces; the fairies and

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those of every form that do not give expression in a material way and are only seen by those who are attuned to the infinite." (EC 2547-1)

Seventy-two of Edgar Cayce's discourses mention the "the unseen forces." These readings describe the unseen forces as "a consciousness of that divine force that *emanates* in Life itself in this material plane." (EC 281-7, my italics)

My personal experience leads me to share the need to develop a sense for the subtle, because most of our sensory perceptions are gross, requiring profound light, sound, flavor, odor, and texture. But the higher perceptions are gossamer-like, translucent, still (as in the still, small voice), and ever so delicate. Cayce taught that the higher senses awaken as the soul awakens. Seek that first, then the abilities come naturally. §

Edgar Cayce's Letters

12/1/32 EC's letter to Mrs. [464]:

...Yes, I too have always enjoyed a garden. I do not know hardly from what angle I have acquired this, or whether it is something I have carried over from some other experience, but I remember so distinctly the garden at my mother's old home place when I was a very small child. My mother's father was one of the first settlers in southwestern Kentucky; had a fine old place, and the old-fashioned garden, with all the old-fashioned flowers, was known throughout that part of the country. Your mentioning your mother destroying bleeding hearts calls to my mind what beautiful bunches of these grew in that garden, with a large bunch of striped grass, some very old peonies, all kinds of buttercups, and the like; a gorgeous bed of sweet violets, and all those old flowers. It was here that often in my early childhood I met and played with those that others could never see. It was here that I was often called the strange, strange child. I remember getting a very sound thrashing once for tearing up a Hop bed, the only one that I ever saw? Why? It seemed I was directed, as I remember, by those with whom I played; but that was a very poor excuse to my elders at the time. It was the only thing, vine or flower, that I remember of ever having destroyed. Later, when I was from nine to my early teens, I enjoyed a little glade in the woods, and the trees. I had my favorite little flower glen, with hazelnut bushes, pawpaws thicket, and the like. It was a great trouble to me when we moved away from that little home and I had to leave all the trees, vines and flowers that had come to mean so much to me....

With kindest personal regards to you and yours, I am
Sincerely, EC

1/27/33 "My oldest daughter, [2144], asked me to write you on a subject that I think you know something about. Sometime ago in one of your letters to me you wrote that people used to call you a strange child, that you had playmates that no one could see but yourself...[2144] brought a book home from the library by Conan Doyle called THE COMING OF THE FAIRIES. It shows photos of fairies and those who have seen them, and described them. Most of these people were psychic... Now if you are interested and have time to write, I would be very pleased if you would tell me of some of your childhood days' experiences with your invisible playmates."

1/31/33 EC's letter:

. . . The questions you ask are very interesting and, to me, very much worth while. All through the years I think I have been (possibly from necessity quite a matter of fact individual. No doubt all my childhood and boyhood associates were also quite matter of fact. Consequently, I have gotten far away from many of the experiences that were very near and dear to me as a little child. As I look back upon the various experiences I rather persuade myself they have been steps in my development. Perhaps if I had paid more attention to them the present would be quite different.

I don't know whether or not I can give you sufficient insight to be worth while, as to just what took place during those experiences of my early childhood when I visited unseen playmates; for I will have to admit that - except for a general outline of my life, in which this subject is touched on just a little - I have never attempted to put those experiences in writing. So, if my letter appears somewhat disconnected or unreasonable, know that it is because of a physically developed body (and possibly a sane mind) attempting to keep within the bounds of reason. Except the fairy stories of Grimm and Hans Andersen, I have never read of others' experiences. While I have had a little correspondence with Sir Arthur Conan Doyle, and have one or two of his books, I have not read the one you mention. I would love very much to read it, and will see if my son can obtain it from the Norfolk library.

These are at least some of my experiences. As to just what was the first experience, I don't know. The one that appears at present to be among the first, was when I was possibly eighteen or twenty months old. I had a playhouse in the back of an old garden, among the honeysuckle and other flowers. At that particular time much of this garden had grown up in tall reeds, as I remember. I had made a little shelter of the tops of the reeds, and had been assisted by an unseen playmate in weaving or fastening them together so they would form a shelter. On pretty days I played there. One afternoon my mother came down the garden walk calling me. My playmate (who appeared to me to be about the same size as myself) was with me. It had never occurred to me that he was not real, or that he wasn't one of the neighbors' children, until my mother spoke and asked me my playmate's name. I turned to ask him but he disappeared. For a time this disturbed my mother somewhat, and she questioned me at length. I remember crying because she had spied upon me several times, and each time the playmate would disappear.

About a year or eighteen months later, this was changed considerably - as to the number of playmates. We had moved to another country home. Here I had two favorite places where I played with these unseen people. One (very peculiarly) was in an old graveyard where the cedar trees had grown up. Under a cedar tree, whose limbs had grown very close to the ground, I made another little retreat, where - with these playmates - I gathered bits of colored glass, beautifully colored leaves and things of that nature from time to time. But, what disturbed me was that I didn't know where they came from nor why they left when some of my family approached. The other retreat was a favorite old strawstack that I used to slide down. This was on the opposite side of the road (main highway) from where we lived, and in front of the house. The most outstanding experience (and one that I am sure disturbed her much) was when my mother looked out a window and saw children sliding down this strawstack with me. Of course, I had a lovely little retreat dug out under the side of the straw ring, in which we often sat and discussed the mighty problems of a three or four year old child. As my mother looked out, she called to ask who were the children playing with me. I realized I didn't know their names. How were they dressed, you ask? There were boys and girls. It would be impossible (at this date) to describe their dress, figure or face, yet it didn't then - nor does it now - occur to me that they were any different from myself, except that they had the ability to appear or

disappear as our moods changed. Just once I looked out the window from the house and saw the fairies there, beckoning me to come and play. That time also my mother saw them very plainly, but she didn't make any objection to my going out to play with them. This experience, as I remember now, lasted during a whole season - or summer.

A few years afterwards (when I had grown to be six or seven years old) our home was in a little wood. Here I learned to talk with the trees, or it appeared that they talked with me. I even yet hold that anyone may hear voices, apparently coming from a tree, if willing to choose a tree (a living tree, not a dead one) and sit against it for fifteen to twenty minutes each day (the same time each day) for twenty days. This was my experience. I chose a very lovely tree, and around it I played with my playmates that came (who then seemed very much smaller than I). We built a beautiful bower of hazelnut branches, redwood, dogwood and the like, with wild violets, Jack-in-the-Pulpit, and many of the wild mosses that seemed to be especially drawn to this particular little place where I met my friends to talk with - the little elves of the trees. How often this came, I don't know. We lived there for several years.

It was there that I read the Bible through the first time, that I learned to pray, that I had many visions or experiences; not only of visioning the elves but what seemed to me to be the hosts that must have appeared to the people of old, as recorded in Genesis particularly. In this little bower there was never any intrusion from those outside. It was here that I read the first letter from a girlfriend. It was here that I went to pray when my grandmother died, whom I loved so dearly and who had meant so much to me. To describe these elves of the trees, the fairies of the woods, or - to me - the angels or hosts, with all their beautiful and glorious surroundings, would be almost a sacrilege. They have meant, and do yet, so very much to me that they are as rather the sacred experiences that we do not speak of - any more than we would of our first kiss, and the like.

Why do I draw such comparisons? There are, no doubt, physical manifestations that are a counterpart or an expression of all the unseen forces about us, yet we have closed our eyes and our ears to the songs of the spheres, so that we are unable again to hear the voices or to see the forms take shape and minister - yea strengthen us - day by day!

Possibly there are many questions you would ask, as to what games we played. Those I played with at the haystack were different from those in the graveyard, or in the garden. Those I played with in the wood were different. They seemed to fit more often to what would interest or develop me. To say they planted the flowers or selected the bower, or the little cove in which my retreat was built, I don't think would be stretching it at all, or that they tended these or showed me - or talked to me of - their beauty. It was here that I first learned to read. Possibly the hosts on high gave me my first interpretation of that we call the Good Book. I do not think I am stretching my imagination when I say such a thing. We played the games of children, we played being sweethearts, we played being man and wife, we played being sisters and brothers, we played being visitors and preachers. We played being policemen and the culprits. We played being all the things that we knew about us.

No, I never have any of these visions now, or - if any - very rarely.

In a reading one time, it was said by those present that I waxed very eloquent in regard to these very experiences, when we were attempting to locate some minerals or oil on the land where I lived as a child (for all these places where I lived were only a mile or so apart). Two stenographers were attempting to write this reading, but failed to get any of it; so what I am telling you is third hand information. Those present reported that they were awestruck, as if they were in the presence of something that prevented them from even moving - except to smile or weep for joy. It seems that as soon as I became unconscious, according to their reports, a conversation started between many others and myself - but only my voice could be heard. Many questions were asked by the one conducting the reading at the time, but there would only be the reiteration of those days we had spent together - and of their longing for me to soon join them, that we might continue with all the things we had enjoyed during those days. This conversation, they said, continued for almost three hours, and the seven individuals present were even afraid to approach me when I was finally awakened. The one with whom I had been very close was afraid to even sleep in the same room with me that night.

But, as all such experiences, it was gradually explained away by our beautiful material-mindedness - saying it was nothing but imagination and the like.

What it all means, I don't know that I can comprehend or understand. As I have said to you before, all manifestations must be of that divine influence or force we call God. All forms of life, seen and unseen, are essences and manifestations of that One. HE would gather us together, as the Master said "even as a hen gathereth her chickens under her wing, but ye will not!" We are so cocksure of ourselves, we want to stand alone.

Now, I hope all this reminiscing will at least be worthwhile. It is only my experience. I'm not asking anyone to believe it. We can't experience for another. We may only see the effects of what another has visioned or experienced, in the manner of life lived by another - and then judge by that which the individual has set as the standard....

All send our kindest regards.

Sincerely, EC



The Guardians and the Helpers of Nature

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<http://pmhatwater.hypermart.net/resources/PDFs/Articles/Guardians.pdf>

<http://www.pmhatwater.hypermart.net/>

When I was growing up in southern Idaho there were stories told of Mrs. Sande, a strange lady, who, not knowing a pitchfork from a shovel, bought a large, broken-down farm somewhere near the town of Burley. Everyone pooh-poohed her purchase, fully expecting the "fool woman" to go bankrupt within a year. She didn't. Not only did she not go bankrupt, year after year her farming operation prospered.

She'd plant green beans when every smart farmer knew it was time for corn. She'd plant corn when everyone else tried grain. She was out-of-step with every facet of farm production from seeds to harvest. "No rhyme nor reason for it," her neighbors would complain; yet the lady never had a crop failure or an insect problem and her top-quality produce always brought the highest price at the best possible time. Always! It was spooky. Some called it magic. Rumor had it that

Mrs. Sande was in cahoots with "angels and fairies."

Mrs. Sande wasn't the only one to work in league with nature's own. Consider this forgotten piece of history about one of the greatest inventors the world has ever known (as quoted from the pages of the "WOODREW UPDATE" (a well-researched and provocative newsletter):

George Washington Carver took the peanut, until then used as hog food, and the exotic and neglected sweet potato, and turned them into hundreds of products. His list included cosmetics, grease, printer's ink, coffee, and, of course, peanut butter. Carver said he got his answers by walking in the woods at four in the morning "Nature is the greatest teacher and I learn from her best when others are asleep," he said. "In the still hours before sunrise, God tells me of the plans I am to fulfill." Thomas Edison unsuccessfully tried to hire Carver, confiding to his associates, "Carver is worth a fortune." Henry Ford also tried (and failed) to hire him, calling Carver "the greatest living scientist." When Carver's plans were fulfilled and his dreams translated into realities, he refused to take out any patents, believing that all inventions and discoveries belonged to mankind, not to one man. The result is that much of what he learned is lost in the annals of history.

George Washington Carver often spoke of communicating with angels and fairies. He explained:

"When I touch that flower, I am touching infinity. It existed long before there were human beings on this earth and will continue to exist for millions of years to come. Through the flower, I talk to the infinite, which is only a silent force. This is not a physical contact. It is not the earthquake, wind, or fire. It is in the invisible world. It is that still small voice that calls up the fairies."

Carver's contribution to humanity was monumental, but his source of inspiration was ever the sublime. There have been many people like Carver, people who discovered covered the very real and incredible assistance readily available to anyone from nature's intelligences. And this assistance is practical and down-to-earth, not fantasy as some may claim.

For instance, in 1962 at Findhorn, Scotland, near an inlet to the North Sea, six people, Peter and Eileen Caddy, their three sons, plus Dorothy Maclean (a colleague), set about to establish a co-creative connection between themselves and what they called devas and nature spirits (angels and fairies). The initial result of their venture was garden produce and flowers which defied all known rules of convention and climate. The now famous Findhorn Gardens regularly draw people from across the globe to tour the premises and take classes at the nearby Cluny Hill College. Part of the Findhorn Foundation, the College offers classroom opportunities for people to learn more about an angelic forces and fairies, and the spiritual potential innate within each human being. What began as a living miracle became a practical reality, in essence a model of what can be done if one is willing to respect and work with invisible in intelligences.

Then in 1973, Clarence and Machaelle Small Wright moved their residence to a forty-five acre "hide-a-way" near the tiny hamlet of Jeffersonton, fifty some odd miles South of Washington, D.C. in the Virginia countryside. One night Machaelle started hearing "voices" coming from the woods on their property. Clarence, a former Paulist priest, reassured her by quoting a letter from Saint Paul to the early Christians explaining that the "voices" they heard were of God. Clarence then suggested she start meditating, which she did. Soon enough, she was not only conversing with devas and nature spirits, but she had discovered books about Findhorn and was busily involved in creating a garden for herself, a special garden called Perelandra.

Perelandra has since become a well-established "Center for Nature Research," an open-air laboratory dedicated to the discovery of nature's laws and the principles and dynamics behind the co-creative relationship between humanity and nature. According to a Canadian agronomist, soil samples taken from there in 1989 tested out with the highest vitality rating of any other soil tested, until several other people achieved the same rating that same year using Wright's methods on soil in their own gardens. Quite a testament to what can happen when humanity is willing to cooperate with the intelligences of nature, instead of ignoring them.

Nature is ever ready to share her secrets. It is up to us to take the first step. As we do this, we ready ourselves by being willing to ask for nature's help, to listen quietly and without judgment, and take action in accordance with the directions we receive. Discernment and practicality are ever the watchwords.

In case you're interested, Mrs. Sande not only made a small fortune from that farm near Burley, she proved that top-notch, healthy food can be grown without chemicals while at the same time improving and enriching the soil itself plus the entire environment. This is spirituality made manifest - with the help of devas and nature spirits.

Supplement on the guardians and helpers of nature

Deva is a Sanskrit word which means "shining one," a divine being or angel. Machaelle Small Wright describes devas as "overlighting intelligences still consciously connected with God and part of the Original Pattern."

Apparently they function more as "architects" in the way they hold energies together to produce what manifests in matter as form. The nature spirits or fairies are also energy bodies of pure light like the devas but, according to Wright, they are "more dense in vibration because they appear in a closer proximity to earth. They are the workers responsible for tending to the well-being of plants, animals, and minerals."

Traditionally and throughout legend and lore, devas are said to be the guardians of creation while nature spirits are credited with being nature's helpers - hence the terms 'angels and fairies.'

Ways to contact these "beings" of light vary according to individual preferences, but here is what I have found to be the most useful:

Devas –

1. Totally relax the body mind and enter into The Silence of meditation, contemplation, or deep peace. Surround yourself with the radiance of protection or simply state in prayer that you are completely protected and only that which is of God and in accordance with God's Truth can ever come to you. It is helpful to do this in a quiet and supportive environment where you feel at ease.

2. Desire to contact the devic level, and have the clear image in your mind of who you want to reach and why (who in the sense of what deva; the deva of carrots, the deva of mice, the deva of marriage, or whomever - as near as I can tell there is a deva for every element and relationship in the earth plane).

3. Relax even more and just wait, listen without expectations. Initial contact may simply be a burst of light or a feeling that a powerful presence has entered you awareness.

4. For most people, more than one try is necessary before contact is made. Seldom do devas communicate in words. Usually their form of communication is to envelop you in the real truth behind your experience. They help you to see and feel what is really at the heart of any issue or situation. Emotions seem not to interest them.

5. Contact with devas is not always pleasant for they are direct in what they would impart and are not necessarily "courteous" by human standards.

Their concerns seem to be based more on your willingness to actively co-participate with them in maintaining the perfection of creation than in the mere "mouthing" of words which make them appear "holy."

6. The goal of contacting a deva, as I see it, is to gain clear, insightful direction and guidance.

Nature Spirits

1. Sometimes I am relaxed and at peace when I contact nature spirits and sometimes I just talk out loud to them or let out a yell. To be truthful with you, I cannot tell the difference in contact mode: they respond either way.

2. I have discovered, however that intention, receptivity, and trust make a tremendous difference in how effectively I can communicate with them. In other words, my intention must be clear and my question brief (or I seldom receive much help); my mind must be openly receptive and my attitude one of basic trust (or I defeat any opportunity to communicate before I even start).

3. As a caution I would add: discernment and practicality are truly the watchwords with these "folk." Not that they would try to talk you into anything distasteful or harmful, but they can play around with you (probably to test your mettle -very much like school children do with a substitute when the regular teacher is absent).

4. The goal in communicating with nature spirits, in my opinion, is to obtain specific information for the performance of specific tasks. These helpers, and that is exactly what they are, may be playful but their advice and assistance can be startlingly accurate, even if it may not seem so at the time. Oftimes it takes a while before you can determine for yourself when to pay attention to them and when not to. If you respect them, it will not take them long to realize this and return that respect to you.

5. When seeking contact with nature spirits, imagine sitting down for a relaxing break with a friend to share a "spot of tea." The "feeling" involved in that relaxing break is what you seek - a detached sense of ease.

For more reading concerning nature spirits and devas refer to the following:

"The Findhorn Garden," published by The Findhorn Press, The Park, Findhorn, Forres IV36 OTZ Scotland.

"Foundations of Findhorn," by Eileen Caddy.

"God Spoke to Me," and more by Eileen Caddy.

"To Hear the Angels Sing," by Dorothy Maclean, published by Lorian Press.

"Behaving As If the God in All Life Mattered," by Machaelle Small Wright

"Perelandra Garden Workbook" by Machaelle Small Wright, published by Perelandra Publicaitons, P.O. Box 3603, Warrenton, VA 22186

"Talking with Nature," by Michael Roads, published by Kramer Publishing.

"Woodrew Udpdate," published by Dr. Greta Woodrew and Dr. Dick Smolowe, Star Cove-Bermuda Village, Advance, NC 27006.

Extracts from the Readings

1298-1, F 43 (Business Woman, Metaphysical Student), 11/27/36

For as elementals are the warp and woof of materiality, so divinity is the warp and woof of spirituality in the experience of human beings.

3189-3, M 79, 9/3/43

(Q) Do I have any direct guidance from invisible helpers?

(A) As indicated, ever the guardian angel stands before the throne of God - for each individual.

2316-1, M 16, 7/27/40

Rather an unusual personality!...

These characteristics are evident as a combination of things or conditions latent and manifested in the inner purpose, as well as the emotional purpose of the entity:

One inclined, then, to be oft - or at times - deeply interested in things of the unusual, the psychic or the mystical nature; rather a dreamer of dreams of the nature in which good fairies or unusual circumstances bring proper returns for the entity of every nature.

One that is gifted in good story telling, and might make a success materially as a writer, as an essayist, or psychiatrist.

Index of Reading 257-87, M 39, (Sales Mgr.) 7/16/32

Humor

Par. 28-A

(Q) What arguments should [257] use with Isaac Orr of St. Louis to put the deal over?

(A) When there have been made those proper connections, and a proper set-up that would be effective through those channels as suggested in either direction, then there will be given - that is, if the body will follow very closely that which has been outlined - as to how to apply himself, that that should be said, or the circumstances and conditions will so have SET themselves that - what may be termed from some - common JUDGEMENT would direct the situations, see? or, to be viewed from that as SOME would see, the little brownies come along and tell him what to do! or, as may be viewed from another, there is GIVEN that comparison within self and associates as to how to meet the situation.

2641-1, F 47 (Masseuse), 12/23/41

What a snarl at times the entity has considered its experiences to have been! And yet a most capable, a most understanding individual....

One who in its early experience in this sojourn was oft considered rather mischievous; digging or meddling into conditions or things that usually got the entity into trouble, or into disputations. This was a natural consequence, as may be seen, and there was the lack of understanding from others in such experiences. For the entity, returning soon, sought expression; attempting to find something - and everything of mysterious nature, as pertaining to the things called unreal (by some), but things of a spiritual nature, things as would appear to others to be only fairy tales the entity sought to understand; has continually expected and has had some unusual experiences in this realm of mind, thought and expression.

In giving the latent and manifested urges, these appear expressive in the astrological aspects, as well as the experiences or sojourns in the earth.

The astrological find expression in the dreams, the visions, the daydreaming of the entity. And little, save at periods, has come to the entity that it dreams of; and yet it is possible, and may yet be experienced by the entity....

We find in Neptune the power of water, or of the influences about same; the creative expression, the ability to aid in reviving or in giving life to things. And most anything that would be planted in the earth by the entity would live. And flowers and those things that are cut from nature blossom or give off BETTER perfume by being about or on the body of the entity (and there are few of which this could be said).

In Saturn we find the sudden changes; while Jupiter - with the changes - has brought rather a universal consciousness or a development.

These analyzed in the experience and applied in the daily life may bring a conscious awakening to the entity as to make the experience more than worth while.

694-2, F 45 (Stenographer), 10/16/34

As to the astrological sojourns that the entity has experienced, we find adverse influences through the Venus sojourn; bringing those experiences - in its relationships with the MENTAL activities of individuals - of many disappointments, many experiences in friendships that have made at times fears - even to the entity - to give even confidences to those that in the flesh and in the material things had felt that these would be so helpful. But there is being pointed out not elementals save those that have been builded into materiality, that may aid and strengthen the relationships in those things about self, those very conditions. To thine own self in these relationships be true, and thou wilt not be false to any - to whom thou shouldest show forth in thine life, thine expression of life, thine activities in the material things, the love even of the Father. BE rather, then, in thine associations in friendships, the impersonal; yet with the love of thy fellow man so deep, so high, as to show forth THAT love that passeth understanding.

INDEX OF READING 1911-1, F 7	1/27/31
CHILD TRAINING	
: Psychic Development	Par. 13
Forces: Creative	Par. 18
Heaven	Par. 13
Incarnations: Persia	Par. 18
Soul Development: Service	Par. 18
:Understanding	Par. 18

13. Oft is the entity capable of seeing, hearing, that which to others does not appear to exist. Do not attempt to belittle or dissuade the entity from those impressions that are coming through from that called imaginative or subconscious force in self. Rather reason with, counsel with, as to the proper application of the SOURCE of that felt, heard, seen, experienced, and its USEFULNESS as to conditions that arise in the experience of a body. Not as for MATERIAL gains; rather as for the mental and soul development of the entity using such experiences when these are given by the entity as a comparison in the life of that one who said, "Suffer little children to come unto me, for of such is the kingdom of heaven". Knowing that the kingdom lies within each individual's own development, then magnify that by those comparisons, and these will grow within the entity's experience as applicable and appreciative of an influence that may be far reaching in the entity's associations, when compared with that as has been given, as to how the entity is to be off the peacemaker between individuals, groups, even nations....

18. In the one before this we find in that land known now as the Persian, during those periods when there were the building up of many cults in the land. The entity was among those that followed those from the land into that southern land, when there was being established those schools, when the divisions in the Egyptian land had been settled. The entity became, then, one of those who studied in that period in the Egyptian land, returning to her own land as an emissary, as one who carried glad tidings to the peoples, from which was later built an entirely new concept in the land. Peri, the entity bore the name - and indeed did the entity become the fairy to many of those in that period, for the entity lent aid in many a lowly place, as well as in the high; bringing peace and understanding of the various relationships as man in his own development stood to the fellow man, and to the forces that are manifest in the CREATIVE energies given to man through his own soul's experience. Gaining in the experience, the entity became one as worshiped for many days in that land. Not only to those in the land to which the entity came, but to those to whom the entity returned, came the blessings - for the entity gave much. In the present there will be seen the experiences of the entity may be so builded in the entity's expression of same, either in movement of body or in voice, as will bring those to understand that same comes from the soul - and not an outward expression.

19. In the abilities in the present, MAGNIFY those that have been given as abilities, that the entity may be called - even in the present - that angel of mercy to many, that of an emissary of justice to those whom the entity contacts, for the BLESSINGS in the present will only aid in the entity's own development.

INDEX OF READING 2148-7, 2-yr-old boy 11/19/42

Bible: Characters: Anna	Par. 28
: Wise Men	Par. 28
Essenes	Par. 26
Incarnations:	
: Bible: New Testament: Jesus	Par. 25--30
Psychic Development: Intuition	Par. 30
Soul Development: Spirituality	Par. 29

15. Give the entity a reason, ever, for corrections given; not only because you say so but because of its moral influence upon the entity. Take the time to explain such to the entity when corrections are made. Indeed it may be said, while the entity may be spoiled, they that spoil the child and spare the rod will eventually regret same. Not that this means the correction is to be made by force alone, but those tendencies, those temperaments must be guided in the direction in which the strong mind, the indomitable temper, the determinations, may be not blocked but directed into creative channels; not broken but guided correctly. Reason with the entity oft; especially in the stories, the tales told, let them have something of the spiritual nature also, so that the great imagination that is a part of the experience - may have those fields for activity in the moments of the entity's action in its relationship to its own unfoldment, its relationships to others; that these will bring a power, and an influence for good....

25. Before that the entity was in that period just previous to the advent of the Master in the earth.

26. The entity was a student of, and a worker with, especially the Essene groups that were making those preparations for the coming of these particular events in the experience of man.

27. Thus those intuitive forces. For, the entity was a worker in the chemical and the metal attributes, and thus called an alchemist.

28. The entity reached an old age in that period, knowing or seeing in the Temple those periods when Anna and the priest blessed the Son. These brought to the entity a satisfaction, in seeing those things the entity had worked for. Thus those communications that went from this entity to the Wise Men. Thus we come to those interpretations of the periods when the Wise Men visited the activities of the Christ, or Jesus who became the Christ.

29. The name then was Eliajah. In the experience the entity gained throughout. And the interest will be found, in the unfolding years, in those things that are of the mysterious nature, the entity's interest in telling stories, fairy tales, those experiences where the unusual happened.

30. And the intuitive forces that will be manifested in the present experience of this entity arise from those innate forces there.

INDEX OF READING 2547-1, M 4

Bible: Books Of: Hebrews 12: 6	Par. 25
: Characters: Elisha: Reincarnation	Par. 22--30
: Noah:	Par. 29, 30
: Study: Deuteronomy 30: Child Training	Par. 21
: John 14--17:	Par. 21

CHILDREN: ABNORMAL: PRODIGIES

Consciousness: Christ	Par. 4
Incarnations: America	Par. 16--21
: Bible: Old Testament	Par. 22--30
: Scotland	Par. 16--21
Meditation: Affirmations	Par. 32
Names: People Mentioned: Stone, Barton	Par. 17

REINCARNATION: PEOPLE FAMOUS: CAMPBELL, THOMAS

TEXT OF READING 2547-1 M 4

This Psychic Reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 29th day of July, 1941.

3. In giving the interpretations of the records here, for this entity the greater portion in the present would be as counsel to those responsible for the training, the developing of those abilities - spiritually, mentally - that are apparent in the activities of this entity; that it may better fulfill those purposes for which it entered this experience.
4. Fortunate indeed may be those who have a part in the formulating of the ideals of this entity in the present. For he will formulate ideas for many, no matter in what turn the activities may be. But if these are guided in those channels through which the activities of this entity have been in the earth plane, we will find the GLORIFYING of the Christ- Consciousness in manifested manners of spiritual activity that has not been seen since the entity in its expression in the earth gave counsel to the many.
5. Astrologically we find little influences in the experience of this entity. For, the activities in the earth have so outweighed, outnumbered those. And no individual entity save the Master himself has given greater material demonstration of the activities of the spiritual forces in the earth of EVERY nature.
6. Astrologically, then, we find only the latent dreams of the entity. For, the manifestations in the earth plane have been so outstanding; in the period before this as a reformer, a Scotchman.

7. Hence we will find unusual, characteristics in the care the entity takes of certain things about it, and in others as an extremist in his expression, in his words, in the contemplation of his activities.
8. But these need spiritual guidance, - not that the entity is to be PROMPTED. For the entity will do most of the prompting, if it is guided in those activities that are to be the formulated ideals of the developing mind.
9. Thus it should be trained in spiritual truths. Most of these the entity will give expression to, in the attempt to direct. And little may be told the entity of the stories of the Scripture that it cannot tell you more than you will tell the entity! But there should not be a forcing of the issue; rather let there be a NORMAL development.
10. DO NOT QUESTION the entity as to the sources of his information. DO NOT CORRECT the entity as to that given, but keep a detailed record of what is given.
11. Do not impress or give the impression that the entity is different from other individuals.
12. DO have the development physically AND spiritually as one.
13. In giving this interpretation, then, these are the activities of the entity in the earth plane that we would give as the background; not appearances in great number. Thus the entity is a dreamer, and at times quite talkative, at others very quiet.
14. The entity does not know the meaning of stranger, yet is one that analyzes every individual it meets.
15. As to the appearances in the earth, then, - these, as indicated, have been few.
16. Before this the entity was in the Scotch land. The entity began its activity as a prodigy, as one already versed in its associations with the unseen - or the elemental forces; the fairies and those of every form that do not give expression in a material way and are only seen by those who are attuned to the infinite.
17. Then the entity in the developing was in the name Thomas Campbell, the reformer in the land of the present nativity; which, as combined later with Barton Stone, brought into activity that known as a denomination.
18. The intent and purpose was to UNIFY all Protestant thought, speaking where the Book spoke, keeping silent where it kept silent upon the activities or associations of individuals in relationships to groups or to masses.
19. Hence the entity throughout its experience was not disposed to be other than a speaker.
20. And the abilities as a speaker, as a minister, will be a part of those faculties, characteristics, that should be considered as the entity develops normally.
21. Do not allow the entity, in the first ten to twelve years, to get away from the spiritual truths in the Old and the New Testaments; not as an ism, not as a cult. For it will be easy for a cult, an ism, to be formed about the entity and its prognostications. But rather let it be as one glorifying the truths that are promised in the thirtieth of Deuteronomy, and in the 14th, 15th, 16th and 17th chapters of John. These impress. Accredit the entity's abilities to these sources. When there are questions as to the source from which the entity obtains its information, agree that it comes from the infinite. For, these are the developments.

22. For, before that the entity was that one upon whom the mantle of Elijah fell, - who in his material activity performed more unusual acts, or miracles, that are only comparable with the Master himself.
23. The entity then as Elisha brought into the experience much that was of the unusual in expression.
24. So in the present, in the experiences of this entity, there may be expected just as unusual expression; as those coming to the entity to receive the blessings from the handkerchief, the photograph even, or those things that the entity may touch or bless.
25. But let these be as NATURAL sources, NOT as something unusual. For, remember - those that have the training - those whom the Lord would honor He chasteneth.
26. These, then, are the manners: Let each day be an opportunity - not in coddling, not drastic measures, but loving - as an honor, as a privilege to be appreciated and active, - in that there may come those blessings to the entity.
27. Here we may see a demonstration, an illustration of that which has been indicated or intimated through these channels, as of a PERFECT channel being formed for the advent of an entity-soul that would bring blessings to all - IF there is the directing of the developing years.
28. The responsibility, then, rests with the mother, the father, for the next eight years. There will then be given, here, those studies. For, it will be easy to teach him Greek. It will be easy to teach him those things that were portions of the activity.
29. For, before THAT the entity was that one to whom was entrusted man's advent into the world - Noah.
30. From this we find those weaknesses. Then, not as one refraining from those, but beware ever of any strong drink or fruit of the vine passing the lips of THIS entity - through these early periods, especially.
31. Do these, and we will find blessings to man - through this entity.
32. Let this be the prayer with the entity, daily:
"FATHER, GOD! IN THY LOVE, IN THY MERCY, THOU HAST GIVEN US THE OPPORTUNITY TO SEE THE MANIFESTATIONS OF THY LOVE AMONG MEN. LET US APPRECIATE THAT OPPORTUNITY THOU HAST GIVEN. AND MAY EACH OF US, DAY BY DAY, KEEP THE FAITH IN HIM WHO HAS PROMISED, 'LO, I AM WITH THEE ALWAYS, EVEN UNTO THE END OF THE WORLD.'" We are through for the present.

REPORTS OF READING 2547-1 M 4

R1. 7/22/48 He visited A.R.E. with uncle [416] and father. Fine looking boy, very serious-minded in appearance. Uncle says he's missed school a lot due to bad weather, illness, etc., but he never gets under an A. Very bright. Uncle also stated that the child seemed to have awareness of the weather, on several occasions warned his parents of approaching storms, long before anyone else saw any signs. GD.

R2. 6/57 Friend of the family told GD she had met [2547] and his young bride - that they were both very religious [Baptist], both teaching and working in religious education, though [2547] had chosen the grocery business as his profession. She tried to talk to them about reincarnation, etc., but they seemed too orthodox to be much interested, though the wife seemed more open to it than he did.

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BACKGROUND OF READING 5359-1, F 14

B1. 7/4/44 Mother [3037]'s letter: "...I shall be anticipating the success of this reading as I have enjoyed the benefits of my own Life reading..."

TEXT OF READING 5359-1, F 14

This psychic reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 22nd day of July, 1944.

3. Here we find very unusual abilities and some very unusual warnings to be given also for such a lovely person.
4. In the interpretation of the records, these would be first directed to those who have the developing or the giving of the opportunity for the entity for the developing of its abilities, especially in that field of art which would be designated as place cards, Christmas pictures, season's greetings and that particular nature. These should be the opportunities given the entity. This necessarily would include music, but not music as a means of doing other than attuning or giving expression.
5. For the entity of its inner self is very psychic. Do not submerge, but rather encourage all such.
6. There will be these as warnings, these for those responsible for the entity: A tendency for the body to overeat or to be overindulgent in appetites. Be warned for self, as well as associates of those who take wine or strong drink, for this may easily become a stumblingblock to the entity.
7. In giving the interpretation of the records for the entity, these opportunities, these privileges and these warnings should be directed more to those responsible. This may be to the entity:
8. We find Venus, Jupiter, Mars, Saturn, all of these are parts of the entity's consciousness. Thus a very strong-minded individual, but one given to light things; and yet one very capable when talking to individuals, rather than groups or numbers of people.
9. Thus those warnings should be: make the self, then, embrace opportunities with groups and others. Do apply self in the direction especially of art and music. For these will offer the channels, especially as has been indicated, through which not only the material success may be gained but the interpretation of the physical, the spiritual, the psychic. Don't be afraid to acknowledge that ye see fairies as ye study, for you will nurture these experiences. Don't be afraid to say that you see the gnomes which would hinder peoples at times. These may be a part of the background for many of the cards, for many of the various sketches which you would make.
10. As to the appearances in the earth, these have been quite varied:
11. Before this we find the entity was in the land during that period when there were those reconstructions following the period called the American Revolution. Here we find the entity interested in building a home with the beautiful grounds about same.
12. In the name then Lila Chapman, the entity gained through the period, for the home to the entity and its family, and its children was that which took the greater portion of its time, save the study of the Word which was given place in that home; and yet there came from same those who took too much of the cup, as cheers. This brought disturbances, sorrows. Don't let it occur again. There will be the tendencies for attraction, not only for self, but for those about you. For that ye hate has come upon thee. Don't hate anything in the present.

13. Before that we find the entity was in the lands to which the Apostles went when they were driven because of persecutions to the Holy Land, and those parts of what is Asia Minor or the old portions and to Persia; and we find the entity, not as a "hanger-on" but as one who aided the Disciples, who followed through in these directions with John in one portion of the land, and then with the descriptions of Bartholomew. The entity was closely associated with these in singing psalms and in the alms and good deeds for those attracted to same for the material as well as spiritual portion of their lives.

14. In the experience the entity was then known as Ishneth.

15. Before that we find the entity was in "the city in the hills and the plains" and the entity was among those of the natives attracted by, attracted to, the peoples who came from the Grecian land, but not for any good purpose. Some succeeded in undermining peoples. Most did not, but became believers themselves. The entity was among those attracted for their beauty, for their grace and most of all for their cleanliness. For cleanliness is next to Godliness. For he who is pure as an individual should be pure in body, as clean in body also.

16. In the experience the entity learned much of the mystical, not any of the Persian, but those activities in "the city in the hills" which aided individuals in the artistic phases of Grecian culture and lore.

17. Thus the interest in the body-beautiful, the interest in nature and nature's dwellers in air, as well as from flowers, roses, clouds, trees, water, sounds and all of these which come from nature itself.

18. The name then was Pleghen.

19. Before that we find the entity was in the Egyptian land when there were those who were a portion of that development for Ra-Ta in bringing perfected children into the earth. The entity was among those who were of that individual's activity and yet brought into the service in the Temple of Sacrifice and the Temple Beautiful the arts which first were expressed in colored flowers upon the linen of the day, and those which made for beauty among the peoples in the homes, as a means for instruction in urging the emotional forces of body, and life-building.

20. The name then was Itcar.

21. As to the abilities of the entity and that to which it may attain and how: First it is dependent upon those who would direct the early experience of the entity, and then upon the entity holding fast to that which brings hope and life and understanding.

22. Ready for questions.

23. (Q) What is the nature of my karma that I am to work out in this appearance?

(A) Read that which has been indicated.

24. (Q) For what purpose did I come into the environment and influence of these parents?

(A) That there might be the more perfect understanding to each. For they each have much to give to the other.

25. (Q) What urges are most characteristic of me and should be developed?

(A) These have been indicated also, and that which is the greater warning and that which is virtue.

26. (Q) How have I been associated in previous incarnations with my parents: my mother [3037], and with my father, [3434]?

(A) Parallel with the application of each or the activities in varied experiences. These ye will draw the better in the Egyptian experience.

27. (Q) My brother, [...]?

(A) In Egypt and Persia.

28. (Q) My sister, [...]?

(A) You won't get along so well with your sister, though you love her; you were not associated. We are through with this reading.

REPORTS OF READING 5359-1 F 14

R1. 6/9/47 [5359]'s mother [3037]'s letter: "...Another immediate concern of mine is with alcoholics! A half dozen of my women friends are victims of this allergy. I would like to know if EC ever gave out information regarding a cure for this allergy? Of course, total abstinence is the proper treatment but many folks don't succeed at that easily!..."

R2. 3/11/49 Questionnaire submitted to [5359]'s mother [3037] by GD and completed 3/22/49:

Q-1. Were her characteristics correctly analyzed? A-1. "Quite correct."

Q-2a. Give examples, for instance: Is it true that she has ability in the field of art - sketching, etc.? A-2a. "No - but decided emphasis on self-adornment (artistic and luxurious in taste), loves elegance!"

Q-2b. Tendency to overeat, be overindulgent in appetites? A-2b. "Yes."

Q-2c. Attraction to those who take wine or strong drink? A-2c. "No - dislikes it herself, but married into a very 'drinky' family, though her husband is pretty sensible considering his upbringing!"

Q-2d. Psychic ability - many interpret the physical, spiritual and psychic through art and music? A-2d. "?"

Q-2e. A strong mind but given to light things - very capable when talking to individuals, rather than groups? A-2e. "YES."

Q-3. Has it been necessary to urge her to "embrace opportunities with groups and others"? In other words, if left to her own devices would she seek companionship with one or two rather than joining the whole gang? A-3. "Very true; quite critical of people; too discriminating; not outward-going!"

Q-4. Has she shown any special interest in Sunday school or church attendance of Bible classes, choir work, charity work? Beautifying of home and grounds? A-4. "NOT for church or Bible, but from childhood, a concern in CARING FOR ORPHANS. YES, BEAUTIFYING HER HOME, and hoping to GET HER AN ELEGANT place!"

Q-5. Does she love nature, "the body-beautiful," Grecian culture, mystical lore? Is she especially particular about her personal health and appearance? For example, did you have to keep after her to wash her face, brush her teeth, etc., or did she do these things with more willingness than the average child manifests?

A-5. "In a romantic and sensual way she appreciates beauty; has shown no interest in the mystical yet; decidedly a CLEAN person even from babyhood!"

Never even looks slightly soiled! If a bug came upon her clothes or bedcovers she had to immediately change them. (ALWAYS SMELLS DELICIOUS!)"

Q-6. Have you noticed any special interest in flowered linens? Interior decorating? A-6. "Romantic and sensual appreciation of flowers and soft materials such as ANGORA sweaters and SILK underwear (and PERFUMES)."

Q-7. Is she particularly susceptible or responsible to the opposite sex? Or does she have decided views on relationships in home and marriage? A-7. "Decided views - opinionated, critical of most boys who were attracted to her because of her good looks. Repulsed by drinking, petting, dirty jokes, even smoking! Decided at fifteen that she would marry the boy she just married last June - at 18 years old."

Q-8. Has she realized, as the reading admonished, that her accomplishment in this life depends on how fast she holds to the Christ-Consciousness, which she innately knows "brings hope and life and understanding"? A-8. "Material comforts and love life fill her thought as yet. She has an innate sense of God being good, and therefore faith in 'living a good life!' Beyond that she feels we can't expect to understand (like her father [3434] in this)."

Q-9. Have she and her parents found that "they each have much to give to the other"? A-9. "I definitely see the 'exchange'; I believe she also appreciates her background and upbringing; unconsciously she has repeated my moral teachings in her conversations."

Q-10. Do she and her brother [...] have similar interests? A-10. "Have always been congenial though different activities and faults and virtues! (Both are Taurus, both overindulgent in foodstuffs)."

Q-11. Is it true that she doesn't get along so well with her sister [...]? A-11. "Very true - can't stand her! [...] is entirely opposite."

INDEX OF READING 338-3, F 41

[edited]

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Nature: Supernatural: Elementals	Par. 7
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TEXT OF READING 338-3 F 41 (Telegrapher)

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 30th day of August, 1934.

2. In giving that which may be helpful in the present experiences of the entity, it would be well that the entity review - in a very careful and analytical way - that which has been given as to the urges from the astrological and numerological aspects of the entity's experiences.
3. In the light of what has been the experience of the entity, it is well that the question be asked and understood: How or why in this particular experience would that of a numerological nature be more influencing or influential in the psychic experiences of the entity than the urges from astrological sojourns in the various spheres of activity or development?
4. It should be considered that the sojourn in an environment for the soul-mind makes that activity much as do the environs of an entity in the body-mind in an environ in the earth's plane; and those that have been or are capable through the soul development, or the application of that which is knowledge respecting the soul's activity, may be greater in some than in others owing to the manner in which the individual entity has made application of the opportunities and the will respecting same in the environ.
5. As indicated from information respecting numerological aspects, these represent what may be said to be the power of concentration of power or ability of application, the power or the abilities of centralizing self in a given direction. And in the development of this entity, [maiden name], [338], that which has been in the present experience, stage, state or phase of the entity's soul development makes for abilities that are concentrated or centered in this direction. Hence, as indicated, the more often the manners of either the vision or experience of the soul or psychical nature of the entity would be in those directions when numbers, figures, had to do with the emblematical manner in which these would be approached or in which the entity would experience same.

6. Much has been the experience of the entity since last we gave information here concerning what might be expected to be experienced in this particular period of the entity's activity in this experience. Changes have come, and - as may be said in ordinary parlance - it was told thee so. There has been the awakening of self in abilities in given directions, when the activities have made for indications of a different trend or trend of thought that will make for experiences in the present sojourn or activity of the entity. Again there might be said, "I told thee so."

7. Rather is it, then, in making application in the present, that the entity should study first in self as to the abilities of self to hold to the means, the measures, through which the activities in the present of the entity may attain to its highest ability in making manifest the spiritual truths that are becoming a portion of the entity's experience. For, as the entity has seen in the last few years or the last cycle of sojourn under the astrological as well as numerological urges, there is being awakened within self a power, an influence. DO NOT allow this to be directed by an entity that does proclaim himself or herself as BEING the guide. Why? For, as indicated, the abilities have been such in self - and the soul development - that to call upon the Infinite is much greater, much more satisfying, much more worthwhile in the experience of an individual soul than being guided or directed merely by an entity outside of self that - AS self - IS being in a state of transition OR development. There may be experiences when individual entities may proclaim or indicate their own activity by a name, but - as has ever been proclaimed - a name immediately sets metes and bounds about the abilities or the experience of development for a given period. Not that (as a very crude example) one would send for a plumber to judge a painting. One would not seek a well-digger to judge a musical interpretation. One would not seek for those merely because they had experienced a view without the development or training. But, as God's purpose is to GLORIFY the individual man (or soul) in the earth, so the highest purpose of an individual soul or entity is to glorify the Creative Energy or God in the earth. Should the Maker use a gnome, a fairy, an angel, a developing entity FOR a guide, alright - for a specific direction; for He hath given His angels charge concerning thee, and THY god, thy face, is ever before the Throne of the Infinite.

9. (Q) Please explain and interpret the urge which I have to engage in some constructive activity, yet cannot quite grasp the proper method or direction of procedure?

(A) As indicated in that given from the experience of the development of the soul through matter, or in earth's plane, and by that revealed to the entity in its seeking, there is the period in the present experience of an unsettled condition - or the urge, if it were put into words: "I must be about my soul development - I must be about my Father's business, " has come into the experience of the entity. The outlet in the present is in the direction of depicting the beautiful, that may be either in nature or in the sounds or the realms about the entity. Harken to these, and these - through these urges - will lead and direct the entity in its search into those channels and those ways and manners in which the greater expression may come.

How is it, it may be asked, that the period HAS arrived? Why now, rather than next year or three years back when such changes came? Yet, as indicated, if there will be a study in the light of the urges that have come, or the information that has been given as to that which prompts the inner urges or the self, it will be seen that the self has come to that period in the development where this is necessary. And in this urge, as well as in the visions; for these, too, may be depicted by this entity in the expression in art, or in any phases of that which will give the idea, or will hold the attention of a seeker; that will not only give a means, an avenue, a vent for expression of self in MAKING of the self an avenue, a channel for the manifestations of the God-force or Creative Energies, but will awaken same also in the beholder, or in the fellow man.

For in art, as in music, as in speech, as in song, as in any of the attributes, it is what ye do unto thy fellow man - through any expression of the emotions of self, or the thoughts of self as concerning Creative Energies - that ye do unto thy Maker, and by such ye shall be judged in those days, in that day when ye stand before the Throne.

So, in thy visions give expression of same on canvas, on paper, in whatever expression such find in thine activity; giving heed to the visions, for God has not left His children without that promise, "As ye hold to me, I will hold to thee - If ye will be my children, I will be thy God." As He has spoken through prophet, through sage, through Urim, through Thummim, through dream, through vision, since man has been in materiality or in matter, so may the spirit of truth still give expression to those that seek His face, and to find expression of same among their fellow man....

INDEX OF READING 531-2 M 40

[edited]

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ASSIMILATIONS: ELIMINATIONS: INCOORDINATION

Body: Mental Par. 13, 14
: Physical Par. 13

Life: Balanced Par. 23

NERVOUS SYSTEMS: INCOORDINATION

Soul Development: Guidance Par. 11

BACKGROUND OF READING 531-2 M 40

B1. 4/3/34 Letter from [531], seeking proof of E.C.'s ability:

"...With further reference to the batch of correspondence you have from me, at this writing, since your name came to my mind, I withdrew from going to a physician, and ask of you if you can ascertain what the trouble is....

"I am afraid you will be reading too many letters from me by now, but I believe that all this will be forthcoming to me with that reading you are making, and it is my sincerest hopes that such reading will, as I hope, bring a new faith in life to me and be of that help which will prove your cause to me. Fair isn't it?..."

TEXT OF READING 531-2 M 40 (Salesman)

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Virginia, this 25th day of April, 1934.

11. As we find, and as we have given, always the face of the guide or guard to each soul in its walks in the earth has its angel, its gnome, its face before the Throne of that which is the First Cause, the Creative Influence, God. And these are always ready to guide, to guard, if the soul will but put itself in the position in material things to be guided by spiritual truths. O that all men would know that the soul-body lives on, and is that which may be the factor to make a growth in materiality even! Not that it becomes separated in materiality, but if allowed by the will of the body to BE the guide it may off guide aright.

12. Hence to this body that which has just sounded, and the consciousness has come to the physical self of [531] that there is being the attempt, and so those digressing effects in the physical have been made more aware.

13. The physical body, as we find, is as a shadow, as a shell, made up of those growths of the ego in the egg of the force or power that has emanated from the union of those plasms that have brought into materiality a dwelling place for physical organisms - as in all the forces in a physical body, and dwelling with same is the soul-body. The physical body has grown to such and such proportions according to the impulses, the environs, in its physical and mental make-up from pro-genitive activities in the physical. This is apparent. Yet all of these are changed often, but are the exception rather than the rule. Yet each soul, with that it accompanies in a physical body, is an exception and a rule in itself.

14. So with this body, as we find, there has been - through the physical changes that have come about at times - the intent and purpose of the mental (as its development has had its ideas and ideals set before it from time to time) to dig in and to see what has made and does make the wheels of human endeavor move in those given directions....

23. Hence the body here, [531], must gain this concept: WORK, yes - but learn to play just as hard as you work! Learn to relax. And when there are the periods of turning within self for the communication with the inner self, the greater strength - physically and mentally - may come, for the activities to make the material successes as well as the physical and spiritual, from such periods of communion with self. Take stock of self; take stock of self physically and mentally, and harken to those things that are GIVEN thee. For, every soul has its companionate force in readiness before the Throne. And as this soul and its body is in that position of being a "sensitive" to such activities within self, it would do well to harken to those voices from within.

INDEX OF READING 531-3 M 40

[edited]

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BACKGROUND OF READING 531-2 M 40

4/14/34 Sunday Letter:

My dear friend:

. . . As I said, I haven't fully digested your reading, but in all, I need more information, and I think you are not going to keep me in suspense, but give me this information. Now then, if it has, as it may seem it has significance (because I write you about it, conducted by my emotions) why is it that being one time under the influence of ether, the ring "gnome" and "gnomastic" things came into my mind, while under the ether, and then re-sounded while awake as the continuity of a motor rotating and rotating and rotating. Such "entering" into unconsciousness must have a meaning, and I am going to have you find it out. Outside of this, in the last two years or so, why is it that I don't have to look at a clock, but practically every day I look and when I do it is 12 o'clock sharp. I need not hear any sound, nothing, but 12 o'clock rings in my ears and comes to my eyes, before any clock strikes it. Are these calls, sounds, are they the result of having develop the mind unconsciously to do this - there must be a reason, may be some divine message, may be some warning may be some new opportunity, may be a time for something....

Cordially [531]

TEXT OF READING 531-3 M 40 (Salesman, Catholic Background)

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Virginia, this 2nd day of May, 1934.

2. In the seeking, my son, for those things that will aid thee in making the material or social success in thy surroundings, let that which has been given thee be rather thy guide and thy measuring stick.
3. Each soul enters into material understanding that the soul may be more and more aware of the first cause, the SPIRIT of the Maker being manifest in thee.
4. There come periods in thine experience when doubts arise as to that which brings material success in thine experience, and thou seest about thee those that disregard law, order, or even the rights of their fellow man - yet from the material angle they APPEAR to succeed in gaining more of this world's goods. And they are apparently entrusted with the activities even among their fellow man that will have to do with the lives and activities of many souls. Then thou, in thine ignorance, proclaim: "What is the use of trying to be good? What is the use of setting a high moral or mental or spiritual standard, when such succeed in entering into the joys of the earth?" They indeed, my son, have their reward in that single experience. But hast thou looked into their hearts and seen the trouble and doubt there? Hast thou looked into their lives, in their associations with themselves, and seen the fear, the doubt, the shame even often that crouches there?
5. Rather, my son, live each day, each hour, each association, in such a way and manner that thou canst EVER look upon the activities of that day and feel not ashamed to present them to thy Maker!
6. For, life and consciousness is eternal, as the sun above thee, as the hills that bring to all men the wherewithal of their own making.
7. And thou will not, then, feel or have that inmost envy or doubt. Know that they that sow must reap that they have sown. For, in their own selves must come the fruit of that they have watered and planted, whether in material, spiritual or mental things. For, true is it indeed that as a man thinketh in his heart so do the fruits of his dealings with his fellow man show forth what have been the thoughts of the soul of that man.
8. This is not merely something for an idealist to hold, or one that is in the throes of despair in regard to self or others, but is a living, practical thing in thine experience.
9. When thou speakest kindly and gently to thine associates, to thine own house, to thine own neighbors, dost thou not find that thy heart and soul sings for joy because of that thou hast made in the experience of those to whom thou hast spoken even though there arise turmoils in the secular things of life?
10. So is life. So is thine soul growing to the fruition of those good things that may come in thine experience by the application of such tenets, experiences and activities in thine own life.
11. Be ye not weary in well-doing. He that endureth unto the end will wear the crown of joy, of life, of a contented soul.

12. Look into the hearts of those that apparently are successful in material things, and unless such successes are founded in the spirit of justice, mercy, love and long-suffering and brotherly kindness, they must fade and fall away. Yet, if they are builded in these things that are the fruits of the spirit, they will grow and blossom as the Rose of Sharon; and ever will thyself in the spirit of thy angel that stands before His face find PLEASURE and grace and mercy in the eyes and heart of thine Maker.

13. DO these things; LIVE these things, that contentment may come; not being satisfied, no - but grow in these things. For, as ye nourish and cherish these things in thy dealings with thy associates, thy fellow man, faint not because thou dost feel at times that thou art not appreciated for thine efforts among thy associates or friends; but rather let those things that would make doubts or misunderstandings give place to love. Then thou shalt find in thine experience in life that this world's goods, whether little or much, are replaced with that in self and with that which is said concerning thee - that cannot be bought with money, fame, position, or with powers that make men afraid....

18. (Q) Is there any reason why I can't find happiness of mind, by accomplishing things in life and having that which wrongfully other men, crooks, etc., have?

(A) As given well in that above, unless thine conscience does not smite thee this world's goods will bring only turmoil and strife. Build slowly. Leave the INCREASE, as it must ever be, to those UNSEEN forces in thine experience. But to do so one must live and act and be the fact that brings such to pass in the experience. To force an issue in taking advantage of thy fellow man is but to make a shorter cut to discontent, unhappiness, strife, and those things that make afraid. But live upright, honorably, so thou canst look every man in the face and tell him thou art guided by thine Creator, that which is just and right. Not in self-exaltation, as being better or more worthy. For, every soul has the stamp of its Creator. But if that soul does the fruits of evil, the stamp MUST become smeared, blurry - and the end is fearful!

19. (Q) Is there a stone or ring somewhere waiting for me, that I should wear? What causes the feeling that there is, and what power has such a stone in reference to one's life?

(A) That has been builded by the knowledge which has come to self oft, as to the influences that are WITHOUT self. That thoughts are things and may be miracles or crimes is true. So, the experiences have brought that; as to how those things in their various emanations of the cosmic or etheric forces in nature gather about them - as in stones - a concentration of a force or power. The ruby would make for the body that not as something which would be other than the power that self attributes to same, through its actual experience. But the light or reflection from same, worn on hand or body, will enable the body to concentrate in its mental application the greater - through the influences such a stone brings to material expression.

How? Each element, each stone, each variation of stone, has its own atomic movement, held together by the units of energy that in the universe are concentrated in that particular activity. Hence they come under varied activities according to their color, vibration or emanation.

In this particular one (the ruby) there is that fitness with that which has been the experience of THIS soul, this entity, through material expression. Hence it is an aid, a crutch to lean upon. But, as has always been given, let it be a stepping-stone; NOT that which thou STANDEST only upon! [See his ltr. 8/15/46 under 531-9 in re ruby effect.]

20. (Q) Why is it that being one time under the influence of ether, the ring "gnome" and "gnomastic" things came into my mind, and resounded while awake as a motor continuing to rotate?

(A) This was just the becoming aware of same, through the subjugation of the physical consciousness; and the soul or the ENTITY'S soul or self became aware of it through such an experience. And the experiences that come in the sound, in the gnomes that may appear and that may be used, let them be aids - NOT THINE SELF! For, self is to be lost only in that He would have thee do; and these experiences come rather as aids, that thou may be secure in the purpose, thought, act, to fulfill. Just as the activities with any associate, any loved ones where caresses may mean only the assurance that thou art on the path - and that He is directing and guiding thy steps day by day. Then, make of them not that which would DESTROY thee, but as blessings from Him in thine experiences with such. For these, my brother, my son, are evidences of the fact that God is mindful of thy soul, of thy self, of thy welfare. Heed them. Do not abuse them. Cast them not lightly aside; for He will walk with thee and talk with thee, wilt thou but use that He gives thee as such expressions to thee in thine experience.

21. (Q) Why is it that practically every day I hear the clock strike 12, even when I'm not where a clock is, yet the time is exactly 12? What reason for this?

(A) That awareness of the soul to the things that are being fed to it in the experiences of the body. And the GREATER reason to self why there should never be ENTERTAINED that which would make or countenance a lie. For, has it not been written, my son, "He will give His angels charge concerning thee"? Think not lightly, then, of these things; yet dwell not upon them in such a manner as to make thy associations impractical or unlovely....

REPORTS OF READING 531-1 M 40

R12. 5/10/34 Letter from EC to [541]: "...Two or three months ago a Life Reading was given for a Spaniard (Cuban born), whom we have never yet seen. Later he had a Physical Reading, which included a great deal of mental and spiritual advice. From his own admission, he is more of a materialist than a spiritual-minded individual. Yet today I received one of the most beautiful pictures from him - The Good Samaritan, by Morot. It is a beautiful print. That he, a business man, has found such information to mean to him just what this picture expresses, seems very worth while. I cannot put into words how it makes me feel..."

INDEX OF READING 1265-2, M 62

[edited]

Business Advice	Par. 10-A
Names: People Mentioned: Hambling, H. S. : Martin, Helena	Par. 10-A Par. 10-A
Psychic Development: Warnings	Par. 10-A
Spirit Communication	Par. 10-A

TEXT OF READING 1265-2, M 62

(Wildcat Oil Driller, Philanthropist), 10/5/36

10. (Q) Could Helena Martin of N.Y.C., or Moon Trail, through the medium of H. S. Hambling of London, Eng., supply further helpful ideas concerning the development of the oil-field properties?

(A) Rather had the entity best listen to the voices FROM WITHIN, that present themselves as the activities about the entity - or brownies.

INDEX OF READING 1265-3, M 62

[edited]

Mind: The Builder	Par. 4-A
Nature: Supernatural: Elementals	Par. 7-A
Occult: Mystic : Psychic	Par. 2-A Par. 2-A
Triune: Oneness	Par. 2-A
Work: E.C.: Quotations & Similes: "Law...Love...God"	Par. 4-A

TEXT OF READING 1265-3, M 62, 10/14/36

(Wildcat Oil Driller, Philanthropist)

2. (Q) What is meant in the Life Reading by "Do not confuse the mystic, the psychic, the occult forces", and how is this to be accomplished?

(A) Each of these terms - mystic, psychic, occult - represent phases of experiences in the human experience acting through the mental body, the spiritual body, the physical body. While each of these are one, as the Father, the Son, the Holy Spirit - the Body, the Mind, the Soul - mystic is as the spirit or the ACTIVITY, while the psychic is the soul, the occult is the mind. Do not confuse; for each in their respective sphere - if and when taken alone - becomes confusing.

The occult is phenomena, or phenomenon. Alone considered it may become confusing.

If the mystic or the mysterious is considered alone it may become confusing.

The psychic is of the soul or the basis or the beginning, or that through which all must be taken.

Hence is the study of those forces as may manifest in these various spheres or terminologies as are given to phenomena or phenomenon and the activities as may be experiences through visions, dreams, intuitive forces, activities of the spirit, phenomena of every nature - if these are considered apart from or rather than their sources, it becomes confusing.

And as has been given for this entity, [1265] the entity is "sensitive." That is, there are, there have been, those considerations through the mental self of experiences in mystic, occult, psychic forces that are of the nature that may at times confuse.

Hence in SELF - for as the promise has been, "If ye will be my children, if ye will be my son, I will be thy God - individual." There has been the promise, "I will meet THEE in thy holy temple." The body is the temple of the living God. The mind is the active force. The soul is that which may make for the connection.

Then do not disturb self by considering all other than as a whole....

4. (Q) What is meant by stating that the entity, [1265], is a "sensitive" in the present experience?

(A) As has been indicated. The entity hears, sees, feels that which he may not put into words, into terms, into understandings to others, but to the entity is comprehensive.

Or as may be termed by some, the entity sees visions, experiences voices, is subject to those influences that manifest themselves in various forms or manners. As has been indicated, because of the manner in which the entity has applied those experiences through the sojourns in the earth in the present, as relative to Creative Forces. For these are as set rules: Law, God, Love, Creative Force - whatever term we may express same in. "What ye sow, ye reap." The mind is the builder. God IS. Man is. And the mind is a portion of both the soul and the spirit, the directing force, and is also of the earth-earthy. Hence the injunction that has been given, "Be ye of one mind, one purpose, in Christ." As the entity has thought on same and experienced same, this has grown more and more; though the confusions in those influences as indicated have at times made for ups, downs, in the material plane.

7. (Q) What is meant by the term "brownies" in the last answer of the Check Reading?

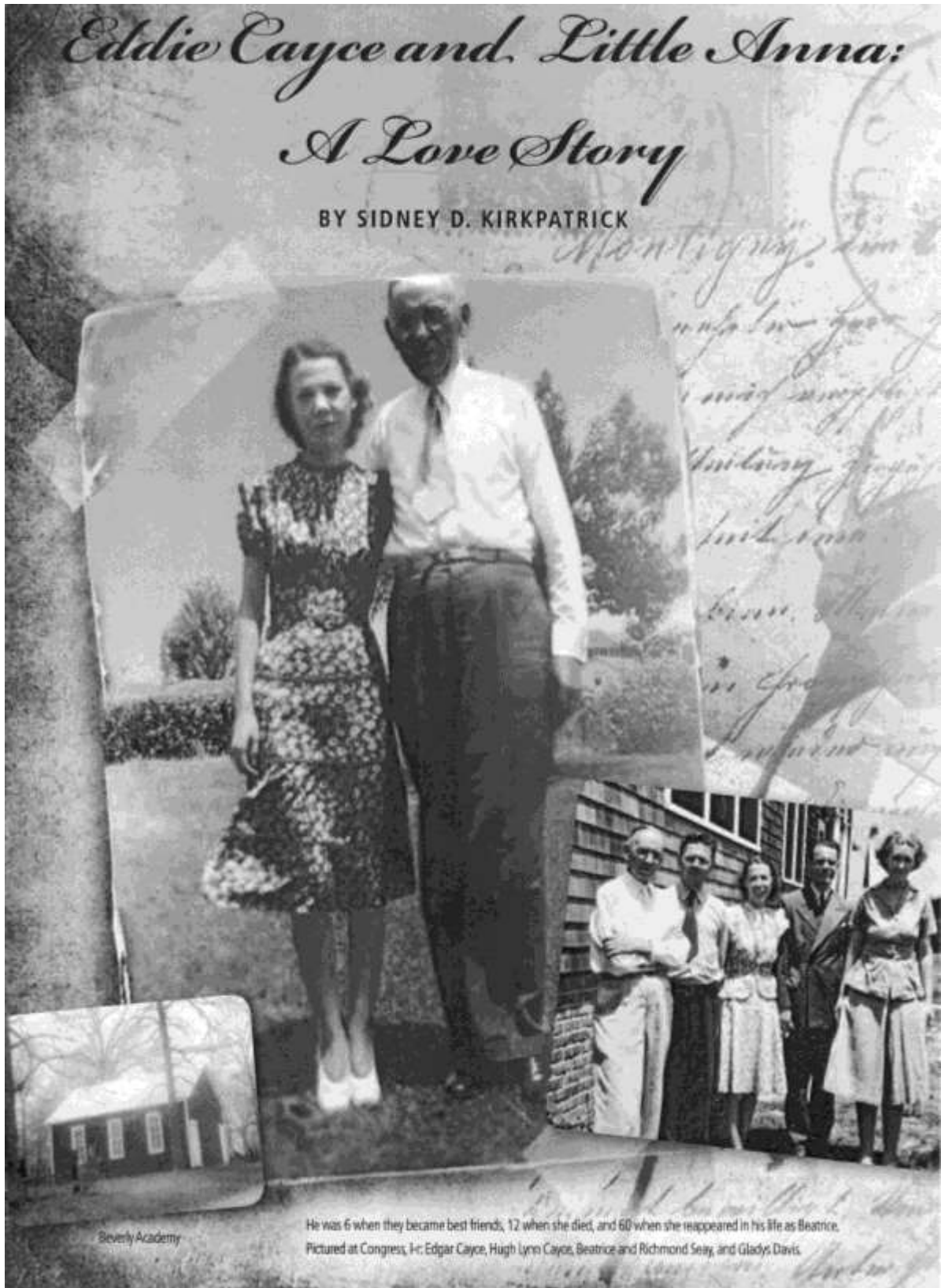
(A) The manner in which those of the elementals - entities who have not entered into materiality - have manifested and do at times manifest themselves before or to the entity, [1265].

Brownies, pixies, fairies, gnomes are not elementals, but elements that are as definite ENTITIES as man materialized, see?...

11. (Q) Any further advice for the entity?

(A) Keep FAITH in thyself, in thy God, in thy fellow man!

12. We are through.



EDGAR CAYCE'S FIRST childhood playmates were the "make-believe" kind—so his parents believed. These "little folk," as five-year-old Eddie referred to them, were not your usual imaginary friends. They had names, distinct personalities, and they told him stories about Egypt and Persia, subjects not ordinarily discussed by rural Kentucky farm children in the late 1800s. The only things that troubled Eddie was that they seemed never to get wet when it rained, and they didn't like being seen by other people. They would simply disappear. Troubled by their precocious child's overly vivid imagination, Edgar's parents were relieved when, at age six, he made friends with neighbor Barney Seay's daughter, Hallie, a petite dark-haired girl who was called "Little Anna" because she shared the same first name as her mother.

Little Anna and Eddie quickly became inseparable. In the winter they would run through the fields trying to catch snowflakes in their mouths or play under a covered bridge. Their summer activities included chasing dragonflies and collecting violets, running along the banks of the Little River, or watching the farmers haul corn to the local mill. Most important to Edgar, the "little folk" liked Anna as much as he did. They didn't disappear in her presence. And she—according to Eddie—got to know them better than he because she was always plying them with questions.

Edgar and Anna's favorite place to play was in a nearby barn. Perched on the upper rafters, they had great fun leaping onto a haystack and then sliding down the side. They also hollowed out a hiding place inside the haystack, which they entered through a narrow tunnel. This was where they would "play house" together. Edgar would be the husband, she would be the wife, and the little folk would be their children.

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Their greatest adventure was during a trip to the Little River. They came upon a boat that had come loose from its mooring and drifted downstream, and Edgar and Anna availed themselves of the opportunity to take a boat ride. They paddled out into the current until they came to a small island near a fork in the river. As Edgar later related the story, the little folk joined them on the island, where they introduced the two children to creatures who were smaller than the little folk, but larger than insects. Edgar described these creatures to his parents as fairies or "sprites" and said they came in a variety of shapes and colors. He and Anna didn't get to spend much time with the creatures because they reportedly didn't like to play with children. They apparently wanted nothing to do with human beings, whom they viewed as interfering in their affairs.

Edgar's family naturally dismissed the notion of fairies as yet another figment of their child's over-active imagination, but Eddie would never agree that he hadn't really seen them. He just learned not to talk about them, a lesson he carried with him when he later had visions of angels and other "spiritual guides." Many years would elapse before he would describe to friends his belief that these colorful "energy forms" lived in and among plants and trees and played an integral role in their growth process. Like the "little folk" he played with in the barn, the colorful bundles of energy were transformed into shapes and forms to which a young child could relate. It is interesting to note—given the many parallels that Cayce's later work shared with that of his contemporary, Rudolf Steiner, the spiritual psychologist who founded the Waldorf school system—that Steiner also reported childhood visions of gnomes and elves, as did Eileen Garrett, the famous Irish-born psychic.

Edgar's parents described the 18 months he spent with Little Anna as the happi-

est of his childhood. Unfortunately, their relationship ended all too quickly. Edgar's father uprooted the family to a home several miles from Little Anna's farm. Their separation was made permanent in 1887 when she contracted and died of pneumonia. Edgar, age 12, was reported to have walked the several miles through deep snow to be with his childhood friend when the end came, only to arrive too late to say goodbye. She was buried in a small coffin near her home, where she was soon joined by her father, Barney Seay, who died a day later from pneumonia contracted while nursing her.



Forty-eight years later Little Anna would reappear in Edgar's life, but not as the delicate brown-haired young girl with whom he had explored the Little River.

The contact came about through correspondence with a 29-year-old bookkeeper, Beatrice Coffing, the fiancé of a violinist and music teacher from Altadena, California, who had sought and received trance advice for a blinding case of cataracts. Edgar, then 64 years old and living in Virginia Beach, had provided three physical readings which resulted in the violinist's complete cure. For the first time in nearly half a decade, he could read the notes on a page of sheet music. Beatrice wrote to Edgar to request physical and life readings for herself, and to say that she and her fiancé would be driving from California to Virginia, with her fiancé behind the wheel, to thank Edgar in person.

The information that came through in Beatrice's life reading captured the entire Cayce family's attention, for rarely did a reading suggest as many prior connections between two people as there were between her and Edgar. The two had been together during Edgar's sojourns as Ra Ta and Uhltd, and even as recently as Edgar's present incarnation in a rural farming community in Kentucky, through which

Venture Inward 1 25



Edgar Cayce's class at Beverly Academy in 1890. He was 13 at the time.

flowed the Little River. And yet, in the correspondence Edgar sent to Beatrice with the life reading, he remained unusually circumspect about sharing with her how they had known one another.

It was not until he met Beatrice in person that Edgar let the "secret slip out." He had to "see the truth" for himself before he could, as he later said, "be absolutely certain." That day, when Beatrice and her fiancé arrived on the doorstep of the Cayce's Arctic Crescent home, Edgar stood in the doorway, unable to move, or even speak to her after she had exited the car and she raised her hand to greet him. Tears began to pour down Edgar's cheeks. He could barely put together more than two words. "Little Anna . . . Little Anna," he kept saying. "It's true."



Before coming to Virginia Beach, Beatrice had read everything she could about Edgar, and though she believed him to be a "kindred spirit," she was not prepared for the outpouring of affection that Edgar, a relative stranger, showered upon her, or the curious way he addressed her. Who was Little Anna? Why the tears? Edgar's wife Gertrude, and his secretary Gladys Davis, were equally mystified. They too had never heard of Little Anna, nor could they guess why Edgar was moved to tears.

When Edgar and Beatrice sat down in his study and talked together she began to understand what seeing her meant to him. She also gained a startling insight into her previous karmic relationship with her fiancé, Richmond Seay, whom she had

cared for during his years-long ordeal with cataracts.

As Edgar had figured out from studying her life readings, Beatrice, in her most recent incarnation, had been Edgar's beloved childhood playmate, Little Anna Seay. Her father, Barney Seay, who had cared for her when she contracted pneumonia and who died the day after she did, according to the readings, was reincarnated back into the same family, this time as Richmond Seay. Little Anna and her father Barney Seay, who had both died of pneumonia in Kentucky in 1887, were now, in 1941, Beatrice and Richmond Seay, soon to be husband and wife. She cared for him in his hour of need as he had once cared for her.

Once Beatrice and Edgar began to compare notes about their present lives they realized how much they had in common. Both had an unusual affinity for flowers and gardening and frequently spoke to their plants. Each had spent many solitary hours alone in the woods as children, creating "forts" out of canopies of leaves and other materials that they had found there, and conversing with "imaginary" playmates. Most remarkably, the spiritual paths that she and Edgar were on had brought them to the same destination: a deeply rooted belief in Christianity. From the moment of their meeting in Virginia Beach, Beatrice and Edgar became fast and devoted friends, and she and her future husband moved to Blackstone, Virginia, and became active leaders in the fledgling A.R.E. To Edgar, she was never Beatrice, but Little Anna, and to her, he was simply Eddie.

Beatrice frequently poured out her affection to Edgar in letters. "I have a great many things to be thankful for, Eddie, but I think you are one of the greatest and deepest of those things that I am thankful for, so I'm always so very grateful to you for giving us some of your time and blessedness," she wrote. "I've just finished reading through and pondering all of your letters since first you addressed me . . . Although at that time I had no idea that "Little Anna" or "Little Eddie" ever existed—something flickered even then. And what a wonderful revelation and what beautiful things have come out of finding a certain Mt. Edgar Cayce."

Later, Beatrice would write: "The beauty and wonder of it! I could not understand

what pulled and tugged at my heart and soul from the moment I heard of you and your work, until little by little you have told me of experiences that have helped me to understand . . . It seemed as though you were part of my heart and soul."

In return letters, Edgar would pay her a most distinctive tribute. "You, [Little Anna], stand between the living and the dead, and the plague of doubt in my own mind is stayed . . . when [I] am with you . . . All doubt slips away, and when I allow myself to slip back to days long since gone, a part of the whole business of living, am just transported into another world. A world that one cannot help but see, feel, hear the goodness and the love of God. I now am never able to put into words what I feel, but it is there, and know I am better able to at least try and serve others better when I have been with you."



Three years after meeting Beatrice, Edgar suffered a stroke which resulted in complete paralysis of the entire left side of his body. He was sent to Roanoke, Virginia, to recover. Knowing the end was approaching, and wishing to die in the company of friends and family, he asked to be driven home. But on the drive back to Virginia Beach he requested the ambulance take a detour to Blackstone. He wished to see Little Anna one last time.

Beatrice and Richmond Seay were not home when Edgar's ambulance arrived in their driveway. They too had sensed that the end was near and had driven to Virginia Beach in hopes of seeing him for one last time. They had left for Virginia Beach while the ambulance was driving to Blackstone. Beatrice never got to say goodbye to her beloved Edgar, just as, 40 years earlier, Eddie had been too late to say goodbye to Little Anna. ❧

ABOUT THE AUTHOR



SIDNEY D. KIRKPATRICK is an award-winning documentary filmmaker and best-selling author. His book, *Edgar Cayce, an American Prophet*, is the definitive biography of Edgar Cayce. The research and writing of this book took well over five years, and no other author has had such complete access to Edgar Cayce's voluminous correspondence.

**Letters between Edgar Cayce and Mrs. [2072], "Anna"
Cayce's Reincarnated Playmate, and the Little Folk**

Beatrice Seay is Mrs.[2072]

2/5/42 (Thursday) [2072]'s letter to EC:

My Eddie,

Thank you for last night. It was a most pleasant one, and we both came home feeling we'd had a perfect evening with you, even if it was much shorter than we had hoped for....

You know, I've just finished reading through and pondering all of your letters since first you addressed me as "Miss [...]". Altho at that time I had no idea that "little Anna" or "little Eddie" ever existed - something flickered even then [See 2072-1 Incarnation]. And what a wonderful revelation and what beautiful things have come out of finding a certain Mr. Edgar Cayce....

Did you ever see little Anna's aura? Does it compare in any way with mine now?...

With love from Little Anna as [2072] and a good night kiss.

I love you always. [2072]

2/9/42 EC's letter to [2072]:

My Dear [2072] and [1861]

. . . Don't know about [2072]'s childhood, but do know about Anna's, the happiest the sweetest, the loveliest little person it has ever been my pleasure to know. There were crosses, to be sure, a few tears now and then, but many more smiles and chuckles than tears.

As think you have heard me say, have always been able to see lights about people, didn't know then as Aura's then to be sure but we were so close during the few years we knew one another then would not know whether it was your real aura that I saw or the esteem and love had for you. Yes, to me there is still much of that I knew in little Anna's Aura about you, tho think you chuckled much oftener than even through tears at times.

Try putting a small lighted candle behind the deep purple at times when you meditate, possibly figures may appear for you, just don't be alarmed if they do speak gently, you may be able to pick up some of the "little folk" we knew that way....

Eddie

2/13/42 EC's letter to [2072]:

Dear [2072] - Little Anna;-

Thanks for yours of the 10th - glad that I can at least write to some one who thinks my efforts are not too bad, but of course feel differently toward you and [1861] to any other people in the world, might sound funny, yet is true and am sure you both know why....

Glad you understand what I mean, but you both mean so much to me - and little Anna is so real - well just hope don't ever make [1861] jealous, and some how feel had it been any other way round, that might have happened, but he understood then, and hope he always does now....

If you will put the purple over a cardboard with hole in same and really put the small lighted candle behind same will help am sure, wish we might try some meditations together. Oh possibly we will some time - had a funny dream of you last evening - caused possibly by what you said about Little Del - but dreamed she was one of the little folks we used to talk and play with years ago. Found it out in a reading [See 294-128, Par. 9-A], will tell you about it when see you....

With love and a kiss, Eddie [signed] Edgar Cayce

2/22/42 (Sunday, Washington's Birthday) [2072]'s letter to EC:

Dearest Eddie,

Thank you for your nice letter and all the nice things it contained.

How interesting the dream about little Del being one of the "little folk" we played with. If ever I got another reading on my "lives" I want to ask among other such similar questions if I have ever known Del before.

And, Eddie, do you suppose it would be possible for you to give me my aura chart reading on the Sunday when we come down for the week-end? Was my drawing of [288]'s chart [288-50] satisfactory enough to merit the fulfillment of the promise? As far as we know now we will be down Saturday evening March 7th and go into Norfolk early Monday morning for treatments....

So far haven't been able to find the purple for the meditation experiment. Tried with a candle and a pastel purple circle, which is too light; and tried closing my eyes and holding in imagination a candle-light back of deep purple for a period of time. I haven't given up and am still experimenting, though would you say a candle about the size of a Xmas tree candle, or, a birthday cake candle? Is a table candle too large, do you suppose? Eddie, have you ever experimented with this since we used to use it, and wasn't it the "little folk" themselves told us this way?...

I was thinking over the fact the other day that my favorite church hymnal of childhood days was "The little Church in the Wildwood" and couldn't help but connect my love of that song with Eddie and Little Anna. I KNOW the meaning for that love of it lies there; but whether it is anything more than a subconscious remembrance of similarity in places where we used to play or not - maybe you can help me clarify it. Did we ever go to church together or was there a church nearby? Your Sunday School Class sang this song one time when we were down there and I actually felt all over again the joy it used to give me in the United Brethren Church in ..., Indiana and I hadn't sung it since I left there in 1921.

Love to you, Eddie and our regards to Mrs. Cayce and Gladys.

Eddie - please, Little Anna

2/25/42 EC's letter to [2072]:

Dear [2072]

Tho am sure the first part of this should be addressed to "little Anna" for had a very unusual dream of you last night or this morning. Dreamed you, [1861], and I had gone to Ky. - to the old home place, while it was all changed, but was describing it all to you and [1861] - when as if time turned back and [1861] exclaimed - "OH everything is as it was, how can that be, is this real, what has

happened to us all - do we imagine this is so - what has happened to others, do they see as we do or not?" And everything was as it was when [1861] was building the home, and you and I were playing with the little folks at the hay rick. Wasn't that a funny one.

Almost as an answer to the other dream, am sure little Del must have been among our playmates, certainly would like to meet and talk with her.

Will try and arrange it so as to give your Aura-Chart reading [288-50] the Sunday you are here - do you wish any of the group to be present or just we here at home. Oh yes think your drawing was beautiful, a little different from that made by Miss Wynne to be sure but equally as pretty or better, some of these are very lovely. Especially Gertrude's is the prettiest yet....

Believe if you would fix your purple over a card board even if you made it some two or three thicknesses - have cardboard with hole in same, then the small candle is the better I believe, this was given someone in a reading long, long ago never saw but the one fixed and it was like that, never sat but the once with same - for me there seemed too much to enter the room - might have been the persons or the form for me, but will tell you about it when see you.

Yes - we used it when we used to play together, do not know that it was the little folk who told us, or was just chance - but we used it first to play house for we always played we were keeping house together - we were the little home builders right....

Have to laugh, as to the "Little Church". Well, just wish could take you there where we went to church - it is just the ideal little church in the wildwood or was more those days than now, but the old Church still stands and do hope you may one day see that.

The school where we went was just across the road from the Church. We played in the Church yard and the wood around same, and there were more pretty Violets in that wood - they must still be your favorite flower - for they were then and many the day you had your little arms full of them - literally, will tell you something of them when you are here this time....

Looking forward to seeing you both on the 7th.

With love and kisses, eddie

3/1/42 (Sunday) [2072]'s letter to EC:

Dearest Eddie,

. . . The dream - what a nice one! Wish it could come true. Wouldn't it be fun to slip back and forth from here to there and there to here whenever we wanted to? 'Cause I love you NOW too, and now that I know you now as you are I'd want you partly this way, too, (but maybe MOSTLY that way of THEN).

How I'd love it if you could give the aura-chart reading while we're there. And certainly if any of the others would like to hear it they may. I don't want to be selfish, for I know how I grow by and love to hear other's readings. So you may ask any whom you choose.

I liked your telling me about the little church and violets. I'd rather have violets than any other flowers I know of to this day.

See you very soon, with Love, [2072]

3/9/42 (Monday) [2072]'s letter to EC:

Dearest Eddie,

There's a special thank you in both of our hearts to you and for you. That was the nicest and pleasantest two days, and we're indeed grateful for your having given us so much of your time and self. I never cease thanking God for you but moments like those we have had intensify that thankfulness at times.

I guess you know there isn't anything we like or look forward to so much as just sitting down and having you tell of your experiences. Then the next best thing is to read something you have said, either personally, or, as a channel for the Forces....

With kisses, [...] - Anna

3/17/42 (Tuesday) [2072]'s letter to EC:

Dearest Eddie,

Happy Birthday! and altho we may not be there in person to wish it with the others, we can't help but think of you and hope you shall have a very happy birthday.

I'm sending you some kisses I made for your birthday. I hope they will get to you alright and that you will like them, but they are such delicate, ephemeral morsels I can only hope that a prayer may help them get there somewhat whole. Don't know what sort of travelers they are! (I might suggest that if they are badly crumbled, they're good tossed on top of home-made ice cream at the last moment before its served.) Let me know how they arrive, please, won't you....

I think you could help me with something on the aura chart [2072-7]. Remember the three faeries were to represent love, hope and faith. The love fairy could be represented with a trifle more rose predominating in its coloring, couldn't it? But what color are (1) hope and (2) faith?...

Love and kisses [2072]

3/19/42 EC's letter to [2072]:

Dear [2072]

Was very lovely of you to send such a lovely box of kisses. They are lovely and very, very fine and arrived in excellent shape. Thanks so much....

Should think in coloring the faeries - one would be more golden - the other more silver - and the other more blue with lots of color of course in each, but those colors predominating for each - don't you think so - what faeries have seen are like that, tho do not know them by name or do I know which would be which even if you used this idea. But what do you think of that idea?...

With lots of love to each of you, eddie

8/4/42 (Tuesday) [2072]'s letter to EC:

Dearest Eddie,

. . . I have been thinking lately of the Easter experience with you and the "little folk" on the island.... Will you please call this experience back as completely as you can and as detailed as possible for me. Your mention of it in your letter seemed not to tell me very much of it - maybe hoping that I would someday ask to know more of it? Tell me now, please, Eddie....

8/13/42 EC's letter to [2072]:

Dearest [2072]

Whether am equal to answering yours of the 4th or not - don't quite know. There are times when think of you and read and reread your letters that I just wouldn't permit myself to even try and answer - would say many things shouldn't, so say nothing....

Yes - I recall the day of special experiences on the little island - very well. There lived back of your fathers place, a family of Pikes, Carter Pike and his wife and two boys John and Carter Jr. John was about 18 while you and I were some 11 or 12. The other boy was much older. There was a spring on the creek bank called Pike's spring - they kept boats on the river or creek there were a few deep holes in the creek where the boys fished John was very nice to you and I tho both your folks and mine did not like for us to have much to do with these boys. They were sometimes pretty rough - John told us however of the Island and how pretty it was there and offered to lend us his boat for us to visit the Island.

We had played often with the little folks in the barn stable and the strawrick near the stables, but had not known the Fairies or the prixies of the water or creek. Do not recall that we had read anything in particular about these folks before that day. We had taken the little folks as being a very natural occurrence and as have said all through you and I rather curious to believe in such things except my mother and Mr. B. A. each of them thought we were very unusual but a very pretty idea at least - and after the day told you of in the Barn when Mr. B. A. played for us and we told him of the days with the little folk was much easier for you and I - anyway this day - as I recall it must have been about the time of day we should have been going to S.S. or church but we went exploring and went to the Creek, met John near the spring. He told us again of the Island and lent us his boat to go there.

We went - and found it a very lovely beautiful spot - the little folks came almost immediately we landed - soon we builded us a lovely little play house with the help of the little folks. There were then several of them, say some four or five boys and girls like ourselves - among the flowers we saw the Fairies for the first time - learned from the little folks the difference between the Fairies and prixies and the Gnomes. There we pledged ourselves to one another for all time, witnessed by the little folks and blessed by the Fairies - sang to by the prixies, and guess we might have stayed on and on but late in the evening we were called home by your Mother and Josie your older sister.

Oh yes we went again to the island, and yet again until it was too cold to go - even tho we both got whippings for going, but it was beautiful there - a real fairy land.

Funny - but something was set in motion other day that might - might I say make it possible for the school to be - so you will have to just begin to get ready to be an instructor in that school whenever it finds a place in the scheme of things....

With love to each of you a Kiss for little Anna, Eddie

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: Matthew 7: 20

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CHOLECYSTITIS

Death

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Diet: Cholecystitis

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TEXT OF READING 294-128 M 54

This psychic reading given by Edgar Cayce at his office, 105th St., [GD's note: yrs. later 105th St. was changed to 67th St.] & Ocean, Virginia Beach, Va., this 10th day of December, 1931, in accordance with request made by self - Mr. Edgar Cayce.

1. EC: Yes, we have the body, the enquiring mind, Edgar Cayce, present in this room, and the physical conditions as exist.
2. In those of the digestive and eliminating system, we find disorders produced by those congestions, or that as may be termed a gall bladder or duct obstruction. This, unless changes are made, might become a very serious condition. [Cholecystitis?]
3. There should be, as we find, rather that of a very light diet, with those corrections in the cerebro-spinal center that will increase the flow of impulse to the glands of assimilation, to the liver ducts themselves, so that the excretory functioning of same may have the impulse for the functioning and cleansing of same; and after there is some relaxation there, the emptying of same, with care being taken that same is not ruptured or bruised, or injured in doing so, else there will become - or cause - inflammation that would be of serious natures. These we would do.
4. The diet would be rather those of the citrous fruits, with those of a tendency for laxative reaction in system.

5. (Q) Should this be emptied osteopathically?

(A) As has been indicated, would be the manner; STIMULATING by manipulations osteopathically first those centers as lead to the ducts of the system, especially to the liver. Then AFTER there has been a secretion sufficient to react with same, THEN it may be emptied, or be DISTENDED so that it would empty itself.

Be mindful, or careful, that it is not BRUISED in same - else we would have infections from same.

6. (Q) Would Dr. [M. L.] Richardson or Dr. [B. J.] McCrary of Norfolk be the best to do this?

(A) Either one.

7. (Q) Would an entire citrous fruit diet be well for a few days, or should other things be taken?

(A) As near the citrous fruit diet, with laxatives in others; that is, those food values that are laxative in their reaction - see? no astringents.

8. (Q) How often should osteopathic manipulations be given?

(A) Once or twice a week, until there is relaxation.

9. (Q) Dream had by Edgar Cayce Sunday morning, Dec. 6, 1931: I was a little boy again. Saw the fairies or elves I used to play with, and among them I recognized [[341], [849], [419] and [295]]. I seemed to reason with myself that they were just as real when I was a little boy, and they were still in the spirit world, as they are now in physical life.

(A) This, as we find, rather the warning to the body of those impending conditions in the physical forces of same, that might be turned into those conditions wherein the body would again assume rather the spiritual surroundings, or enter the spirit world rather than in the material forces of the body; and unless there is sufficient of those creations in the minds of those in material as seen, to hold those that are in the position of being changed, those in the spirit would make such holds or demands as to make the separation from the body - see? Hence the necessities that there be, either those that seen MAKE such activities, or such thoughts, as to HOLD for MATERIAL activity - else the SPIRITUAL activity would begin again.

We are through for the present.

We are calling here - there are things to be done!

10. (Q) What should be done, and by whom?

(A) Conditions to be met! There is much need in the spirit world for the activities of the body. There are many that need these activities. There are those calling, desiring, wanting this entity's labors here. Many are calling and desirous of its entering - SOON.

11. (Q) Are there not many more in the material world that need the activities, though, of this body?

(A) Then there should be such as would outweigh those calling.

12. (Q) How may this best be done?

(A) By their fruits ye shall know them!

REPORTS OF READING 294-128 M 54

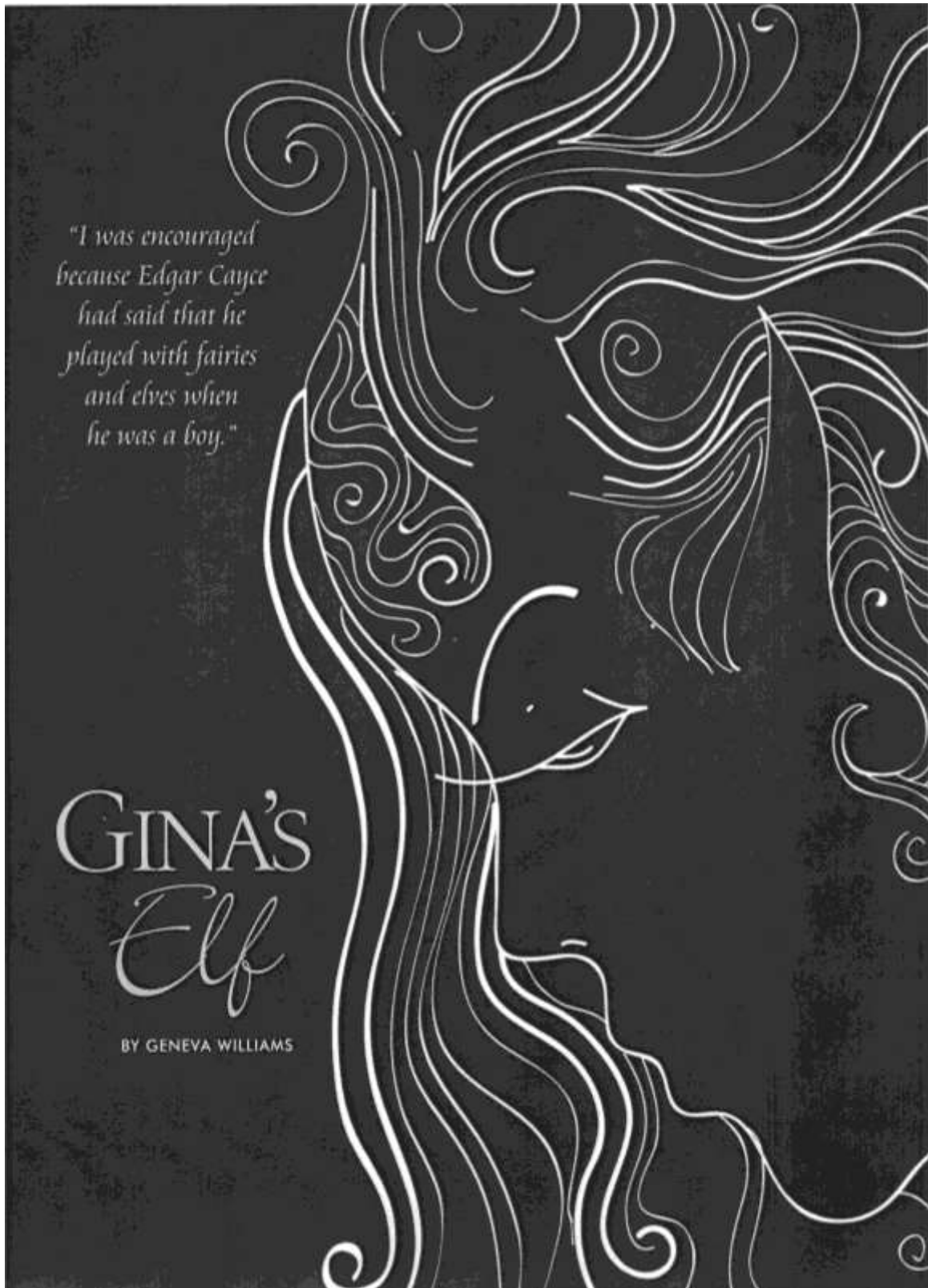
12/11/31 GD's ltr. to Mr. [257]:

I just tried to get you over the phone, but was told you were in Chicago and wouldn't be in New York until tomorrow morning. It is going to be very hard to write what I want to, and probably would be just as hard to say over the phone. Gertrude has just taken Judge into Norfolk for a treatment. He is not feeling well at all. Yesterday [See 294-128, Par. 9-A--12-A] we had this information to come at the end of a reading: (It was a check-physical for Judge.)

Well, there's no use in our getting scared to death - because it won't help any - but we must get to work and DO something! Since Judge has been back from New York he has been in sort of a listless condition, indifferent attitude - sort of. I can see from this information that if we want to hold him here we've got to do something to make him DESIRE to stay on in the earth. Just to sit here in front of the hospital, a failure, was bad enough for him - but to have that happen in New York was the last straw. If he had been appreciated in a material way, if we had protected him in a material way, as he is appreciated and protected in a spiritual way, it would never have happened. This has come as a test to us, and it is the strongest test we could possibly have. I'm just writing you the plain facts, and I KNOW that unless you and a few others there in New York get together and get some actual material results that he can see - it's going to be just too bad for all of us! While the hospital was going he had a material manifestation of his spiritual work, that he could see being exemplified in every day. Now he has nothing. Only letters and letters from people, asking - always asking - for something for themselves. We've got to stop asking and looking to him for encouragement for a while, and give him some instead.... He has given up his life as a material manifestation of God in this world, and what expression of appreciation do we give him - only a constant seeking from him for something more, something more - and usually that some advice on material affairs that won't mean a blooming thing to any of us if he is taken away from us.

Now [257], I hope you see and understand this situation - it is certainly serious. I'm sitting right here in the house day and night, and I can see him gradually dying from the lack of interest in anything. It's true his only desire is to help people, but if such peoples do not respond in a material way to help him, the natural thing would be for him to be drawn to the spiritual side where he IS appreciated in a spiritual way. See what I mean?...

I guess there isn't anything else I can say. You should be able to see the situation at a glance, I think - and the seriousness of it. We've got to bring such a force to bear in this old material world that we can keep our beloved Judge here with us many, many years, to enjoy the material fruits of his years of labor for us. Please hurry! Gladys



Gina and her family moved into the house next-door in the springtime. She was a friendly 14-year-old with a bouncy blond ponytail and hazel eyes. Soon after introducing herself, Gina became a frequent visitor at my house. We would have a cup of tea and she would share her teen-age world with me. It didn't take me long to realize that I was a grandmother figure to her. She was a delightful girl and my fondness for her was growing. All through the long summer days, Gina was often beside me, chatting and asking questions while I gardened, cooked, or crocheted. My friendship with her has allowed me to have one of the most wonderful experiences of my life.

Autumn and winter passed with Gina continuing her visits. Early one afternoon the following spring, she rang my doorbell and hurried in when I answered. She sat down at the kitchen table with a big contagious smile on her face. Gina loves animals and often brought home stray cats. Thinking she had found another one, I smiled and asked her what she was so happy about. "I have an elf in my yard!" She exclaimed. "You have an elf in your yard?" I echoed.

I have always believed in elves, fairies, and all nature spirits and had spent the last two summers trying to see a fairy. I would watch for them while gardening or out in nature. Early each evening I would stand on my deck overlooking the backyard and chant, "Fairies, fairies, sweet and bright, come and dance for me tonight." I would wait and watch for at least 15 minutes, but never saw a fairy. Refusing to give up, this was going to be my third summer of trying to see them. I was encouraged because Edgar Cayce had said that he played with fairies and elves when he was a boy.

Gina answered as if seeing an elf was something that everyone did. "Yep. It follows me all around the yard. Sometimes it comes up on the deck, but it won't come into the house. I wave at it and try to get it to come in, but it walks

away. It comes back, though, when I go outside again. It's always there, even at night." "What does it look like, Gina?" I asked, "Well...it's about three-and-a-half feet tall, (she held her hands to just below her underarms). It has arms that look too long, a kind of round head and big eyes. Its eyes are pretty. Its ears are long with points on the top and its mouth is kind of small. Its legs aren't as long as its arms and its feet are kind of funny-looking. They're too long for its legs and the ends of them are pointed, like its hands. It's really cute. It always looks kind of sad when I go into the house."



"You're a very lucky girl, Gina," I said. "It must be wonderful and exciting to see it. I have been trying to see a fairy for a long time." "Really? Well, I hope you see the elf," she said. Wistfully I added, "Me too."

With the passing of spring, I spent most days flower-gardening, reading, and planning summer projects. My friend Stan was to paint my house, and we were on the telephone late one morning discussing the best day for him to start, when the most wonderful creature appeared on my deck, just outside the patio door. Staring in disbelief, I managed to say, "Hold on a minute, Stan," before dropping the telephone on the counter. I knew immediately that it must be the elf that Gina had seen because it looked exactly the way she had described it. With

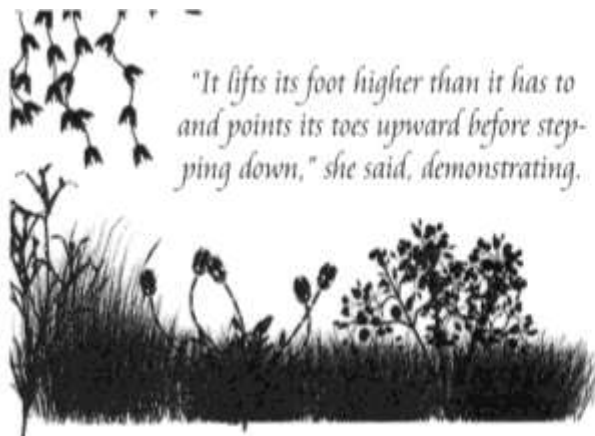
hands folded across its abdomen, its head tilting slightly downward, it was standing there looking at me with a yearning expression in its eyes. I could see the deck railing and the backyard through its body. My heart pounded as I walked slowly toward the door, saying, "Hello, little elf." It stood there looking at me for a moment longer before turning away and walking slowly across the end of the deck, through the railing and the branches of an evergreen tree and disappearing into the sunlight.

I was surprised and disappointed that it had left so quickly. I wanted to spend time with the elf and communicate with it. I wondered, Where was it going? What does it do all day? Does it climb trees? Does it play in streams? A million questions flew through my mind!

Picking up the telephone again, I said excitedly, "Hi, Stan!" "What did you see?" he asked. "I thought I heard you say something about an elf." "I did! I saw an elf! I spoke to it!" Breathlessly, I explained what had happened. "I'm really jealous," he told me. "Maybe you'll see it when you're here painting," I said. Stan is a young musician who paints houses to supplement his income. We often discuss metaphysics, psychic happenings, and our belief in nature spirits. Much to his disappointment, however, he never did see the elf.

Days passed with my keeping an eye out for the elf while I was doing yard work, but I didn't see it. It must be staying in Gina's yard, I thought. Seeing the elf had definitely been the highlight of my year and raised my hopes of seeing a fairy. You never know, I mused, this could be my year to see all of the nature spirits.

The next time Gina came over, I told her about seeing the elf and what it had done. She listened with a big smile on her face and her head nodding up and down. It was so rewarding to talk to someone who had seen the exact same thing. "Isn't it great!" she exclaimed. "Yes, and it has an un-



"It lifts its foot higher than it has to and points its toes upward before stepping down," she said, demonstrating.

usual way of walking, doesn't it? Let me show you the way it walked and you tell me if it's the way you see it." "No! Let me show you, and you tell me," Gina countered. We laughed. "It lifts its foot higher than it has to and points its toes upward before stepping down," she said, demonstrating. "Exactly," I agreed. "When it lifts its foot, its thigh is straight out from its body." For the next hour, we enjoyed cookies and iced tea and discussed how wonderful the elf was.

Weeks passed and it was midsummer. I had stopped my yard work for the morning and was having an early lunch. While eating, I felt that someone was watching me. Thinking it was probably a squirrel or a neighborhood cat, I looked out the patio door. There it was again! The elf was stand-

ing in the same place as before, looking at me. Not wanting to frighten the enchanting creature, I stood up and walked slowly toward the door, stopping about two feet before reaching it. "Hello, little elf," I said. The elf lifted its slightly bowed head and the same yearning expression was in its eyes. "Hello, again," I said. Its yearning expression turned to sadness. Walking slowly across the end of the deck, through the railing and evergreen branches, it disappeared. I was puzzled. Why was the elf appearing at my door, showing no interest in me, and then leaving with a sad look on its face? Then I remembered that Gina had said it looked sad when she went into her house.

That's it! I thought. The elf doesn't come to visit me. It's looking for Gina! Apparently, it had followed her into my yard at times and had seen her going into my house. It was Gina's elf. I had had the privilege of seeing it only because it was looking for her. I never

saw the elf again and Gina never saw it again after fall came.

Seeing the elf had seemed magical to me, and the experience might not have happened without Gina. Why was the elf attracted to her? This is a question I can't answer. How did she see it? Perhaps this question was answered by Edgar Cayce. He said to a person in a past-life reading: "Before this the entity was in the Scotch land. The entity began its activity as a prodigy, as one already versed in its associations with the unseen or the elemental forces; the fairies and those of every form that do not give expression in a material way and are only seen by those who are attuned to the infinite..." 2547-1

The elf was there for all to see. I believe it was Gina's attunement to the infinite that allowed her to see it. And perhaps for a few magical moments, I was attuned also.



GENEVA WILLIAMS has been an A.R.E. member for 38 years and a member of a Search for God study group for 10 years. She

is also a member of the Rosicrucian Order, AMORC, a Reiki Master, yoga practitioner, and avid gardener.

**TREE SPIRITS:
Tales and Encounters**

By Heather Preston
Sweet Olive Press \$35.00
Illustrated by the author
HeatherPrestonArt.com

This lovingly crafted book is a marvel of true stories and quotes and art created over 15 years. Devoted to nature and nature's 'invisible' caretakers, the author freely admits the mistakes she made while learning about the personalities of trees and plants – mistakes we have made, too, inadvertently hurting or killing a beloved tree or plant. That's often how you learn to listen to and respect the spirit of that living being. Preston doesn't just tell us that Earth and life are sacred; she gives concrete examples and paints evocative pictures that sparkle with the divinity inherent in nature.

Written for real people, those of us who don't easily see and recognize supernatural beings, it's a consciousness-raising book, affirming that those glimpses out of the corner of our eyes are living, spiri-



tual beings communicating and playing with us and teaching us about the higher realms. Many of us are already tuned in and just need to know that, for example, "hearing" a tree or "seeing" a dancing light are not imagination working overtime, and that we are not the only ones to have such experiences.

"Hold on to your socks," Preston says, "There are people among us, rational people, who hear and see nature spirits." I should think quite a few A.R.E. folks have heard and seen and can attest to the truth of all she writes and paints in glowing colors. In fact, Edgar Cayce in his readings spoke about elementals, brownies, pixies, fairies, and gnomes. He said they are seen only by those attuned to the infinite. As a boy he himself played with elves and fairies.

This book needs to be read and given to our children, to teach them early on that their impressions are real and valuable, and will add immeasurable richness to life.

SUSAN LENDVAY

*The reviewer is Editor-in-Chief of
Venture Inward.*



Henry Reed, Ph.D.

Fairy tales may hint at paranormal power

Otherworldly beings – among them werewolves, witches, and fairies – have figured in our stories and dreams since the Middle Ages. But as Claude Lecouteux shows in his book, *Witches, Werewolves, and Fairies: Shapeshifters and Astral Doubles in the Middle Ages* (Inner Traditions), their roots reach back to a much older Western European belief system that pre-



dates Christianity. Through his study of Germano-Scandinavian myths and legends, as well as those from other areas of Europe, he has uncovered the almost forgotten concept that every individual has three souls, and that one of these souls – the “double” – can, in animal or human form, leave the physical body and journey where it chooses. While there were many people during the Middle Ages who experienced this phenomenon

involuntarily, there were others – witches – who were able to provoke it at will, thus attracting the persecution of the Church.

By his study of medieval accounts of contact with the Double and otherworldly phenomena, such as clairvoyance and precognition, Lecouteux shows that instead of being “just” imagination, or silly superstition, fairies, witches, and werewolves attest to the paranormal abilities of the ancient world and its ability to see into other worlds and beyond.

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