

**EARTH'S
CATASTROPHIC
PAST AND FUTURE**

**A Scientific Analysis
of Information
Channeled by Edgar Cayce**

Works by William Hutton based on studies of the Edgar Cayce readings

A Psychic Interpretation of Some Late-Cenozoic Events Compared with Selected Scientific Data (1959)

Earth Changes: Past–Present–Future (1960)

“New Portrait of Our Planet” and the Cayce Predictions (1961)

Updating Earth Changes (1964)

Atlantis at Bimini? (1968)

Earth Changes: Past–Present–Future (1980)
(Part II of *Earth Changes Update* by Hugh Lynn Cayce)

Coming Earth Changes: Causes and Consequences of the Approaching Pole Shift (1996; rev. 1997)

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William Hutton
and
Jonathan Eagle

With contributions by
John C. Munday Jr., Editor

*Earth's Catastrophic Past and Future:
A Scientific Analysis of Information Channeled by Edgar Cayce*

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The picture on the cover shows a portion of the globe immediately after a one degree pole shift to 89°N and 58°W.

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Foreword

Exploring the End of the Age

A thousand years ago, the Christian people of Europe imagined the end of the world was at hand. Many thought that the Scriptural “last days” were about to end in climax. Today the same theme is in the news – the “last days” or “end times” (before the return of Christ) are again a popular theme, especially intense among students of Biblical prophecy.

For the general public in our scientific age, the end-of-world theme has a different ring – it means global cataclysm. Will an asteroid hit Earth and erase life over the entire planet? Will mankind destroy his fragile home with nuclear war? Will eco-destruction and global warming turn Earth into Mars?

The calendar is one trigger for fascination with the subject – concern about “the end” recurs at each change of a millennium, influenced by Revelation’s mention of a thousand year reign of Christ. Another factor is our decimal numbering system, which gives us pause whenever a string of zeroes reappears, which suggests cleaning the slate and starting over.

This is compounded in our day by religious calendars. Jews count the world’s history as 5764 years since creation in 3761 B.C.¹ Tempted by the analogy with six days of creation in Genesis 1, some hold to the “Great Week” theory, also called the “World Week” or the “Sabbatical millennium” theory. On that view, not many years are left.

As Psalm 90:4 said, “For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.” The Apostle Peter in 2 Peter 3:8 rephrased it according to the Septuagint rendering – “one day *is* with the Lord as a thousand years, and a thousand years as one day.” The end of the world is at hand, due when the clock reaches the magical mark of 6000 years.

While for some Orthodox Jews the end is 236 years away, for a few fundamentalist Christians – who still accept the chronology of Bishop Ussher² – the end is already past, when the Messianic reign should have been inaugurated. For other systems of Scriptural chronology, such as “day-for-a-year,”³ it is a few decades away.⁴ Skeptics gloat because all who dated the end in the past have failed, irrespective of the framework whether religious or secular.⁵

Fixing the date of the world’s demise is like a beauty contest – every method has its admirers:

¹ The year is 1425 in the Muslim *Hijrah* calendar dating from when the Prophet Muhammad migrated from Mecca to Medina (approximately July 622 A.D.), and 2547 in the Buddhist.

² James Ussher (1581-1656), Archbishop of Armagh. Creation by his strict reckoning, based on the Septuagint version of the Old Testament, occurred in 4004 B.C.

³ <http://www.bibletime.com/bt/site/>.

⁴ William Miller provoked perhaps a hundred thousand Millerites/Adventists to expect Christ’s return in 1843.

⁵ Secularists are tempted as much as the faithful. See D. Meadows *et al.*, *Limits to Growth*, New York: Potomac Associates/Universe Books, 1972.

People may base their predictions on ecological science or technical arguments about the Y2K computer crisis, on Hindu myths of cosmic cycles, on the ancient Buddhist traditions surrounding Maitreya (the Buddha of the future), on interpretations of the Mayan calendar or a variety of Native American prophecies, on the visions of Nostradamus and Edgar Cayce, on the positions of the planets, or on the revelations offered to abductees by aliens from space.⁶

Mainstream science yawns at all these approaches, with the thought that we have another few billions of years to go until solar collapse into a nova. We can safely leave concern about planetary holocaust to a few million generations down the line.

No matter what the dating method, we all wonder what is next. And our concern is now. Is an Earth catastrophe near?

An early form of this concern appeared more than two thousand years ago in Middle East apocalyptic literature. The word "apocalypse," from the Greek "*Αποκάλυψις*," refers to an uncovering of things formerly hidden, and especially the disclosure of the future; that is, of "things to come." Jesus said of the Holy Spirit, "and He will show you things to come" (John 16:13).

The distinct example of apocalyptic literature from the Hebrew Scriptures is the book of Daniel, from the sixth century B.C., the only apocalyptic book to be received into the Old Testament canon. In the New Testament, the startling example is the "*Αποκάλυψις Ἰησοῦ Χριστοῦ*" or Revelation of Jesus Christ. It has puzzled interpreters owing to its complicated structure and difficult imagery.

In the telescope of history, Daniel is an early stage of apocalyptic literature, and because the Bible ends with Revelation, the latter seems to define the literature's close. In fact, however, apocalyptic literature is rich throughout the entire Biblical period and for years after, even if little was accepted as canonical. The genre was typically more profuse during periods of persecution and distress. It fell out of favor as the course of time dimmed the expectation of Christ's early return.

The significance here is that apocalyptic literature developed after the close of a rich period of Old Testament prophecy, and so it seems to be an extension of prophecy. And prophecy contained a lot of prediction about world catastrophe and judgment.

Apocalyptic literature aimed at interpreting and reinterpreting predictive prophecy. For example, while Jeremiah 25:11 and 29:10 foresaw a 70-year Israelite captivity, Daniel reapplied the number 70 to 70 weeks of years, until the reign of "Messiah the Prince" (Daniel 9:24). Christian interpreters have likewise reinterpreted Daniel's 490 years as the time period from captivity to the advent of Christ. Revelation reconstructed Daniel's "a time, two times, and half a time" (Daniel 7:25, 12:7) into a 42-month rule of the Antichrist at the end of the age (Revelation 11:2, 13:5).⁷

The themes of this earlier prophetic and apocalyptic literature included final judgment and the fulfillment of history's goal. A mix of human sin and the response of nature, whether provoked by Divine action or not, effected the grand climax, which ushered in a period of righteousness. In addition to human actors, the stage of life was populated by angels as God's intermediaries, and demons as agents of evil. Messages from both groups contended for primacy in the human soul.

But we imagine that we are wiser now. Science has banished spirits from nature, rid the world of miracles, delivered us from angels and demons, and shorn the spirit from the soul by Ockham's razor. While even the eminent scientist Isaac Newton studied Daniel and Revelation, attempting to date the end of the world, we think better now, because science has been shown as the route to all sure knowledge.

⁶ Stephen D. O'Leary, "Chronicles of the Millennium: The Dating Game," http://www.linternet.com/projects/cms/timeline/dating_game.html.

⁷ David Syme Russell, "Apocalyptic Literature," *Encyclopaedia Britannica*, Chicago: Univ. of Chicago, 1970, 2:113.

What is left of end-times by scientific reckoning is purely physical, understood through the lens of our present sci-tech world – society fears ultraviolet death-rays through the ozone hole, comets and asteroids impacting Earth, and our own stupidity in generating nuclear holocaust or ecological collapse. There is no divinity to answer to. With luck, we can survive the difficult transition to a human-engineered Golden Age, the material palace envisioned by twentieth-century futurists.

The realities of existence, however, will not let us off the spiritual hook so easily. As shown by repeated attempts during the past century, philosophy (even the philosophy of science) has been unable to close the coffin on spiritual dimensions. Religion attracts billions, as if scientific materialism lacked clothes. Those that eschew organized religion end up in New Age belief and practice, in order to satisfy the soul's inherent spiritual urge.

We still want to know the future. And bare science hardly comforts us. Facts do not equate to meaning. No matter that if we knew all about the future, we would be psychologically overwhelmed. So Christians continue to ask God for guidance about personal life, business decisions, good weather, and avoidance of calamity. Students of all religions search their holy books for direction, adhering to belief in their divine and omniscient sources. Prophetic revelations are collected and studied. The general populace seeks its fortunes in astrology, the palm reader and the crystal ball, and recently, the lottery. Psychics offer a vision where ordinary mortals cannot go.

The startling fact, in the confusion over science, faith, and knowledge, is that people sometimes seem to know in advance what will happen. An unbiased researcher can find numerous instances in history when divine revelation proved unerring, and when a vision broke through the barrier between now and beyond. This writer has vivid testimony of Divine disclosure in his personal life.⁸ The anecdotal evidence, even the residue that survives intense scrutiny, proves voluminous and overwhelming. It is a fact that sometimes human souls do break through the time-space barrier and see events past or future, or far away events as local.

Occasionally the depiction of the future is so startling, and the manner of its disclosure so unusual, that wide examination of the message is provoked. Such is the case with Edgar Cayce (1877-1945) and his thousands of psychic readings from 1901 to 1944. For intense study, the Cayce readings stand alone as psychic material – many psychics make lots of predictions, but Cayce's thousands of readings were all stenographically recorded and thus amenable to painstaking analysis later.

Now available on CD-ROM, these readings are best known for their copious information and commentary on personal life and health circumstances. The accuracy in the readings concerning personal life and health is, while not perfect, astonishing.

A number of the readings foretell major geophysical changes on Earth. The Cayce readings claimed the penultimate event would be a shift of Earth's rotational poles.⁹ It was to occur during the period right now.

Pole shift! The idea itself is scary. Nothing is so upsetting as finding that "terra firma" is moving – any victim of a major earthquake has the same response, that is, of terror.

Other psychics have produced messages about Earth changes, visitors from outer space, the history of the Earth, and so on. The Bible prophesies destructive Earth changes at the end of the age. But no Earth change messages from these alternate sources provide detail comparable to that in the Cayce readings.

⁸ Visiting family at Christmas, 1981, he received Divine messages on two successive mornings – within 2 months his father would die, and his own life would be substantially altered. On January 22 he suffered a heart attack, and while in hospital before bypass surgery learned of his father's death on February 4. The messages enabled experiencing both events with an abiding peace.

⁹ Rotational pole shift, distinguished from magnetic pole shift. The magnetic poles wander greatly during a human lifetime and short excursions occur daily.

Predictions of a pole shift are not rare. There are dozens in the present era, from all manner of psychics and writers in New Age groups and fringe science. Others are scattered in the pages of history. They would be more impressive if they had any substantial agreement, but they don't.

There is also the acid test of their scientific credibility. Claims that are more fantastic than down-to-earth receive little attention from scientists; the occasional comment by scientists is one of dismissal. The Cayce readings are different, because a close look provides enough substance for geoscientists to explore.

Is it a problem to science that Cayce was a psychic? Also, is the psychic Cayce a problem for people of orthodox Christian faith?

Psychics and their followers generally heed only parts, if any, of the Bible and other books considered holy. People of orthodox Biblical faith avoid contact with psychics and psychic messages, believing they involve demonic sources. There is little cross-communication between psychic devotees, on the one hand, and, on the other, Christians or others adhering to monotheistic religions such as Islam and Judaism. Moreover, neither side is well-versed in geoscience.

With respect to Earth change predictions in the Cayce readings, there's no need for a communication gulf between devotees and detractors. And scientists need not steer clear of the readings either. The reason is very simple. Earth change predictions in the Cayce readings can be tested scientifically.

Testing requires, in a sense, divorcing an idea from its source. Acceptability of the source or its authority is not the focus. The focus is on what is true. Note that spirits, whether angels/demons or departed humans, can convey both truth and falsehood. The only matter to be resolved is whether or not the Cayce readings' predictions are true.

If they are, then mankind is headed for trouble. This book provides detail on what to expect. But the authors are primarily concerned with testing Cayce's Earth change predictions scientifically.

It is of no small significance that the present era is an intersection between Judeo-Christian end-times thinking (Is the Second Advent imminent?), and psychic Earth-change predictions (Are Earth changes a form of judgment? Do the changes mark the end of a cycle for mankind?). The world is crisscrossed¹⁰ with conflicting answers. Before you answer, read here what Earth scientists themselves are saying, and sharpen your picture of our dynamic planet.

This book has as chief author William Hutton, who has been studying the Cayce readings about Earth changes for more than 40 years. Such study demands deep knowledge of geology and geophysics, which is exactly Hutton's expertise. After a series of publications on the Cayce readings' Earth changes, including a major book titled *Coming Earth Changes* (published 1996 and updated in 1997; A.R.E. Press, Virginia Beach, VA), Hutton in this book advances the field of scientific testing of the Earth change readings to a new and significant level. For the first time, the predicted pole shift is quantified, based on the details of Earth changes predicted for various parts of the world.

Quantifying the pole shift required a computer model. Development of the computer model has been provided by the second author, Jonathan Eagle, who has extensive experience in various engineering fields and marine geomorphology, as well as broad computer expertise. Mr. Eagle has also contributed here via engineering assessments, field study, and extensive familiarity with the Cayce readings.

The course of their study over the past few years is displayed on a website, *The Hutton Commentaries*, which includes more than five dozen articles on different topics. Eagle is the webmaster. See <http://www.huttoncommentaries.com>.

The major questions they investigate here are the following:

¹⁰ Crisscross – a corruption of “Christcross,” an “X” for the clock’s “12,” and symbolizing the Alpha and the Omega. For Christians, the dividing line of history. Christcross-row – the alphabet.

Are geophysical precursors of a pole shift occurring now? That is, was Cayce (really, his sources) right? This is primarily a scientific issue.

Does human behavior, particularly righteousness versus sin in personal and economic activities, influence the course of natural events? That is, are we being judged through nature? Scientists almost universally reject such notions, but people of faith do not. And the multidimensionality of reality may yet be understood as allowing such a possibility.

Is new understanding about natural and human history becoming clear? Especially, is mankind repeating the cycle experienced by inhabitants of the legendary Atlantis and Lemuria?

The possibility of lost continents requires at least partial upset of plate tectonics. Is there any evidence that the theory is fracturing?

Exploring these questions scientifically, with respect to the Cayce readings, is an undertaking of major scope. This book presents the results to date.

Paradigms

Scientific Paradigms Picturing the Physical/Natural World

Geophysical Possibilities

An extremely interesting finding is that a small Earth-rotational pole shift of only one degree along a chosen meridian will produce sea level changes that substantially reproduce the Cayce readings' predicted Earth changes. A pole shift would cause sea level changes due to the fact that the centrifugal force of Earth rotation maintains the planet as an oblate spheroid. At the bulging equator, sea level is 14 nautical miles higher than at the poles. Shifting of the poles would cause ocean waters to redistribute to a new angular orientation of the spheroid, resulting in submergence of some land masses and emergence of others.

The authors do not explore *in detail* how the predicted Earth changes can occur geophysically, but possibilities based on up-to-date science are treated in *sufficient* detail to establish plausibility.

A provocative and lengthy review paper in *Earth-Science Reviews* by MacKenzie Keith in 2001 explored the possibility of what might be called "elevator tectonics" involving the oceanic floor and the Mid-Atlantic Ridge. In the larger sense the paper attacked plate tectonics. While the paper's views may be disputed within the geophysics community, Keith has supporters. A small number of geoscientists are actively raising objections to plate tectonics, and exploring alternatives.¹¹

If elevator tectonics might in some sense be found true, there would be an opening for further consideration of crustal movements perhaps contrary to the presently accepted paradigm of plate tectonics. New ideas of this sort might soften what is surely, at present, great resistance among geoscientists to any idea of an incipient pole shift.

To decide in the extreme that a pole shift is impossible is risky. Published geophysical research indicates that pole shifting has occurred in the past. The time taken and how frequently a shift occurs are open questions.

But plate tectonics, whether accepted as is, or modified or replaced by some notion of elevator tectonics, does not seem *per se* to detail a geophysical picture, much less a mechanism, for a rotational pole shift. Instead, particular speculations must be considered. One form of a pole shift

¹¹ MacKenzie Keith, 2001, "Evidence for a plate tectonics debate," *Earth-Science Reviews* 55:235-336. See the newsletter, "New Concepts in Global Tectonics," eds. J. M. Dickins and D. R. Choi, NCGT Group, 14 Bent Street, Turner, ACT 2612, Australia. <http://ourworld.compuserve.com/homepages/dp5/ncgt.htm>.

would involve a shifting and slipping of the entire crust and mantle over the liquid outer core – this can be termed crust-mantle displacement. In this sense a pole shift is a shift of the crust and mantle relative to the Earth's densest layers, found in the liquid iron outer core and solid iron inner core. A geophysical explanation for a pole shift in that context might be found in planet-wide tectonic driving mechanisms, probably owing to dense currents in the liquid outer core, and their effects in generating mantle plumes. Mantle plumes may move vertically and horizontally in response to long-term gyrations of the inner core, whose rotational axis is offset from the whole-Earth axis and whose rate of rotation differs from that of the whole Earth. These features are poorly understood at present but are under active investigation.

Another form of a pole shift is a shift involving the entire planet – axial displacement. Here, one possibility is that differential speed and axial offset of the rotation of the inner core may over long times produce mantle disturbances and mass redistributions that finally result in an axial pole shift.

Based on the evidence in the studies presented here, and particularly the infinitesimal pole meanderings as revealed on *The Hutton Commentaries* website (from data reported in U.S. Naval Observatory postings), only a very small pole shift is presently discernible, measured in feet per century. However, the evidence involving crustal deformations and volcanic eruptions may be taken, by a little stretching of the imagination, as consistent with a pole shift about to occur. Hutton and Eagle say a pole shift is likely. Their cautious affirmation is based in part on what Cayce readings said would be the precursors of a pole shift. The evidence will be provocative for some, but unconvincing, no doubt, to many others.

The Cayce readings claim that various pole shift and Earth changes precursors would occur between 1958 and 1998, with accelerating events in 1998-2000 leading to a clear beginning of a pole shift by 2001. The 2001 claim has already proven false, on a strictly temporal basis. As the authors show, however, the Cayce readings themselves allow for date uncertainty on account of human activity, which allows a window for possible verification to extend into the future. How long that window should remain open is unclear. Even the authors appear uncomfortable with allowing that window to remain open more than a dozen years.

The Cayce readings openly declare that natural events are partly contingent on human behavior. This view, almost universally rejected by scientists, is assumed in Hutton and Eagle's perspectives and analyses. Such a perspective is found in various faith communities, as discussed below in a later section.

Scientific Testing

The general finding of the book is this – a test, of actual geophysical events against Cayce-prophesied Earth changes due in 1998-2000 and shortly thereafter, shows results supportive of an incipient pole shift. For the moment, we will focus on the nature of testing.

Anecdotal data. Scientific testing of non-scientific anecdotal material, such as paranormal and religious experience, including psychic readings, has always been difficult. Most researchers find the material wanting, owing to its subjective character, but a few persist and achieve limited success in disclosing improbable patterns demanding explanation. As examples we may consider extrasensory perception as long studied at Duke University, and long lists of unexplained immediate physical healings in religious practice.

Some paranormal material is, surprisingly, conducive to scientific testing, rather than resistant or worthless as many scientists believe. Cayce readings involving medical analyses and therapies can be tested straightway. Psychic readings involving predictions of future events are easy to test. Some material derived from religious works is amenable to testing, such as the claimed Bible Code and Theomatics. As explained by a Bible Code supporter:

The Bible code is a mathematical phenomenon, formed by taking sequences of letters at equal intervals. As such, it can be analyzed using the most precise of the sciences, namely mathematics. Why then, is the code's existence so controversial, and how can the issue be resolved? Unlike paranormal phenomenon and religious experiences, the Bible code can be analyzed using mathematics.¹²

Methodological legitimacy. In general, the legitimacy of the method by which any data or information is obtained may be challenged. That is why scientists pay special attention to methods and instrumentation when assessing a research result. Their objective is to ensure repeatability of results, and to ensure that the exact nature of the data is defined. Operational definitions and testability of claims are the key bedrocks of scientific investigation.

Methodological legitimacy concerning psychic phenomena is challenged by orthodox Christians. Data reliability is surely an issue – the faithful want to avoid dealing with unreliable claims and misdirection. But their challenge is more about the source of data than about the data itself. They want to be sure that they are not consulting evil sources. This is a moral and spiritual issue concerning allegiance to God and the dangers of seduction.

A methodological challenge is sometimes thrown at studies of both the Bible Code and Theomatics, based on the view that God has not authored an occult book requiring computers for discerning its content. In both cases, however, the information obtained can ultimately be judged on its own merits. As one proponent of Theomatics says with regard to its critics,

In reply, the validity of this subject has got nothing to do with theology or historical Christianity. If God put theomatics into the Bible ~ whether or not it agrees with man's theological system(s) or perception of how they think God should operate and communicate His message ~ none of this is relevant. No theological arguments can have an effect on a coded system which may actually exist. The numbers are either present or they are not. So this is not an issue to be decided by feelings or emotions or theological bias. Science is the only determining factor. After the existence issue is determined, then come all the theological implications.¹³

The same can be said about the content of the Cayce readings that is subject to scientific investigation. The appeal here is for the reader to adopt the same perspective.

Pursuit of truth. As God has given us the tools for examining our world, we may employ the scientific approach to discovering truth. Therefore, it is highly appropriate to test claims scientifically, no matter what their source. Hutton and Eagle thus pursue their study here in what historically is a noble scientific tradition – they are testing claims. In private correspondence, Hutton writes that his emphasis is an “ongoing effort of comparing main-line science with predictions from the Cayce readings.”

Further, Hutton and Eagle carry out their lengthy test of the readings' verifiability with an attitude true to science. On their website, for example, they strongly criticize the changing perspective concerning how to interpret the Earth changes predicted in the Cayce readings. Recently, strong Cayce supporters have been re-interpreting the Earth changes as mere metaphors incorporating sociological symbols. Such supporters have major influence in the Association for Research and Enlightenment (A.R.E.) that holds the readings in trust and disseminates information about them. By moving toward a non-physical interpretation of Earth change predictions, such supporters are taking a path typical of groups that issue dated predictions that fail to come true. Via reinterpretation, in this case from physical to societal changes, almost any eventuality can be held to verify the readings, and an organization can conveniently dodge detractors. A major interpretive dispute is emerging, similar

¹² <http://www.mastersport.co.uk/biblecode/concepts.html> (5 June 2003).

¹³ “What about Torah Codes and ELS?,” <http://www.theomatics.com/theomatics/els.html> (6 June 2003).

to that occasioned over the past century by form criticism in Biblical studies, which yielded a hermeneutic vastly altered from the historic and more literal approach.

Hutton and Eagle hold out for a testable, literal geophysical interpretation. Their concern is to avoid a “dismissive approach” that is unscientific. Both the Cayce devotees who reinterpret Earth change predictions as metaphorical, and Cayce detractors as well, can be dismissive of the hard evidence from science. It bothers Hutton and Eagle that some very dedicated Cayce devotees appear not to encourage scientific study.

Further, Hutton and Eagle show their passion for the truth, because they have strongly criticized some Cayce supporters for departing from high standards of scientific professionalism in publications. At several points in time, the authors have also courageously declared their willingness to consider the predictions unverified. This willingness is demonstrated by the fact that their website, *The Hutton Commentaries*, has several times been considered for closure. This would never be an option under review if provocative and very noticeable Earth changes were in fact occurring, to everyone’s perception.

Hutton made clear in *Coming Earth Changes* that “the question of Cayce’s accuracy cannot be ignored. His record ... is mixed. Some predictions were right on target, some apparently missed.”¹⁴ He went on to detail two precise predictions that were verified, and two that were not.¹⁵

Thus Hutton and Eagle are open to the possibility that the Cayce readings’ predictions may be proven wrong scientifically. It must be added, however, that they also have an inclination to believe in the Cayce readings. And Hutton endorses the statement attributed to the great Princeton geologist, M. F. Buddington, “No progress without prejudice!” In Hutton’s words, “Progress in understanding can often benefit from a biased approach.”¹⁶ This dictum is in evidence here, as the emphasis is more on findings that verify the Cayce readings than on those that do not.

Nevertheless, what draws Hutton and Eagle to their study is a strong desire of inquiry – to examine the sources and veracity of the readings, particularly their scientific credibility. They understand the societal implications if the predicted Earth changes are truly physical and are found to be in progress. They want to determine the validity of

this very interesting and potentially world-altering information. Conducting a search for the truth of these readings will lead to an understanding of great importance to, at the very least, researchers studying the origins of psychic information. And if the [Earth] changes do occur, they will carry a great message to humanity, as all must agree.¹⁷

Social utility. Finally, the authors reveal that they have a heartfelt motive to test the Earth changes for potential pole shift and other developments that would physically endanger large segments of humanity. Earth scientists are of course attracted to their trade because this dynamic Earth is fascinating, and worthy of study for that reason alone. However, Earth scientists also desire to benefit society worldwide with the results of their investigations.

Earthquake prediction is very tenuous despite considerable research, but Earth scientists pursue their task with energy and conviction, knowing that any small advance might in the future preserve whole urban populations. Successful prediction of the explosive eruptions of Mount St. Helens in Oregon in 1980 and Mount Pinatubo in the Philippines in 1985 did permit the preservation of much human life. There are a few other cases of successful prediction. And of course there are many more cases in which prediction was not possible, or none was even contemplated, which circumstance scientists would like to overcome in the future.

¹⁴ William Hutton, *Coming Earth Changes*, Virginia Beach, VA: A.R.E. Press, 1996, rev. 1997, 3.

¹⁵ *Ibid.*, 3-14.

¹⁶ *Ibid.*, xiv.

¹⁷ Personal communication.

The pole shift envisioned in the Cayce readings would occur over decades or more, perhaps a thousand years, by a gross estimate based on interpreting the readings. Standard geoscience thinking says that possible pole shifts take far longer periods of time. Either way, there is no need to pinpoint a day or week when pole shifting might begin in earnest. However, to know that a pole shift of years or a hundred years in duration will probably begin soon would be enormously helpful information for all elements of society worldwide (and indeed the cause of consternation and fear as well).

It is indeed a useful enterprise to explore whether a pole shift is imminent. A similarly noble enterprise is the NASA effort, SpaceGuard, to map orbits of asteroids that might endanger the Earth. Another noble enterprise is to determine the probability of global warming reaching levels dangerous to society and capable of strongly perturbing Earth's biota. All these examples involve events of low probability, difficult studies, and little hope of deciding with finality the issue at hand, before the actual events of interest unfold.

Consequently, in all such enterprises, the risk to the scientist is great, in terms of professional reputation and research support. This is so for three reasons. First, the risk of failure is extremely high. Few dare to do research when massive effort can easily result in the outcome, "we don't know." Second, the negative consequences for the researcher are equally serious when the outcome is a positive prediction, that significant changes will indeed occur. The beneficial influence of scientific predictions of large Earth changes can be easily thwarted politically by powerful social forces. We have witnessed the ferocity of debate over global warming and what if anything to do about it. In the midst of such a debate, the researcher shouting a warning is often vilified and ridiculed.

The infamous Velikovsky affair of the 1950s, 1960s and 1970s is a case in point. Immanuel Velikovsky published several books weaving together a cosmic story of disasters affecting Earth's history and its inhabitants.¹⁸ He spoke only about Earth's past, not its future, and so might have been immune from the dangers experienced by whistleblowers. Instead, this sorry episode had mainstream scientists forcing publishers to blacklist his books.

Third, the pathway to a successful geophysical prediction, whether negative or positive, may involve speculation and conceptualization that buck the established geophysical paradigms.¹⁹ In the case of this book, there are two areas where that is particularly true. One is the concept of a pole shift occurring within times considered geologically short, and especially that present conditions might allow it at all. The second area where the establishment is confronted is the notion of sunken continents, namely Atlantis and Lemuria. In this case the provocative and lengthy paper by Mackenzie Keith provides at least a modest platform from which to explore the possibility of disappearing continents. The authors of this book fully recognize, however, that the prevailing global tectonic theory is against Keith's view.

The consequence of bucking establishment paradigms is that the toil is lonely. The crowd is going in another direction, and brave souls suffering disrepute and rejection of their ideas must go it alone. This means that the rate of discovery is slow, if indeed there is anything to discover that buttresses the upstart view. Slow progress can be very discouraging to the entrepreneur-researcher. An exceptionally long-term view of scientific research is required for any such researcher to pursue his iconoclastic vision.

The matter they have pursued is worth at least some effort by society as a whole. One approach to judging the worthiness of their endeavor is along the lines of risk assessment. Risk is calculated, in simple assessments, by multiplying the probability that an event will occur, times the probability of extremely important consequences should the event actually occur.

¹⁸ Immanuel Velikovsky, *Worlds in Collision*, New York: McMillan, 1950, and other books.

¹⁹ The difficulties facing new speculations in the Earth sciences are explored by A. J. van Loon, 2004, "Earth reflections: from speculation to model: the challenge of launching new ideas in the earth sciences," *Earth-Science Reviews* 65(3-4, May):305-313.

With AIDS, for example, getting it is difficult for most people (low probability), but the consequences if AIDS is contracted are morbid or even mortal (with an extremely high probability, almost 100%). Asteroid impacts on the Earth hardly ever occur (in human terms), but when impacts occur (as is known to geology), much life can be wiped out. In both cases, the risk (product of both probabilities) turns out to be moderate, and therefore mitigation to avert danger, or further research, is worth pursuing. This is why NASA is studying asteroid orbits.

In the case of Cayce-type Earth changes, establishment geophysics would say the probability of occurrence is negligibly low in any near time frame. Contrary views such as MacKenzie Keith's are current, but sparse. On balance, there is discernible uncertainty that establishment geophysics is fully correct about plate tectonics. And Hutton and Eagle make a case that a pole shift may be on the way.

However, even if the pole shift and other Earth change predictions are judged as most probably wrong, there is an extremely high probability (in fact, a certainty) that dangerous and even catastrophic geopolitical consequences would ensue should a pole shift occur. Thus the risk overall is not negligible. Therefore, some research is justified. The authors fill the gap (inasmuch as we are not aware of any other scientists doing similar research).

Such an approach to supporting scientific research is actually common in government funding and among scientists generally – most of the available funds go to making advances along established paradigms, while a smaller amount can be dedicated to offbeat ideas that may have merit or could prove societally significant.

In the remarks quoted earlier, the authors reveal that one of their motives in researching whether or not the Earth is indeed headed for a pole shift is humanitarian. Their research shows that a tiny pole shift would significantly alter the shoreline positions of emerged land masses around the world. We all can readily imagine, by a cursory inspection of the map they provide showing the land-area changes, the profound humanitarian effects and geopolitical turmoil that would ensue.

Implications. The implications, no matter what the outcome of the test, are significant –

1. The implications if Cayce's Earth change predictions are verified:

Cayce would gain credence as a prophet in a general sense. As explained below, he is not a prophet in the Biblical sense (and it differs in the Old Testament and the New Testament). But in the general sense, any claimed prophet must be found accurate.

Some people sympathetic to the psychic arena regard Cayce not as a prophet but as a channeler (receiving information from sources that his unconscious mind contacted while in a sleep state). Terming him a channeler rather than a prophet may signify a technical distinction, but that does not affect the present line of thought.

Cayce would be exalted as a geoscience prophet specifically, as distinguished from a reliable source for predictions and hidden knowledge about individuals (the latter such readings are not tested here). Instances of accurate Earth change predictions by anyone are rare. The extensive predictions found in his readings make Cayce unique, and verification would cement his reputation as the pre-eminent psychic concerning geoscience.

There would be momentous societal and political changes affecting all humankind. Any strong verification of pole shift precursors would provoke intense study of pole shift consequences. They in turn would generate unparalleled geopolitical pressures. The political map of the world would be redrawn. Enormous pressures would result from impending mass migrations.

Conventional geoscience paradigms would stagger. Ferment would arise in the geophysics community. Plate tectonics theory would be altered significantly.

Scientific materialism would suffer a fatal blow. Credibility of claims about spiritual dimensions would skyrocket. The popularity of traditional mainstream understanding of Biblical prophets and their counterparts since Christ would rise dramatically. The world would take notice of prophets and psychics alike, generating heightened religious fervor. Religious confusion would probably increase

owing to a new cacaphony of voices claiming spiritual authority. Religious liberals and revisionists would suffer loss of stature. Themes of the end of the age, especially Earth changes as foretold by Jesus Christ and the Old Testament prophets, would receive new attention.

But the fact that Cayce is not a prophet in the Biblical sense would provoke a re-examination of the orthodox interpretations of Scripture. Expanded possibilities would be entertained as regards prophets, the spiritual dimension of man's nature, the population of the spirit world, and communication between living human beings and the spirit world.

2. The implications if Cayce's Earth change predictions are not verified in the strictly temporal sense, but are verified with respect to event sequences:

One implication would be that some latitude is required concerning the timing of prophetic fulfillment. It may be delayed or altered because of contingencies such as human repentance (as in the case of the Biblical Jonah and the city of Nineveh). The other implications in number 1 above would hold, but to a lesser degree than explained there.

3. The implications if Cayce's Earth change predictions are not, in the end, considered verified at all:

Obviously, the Earth change predictions in the Cayce readings would thereafter be disregarded, except by die-hard devotees and social science researchers. The material in the readings concerning people and their spiritual and bodily health would remain useful to adherents, owing to their verification in many cases where tested or otherwise observed to hold. A few former adherents would of course be disinclined to pay as much attention to that material in the future.

Overall, Cayce's reputation as a prophet would diminish significantly.

Finally, conventional geoscience paradigms would be strengthened. Scientific materialism would gain adherents.

Scientific Materialism

The predominant philosophy of Western culture for the past century has been scientific materialism. Generally, it views reality as composed of matter-energy, with all features of reality explained as arising from the inherent and emergent attributes and agencies of matter-energy. Thus mind, soul, and all things spiritual are regarded as epiphenomena of matter. In its perspective, God does not exist, or at best is unprovable.

It can be summed up as, "Nature is all that there is."

Its strength grew throughout the period. Although it failed to dispatch all opponents (despite attempts by giants in philosophy of science such as Bertrand Russell, Ernst Mach and Karl Popper), its impact on culture and on world society was huge. It was adopted by communists and their regimes in both East and West. It captured atheists worldwide and was successfully employed in attacks on religious faith.

The Readings' Worldview

The Cayce readings present a poles-apart view of reality. The readings acknowledge a non-material spiritual realm interpenetrating the material realm. The readings claim that events in the natural world are contingent to some extent on human behavior via a non-physical moral and spiritual linkage. Also, the readings acknowledge that the non-material dimension is populated by spiritual beings recognized as angels and demons, as well as departed humans.

The readings frequently quote and refer to Scripture.²⁰ Numerous references present Christ as one who achieved “*at-onement with the Father-Mother-God*” (2533-8, May 3, 1944). “*Hence the shedding of the blood in the MAN Jesus made for the atoning for ALL men, through making Himself in at-onement with the law and with love*” (262-45, May 14, 1933). “*Hence, as the Son of man – made in the flesh – in Adam brought sin, or separation from God – in the last Adam, the Christ, brought that AT-ONEMENT WITH God*” (452-3, August 25, 1932). Obviously such references make Christ only human and not Divine, contrary to orthodox Christianity. Reincarnation owing to sin is attributed even to the soul the readings claim became the Christ! The readings, however, are not coherent regarding the nature of Christ – one reading suggests the unity of the Trinity by saying “*yet as Father, Son and Holy Spirit are one, so the body, the mind, the soul of an entity may also be at-one with the First Cause*” (815-07, December 3, 1942).

Finally, the readings clearly identify a Supreme Being, termed “*Universal Forces*” (391-4; November 25, 1932), “*creative forces*,” “*spirit of the creative forces*,” “*the Creative Forces, or God*” (165-026; November 8, 1937), “*Creative Forces – God!*” (254-057; June 1, 1931), “*the Father, or the First Cause*” (364-11; April 29, 1932), or “*the living GOD*” (311). The readings also use the terms “*All-Wise, All-Merciful Father, the First Cause, the Mother-God, the Father-God*” and “*All-Abiding Creative Force or Energy called God*” (945-1, July 2, 1935). The more philosophical term “*First Cause*” (815-7, December 3, 1942) is used in several readings.

While such a term as “*creative forces*,” used frequently for Deity, is rather impersonal, elsewhere the readings associate the term with rephrased Biblical quotes using the personal pronoun “*He*.” An example is “*... Creative Forces or God. For He hath not willed that any soul should perish, but hath with every temptation, every fault, prepared a way, a manner, an opportunity for the entity to become as one with Him*” (257-201, September 4, 1938). Note that a phrase similar to the readings’ “*creative forces*” is found in Scripture in Daniel 11:38 – “*the God of forces*.”

The gulf between the spiritual worldview of the readings and that of scientific materialism could not be any greater. Yet the geoscience content *per se* of the readings is very plain – its shouts for an inquiry into its reliability, based on scientific investigation alone. This book is a journey down that long road of painstaking scientific study – are the readings correct in what they say about an incipient pole shift and other Earth changes? Hutton and Eagle believe that they are, and that the readings do illuminate the track being taken by our planetary home.

Cayce and Orthodoxy

The religious and spiritual content of the Cayce readings is more akin to Christianity than to any other religion. The study by Dick Daily showed that the readings contain over 16,300 Bible references and quotations.²¹ But the content does not present what most observers would call traditional or orthodox Christianity. Thomas Sugrue, in *There is a River: The Story of Edgar Cayce*, pointed out that the readings evidence a syncretism of Christianity and eastern religion, especially as the readings affirm the doctrine of reincarnation.²² Many readings given for individuals over the years mentioned past lives of the subjects.

More important to traditional Christians is the fact that the readings do not maintain the divinity of Christ, and therefore they do not affirm the historic doctrine of the Trinity. They do not teach the explicit presence of God as Holy Spirit in the heart of the believer who has confessed Christ as Savior. Jesus is seen as a created spiritual being who incarnated frequently on the path of purification.

²⁰ For a detailed study of Scripture in the Cayce readings, see Dick Daily, *The Edgar Cayce Bible Companion: Biblical Treasure from the Edgar Cayce Readings*, Virginia Beach, VA: A.R.E. Press, 1998.

²¹ *Ibid.*

²² Thomas Sugrue, *There is a River: The Story of Edgar Cayce*, New York: Holt, Rinehart and Winston, 1942.

The readings nevertheless assert that, by His sacrifice on the cross, Christ atoned sin for all men:

Hence the shedding of the blood in the MAN Jesus made for the atoning for ALL men, through making Himself in at-onement with the law and with love. For, through LOVE was brought the desire to make self and His brother in at-onement. Hence in the atoning or shedding of the blood comes the redemption to man, through that which may make for HIS – man's – at-onement with Him.

262-45; May 14, 1933

Also, Christ is consistently presented as the exemplar for all. He will return to Earth again as the Messiah, Lord and Master, to receive His own and to rule (364-7; April 5, 1932).

Given the critical departures from historic Christian doctrine, the Cayce readings are not considered by traditional Christians to be true to Scripture, and are therefore not accepted as Scripturally-coherent guides to faith and practice. However, the way the readings include Scripture and encourage a search for God does evince a devotional attitude that can lead to deeper spiritual development.

Where traditional Christians are put off from the start is in facing the origin of the readings. By coming from an unconscious sleep-state, described by many as an autohypnotic trance, the readings are clearly psychic in character. Indeed, Edgar Cayce is often called a psychic. Technically, according to his devotees, he channeled messages from spirit sources, and tapped akashic information records.

The readings themselves used the term psychic to refer to Cayce as a practitioner. “Psychic” was characterized as pertaining to the “soul” and to the practice of turning within the soul to the subconscious/superconscious level to obtain information. One can regard turning within *per se* (being quietly meditative) as acceptable. It becomes problematical to traditional Christians only when spirit sources are entertained or occult information is sought outside submission to our Creator.

Cayce is also called “the sleeping prophet” in a popular biography by Jess Stearn.²³ Biblical prophets channeled messages only from God or His appointed messengers, and were tested by personal behavior, fidelity to God’s ongoing and self-consistent revelation, and whether their words proved true. Cayce easily passes the test on personal behavior. But the readings as noted above do not present a Biblically consistent spiritual revelation, and not infrequently, material errors have been documented in the readings²⁴ (failure on finding petroleum through new drilling is one notorious example, and this book discusses other problems with dates in Earth change predictions). On such grounds alone, Cayce cannot be regarded as a modern-day prophet in the Biblical sense.

Even more problematical for traditional Christians is that involvement with the Cayce readings can be viewed as a form of divination, which is proscribed by Scripture. But a quick dismissal of the readings on this count is inappropriate without some discussion. The question of divination according to Scripture must be explored a little to point out some features relevant here.

Divination is defined as “the practice of attempting to foretell future events or discover hidden knowledge by occult or supernatural means. Augury, prophecy.”²⁵ Another definition from a Christian source is “the practice of foreseeing or foretelling future events or discovering hidden knowledge; forbidden to Jews (Lev. 19:26; Deut. 18:10; Isa. 19:3; Acts 16:16). Various means were used: reading omens, dreams, the use of the lot, astrology, necromancy, and others.”²⁶

People who consulted Cayce and obtained readings, and Cayce himself, were certainly engaging in divination according to the above definitions. All orthodox Christian groups categorically reject divination. The Roman Catholic view is as follows:

²³ Jess Stearn, *Edgar Cayce: The Sleeping Prophet*, New York: Doubleday, 1967.

²⁴ Edgar Evans Cayce and Hugh Lynn Cayce, *The Outer Limits of Edgar Cayce’s Power*, Virginia Beach, VA: A.R.E. Press, 1971.

²⁵ *Webster’s Encyclopedic Unabridged Dictionary of the English Language*, New York: Gramercy Books, 1996.

²⁶ *The New Compact Bible Dictionary*, ed. T. Alton Bryant, Grand Rapids, MI: Zondervan, 1967, 134.

2116 All forms of *divination* are to be rejected; recourse to Satan or demons, conjuring up the dead or other practices falsely supposed to “unveil” the future. (FN48: Cf. *Deut* 18:10; *Jer* 29:8) Consulting horoscopes, astrology, palm reading, interpretation of omens and lots, the phenomena of clairvoyance, and recourse to mediums all conceal a desire for power over time, history, and, in the last analysis, other human beings, as well as a wish to conciliate hidden powers. They contradict the honor, respect, and loving fear that we owe to God alone.²⁷

The rejection of divination has broad and widespread support in Scripture. Typical verses are as follows: “Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I *am* the LORD your God” (*Lev* 19:31); “For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the LORD your God has not appointed such for you” (*Deuteronomy* 18:14). A well-known story is King Saul’s seeking a medium after his refusal to obey the Lord concerning battle spoils. The prophet Samuel told him “For rebellion *is as* the sin of witchcraft” (the Hebrew word here is *qesem* also translated “divination”)(1 Samuel 15:23).

The Biblical prohibition of divination must, however, be carefully qualified. The definitions above are too general. As noted in *The King James Version Study Bible*, “Divination (*qesem*) was used of Balaam in Numbers 22:7 and Joshua 13:22.”²⁸ A full reading of Numbers 22-23 makes clear that Balaam was sought by Balak, the king of Moab, for his divination, and Balaam responded with the word of the Lord. Balaam’s answer to Balak was “Must I not speak what the Lord puts in my mouth?”²⁹ Obviously, diviners could receive messages from God Himself. Nevertheless, Balaam was slain for generally practicing divination, after the Israelites killed many in battle in his region.

Decision-making that employed God’s working through nature was treated variously in Scripture. Reading omens or entrails was proscribed, but casting lots was not, unless done in a pagan context. Ezekiel noted with a judgmental tone that “the king of Babylon will stop at the fork in the road, at the junction of the two roads, to seek an omen: He will cast lots with arrows, he will consult his idols, he will examine the liver” (*Ezekiel* 21:21). But casting lots was employed by the Israelites in apportioning the Land of Inheritance, after both the Exodus and the release from Babylonian Captivity. Ezekiel said “It shall be that you will divide it by lot as an inheritance” (*Ezekiel* 47:22). As noted in *Proverbs* 16:33, “The lot is cast into the lap, But its every decision *is* from the LORD” (NIV). The apostles used lots to select a twelfth member to replace Judas Iscariot (although some commentators claim the apostles went ahead of the Lord, because His intention was to provide Paul as an apostle later)(*Acts* 1:15-26).

A peculiar practice of the Israelite priests was the use of Urim and Thummim. These were objects, perhaps stones, placed in a pouch of the ephod worn by the high priest. As God had directed Moses, the priest determined the will of God by (or with) the Urim and Thummim (*Exodus* 28:30). Their use may have involved casting like dice, or symbolic use as the priest enfolded them in his hand and received guidance through inner illumination.

It is most important to recognize that merely seeking information about the future is not at all proscribed. Prophets were asked for guidance. David sought the Lord to know whether or not to proceed into battle, and particularly whether or not he would be successful (*1 Samuel* 23:1-6). Only because of sin did Saul fail to receive answers from the Lord: “And when Saul inquired of the LORD, the LORD did not answer him, either by dreams or by Urim or by the prophets” (*1 Samuel* 28:6).

Note, by the case of Saul, that seeking to know the future through dreams is not proscribed. In fact, both Joseph and Daniel interpreted dreams of pagan kings by revelation from God, and were blessed (*Genesis* 41:1-45; *Daniel* 2; 4). Biblical figures often received Divine revelation about the

²⁷ *Catechism of the Catholic Church*, New Hope: KY: Urbi et Orbi Communications, 1994, 513.

²⁸ *The King James Version Study Bible* (previously published as *The Liberty Annotated Study Bible* and as *The Annotated Study Bible, King James Version*), Lynchburg, VA: Liberty University, 1988), s.v. *Deuteronomy* 18:9-14.

²⁹ *Numbers* 23:12. *New International Version of the Holy Bible*.

present or future by way of dreams – Joseph of the Old Testament saw his future rule over his brothers (Genesis 37:5); Joseph, the husband of Mary the mother of Jesus, received warnings in dreams and consequently preserved their lives by taking them to Egypt (Matthew 2:13ff); the Magi were directed by a dream to not return to Herod (Matthew 2:12); and Jacob saw angels on the ladder to heaven and God spoke about the future to him (Genesis 28:10-17).

Even a form of automatic writing can be found in Scripture. One instance occurred when Moses received the stone tablets “written by the finger of God” (Exodus 31:18; 24:12). Another occurred in the kingdom of Babylon under Belshazzar, when fingers wrote in the plaster of the palace wall, and Daniel interpreted it: “Then the fingers of the hand were sent from Him [God], and this writing was written. And this is the inscription that was written: MENE, MENE, TEKEL, UPHARSIN. This *is* the interpretation of *each* word. MENE: God has numbered your kingdom, and finished it...” (Daniel 5:24-26).

Receiving revelation from angels occurred often. Angelic visitations occurred at the Annunciation of Mary, the birth of Jesus, Daniel in the lion’s den and during his fasting, Jacob wrestling in the wilderness, Hagar the servant of Sarai lamenting her plight, Abraham about to sacrifice Isaac, Lot rescued from Sodom, Joshua before the battle of Jericho, Paul visited by an angel when faced with shipwreck, and the apostle John on Patmos.

A most peculiar instance of revelation was the Lord’s use of an animal, a donkey, to speak to Balaam (Numbers 22:28). Gideon twice asked God by means of wool fleece to confirm that his campaign would succeed (Judges 6).

Thus, divinely appointed revelations about the future have come via angels, animals, automatic writing, dreams, casting lots, fleece, and using pebbles. A universal prohibition on use of any or all of these methods cannot be sustained Biblically.

The critical dividing line between acceptable and unacceptable means of foretelling turns on who is being sought for information or guidance. Is it the Lord, or is it someone else? The Lord is jealous and commands us to seek Him only. How He answers is up to Him. He forbids wizardry and consulting with familiar spirits (Deuteronomy 18:11). The Hebrew word for wizard is *yide onī*, a term “related to the verb ‘to know,’ or ‘to consult’ a familiar spirit.”³⁰ A corollary is that nearly all of the acceptable methods of revelation about the future occurred at the Lord’s initiative, and so, while seeking information about the future is not forbidden, doing so repeatedly can imply lack of trust in God.

Thus, the motive in seeking information is also critical. To love God and one’s neighbor sums up the highest ideal. In fact, Jesus said these are God’s two greatest Commandments.

The general phrasing of the Biblical prohibitions against divination implies that, *as generally practiced*, divination involved seeking information not from the Lord but from other sources. Consequently, because divination generally is not honoring the Lord, and subject to error from unreliable sources, and an occasion for seduction by strange spirits, in general it is both wrong and dangerous.

Note the close relation between the word Divine, indicating deity, and the word divination. Divine derives from the Latin *divinus*, divine, foreseeing, and from *divus*, god. Divination comes, via *divinare*, from the same word *divinus*.³¹ Thus, divination relates to the very nature of a deity. Hence, deliberately engaging in divination without submission to God is to seek to be like God, but without being subject to Him, a fundamental sin as old as the Garden of Eden.

What then of the Cayce readings? Was their mode of generation a type of divination that is prohibited? The picture is mixed at best. Clearly, from the questions asked of Cayce, many people who sought readings were spiritually minded and some were obviously traditional Christians, plainly

³⁰ *KJV Study Bible*, Nashville: Thomas Nelson Publishers, 1988, s.v. Deut. 18:9-14.

³¹ *The American Heritage Dictionary of the English Language*, Fourth Edition, 2000.

seeking to be *more* submitted to God, not less. Others had purely secular motives. Some but not all sought information about the future. The answers in the readings identified and responded to the differing motives of Cayce's inquirers.

Cayce himself was an avid Bible reader. Early on he struggled with the notion of psychic readings via self-induced sleep, particularly because he could not square the process with Scripture as he then understood it. From his own perspective, during the readings he was sleeping, and therefore was not consciously able to control the process of communication from information sources, including spirit sources. Upon waking, he did not recall what he said during the readings. This is quite unlike the Biblical gift of prophecy, in which the speaker delivers the message while fully conscious. The Apostle Paul notes that the "spirits of the prophets are subject to the prophets,"³² meaning at the least that the speaker can easily just stop speaking. Cayce ultimately gave in to the practice of his readings on grounds of helping people.

It appears that, during the readings, Cayce's subconscious/superconscious mind was in contact with information sources. These included information records, spiritual entities, and other subconscious minds. The readings claim that among spiritual sources there was access to the "*Universal Forces*," which as explored earlier is a synonym for God. On most occasions Cayce's own subconscious/superconscious mind was speaking, passing along information from various sources.

On rare occasions, it appears that a spirit entity spoke through him, by using his vocal apparatus. On more than one such occasion, the entity was self-identified as "*Michael*," "*an archangel that stands before the throne of the Father*." Michael's relation to Christ was presented as follows: "*The Christ is the Son, the way TO the Father, and one that came into the earth as man, the Son of man, that man might have the access to the Father; hence the way. Michael is the lord or the guard of the change that comes in every soul that seeks the way ...*"³³

The spirit sources, when acknowledged and identified in the readings, were at times as in the above case (but not always) self-proclaimed as messengers from God. Even so, the information that was generated by the readings was only partially coherent with Scripture, as evidenced particularly by readings which departed from the Biblical view of the divinity of Christ, and those which affirmed reincarnation.³⁴ And in other ways the information gained was not fully reliable, according to some brief investigations to date.³⁵ Jesus said, "Ye shall know them by their fruits."³⁶ Because spirits (at least some of which were unreliable from the orthodox perspective, as discussed) were freely entertained, the readings trespassed the generic Biblical prohibition against seeking mediums and familiar spirits, even though it appears that no particular spirit was ever sought in the conduct of a reading. Consequently, my conclusion overall is that seeking a Cayce reading about the future did in the general case constitute a prohibited kind of divination.

Seeking information about the future from any spirit but God is prohibited to Jews and Christians submitted to God's authority as expressed in Scripture. God instead wants our personal and exclusive focus, as expressed in the first of the Ten Commandments – "Thou shalt have no other gods before me."³⁷ He will respond to those who seek Him; He may respond directly, and sometimes He may speak through an angel or a human being as His messenger.

Nevertheless, it remains true that many of those seeking readings from Cayce were clearly seeking deeper spiritual transformation and a deeper relationship with God. In those cases the readings

³² 1 Corinthians 14:32. *American Standard Bible*.

³³ Reading 262-28; September 18, 1932.

³⁴ It is acknowledged that some people believe that the early Church squeezed out valid expressions affirming reincarnation. Orthodox Christianity has always maintained, however, that the early Church legitimately excluded erroneous doctrines in the process of passing on the faith in pure form.

³⁵ E. E. Cayce and H. L. Cayce.

³⁶ Matthew 7:16. *King James Version (KJV) Bible*.

³⁷ Exodus 20:3. *American Standard Bible*.

generally adhered to Scripture and quoted Scripture liberally. On one occasion, an inquirer sought guidance on how to prepare for service to others as a spiritual study group leader, and was advised to use this beautiful meditation: *“How gracious, O Lord, are Thy promises to him who seeks Thy presence, even as I would become a channel of blessing to my brothers. Be Thou the guide, that I may realize Thy presence more and more, through Him that gave the promise I would not be left alone but His Spirit would be with me, and my guide day by day.”*³⁸ In this case, it appears that the channeler Cayce was tuned to a source that honored God, the Son, and the Spirit.

The readings, interestingly, allow that different seekers will have different reactions to the messages. *“Hence it is seen that there are interpretations that become a matter of the consciousness of the individual so making same.”*³⁹

No matter our response to the spiritual issues involved in the Cayce readings, it is legitimate to study and test the readings today for their reliability concerning geoscience (or any other area of interest). We may similarly test a claimed miracle involving visitation by an angel. Generally, testing is not divination. However, to submit to the contents of the Cayce readings as divinely authoritative in such study would amount to divination.

It has been written that the scientific enterprise itself can take on the character of divination, if scientists aim at control of nature and human destiny without submission to God. In this regard see the study by Rushdoony, *The Mythology of Science*.⁴⁰

John C. Munday Jr.
June, 2004

³⁸ Reading 256-4; August 19, 1932.

³⁹ Reading 1602-5; November 28, 1939.

⁴⁰ Rousas J. Rushdoony, *The Mythology of Science*, Nutley, NJ: Craig Press, 1979.