

# Edgar Cayce: The 'Prophet' Who 'Slept' His Way to the Top

.....

*Known as the 'Sleeping Prophet,' Edgar Cayce was in the headlines for going into sleeplike trances to make predictions and dispense medical advice. He kept his own scorecards. Are they evidence of success, or merely anecdotes?*

DALE BEYERSTEIN

**K**nown as "The Sleeping Prophet" after a biography of him by that title became popular (Stern 1967), Edgar Cayce (1877-1945) for 42 years gave "medical readings" while in a trance that diagnosed people's supposed illnesses, and for 19 years gave "life readings" that traced followers' past lives and made predictions for their futures. Some of these readings also predicted world events.

During most of his career, Cayce's (pronounced KAYsee) often rambling discourses were recorded by a stenographer. Although Cayce took directions from others in the room

This article is based on an entry in the *Encyclopedia of the Paranormal*, Gordon Stein, editor, to be published in February 1996 by Prometheus Books. Copyright 1995 by Gordon Stein, used by permission.

who "controlled" the reading and responded to questions and suggestions, he claimed that he never remembered anything from his trances upon awakening. However, Stern (1967) maintains that the common belief that Cayce was psychic only in this trance state is false. He claims that Cayce, when awake, constantly saw auras surrounding people and could clairvoyantly read through the backs of playing cards, although these supposed abilities were never tested under scientifically controlled conditions.

Cayce was aware of the "Poughkeepsie Seer," Andrew Jackson Davis of Poughkeepsie, New York, and Cayce's sessions resembled those of that mid-nineteenth-century "wonder" more and more as Cayce got older. Cayce's purported paranormal powers were confined to the clairvoyance involved in his diagnoses of individuals' health conditions. Neither he nor his followers ever claimed that he could heal people parapsychically; rather, cures were supposedly the result of the treatments prescribed by Cayce during his readings. Cayce's treatments and medications were typical of those prescribed by osteopaths, homeopaths, and sometimes, chiropractors. For the first nine years of Cayce's career, there was someone in attendance at every one of Cayce's readings who knew medical, or at least fringe medical, terminology. Throughout the rest of his career, there were various people with medical knowledge supervising his trances. Though it is true that Cayce was not formally trained in any of these professions, he had ample help mastering the jargon.

For the first year that Cayce gave readings, 1902 to 1903, his trances were supervised by Al Layne, an osteopath with a mail-order degree who also practiced hypnotism. In 1903 Layne was "asked" by the medical association in Hopkinsville, Kentucky, where he and Cayce then lived, to cease his osteopathy practice. Layne then moved to Franklin, Kentucky, to begin studies at the Southern School of Osteopathy. Because of the distance, Cayce and Layne gradually lost touch.

Layne's role as director of Cayce's trances was taken over for three years by a medical doctor, John Blackburn. However, their close relationship soured in 1906 after Blackburn persuaded Cayce to give a public reading at the Bowling Green E.Q.B. Literary Club. This event was attended by several doctors and ended up being the closest thing to a controlled experiment ever performed on Cayce. When Cayce went into his trance, the doctors tested Cayce's responsiveness to external stimuli. One poked him with a hatpin while another cut his left forefinger with a penknife. Cayce "woke up" and cited this occasion for the remaining 39 years of his life as his reason for never allowing himself to be tested under controlled conditions by medical doctors or scientists. There is actually some merit in Cayce's anger: The doctors would have done

---

*Dale Beyerstein teaches critical thinking and philosophy of science and is chair of the Philosophy Department at Langara College, Vancouver, Canada. He is the editor of Sai Baba's Miracles: An Overview (Podanur, India, B Premanand); has published in the SKEPTICAL INQUIRER; and has written articles about ethics and medical ethics in other publications.*



Edgar Cayce (1877-1945)

better by concentrating on the veracity of Cayce's diagnoses and treatments, rather than determining whether he was in a trance or merely faking it. After Blackburn, Cayce found a homeopath, Wesley Ketchum, who arranged a three-way partnership between himself, Cayce, and the owner of a hotel in Hopkinsville, Albert Noe. This partnership lasted until 1911, when Cayce walked out over a dispute with Ketchum over Ketchum's acceptance of a fee for a reading that Cayce had not yet given.

The evidence for Cayce's abilities is thought by many to be impressive simply because of its sheer volume. The foundation set up to study and disseminate Cayce's work, the Association for Research and Enlightenment (A.R.E.), in Virginia Beach, Virginia, boasts 30,000 transcripts of readings recorded by a stenographer at the time the readings were made. These make up almost all the readings Cayce gave in his long career. However, they generally are records only of Cayce's words; not the context of the trance. Thus, these documents are worthless by themselves. First, they do not record what information Cayce could discern in those readings by simple observation of the subject who was present or what Cayce was told by those conducting the session. Much information was available from his followers' letters appealing for help or from other sources. (Sometimes though, the questions posed to Cayce reveal how he could make use of information given to him in the way of a cold reading.) Second, the transcripts tell only what Cayce said, with no indication of what he said as being *true*. For that analysis we would need independent documents reporting on

the illnesses, treatments, and outcomes, against which we could verify Cayce's claims. The A.R.E. does have some follow-up letters from "patients" and even fewer letters from medical practitioners (either from the fringe or the orthodox varieties) that could fulfill this purpose. However, the A.R.E. has never claimed to have finished its cataloguing of these documents, so we do not know how many of the readings have supporting documents. The examples made available by the A.R.E. consist of testimonials and bread-and-butter letters thanking Cayce for his efforts. These amount to anecdotes that are now unverifiable. As evidence of Cayce's ability to cure, they are also inherently unreliable for the following reasons:

1. Believers in Cayce's work did not insist on a test of either his diagnostic abilities or his cures carried out by someone blind to what Cayce diagnosed or predicted. Thus, reports from the "patient's" own health practitioner, M.D. or otherwise, which purport to confirm Cayce's findings, do so in the same way that copies of the same newspaper from the same pressrun corroborate each other. In both these cases, the trouble is that the "corroborating" evidence is not independent of what it is taken to confirm.

2. No study with a control group was ever done to test whether Cayce's prescribed remedies contributed to the reported improvements in his "patients" conditions. All we have are anecdotes of individuals recovering after going through the regimens recommended by Cayce. We have no reason to believe that the patient would not have recovered just as well had he or she never heard of Cayce.

3. For the most part we must rely upon "patients'" memories at the onset of their condition, what Cayce or other fringe medical people said of it, what doctors said of it, and what other treatments his "patients" were taking at the time. For many cases, records were not kept at the time of treatment. By the time a "patient" wrote to thank Cayce for helping, years could have elapsed since the symptoms started, and months since some of the symptoms abated. What the patients were doing, what other practitioners did, or even what Cayce advised could very well have been misremembered if documented at a later time. Modern studies show that people's memories of the details surrounding even major events can be very inaccurate.

4. Many "patients" had a strong need to believe in Cayce. Poor people who could not afford orthodox medical care turned to Cayce as their last resort. Seriously ill people who were told by orthodox doctors that they could be offered nothing more than comfort were in the same position. Where would these people be if Cayce was of no use? Parents often have a stronger will to believe in cures when their children are ill than when it is themselves. This powerful need to see positive results even where there are none produces *subjective validation*—the finding of needed results even when they are not there.

5. Even where the A.R.E. has on file a letter reporting confirmation of a Cayce diagnosis or a "patient's" recovery described by a Dr. X, we must be very cautious. Many chiro-

practors, naturopaths, homeopaths, and others can legitimately preface their names with the title "Doctor," and the poor, rural, small-town southerners who made up the bulk of Cayce's clientele used these kinds of practitioners more often than most people. Even when a Cayce "patient" also had a doctor who was an orthodox M.D., orthodoxy in those days—at the turn of the century and into the forties—was less sophisticated than it is today. When Cayce began his career in 1902, there were many medical doctors practicing who had been taught homeopathy as part of their educational programs. A. Flexner (1910) deplored the quality of both teaching and subject matter in the majority of the 155 medical schools operating in the United States and Canada. His influential document did much to clean up North American medical schools, but it did not do so overnight, and when Cayce stopped giving readings in 1944 there would have been M.D.s still practicing who graduated from schools in which Cayce may as well have been teaching. Even when doctors knew the status of a patient's health, standards of informing patients were much different than they are now. It was common for a doctor not to inform a patient that he or she was getting worse or dying, on the grounds that the patient's recovery would be slowed by bad news, or that his or her last days would be made more miserable than need be. Thus, there are probably letters on file at A.R.E. from Cayce's grateful "patients" whose last pleasant task before expiring was to thank Cayce for curing them and to honestly report that their M.D.s *said* that they were doing much better. In fact, Randi (1987) reports that Cayce gave written readings of the healthful futures for "patients" who were dead by the time their letters reached him.

Taken at face value, the A.R.E. records are not as impressive as many believe. Cayce and Cayce (1971), sons of Edgar Cayce, present an analysis of 150 Edgar Cayce cases, according to them, chosen at random. They examined the original request for treatment, Cayce's reading, and the "patients" or relatives' subsequent letters reporting on the results. The A.R.E. reports its data as evidence of Cayce's incredibly high success rate. However, Randi (1987) analyzed the same data to reach a different conclusion. Of the 150 cases, 65 reported positive outcomes, and 11 were, in Randi's words, "negative" outcomes but were, in the words of Cayce and Cayce, "considered inadequate." But 74 sent no report at all, and so were simply eliminated from Cayce and Cayce's analysis. Thus, they report 65 out of 76 successes, or almost 86 percent. But Randi notes that since people who write or show up for a reading must already be disposed to believe in Cayce, we can expect that these people are disposed to report anything positive that they might believe. Thus, the fact that half of Cayce's "patients" did not write back is an indication that possibly they had nothing positive to say or were dead; and to simply discard them, as the Cayces did, is to inflate the success rate. Cayce and Cayce report that 46 of the 150 "patients" were physically present for the readings, thus giving Cayce, or his fringe medical trance director, the opportunity to observe valuable cues that would help produce a positive reading. Of the 104 who were not present for the readings, Cayce and

Cayce report that 35 did not give any information about their condition. We do not know what percentage of these gave no report (suggesting that Cayce's reading of them was not helpful). But, as Randi points out, this leaves 69 who did provide information, and it now becomes less surprising that Cayce could produce a reading that provided them with some satisfaction.

Evidence of subjective validation can be found throughout Edgar Cayce's readings. "Patients," and their friends and relatives, could always find events or symptoms to match Cayce's convoluted pronouncements. Such subjective validation is present in the first reading Cayce gave for anyone, other than himself or Layne, in 1902. This was given for the retired Hopkinsville Superintendent of Schools, C. H. Dietrich. His 5-year-old daughter, Aime, had been suffering from seizures for three years prior to getting a reading from Cayce. Sugrue (1945) reports that she had been seen by "specialists" in the past, but does not report what their specialties were or whether Aime was seeing a medical doctor at the time. He does report that, earlier, doctors had diagnosed her condition as "nervousness," while a Cincinnati doctor diagnosed her as having a "rare brain infection" and gave death as the prognosis. In any event, Cayce's reading stated that the girl had struck the end of her spine while getting out of a carriage three years before, and, the next day, came down with the grippe. Her medical troubles started from there. After Cayce stated this, the girl's mother "remembered" the event, but said she did not note it at the time because the little girl did not appear to be injured and ran around as usual after the accident. For the mother, the evidence of Cayce's extraordinarily prescience to "know" that this happened was in Cayce's colleague Layne confirming the injury. After a couple of Layne's osteopathic treatments, the child's symptoms were gone; and the Dietrichs became strong proponents of Cayce, sending several prominent and useful patients Cayce's way. But there is no evidence of follow-up by medical doctors in this case—a constant theme in Cayce's treatments throughout his career.

Cayce's followers never suggested an explanation for the development of his clairvoyant powers. However, his family's account of the onset is as follows. At the age of 13, an angel appeared to young Edgar Cayce in a secluded spot in the woods and asked Cayce what he wanted most. He responded that he wanted to help others, at which point the angel vanished. He was so disturbed that night that he slept poorly; consequently, the next day his performance at school was worse than usual. He was always thought to be dull in school, but this day was so much worse that Cayce's father, Leslie, was determined that evening to see him learn his spelling lessons. After an evening of futile spelling drill, at 11 P.M. Leslie suggested that they give up for the night and go to bed. Edgar asked to be allowed to take a five-minute nap and insisted that after sleeping he would know the lesson. Leslie went to the kitchen for a drink of water, and on his return Edgar was fast

asleep with his head resting on his textbook. Leslie woke him up and told him to go to bed. At this point Edgar knew everything that was in the book. For the rest of his life Cayce used this method to learn from books and supposedly had near perfect retention of material gathered this way. However, Cayce never displayed this skill publicly, nor submitted himself to any controlled tests of these claims.

For two years the clairvoyance was useful only to help Cayce pass his spelling tests. Then, in 1892, when he was 15, he was hit in the neck with a baseball in the schoolyard. After behaving strangely for the rest of the day, laughing and throwing things, he went to bed. He then demanded a poultice made of corn meal, onions, and herbs—typical of the treatments recommended in the almanacs of the day from which most farm families treated themselves. He then settled down and was fine the next day except for claiming to remember nothing from the time he was hit with the ball until he awoke the next morning. Sugrue (1945) offers this story as evidence of Cayce's first clairvoyant diagnosis and prescription. The only other aspect of Cayce's teenage life of any interest was his

**"In 1926, [Cayce] prescribed for a New York patient the raw side of a freshly skinned rabbit, still warm with blood, fur side out, placed on the breast for cancer of that area."**

claim to have dowsed for water on a few occasions, a talent he claimed to have inherited from his grandfather.

In 1900 Cayce had a bout of laryngitis that resulted in a loss of his voice for ten months—likely hysterical in origin. He had just started a job as a traveling salesman, taking him on the road away from his fiancée Gertrude Evans, in Hopkinsville. It was only reasonable for him to quit this job and return to Hopkinsville and Gertrude. He began an apprenticeship with a local photographer. When Hart the Laugh King, a stage hypnotist, passed through town, Cayce's family asked the hypnotist to give Cayce a private consultation. He proved to be a good subject and regained his voice while "hypnotized." But when he awoke, the "post-hypnotic suggestion" did not take, and he was still speechless. In 1901 Cayce tried the town's only resident hypnotist, Al Layne, who was also the bookkeeper for his wife's millinery shop and had just completed his mail-order course in osteopathy. When Layne "hypnotized" him, Cayce took control of the situation and began a reading on himself, starting with the line that was to introduce his readings for others for the next 43 years: "Yes, we can see the body." When Cayce awoke, his voice was permanently restored. Layne was so impressed that he asked Cayce to return the favor and do a reading on him. Layne had suffered from stomach trouble for years. Cayce obliged the next day, and Layne was so impressed with Cayce's diagnosis of him and the remedies suggested that he proposed that they go into partnership—Cayce to provide the diagnosis and Layne the interpretation of Cayce's suggested remedies. Thus

began the year-long partnership mentioned earlier, though Cayce decided to move to nearby Bowling Green to take a job in a bookstore. Sugrue (1945) reports that Cayce continued to have doubts about whether God approved of him using his powers to cure people this way, and maintains that this was the explanation for Cayce alternating over the next few years between his careers as a photographer and as a healer. Another possibility is that there was not enough money in readings alone to make ends meet for his growing family.

Cayce was a devout Christian, vowing when he was 10 years old to read the Bible once for each year of his life. By the time he was 12 years old he claimed to have read it 12 times, despite the evidence of his family that he was dull and an impossible speller at this age, until his psychic ability developed. He continued thereafter to read the book annually until his death. His psychic readings for the first 21 years were full of biblical phrases and metaphors, with no hint of anything outside the views of the Christian Church, an offshoot of Presbyterianism in the southern United States. In 1923, after the collapse of his Texas oil well venture (he predicted oil, but none materialized), Cayce gave a reading for Arthur Lammers, a wealthy Dayton printer who was a believer in Nostradamus, reincarnation, astrology, and other occult notions. Cayce's readings confirmed Lammers's beliefs, and from that time on Cayce's readings referred to these notions, as well as Atlantis, and what he and Lammers took to be gnostic beliefs. Cayce attempted to reconcile these notions with Christianity by adopting claims of British Israelism. This is a group that claims the British are descendants of a lost tribe of Israel who worked on the Egyptian pyramids, where they picked up much occult knowledge that was later forgotten by mainstream Christianity.

### ***"The New York Times Magazine published . . . the headline 'Illiterate Man Becomes a Doctor When Hypnotized: Strange Power Shown by Edgar Cayce Puzzles Physicians.'"***

There is a myth surrounding Cayce that he was illiterate, uneducated, and incapable of learning through normal channels about the cures he prescribed for individuals during his "trance" states. The source of this myth was an article in *The New York Times Magazine* published Sunday, October 9, 1910, with the headline "Illiterate Man Becomes a Doctor When Hypnotized: Strange Power Shown by Edgar Cayce Puzzles Physicians." The notion that he had no knowledge of medical facts during his awake states is not only incompatible with the family's belief that he obtained knowledge by literally "sleeping on it" and then had perfect retention of those facts while in the awake state, it is also incompatible with other facts of Cayce's life. Cayce attended school until 16 and worked in several bookstores before becoming a photographer. His first job in a bookstore was in one that supplied the books for two high schools, a girl's college, and South Kentucky College. Many of

the texts for the colleges that passed through his hands contained information that would appear in his readings. His diagnoses and remedies were common to almanacs and home remedy books that were in every farmhouse in the southern United States at the time, and therefore, readily available to Cayce in the various bookstores he worked in, if not in his own home. And as previously mentioned, throughout his career his trances were managed by M.D.s, homeopaths, and osteopaths. He also discussed cases with chiropractors.

Much is made of Cayce restoring the sight of his son Hugh Lynn Cayce in 1914, after the 8-year-old boy had accidentally ignited some photographic flash powder in his father's studio. Hugh Lynn was in the care of orthodox medicine for this injury, but Sugrue (1945) reports that the physicians had given up hope that the child would recover his sight. Cayce's "reading" for his son called for tannic acid to be applied to the injury, and against the doctors' advice, this was done. The implication was that it was Cayce's prescription from his "reading" that restored the child's sight. Also, Sugrue maintains that Cayce was the one responsible for his wife Gertrude's recovery from tuberculosis, rather than the doctors who also treated her. However, this is questionable: Sugrue did not even meet Cayce until 14 years after these two recoveries; there was no independent corroboration from the doctors concerned; and 16 more years elapsed until the first edition of Sugrue's book—more than enough time for these stories to grow with the retelling.

Failures to cure relatives are given scant attention by Cayce historians. Sugrue (1945), for example, passes over the incident of a relative's finger being crushed in Cayce's presence, the death of Cayce's cousin Ike who appealed to him for help in 1910, and Cayce's second son, Milton Porter Cayce, who died in 1911. In the latter case, Sugrue even notes that despite the newborn having developed whooping cough, then colitis, Cayce never even thought the illness was serious enough to do a reading for him until just after the doctors gave up and just before the child died.

Cayce always dreamed of setting up a hospital and center of learning. When he finally received some financial backing in 1927 from New York stockbroker Morton Blumenthal, the "readings" told him that such a complex should be located in Virginia Beach, Virginia. Cayce was most interested in a hospital that would guarantee that the treatments he prescribed would be carried out. Blumenthal shared this vision, but also wanted a place of learning to pursue his own metaphysical quests. The hospital opened in late 1928; and the institute of learning, Atlantic University, opened in September 1930.

In the beginning, the hospital was under the nominal direction of T. B. House, Cayce's wife's brother-in-law, who held both an M.D. degree and a D.O. degree (doctor of osteopathy). However, House was very ill and died in late 1929. The next director was Lyman A. Lydic, an osteopath. No M.D. wished to be associated with the hospital; so House's

departure ended any hope that the hospital would be a place to integrate the best of then considered "fringe" medical practices—such as chiropractic, naturopathy, and osteopathy—with Cayce's techniques and with scientific medicine. [Osteopathy in the United States in the late eighteenth and early nineteenth centuries was widely considered a "fringe" medicine. Today, doctors of osteopathy (D.O.) meet the same educational and licensing standards as doctors of medicine (M.D.). M.D.s practice allopathic (organ-based) medicine; O.D.s also utilize allopathic treatment, but primarily approach pathology holistically by physically manipulating the spine to affect body systems. Its founder, Andrew Taylor Still, went to his death in 1917 denying the germ theory of disease. It was not until 1929 that its professional body formally renounced the bulk of Still's teachings, though most practitioners had quietly done so long before—some even before Still's death. For more on this, see Armstrong and Metzger (1991).] The treatments in Cayce's hospital consisted of those considered "fringe" even by 1930s standards: hydrotherapy, colonic irrigation, radioactive treatments, and electrical treatments. What made the place unique were Cayce's "readings" as a means of diagnosis. Cayce found several patients to be suffering from conditions left over from previous lives. Cayce's treatments were usually those commonly prescribed in those days by fringe medicine practitioners. At various times in his career Cayce recommended Jerusalem artichokes as a natural source of insulin; smoking as being beneficial in moderation; turpentine; heroin in liquid form; belladonna; and kerosene. At least he recommended that the kerosene be applied externally.

By February 28, 1931, the hospital was forced to close and the university would have to make it without financial help from Blumenthal, who was by this time in the same financial difficulties as were those who had to deal with the Great Depression without Cayce's advice. The university closed shortly thereafter. The Association for Research and Enlightenment rose phoenixlike from the ashes of the university, though it was run out of Cayce's house until 1940, when the house expanded to include a wing for the A.R.E. The institution's headquarters is still located in Virginia Beach.

Cayce was one of the earliest promoters of laetrile as a cure for cancer. Laetrile is not only without curative powers, it contains cyanide. Stern (1967) summarizes Cayce's pronouncements on cancer. He reports that Cayce prescribed a serum made from the blood of rabbits for patients with "glandular," breast, and thyroid cancers; and in 1926, prescribed for a New York patient the raw side of a freshly skinned rabbit, still warm with blood, fur side out, placed on the breast for cancer of that area. "Animated ash," produced by taking bamboo fibers and passing an electrical charge through them, thereby producing the right vibrations for "life flowing effects," was another of his favorite cures. On the matter of electromagnetic vibrations, Cayce's theory was inconsistent with modern fears that low-frequency electromagnetic vibrations can be carcinogenic. Cayce thought they could enhance life. On the other hand, one of Cayce's theories of the cause of cancer has survived in

modern cancer fears. Those who fear "man-made toxins" as being carcinogenic can trace these fears back to Cayce, who worried that "toxics" would overload the system with "used tissue," which is tissue that has used up its natural allotment of vitality. This tissue must be eliminated, but it tends to accumulate around bruises, which is why, he thought, these are likely places for cancer to start. He also thought that ultraviolet light shone through green glass would be more effective than X rays, since green is the "healing vibration."

Cayce made several predictions about future scientific discoveries. Stern (1967) reports that in 1933 Cayce predicted that a "death ray" perfected on Atlantis would be rediscovered in the United States by 1958. Atlantis played a central role in Cayce's geophysics. He taught that Atlantis was the size of Europe plus some of Asia, and was to be found in an area bounded by the Sargasso Sea and the Azores. About 15600 B.C. two major disasters occurred, the result of human error, he said. Power on Atlantis was produced by "firestone," directly from the sun, at stations spread over the islands. One day a careless Atlantean cranked the power up to high, reducing the continent to a string of islands. Due to moral decay and other problems, the last three disappeared about 10000 B.C., sending the survivors searching for a home. They ended up all over the world, from the Basque country to Mexico, bringing some of their technology with them—though, fortunately, not the "firestone."

Cayce thought that cataclysms were not confined to Atlantean times. Many New Agers are waiting for the devastating earthquake he predicted for California at some unspecified date that will cause it to slide into the sea. However, it is less well known that Cayce made the same open-ended prediction for Japan, and, more astonishingly, New York City.

Always wanting to be helpful, he offered a stream of information to Charles Lindbergh in 1932 with the hope that it would help in recovering his kidnapped baby. As Randi (1987) reports, most of it was wrong, and all of it was useless. Randi recounts and analyzes the excuses offered by Cayce and Cayce (1971) for Edgar Cayce's misinformation. Cayce's economic and geopolitical predictions, where precise enough to be verified or falsified, fared no better. As Stern (1967) reports, in 1931 Cayce predicted, "In the spring of '33 will be the real definite improvements" in the Great Depression; and in 1943 he predicted that China would be "mostly Christian" by 1968.

## References

- Armstrong, D. and E. Metzger. 1991. *The Great American Medicine Show*. New York: Prentice Hall.
- Cayce, E. V. and H. L. Cayce. 1971. *The Outer Limits of Edgar Cayce's Power*. New York: Harper and Row.
- Flexner, A. 1910. *Bulletin #4. (The Flexner Report.)* New York: The Carnegie Foundation for the Advancement of Teaching.
- Gardner, M. 1957. *Fads and Fallacies in the Name of Science*. Pp. 216-219. New York: Dover.
- Randi, J. 1987. *Flim-Flam!: Psychics, ESP, Unicorns and Other Delusions*. Pp. 185-195. Amherst, N.Y.: Prometheus.
- Stern, J. 1967. *Edgar Cayce: The Sleeping Prophet*. New York: Doubleday.
- Sugrue, T. 1945. *There Is A River: The Story of Edgar Cayce*. New York: Henry Holt. □