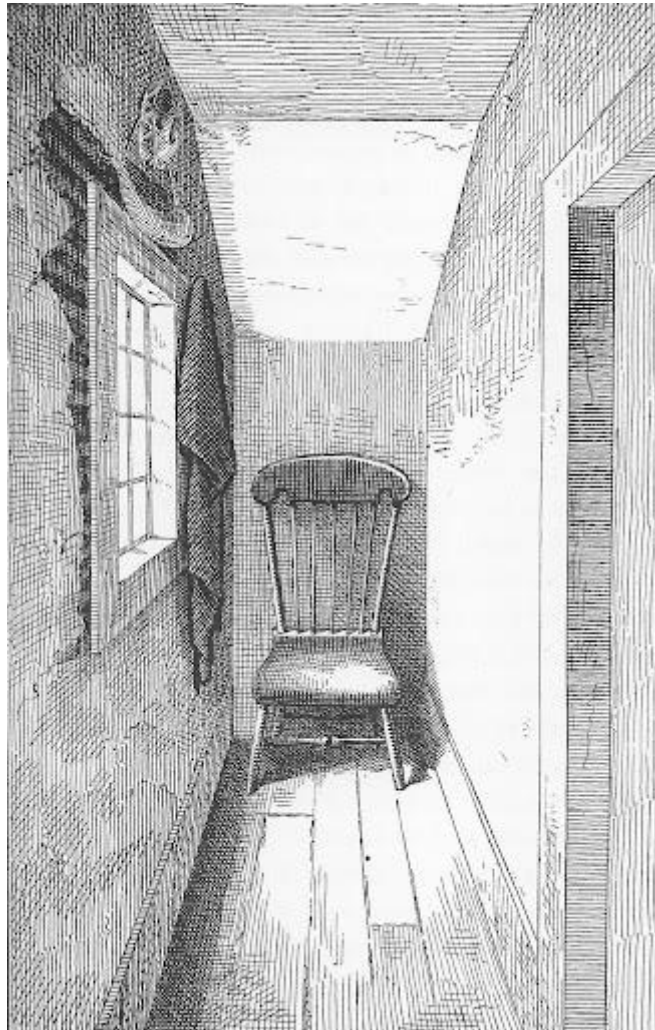
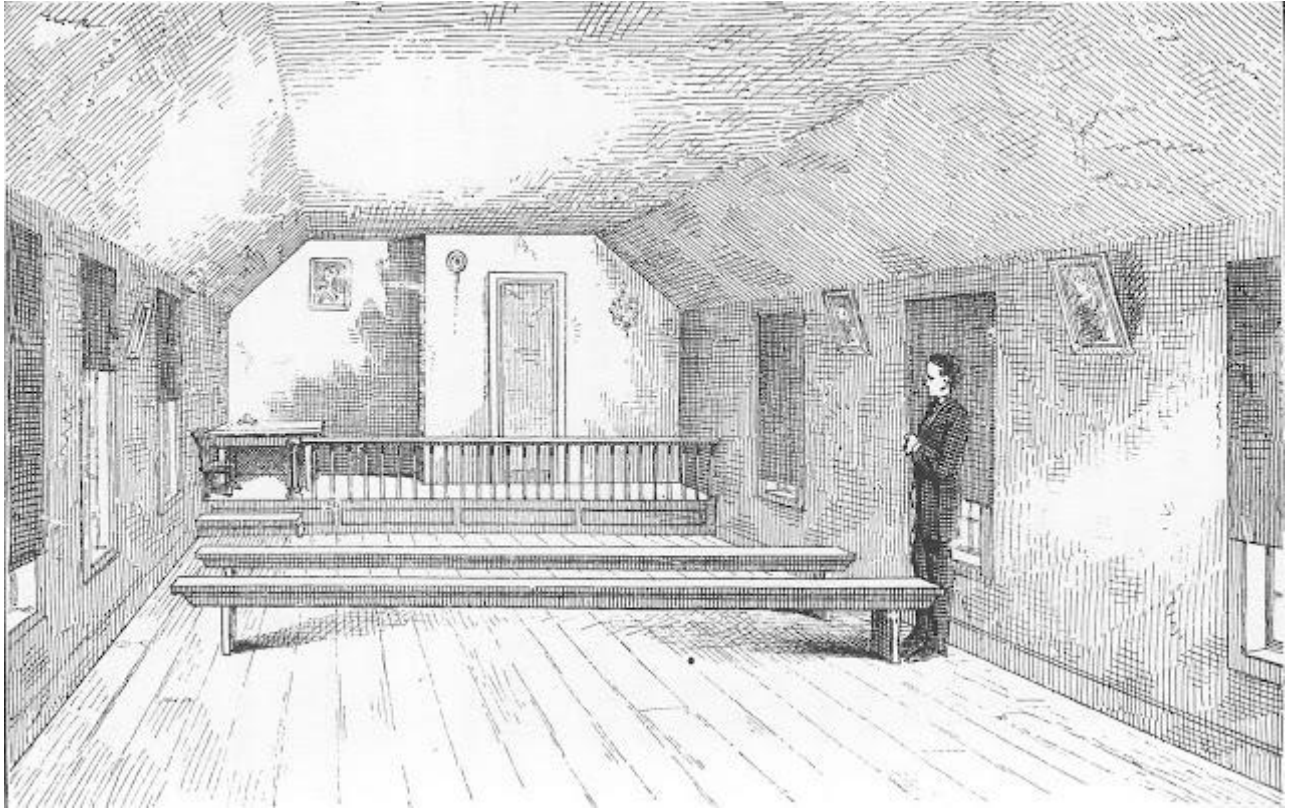


People From The Other World



Inside of Cabinet.

The people who emerged from the cabinet in the Eddy family's circle-room seemed natural in some respects, as chronicled by Henry S. Olcott in his nonfiction case study that presented "a detailed description of the strange things seen, heard, and felt by the author at the Eddy Homestead, in the township of Chittenden, Vermont" during several months in 1874. The beings seen at the 'materialization seances' of William Eddy were distinctly 'people' and not any manner of vague or translucent 'phantoms.' Olcott commented that he had witnessed "too many proofs of the materiality of the visible spirit-forms to fancy them imponderable and unsubstantial."



The Circle-Room.

The book [People From The Other World](#) (1875) evolved from a series of articles written by Henry S. Olcott (1832-1907) for *The Daily Graphic* newspaper. To chronicle his investigation, Olcott was accompanied during his visit by an artist assigned to make sketches of the proceedings. Olcott's first writing and reporting had been in the field of agriculture prior to the Civil War. He cited in the book "portents and marvels" from recent years and from earlier epochs, observing: ". . . the present dispensation was ushered in at the little cabin of Michael Weekman, in 1847, where, in the family of John D. Fox, its then lessee, there bubbled up the tiny spring that is now so great a river." Beyond the Fox family having experienced the 'Rochester Knockings,' other families that soon became known for experiencing the unexplained phenomena that became associated with Spiritualism were the Davenports of Buffalo, New York and the Koons family of Athens County, Ohio.

Olcott mentioned that he had originally approached his investigation from his "first position of ascribing all these Eddy phenomena to trickery" but the obvious reality of the phenomena became readily apparent. An account of his first visit of five days at the Eddy Homestead was published in the *New York Sun* and aroused great interest. His second visit to Chittenden commenced on September 17, 1874.

People From The Other World includes biographical information about the Eddys. Olcott reported that in March 1872 a significant event in the lives of the family had occurred. "William had cut his foot very badly with an axe, and was confined to his bed in an adjoining room. Suddenly, without warning, the grandmother's spirit in full materialized form appeared at the threshold, and gave instruction for some salves to apply to the wound, and a cooling draught to abate the fever that had set in; after which she disappeared." During this period, other

materializations of people followed and William was instructed that to develop his mediumship “he must no longer sit for the instrument-playing exhibitions, as he had been doing for a number of years, but must go into the cabinet or closet alone . . .”

The Eddys’ circle room opened to the public on January 1, 1874 with “a dark-circle at which the spirit, or what is claimed to be the spirit, of a sailor, named George Dix, made a lengthy dedicatory address.” Olcott had a questioning orientation regarding the visitors from the other world. William conducted nightly materialization seances except on Sundays. The Eddy parents were deceased. Zephaniah Eddy was described as “a bigoted religionist, and very little educated.” His wife Julia had inherited from her mother the gift of 'foreseeing' or 'clairvoyance.' Olcott reported about their children:

Mysterious sounds were heard about their cradles, strange voices called through the rooms they were in, they would play by the hour with beautiful children, visible only to their eyes and the mother's, who brought them flowers and pet animals, and romped with them; and once in a while, after they were tucked away in bed, their little bodies would be lifted gently and floated through the air by some mysterious power.



MRS Z. EDDY.
The Mother.

One surprising instance of the cruelty begotten by ignorance, is afforded in the means resorted to once to bring William Eddy out of a trance. Pushing, pinching, and blows proving in vain, Anson Ladd, with the father's permission, poured scalding hot water down his back, and, as a last heroic operation, put a blazing ember from the hearth on his head. But the lad slept on, and the only effect of this cruelty was the great scar that he has shown me on his crest.

The children traveled throughout the United States on exhibition and also were brought to London. The family maintained diaries of their experiences although William, without schooling, was "almost illiterate." Olcott described the children's assorted ordeals while touring, some similar to those faced by the Davenport brothers, whose public exhibitions presented some similar manifestations to the Eddy 'light-circles.' There were places where the Eddy children were "stoned, hooted at, and followed to their hotels by angry crowds." Olcott reported:

. . . they travelled for the profit of others; by which I meant to say that when William, Horatio and Mary were young children, their father, having failed to cowhide their demons out of them, hired them out to a showman for four years, they receiving nothing but their bare expenses; and that at the expiration of that time they were hired by various other speculators, and during the ensuing eleven years received an average of under ten dollars a month apiece.

Olcott quoted from one passage of Horatio's diary from 1867: "This day we suffered very much by severe tying and abuse from those who professed to be Spiritualists . . . We thanked the Divine Power for preserving us from the gross treatment of our enemies." Below are some of the depicted abuses. Olcott reported that in the lower left predicament "the victim was obliged to stay two mortal hours, the spirits refusing to manifest themselves under such disturbed conditions, and the committee, with astonishing cruelty, declaring they would keep him there until they did."



Sufferings of Mediums.

Among the many uncanny occurrences reported by the family during the boys' childhood was hearing and seeing "an old-fashioned, open carriage, drawn by a pair of white horses with plumes on their heads, turn rapidly into the yard and stop." As all eyes were fixed upon the lady on the back seat, she and the carriage began to fade. A week before Mrs. Eddy's earthly life ended after a lingering illness, her own dead mother was reported to have materialized holding a basket of white roses: "She told them that Mrs. Eddy would soon come 'over the river' to her, and she was waiting to welcome her on the farther shore." Roses have been a symbol for love and regeneration throughout the ages. Personally, when I (Mark Russell Bell) am asked about experiencing God's Love, I need only say that from the age of five and for more than twenty-five years I lived in Pasadena, California!

Olcott mentioned that William invariably entered a deep trance when "materializations" occurred. Other trances were observed when Horatio and the

others were “obsessed by other spirits who communicate orally to their personal friends, or when levitated, or when sitting for powerful physical manifestations in the light or dark.” Olcott further reported: “Upon recovering from this latter condition, the medium seems to remember nothing that has befallen him . . .”



The Sleeping Medium.

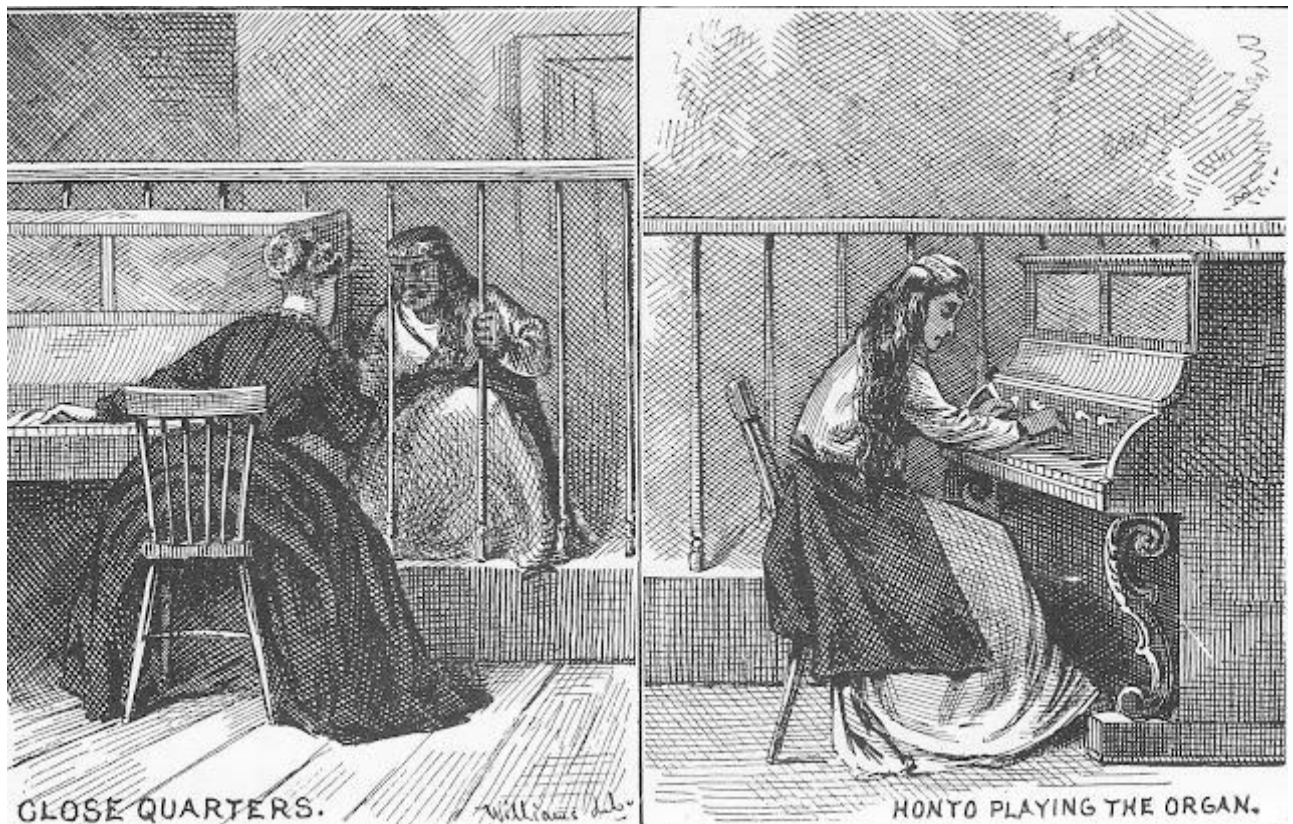
Olcott began attending circle seances on the rainy evening of his return to Chittenden when a company of twenty-five people assembled. Shortly after seven p.m., William entered the cabinet and there was a period of vocal and instrumental music. Then the voice of elderly ‘Mrs. Eaton’ was heard and next there emerged from the curtains of the cabinet the Indian woman ‘Honto,’ about whom Olcott wrote: “I have seen her about thirty times . . . She changes her dress frequently . . . A remarkable fact is, that at times her hair is very long . . .” On this evening, she suddenly produced “a long piece of gauzy fabric, apparently from the air itself . . . its strands were perfectly opaque. Then throwing it over her head as a Spanish woman wears her mantilla, she produced another, woolen, black and apparently striped; and then passed both behind the curtain.” After Honto allowed a seance attendee to feel the beating of her heart, there was seen a succession of five other Native Americans and then various relatives of several seance attendees.

Mrs. Eaton, “whose shrill voice we had so often heard from the cabinet up-stairs” was

seen on one occasion during a sitting in the reception room at Olcott's suggestion, leading him to proclaim, “. . . it was now unquestionable that the voice up-stairs was hers and not the medium's.”

Other phenomena witnessed by Olcott at the Eddy homestead included “writing of names of deceased persons upon cards” when only the hands were seen; “the flashing of phosphorescent lights”; “the touching and patting of our persons by supposed spirit-hands”; and “the improvisation of rhymes by a voice, upon a subject named by any person present.”

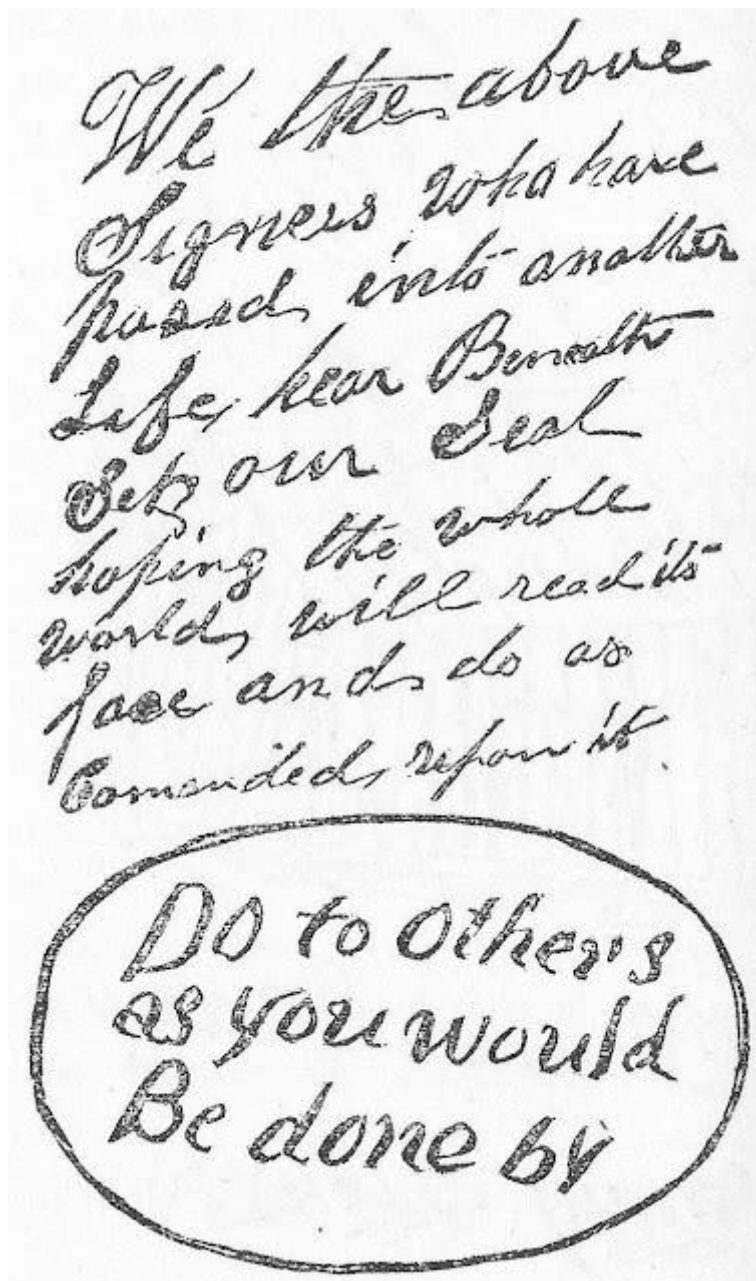
During Madame Blavatsky's visit to the Eddy Homestead, she sometimes played the parlor-organ during seances and this brought her only several feet away from the people who emerged from the cabinet.



A Musical Spirit.

In the book's Chapter XII subtitled “Is It An Occult Force?,” Olcott acknowledged his introspection brought about by his investigation at the Eddy Homestead: “Result: A possibility that, by some occult control over now unknown forces of nature, beings, other than those in the body can manifest their presence to sight, touch, and hearing. If beings, what beings? . . . and now the reader is prepared to let me take him by the hand through this maze, and with me, ‘try the spirits, if they be of God.’”

Below is a detail of a “Fac-Simile of Spirit-Writing” that appeared in *The Daily Graphic*.



Olcott wrote about a memorable speech heard on the evening of October 2, 1874 —

That afternoon, I had accompanied the artist to the graveyard to take a sketch of Mrs. Eddy's grave, and as we turned to come away I remarked to him, that it would be a good test of the genuineness of the Eddy manifestations, if the spirit of Mrs. Eddy would appear that night and make some allusion to our present visit. We agreed to keep the matter to ourselves and see what might come of it.

We reached home without meeting any person, and even if we had been seen, it would naturally be supposed that we had merely been taking one of our usual strolls. The evening came, and we met in the circle-room at the regular hour. The company numbered fourteen, and nine spirits showed themselves. The first was old William Brown, who spoke a few words to his son; then a middle-aged lady named Maria Anna Clarke, dressed in dark clothing; then a Mrs. Griswold, who was murdered in Vermont not long ago, and who, upon the occasion of a former visit to

this circle-room, gave all the details of the crime to an old friend of hers, a Mr. Wilkins, who was present. *Then forth stepped Mrs. Eddy herself*, and stood there silent and motionless, looking at the artist and myself, who sat together. She bowed and retired, and we exchanged glances as though not satisfied with the test; but immediately the spirit returned, and evidently addressing her discourse to us, said: "*Death, where is thy sting? Grave, where is thy victory?*" I had expected her to speak in the whispered accents of old Mrs. Pritchard, Maggie Brown, and certain other lady-spirits, but she pitched her voice so high and spoke so loud, that she might have been heard in the largest auditorium in New York city.



Mrs. Eddy Addressing The Audience.

The surprise was so great that the unexpected sound thrilled me to the marrow, and I sat staring through the gloom at the woman as I never did at a speaker before or since. She was of large frame, and had the ample figure that is represented in the portrait published with a former chapter. She wore a white waist and dark skirt. Her hair was in ringlets, as I discovered when she bent forward in profile, in the animation of her discourse. She said, addressing me: "Your writings are true, and be assured the Truth will prevail. A thousand spirits are watching your every step, and wishing you Godspeed. They see the rapid spread of Truth upon earth; and they and a countless host besides are helping it on. Go on, my friend; we will welcome you in gratitude and joy when you come to the other world, for daring to tell the truth, and helping to disseminate it. I thank you for your kindness to my children, who have suffered so much and so long for the good cause." It is needless to say that, barring all compliments, I needed no stenographer to fix upon my memory this astounding address, of which I have given only a fragment. She spoke of her own sufferings and trials upon earth, and denounced with bitter and unstinted anger all who slander and persecute mediums, especially her own children. Her remarks showed very clearly

the deep, and hardly eradicable impression made upon her soul by the treatment she received while living here, and the case offers a subject for the thoughtful consideration of psychologists.

H. S. Olcott and “The Science of Eastern Magic”



Bird's-eye view of New York published in 1874 showing the waterfront, Brooklyn Bridge, with Battery Park and Governors Island in the foreground. Schlegel, George / Publisher: Tamsen & Dethlefs, New York (from “The Shape of New York”)

Henry Steel Olcott (1832-1907) recalled in the first volume of *Old Diary Leaves* (1895) his circumstances in November 1874 following his investigation of [“The Eddy Manifestations”](#) in Chittenden, Vermont. He resumed his new friendship with Madame Helena Petrovna Blavatsky in New York City, where they both resided.

After Robert Dale Owen’s public denunciation of the Holmes mediums, Olcott

arranged, through Owen, with Mrs. Holmes for a course of test-seances under his own conditions. In the portion of his case study *People From The Other World* (1875) reporting about "The Katie King Affair," Olcott chronicled his investigation of Nelson and Jennie Holmes in Philadelphia during January 1875 in association with Owen, General F. J. Lippitt and HPB.

Olcott described many glimpses of the face of John King, who also spoke with him during seances. He received written messages from Katie King and 'J.K.' Eventually he also sighted the face of Katie King, as in the following excerpt:

At the evening seance, the usual precautions were taken, and as usual hands were shown and John appeared and spoke to me. A woman's hand and arm were thrust quite out of the window, and after an intermission of a few minutes there came a face which struck me as soon as I saw it as the Katie King of the Holmes photograph.

During Olcott's last test seance, both Nelson and Jennie Holmes were present and Madame Blavatsky was among the sitters. Olcott appraised that it was HPB who was responsible for not only summoning John King but he theorized that "she intimated her will that Katie should step out of the cabinet that evening, and he wrote her with his own hand a message to the effect that her orders should 'be obeyed.'" Olcott described what happened after Mrs. Holmes went into a "death-like trance," which he also accepted to be "a strange exercise of Mme. de B.'s power."

Phenomenal disturbances soon began: raps were heard all over the cabinet, various voices addressed us from within its recesses, and *a detached hand, coming out of the right aperture, and gliding down the face of the cabinet, clutched a small hand-bell that stood upon a table, and, ringing it all the while, rose again to the aperture and disappeared with it, within.*

This last manifestation was calculated to startle one out of all his preconceived notions of both anatomy and gravity, and it really gave to the seance a most uncanny aspect. But the crowning test was yet to come. We heard the bolt drawn inside, and in breathless silence watched the cabinet door swing slowly open. I sat within a few feet of the entrance, and plainly saw at the threshold a short, thin, girlish figure, clad in white from crown to sole. She stood there motionless for an instant, and then slowly stepped forward a pace or two. By the obscure light we could see that she was shorter and much more delicately built than the medium, and her dress with its trailing skirt, and the long veil that completely enveloped her form, were as crisp as though just from the hands of the *modiste*. Who she was or what she was, I do not know, but one thing I do know,—she was not Jennie Holmes, nor any puppet or confederate of hers. And I know, further, that Mme. De B., who sat next to me, uttered one word in a strange tongue, and the spectre immediately withdrew as noiselessly as she had entered.

Something at this moment that Olcott didn't take into consideration was that he had reported there were several occasions throughout his experiences chronicled at the Eddy Homestead when his own thoughts and those of others had been noticed to bring responses from the materialized people, such as when he mentioned that a 'spirit' "reappeared at my mental request after he had retired." In Chapter VIII he reported about a young lady seance room attendee who saw her father, the late

Captain Johnson, appear from the cabinet wearing citizen's clothes. "The daughter mentally requested him to appear to her in his uniform, whereupon he retired for a moment and then returned in full naval dress, with sword and epaulettes."

Olcott reflected about 'John King' in *Old Diary Leaves*: ". . . after seeing what H. P. B. could do in the way of producing *mayavic* (i.e., hypnotic) illusions and in the control of elementals, I am persuaded that 'John King' was a humbugging elemental . . ."

As recounted by Olcott, he found a note written by HPB that divulged (as she assumed) it was she "helped by M. And his *power*" (her Master) who "brought out the faces of John King and Katie King from the Astral Light, produced the phenomena of materialisation, and allowed the spiritualists to believe it was done through the medium of Mrs. Holmes."

Olcott described some of the first phenomena he recalled having witnessed in the presence of HPB, including her successfully beckoning a butterfly apparition to enter a room and the materialization of edible fruit. He wrote, "Little by little, H. P. B. let me know of the existence of Eastern adepts and their powers, and gave me by a multitude of phenomena the proofs of her own control over the occult forces of nature."

Olcott chronicled the assorted wonders that occurred in relation to HPB. The following excerpt from the first volume of *Old Diary Leaves* offers one example. I am including Olcott's explanation of the 'important law' that was illustrated to show his assumptions.

For a year or so after we took up housekeeping at the "Lamasery," my family silver was used for the table, but at last it had to be sent away, and H. P. B. helped me to pack it up. That day after dinner, when we were to have coffee, we noticed that there were no sugar tongs, and in handing her the sugar basin I put in it a teaspoon instead. She asked where were our sugar tongs, and upon my replying that we had packed it up to send away with the other silver, she said: "Well, we must have another one, mustn't we?" and, reaching her hand down beside her chair, brought up a nondescript tongs, the like of which one would scarcely find in a jeweller's shop. It had the legs much longer than usual, and the two claws slit like the prongs of a pickle-fork; while inside the shoulder of one of the legs was engraved the cryptograph of Mahátma "M." I have the curio now at Adyar.

An important law is illustrated here. To create anything objective out of the diffused matter of space, the first step is to *think* of the desired object—its form, pattern, colour, material, weight, and other characteristics: the picture of it must be sharp and distinct as to every detail; the next step is to put the trained Will in action, employ one's knowledge of the laws of matter and the process of its conglomeration, and compel the elemental spirits to form and fashion what one wishes made. If the operator fails in either of these details, his results will be imperfect. In this case before us it is evident that H. P. B. had confused in her memory the two different shapes of sugar-tongs and a pickle fork and combined them together into this nondescript or hybrid table implement. Of course, the result was to give stronger proof of the genuineness of her phenomenon than if she had made perfect sugar-tongs: for such may be bought in shops everywhere.



HYBRID SUGAR-TONGS PHENOMENALLY PRODUCED.

In the first volume of *Old Diary Leaves*, Olcott chronicled the writing and editing of HPB's *Isis Unveiled* spanning the summer of 1875 through 1877. He had often been left to contemplate her states of consciousness in respect to the creation of the book and was convinced that elements of the book which could not be traced to accessible literary sources of quotation had been drawn "From the Astral Light, and, by her soul-senses, from her Teachers—the 'Brothers,' 'Adepts,' 'Sages,' 'Masters,' as they have been variously called." Olcott cited letters written by HPB to her family. Excerpts of these letters were published in articles by Vera Johnston, HPB's niece, in *Path* magazine. Olcott commented about these letters:

In those she plainly admits that her body was occupied at such times, and the literary work done by foreign entities who taught me through her lips and gave out knowledge of which she herself did not possess even a glimmering in her normal state.

Taken literally, as it reads, this explanation is hardly satisfactory; for, if the disjointed thought-bits of her psychical *casse-tête* always fitted together so as to make her puzzle-map strictly geometrical, then her literary work should be free from errors, and her materials run together into an orderly scheme of logical and literary sequence. Needless to say, the opposite is the case . . .

His commentary about 'the masters' included referring to them as members of an "Occult Brotherhood" and mentioning that they were "Unseen, unsuspected as the vivifying spiritual currents of the Akash . . ."

It was in *People From The Other World* that Olcott first divulged his appraisal about Helena Petrovna Blavatsky that ". . . instead of being controlled by spirits to do their will, it is she who seems to control them to do her bidding." A conception that seems to have been beyond his realization is that of an omnipresent Force operating in unusual ways in proximity and in sympathy with specific individuals to foster some manner of lesson or lessons.

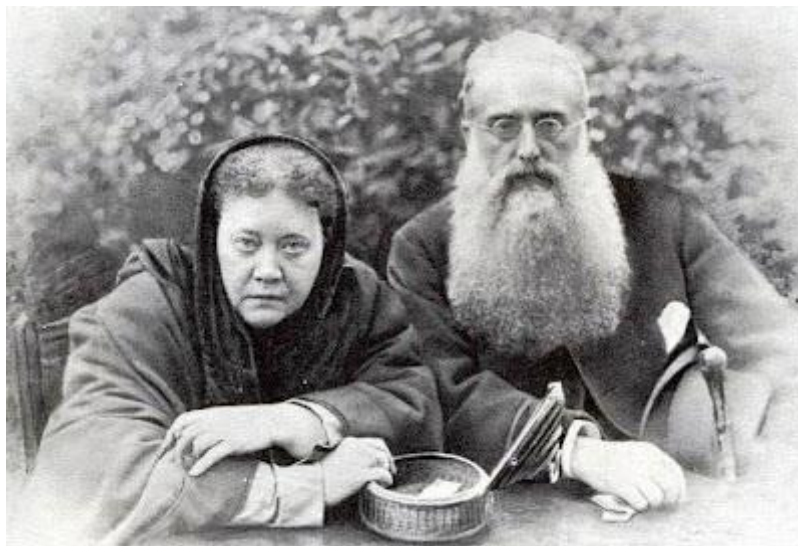
Commentary and anecdotes that seem to offer contradictions are always useful for reflection. For example, Olcott wrote about HPB in *Old Diary Leaves*: ". . . it may be said that, throughout all our years of intimacy, she wasted enough psychic force on

useless phenomena to have sufficed to convince the whole Royal Society if it had been judiciously employed . . . However, all that is past and gone, and my task is to record, as remembered, the psychical experiments which satisfied my critical reason as to the reality of the science of Eastern Magic.”

The alternative question that must then be considered is how self-aware is the 'Energy Source' making possible such 'magic.'

Often in reading about history's 'paranormal people' such as Helena Petrovna Blavatsky, one finds that repeated experiences of uncanny phenomena manifesting around themselves may inspire them to hypothesize that they are somehow endowed with some exceptional 'power' or mental capacity. Something that I do not have in common with these individuals is that due to the chronology and variety of my own interaction with unexplained phenomena, it was obvious that the occurrences around me were not attributable to conscious directives of my own.

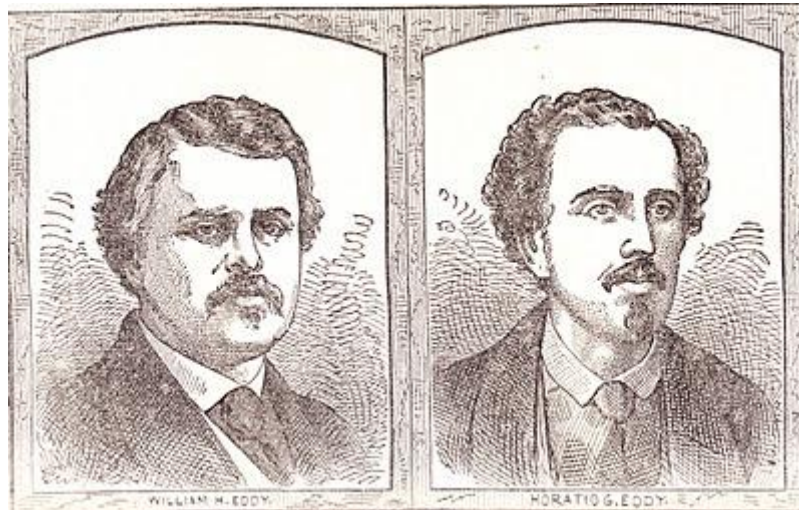
When Col. Olcott Met Madame Blavatsky



Helena Petrovna Blavatsky and Henry Steel Olcott in 1888

Theosophical Society President-Founder Col. Henry Steel Olcott wrote about his first encounter with the woman who would be the society's Co-Founder/Corresponding

Secretary, Madame Helena Petrovna Blavatsky, in [Old Diary Leaves](#) (1895) and his case study of paranormal phenomena [People From The Other World](#) (1875). The latter chronicled the various phenomena associated with the mediumship of brothers William and Horatio Eddy at their homestead in Chittenden, Vermont. The book included reports that had originally appeared in *The Daily Graphic* newspaper. Sketches by Alfred Kappes and T. W. Williams offer precise depictions of incidents at the homestead.



William H. Eddy (left) and Horatio G. Eddy

The phenomena included materializations of people who'd made the transition to the afterlife, direct voice (disembodied) communication, and spirit-writing.

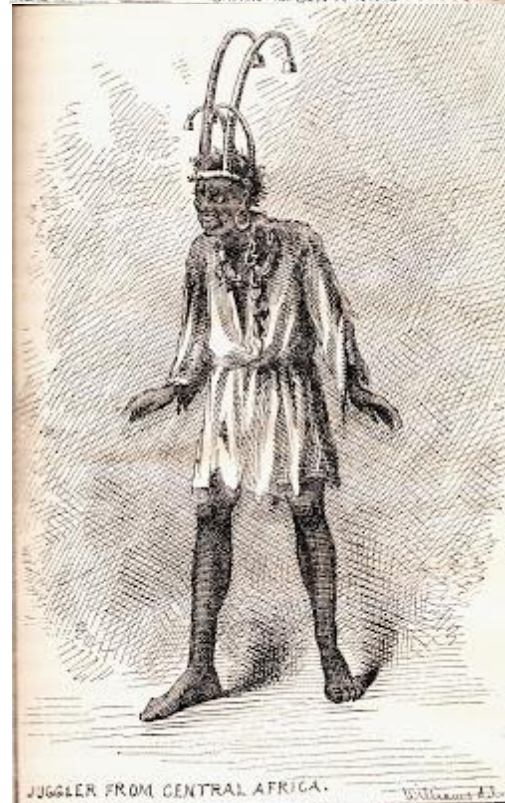
Madame Blavatsky arrived on October 14, 1874 and after dinner, Olcott began a conversation with her. He recalled in *Old Diary Leaves*: "She asked me how long I had been there and what I thought of the phenomena; saying that she herself was greatly interested in such things, and had been drawn to Chittenden by reading the letters in the *Daily Graphic*: the public were growing so interested in these that it was sometimes impossible to find a copy of the paper on the book-stalls an hour after publication, and she had paid a dollar for the copy of the last issue . . . We became friends at once. Each of us felt as if we were of the same social world, cosmopolitans, free-thinkers, and in closer touch than with the rest of the company, intelligent and very worthy as some of them were."

Olcott described in *People From The Other World* the seances that were held nightly except on Sundays. Previously, the materialized people had been Native American Indians or Americans and Europeans who were friends or relatives of seance attendees. As Blavatsky had traveled the world, the seven seance "spirits" she recognized from associations earlier in her life were considerably more exotic. One of Blavatsky's earliest known writings is a commentary that soon thereafter appeared in the *Daily Graphic* newspaper in response to a skeptical article about the Eddy manifestations. She wrote in the letter that she was backed "by the testimony of hundreds of reliable witnesses" and that "all of the wardrobe of Niblo's Theater would not suffice to attire the number of 'spirits' that emerge night after night from an

empty little closet." The letter can be read in *A Modern Panarian: A Collection of Fugitive Fragments From the Pen of H. P. Blavatsky* (1895).

Here are sketches from the book of some of these manifested people as they appeared, several of whom spoke to Blavatsky.





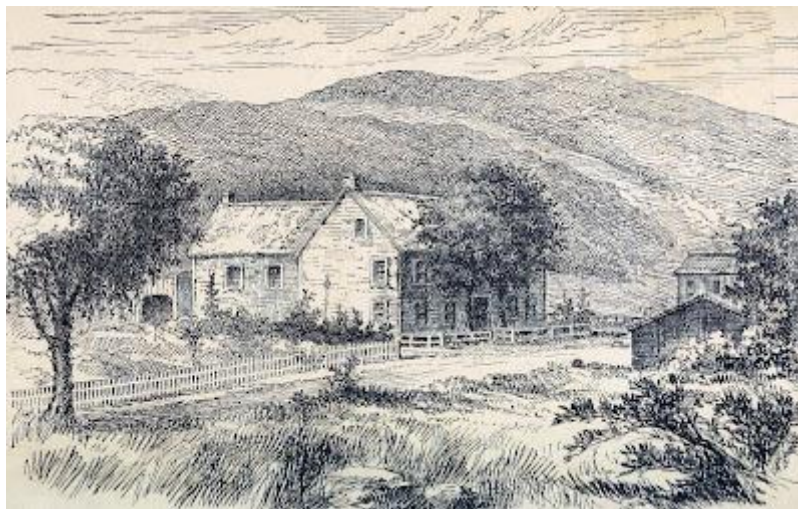
The first of these sketches shows a Georgian boy. Blavatsky wrote: "Requested by me in his mother tongue (upon the whispered suggestion of Colonel Olcott) to play the Lezguinka, a Circassian dance, he did so immediately upon the guitar."

In *People From The Other World*, the Georgian boy is identified as Michalko Guegidze. Olcott was able to corroborate Michalko's identity with two letters

(included verbatim in the book) from a Philadelphia merchant who himself was a native of Georgia, M. C. Betanelly.

Michalko appeared at the first seance attended by Blavatsky. Also seen materialized by seance participants that night was M. Zephirin Boudreau, "late of Canada, the father of a lady who accompanied Mme. De Blavatsky to Chittenden, and who, of course, was attending her first seance. She addressed her questions to him in French, he responding by rapping with his hand against the door-frame, except in one instance when he uttered the word 'Oui.'"

Only those who have read my case study *Testament* (available to be read in a free [Internet edition](#)) might understand how my trip to Centrahoma in 1995 to investigate a so-called 'talking poltergeist' haunting would be the life-changing event in my life comparable to the Chittenden visit in HPB's.



The Eddy Homestead

Among the many surprising occurrences following the publication of *People From The Other World* as chronicled in *Old Diary Leaves*, the aforesaid Mr. Betanelly arranged with Olcott to visit New York and "talk over Spiritualism" with HPB. Not long thereafter, HPB married Michael C. Betanelly. He was granted a divorce in 1878. Later that same year, she became a citizen of the United States. The names of Michalko and HPB's second husband are noteworthy in consideration for what I have called the 'Michael Pattern' in previous blog posts (see ["Some Further Observations about the Michael Pattern"](#)).

After my own experiences, it may be easier for me than it is for others to make sense of the unexplained phenomena manifesting in proximity to HPB. Books chronicling these incidents include A. P. Sinnett's *The Occult World* (revised American edition 1885) and *Incidents in the Life of Madame Blavatsky* (1886). The latter book includes revealing anecdotes related by HPB's sister Mme. V. P. de Jelihowsky. One chapter of the book presents Jelihowsky's reports about phenomena that occurred in proximity to HPB in the town of Pskoff: "All these surprising and inexplicable manifestations of an intelligent, and at times, I should almost say, an omniscient force, produced a sensation in Pskoff, where there yet remain many who remember it

well."

As one example of Jelihowsky's observations of various phenomena, she wrote that HPB "had two distinct methods of producing communications through raps. The one consisted almost entirely in her being passive, and permitting the *influences* to act at their will . . ." The remainder of this statement encompassing the second method ("used very rarely") is unsupportable as the events when evaluated in the entirety make evident that they are manifestly 'influences.' Although HPB often attributed the unexplained phenomena to "the Masters," there were times when she professed that some of the uncanny occurrences were produced by herself at will. One comment by Sinnett in *Incidents in the Life of Madame Blavatsky* perhaps better expresses her quandary: ". . . the prestige of her occult power, uncertain and capricious though it has latterly become, invests her with so much interest for people . . ."

H. S. Olcott's *People From The Other World* is his startling testimonial of an astonishing variety of "invisible powers" — "a truthful narrative of what befell in the Eddy Homestead, from the latter part of August to the first week in December, 1874." Here is a perhaps revealing anecdote about the family reported by Olcott.

They killed, a while ago, by accident, an old goose which used to get under the windows, some stormy night and say, in sepulchral tones, "God save my poor goslings!" and "Oh, dear! What shall I do?" and sometimes cry out "Murder!" Horatio Eddy, in telling me this tough yarn, said that of course he did not believe that the bird's organs of speech were so changed that it could utter words like a Christian, but that "George Dix" or some other jovial spirit "materialized" a voice close to the creature's mouth.

In comparison, during my 1995 interviews with Maxine Mc Wethy and her family in Centrahoma, Oklahoma, on one occasion Maxine mentioned in relation to the manifesting entities that they nicknamed 'Michael': "Once I had a little black and white dog that Brenda gave me — an Australian Shepherd . . . Well, one time it got so full of ticks and everything you find around here that the poor thing couldn't even walk on its hind legs. Twyla and I were out there and she was picking ticks off of him and Michael hollered, 'HELP ME, MAXINE' just like he was concerned about it."