

EILEEN J. GARRETT:
A WOMAN WHO MADE A DIFFERENCE

JOANNE D.S. McMAHON

It is only fitting that at this, the 40th anniversary of the Parapsychology Foundation, we acknowledge the contributions of our founder Eileen J. Garrett. Most of us are aware of her participation in scientific research through the use of her mediumship and later by providing the necessary funds for researchers, but few are aware of the diversity of her interests and talents. Mrs. Garrett was not just a great medium and not just a generous administrator; she was also a psychologically complicated person who left an impression on whomever she came in contact. The only way in which we can come to understand this complex personality is to look at her life in its entirety and the way she evolved.

THE SEARCH FOR FREEDOM

The first third of her life can be seen as the insular years. Born in 1893 in County Meath, Ireland, Garrett was orphaned by the time she was a month old. Raised by her mother's sister Martha and brother-in-law William, she received continuous punishment for what was interpreted as storytelling and lying. In fact, Garrett was merely attempting to describe the world as she saw it. Unfortunately, no one else in the household, or in the village for that matter, could view the environment in the same way. She spent her time associating with nature and the animals on the farm. For as long as she could remember she was aware of a nebulous cloud that enveloped all living things, and she referred to it as the *surround*. She utilized the surround to interpret what people were communicating. Even though they were saying one thing, often their surround indicated that they meant something entirely different.

From the time she was three or four years old, she played with "the children." These playmates, two girls and a boy, have been widely

written about in the literature about Garrett and require little explanation here. Suffice it to say that "the children" were friends who came to visit her daily and play in the gardens and fields. However, Garrett was the only person who was able to see and hear them. Having been scolded on various occasions for reporting on their activities, Garrett soon learned not to speak of "the children" to anyone. They became "her children"—her only playmates. They continued as her companions until she was 13, when they disappeared forever.

Her school years brought no relief from loneliness. She was not able to relate to her fellow classmates and continued to be a loner. During this time, Garrett experienced what was to be her first instance of precognition. While sitting on the porch, she "saw" her Aunt Leon, a favorite aunt who lived about 20 miles away. Aunt Leon looked tired and was carrying a baby in her arms. Seeing that she was not well, Garrett reached out to help her into the house. As Garrett prepared to do so her aunt spoke to her, saying "I must go away now and take baby with me." This statement frightened the young girl, and she rushed into the house to get help from Aunt Martha. Startled by the information, Aunt Martha rushed outside only to find the porch empty. Garrett was severely reprimanded for what was perceived as a cruel practical joke.

Knowing that what she had seen was true, Garrett, in a childish show of resentment toward Aunt Martha, sought to hurt her in some way. The method she chose was to go to the pond and kill Aunt Martha's prized ducklings. This incident brought about a startling revelation. As Garrett placed the drowned ducks on the grass, she saw a grey smokelike form rising from their silent bodies. As the movement continued she could see the "smoke" forming an upward spiral. It was with that incident that Garrett realized that death was not an end but a change to another form of existence. The act of murder, however, brought her great sorrow as she recounted what she had done. Her aunt, upon learning of Garrett's actions, threatened her with expulsion from the house. The aunt could no longer deal with the behavior of an obviously wicked child. Garrett was sent to her room, only to be visited hours later with the news that Aunt Leon and her newborn child had died. Garrett was instructed not to speak of the things she saw because they might come true.

Life was obviously not easy for Garrett during those years. No one understood her, and she was often punished for her observations. It was not until she was 15 that the possibility existed for some relief.

Following a serious bout with latent tuberculosis, the doctor advised schooling away from Ireland in a drier climate, so off she went to London. It was in London at the young age of 15 that she met architect Clive Barry, who was to become her first husband. The wedding held a special excitement for Garrett in that she thought she was finally gaining her freedom—freedom from the domination of her aunt and freedom to discuss her observations with someone who would listen and understand. Her optimistic fantasy was soon dashed when Clive Barry did not believe Garrett's stories any more than her aunt had. Once again she was forced to withdraw to a place deep inside herself and not reveal her innermost thoughts.

Four months into the marriage, Garrett became pregnant. She was filled with a joy that she had not previously experienced. She felt the child would be a boy. And indeed, she did give birth to a son, who thrived. When he was five months old, while she was walking with him in a carriage, she heard a voice say to be gentle with him for he would not be with her very long. As much as she tried to dismiss the vision, she could not. A year after her first child was born, she gave birth to second son. She was now busy with her children and attempting to enjoy motherhood even though she was haunted by the voice's prediction. At two years of age, the eldest son became dangerously ill. Within a week he was dead—stricken with meningitis. A mere five months later the second child was also dead of the same fatal disease.

This tragedy served as a catalyst for a deepening, or shall we say, enhancing of her psychic abilities. Once again she had seen the nebulous cloud rising up from her son's body as he lay dying. This experience evoked a desire in Garrett to search for a greater understanding of this phenomenon. Reaching deep within, she

became aware that the processes of growth in organic life happened from without as well as from within the living organism. [She] saw that the floating surround of all living organisms, sustained the organism and the life of its own inner physical body, as though it were a breathing, outer lung. (Garrett, 1939, p. 91)

This spiritual quest was accompanied by a burning sensation that she described as "constant charges of electricity" (p. 91). These experiences both fascinated and frightened her. Past experience dictated that sharing this information with anyone would result in questions relating to her

sanity. Feeling somewhat overwhelmed by these revelations, Garrett decided to return to Ireland to try to recapture some of the peacefulness she had experienced with nature during her childhood.

The trip home was less than peaceful; her aunt met her coldly and instructed her that her place was with her husband. Leaving Ireland, she decided that what was important to her was to make her own way: to find some work that was of interest to her and terminate a marriage that was by this time unfulfilling. Back in London, she met with her mother-in-law, who by now had become a close friend. Expecting some level of sympathy, she only got the advice to stay with her husband and have another child. Taking the consultation seriously, Garrett did become pregnant. This child, again a son, died within hours of his birth.

In order to relieve some of the pain, Garrett attempted to busy herself with social services and nursing. But to no avail. She then turned her attention to the theater, which had always held a special place for her. She got a part in a musical comedy but was soon forced to resign when her husband began resenting her independence.

Once again disappointment precipitated further psychic development. She soon became able to "sense" the world in a scrambled form, that is, seeing with her fingertips, hearing through her feet and knees. She also experienced short spells of amnesia. Her husband, seeing her distress, thought that a visit to a psychiatrist was in order. The consultation proved disastrous. The psychiatrist implied that she was not only on the verge of insanity but that she had caused the deaths of her sons because of inherited problems. The only positive thing to come out of the visit, if we can call it that, was that it helped contribute to the end of the marriage. But for the time being the marriage continued, as did visits to various doctors. No one was able to assist Garrett in discovering the cause of her visions or to explain them.

Finally, a chance for some relief appeared. While lunching with a friend, Garrett was told that the friend was about to open a catering business, and she asked Garrett to join in the venture. Garrett, eager to be independent, seized the opportunity. The months that followed were a busy time. The business progressed very well, but news came from Ireland that Aunt Martha was dangerously ill and was probably dying. Garrett, though not officially invited, went "home." Very little had changed—her reception was cold, and her aunt, barely conscious, did

not show any signs of warmth. The visit to Ireland clearly demonstrated that that part of her life was ended.

Shortly after her return to London, war broke out. Clive Barry, a Territorial, was assigned to duties abroad. Though Garrett assured her husband that she would tend to the house while he was gone, she could not completely leave the business she dearly enjoyed. But the decision was soon made for her when she found out that she was again pregnant. In the spring of the following year, Garrett gave birth to a daughter. It was a difficult time for her in terms of her health—the pregnancy and birth left her weak and quite ill. The baby was three months old when Clive Barry returned briefly from the war.

The current state of the world made everyone look at their lives very differently; there was a greater degree of forgiveness and a much heightened sense of immediacy. Garrett was no exception. Her husband had returned, and he was alive. She found in herself a new resolve to try to make the marriage work if at all possible. But her good intentions were short lived. A visit from her mother-in-law brought the news that her husband had been seeing another woman and that Garrett should gather all of her strength so that Clive would have no excuse to leave her. Garrett saw the situation in a different way. She once again associated Clive Barry with freedom. This time she saw his departure as a way of gaining her freedom. Thus ended an unhappy marriage.

Having seen the success that she had gained in the business she had shared, Garrett decided to venture out on her own. For two years, she ran a very successful teashop. It was so successful, in fact, that it became necessary to relocate to larger quarters. The decision was made to shift directions a little. The war was still on and many of her patrons had been soldiers from the local hospitals, so the decision was made to not only change location but to reestablish the restaurant as a hostel for recovering officers. And so she did. Her life helping the soldiers brought on a series of visions concerning their lives. She experienced a number of incidents in which she saw fires and explosions. Often these involved people she knew; other times they involved people she had yet to meet. These visions left her weak and nauseous. She had the impression that her energy was drained in the same way as though she were living the incidents herself. The only relief she found was by staying very active. Somehow, if she could keep her mind and body busy, the visions would not diminish her vitality. The burden of an almost constant social whirl

brought her to the conclusion that she must reconcile herself to her "condition" and learn to live with it. She writes:

After a few months of this kind of living, I came to the conclusion that it was less of a drain on my strength to live with my own perceptions, than with people; so I gradually accepted these perceptions as an inevitable part of me and no longer tried to evade them. (Garrett, 1939, p. 105)

So began the first step toward true freedom.

While working at the hostel, Garrett was drawn to a particular gentleman, Garth Wilcox. He was more sensitive than the rest and had not gotten caught up in the romance of war; he saw the killing as a necessary part of it but continued to perceive its horror. One day he received word that his regiment had been called to the front. Shaken by the information, he felt the need for something to look forward to, something to provide him hope for the future. He asked Garrett to marry him. She was not in love with him and had a strong feeling that he would not return from the front. But in order to provide him with the happiness he sought, she agreed to the marriage. A week later he was dispatched to the war, and Garrett once again plunged into her work and her social life. While dining out with friends a month after his departure, she had an overwhelming vision of his death. She could see him being blown up and parts of him being scattered about the field. Once again, she was too afraid to share the experience with anyone. Two days later she received word that her husband was missing. A week later he was reported dead.

Garrett's vision had become reality. There was no denying the accuracy of her experience this time. She was aware of the phenomena of second sight and thought that she might possibly have it. But this was also accompanied by a sense of fear. What was it in her that made it possible for her to see these things so clearly?

Her solution this time was to pray, not in the conventional sense, but prayer as meditation and contemplation. She asked for the strength she needed to cope with what she had been experiencing. In this effort to eliminate the impressions she was receiving she stumbled upon her own version of self-hypnosis. Every evening she began appealing to what she considered her two minds—the normal and the supernormal.

Garrett finally began to acknowledge that the way in which she perceived the world, though different from others, was normal for her. This important breakthrough allowed her to be more comfortable about

her abilities. She was now able to take control of the visioning by "allowing it to happen when [she] was ready and also by being able to shut it out at will" (Garrett, 1939, p. 109). Thus we see another step toward freedom.

This period in her life was marked by a series of episodes of what could be termed psychic development. She experienced a number of spontaneous out-of-body experiences. On two separate occasions, friends reported seeing her in their homes many miles from where she was physically. It was also during this time that she had an experience that is remarkably reminiscent of the opening of the third eye. She describes it as

an increasing pressure at the top of the nose, and between the eyes, and at the same time this pressure led to the feeling of a channel being opened from the center between the eyes to the cerebellum. This process was not painful nor difficult, but if it continued long I became tired and had to shut it by moving about. (Garrett, 1939, p. 110)

The exhaustion of these experiences and the work at the hostel began to take their toll. After two years of difficult work, Garrett developed scarlet fever, and it was followed by rheumatic fever. The hostel had to be closed. Once she was up and about again she got news that a friend of hers was in the hospital and that a visit might do him some good. He was indeed under stress; his fiancée had left him, and the doctors felt that his leg needed to be amputated. Garrett began seeing him, and the friendship grew closer until finally James William Garrett asked her to marry him. She had the feeling that the amputation was not necessary and convinced the doctors to postpone the operation. She was correct, and the leg was saved. Within a month of the marriage the war ended, and the armistice was signed. James Garrett now expected his bride to settle down and take up the life of wife, mother, and homemaker. Much to his surprise, Garrett was not prepared for that lifestyle. She wanted to get back into business.

Her interests were focused on the returning soldiers and the social changes that were occurring. She was very active in the labor movement, but she soon became disillusioned because the exuberance and enthusiasm of the young laborers vanished as soon as they were elected to Parliament and had fulfilled their dream. Her desire to enter the life of

politics ended. In order to satisfy her needs to be involved politically and to enter the business world, Garrett opened a labor hostel.

An important event of this time in Garrett's life was the meeting of Edward Carpenter. He too was interested in the social changes occurring. In fact, they met at a gathering of the Fabian Society. A friendship and sense of trust developed between them unlike any relationship Garrett had ever experienced. She was able to tell him about her childhood in Ireland and yes, even of her visions. For the first time Garrett found someone who understood her—someone who listened without making judgments about her sanity—someone she could speak to freely without fear of reproach. In Carpenter, Garrett found the one thing she had sought ever since her childhood—freedom.

FREEDOM AND DISCOVERY

For two years Garrett was both a friend and student of Carpenter. By the time they met in 1919, Carpenter (1904, 1912a, 1912b) had already written extensively on topics such as the evolution of consciousness, death, and the possibility of an afterlife. He was familiar with the writings of the early psychical researchers, the literature on the Spiritualist movement, and the philosophies and religions of the East. The importance of the education Garrett received from Carpenter remained one of the most important episodes of her life. The work with Carpenter put an end to years of isolation for Garrett. She now knew beyond a shadow of a doubt that she was not mad or teetering on the edge of sanity. She was experiencing a world known to a select few.

At approximately the same time, Garrett was to receive another important vision. Her daughter was stricken with pneumonia, and the doctor predicted that death would soon follow. Refusing to give up without a fight, Garrett sent the rest of the household out of the room and held the child close to her as if to transfer her strength to the baby. She then heard a voice say that the child needed fresh air. Garrett heeded the message and opened the windows to allow the breeze to come inside. After standing there for a moment, she knew she had to place the child back in her bed. As she did so she saw the figure of a man standing nearby. Though at first glance she was frightened, she soon realized that the man was there to help. She sat by the bedside until the following day

when she was aroused by a knock on the door. Her husband and the nurse, fearing the worst, wanted to know what was happening. To everyone's astonishment, the baby was lying in bed resting peacefully. Garrett never unraveled the mystery of the man in the room that night, but the miracle left a lasting impression.

One of the men who frequented the hostel began talking to Garrett about his communication with his deceased daughter. Though at first skeptical of these pronouncements, she was quick to remember the many individuals who had scorned her concerning her experiences so she listened with a more sympathetic ear. This particular man introduced Garrett to the London Spiritualist Alliance. There she witnessed a clairvoyant, but she remained unimpressed with the performance. The information received was not in any way conclusive. In fact, the information communicated seemed rather boring, considering the dramatic change that must take place in death. Her curiosity, however, was piqued. How was it that these people were able to willingly elicit these communications when her own visions were only spontaneous? How did this mechanism operate? Were the experiences objective? She was filled with the questions that continued to fascinate her all of her life.

She began attending meetings more frequently. It was at one of these sessions that she became drowsy and fell asleep. Once she was awakened she was told of what had transpired. She had not fallen asleep but had gone into trance. No one was more surprised than Garrett herself to find that she had been speaking of seeing the dead relatives of those present. The experience not only left her physically nauseated but emotionally frightened. She quickly went home to tell her husband of the events of the afternoon. He ordered her not to return to the group. This was a command that Garrett was more than willing to obey, as she had no desire to repeat her performance.

The secretary of the London Spiritualist Alliance, Mercy Phillimore, understandably concerned by the reports of the trance experience, encouraged Garrett to seek the advice of a Mr. Huhnli. Garrett, despite her fear and reservations concerning the entire matter, was spurred on by her innate curiosity. She decided to consult Huhnli, hoping that he might be able to answer some of her questions. Upon his request she sat quietly in a chair and again "fell asleep." This time upon her awakening, Huhnli informed Garrett that she had gone into trance again and her "control"

had revealed himself; he was purported to be an Asian man by the name of Uvani. Garrett met with Huhnli a number of times, but his theosophical leanings were not in keeping with Garrett's feelings on the subject. She was not ready to accept as fact that the control personality of Uvani was separate and distinct from her own. Finally, she came to the decision to suspend all contact with philosophical groups and concentrate on reading.

It was now 1923, and Garrett made the decision to close the hostel and send her daughter to boarding school outside of London. She soon received word that her husband was needed abroad for business, so Garrett was left alone: a state she welcomed. Unfortunately, the schedule of activities that she had been keeping finally caught up with her and she developed lung trouble. The imposed rest provided Garrett with more time to read. As she did so she began to put the pieces of her life together into a composite picture, seeing the patterns of dissociation that had developed because of the various traumas of her life. The story was beginning to form a coherent whole instead of isolated incidents. However, she soon reached a point that she described as "an overdose of philosophies" (Garrett, 1949, p. 125). A change was needed, so she considered a trip to Australia.

As fate would have it, the ticket office was very near to the London Spiritualist Alliance, so a visit to Phillimore was practically inevitable. Phillimore proceeded to tell Garrett that Mrs. Osborne Leonard's control "Feda" had spoken of a well-known trance medium who would return and be assisted by Phillimore in the development of her mediumship. Phillimore asked if Garrett would like to meet Mrs. Kelway-Bamber. Kelway-Bamber (1918, 1919) was also a sensitive who had written a series of letters said to have been received from her dead son, Claude. Garrett was struck by Kelway-Bamber's sincerity and intelligence and agreed to accompany her and Phillimore to a number of esoteric groups in London, including the Survival League, the British College of Psychic Science, and the National Laboratory of Psychical Research.

It was at the National Laboratory that she was included in the first 11 sittings of Harry Price with Stella C. In the original published version of the account of the sittings, Garrett is not described as either a clairvoyant or a medium (Price, 1924). Her attendance, however, proved very useful in that it was through her that Price was able to get a description of Stella C's control, "Palmac" (Price, 1927a).

Beginning early in 1925, Kelway-Bamber assisted Garrett in the further development of her mediumship at the British College of Psychic Science ("Book Tests," 1926). It was at the College that Garrett was introduced to Barbara and Hewat McKenzie. She was immediately impressed by their knowledge of psychic phenomena. Hewat McKenzie impressed Garrett in another way as well. He was the first person she had met "who refused to take a pronouncement of a control personality as inevitably the word of some 'higher power'" (Garrett, 1949, p. 128). She enrolled in a training program with McKenzie in order to further develop her mediumistic abilities. McKenzie's method of teaching incorporated not only discipline on the part of the medium but training of the control so as to "make the purest use of his powers and to transmit only from the highest levels of truth" (Garrett, 1939, p. 136).

This was the beginning of a very serious time in the study of mediumship for Garrett. She was in training with McKenzie along with having regular sittings at the College. A number of the sittings were published in summary form in the *Transactions of the British College of Psychic Science* ("A Book-Test," 1932; "Book Tests," 1926; "A Remarkable," 1931). The majority of these early sittings took the form of book tests, and Garrett became quite skilled in this aspect of her mediumship. One of the series of sittings she held at this time was published in the *Proceedings of the Society for Psychical Research* and was known as "The Tony Burman case" (Walker, 1929). With the help of Muriel Hankey, then secretary to Hewat McKenzie, Garrett assisted in the research being done by John F. Thomas that eventually resulted in the writing of his Ph.D. dissertation at Duke University. The work was later published by the Boston Society for Psychic Research (Thomas, 1929, 1937).

Garrett's reputation was now starting to spread. In 1927 she was once again called upon by Price (1927a, 1927b, 1927c) to participate with 10 other mediums and clairvoyants in a series of psychometry readings of the highly publicized Joanna Southcott box. Garrett's statements proved to be extremely accurate.

In 1928 Garrett began the first of many sittings with Emilie Hinchliffe (1930), which was the beginning of probably the most famous and publicized case in her career—the R-101 disaster. Emilie Hinchliffe was the widow of Captain Raymond Hinchliffe, who sought out Garrett in an effort to contact her husband who had died while attempting a

transatlantic flight. In the course of the sittings, Captain Hinchliffe sent warnings to his friend Ernest Johnston, a navigator, who was to be aboard a newly built British dirigible, the R-101. Emilie Hinchliffe went so far as to visit Johnston in France where the airship was moored to warn him. He did not take her seriously. The R-101 crashed on October 5, 1930, and all but 6 of the 54 people aboard were killed.

During this time Price "discovered" the medium Rudi Schneider. He held a series of 26 seances with the medium between April 1929 and January 1930. Garrett participated in four of those sittings, three of which were described by Price as "absolutely brilliant," "most extraordinary," and "superbly brilliant" (Price, 1930).

As can readily be seen, Garrett's mediumship had progressed substantially. She was quite adept at performing book tests and psychometry, and of course, participating in sittings while in trance. With McKenzie, she was also a field investigator of poltergeist cases (McKenzie, 1929). Actually, there was very little that she would not attempt to do psychically if requested by her "teacher," McKenzie. The one activity she was strictly forbidden to attempt, however, was any variety of physical mediumship. It was McKenzie's contention that in order to be a capable medium one had to choose either physical mediumship or mental mediumship, and he felt Garrett's talents should be focused on mental phenomena.

Garrett's personal life during these years was as complicated as her mediumship. Having recovered from a severe financial crash in 1924, she was able to regain a stable footing, but in 1927 she divorced James Garrett and took a position as a political secretary for approximately eight months. The strain from the activities played a major role in that she once again was struck with a severe illness. This time she developed para-typhoid, followed in 1929 by a gall bladder operation.

The years 1929 and 1930 were particularly significant. In 1929 Hewat McKenzie died, leaving the administration of the College to his wife Barbara. Garrett was forced to reevaluate her position at the College. Because the high standards of research would continue, she decided to remain, but in a far more limited capacity.

In 1930 she had made plans to marry again, but simultaneous illnesses of her and her fiancé led not only to her hospitalization but to the death of her fiancé. This series of misfortunes, however, led to an incident in 1930 that brought her unprecedented fame. It was then that,

in an effort by Price (1931a) to communicate with Sir Arthur Conan Doyle, Captain Irwin of the ill-fated R-101 made contact. It is not necessary to go into much detail concerning this case for much has been already published (Fuller, 1979; Leason, 1957; Price, 1931b, 1931c). Suffice it to say that during a long series of séances Garrett relayed information about the crash that could not have been known by her. That incident, more than any other, marked the beginning of her participation in serious experimental, scientific research. Even if, in the past, Garrett had dismissed the communications delivered during her trance sittings as part of her own unconscious mind, it was not easy to do so with the R-101 sittings.

A DECADE OF EXPERIMENTATION

News of the communication with Irwin traveled quickly. That, combined with Garrett's willingness to be scientifically tested, resulted in an invitation from the American Society for Psychical Research to participate in a series of experiments. In October of 1931 Garrett set sail for America. Along with her various research projects, Garrett also held sittings in New York at Hyslop House. Among them were the sittings with Helen Sheppard Plimpton (1935), which were published in detail in *Man's becoming?* At this same time Garrett had a sitting with Mina Crandon, better known as "Margery." A brief overview of the sitting was written by "Margery" ("Margery Visits," 1932) and published in the *Journal of the American Society for Psychical Research*. The report, though brief, did provide evidence that according to the author was accurate.

It should be noted that this was the time in "Margery's" mediumship when she was steeped in controversy. The supposed Walter fingerprints were found to be fraudulent, and a rift was developing between the researchers as to her genuineness. Because of the print space devoted to the "Margery" case, little mention was made of Garrett and her research at the time. However, possibly because of the "Margery" debacle, serious investigators were seeking out Garrett, who by now had a reputation for honesty and had never been accused of cheating. As a matter of fact, the trip to America marked the beginning of the most active decade for Garrett in terms of her participation as a research

subject. She made several visits to America during the 1930s, and on each trip she took part in multiple projects with a large array of prominent researchers.

The first set of experiments began in March of 1932 with a series of psychoanalytic tests with Hereward Carrington at Hyslop House. At the conclusion of the first set of experiments Carrington wrote:

The first fact to be definitely proved by our experiments, therefore, is that Mrs. Garrett's trance state is genuine; she is not simulating, and the trance personality calling itself "Uvani" is some sort of independent mental entity, quite apart from her normal mental life. (Carrington, 1933, p. 77)

Garrett included in her first visit to the U.S. an excursion to California where she lectured in Los Angeles and San Francisco and met with Hamlin Garland, Stewart Edward White, and Cecil Reynolds. She also took part in a series of what was then called *travelling clairvoyance* experiments, better known today as *remote viewing*, with Dr. Anita Mühl. Arrangements were made between Mühl in San Diego and Dr. Svenson in Iceland to see if Garrett could "tune in with Dr. Svenson." Of the 24 tests, reportedly 22 were correct ("Famous Mediums," 1934, p. 441).

Her travels brought her to such institutions as Johns Hopkins University where she worked with Dr. Adolf Meyer, who attempted to psychoanalyze not only Garrett's own personality but the personalities of her controls as well.

At Roosevelt Hospital in New York she volunteered for physiological experiments with Dr. Cornelius Traeger. He wanted to determine if the trance personalities could be objectively studied. In an effort to do so, he did extensive examinations involving blood tests to see if the results for Garrett were different from those of either Uvani or Abdul Latif. His results pointed to an independent character but were not conclusive. He, in correspondence with Kathleen Goldney of the Society for Psychical Research, warned "that the work already done had been interesting but merely tentative, and that no conclusion was claimed" (Goldney & Soal, 1938, p. 50).

Probably the most famous experiments of the decade were those that took place at Duke University under the direction of Dr. J.B. Rhine and Dr. J.G. Pratt in 1934 and 1935. There were experiments utilizing ESP cards as well as the research done by Pratt concerning the evaluation of

mediumistic material. Both Rhine's and Pratt's research provided significant results (Pratt, 1936; Rhine, 1934).

Her work in America prompted researchers in England to attempt to duplicate the effects. For example, Whately Carrington (1934, 1935) did a series of his own word association experiments in a effort to replicate the results of Hereward Carrington. Carrington summed up his work as follows:

We are confronted with a real effect, which is NOT due to chance, to errors of method or of calculation, and must therefore be explained either by the invocation of "normal" causes or by the admission of some cause which, in the present state of our ignorance, we must be content to regard as "paranormal." (Carrington, 1939, p. 247)

In 1937, Goldney attempted to conduct experiments similar to those of Traeger, but the research yielded no significant results (Goldney & Soal, 1938). Similar research was conducted by C.V.C. Herbert (1937), but to no avail. The research in America was not replicated in England.

Dr. S.G. Soal also attempted to duplicate the card-guessing work of Rhine but that, too, proved to be inconclusive (Goldney & Soal, 1938). Soal, in a later publication, hastened to point out: "It is only fair, however, to add that Rhine had reported that her scoring had fallen to chance level long before she visited this country [England] in 1937" (Soal, 1953, p. 87).

While in England, Garrett also underwent analysis utilizing hypnosis with Dr. William Brown (1934) at the University of Oxford. No firm conclusions were drawn, but the sessions did prove quite interesting.

Such was the case with many of the experiments undertaken during this part of her career; they were interesting but inconclusive, and in many cases they were not replicated.

Garrett's experiments at this time were not confined to the laboratory. She also continued to do field investigations, though to a lesser degree than she had in the 20s. One very famous case was that of Ash Manor. Psychic researcher Dr. Nandor Fodor requested that Garrett assist in the investigation of an alleged haunting outside of London. In July 1936, Fodor, Garrett, Dr. Elmer Lindsay, and two secretaries gathered at the house to begin the research. Following a dramatic séance, the personality of the purported haunting entity, Charles Edward Henley, spoke through Garrett and explained the reason for the manifestations. A

séance was also conducted in London two days later, and Uvani provided a further explanation. That same séance also brought Henley back. This time the conversation resulted in his "release," and Ash Manor was to remain quiet thereafter. (For further details, see "The Ghost of Ash Manor," 1952.)

Research was halted due to the start of the war in 1939, thus putting an end to nearly a decade of active experimentation. Research would continue throughout Garrett's life but never again to the extent that it did in the 30s.

THE ARRIVAL OF TOMORROW

Garrett was in the south of France when the war broke out and remained there during the early years of the war, 1939-1941. She helped with the war effort by working with children running a soup kitchen. Finally, in 1940 she was able to secure a visa in order to reach Lisbon and eventually America.

Americans at that time were anxious to hear how the war was progressing. Garrett, having had firsthand experience and being a captivating speaker, found herself lecturing on the war.

After the bombing of Pearl Harbor, her services as a speaker were no longer needed so Garrett decided that she would conduct an experiment entirely different from the ones in which she had previously been involved. She set out to take on the publishing world by starting her own house, Creative Age Press. Incorporated in February 1941, Creative Age opened its doors at 7-11 East 44th Street in the Life Extension Building, an address that Garrett considered lucky. Whether luck had anything to do with Creative Age Press's success is certainly a question open for debate. The first volume published was Lee McCann's book entitled *Nostradamus: The man who saw through time*. But a publishing house requires more than one book for its circulation list, so Garrett picked up her pen and in five weeks had authored *Telepathy: In search of a lost faculty*. With that Creative Age was well on its way.

With the establishment of the publishing house Garrett distinguished herself in a way that is often forgotten—"Creative Age Press [was] the only publishing house owned and guided by a woman who has full decision over its policies" (Borgida, 1948, n.p.).

In 1943, *Publishers' Weekly* reported that *Nostradamus* was in its 6th printing and "from a commercial point of view the most successful book yet published by the Press" ("Creative Age," 1943, p. 818). The same article offered this interesting observation:

As the trade knows, there has been a revival of interest in Nostradamus' predictions since the war started but Eileen J. Garrett, editor-in-chief and publisher of Creative Age, had the foresight to bring out this book before others began to appear.

Garrett's early years at Creative Age were spent learning the publishing business and developing a reputation as someone who sought young writers, many of whom had never been published before. By 1946, she was an experienced publisher and spent a great deal of her time actively seeking new talent by touring the U.S. and Europe. The press coverage was extensive and complimentary. While searching for new talent, she also visited old acquaintances and requested that they too write for her.

By 1948, Creative Age Press had 90 books on its publication list. But sheer volume is not enough; quality is vital, and Creative Age Press prided itself on that. Among the authors were Oliver St. John Gogarty, Robert Graves (of *I, Claudius* fame) and Stuart Engstrand. Engstrand's book *Beyond the forest* was later made into a movie and provided Bette Davis with one of her most famous lines—"What a dump." Kenneth Rockwell of the *Daily Times Herald* of Dallas wrote that the "firm issues some of the best books of our day" (1949, p. 4).

In conjunction with the books, Creative Age also published a magazine, *Tomorrow*. The first issue was on the newsstands in September of 1941. Garrett envisioned the magazine as a tribute to youth, and the focus was on the arts, literature, and current events. The inspiration behind the title came from Garrett's work with the children of France during the war. She all too frequently heard the children asking their mothers, "When can we eat?" and so often the response was, "tomorrow, perhaps." Unlike the publication of the books, *Tomorrow* was not exactly a profitable venture, but it was one that Garrett believed in and continued to publish despite its losses.

Creative Age Press ran successfully for a decade before Garrett had the urge to move on to another venture. The publication of *Tomorrow*

also ceased. In the final editorial entitled "The End of a Decade," Garrett summarized her feelings about the publication as follows:

When I founded *Tomorrow* I was optimistic; I still am. We have given America some previously unknown writers who might never have been heard—or who might have had to wait much longer—had it not been for the sympathetic attention new writers always received in my office. We also rediscovered old names who had been discarded by others as antiquated. I think we pioneered with sound articles on psychology, psychiatry and psychic phenomena when it was not considered as fashionable to do so as now. We published the best new work of the young poets and the new verse of the older living poets in every issue. With our annual college writers contest we gave a hearing to serious and sensitive students who have so few outlets for their work. I think the ten bound volumes of *Tomorrow* magazine in many libraries and some homes throughout the country will always remind researchers and perhaps historians of our modest contribution to the cultural life of America during the past decade. (Garrett, 1951, p. 3)

The sale of Creative Age Press was indeed the end of a decade, but what an important decade it was. Garrett not only owned and ran the firm but was an author as well. The years between 1941 and 1951 proved to be the most prolific ones of her life. She wrote 120 editorials, 30 book reviews, and 4 books (*Telepathy, Awareness, Adventures in the supernormal* and *The sense and nonsense of prophecy*). Also, under her pseudonym Jean Lytle, she wrote 3 articles, 2 book reviews, and 3 novels (*Today the sun rises; You are France, Lisette; and Sheila Lacy*).

Simultaneous with the sale of Creative Age Press was yet another period of ill health. While recovering from a series of operations, Garrett had an auditory experience that instructed her to "build an 'edifice' that would honor the subject to which [she] had devoted (her) life" (Garrett, 1968, p. 157). A plan that she had outlined in the 30s for a nonprofit foundation once again came to the fore. So with the assistance of her long-time friend, the Honorable Frances Payne Bolton, the Parapsychology Foundation was born.

PARAPSYCHOLOGY FOUNDATION

The ideas for the structuring of the Foundation were formed easily because Garrett knew exactly what she wanted from this new entity:

First, I envisaged the necessity of finding resources that could provide grants to those who sought after a wider horizon in reading. Second, this would involve a library and a public relations setup to answer the demand for literature and eventual study for those who might be ready to work in a parapsychological atmosphere. Finally, there would be the need to bring scholars together from different countries for discussion, as well as the need to keep contacts alive if eventual advancement of the theoretical discussion were to result in action (Garrett, 1968, pp. 158-159)

And what Garrett wanted, Garrett achieved. On December 14, 1951 the Parapsychology Foundation was incorporated. As president of the Foundation, Garrett presided over 19 international conferences, provided funding for countless projects, traveled extensively to various research facilities, and published a series of monographs, a newsletter, an international journal, and a bimonthly periodical. Her goals were realized!

But such a summary does not do justice to the impact that the Foundation has had on the parapsychological community. The grant program has aided in some of the finest investigations in the field. A few examples may help to illustrate the point. Early evidence of the experimenter effect in psi testing was the result of investigations conducted by Dr. Carroll B. Nash in the 1950s supported by a grant from of the Foundation. His article, "The Effect of Subject-Experimenter Attitudes on Clairvoyance Scores," received the William McDougall Award in recognition of an outstanding publication in parapsychological research.

Dr. D.J. West and Mr. G.W. Fisk engaged in a joint study on "ESP and Mood," concluding on the basis of three different evaluation methods that a pleasurable mood favors positive ESP scoring. Their paper, "Psychokinetic Experiments with a Single Subject," won the Second William McDougall Award.

It is often forgotten that the research by Professor Hornell Hart on apparitions and out-of-body experiences, published in the *Proceedings of the Society for Psychical Research* in 1956, was originally funded by the Foundation.

Garrett's interest and subsequent generosity was not confined to those with an active interest in parapsychology. For example, the experiments with enzymes conducted by Sr. Justa Smith in 1967 were underwritten by the Foundation.

Garrett also did not confine her support to efforts aligned with her own beliefs. Dr. Ian Stevenson (1971) illustrates this well:

What committee would have given me a grant to go to India in 1961 to study reincarnation cases? But Eileen Garrett did. She had heard of a case that had come to attention there and she knew of my interest in the subject. So she took the initiative and offered me a grant to go to India even though she herself was opposed to the idea of reincarnation. (p. 340)

Along with individual researchers the Foundation supported the efforts of organizations. As a matter of fact, one of the first recipients was the Parapsychology Laboratory at Duke University. The Foundation from time to time had extended its support to the Laboratory, as well as to special investigations conducted by individual members of the staff. Among them were Dr. Karlis Osis, Dr. J.G. Pratt, Dr. Louisa Rhine, Dr. Robert Van de Castle, and Ms. Rhea White.

In 1961, a grant was given to Dr. Montague Ullman, then Director of the Division of Psychiatry at Maimonides Hospital in Brooklyn, New York, for a pilot study to investigate possible areas of telepathic contact between participants in a dream state and agents attempting to communicate specific emotionally charged matter.

The generosity of the Foundation was not confined to institutions only in the United States. A prime example was the assistance given to various individuals and organizations in India. As a result of a visit made by Dr. Gardner Murphy, then the Foundation's General Research Consultant, contact with Indian researchers was deepened and a number of projects initiated. Projects headed by Dr. C.T.K. Chari of Madras Christian College, Dr. Kali Prasad of the University of Lucknow, and Dr. K. Ramakrishna Rao of Andhra University were funded by the Foundation. So appreciated was the help given to Andhra University that upon Garrett's death an endowment was created in her memory that would result in the awarding of an annual "Garrett Prize" (1971).

In terms of Garrett's goal of a library and a public relations setup, the Foundation over the years has gathered together some of the finest works in parapsychology for its library. In the early formation of the library, Mr. J. Fraser Nicol was added to the staff as Research Consultant. With the assistance of Mr. Allan Angoff, Nicol expanded the library holdings. In 1965, they undertook the project of completely reorganizing and

reclassifying the collection. A modified Dewey decimal system was utilized and currently serves as the basis for the collection to this day.

Along with providing support for its own facility, the Foundation has also given assistance to libraries throughout the world. Under the direction of Dr. H.C. Berendt and Professor Hugo Bergman, the Foundation assisted in the founding of a library in parapsychology at the Medical Academy in Jerusalem.

Among the Foundation's greatest accomplishments was the International Conference on Parapsychology held in Utrecht in 1953. The meeting was organized to bring together interested researchers from around the world to meet and discuss their ideas and investigations. After a year of planning 85 delegates from 14 countries were assembled. According to Dr. Michel Pobers, Secretary General of the Conference:

Our first plan allowed for a maximum of forty-five participants; by July 1, this "quota" had to be increased to approximately eighty members. But even after this substantial increase, there remained over three hundred requests for invitations, which we had to decline. (1954, p. 14)

The meeting was, to say the least, a great success, so much so that the Foundation has continued to run conferences focusing on a particular aspect of parapsychology. Some of the topics that have been covered include altered states of consciousness, anthropology, creativity, education, pharmacology, philosophy, quantum physics, psychology and religion.

However, the administration of the Foundation was not enough for Garrett. She missed the excitement of the publishing world. To satisfy her longings she established Garrett Publications/Helix Press, which specialized in the less scholarly books on parapsychology. The firm provided Garrett with a vehicle by which to publish *Tomorrow* once again. This time, however, the magazine was "an international quarterly devoted to accurate reporting and independent investigation of the Psychical and the Occult" (Garrett, 1952, inside front cover). Garrett wrote all the editorials for *Tomorrow* until it was transferred to England in 1962. In addition to the editorials, she also occasionally wrote articles and book reviews. Garrett's writing was published not only through her own publishing house but also by Dorrance (*Life is the healer* and *Threads of destiny*) and Putnam's (*Many voices*).

It should not be assumed that with the establishment of the Foundation and the publishing firm that Garrett abandoned her interest in the experimental side of the field. She continued to take part in research both as a subject and, in the case of field investigations, as a researcher. To cite just a few, Garrett took part in a study conducted by Dr. Andrija Puharich (1962, 1966) utilizing the Faraday cage. She also participated with Ullman (Ullman & Krippner, 1970) in some of the early dream research, which incidentally took place at the Foundation. As if that were not enough, she occasionally visited purported haunted houses such as the most famous one, Rose Hall, in Jamaica ("Phantom Mistress," 1953).

She also continued to explore the realms of her own consciousness. On one excursion to the Caribbean she went to Haiti where she became very interested in voodoo and was welcomed to participate in a number of the rituals. In the 1950s, she willingly took part in experiments with LSD with the hope of understanding and comparing the mediumistic experience with drug-induced states. In fact, she went so far as to devote two conferences, 1958 and 1959, to the subject in order to explore the areas of psychedelics and pharmacology in more depth.

Throughout her tenure as president of the Foundation, Garrett remained active. Though during her later years, her declining health and near crippling arthritis forced her to curtail her workload somewhat. In 1970 a conference was held at the European headquarters, Le Piol. Garrett's health was poor, but she rallied enough to attend every session of the conference. And what a successful meeting it was! But the strain and excitement were apparently too much for Garrett because a week later, while reading in the garden of her villa, she lost consciousness. On September 15 she died.

It is nearly impossible to express what the loss of such a dynamic figure would be, but Dr. Emilio Servadio (1970) sums up Garrett's contributions well in his obituary of her:

To say that without Eileen Garrett parapsychology would have had quite a different fate in the years subsequent to the Second World War, is really to say the least. The importance of the work done by the Parapsychology Foundation—which Eileen Garrett conceived, and to which she gave her life...is known to all. Very few private initiatives can be compared to this in the history of culture or science. But the very activity of the Parapsychology Foundation, to the advantage of parapsychological

research all over the world, has shown to what extent Eileen Garrett was far from being satisfied with her status of exceptional "subject," and to what extent, directly or indirectly, she fought in order that the phenomena about which she was intensely curious should be submitted to systematic investigation on an international scale....

Eileen Garrett reached the end of her path still reflecting, doubting, questioning the problems of the human spirit, its destiny, its possible survival. Many, as it is well known, think they have the definite answer to the question—be it yes, or no. Like Eileen Garrett, and after almost as many years of search, I find myself unable to reach a sure conclusion. But one thing appears certain to me: if it is given to all great humans to continue being ever present among their fellowmen because of the indelible marks they have left of their passage—in this sense, and without a shade of doubt, the soul of Eileen Garrett is still with us. (p. 4)

REFERENCES

- A book-test at a distance of 8,000 miles. (1932). *Quarterly Transactions of the British College of Psychic Science*, 11, 67-69.
- Book tests through Mrs. Garrett. (1926). *Quarterly Transactions of the British College of Psychic Science*, 5, 210-213.
- Borgida, L. (1948, January 17). Profile of a publisher. *Los Angeles Times*, n.p.
- Brown, W. (1934). Sleep, hypnosis, and mediumistic trance. *Character and Personality*, 3, 113-136.
- Carrington, W. (1934). The quantitative study of trance personalities. I. Preliminary studies: Mrs. Garrett, Rudi Schneider, Mrs. Leonard. *Proceedings of the Society for Psychical Research*, 42, 173-240.
- Carrington, W. (1935). The quantitative study of trance personalities. II. Improvements in analysis. *Proceedings of the Society for Psychical Research*, 43, 319-361.
- Carrington, W. (1939). The quantitative study of trance personalities. New series, I. Revision and extension of the inter-medium experiment. *Proceedings of the Society for Psychical Research*, 45, 223-251.
- Carpenter, E. (1904). *The art of creation: Essays on the self and its powers*. London: George Allen.
- Carpenter, E. (1912a). *The drama of love and death: A study of human evolution and transfiguration*. New York: Mitchell Kennerley.
- Carpenter, E. (1912b). *Towards democracy*. New York: Mitchell Kennerley.
- Carrington, H. (ca. 1933). An instrumental test of the independence of a "spirit control." *Bulletin 1*, American Psychical Institute.

- Creative Age starts 3rd year with potential seller. (1943, Sep. 4). *Publishers Weekly*, 144, 818-819.
- Famous medium's services to science. (1934). *Light*, 54, 441-442.
- Fuller, J.G. (1979). *The airmen who would not die*. New York: Putnam's. (Also available in condensed version; *Reader's Digest*, 114 [686], June 1979, pp. 194-246.)
- Garrett, E.J. (1939). *My life as a search for the meaning of mediumship*. New York: Oquage Press.
- Garrett, E.J. (1941). *Telepathy: In search of a lost faculty*. New York: Creative Age Press.
- Garrett, E.J. (1943). *Awareness*. New York: Creative Age Press.
- Garrett, E.J. (1949). *Adventures in the supernatural: A personal memoir*. New York: Garrett Publications.
- Garrett, E.J. (1951). The end of a decade. *Tomorrow*, 10(12), 3.
- Garrett, E.J. (1952, Autumn). From the publisher's desk. *Tomorrow*, n.s. 1, inside front and back covers.
- Garrett, E.J. (1968). *Many voices: The autobiography of a medium*. New York: Putnam's.
- Garrett prize. (1971). *Psi Newsletter* [Parapsychological Society of India], 1(2), 8.
- The ghost of Ash Manor. (1952). *Tomorrow*, 1(1), 50-66.
- Goldney, K.M., & Soal, S.G. (1938). Report on a series of experiments with Mrs. Eileen Garrett. *Proceedings of the Society for Psychical Research*, 45, 43-87.
- Hart, H., & Collaborators. (1956). Six theories about apparitions. *Proceedings of the Society for Psychical Research*, 50, 153-239.
- Herbert, C.V.C. (1937). An experiment with Mrs. Garrett. *Journal of the Society for Psychical Research*, 30, 99-101.
- Hinchliffe, E. (1930). *The return of Captain W.G.R. Hinchliffe*. London: Psychic Press.
- Kelway-Bamber, L. (1918). *Claude's book*. London: Methuen.
- Kelway-Bamber, L. (1919). *Claude's second book*. London: Methuen.
- Leasor, J. (1957). *The millionth chance: The story of the R-101*. New York: Reynal.
- Lytte, J. (1942). *Today the sun rises*. New York: Creative Age Press.
- Lytte, J. (1943). *You are France, Lisette*. New York: Creative Age Press.
- Lytte, J. (1944). *Sheila Lacy*. New York: Creative Age Press.
- Lytte, J. (1961). *Threads of destiny*. New York: Dorrance.
- Margery visits Mrs. Garrett. (1932). *Journal of the American Society for Psychical Research* 27, 58-60.

- McKenzie, J.H. (1929). Investigation of a psychically disturbed house. *Quarterly Transactions of the British College of Psychic Science*, 8, 103-108.
- Phantom mistress of Rose Hall. (1953). *Tomorrow*, 1(4), 15-30.
- Plimpton, H.S. (1935). *Man's becoming*. London: Rider.
- Pobers, M. (1954). Utrecht and after. *Tomorrow*, 2(2), 9-29.
- Pratt, J.G. (1936). Towards a method of evaluating mediumistic material. *Bulletin of the Boston Society for Psychic Research*, No. 23.
- Price, H. (1924). Stella C.: A record of thirteen sittings for thermopsychic and other experiments. *Journal of the American Society for Psychical Research*, 18, 305-362.
- Price, H. (1927a). Joanna Southcott's box. No. 2. The psychometrists. *Journal of the American Society for Psychical Research*, 21, 439-448.
- Price, H. (1927b). Joanna Southcott's box. No. 3. What the x-rays revealed, and what the bishops said. *Journal of the American Society for Psychical Research*, 21, 499-516.
- Price, H. (1927c). Joanna Southcott's box. No. 5. The opening. *Journal of the American Society for Psychical Research*, 21, 696-707.
- Price, H. (1930). *Rudi Schneider: A scientific examination of his mediumship*. London: Methuen.
- Price, H. (1931a, January). An authentic interview with Conan Doyle from beyond. *Hearst's International-Cosmopolitan*, pp. 26-27, 114-116.
- Price, H. (1931b). R-101 airship disaster: Expert confirms the seance account of the cause. *Light*, 51, 447.
- Price, H. (1931c). The R-101 disaster (case record): Mediumship of Mrs. Garrett. *Journal of the American Society for Psychical Research*, 25, 268-279.
- Puharich, A. (1962). *Beyond telepathy*. Garden City, NY: Doubleday.
- Puharich, H.K. (1966). Electrical field reinforcement of ESP. *International Journal of Neuropsychiatry*, 2, 474-486. (Reprinted in *International Journal of Parapsychology*, 9(4), 175-183.)
- A remarkable book-test. (1931). *Quarterly Transactions of the British College of Psychic Science*, 10, 203-204.
- Rhine, J.B. (1934, December). Telepathy and clairvoyance in the normal and trance states of a "medium." *Character and Personality*, 3, 91-111.
- Rockwell, K. (1949, October, 9). Eileen Garrett lives in a world of visions. *The Daily Times Herald* (Dallas), pp. 4,7.
- Servadio, E. (1970). Eileen J. Garrett—Recollections of three associates. *Parapsychology Review*, 1 (special issue), 3-4.
- Soal, S.G. (1953). My thirty years of psychical research: A personal record. *Proceedings of the Society for Psychical Research*, 50, 67-95.

- Stevenson, I. (1971). Eileen J. Garrett: An appreciation. *Journal of the American Society for Psychical Research*, 65, 336-343.
- Thomas, J.F. (1929). *Case studies bearing upon survival*. Boston: Boston Society for Psychic Research.
- Thomas, J.F. (1937). *Beyond normal cognition: An evaluative and methodological study of the mental content of certain trance phenomena*. Boston: Boston Society for Psychic Research.
- Ullman, M., & Krippner, S. (1970). Experimental sessions with Mrs. Garrett. In M. Ullman & S. Krippner, *Dream studies and telepathy: An experimental approach* (pp. 32-39). New York: Parapsychology Foundation.
- Walker, N. (1929). The Tony Burman case. *Proceedings of the Society for Psychical Research*, 39, 1-46.