

With the Author's Compliments

THE
VINDICATION
OF
WILLIAM HOPE

OR
THE EXPOSERS EXPOSED

A Lecture delivered in the
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By

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THE VINDICATION OF WILLIAM HOPE.

In November, 1932, Mr. Fred Barlow and Major Rampling-Rose read a paper at a private meeting of the Society for Psychical Research in which they allege that all Mr. William Hope's psychic photographs have been produced by fraudulent means. This allegation against Hope is a falsehood, and an atrocious calumny. The method of these two detractors of Hope is simple. They allege in several instances how Mr. Hope *might* have frauded, and then proceed to argue that therefore he *did* fraud. This comes out all through the paper, and characterizes the report of the Photographic Research Association, which they quote. Anything more dishonest, illogical, un-English, or unjust, could not be conceived, and so far from their paper containing "definite proof of fraud," as they allege, it contains no proof of fraud whatsoever, but merely shows lack of knowledge and of sympathetic understanding in a difficult investigation.

Before dealing with the accusations against Hope we will consider one or two subsidiary points and the **charge made against Mrs. Deane.**

Those who allege that she has frauded may well be asked to face the testimony of Sir Arthur Keith, the anthropologist, also of Dr. Cushman, who secretly and unknown to anyone in England, came from the U.S.A. He went to Mrs. Deane without appointment or introduction and found her in the act of leaving, but persuaded her to stay and take his photograph, which she did there and then, and the doctor immediately obtained a psychic photo of his dead daughter, Agnes, unlike in detail to any other, but more realistic and *a better likeness than any other obtained in life!!* The accusers make no attempt to deal with this case. It is a hot cinder which they make no attempt to handle. Barlow says that one clearly recognised extra is sufficient to prove Psychic Photography. Well, here is one and there are hundred of others. Again Barlow alleges that Mrs. Deane's psychic extras are the fraudulent result of her having the plates in her possession before the experiment.

Now, it fortunately happens that long before Barlow turned against the people whose good name he is now seeking to destroy, he had written a defence of them and of the subject of Psychic Photography. This defence is in the form of a chapter entitled "Evidential and Scientific Aspects of Psychic Photography," and forms part of Sir Arthur Conan Doyle's "The Case for Spirit Photography," which should be read by everyone interested in this subject. In this chapter Barlow says:—"On several occasions members of the S.S.S.P. (of which Society Mr. Barlow was secretary) have, without Mrs. Deane's knowledge, substituted a fresh unopened packet of plates for the packet she has had with her, without interfering with the success of the experiment!!" This convincingly proves that the previous possession of the plates was *not* the explanation as he alleges.

On another occasion Mr. Barlow obtained, through Mrs. Deane, a psychic photograph of his father. He wrote to me describing his experience and stating that he was thoroughly satisfied that it was his father, and in his "Evidential and Scientific Aspects" he says: "With Mrs. Deane, in my own home, we secured an excellent picture of my father—a likeness which could not have been produced from any existing photograph. . . . Whatever may have happened on other occasions *nothing can shake my firm conviction* that I have secured genuine psychic photographic effects."

In the face of these declarations what reliance can be placed now on Mr. Barlow's present attack on Mrs. Deane, and his statement that all recognised pictures could be copied from existing photos.

Again, he says that when using a stereoscopic camera or two cameras simultaneously, extras or psychic effects are not obtained on more than

one plate, and this, he says, shows that the results are not objective. This statement is false and not in accordance with recorded facts.

Mr. Trail Taylor, the well-known photographic expert, relates in the British Journal of Photography for March 17th, 1893 (of which he was the Editor), how he got psychic extras on *both* plates in his stereoscopic camera, with Mr. David Duguid. While on November 5th, 1921, at the British College of Psychic Science, Mr. Robinson, of Brisbane, exposed a plate in his own camera, and Mr. Hope another in his camera at the same time, psychic extras coming on each. Another case of psychic extras being found on both plates of a stereoscopic camera was reported in the Transactions of the British College for April, 1923.

In the occasional occurrence of **reproductions of magazine and newspaper pictures** on Mrs. Deane's plates, or of "screen" effects, Barlow and Rampling-Rose profess to find conclusive evidence of fraud, but even if it did constitute such evidence, it would not do away with the Cushman case of recognition, together with many others. Anyone who has the intelligence and ability to tackle this problem knows full well that the occasional appearance of such magazine pictures is *no proof at all* that the psychic has frauded. Exactly the same remark applies in those cases in which the extra is like a normal photograph of the deceased. We will refute Barlow on this point out of his own mouth. In his article on "The Evidential and Scientific Aspects of Phycic Photography," published in 1922, he says:—"One of the members of the S.S.S.P. (of which Society Mr. Barlow was Secretary) Mr. Hobbs, of Purley, a keen business man, travelled to Crewe with his wife. They and the Crewe Circle were perfect strangers to each other. Mrs. Hobbs was wearing a locket containing a photograph of their son, who had been killed in the war. This was tucked away out of sight under her blouse. To their great delight they obtained a picture of their boy. Trickery was *impossible*. Even supposing Mr. Hope had seen the locket there was no time to produce a fraudulent result and foist it upon the alert sitters. Yet the psychic picture is an exact duplicate of the photograph in the locket. Even the rim of the locket can be seen. This sort of thing has occurred time and again."

"Sometimes the psychic pictures are *jac simile* copies of magazine covers which no fraudulent medium would ever think of producing."

"Whether it agrees with his pet theories or not the serious student is bound to realize that sooner or later other minds are at work distinct from, and often superior in intelligence to, that of either medium or sitter. Those intelligences claim to be the spirits of the so-called dead. They substantiate the claims by giving practical proof that they are whom they purport to be."

From the above quotations it will be seen how strongly Mr. Barlow repudiates any suggestion of fraud on the part of Mrs. Deane (such as he has now made) in the matter of the occasional occurrence of these magazine pictures and "screen" effects. As I have pointed out elsewhere, these results simply show (like the appearance of flowers and other objects) that the spirit operators can copy objects, just as we can and, like us, are not restricted to one particular phase of photography. At the same time, it must be noted that many of the psychic extras, while clearly recognisable, are slightly different in pose to any known normal photo, proving conclusively that they are not copies.

Coming now to the main issue in Barlow's and Rampling-Rose's pamphlet, "**The Attack on William Hope.**" In the first place, Barlow alleges that substitution of a plate was found against Hope during the experiments of Price and the S.P.R. in 1922. This statement is a falsehood, and one stands amazed at the effrontery of this charge in view of the facts. No proof of fraud or substitution on the part of Hope was found, but it was proved that grave suspicion attached to those who made the charge.

It was shown during the investigation that the packet of plates used by the experimenters had been in the possession of the officials of the S.P.R. for three weeks before the experiment, and was accessible to several persons who were hostile to Hope's claims and had said that the opening and closing of sealed packets was a thing easily accomplished. It was also conclusively proved by an independent committee of investigation that the packet of plates had been opened prior to the experiment with Mr. Hope, as proved by the examination of the wrapper made by the Imperial Dry Plate Co. (Ilford). This fact at once destroys Price's case. It was also revealed that one of the specially marked plates had been extracted, as proved by the fact that this plate, together with three others of a different make, and bearing extras when developed, totally unlike Hope's results, were mysteriously returned through the London post (Notting Hill postmark) three days after the experiment, and four months before the attack was made known to Hope. Price has also confessed that when Hope requested him to sign the plates in proof that neither plates nor slide had been substituted or changed, *he refused*. These facts smash Price's case and transform Hope from the accused into the accuser, and point to a conspiracy against Hope which casts a grave suspicion upon all concerned in making the experiment and issuing the libellous pamphlet against him, and show him to have been **a much injured and maligned man**, and the subject of a base conspiracy; and that the plates, so far from being substituted by Hope, had been tampered with, and others substituted by the conspirators. This is a matter of history and the facts are on record, and yet Barlow has the effrontery to say in the S.P.R. pamphlet just issued that Price proved that Hope substituted a plate on this occasion. The statement is a falsehood and the facts point to the very reverse. With reference to the extra obtained on the plate by Mr. Price, Barlow says in "Evidential and Scientific Aspects," "I am convinced that the effect obtained on this occasion was a genuine psychic result. Price maintains that no genuine psychic photograph has ever been taken. Yet, on December 13th, 1923, and February 28th, 1924, Price, using his own camera, slides and plates in a test of psychic photography, held with Mrs. Irvine, the plates never leaving his possession, as he testified, obtained the picture of a hand, also star-shaped patches of cloud on the plate, when developed by him, the said hand and star having previously been seen clairvoyantly and described by Mrs. Irvine. He signed two statements testifying to these facts.

Now let us turn to **the considered opinion of Barlow** in favour of psychic photography, set forth in "The Evidential and Scientific Aspects," published in Sir Arthur Conan Doyle's "Case for Spirit Photography. He there says: "When conditions are imposed similar to those usually obtaining with the Crewe Circle (Hope) the difficulty of producing a fraudulent result is enormously increased. Where suitable precautions are employed, and where the sitter has a thorough knowledge of photography, plus an acquaintance with trick methods, even the *possibility* of deception without detection can for all practical purposes be ruled out of court. Under these special conditions investigators of repute have on many occasions secured successful results."

Again, "The evidence for the truth of psychic photography is overwhelming."

Again, "Knowing it to be true, I look forward with confidence to that day, not far distant, when all this talk of fake and fraud shall be no more."

Again, "I do not see how we can possibly get away from the fact that many of these photographic effects are produced by discarnate intelligences."

Again, "A very little first-hand investigation will satisfy any unprejudiced individual as to the reality of psychic photography."

Equally damning to his present attitude is Barlow's article in "Light" for November 9th, 1918, in which he says: "An apology is due to the Crewe friends for the very suggestion of fraud, so far as they are concerned. To know them is to esteem them," "I declare after mature consideration that in many of the tests trickery was impossible."

Here are seven most positive declarations on Barlow's part, as to the truth and reality of psychic photography, and I shall produce others.

We will now examine the specific charges of Messrs. Barlow and Rampling-Rose. The main one is that all Hope's psychic extras have been produced, either by the substitution of a prepared plate with the spirit form or "extra" already printed on it, or by the projection of the "extra" on to the plate by means of a flash-light projector, containing a small positive film so as to print a negative on the plate.

Let us take the **flashlight allegation** first. This charge is at once so silly that one wonders how any man of intelligence dare bring it forward in the Hope case. It covers the accusers with ridicule. I have personally loaded Hope's slides with scores of plates from new packets broken open by me in the dark room immediately before loading the slide. Hope was not even allowed to touch the plates, or to put his hands over them; and I have also taken the precaution of examining Hope's hands on many occasions. He has never used such a projector or "switch" in all the scores of plates I have loaded into his slides. He could not have even attempted to do it without *instant* detection by me or by others in the dark room.

I am an old photographer and mechanic whose experience goes back to the wet plate days, and not to be taken in by any such childish device as Barlow and Rampling-Rose describe. I know many people who have loaded Hope's slides, some of them expert photographers and they likewise have never seen Hope use any such device, and they scoff at the suggestion of such use under their keen and critical gaze. The silliness of this flashlight projector theory as the explanation of Hope's results becomes still more apparent when I state that I have frequently loaded Hope's slides when *alone* in the dark room from my own new packet of plates, not allowing Hope to enter, and these slides I have myself *carried to and from the camera*, not allowing Hope to touch them. In some cases I have, in addition to this, and to a thorough inspection of camera, slide and lens, *inserted the slide in the camera myself and withdrawn it, Hope doing nothing but make the exposure, thus not allowing Hope to touch either plate or slide from loading to development*, and yet I have got evidential results in flat disproof of Barlow's statement that there is always some kind of control by the medium. Other experimenters, among whom is Dr. Ellis Powell, give similar testimony. Powell describes in S.S.S.P. Budget, No. 63, how he loaded the slides, carried the slides, and did all the photographic process, and yet got the picture of a girl, Olive R—, recognised by her brother and mother.

In the 58th Budget of the Society Barlow says: "I have got results with Hope here in my own house, under conditions where fraud was absolutely impossible. I have loaded my dark slides in Birmingham and taken them to Crewe with my own camera and apparatus, and have carried out the whole operation myself, even to the taking of the photograph, and have secured supernormal results."

Fifteen members of the S.S.S.P. sign an account in Budget 67 saying that Hope did not touch the plate until it was fixed, yet they got results.

As for the allegation that the flashlight is used in Hope's coat pocket, Barlow himself records in the S.S.S.P. Budget No. 86, that on one occasion in his presence Hope turned out his pocket before putting the slide into it, and Barlow signed this report, while in his article in "Light" he says: "I know of no means whereby he could possibly have printed an image on the plate while the slide was in his pocket, without being immediately detected."

As for the further allegation that this flashlight is used during the loading of the plates, or what is still more silly and impossible, during their exposure in the camera, made generally in full daylight and often with half a dozen people standing around him—it is an insult to the intelligence of his readers to suggest such nonsense. We are asked to believe that Hope, in *broad daylight*, with people standing around him and all eyes closely fixed upon him, could open the shutter of a slide under the focussing cloth and print an “extra” on with a flashlight without being detected, and that he could do this not once but thousands of times during the course of 27 years and never be caught in the act once. Could absurdity further go?

Let us now see what Mr. Barlow himself says about this suggestion in “Evidential and Scientific Aspects”:—“I have been told that Hope printed the effects on to the plates by a flashlight while he had hold of my wrist. If the critic derives any comfort from believing that such actually occurred he is welcome to his belief.”

He plainly sees the absurdity of the charge he now makes.

With regard to **the charge of substitution of plates**, This is equally false, unproven and absurd. I have shown that on a former occasion of such a charge being made, it was proved that the onus of suspicion lay on the experimenters and not on Hope.

Let us see **what Barlow himself has to say against this matter of substitution**, in “Evidential and Scientific Aspects”:—“On this occasion the substitution of dark slides was impossible for the simple reason that no dark slide was used. Saying nothing to the members of the Crewe Circle beforehand, I took with me to Crewe, on November 12th, 1921, a loaded box-camera containing 6 marked plates. All that Hope and Mrs. Buxton did was to arch their hands over this magazine camera whilst one of them flicked the shutter catch. Photographic readers will realize that it is impossible to tamper with the plates in a box-camera in daylight without spoiling the lot. The control stipulated that Hope should be allowed to hold my right wrist as I dropped each plate into the developer. Psychic effects were obtained on two out of the six plates under conditions which I am convinced rendered deception impossible.”

Again, he says: “Two photographic members of the S.S.S.P. and myself went to Crewe. The camera and slides were brand new and not examined by Hope before the sitting. Neither Hope nor Mrs. Buxton were in the dark-room for loading the slides or developing the plates. The central face of the three supernormal faces secured on this occasion is an undoubted likeness of the father of one of the sitters. This result was absolutely conclusive to my friends and myself. **We emphatically declare that under the circumstances trickery was impossible.**”

These quotations refute Barlow out of his own mouth. In further testimony let me say that I personally knew a Bradford minister who, taking his own box-camera, which was never opened, went to Crewe and obtained the face of a deceased relative. Hope did nothing but release the catch of the shutter, and the resulting photograph was developed at the minister's home in Bradford.

There are many cases on record of the obtaining of these extras in box-cameras through Hope's mediumship, the said cameras never having been opened and Hope never having seen or touched the plates. I personally witnessed one of these in 1931, when a lady asked Hope to touch off the trigger of her box-camera, which she produced on the spur of the moment. He made two exposures and the plates were developed at a local chemist's, and two extras were obtained. I can also give my own box-camera experience. In 1915 my wife suddenly saw the apparition of a man clairvoyantly, while we were seated in the breakfast room at Weston Vicarage. I rushed for my box-camera and took a photo of the place where

she saw the figure, and obtained a clear photo of the man looking exactly as she previously described him. This case is my own and entirely independent of Hope, whom I did not then know. We all swore to the truth of this before a Commissioner for Oaths in due legal form.

There are scores of similar instances which show the utter absurdity and impossibility of the theory of plate substitution or flash-light effects as the explanation of William Hope's spirit pictures.

The foregoing refutations of the flashlight and plate substitution theories are sufficient to satisfy any reasonable man, but there is another consideration which finally blows them to atoms.

Flashlight projection of recognised faces, or plates substituted and bearing such recognised faces (and there are many hundreds of recognitions on record) means the previous preparation of a small positive and its insertion in the flash-lamp, or the careful preparation of the plate to be substituted. In the very many hundreds of recognised spirit pictures produced through Hope's mediumship, how could these pictures be produced in the many hundreds of cases in which Hope *had never seen or heard of the deceased*? Such procuring is impossible. How could this small positive be made and inserted in the flash-lamp or switch, or the prepared plate be produced to meet the cases of recognised pictures obtained for strangers introduced to Hope *at a few minutes notice*? How could the small flashlight positive or prepared plate be prepared or produced in the many cases of recognised extras, of which I have many examples in which *there never has been any photo, painting, or sketch made of the deceased during mortal life*? The thing is impossible, and no one whose judgment is of any value would seriously advance such an allegation.

We now come to **recognition of the extras**, or spirit forms on the plate—this is of vital importance. Let us quote Barlow's statement in his "Evidential and Scientific Aspects." He there says: "Apart from any question of test conditions there are certain results which in themselves afford definite proof of genuineness. I refer to the recognised likenesses obtained by sitters who are unknown to the medium, and who have secured results which *could not possibly have been prepared in advance. One such case would be sufficient to establish the reality of psychic photography.* It is no exaggeration to say that this has actually been done on scores of occasions, and in consequence *the evidence for the truth of psychic photography is overwhelming.* This question of recognised likenesses is a point which *the critic tries to evade.* The reader can judge of the value of this evidence from the illustrations in this book, which are typical of *hundreds of similar results.*" Note how strongly he supports and says that one recognition would be sufficient to prove the case. Now he says that these likenesses are copied or prepared from photographs already in existence, or could have been so prepared or copied, and asks us to believe on this flimsy assumption that Hope was a fraud. Those who have studied the subject carefully and thoroughly know it to be no evidence of fraud at all. Rampling-Rose, in a letter to the Press, makes the absurd statement that "Not the slightest scientific value can be placed on the claim that Hope produced hundreds of recognised pictures." Science is not needed for the ordinary recognition of relatives and friends. Nothing more is required than ordinary common sense and honesty such as is used in daily life. Many hundreds of people cannot all be mistaken.

Both wish to delude us with the absurd nonsense that Hope has been able to get the photos of many hundreds of people whom he never saw or heard of (many of whom lived all their lives in distant foreign countries) and often at a few minutes notice. All sensible and honest men know this

to be impossible, and Barlow himself says that the recognised picture of his father could not have been so prepared. We now come to psychic photographs showing messages in the hand-writing of deceased persons, and Barlow's statement that these messages are the fraudulent work of Hope. This statement is also false.

To refer again to Barlow's own words. In "Evidential and Scientific Aspects," he says:—"There can be no doubt about the genuineness of the handwriting." He then shows Major Spencer's photo-microscopic enlargement of the normal and psychic signatures of Archdeacon Colley, and shows them to be microscopically identical. On this head his charge against Hope that the messages are composed of cut-out pieces of letters surrounded by cotton wool is not proven. He himself fakes a result along these lines then coolly asks his readers to believe that Hope's results are also faked. This "*suggestio falsi*" marks the whole of the paper. The result "*might*" be done in such and such a way, they "*could*" have been done in such and such a way, therefore they *have* been done in that way. This sort of thing is very convenient, but will deceive no one whose opinion is of any consequence.

On October 29th, 1932, we got a written message from Sir Arthur Conan Doyle through Hope. The message takes up the conversation (casually introduced by my wife) a few minutes prior to the photograph being taken, making Barlow's theory of the previous preparation of a "paste and scissors" letter impossible and absurd. The psychic message is in Sir Arthur's identical handwriting and bears his identical signature, both recognised by Lady Doyle, who says, "There is no doubt whatever about it being my husband's own writing on the plate."

The plate was loaded from a new box just purchased, and opened by me immediately before loading and duly signed, the slide carried by me to the camera and back to the darkroom, where I developed it in the presence of Hope and my daughter. He was never allowed to touch or put his hands over the plate until fixed. It does not show paste and scissors effect such as Barlow describes. All Barlow's absurd theories fail to explain away this experience. Again he makes the allegation that some of Hope's psychographs which he has seen, contain errors in spelling similar to Hope's, and that all the "copper-plate" psychographs are faked by Hope. All the psychographs which I have do *not* contain errors of spelling, and comparison of Hope's own handwriting in numerous letters show total dissimilarity to the copper-plate psychographs. If Barlow's psychographs do show these errors of spelling this does not prove fraud on Hope's part. Let him remember what he says in "Evidential and Scientific Aspects":—"Occasionally in these psychographs the mentality of the medium or sitter will get in the way, with very curious results. Throughout all these phenomena, however, there is every indication that other influences are at work. These influences claim to be discarnate souls."

We now return to the vital point of **Recognition**. This is the real test of genuineness of Hope's mediumship and the reality of psychic photography. Barlow saw this long ago, and he says in "Evidential and Scientific Aspects":—"One such case would be sufficient to establish the reality of psychic photography. This has occurred on scores of occasions," and goes on to say that if objectors saw the evidences of this recognition which have been sent to him, "the most hardened sceptic would be convinced of the reality of psychic photography by this evidence alone." Now he has the hardihood to allege that the percentage of certainly recognised "extras" is only small, "perhaps one in a thousand." This statement is so utterly false and untrue as to be farcical, and is in flat contradiction to his former

statement and to the testimony of many hundreds of sitters. I have personally seen several recognitions obtained in *one afternoon*—some of people who lived and died abroad—under conditions making all fraud, deception or mistake impossible. I have seen events foreshadowed on the photo plates which duly came to pass. It is no exaggeration to say that many hundreds of such recognised "extras"—photos of the departed dead—have been obtained through William Hope's psychic powers, the sitters coming from every quarter of the globe.

We now turn to Barlow's charge that substitution of a plate is proved by the appearance of "**the double margin**" or "double rebate" seen on a few of Hope's negatives. He alleges that this is proof positive that Hope substituted plates. This is another falsehood, and this charge is not proven by him or his colleague.

Now, with reference to the instances of this double margin, let me first remark that they are few in number, and in any case do not touch *the hundreds of cases of recognised extras obtained on plates which do not show any trace of double margin*. This double margin in some cases is seen all round the plate when one image of the rebate has been displaced both vertically and horizontally with reference to the other image of the rebate. This gives a narrow double line all round, the lines of the two images interlocking. In the second class of cases the doubling occurs only at the top and bottom of the plate, the lines down each side being single. Here the displacement has only been vertical.

I have just examined 22 negatives bearing recognised extras taken in my vicarage by William Hope, not one of which shows any trace of this double margin.

In his "Evidential and Scientific Aspects," speaking of this double margin, which has sometimes been called "the psychic transparency," he bears this testimony:—"These particular markings can be seen over the negative obtained by Mr. Harry Price. I am convinced that the effect obtained on that occasion has a genuine psychic result. The possibility of this is freely admitted by Mr. Price."

That the effects on these occasional "double margin" negatives are genuine psychic results and not the result of any fraud on Hope's part. I am certain, from my own experience, and this I will now proceed to show.

In the first place, I have two of the long veil negatives, which Barlow alleges all show double margins, one showing a recognised extra of whom it was *impossible* for Hope to have any knowledge whatsoever, in which the veil extends in a *definite narrow stream*, from the mass of ectoplasmic light around the face of the extra situated above my head, down to a point exactly over my heart and there stops clearly and definitely, as though it were issuing from my heart. It would be *impossible* at a few minutes' notice to make and arrange a faked transparency or a prepared plate, on two occasions at long intervals, so that the end of the thin veil stream should issue exactly from my heart. On one occasion there was a group of five sitters moving about up to the last moment, which makes matters infinitely more difficult for the faker and more impossible of accomplishment.

Secondly, I have a set of three negatives taken immediately one after the other, showing the same recognised extra on each plate. On the first plate the face is much larger than on the other two, and looking to the right, and a long thin band of ectoplasm comes down to my heart. On the second plate the face is much smaller and looks to the left. On the third plate the extra is in a different position and again looking in a different direction—this time it is *joined by the spirit form of his fiancée*, both

recognised. Now, the first plate shows the double margin at the ends (top and bottom), and *not* at the sides, but the second, taken a few seconds afterwards as quickly as the slide could be reversed, and the third taken a few minutes after that, shows not a trace of double margin, but does show the same man joined by his fiancée, *both as they were 70 years before*, and of whom Hope could by no possibility have any knowledge whatsoever. If a prepared plate and double margin was needed for the first picture of the man, how is it that one was not used for the second, and for the third picture when he was joined by his fiancée, who, according to Barlow's theory should have been honoured by an extra fine specially prepared double margined substituted plate. **These three negatives blow all Barlow's silly substitution theories sky-high**, and show that genuine psychic pictures *can* be got on a double margin negative. Now these accusers of William Hope allege that he made no attempt to refute their accusations. The charge was not publicly made against him until his body lay in the grave, but when at my Vicarage in October, four months before his death, he bitterly and indignantly denied these charges, but as touching the "double margin" he could only vehemently deny the accusation that it was the result of fraud on his part. He could not explain it, for the very good reason that he did not himself know how it was produced, or what caused it. When this base charge of fraud was made against an honest and wonderful man, as this phenomenon of the "double margin" was the most important item in the charge, I determined to investigate it. I found it to be a very pretty problem, but one which negatives taken at my vicarage by Mr. Hope, combined with much careful experimentation, have at last enabled me to solve in a manner which proves beyond a shadow of doubt that they are true psychic effects and *not* the result of fraud.

In the first place, as the result of a careful magnification and examination of very many of Hope's negatives, I find that in the majority of cases the psychic extra or image obtained, when there is also a sitter, is *in front of the sitter*, and in many cases is therefore *superimposed upon the image of the sitter*. This fact at once in these cases disposes of the previously prepared plate and the alleged substitution of the same.

Proceeding, it is well known that psychic extras can at times be obtained without the aid of a lens or camera, by holding the slide in the hands, or pressed to the forehead. I have two such negatives, one obtained by being held against my wife's forehead by Hope. The other held between her hands, backed by my hands, my daughter's, and finally Hope's hands outside.

In the first case I loaded and signed the plate *alone* in the darkroom and carried it into my dining room where, in broad daylight and under our critical gaze, Hope applied the slide to my wife's forehead for about half a minute. Then he handed the slide to me, and I took it and developed it, Hope not being present during loading or developing. This plate has a psychograph on it and shows a *single* image of the rebate.

Again, on September 3rd, 1931, I and my wife loaded the slide, she signing the plate. Hope did not enter the dark room, or carry the slide. In my dining room we held the slide between my wife's hands, backed by my hands, my daughter's, and finally Hope's hands outside the lot. On developing this plate myself in presence of Hope and my daughter, Hope not being allowed to *touch the plate or slide*, the words, "Press on, we love you," in the bold large writing of one Spirit Communicator, S—, appeared across the plate. His actual writing *Hope had never seen*. This negative shows the clear *single* rebate.

Another, obtained on August 3rd, 1930, plate loaded by myself and signed, Hope not allowed to touch it, either in loading or developing, bears the

words, "My Song," in the writing of our Spirit Communicator, S—, which Hope had never seen and of whom he had never heard. On this occasion we all sat round the table with the plate placed in the centre. After a little while all saw a zig-zag flash of fire descend from the ceiling and strike the slide. On developing the plate, which was done by me, the words appeared across it. The remarkable and evidential thing about this, which makes any theory of fraud on Hope's part untenable, is the fact that our Spirit Communicator, S—, had been dictating a song in Italian to my wife and daughter for several weeks previous, a verse each week. This fact was entirely private, and *it was impossible that Hope should have any knowledge of it*. In addition to this, Hope had never seen S—'s actual writing. This negative bears a clear single edge, like the other two.

The slide in each case was not placed in the camera, nor was the plate exposed at all. These three cases are similar to the many on record which have been obtained by holding the slide between the hands, or upon the centre plates of sealed unopened packets held in the hands.

Sir Arthur Conan Doyle relates a very striking instance of this kind of result obtained on a plate held between the hands and through Hope's mediumship, which showed a brooch belonging to his sister, with her portrait in the centre, or which Hope could have no possible knowledge.

It is thus clearly established, both by my own experience and that of other observers that extras and psychic effects can be obtained on virgin plates which have never been normally exposed. I have also shown that the double margin effect may, and does, manifest itself entirely independently of the possibility of any fraud or deception on Hope's part. What, therefore, is the explanation of this phenomenon? In order to carry this investigation further I obtained a quarter plate Lancaster Instantograph camera exactly similar in size and construction to the $\frac{1}{4}$ -plate Lancaster Instantograph used by William Hope for the last 27 years, and I commenced a series of experiments with a view to solving the mystery. I found that these small quarter-plate slides when loaded with glass plates of a suitable thickness (plates and divisional cards vary in thickness) on some occasions the slides gripped the plates just enough to prevent them moving about inside the slide as the result of ordinary carrying from dark room to camera, but on the slide being placed vertically in the camera and given a slight jerk or shock, such as is caused by closing the shutter of the slide with a jerk, the carefully marked plate would in some cases drop vertically nearly $\frac{1}{16}$ inch, in other cases not only drop vertically, but start aside horizontally to nearly the same extent.

This fact, which I have proved and tested many times by actual experiment, at once gave the clue to the mystery. What happens is this:—The exposure being made on the sitters impresses the image of the sitters and one image of the rebate upon the plate. Now sometimes the image of the extra is impressed after the shutter has been closed, thus giving another and second image of the rebate. (That this can happen and an image be impressed in a closed slide is proved by the cases cited.) When this happens to coincide with those comparatively rare cases in which the plates have been gripped slightly in the slide and so held up, the closing of the shutter with a jerk has caused the plate to drop vertically, or to start aside horizontally in the slide. The result is that the impression of the extra causes another image of the rebate either at the ends if the movement has been vertical only, or at ends and sides if vertical and horizontal, and thus a double margin is formed.

In the great majority of cases, however, no trace of double margin is to be seen, the image of the rebate being single, clear, and distinct, all round the plate, the images of sitter and extra being formed in immediate succession.

In these cases (the vast majority) the plate has simply lain normally in the slide after being inserted in the camera and has not moved when the images of either extra or sitter were imprinted. The imprinting of the extra would seem in the majority of cases to be made towards the end of the exposure (or in double margin cases, before the slide is withdrawn from the camera), as is it frequently superimposed on that of the sitter. It will therefore be seen that **the phenomena are due to natural and spiritual processes and are not the product of fraud.** The evidence of results obtained beyond the possibility of Hope's knowledge are abundantly sufficient to triumphantly clear Hope from any such charge. On many occasions we have been told in the privacy of our home circle by our spirit Communicator, S—— and others, that when Hope next came to us or if I would go to meet him at a certain place, he would come upon the plate. The information has always carefully been withheld from Hope, but S—— has never once failed to make his appearance on the plate, and often *in a different pose* to previous occasions.

On another occasion, another gentleman, B——, whom we never knew in his mortal life, manifested at the same time as S——, and said he wished to come. I asked him not to come. He made no reply to this. No word of this was conveyed to Hope, but on sitting with him ten days afterwards a woman appeared with S—— on the plate whom B—— informed us was his first wife, giving also the cause of her death and the street in which her surviving sister resided. We had never heard of such a person, but on investigating in the South of England, found the sister, who confirmed all the details given, recognised the extra of the woman, confirmed it by a gathering of her family, and afterwards sent me the proof in a large photo of her sister, taken abroad, differing slightly in pose, but identical with the extra shown on our plate!! On this occasion I loaded the slide myself from a new and previously unopened box of plates purchased only half an hour before. I signed the plate, carried the slide to and from the camera, and developed and fixed the plate myself, Hope merely making the exposure in broad daylight and never being allowed to touch the plate, or put his hands over it in the darkroom. In this and many other instances Hope could, by no conceivable means, have any knowledge or information which would enable him to produce the result fraudulently and they, together with the many hundreds of recognised extras obtained through his mediumship, triumphantly vindicate his powers to all reasonable and honest-minded men. I knew Hope intimately for 15 years, during the whole of which time I found him to be an upright, God-fearing, honourable and transparently honest man, and I count it an honour to have known him and to have received him into my house. He had God-given powers which rank him as the equivalent of one of the great prophets of old time, nay, caused him to exceed them, in his powers of demonstrating the Spirit World, human survival, and "the life of the world to come."

The more his work is examined the more it will be treasured and its surpassing value realised.

Hope's reputation stands firmly established and the base calumnies of his detractors will have no more effect on his good name than the splashings of filthy water have upon a granite rock.

NOTE.—The image of the extra imprinted within the closed slide is formed by psychic light shining, or operating, in the space between the closed shutter and the plate; and not by the said light passing through the closed shutter.