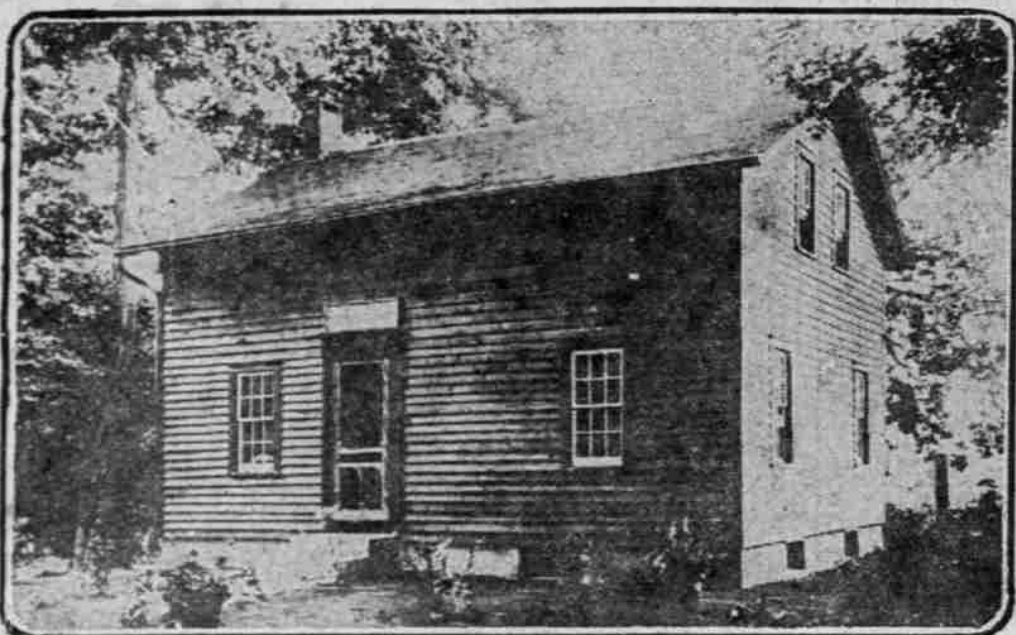


LIFE AFTER DEATH AS SEEN BY FAMOUS CONAN DOYLE

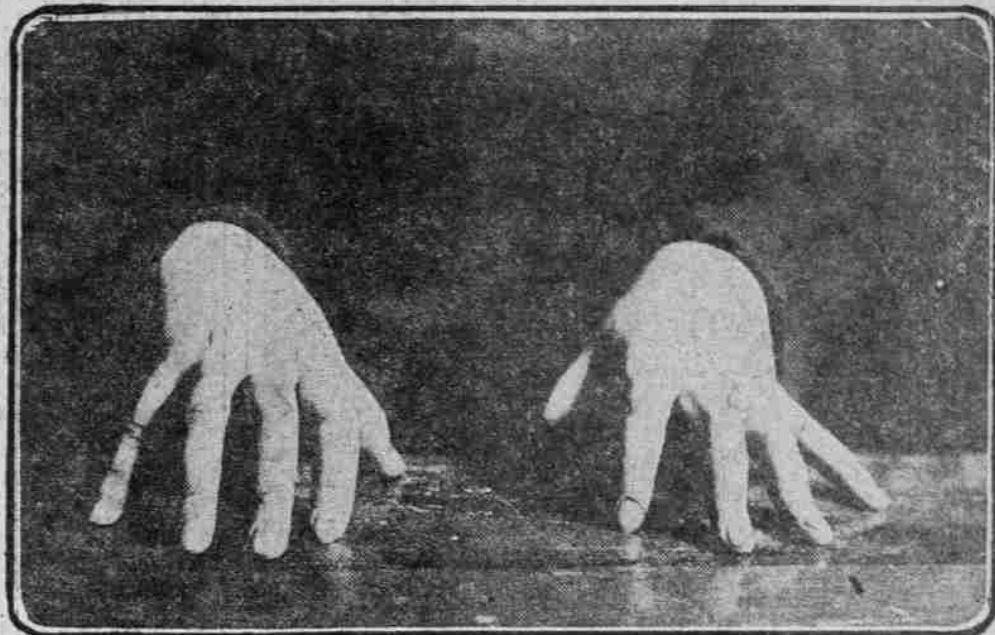
SHERLOCK HOLMES' CREATOR TELLS OF HIS CONVERSION TO SPIRITUALISM



The Shrine of Spiritualism in America - The Fox Cottage at Lily Dale, N.Y.



Sir Arthur Conan Doyle, From A Recent Sketch



Palladino's Hands - Was She A Quack Or A "Psychic" - Sir Arthur Believed In Her Powers.

HERE IS SIR ARTHUR'S CLOSE-UP OF SPIRITLAND; THE DEPARTED DO NOT EAT, BUT WEAR CLOTHES.

"All agree that life beyond is for a limited period, after which they pass on to yet other phases, but apparently there is more communication between these phases than there is between us and Spiritland. The lower cannot ascend, but the higher can descend at will. The life has a close analogy to that of this world at its best. It is pre-eminently a life of the mind, and this of the body. Preoccupations of food, money, pain, etc., are of the body and are gone. Music, the arts, intellectual and spiritual knowledge and progress have increased. The people are clothed, as one would expect, since there is no reason why modesty should disappear with our new forms. These new forms are the absolute reproduction of the old ones at their best."—Conan Doyle, in next week's installment of "The New Revelations."

SINCE the great war the peoples of the world have turned with a quickened interest and an almost insatiable curiosity to the eternal and unsolved problem of the ages—after death, what? The cause for this is simple—the thousands of empty chairs in homes from which young men went forth to battle, never to return. Are there means of communication with the dead? Do the dead speak? You—all of us—have a deep-rooted and instinctive longing for light on the subject. Call it an intensification of spiritualism, occultism, psychic phenomena, what not, the fact remains that man today as never before is reaching out, groping as it were, in an endeavor to break down the barrier separating this, the finite world, and what we have come to call the world beyond.

Only a few years ago the persons chiefly concerned with such a subject, or in any event those conspicuously identified with it in general public knowledge, were professional mediums, fortune tellers, clairvoyants, tricksters, stage performers. But that order is changed. Today some of the world's best intellects are giving serious and scientific consideration to the matter.

Some of them believe that they have found the answer; they are convinced not only of man's survival after death, but of the ability of the departed to communicate with the living. Others remain skeptical, yet wavering toward conversion. Still others are scoffers, obdurate and unconverted.

In view of the widespread interest in the subject the Sunday Oregonian begins today the publication of an unusual group of articles. All deal with some phase of what, for lack of a better term, has come to be called spiritualism. Roughly, they range themselves in three groups—for, against, neutral.

The series—there will be eight articles in all, appearing consecutively—will be in what is called the "affirmative," that is to say, that evidence of man's life after death has been scientifically adduced and that messages from the world beyond are the voices of the dead, will be these writers:

For—Sir Arthur Conan Doyle, Sir Oliver Lodge, James H. Hyslop, Ph. D., LL.D.

Against—Rupert Hughes, Sinclair Lewis.

Neutral—Booth Tarkington, Harvey J. O'Higgins, Ollah Toph.

The three writers last named, though classified as neutral, incline sympathetically toward the beliefs and theories of Lodge and Doyle. Tarkington's thesis is that the seekers after the truth have neither failed nor have they attained the goal, and that the work must go on "to lift the burden of the unknown from the human soul before civilization can begin." O'Higgins relates his personal experiences in the realm of psychic phenomena, and Ollah Toph, an Indianapolis club woman with a rare psychic gift, presents an intricate self-analysis of her powers.

Appearing today is the first installment of Sir Arthur Conan Doyle's argument. The creator of "Sherlock Holmes" is now 60 years old, having been born in Edinburgh in 1859. As he himself relates in his account of his conversion to spiritualism, he was educated to be a physician and surgeon, but it is as a writer that the world came to know him best. Widely read, keen-witted, analytical, it is of special interest that the man whose cold logic evolved the intricate plots of the Sherlock Holmes stories, should tell the candor and simplicity of his belief in the spirit world. In this article he traces his conversion to that belief step by step to the outbreak of the European war. His second article, which will appear on Sunday next, will tell how the conflict brought home to him the great possibilities of communication with the spirit world. Read what he has to say.

THE NEW REVELATION.

BY SIR ARTHUR CONAN DOYLE.
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Printed by arrangement with the Metropolitan Newspaper Service, N. Y.)

PART I.

THE subject of psychical research is one upon which I have thought more, and been slower to form my opinion about, than upon any other subject whatever. Every now and then as one lugs along through life some small incident occurs to one which very forcibly brings home the fact that time passes and that first one's youth and then one's middle age is slipping away. Such an incident occurred to me the other day. There is a column in that

excellent little paper, Light, which is devoted to what occurred on the corresponding date a generation—that is 30 years—ago. As I read over this column recently I had quite a start as I saw my own name, and read the reprint of a letter which I had written in 1887, detailing some interesting spiritual experiences which had occurred to me in a séance. This will confirm my statement that my interest in the subject is of some standing, and I may fairly claim since it is only within the last year or so that I have finally announced that I was satisfied with the evidence, that I have not been hasty in forming my opinion. If I narrate some of my personal experiences and difficulties the reader will not, I hope, think it egotistical upon my part, but realize that it is the most graphic way in which I can sketch out the points which are likely to occur to any other inquirer. When I have passed over this ground I will be able, I hope, to discuss something more general and impersonal in its nature.

A Youthful Materialist.

When I had finished my medical education, I found myself, like many young medical men, a convinced materialist. I had never ceased to be a theist, because it seemed to me that Napoleon's question to the atheistic professors on the starry night as he voyaged to Egypt: "Who was it, gentlemen, who made these stars?" had never been answered. To say that the universe was made by immutable laws only puts the question one degree farther back as to who made the laws. I did not, of course, believe in anthropomorphic God, but I believed then, as I believe now, in an intelligent force behind all the operations of nature—a force so infinitely complex and great that my finite brain could get no farther than its existence.

Right and wrong, I saw also as great obvious facts, which needed no divine revelation. But when it came to a question of our little personalities surviving death, it seemed to me that the whole analogy of nature was against it. When the candle burns out the light disappears. When the electric cell is shattered the current stops. When the body dissolves there is an end of the matter. Each man in his egotism may feel that he ought to survive, but let him look, we will say, at the average loafer—be it the loafer of the street corner, or even more perhaps the club loafer—would anyone contend that there was any obvious reason why that personality should carry on? It seemed to me a delusion, and I was convinced that death did, indeed, end all, though I saw no reason why that should affect our duty toward humanity during our transitory existence.

This was my frame of mind when spiritual phenomena first came before my notice. I had always regarded the subject as the greatest nonsense upon earth, and I had read of the conviction of fraudulent mediums and wondered how any sane man could believe such things. I met some friends, however, who were interested in the matter, and I sat with them at some table-moving seances. We got connected messages. I am afraid the only result that they had on my mind was that I regarded these friends with some suspicion. They were long messages very often, spelled out by tilts, and it was quite impossible that they came by chance. Some, one, then, was moving the table. I thought that I did it. I was puzzled and worried over it, for they were not people whom I could imagine as cheating—and yet I could not see how the messages could come except by conscious pressure.

Influenced by an American.

About this time—it would be in 1886—I came across a book called The Reminiscences of Judge Edmunds. He was a judge of the United States high court and a man of high standing. The book gave an account of how his wife had died, and how he had been able for many years to keep in touch with her. All sorts of details were given, a man the book with interest, but absolute skepticism. It seemed to me an example of how a hard, practical man might have a weak side to his brain, a sort of ratiocination, as it were, against those plain facts of life with which he had to deal. Where was this spirit of which he talked? Suppose a man had an accident and cracked his skull his whole character would change, and a high nature might become a low one. I was sufficiently interested, however, to continue to read such literature as came in my way. I was amazed to

find what a number of great men—their names were to the fore in science—thoroughly believed that spirit was independent of matter and could survive it. When I regarded spiritualism as a vulgar delusion of the uneducated, I could afford to look down upon it; but when it was indorsed by men like Crookes, whom I knew to be the most rising British chemist, by Wallace, who was the rival of Darwin, and by Flammarion, the best known of astronomers, I could not afford to dismiss it as beneath my intellectual level. For some time I was sustained in my skepticism by the consideration that many famous men, such as Darwin himself, Huxley, Tyndall, and Herbert Spencer, derided this new branch of knowledge; but when I learned that their derision had reached such a point that they would not even examine it, and that Spencer had declared in so many words that he had decided against it on a priori grounds, while Huxley had said that it did not interest him, I was bound to admit that, however great they were in science, their action in this respect was most unscientific and dogmatic, while the action of those who studied the phenomena and tried to find out the laws that governed them were following the true path which has given us all human advance and knowledge. So far I had got in my reasoning, so you will perceive that my skeptical position was not so solid as it was.

Working Without a Medium.

It was somewhat reinforced, however, by my own experiences. I was, of course, working without a medium, which is like an astronomer working without a telescope. I have no psychic powers myself, and those who worked with me had little more. Among us

we could just muster enough of the magnetic force, or whatever one might call it, to get the table movements with their suspicious and often stupid messages. I still have notes of those sittings and copies of some, at least, of the messages. They were not always absolutely stupid. For example, I find that on one occasion on my asking some test question, such as how many coins I had in my pocket, the table spelt out: "We are here to educate and to elevate, not to guess riddles," and then: "The religious frame of mind, not the critical, is what we wish to inculcate." Now, no one could call that a puerile message. On the other hand, I was always haunted by the fear of involuntary pressure from the hands of the sitters. There then came an incident which puzzled and disgusted me very much. We had very good conditions one evening and an amount of movement which seemed quite independent of our pressure. Long and detailed messages came through, which purported to be from a spirit who gave his name and said that he was a commercial traveler who had lost his life in a recent fire at a theater at Exeter. All the details were exact, and he implored us to write to his family, who lived, he said, at a place called Stattemere in Cumberland. I did so, but my letter came back, appropriately enough, through the dead letter office. To this day I don't know whether we were deceived by some tricky spirit, or whether there was some mistake in the name of the place; but there are the facts and I was so disgusted that for some time my interest in the whole subject waned. I was content to study a subject, but when the subject began to play elaborate practical jokes upon me it seemed time to call a halt. If there is such a place as Stattemere in the

world I should even now be glad to know it. I was in practice in Southsea at this time, and dwelling there was General Drayson, a man of very remarkable character, and one of the pioneers of spiritualism in this country. To him I went with my difficulties, and he listened to them very patiently. He made light of my criticisms of the foolish nature of many of these messages, and of the absolute falseness of some. "You have not got the fundamental truth into your head," said he. "That truth is, that every spirit in the flesh passes over to the next world exactly as it is with no change whatever. This world is full of fools and knaves. So is the next. You need not mix with them, any more than you do in this world. One chooses one's companions. But suppose a man in this world who had lived in his house alone and never mixed with his fellows, was at last to put his head out of the window to see what sort of a place it was, what would happen? Some naughty boy would probably say something rude. Anyhow, he would see nothing of the wisdom or greatness of the world. He would draw his head in thinking that it was a very poor place. That is just what you have done. In a séance, with no definite aim, you have thrust your head into the next world and you have met some naughty boys. Go forward and try to reach something better. That was General Drayson's explanation, and though it did not satisfy me at the time, I have come to the conclusion that he knew a great deal more than I did.

There were my first steps in spiritualism. I was still a skeptic, but at least I was an inquirer, and when I heard some old-fashioned critic saying that there was nothing to explain and

that it was all fraud or that a conjurer was needed to show it up, I knew at least that that was all nonsense. It is true that my own evidence up to then was not enough to convince me, but my reading, which was continuous, showed me how deeply other men had gone into it, and I recognized that the testimony was so strong that no other religious movement in the world could put forward anything to compete with it. That did not prove to be true, but at least it proved that it must be treated with respect and could not be brushed aside. Take a single incident of what Wallace has truly called a modern miracle. I choose it because it is the most incredible. I allude to the assertion that D. D. Home, who, by the way, was not, as usually supposed, a past adventurer, but was the nephew of the Earl of Home—the assertion, I say, that he floated out of one of the graves another at the height of 70 feet above the ground. I could not believe it. And yet when I knew that the fact was attested by three eyewitnesses, who were Lord Drayton, Lord Lindsay and Captain Wynne, all men of honor and repute, who were willing afterward to take their oath upon it, I could not but admit that the evidence for this was more direct than for any of those far-off events which the whole Christian world has agreed to accept as true.

Early Seances in England.

I still continued during these years to hold fast to seances which sometimes gave no results, sometimes trivial ones, and sometimes rather surprising ones. I have still the notes of these sittings, and I extract here the results of one which were definite and which were so unlike any of the usual results of life beyond the grave that they amused me rather than edified me at the time. I find now, however, that they agree very closely with the accounts in Raymond and in other later accounts, so that I view them with different eyes. I am aware that all these accounts of life beyond the grave differ in detail. I suppose any of our accounts of the present life would differ in detail—but in the main there is a very great resemblance. The first communication sent messages, the first of whom spelled out as a name, "Dorothy Rothelwaite," a name unknown to any of us. She said she died at Melbourne five years ago, and that she had worked to do, and that she had been at the same school as one of the ladies. In my asking that she should give a succession of names, the table tilted at the correct name of the least mistake of the school, and it seemed in the nature of the spirit who went on to say that the sphere she inhabited was all round the earth; that she knew about the planets; that Mars was inhabited by a race more advanced than we, and that the canals were artificial; there was no bodily pain in her sphere, but there could be mental anxiety; they were governed, they too, by laws; there was no sleep; she had been a Catholic and was still a Catholic, but had not feared better than the Protestants; there were Buddhists and Mohammedans in her sphere, but all farred alike; she had never seen Christ and knew no more about him than the earth. She believed in his influence, spirits prayed and they died in their new sphere before entering another; that had pleasure music was among them. She added that they had no rich or poor.

A Happy Spirit.

This lady bade us good-night, and immediately the table was seized by a much more robust influence, which dashed it about very violently. In answer to my questions it claimed to be the spirit of one who I will call Dodd, who was a famous cricketer and with whom I had some serious conversation in Cairo before he went up the Nile, where he met his death in the Dongola expedition. We have now, I may remark, come to the year 1896 in my experience. Dodd was not known to either lady. I began to ask him questions, exactly as he had asked me before me, and he sent his answers back with great speed and decision. The answers were often quite opposed to what I expected, so that I could not believe that I was influencing them. He said that he was happy, that he did not regret anything. He had worked to do. He was aware of the fall of Dongola, but had not been present in spirit at the banquet at Cairo afterward. He did not wish to return to earth. He had after cooked, and the well-balanced cleaning agents were shown by the household administration department. The college practice house which affords senior students practical household management and practice under Miss A. Grace Johnson was also open to inspection. Miss Mabel Kennedy and Miss Minerva Powell, both of Portland, are millinery students with hats in the display,

fit such a conception of the future world into my own scheme of philosophy, and I merely noted it and passed on.

Continued His Reading.

I continued to read many books upon the subject and to appreciate more and more what a cloud of witnesses existed, and how careful their observations had been. This impressed my mind very much more than the limited phenomena which came within the reach of our circle. Then or afterward I read a book by Monsieur Jaccotot upon occult phenomena in India. Jaccotot was chief judge of Chandragore, with a very judicial mind and rather biased against spiritualism. He conducted a series of experiments with native fakirs, who gave him their confidence because he was a sympathetic man and spoke their language. He described the pains he took to eliminate fraud. To cut a long story short, he found among them every phenomenon of advanced European mediumship, everything which Home, for example, had ever done. He got levitation of the body, the handling of fire, movement of articles at a distance, rapid growth of plants, raising of tables. Their explanation of these phenomena was that they were done by the Pittis or spirits, and their only difference from the usual phenomena seemed to be that they made more use of direct evocation. They claimed that these powers were handed down from time immemorial and traced back to the Chaldees. All this impressed me very much, as here, independently, we had exactly the same results, without any question of American frauds or modern vulgarities, which were often raised against similar phenomena in Europe.

Joins the Psychic Society.

Some time before this, about 1891, I had joined the Psychological Research Society and had the advantage of reading all the reports. The world owes a great deal to the unwearied diligence of the society, and to its sobriety of statement, though I will admit that the latter makes me impatient at times, and that I feel that in their desire to avoid sensationalism they discourage the world from knowing and using the splendid work which they are doing. I still remember the first time I read a semi-scientific terminology also choked with the spirit of these things. One might say sometimes after reading their articles what an American trapped in the Rocky mountains said to me about the quality of the food. "He had been escorting for the season," "He was that clever," he said, "that I could not understand what he said." But in spite of these peculiarities all of us who have wanted light in the darkness have found it by the methodical, never-tiring work of the society. Its influence was one of the powers which now helped me to shape my thoughts. There was another, however, which made a deep impression upon me. I had read all the wonderful experiences of great experimenters, but I had never come across any effort to make a system of the phenomena which would cover the whole of them. Now I read that wonderful book, "Myers' Human Personality," a great book from which a whole tree of knowledge will grow. In this book Myers was unable to get any formula which covered all the phenomena, called "spirits," but in discussing that action of mind upon which he has himself called telepathy, he completely proved his point, and he worked it out so thoroughly with so many robust influences, which were willfully blind to the evidence, it took its place henceforth as a scientific fact. But this was an old book, and I had not read it until now. 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