

THE PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
ABDERRAHMANE MIRA UNIVERSITY OF BEJAIA
FACULTY OF LETTERS AND LANGUAGES
DEPARTMENT OF ENGLISH



جامعة بجاية
Tasdawit n'Bgayet
Université de Béjaïa

Exploring the Double Setting in Sir Arthur Conan Doyle's
A Study in Scarlet

A dissertation submitted in partial fulfilment
of the requirements for a **Master degree in English Language, Literature, and**
Civilization

Candidate:

Ms. Safwa Anfel YARGUI

Supervisor:

Ms. Sabrina SLIMI

Panel of Examiners:

- **Chair:** Mrs. Nouara TOUCHE-KHAROUNI
- **Supervisor:** Ms. Sabrina SLIMI
- **Examiner 1:** Ms. Abida BENKHODJA
- **Examiner 2:** Mr. Farid KACI

University of Bejaia

University of Bejaia

University of Bejaia

University of Bejaia

Academic Year: 2016 / 2017

Abstract

This work examines Sir Arthur Conan Doyle's use of the double setting in *A Study in Scarlet* (1887). The author has presented two different environments in the novel; one being 19th century Victorian Britain and the other is set in America, more precisely Utah, where the Mormon community is depicted. The first setting, being the author's homeland, shows the British imperial power, scientific progress and economic boom, and opens a wide range of values inculcated during the reign of Queen Victoria. It is displayed harmoniously, tainted with the colors of science and empiricism. The second setting pictures the American dreary desert of Utah which shelters the secluded community of the Mormons. It is attributed with a somber image emanating from the religious organization's extremism and fanaticism, and its oppressive and abhorrent practices.

So, my aim in the research is to explore the way the two settings are depicted, and find out the reasons behind Doyle's portrayal of scientific Victorian England and religious America. Special attention will be given to the characters who represent the tenets of science and religion in both settings.

Acknowledgements

I want to address special thanks to my teacher, guide, and supervisor Miss Slimi. I assert that your precious assistance and advice embellished this work. It was really an enchanting time I spent by your side, and an honor to share this work with you.

I thank all the members of the jury for having accepted to correct and evaluate my humble work.

I would also like to thank all my teachers, who helped me become a better student.

Finally, my heartfelt thanks go to my family who has been supportive and helpful throughout my research.

Dedication

I dedicate this work to:

✚ My dear mother,

✚ My two brothers,

✚ and my little sister.

Table of Contents

Abstract	i
Acknowledgements	ii
Dedication	iii
Table of Contents	iv
General Introduction	1
<u>Chapter One: Literary and Historical Background</u>	
Introduction	7
I. The Literary Context of the Novel	7
I.1. The Birth of the Detective Fiction Genre	7
I.2. Biography of Sir Arthur Conan Doyle	13
I.3. <i>A Study in Scarlet</i> : Facts and Summary	15
I.4. Sherlock Holmes and John H. Watson	17
II. The Historical Context of the Novel	19
II.1. The British Setting	19
II.1.1. Science	20
II.1.2. Economy	22
II.1.3. Society	23
II.2. The American Setting	26
II.2.1. 19 th Century America	26
II.2.2. The Mormons	27
Conclusion	31

Chapter Two: Exploring the Two Settings

Introduction	32
I. The British Portrayal	32
I.1. Science and Darwinism	32
I.1.1. Science	32
I.1.2. Darwinism	36
I.2. Utilitarianism	41
II. The American Portrayal	44
II.1. Religion and Mormonism	44
II.1.1. The Mormon Quest for Identity	45
II.1.2. Punishment and Execution	49
II.2. The American Principles	55
III. How do the Characters Embody 19 th century British and American Worldviews?	57
Conclusion	58

Chapter Three: Doyle's Motives Behind his Use of the Double Setting

Introduction	60
I. Contrasting Images in <i>A Study in Scarlet</i>	60
II. The Influence of the 19 th Century Literary scene and Religion on Doyle	67
II.1. The Literary Influence	67
II.2. The Religious Influence	70
III. Doyle's Reaction to his Portrayal of the Mormons	73
Conclusion	75
General Conclusion	76
Works Cited	81

General Introduction

A setting can be defined as the space and time present in every story. The writer creates a milieu and a period of time in which he posits characters that serve to paint a particular portrait. Fictional or factual, settings echo particular environmental realities and give an insight into the author's own personality and convictions because an author is before all a man whose existence is conditioned from his society. As John Donne has said:

“No man is an island entire of itself; every man
is a piece of the continent, a part of the main...
any man's death diminishes me,
because I am involved in mankind.” (No Man is an Island)

This means that an author is a portion of the world whose function is to draw canvases of its realities. The setting is therefore a portion of an author in a way that it reflects his inner self and his surroundings.

However, the use of two settings in one book raises questions. Is the author praising one while criticizing the other? This is the ultimate question to which I aim at answering in this work. In fact, the two-setting use was adopted by Sir Arthur Conan Doyle in *A Study in Scarlet* (1887). In the novel, Doyle resorted to detective fiction as a new literary form through which he drew the legendary figure of Sherlock Holmes who represents the genre. In the first setting, he projected 19th century Britain dominated by science, mechanization and conventions. Under the realm of Queen Victoria, Doyle set Sherlock Holmes and Doctor Watson into motion to mend the society wrongs, and also to set forth the mores of the era. In the second setting, Doyle set forth the Mormon beginning in Utah and their historical development in the State; however, through fictional characters, he unveiled the church extremism and evil deeds. It seems that both settings are completely independent from each

General Introduction

other, but they are in fact complementary. It is actually the second setting which furnishes the origin of the events which occurred in the first setting.

Moreover, focusing on the novel, I observed an important element that goes beyond the simple fact of the sect's portrayal or the detective's excellence. It is the divergence between Britain and America. The first is shown harmonious, balanced, stable, where rationality and reason reigns, embodied in Sherlock Holmes, while the second is religious-centered and dogmatic, filled with conflicts and bloodshed, embodied in the Mormons. Thus, I question the real motives behind this use of double setting, and to what end did Doyle depict Britain sparkling with science and logic, while giving America the most loathsome images.

Sir Arthur Conan Doyle is a Scottish born writer who is worldly acclaimed for his creation of Sherlock Holmes. As a child, he went to the Jesuits School where he was taught Roman Catholicism. However, when he entered the University of Edinburgh, he became agnostic and rejected the religion of his parents. He believed in the tenets of science and skepticism, which made him embrace the profession of a doctor. Soon this conflict of science versus religion within himself ended when he embraced Spiritualism. (Biography.com) In his first novel *A Study in Scarlet*, both images were conveyed; science in the first setting, and religion in the second setting.

It is clear that we have an opposition of ideas between the two settings; accordingly, my intention through the research is to answer these three questions:

- 1) How did Sir Arthur Conan Doyle expose a clash between civilization/wilderness and science/religion?
- 2) What led Doyle to project such contrasting images?
- 3) Does the novel give a bad image of religion or a bad image of America?

General Introduction

My objective in this study is not solely to examine the British society or the Mormon community, but to juxtapose both in order to determine the reasons that led Doyle to present a clash of ideas. In other words, relying on the available data and my analysis, I will focus on the way Doyle exposed a contrast between the civility and scientific Victorian England, and the archaic, religious America and find out the reasons behind his portrayal.

I will integrate an adequate literary theory which will accompany the theme of my research and mainly trace the angle from which I intend to study. It is Historical Biographical criticism that seems to be the most suitable theory that can accompany my research. Contrary to the Russian Formalists and the New Critics who isolate the text from external information by centering solely on language, Historical Biographical criticism relies on the author's historical surroundings and his own biography. They tend to dig the author's social, historical, as well as his own biographical information in order to have a better insight at the work he produced. For these theorists, these factors are the real producers of the work which the author has merely mirrored. (Sray and Winik)

Consequently, space and time are primordial to approach the text. In *A Study in Scarlet*, an insight to 19th century Victorian Britain and an acquaintance to the Mormon theology would bring life to the work and set the ground for evaluation. This is the core of my research; I will study the novel by relating it to the author's biography and his surroundings to find the reasons that pushed Doyle to involve the American history in British literature.

I have chosen *A Study in Scarlet* as a basis for my research because the contradiction of ideas present in the novel appeals to my interest. The struggle between science and religion is magnificently drawn in the novel from the perspective of a double setting, and

General Introduction

this cannot be regarded as trivial. On the other hand, Doyle's portrayal of the Mormon sect and the secrecy of their existence encourage a thorough investigation to uncover their habits.

Sir Arthur Conan Doyle's *A Study in Scarlet* has been tackled by many scholars from different angles, rising contrasting motifs. As I have already mentioned, the novel consists of two settings, the British and the American one; thus, in order to approach the novel, I have chosen to review four pertinent books.

J.K. Van Dover, in his book *We Must Have Certainty: Four Essays on the Detective Story*, has explored the history and development of the detective fiction genre. From its emergence in the 19th century until the modern detective fiction, he gave special attention to Sir Arthur Conan Doyle as a prominent author representing the genre.

In his book *Victorian Detective Fiction and the Nature of Evidence: The Scientific Investigation of Poe, Dickens and Doyle*, Lawrence Frank relies on science and Darwinism to unveil the nature of Crime Fiction. The third part of his study is devoted to Conan Doyle, in which he claims that Holmes' universe is Darwinian. The detective's way of investigation and the setting open a certain geological and paleontological atmosphere: as being the groundwork of Charles Darwin.

Joseph McLaughlin in his book *Writing the Urban Jungle* has explored the cultural interconnection between Britain and its colonies and the mutual exchange of culture. Yet, he sees that the cultural diversity in *A Study in Scarlet* does not enhance the novel's richness, it rather opens the dark side of the British society. More specifically, by relating 19th century Britain to aspects of the novel, McLaughlin shows how Britain became a shelter to foreigners who come from its colonies worldwide. In this respect, *Writing the Urban Jungle* shows not only the British bright side, but its dark side as well and it affirms that the 'sun also sets on the British Empire'.

General Introduction

The involvement of the Mormons in the novel has been tackled by Michael W. Homer as well in *Sir Arthur Conan Doyle: Spiritualism and “New Religions”*. In this work, Homer centers on Doyle’s long struggle with religion until he finally converted to Spiritualism. However, before his conversion, Doyle led an investigation on the Mormon theology which he soon rejected for its fanaticism. But as a result of his acquaintance of the Latter-day Saints’ doctrines, Doyle devoted his first novel to portray them. Consequently, Homer explores Doyle’s use of themes, and gives a critical evaluation of the novel by relating it to Doyle’s faith.

Those critics established divergent interpretations of the novel by analyzing the features present in the first setting, and mainly seeking to find the author’s motives behind the use of the Mormon sect in the second setting. But they omitted to relate the two settings simultaneously. Thus, my endeavor in this research is to explore both settings separately, then link them to the socio-historical context of the novel and the author’s biographical information so as to trace the force which compelled Doyle to make the Mormons an entity in *A Study in Scarlet*.

To implement this orientation on my present research, I shall rely on a three-chapter outline.

In the first chapter, I will present the literary and historical background of the novel. Within the literary context, I will shed light on the origin and development of detective fiction which has recently come into prominence. Then, I will lay the emphasis on the author’s biographical information, his achievements through his career, and give the summary of the novel. Second, regarding the historical context of the novel, I will uncover 19th century Britain which was under the realm of Queen Victoria as well as 19th century

General Introduction

America specifically Utah through the Mormons. This Chapter will be essential because it will help the reader to locate the literary work socially and historically and know its origin.

I will dedicate the second chapter to the textual and contextual analysis of the novel. I will involve two parts by following the novel's fashion and analyze both settings distinctively by relating the fictional features to factual information. Then I will examine how the characters of the two settings embody features of their society and culture.

In the third and last chapter, I will balance the two settings simultaneously in terms of perspectives. Then, I will shed light on the author's beliefs and his religious tendency to display the reasons that pushed him to involve the Mormon theology in British literature.

In the conclusion, I will restate the major findings to which I arrived in the three chapters.

Introduction

Writing is a process which concerns not only the writer, but calls the reader's entire attention and evaluation. Yet no reader can assess the quality of a written work without previous knowledge of that work. Accordingly, my aim in this chapter is to provide the reader a glimpse with the literary and historical elements that led to the appearance of *A Study in Scarlet*. Since the novel belongs to the detective fiction genre, so, I will focus first on the circumstances that fostered the detective fiction genre and the major authors who molded the genre among whom Sir Arthur Conan Doyle belongs. Then, I will give Doyle's biography as well as a summary of *A Study in Scarlet* and its mode of narration with a brief description of the two leading figures and protagonists of the novel: Sherlock Holmes and Dr. John H. Watson. Afterwards, my focus will be laid on the historical background which I intend to organize in two parts following the novel's fashion. The first part will be devoted to the Victorian society and culture whose principles are highly represented in the novel, while the second part will shed light on America through the Mormon community.

I. The Literary Context of the novel**I.1. The Birth of the Detective Fiction Genre**

Detective Fiction also known as the 'Whodunit' first appeared in the 19th century. It is defined as a narrative portraying a murder, the entry of the detective to investigate, and the coming to a denouement by revealing the identity of the murderer. Besides the crime which is often presented in a dramatic and tragic manner, detective story writers often focalize on the detective himself who presents particular traits of genius.

J.K. Van Dover in his book *We Must Have Certainty: Four Essays on the Detective Story* says of the genre: “The mystery/detective story presents an intense fable of the power of an uncommon man” (26). This means that detective stories do not only rise suspense and the reader’s bewilderment when the mystery is solved, but mainly catches the former’s attention at the detective’s ‘superpowers’ and phenomenal talent. The sleuths are usually portrayed as masterminds whose abilities overpass the common sense; they are often accompanied by a friend who serves as a narrator and teller of the events he witnessed in the company of the detective. In the majority of cases the narrator represents a plain eye upon which we, as readers, identify ourselves and feel the detective’s peculiarity and high intellect.

The detective story genre did not appear haphazardly from nil. Ernest Mandel underlines that socio-historical occurrences have fostered the appearance of the fiction. He presented a chronological set of events which resulted in the thriving of the genre. (qtd. in Scaggs 17) First, the Industrial Revolution of the late 1700’s installed unemployment in society which in its turn led to the emergence of scuffles and crimes in the cities in the beginning of the nineteenth century. But, as time passes, the crimes became manifold and violent leading directly to the establishment of police forces combating divergent sorts of crimes because in the past, the suppression of crime was the duty of the military.

Second, Mandel has referred to ‘The post-Enlightenment thought’ which, for him, sharpened the foundation of the police and made it rely on the precepts of rationality and logic to work effectively. The Enlightenment period of the late 17th century has, in fact, plunged humanity into an unprecedented aura of reason and made these tenets ripe in society; this justifies the police tendency to make science as a basis in their investigation. (Scaggs 17-18)

According to Mandel, these social incidents which established police forces in society gave birth to a new sort of fiction which mirrored the society woes and criminal networks, and at the same time set forth a fighter who combated all sort of crime. In other words, the Industrial Revolution which brought crime to society and the Post-Enlightenment thought which helped to shape the police forces to fight those crimes became a source of inspiration to authors who fictionalized the realities they witnessed.

As a Marxist, Mandel further relates the emergence of detective fiction to the coming into prominence of the Bourgeoisie. The Bourgeois wanted to ascend the higher place in society while giving others the lowest; but the gap between the rich and the poor created hatred and thoughts of revolt to dispossess the former so as to feed the latter. This inequality is reflected in the earliest crime stories; Mandel took *Robin Hood* as a perfect illustration of the 'bandit' who rebelled against the laws of the Bourgeoisie. (qtd. In Lauterbach)

On the whole, all these occurrences have turned social events into literature and starting from the 19th century, created a new literary taste to which many authors adhere.

Although the detective story genre was born in the 19th century as a result of social incidents, seeds of the genre were put before in the previous centuries. Apart from being a Greek tragedy, Sophocles' *Oedipus the King*, first performed in 430 B.C., is initially a crime story which possesses aspects of detection. The murder of king Laius in a mysterious cadre, the close circle of suspects and the keen search for the murderer by Oedipus sets the detective mood freshly pointed out later. However, at the end, the pursuit reveals to be in vain since Oedipus himself is the culprit who killed his father and took his own mother as Queen. (Scaggs 9-11)

Another forerunner to the detective genre is William Godwin through his novel *Caleb Williams* (1794). Van Dover sees Godwin's novel as "[a] precursor of the detective story, though it is a tale of crime and pursuit, rather than one of crime and detection." (179) Through the character of Caleb Williams who was wrongly accused of the theft and murder he did not commit, Godwin shows more his condemnation of power abuse, the vain pursuit of truth, and mainly the repugnance of rendering the innocent guilty rather than a detective tale. Consequently, the detective story genre had to wait for the following century to be put into scripture. (Scaggs 14-17)

It is Edgar Allan Poe's short story *The Murders in the Rue Morgue* (1841) which is widely acclaimed to be the first detective story with its author as the pioneer to the genre. Poe has used some images unparalleled in literary annals; he gave the public a first glimpse at the locked-room mystery which seems unsolvable and introduces the strange, yet extraordinary characteristics of Auguste Dupin and his rare traits of analytical genius. In this regard, Howard Haycraft in *Murder for Pleasure* asserts that Poe's novel is "the world's first detective story" (3)

The story is set in Paris, France where a double murder occurred in Rue Morgue. The victims are an old woman Madame Lespanaye and her daughter who have savagely been murdered in their locked house. Nothing seemed to help the investigators in their inquiry, and later confessed their deep bewilderment of the case, but Dupin, who does not belong to the investigational milieu, showed his single traits of ingenuity when he elucidated the murder. Poe has, in fact, offered an unexpected ending when the murderer of the old woman and her daughter turns to be an Orangutan, an ape which escaped the guardianship of his master. (Poe)

All these elements drawn down by the unknown narrator under the gloomy Paris streets offer the story a unique tone of originality as well as introducing the public the new perspective of 'Ratiocination' which is the basis of Dupin's reasoning. Dupin compiles the elements he previously gathered to present a logical sequence of thoughts which transcends the situation from which the investigators cannot find an escape. Ratiocination is Dupin's secret formula which, thanks to the tenets of science, permits him to present a unique reasoning. It is Poe's secret device as well because Ratiocination permitted him to create a new literary tradition and made the coming generations of sleuths indebted to his exceptional talent. (Mackereth)

Following the fashion set by Poe in America, many European writers started to acquire fame by creating memorable tales portraying various detectives whose uncommon talents are hard to miss. For instance the French Emile Gaboriau has made his print as a template to the genre in France through his novels such as *L'Affaire Lerouge* (1866). In his novels, Gaboriau usually makes the motif of the crime a result of socio-political problems which overwhelm the characters; nevertheless, in *L'Affaire Lerouge*, he portrays Tabaret's intellectual capacities as a clarifier of matters. (Mandel qtd. in Scaggs 22)

It is worth mentioning that Edgar Allan Poe relied on the short story form to set forth his eccentric character Auguste Dupin, not only in *The Murders in the Rue Morgue*, but also in two other tales: *The Mystery of Mary Roget* (1842) and *The Purloined Letter* (1844). On the other hand, Emile Gaboriau relied on the novel form, but he wrote it in French. This means that the detective genre has not been put in an English novelistic mode. But in 1868, British writer Wilkie Collins succeeded to give the genre a pure English novelistic form through *Moonstone* (1868) which is regarded as the first full length detective novel in English. (Scaggs 23) Modernist writer T. S. Eliot, known for his adoration of the Detective

genre, deems *Moonstone* as “the first and greatest of English detective novels”. (qtd. in Worthington 24)

The genre did not cease to thrive after Poe’s first publication of *The Murders in the Rue Morgue*. A wide range of writers created detectives following the eccentric character of Auguste Dupin, but attempted to display original characters. Among them, Scottish-born writer Sir Arthur Conan Doyle who relied on the existing scripts of Poe and Gaboriau, but showed his magnificent talent as well. He knew how to combine different strings to transcend the standard detective fiction into artfulness. Howard Haycraft in *Murder for Pleasure* (1941) says: “Dupin, of course, set the fashion in eccentricity, and Sherlock Holmes raised it to high art.” He added that Doyle “gave new-life blood to the form” (229-230)

Contrary to Poe, Doyle emphasized on a full characterization of the detective and the narrator. He did not only feature Sherlock Holmes as a master sleuth and Dr. John Watson as the narrator, but rather created a realistic image of both protagonists by attributing them a life and unique characteristics proper to them. Although Doyle introduces us to the two characters in *A Study in Scarlet*, he continues attributing them features in his other tales as *The Sign of the Four* (1890) and *The Hound of the Baskervilles* (1902). Accordingly, Doyle succeeded in transcending the genre, plunging his reader into a vast world of detective brilliancy, narrator proficiency and story originality. In *A Companion to Crime Fiction*, Heather Worthington argues that Doyle incorporated the genre unique aspects and that the “crime fiction of the twentieth and twenty-first centuries would not be the same without him” (27)

The narratives of Poe, Gaboriau, Collins and Doyle belong to the vague of Classical detective stories which center on “the detective’s unraveling of a web which the author has

cleverly raveled” (Van Dover 30). The stories which appeared afterwards in the beginning of the 20th century are categorized as the Golden Age of detective fiction represented by writers as Agatha Christie and John Dickson Carr. Writers of the Golden Age succeeded to get rid of the short story mode which was used before and bring newness to the genre; besides, Agatha Christie’s creation of a woman detective Miss Jane Marple incorporates a feminine touch to the fiction. The last category concerns the Hard-boiled detectives who came as a reaction to the Classical detective fiction and “revolted precisely against the too-civilized artificiality of the Classical detective and his insulated world.” (Van Dover 39). The leading figures of the form are Raymond Chandler and Dashiell Hammett who came into prominence during the 1930’s and 1940’s. Laura Hunt displays the differences between the Classical and the Hard-boiled detectives more clearly: “the Hard-boiled ones who are always drunk and talk out of the corners of their mouths and do it all by instinct; and the cold, dry, scientific kind who split hairs under a microscope.” (qtd. in Van Dover 23)

Writers of the genre attached importance not solely to the content of their stories, but also to the form in which those stories were presented. First, as Chesterton claims the detective stories are more transcribed in short stories rather than novels to give life to the characters; however, the French Emile Gaboriau as well as Wilkie Collins and Agatha Christie succeeded in giving the genre a novelistic taint. Second, the incorporation of a considerable degree of realism is also very crucial to make the reader digest the story and develop an admiration to the meticulous details which the author elaborately raveled. (Van Dover 29-30)

I.2. Biography of Sir Arthur Conan Doyle

Arthur Conan Doyle is referred to as the creator of the eternal detective stories and crime fiction involving ‘Sherlock Holmes’. He was born in May 22nd, 1859 in Edinburgh,

Scotland, of an Irish Catholic family. Although under minor revenues, his mother Mary decided to fully educate her child. At the age of 18 she sent him to the University of Edinburgh to study medicine. It was during his medical studies (1877-1881) that he became acquainted with his Professor Joseph Bell, whose single traits of genius are echoed in the character of Sherlock Holmes. (Rollyson 530) Doyle worked later as a physician, a surgeon into a whaling boat and as a medical officer in a steamboat. Yet, his function as a doctor allowed him a meager wage, that is why he soon turned to a man of letters. As Howard Haycraft pointed out in *Murder for Pleasure*: “Doyle's poverty had made the world immeasurably richer.”(49)

Doyle's detective novels and short stories have, in fact, accelerated his repute and permitted him a more comfortable living. But Doyle was not satisfied with his writing of detective fiction; he rather expressed a taste for historical novels such as Walter Scott's *Ivanhoe*, and indeed, succeeded to put it into script. Apart from his 4 novels and 56 short stories on Holmes, he is the author of famous historical novels; For instance, *The Narrative of John Smith* (1883) and *The Lost World* (1912) portraying the Professor Challenger, Along with non-fiction, poetry, short stories, and an autobiography “*Memories and Adventures*”. (Lycett)

We call him ‘SIR’ because he was knighted by King Edward VII for serving the British army in the Boer War in South Africa, an experience he recorded in *The Great Boer War*, 1902. (Rollyson 530)

Boer is an Afrikaner word which means farmer. Under the British rule, the Transvaal Boers led a passive revolt that later became armed against the British presence in the region in 1880. This ushered them into a war and because of the British coarseness and unwillingness to retire, a second Boer War started in 1899. (Pretorius)

Regarding Doyle's religious convictions, it seems that he was in conflict with religion. After he left Catholicism when he was a student at Edinburgh University, he led a long quest searching an adequate divine law which would sustain his state. He embraced Spiritualism which includes the belief in the resurrection of the soul of the dead, and since Doyle felt bitter sorrow at the death of his son Kingsley during the First World War, he believed this religion would bring his soul closer to him. He devoted his life to teach Spiritualism and even penned a two volumes book entitled: *The History of Spiritualism* (1926). (Homer 105-106)

Even though his belief in Spiritualism contrasts his previous support of science reflected in his detective stories, the public readership still regard him as the British fictional detective story writer who gave birth to unique scientific concepts.

Doyle did not cease expressing his skill in many genres until his death in 1930 in Windlesham, England.

I.3. *A Study in Scarlet*: Facts and Summary

Being Doyle's first novel, *A Study in Scarlet*, published in 1887, did not embrace an instant success. The author signed for 25 miserable pounds for his authorship rights. As many works, the novel faced poignant critiques from its first appearance, but later became a reference of detective stories. (Rollyson 530)

The novel consists of two parts told in a non chronological secular plot. The first part opens in London, Britain, with John Watson's recollection of his years in Afghanistan. Freshly graduated, he worked as a surgeon to defend the British troops, but was, soon, compelled to leave his position because of his injury. Once in London, he had to deal both with the physical and psychological consequences the war left in him. This situation haunts

him until his meeting with Sherlock Holmes with whom he would later share lodgings in 221b Baker Street.

Watson shares his wonder towards his roommate whose bizarre manners are hard to miss; he ignores his functions, his likes and dislikes, but when Holmes was called by the police for assistance to investigate the murder of Enoch Drebber, Watson acknowledges the former being a consulting detective and forerunner of a new science 'the science of deduction'. The murder of Drebber and later Stangerson made the investigators perplex at how the murderer took their lives, but what puzzled them most was the writing of the German word 'RACHE' in the wall and the woman's wedding ring which fell out of the dead man. Holmes questions many witnesses, but appears to be no way to solve the mystery.

The part ends with Holmes' brilliant identification and capture of the murderer, Jefferson Hope, who went unnoticed because of his disguise as a cabman. But Holmes furnishes no explanation of how he succeeded to solve the mystery, the steps he took to catch Hope or even the motive behind the murder.

The second part of the novel is set in Utah, America. The whole chapters, except the two last ones, are flashbacks. This part gives us a full account of the assassin, victim, and the motif of the carnage previously presented in the first part. John Ferrier and Lucy, a little girl, were wandering alone in the desert without any provision to subsist nor shelter to take refuge. After some time, they were finally rescued and given all the decent convenience needed by a group of people who identify themselves as Mormons.

When Lucy grew up, she was called "The Flower of Utah", and was soon seen as an ideal wife to the old men of the community, Enoch Drebber and Joseph Stangerson, who already had spouses but adopt polygamy as a religious doctrine. But Lucy was already engaged to Jefferson Hope, a non-Mormon silver explorer, who loved her tenderly, and had

no intention to adhere to the wills of the sect. Hope helps John Ferrier and Lucy to escape to Carson where they would be out of the Mormons' reach. Unfortunately, the evasion turns bloody. Jefferson Hope discovers later that John Ferrier was killed and buried by Joseph Stangerson, while his beloved Lucy died of bitter grief and distress for her father and her forced marriage to Enoch Drebbler.

Living for the sole purpose to wreck revenge, Jefferson Hope pursued the two men as far as London, where at last, he succeeded in satiating his devouring craving. And here enters Sherlock Holmes to investigate.

The murder, as trivial and innocent as it appeared, involves a religious community based in America. However, this is not the unique instance in Doyle's accounts involving secret societies; he portrayed them again in his fourth novel *The Valley of Fear* (1914).

I.4. Sherlock Holmes and John H. Watson

Sherlock Holmes is Doyle's greatest and immortal fictional character. After more than a century of his creation, the character still appears nowadays in movies, TV serials, and even stories (written by other authors).

Sherlock Holmes is a consulting detective in London. He helps the police of Scotland Yard in solving crimes which seem unapproachable. He is of a meager corpulence, frail but does not lack any physical or mental faculty. He is, in fact, brilliant in uncovering mysteries, unveiling the truth and ringing the bell of justice. All this is due to his excellent memory, acute sense of observation and mainly his deduction mode.

Sherlock Holmes' fame is due to his 'inhuman' abilities in having an explanation to any question asked; at first sight he can determine a man's occupation and interests. He created a science of his own, 'the science of deduction', which puts forward science, logic and reason

as the pillars to solve any hardness one may encounter. He is known for his discreet behavior when confronted to a criminal case, but when he gives the train of thought that led him to his conclusion, others, generally, stand baffled not only by his analytical genius, but also how they are themselves mediocre observers.

Holmes acts as a clarifier of all sorts of ambiguity and Watson's pedagogue; he has his own sense of enlightening the blindest matters. He is an avant-garde in his field; not only does he reject all the previous literatures on the genre (Poe's and Gaboriau's), but he also asserts to be a unique and pioneer to his genre as the sole being in the world to exert his activity of a consulting detective, in a way that his manners generate in an unprecedented artfulness and dexterity.

Holmes is a pipe smoker and recognizes any smoke ash from any part of the world, without excluding his use of some drugs to cast away his boredom. To get rid of this last, Holmes also plays the violin and openly displays his adoration for fine arts, especially going to opera concerts.

We owe all this vigorous acquaintance and knowledge of the detective to the narrator of the stories and his close comrade: John Watson.

After having worn the colors of Britain during the war, Watson soon witnessed a depressive state of loneliness and woe due to his injury. But through his encounter with the master sleuth, Doyle showed us an image of change and rebirth in a way that Watson rebuilds his identity and reshapes his character. The meeting has in fact changed Watson's life and improved his state from a bedridden invalid to an enthusiastic seeker of truth; this was for him a therapy which healed him psychologically and made his physical pain an anecdote to tell.

Thus, John Watson becomes Holmes' friend, colleague and narrator who shares lodgings with him in 221b Baker Street and accompanies him in his various cases. He gives clear accounts of his friend's 'extraordinary powers' and constantly expresses his perplexity at Holmes' genius and always finds sharpness in Holmes' logic. As time passes, Watson becomes Holmes' disciple who does not cease learning from his master. A whole chapter 'the science of deduction' is dedicated to deliver Holmes' way of grasping the truth from the hands of tricksters which the doctor finds exquisite and from which he does not hesitate absorbing. More specifically, Watson serves as the plain eye and takes the middle place between Holmes and the reader and successfully puts into words the actions of the former.

II. The Historical Context of the Novel

It is evident that in studying any work of fiction or nonfiction, an account concerning the circumstances of its appearance and the roaming atmosphere is of utmost importance. Thus, in this section, I will provide some information concerning Britain under the realm of Queen Victoria, and an outline of 19th century American history with special emphasis on Utah which was under the hold of the Mormons.

II.1. The British Setting

"The flat-footed world of Victorian England constitutes the *mise-en-scène* of the Holmes saga" (Van Dover 78)

A Study in Scarlet was published in 1887 during the period which Queen Victoria reigned in Great Britain. Queen Victoria ascended the throne in 1837 and maintained her functions until her death in 1901 making her reign the longest in the history of the country. Moreover, it is significant to note that the date of the novel's release coincided with the

Queen's Golden Jubilee which celebrates a gilded age of unprecedented prosperity in all the domains especially the scientific, economic, and social.

II.1.1. Science

Science is one of the major components of Victorian society which played a role in the foundation of Britain. Although science and rationality were embellished during the Age of Enlightenment, the scientific thought started during the Renaissance. As a reaction to the precedent Middle Ages, the Renaissance prompted skepticism and scientific doctrines which changed the world and ushered it into modernity.

Yet, the potency of science in Victorian Britain would not have reached its peak without the Age of Enlightenment of the late 17th century. Also known in the American continent as the 'Age of Reason', the Enlightenment as its label indicates came to enlighten the darkest spots in the European and American continents through the fresh new principles of philosophers who, under their perspective, changed the functioning of the world.

It all started with René Descartes in France whose ideas revolutionized the world and helped to shape the thinking of the philosophers to come. His famous quote: "I think, therefore I am" and his works make him the father of modern philosophy.

Later in Britain Sir Isaac Newton's brilliant formula of the laws of Gravitation led to a Scientific Revolution in the 17th century. The change this last brought to Britain under Charles II (Restoration Period) and Europe is enormous. Moreover, the Monarch himself patronized scientific knowledge and prompted its development in society, the thing that soon influenced common people to adhere to the tenets of science. Consequently, many scientists, physicists, mathematicians emerged rising high the colors of science, empiricism and rationality, and ushered Britain into a new age which brought a vivid change. Those

scientists spread an unprecedented conscience by awakening the weakest spirits and planting the seeds of patriotism. In fact John Locke's perspective of a government established by the people led to a destruction of despotism and totalitarian ideas through Revolutions mainly the American (1776-1783) and French Revolutions (1789-1799). (McLean 8)

What resorted from the Age of Enlightenment was that man can lead a peaceful existence only through an inclination to the unchallengeable laws of science, while rejecting any form of theological doctrine. The circulating ideas revolutionized people's thinking and made them question their existence and the authority of the church. (Ibid)

In this respect, the Victorian period witnessed a continuation of the precedent scientific concepts established during the Age of Enlightenment. It was, in fact, during the 19th century that science was made potent with prominent figures such as Charles Lyell and mainly Charles Darwin. When Darwin's ideas on the fauna and flora were revealed to the public in *The Origin of Species* (1859), he plunged humanity into a new era governed by the laws of nature. People learned that all living organisms evaluated over time, the thing that changed their vision of the world. As time passes, scientific laws became unchallengeable, people's customs and habits changed leading to a focalization on science in the major domains of life, while challenging the heavenly laws.

Darwin's *The Origin of Species* revolutionized the world and ushered humanity into modernity, yet his ideas were in conflict with the divine laws. The circulating ideas of the time and the conflict between science and religion were clearly put into words by Thomas Henry Huxley. Huxley was a biologist of the Victorian period and Charles Darwin's strong supporter. According to him, the fervent faith in an omnipresent and omnipotent God goes opposite to the ideals of a scientist who places objectivity, empiricism and skepticism in

high esteem. Science implies the belief in the concrete evidence and the tangibility of a material contributing to the knowledge of humanity. (Barett)

In this respect, one can point at the importance of science in the Victorians' life. With time, science began to weigh heavily on people until it rooted deeply in the corners of society. Soon, the scientific concepts were put into motion thanks to the Industrial Revolution. The rise of machines has, in fact, turned these scientific ideas into concrete engines and technologies which changed human life and plunged them into an unprecedented age of progress.

II.1.2. Economy

It is in the economic sector that the scientific perspectives saw a concretization thanks to the power of industry. More specifically, the scientific thought of the precedent centuries has transformed into technologies during the Victorian era leading to a new age of progress unparalleled in the historical annals.

The economy of the period was mainly influenced by the radical transformation from an agrarian to an industrialized society. Actually, although the Industrial Revolution started in the precedent 18th century, it is until the 19th century that its effervescence was echoed. Being the cradle of the Revolution, Britain soon ushered into a new age of mechanization and production witnessing an unparalleled economic prosperity. New engines were constructed and new items were set up boosted by technologies and inventions which came to mark the end of the agricultural, rural age. This boom has attracted masses of populations from the countryside to the cities to find better life conditions. Cities like Manchester, London and others became significantly crowded, creating a historical shift from a rural to an urban society.

Soon Britain started to take the monopole of the world due mainly to its industry. But a local manufacture is meager for its economy; accordingly, it had to distribute its products worldwide. This was pretty doable thanks to the Empire which gave Britain precious trade routes all over the globe. The British Empire which reigned the seas and soils has, in fact, made the land of Angles opulent. It did not only accelerate British prosperity through goods' exportation, but offered an immense richness of raw materials, minerals, and workforce to importation. Besides, the wealth procured by the colonies offered a diversity of grounds to settle and tropics to explore creating an expansion of the British map. (McDowall 121-123)

But the Empire implied, before all, power domination through the pursuit of profit and territories under the motif of enlightening the indigenous population from the African and Asian tropics. It was mainly in the 19th century that started the exploration of secluded lands which emanated ideas of exoticism and racial inferiority urging the colonizers to bring the masses out of darkness.

II.1.3. Society

Society witnessed mainly the shift of the population from the countryside to the cities. However, the luxury which people imagined when they left their homes was illusory because life in the cities demanded tremendous efforts. The workers lived in workhouses in pitiful conditions facing high prices with low wages; many were unemployed holding no grain upon which to subsist. Even children were active members among the working class; many toiled to feed their starving families (Child Labor). (Shepherd)

While the lower class people were deprived of life commodities, the upper class was jubilating and celebrating their country's 'Golden Age'. But soon, the workers attempted to change their situation through social revolts. In 1811 riots erupted through the breakage of all industrialized weapons known as the Luddite Revolt. However, any act of social reform

was instantly calmed by the government forces because they feared any revolutionary act. (McDowall 134)

We should not forget to mention that during this period, Queen Victoria enforced conventionalism and the instruction of basic values. Families and the social cadre, in general, echoed the Queen's virtues of respect and morality. Education was prescribed to raise high the tenets of ethics and promote moral philosophy, but education was reserved to the upper class, since the lower classes could not afford to study. Children of Poor family decent were rather employed as young workers to provide for their families their daily food. The middle class, on the other hand, were categorized among the rich; many took profit of the Industrial Revolution to make private businesses, while others took important positions in Parliament. (Joshi)

Among the prominent philosophies which Queen Victoria enforced stands Utilitarianism. Utilitarianism is a philosophy which emerged during the 19th century spearheaded by two leading figures: Jeremy Bentham and John Stuart Mill. The word is derived from 'utile' and 'utility' which means a person or a thing being useful. John Stuart Mill said in defining the fundamental concept of the philosophy: "Actions are right to the degree that they tend to promote the greatest good for the greatest number", in a way that the Victorian society depends on these principles not only to thrive, but to shape itself. (Kay)

The 'Golden Age' of Britain is not labeled so because of the omnipresence of gold as a material, but because it reflects a gleaming age of moral beauty. Science and its derivatives of reason and experimentation had certainly taken the monopoly of thinking. It is nevertheless the ethics, morals, and the values which Queen Victoria so dearly cherished that brought a fundamental social change forming robust behaviors and personalities. In fact,

the idea of utility molds a consciousness trained to be a productive machine feeding the nation.

In literature, many writers emerged during the period such as George Eliot, the Bronte sisters, and Charles Dickens, who are known for their realism and lengthy prose. Those writers have perfectly captured the period's troubles and the lower class struggle for survival. For instance, Charles Dickens' *Hard Times* depicted the woes of working class families who had no choice but to work to thrive the industry of the rich. In *Oliver Twist*, Dickens showed child labor and condemns the exploitation of children who, instead of having a stable education, are wandering in the streets and learn its evils. (Joshi)

Besides Conan Doyle's detective tone to the period, Dickens has also penned detective novels, mainly *The Bleak House* (1853) in which he criticizes his society's evils and immorality. Worthington considers that "Dickens's use of crime and sensation in his novels was part of his exploration into and exposé of the darker side of nineteenth-century society." (23)

It is in the midst of this ambiance that the novel understudy appeared. Watson is a doctor in medicine while Sherlock Holmes is a consulting detective who thrives thanks to the scientific domains such as biology, anatomy, and chemistry. Holmes created the 'Science of Deduction' which makes him the pioneer to the field of detection using the power of the mind to find out reality.

Other allusions in the novel refer to the economy of the period mainly through the British Empire. From the opening pages, Watson involves India which was transformed to the base of the British regiment where he assures his functions as a military doctor. It was in order to protect its sacred routes to India that pushed Britain to start a series of struggles to which the Afghan War belongs. Actually, the Afghan War was triggered when Britain was

threatened by the Russian approach to India through Afghanistan, and so launched a series of battles at the expense of the Afghans who were witnessing their country being transformed into debris. This was fatal even to the British army which counted many victims. (Military History)

At the same time, Doyle shed light on the British ideology of Utilitarianism which permits it to exert such a sovereignty. Utilitarianism is used in the novel to show how the dominant philosophy of the period makes people in society the contributors of the economic welfare of the country.

In a nutshell, we can say that through fictitious characters, Doyle gave a perfect projection of his society. He combined fact and fiction to give a better insight at the events of the époque and made the public face the vivid change their society was going through. Doyle gave the public readership the taste of modernity through technologies and progress which is the child of science and rationality.

II.2. The American Setting

Although the novel's second part is exclusively dedicated to the Mormons, it is before all set in 19th century America; accordingly, it is important to highlight some aspects of the American society during the period.

II.2.1.19th Century America

In early 1800's industrialization did not reach the American continent yet, so people leant towards farming as the sole activity which permitted them to thrive. However, in 1848 California, people were attracted by other activities in order to earn money, mainly the extraction of minerals from the profundity of earth; this is known as the 'Gold Rush'. Soon,

people from the four quarters of the world went to America to find opportunities and pursue their fortunes for a better life. (O'Callaghan 58)

Yet, within the American continent, many people moved westwards for other purposes than to pursue gold. People left their homes and departed in a series of weary journeys towards the West in order to forge a pure American identity. The more they headed westwards, the more they acquired selfhood and individualism. William Jackson Turner has defined the concept of Westward Expansion or 'The Frontier': "The frontier is the line of most rapid and effective Americanization...Thus the advance of the frontier has meant a steady movement away from the influence of Europe, a steady growth of independence on American lines." (2-3) As a result of the European presence in America, Americans receded to the far West and headed towards the future of the country, uncorrupt by the European grasp. This is significant to note that the Frontier was an important chapter in American history because it represents the Americans' bloody struggle to establish their roots in the country. (Turner)

The second half of the century witnessed the beginning of Industrialization. The celebration of the centennial of independent America in 1876 marks the shift from land cultivation to industry. Many businessmen took opportunities in the production of coal and iron which were precious to run the engines. Soon factories and industries invaded the cities; moreover, transportation of materials and goods was facilitated by the transcontinental railroads which were newly constructed. (O'Callaghan 72)

II.2.2.The Mormons

"This Mormon army is probably the largest modern religious proselytizing force in the world." (Worthy 1)

After a brief account on the American 19th century history, my emphasis will shift now to the Utah territory which shelters the Mormons.

The Mormons are officially known as the Church of Jesus Christ of Latter-day Saints abbreviated as LDS. It all started in 1820 in Palmyra, New York when a young farmer aged fourteen questioned the righteousness of the earthly churches. As an answer, he affirmed being witness of God's and Jesus' appearance who revealed him the falsehood of the existing churches and their immorality. He later received another vision from the angel 'Moroni' who indicated him the place of written Golden Plates which he later translated into 'The Book of Mormon' at the age of twenty one. The boy is known as Joseph Smith Jr. who would later become the Mormon prophet and founder of Mormonism in 1830. Yet, Joseph Smith did not stay longer under the Mormon convent. He died at the age of 38, carrying the title of seer, revelator, translator, prophet, and founder of the basics of a rightful religion that would lead humanity into God's salvation. (Worthy10)

The religion is based on many Commandments starting with the indoctrination of young children to become fervent practitioners, and inculcating them the basics of the theology. They include the belief in Joseph Smith as the messenger of God, the Book of Mormon, as well as, in the heavenly father, his son Jesus Christ, the Holy Ghost, and the bible. When the children attain the age of nineteen, they are assigned as missionaries traveling to different regions of the globe to convert populations to the Mormon doctrine. The purpose is to attain a maximal adherence.

Other doctrines include the obligation to attend the church every Sunday and compel church members to give ten percent of their earthly income to the church in order to receive God's compensation of heavenly reward; this is known as the Law of Tithing. (Worthy 36-37)

Besides going to church every Sunday, the Mormons are forbidden to resort to any kind of entertainment during that day. But drinking alcoholic beverages, tea or coffee is a religious prohibition which is not restricted only to the Lord's day, but for life. (Worthy 40)

Although Joseph Smith had built the foundation of Mormonism, it seems that the full development of the theology was acclaimed to the period that followed Joseph Smith's. Under the prophesy of Brigham Young, the Latter-day Saints became pioneers, searching for an adequate milieu to practice the wills of their religion, until they found full settlement in the territory of Salt Lake City, Utah. It is significant to note that the church counts today 50.000 members worldwide.

Utah is the setting which Doyle chose to display in the second part of the novel. Through an unknown narrator, the author gave voice to an assortment of characters; non-Mormons and Mormons. Although John and Lucy Ferrier converted to Mormonism in order to be rescued from death, they showed no devotion to the religion and have even refused to adhere to the doctrine of polygamy. So they belong to the category of non-Mormons. But the character who openly defied the Mormon laws is Jefferson Hope. Hope is the embodiment of 19th century culture and pure American concepts. He is a frontier man who underwent fatigue and misery so as to forge his identity and build his country's tomorrow. Doyle has also given him the trades of the time because Hope is a silver explorer who makes his fortune by wandering from place to place to find the argent mineral.

On the other hand stand the Mormon characters. Doyle gave a thorough portrayal of their community by resorting to certain tenets of their faith. He amplified two major Mormon principles: polygamy and blood atonement. Moreover, he gave voice to Brigham Young, the prophet who personally converses with John Ferrier concerning the marriage of Lucy to some men of the community. Then, two potential suitors come to ask for the girl's

hand: Joseph Stangerson who has four wives, and Enoch Drebbler who has seven wives. This directly opens the question of polygamy also known as the “celestial” law of plural marriage, or “Patriarchal Marriage”. (Gordon)

It is a doctrine which compels the Mormon partisans to involve in a multiple marital relationships by taking more than a woman as wife. Brigham Young says: “the only men who become gods, even the sons of God, are those who enter into polygamy” (qtd in Worthy 37) noting that Young had 55 wives.

Although Polygamy was no more practiced among the Mormons starting from 1890, the second part of the novel is set in 1847 and goes until 1865 when polygamy was still imposed. This constitutes the novel’s climax shaped by this notion of polygamy because Lucy Ferrier was demanded by the elders of the community to take part of their ritual, but she and her adopted father resisted the Mormon laws along with Jefferson Hope at the expense of their lives. Although the issue of polygamy is present in many other religions and cultures, it is actually turned to extremism in the Mormon community causing a psychological devastation of women.

The other Mormon doctrine is blood atonement. It is widely acknowledged in the Christian religion that Jesus Christ sacrificed to repent the sins of all the Christians. This notion is existent in the Mormon theology as well. However, the Mormons believe that Jesus doesn’t protect humans from all the sins; these last have to pay for their wrongdoing. This doctrine of blood atonement orders “the sinner’s life to be taken and his or her blood to be literally shed onto the ground” (Worthy 35)

This is exactly what the Mormons did when purchasing Lucy and John Ferrier. After these last denied the orders of the Prophet, and the doctrine of manifold marriage, the Mormons deemed their blood necessary to be oozed.

Conclusion

To conclude this chapter, one can say that information concerning the novel, the thriving of its genre as detective fiction, as well as the exploration of the British and American settings is primordial in order to give the reader a glimpse of the novel and its surroundings. All these notions in their turn will set the ground for the second and third chapters which will be entirely analytical of the novel's issues.

At last, I would say that this chapter is highly expository of Doyle's academic life, the Victorian milieu he belongs to, and his two part division of the novel. Accordingly, in the following chapters, I shall relate the use of the two settings respectively to some basic historical and social concepts in order to have a full answer of the reasons behind both portrayals.

Introduction

This chapter presents an analysis of the two settings shown in *A Study in Scarlet*. It is divided into two distinct parts that will explore the British setting, and the American one respectively. In the first part, I intend to examine the idea of science and its omnipresent influence in the life of the Victorians, through the two main protagonists of the novel: Sherlock Holmes and Dr. John Watson. In the second part, I will shed light on the Mormon community set in the dreary Utah desert, America which displays traits of violence and severity mainly through the antagonists: Enoch Drebbler and Joseph Stangerson. Then, I will shed light on how the characters convey the tenets of 19th century Victorian Britain and America respectively.

I. The British Portrayal

This part sheds light on Victorian Britain which brings out the scent of science through the lenses of Historical biographical criticism. With Sherlock Holmes and Dr. Watson, Doyle has in fact attached to ornate his motherland with the image of science which derived from Darwin's point of view.

I.1.Science and Darwinism**I.1.1. Science**

It is significant to note that the scientific tenets of rationality and skepticism which were praised during the Victorian Era originated from the precedent Age of Enlightenment. This means that the precedent age of agriculture and faith has faded away replaced by the

mechanization of the industry and the spirit of progress ushered by science. And it is this last which characterizes Doyle's fiction, characters, and first setting.

Let us consider the very beginning of the novel; Watson opens the lines by announcing his status as a doctor in medicine and a surgeon in the army. Later, Sherlock Holmes is shown busy in the laboratory with his experiment in chemistry and anatomy which seemed so important to him. What is worth highlighting here is that Doyle presents us the image of intellectuals fully engaged in their function, leading an existence conditioned from science. Even the reader would be mistaken or misled by attributing Holmes the profession of scientist, chemist, or anatomist but not a detective because the image the author associates to him originally is the one of a man of sciences. This image is reinforced when Doyle makes Holmes the initiator of a blood stain detector, which will facilitate the classification of spots:

At the sound of our [Watson and Stamford] steps he [Holmes] glanced round and sprang to his feet with a cry of pleasure. 'I've found it! I've found it', he shouted to my companion, running towards us with a test-tube in his hand. 'I have found a reagent which is precipitated by haemoglobin, and by nothing else... Are they blood stains, or mud stains, or rust stains, or fruit stains, or what are they? That is the question which has puzzled many an expert, and why? Because there was no reliable test. Now we have the Sherlock Holmes test, and there will no longer be any difficulty.' (6-7)

This discovery rises the notion of empiricism by attributing Holmes the grade of forensic pathologist who is trying studiously to discover new items to develop the field. By doing this, Holmes is contributing to the scientific development by initiating new concepts.

Moreover Holmes extracted from science a trade of his own which posits the true notions upon which people should refer, and the pillar of rightful thinking. This is known in the novel as 'the science of deduction' which consists of not seeing, but observing, creating

meaning in a meaningless spot, sniffing the throb of exactitude, ending by the collage of the pieces to constitute a whole chain. Holmes has written an article in the newspaper where he explains these principles:

Let him [enquirer], on meeting a fellow-mortal, learn at a glance to distinguish the history of the man and the trade or profession to which he belongs. Puerile as such exercise may seem, it sharpens the faculties of observation, and teaches one where to look for. By a man's fingernails, by his coat-sleeve, by his boot, by his expression, by his shirt-cuffs – by each of these things a man's calling is plainly revealed. (15)

In the beginning, Watson treats it as “ineffable twaddle” (15), and criticizes the concepts which Holmes has advanced, but as time passes, with the company of Holmes, he adheres to his friend's ideology and adopts it. He says praising his friend; “you have brought detection as near an exact science as it ever will be brought in this world.” (29)

Adept of concretization, Holmes takes refuge in the scientific domains and adheres to the doctrines of deduction and reasoning which he makes the pillars in his work as a detective. Furthermore, Holmes is a brilliant observer; as he advances in his article concerning the science of deduction, he focuses on the observation of the plainest detail in order to draw a conclusion. For instance, thanks to his acute sense of observation, he succeeds in extracting information from the desert crime scene, as if the victim murmured him details of his murderer:

There has been murder done, and the murderer was a man. He was more than six feet high, was in the prime of life, had small feet for his height, wore coarse, square-toed boots and smoked a Trichinopoly cigar. He came here with his victim in a four-wheeled cab, which was drawn by a horse with three old shoes and one new one on his foreleg. In all probability the murderer had a florid face, and the fingernails of his right hand were remarkably long. (26)

However, the novel shows a paradox involving the same person of Sherlock Holmes. Even though he has a vast knowledge in the different scientific fields, he has actually taken no studies in the domain. Stamford, the intermediary friend who introduced Watson to Holmes says:

I have no idea what he intends to go in for. I believe he is well up in anatomy, and he is a first-class chemist, but as far as I know he has never taken out any systematic medical classes. His studies are very desultory and eccentric, but he has amassed a lot of out-of-the-way knowledge which would astonish his professors. (5)

Later in the narrative, Watson could not conceal his astonishment concerning Holmes's ignorance of the Copernican theory and the solar system: "my surprise reached a climax, however, when I found incidentally that he was ignorant of the Copernican Theory and of the composition of the Solar System." (11) For this, Holmes answers: "You say that we go round the sun. If we went round the moon it would not make a pennyworth of difference to me or to my work" (12) This, in a way, gives Holmes a humiliating tone as being a Charlatan accentuated by his singular appetites for tobacco and cocaine. However, his methods are so exquisite and perfectly designed, that they often make others baffled and open-mouthed of their efficiency.

In this regard, we can say that Holmes' role in the novel is to bring the somber into illumination, the confusion into coherence, and every doubt into determination through an inclination to scientific tenets of unchallengeable assertions. Doyle made him a universal man who adheres to multiple sciences and representing its bright side. On the other hand, he made Watson Holmes's chronicler who carries humble features and represents the Victorian principles. Accordingly, one may argue that it is through Watson's normality that Doyle showed Holmes abnormality. It is through the detective's eccentric features that Doyle aims at incorporating Britain Holmes-like precepts of lightness and flexibility.

I.1.2. Darwinism

Charles Darwin opened a new chapter in the history of Britain. His ideas did not only bring new perspectives to 19th century Britain, but soon became the pillars in the scientific domains as well as other fields of life. As Burdett stated, “The theory of evolution affected not just scientific debate but was soon part of the Victorian imagination, shaping the plots, images and metaphors of its literature and culture.”(Burdett) It might be argued therefore that when Charles Darwin’s *The Origin of Species* (1859) reached the public, science became privileged and idealized; moreover, the book’s use has soon extended to the other domains. For instance, it was widely used as a source of inspiration to draw images in the literary world without omitting its borrowing in other domains.

Darwin’s ideas have, in fact, reached the detective story genre. As I have previously pointed out, Sir Arthur Conan Doyle’s influence by numerous detective story writers is undeniable. But Doyle was not only influenced by detective story writers. Actually Doyle was an adept of Charles Darwin’s theories which revolutionized the era and introduced the Victorians to effervescent new concepts. Yet Doyle did not immerse us into the biological jargon of the natural world; thus my aim in this study is not to explore the biological world, but rather to relate it to literature.

The Darwinian influence in *A Study in Scarlet* is explored by Lawrence Frank in his book *Victorian Detective Fiction and the Nature of Evidence* Frank has thoroughly linked the world of Sherlock Holmes and his adventures to science centering more on biology as the science to which Darwin resorted. According to Frank; “the universe of Sherlock Holmes is a Darwinian one in which change prevails.” (143) From this statement, we may understand that Doyle attributed the novel’s setting a biological-like atmosphere which is subject to evolution. Just like Charles Darwin’s contribution to the world of biology, Holmes

is, in his turn, the promoter of scientific knowledge. Although he is a detective in practice and works to suppress criminality, he takes refuge in the biological, geological, and archeological domains in order to attain his objective. Accordingly, Holmes is the embodiment of change and scientific development in Victorian Britain. Thus, Frank's description of the settings of the novel as Darwin-like means that Doyle wanted to show 19th century Britain on the course of change and advancement thanks to Darwin's principles, and Holmes incarnating these principles.

Just as biologists seek the origins of the specimens they encounter, or the archeologists follow the traces of dead organisms, or the geologists' search in dust, Doyle attributed Holmes with the same tenets. Holmes' meticulous search for dead organisms such as the smoke ashes, dust; faded patterns such as the real provenance of stains he encounters, alludes to archeologists seeking for fossils and the meaning behind hieroglyphs. This is clearly shown in the third chapter of the novel where Doyle initiated us to the murder. Holmes did not put emphasis on the dead corpse lying on the ground, but rather took interest in the surroundings of this last to determine any potential scent of the criminal:

[h]e lounged up and down the pavement, and gazed vacantly at the ground, the sky, and the opposite houses and the line of railings. Having finished his scrutiny, he proceeded slowly down the path, keeping his eyes riveted upon the ground... There were many marks of footsteps upon the wet clayey soil...Still I had such extraordinary evidence of the quickness of his perceptive faculties that I had no doubt that he could see a great deal which was hidden from me. (Doyle 21)

As an author of detective fiction, Doyle knew how to create an extreme sense of mystery by offering a challenge to Holmes' genius and urging him to solve the dilemma. At the first sight of the crime scene, all elements seemed to puzzle the common sense, but through his meticulous search, Holmes distinguished himself from the others. He knew how

to rely each item, decipher each code, collect the physical remains to transcend the situation of mere plain spots to constitute a scheme of logical and concrete components (precisely as the researchers of prehistoric artifacts do to fasten the bouts so as to reconstitute a whole). As he himself says it in the novel: “So all life is a great chain, the nature of which is known whenever we are shown a single link of it.” (14)

Yet, the toughest enigma presented to Holmes concerns the inscription of the German word ‘RACHE’ in the wall. This last is a German word which means ‘revenge’. Although the murder is under the motif of revenge, the murderer, in a moment of nervousness suddenly started bleeding from his nose and has inscribed ‘RACHE’ it on the wall to blur the detectives and put them on a wrong track. To decipher the real target behind this inscription, Holmes establishes the ancestry of graphology; the scientific field which determines the provenance and the nature of a piece of writing. Then, Holmes thoroughly analyses the word on the wall which he later clarifies to Watson:

As to poor Lestrade’s discover, it was simply a blind intended to put the police upon a wrong track, by suggesting Socialism and secret societies. It was not done by a German. The A, if you noticed, was printed somewhat after the German fashion. Now, a real German invariably prints in the Latin character, so that we may safely say that this was not written by one, but by a clumsy imitator who overdid his part. It was simply a ruse to divert enquiry into a wrong channel. (28)

It is significant to note that Doyle did not solely follow Darwin’s traces through *The Origin of Species*, but mainly through his *Expression of the Emotions in Man and Animals*. As Charles Darwin had observed in his conclusion to *the Expression of the Emotions in Man and Animals*, “emotions may produce physiological phenomena that reveal the thoughts and intentions of others more truly than do words, which may be falsified”. (qtd in Frank 153) Published in 1872, Darwin gave in his work an expository of the emotions of both humans and animals where he connects the merest sign of bodily or facial expression such as

laughter or a frown, to a force emanating from the inner being that communicates larger information than the dialogue implying humans' interaction. (Hess and Thibault 120)

Darwin has observed fearful animals reacting to predators differently and noted that deep emotions are manifested through reactions such as sulking. This is similar to humans who cannot alter their profound feelings even though disguised through language, slip of tongues, blushes come usually to expose the real emotion of man.

This is highly represented by Sherlock Holmes, master of translating bodily language into concrete truths upon which he centers his current investigation. This is shown in the first scene of the novel which marks Holmes and Watson's encounter. Being busy with a new discovery, Holmes did not miss drawing a comment on Dr. Watson as having recently returned back from Afghanistan with no previous knowledge of the doctor. Here is how Holmes conceived the idea:

Here is a gentleman of a medical type, but with the air of a military man. Clearly an army doctor, then. He has just come from the tropics, for his wrists are fair. He has undergone hardship and sickness, as his haggard face says clearly. His arm has been injured. He holds it in a stiff and unnatural manner. Where in the tropics could an English army doctor have seen much hardship and got his arm wounded? Clearly in Afghanistan. (16)

It seems that for a brilliant observer as Holmes, facial expressions do reveal the truth of emotions. A mere blink of the eye, a blush, or a swallow speaks to him and conveys deeper meaning than it appears.

This argument is further reinforced by Lawrence Frank who explained that detectives are indebted to Darwin's *Expression of the Emotions in Man and Animals*, which like Holmes, take it as a base to make a judgment. "The *Expression of the Emotions in Man and Animals*, like Lyell's *Antiquity of Man*, had become a detective story in which Darwin was

ever on the alert to those clues – facial expressions, gestures, tears – that betray states of mind to the adept.” (Frank 151) These expressions cited in this quote are certainly the fruit of emotions which all human beings express. Holmes knows that nothing is the size it appears; where others see triviality, he sees significance; that is why his ‘superpowers’ do not lie in his relentless memory nor in his incomparable sense of reasoning, but in his ability to see where no eyes can see. This is mainly shown in the midst of the lugubrious crime scene, under the grim and melancholic atmosphere, Holmes succeeded in extracting the necessary information of the murderer’s height and age with no sight of this last:

Why, the height of a man, in nine cases out of ten, can be told from the length of his stride. It is a simple calculation enough, though there is no use my boring you with figures. I had this fellow’s stride both on the clay outside and on the dust within. Then I had a way of checking my calculation. When a man writes on a wall, his instinct leads him to write about the level of his own eyes. Now that writing was just over six feet from the ground. It was child’s play. (27)

Later, Holmes do even cites the steps the murderer and the murdered took before this last died:

I’ll tell you one other thing, Patent-leathers (the murdered) and Square-toes (the murderer) came in the same cab and, and they walked down the pathway together as friendly as possible- arm in arm, in all probability. When they got inside, they walked up and down the room – or rather, Patent-leathers stood still while Square-toes walked up and down. I could read all that in the dust; and I could read that as he walked he grew more and more excited. That is shown by the increased length of his strides. He was talking all the while, and working himself up, no doubt, into a fury. Then the tragedy occurred. (29)

In a nutshell, by taking into consideration Darwin’s principles, Holmes transcends the plainness of the other characters. He could recollect the night of the murder as if he were present in the scene and witness of the criminal’s actions. In this respect, Holmes does not

only represent the scientific progress of 19th century Britain, but a universal knowledge which is unlimited. He features the future of Great Britain and its modern face.

Even though Sherlock Holmes embodies the peak of scientific progress, London as a first setting is painted in a gloomy taint. Yet the dull atmosphere which Doyle features shows that the country was in the course of evolution and progress. More specifically, the setting exhibits the state of 19th century Britain which is in the process of construction of its aftertime. The view of the city is summed up by Jefferson Hope who referred to London as a network of paths which puzzles people: “The hardest job was to learn my way about, for I reckon that of all the mazes that ever were contrived, this city is the most confusing. I had a map beside me, though, and when once I had spotted the principal hotels and stations, I got on pretty well.” (95) Even though this quote pictures London in disorder, the city was arranging its tomorrow and making the foundation of its future.

I.2.Utilitarianism

“It is Europe, according to Reade, that has become “the centre of the human growth with mighty London, the metropolis of the earth”, as its figurative heart.” (qtd. in Frank 137)

Utilitarianism is the philosophy of the period which sets forth the principles of utility. According to the philosophy, people are utile when they procure the greatest good for the greatest member. Ideas of Utilitarianism are conveyed in the novel through the characters. In the very beginning of the novel, Watson starts by counting the dullness of his life. After he has been injured in the Afghan War, he was sent to his motherland to receive the adequate care his state demanded. But during his convalescence, he started to feel profound psychological pain, due to the trauma of the war: “There London I stayed for some time at a private hotel in the Strand, leading a comfortless, meaningless existence” (4)

Watson actually reflects the Victorian ethics, and even draws similarities with Doyle himself. When he was living in a hotel having, “neither kin nor kith in England” (Ibid), he is asserting the Utilitarian perspective that the needy, disabled, and disadvantaged are obstacles to evolution and advancement of the whole because they are not useful.

Under the aura of industrialization and mechanization, humanity became assessed according to its utility, functionality, and regarded solely for its beneficial ends, not for its virtue or righteousness. Accordingly, Watson’s actions are not promoting the welfare of his countrymen, but rather obstructing their functionality. When he names his existence as ‘meaningless’, he is displaying himself as being an impediment to the common good of society, and useless because he is regarded as a consumer only, not a producer, and so, behaving against the wills of his society. His inability to attend the external world of workers due to his fragile health is expressed by Watson himself:

Before judgment is pronounced, however, be it remembered how objectless was my life and how little there was to engage my attention. My health forbade me from venturing out unless the weather was exceptionally genial, and I had no friends who would call upon me and break the monotony of my daily existence. (11)

Watson stands in contrast with Sherlock Holmes whose functions promote the common welfare. Apart from being a consulting detective, he is the creator of a new science, founder of a new reactant detecting blood spots, and a representative of scientific knowledge. Accordingly, Holmes is highly contributing to the common good through his utility. With his inquiries and his discoveries, he aims at getting hold of the criminals and suppressing criminality. So according to Utilitarianism, Holmes is a perfect example of a brilliant gentleman who works to establish justice and foster stability and safety in Britain. This is regarded as a way of contributing to the welfare of the majority of people by

protecting and assuring their contentment. Here is how Holmes describes his functions in society:

I have a turn both for observation and for deduction. The theories which I have expressed there, and which appear to you to be so chimerical, are really extremely practical... Well, I have a trade of my own. I suppose I am the only one in the world. I'm a consulting detective. (15)

Even Watson learns from Holmes how to join the line of the active members of society by presenting his help in every occasion, in order to equally contribute to the mutual good. However, it is worth mentioning that when Watson was fulfilling his duty as a surgeon in the side of the British lines, he was more than anyone conveying the Victorian ethics of morality and promoting his utility for his nation.

The philosophy of Utilitarianism can also be applied to the British Empire. The Empire whose 'sun never sets' is known for its mythical navy and army which took colonies from the four quarters of the world. From these colonies, Britain grasped what is utile to its improvement in a way that during the Victorian time, the Empire reached its peak of expansion and jubilation unprecedented in the annals of history. Consequently, the British colonies which constitute the Empire promote British advancement and so, display features of Utilitarianism.

A reference to the Empire is clearly expressed in the novel when Doyle immersed us to 19th century England when the British Empire lived its golden age, mainly through India 'The Jewel of the Crown'. Yet, the golden taint of the Empire was not similar from the side of the colonies which waned from the first British landing because of wars. In fact Britain as a country was preserved because it was far from the theatre of the war, while foreign lands were directly involved in their bloody assaults and were left to deal with the post-war consequences.

Watson, being witness of the horrors perpetrated, does not conceal his experience in Asia:

Worn with pain, and weak from the prolonged hardships which I had undergone, I was removed, with a great train of wounded sufferers, to the base hospital at Peshawar... When I was struck down by enteric fever, that curse of our Indian possessions. For months my life was despaired of, and when at last I came to myself and became convalescent, I was so weak and emaciated that a medical board determined that not a day should be lost in sending me back to England. (3)

II. The American Portrayal

In this section, I will center on the novel's second part where the author has chosen to involve the secluded community of the Mormons. As a continuation of the first part and as an elucidation of the murder, the author designed the second part in the form of a flashback. Being set 31 years before the first part of the novel told by Watson, Doyle used a third narrator's point of view to divulge the missing half of the story and narrate the events which led to the murder. This is very special since Watson, as a character and witness of the deeds of the detective, is actually the sole teller of the adventures, but since the doctor's presence in America is quite hard to imagine and impossible to recollect, Doyle has chosen to use a non-participant narrator to deliver an objective account of the American Wild West and its characters. Pichler says in his article concerning the second narrator in the novel: "The narrator's absence in the story produces the effect of a more universal tone when combining fact and fiction."

II.1. Religion and Mormonism

This part sheds light on the Mormon religion, its beginning, and its practices.

II.1.1. The Mormon Quest for Identity

‘The Country of the Saints’ is the label attributed by Doyle to the second half of the story. The ‘Saints’ as well as ‘his chosen people’ and ‘the persecuted children of God’ do directly refer to the Mormons. The characterization of the Mormons did not occur until the end of the eighth chapter (first chapter of the second part) where, at first glance, they were attributed the heroic picture of saviors of John and Lucy Ferrier from death, and at the same time of pioneers who soiled the American continent in order to find a safe shelter to glorify the church of God.

Although totally different in space and time, the theology actually draws similarities with Puritanism. Based on the teachings of John Calvin, the Puritans emerged in England as a minority during the reign of Elizabeth I, but later spread considerably under James I of England, with the intention to purify the Anglican Church. But under persecution and the hampers present in their land, the Puritans were compelled to take a new habitation where they could practice freely the wills of their religion. They have in fact found a new dwelling place in the virgin acres of Plymouth and Massachusetts Bay Colonies in the New World baptized as New England. They started by establishing a theocracy and lived for the sole purpose of receiving God’s providence and blessing for their righteousness. Aware of human depravity, the Puritans act for the common good to save people’s souls from the scorching fires by prescribing introspection.

All this is nevertheless very illusory and deceptive because the puritan reign in New England brought nothing but misery to the land through its incessant crimes and punishments. Hidden in the disguise of divine order through the holiness of God’s words, the church members acted their own wills, sentenced innocent people to death while charging others for heresy or witchcraft with no bodily or spiritual sign of blasphemy. This

presents a striking contrast and paradox of ideas since these people fled their motherland to flee persecution, but upon their arrival to the New World, they toiled to reproduce the entity which they so bitterly loathed. What they brought to the continent was not a religious stability following the Christ's tenets of virtue and goodness, but a chaotic system of rules initiated by themselves to tyrannize giving the image of an oppressive religion.

My intention in referring to the Puritans is far from presenting their features or to describe their theocracy; my goal is rather to relate the Puritanism to Mormonism through penalization and punishment that both theologies adopted. Equally to the Puritans, the Mormons endured the harshness and the dangers of nature through their nomadic journey to establish the ground upon which they could worship God with no constraints. After Joseph Smith has laid the foundation of the LDS church in Palmyra, New York, the Mormons were left unguided after his premature death; they were accordingly compelled to find a soil which would carry them safely and a prophet to enlighten their gloomy spirits. This was quickly accomplished with the guidance of their new Prophet Brigham Young; the Latter-day Saints soon found their 'promised land' in Utah and toiled hard in order to prosper. (Worthy 11)

The beginning of their foundation is perfectly mirrored in the novel:

Right across the enormous plain stretched the straggling array, wagons and carts, men on horseback and men on foot. Innumerable women who staggered along under burdens and children who toddled beside the wagons or peeped out from under the white coverings. This was evidently no ordinary party of immigrants, but rather some nomad people who had been compelled from stress of circumstances to seek themselves a new country. (61)

From the quote we understand the poor state the Mormons were in, wandering from one place to another, wearing traits of fatigue and depletion, but eventually overcame all signs of physical anguish because they were guided by the hand of God and were aware of his

intervention in their affairs. One of them claims: “Fear not for water. He who could draw it from the rocks will not abandon His chosen people.” (62) Later when John Ferrier asks them for their destination, one of them answers: “We do not know. The hand of God is leading us under the person of our prophet.” (64) This demonstrates the Mormons’ belief in predestination that procures them relief since all that is to come is already preordained by God who is always showing them the right way, and thusly rewarded them with the land of Salt Lake City.

Predestination is present in the Puritan religion as well, but the most similar image with the Puritans is the image of the self-made man. A self-made man is a man who from rags turns to riches, or a man who after having endured all the hardships of poverty, hunger, and distress has constructed himself by himself to attain the highest degree of richness, satiation and satisfaction. This image is the one attached to the Mormons in the novel; they are, in fact, self-made men who, like the phoenix, knew how to rise up from ashes and breathe the flavored air of life:

This is not the place to commemorate the trials and privations endured by the immigrant Mormons before they came to their final haven. From the shores of the Mississippi to the western slopes of the Rocky Mountains they had struggled on with a constancy almost unparalleled in history. The savage man and the savage beast, hunger, thirst, fatigue and disease – every impediment which nature could place in the way- had all been overcome with Anglo-Saxon tenacity. (66)

After the Mormons heroic rebirth, they did not stop at the first building of a church; they actually toiled incessantly to raise high the colors of Mormonism and to make the state of Utah prosper and thrive. As a synonym of hard labor and the unity of the community which describes them, they took a hive as their emblem.

Maps were drawn and charts prepared, in which the future city was stretched out. All around farms were apportioned allotted in proportion to the sanding of each

individual. The tradesman was put to his trade and the artisan to his calling. In the town streets and squares sprang up as if by magic. In the country there was draining and hedging, planting and clearing... from the first blush of dawn until the closing of the twilight, the clatter of the hammer the rasp of the saw were never absent from the monument which the immigrants erected to Him who had led them safe through many dangers. (66)

We may notice that the narrator always refers to the Mormons as ‘immigrants’ to emphasize that the state of raggedness which defined them is in the process of changing. The etiquette of being foreigners is, certainly, part of their past, but to erase it, they are aching day and night. Yet, within a decade, the Mormons have written a new page in the history of America and forged a solid unshaken identity based on religious tenets.

All these images show how stark the resemblance between the Mormons and the Puritans is, not only in characteristics but also in phraseology. Many phrases occur in redundancy in both the Mormon and Puritan discourse; for instance: ‘the persecuted children of God’ or ‘the chosen people’. Karl Sandberg explains through his study of Mormonism and the Puritan connection that:

Mormonism is reaching, or has reached, or has passed one of the several turning points in its history, and the tensions of the present scene run strikingly parallel to and derive in a fundamental way from the New England Puritanism which in modified forms, suppositions, and dynamics provided the seedbed and the initial components of Mormonism. (20)

In his research on the likeness of the two religions, Sandberg emphasized on the amplitude the Mormons have reached in a short lapse of time. Moreover, it is this assurance that most resembles the Puritans, this unshaken sturdiness which made them both ascend the throne of the church.

It is in the midst of the arid plains of Utah filled with saline alkali dust that the Latter-day Saints spread their reign. Although they endured many hardships in finding a

land and constructing a civilization from nil, their sacrifices resulted in an unprecedented evolution of the city. In fact, they have had extracted waters from the profundity of the earth and grown grains from the sterility of the ground with stoutness and determination.

II.1.2. Punishment and Execution

The description of the Mormons' first landing in Utah and their gradual settlement was merely a historical account of the Latter-day Saints' triumphant rise in America. However, just like the Puritans, their long quest did not make them gentle but equally oppressive and tyrannical. Doyle started first by describing the American desert as wild and raw, far from the refinements procured by civilization. He later featured it as dull and melancholic to announce the reader the events to come: "They [the plains] all preserve, however, the common characteristics of barrenness inhospitality and misery." (57) He added:

In the central portion of the great North American continent there lies an arid and repulsive desert, which for many a long year served as a barrier against the advance of civilization. From the Sierra Nevada to Nebraska, and from the Yellowstone River in the north to Colorado upon the south, is a region of desolation and silence. (Ibid)

Afterward, Doyle targeted the ill-omened fate emanating from the spot:

There are no inhabitants of this land of despair... In this great stretch of country there is no sign of life, nor of anything pertaining to life. There is no bird in the steel-blue heaven; no movement upon the dull grey earth- above all there is absolute silence. Listen as one may, there is no shadow of a sound in all that mighty wilderness; nothing but silence- complete and heart-subduing silence. (57)

The attribution of these images to nature serves as a foreshadowing to coming events involving the Mormon community. If we look closely at the quotes, we will find the first feature he assigned America is that of a secluded and isolated land which stands in solitude,

far from the vivacity of progress and ignoring any taste of living. He later suppresses any form of life of even the merest beast, making the reader feel the sterile desert and the dead silence which it procures. Silence is, in fact, repeated several times, and it is its use that ushers us to the zest of the story. This silence points at the Church of Jesus Christ of Latter-day Saints, which is known for its confinement and retirement from the outside world, but mainly for the secrecy and discretion of their deeds which turn mute any witness and erase any observer causing chaotic consequences:

Its invisibility, and the mystery which was attached to it, made this organization doubly terrible. It appeared to be omniscient and omnipotent, and yet was neither seen nor heard. The man who held out against the Church vanished away, and none knew whither he had gone or what had befallen him. (72)

Yet, the secrecy hides some dishonest deeds which would be scandalous to the LDS church. Doyle has later put the community into motion to portray the reality of the church through the Ferriers. Before the Mormons, Doyle projected us the shadow-like creatures of John Ferrier and Lucy wandering in the arid Utah desert seeking any drop to hydrate their dried bodies and waiting their final instant to come. These two have however escaped death when they were rescued by the Mormons.

Andréas Pichler in his article “Deduction and Geography in Conan Doyle’s *A Study in Scarlet*” has inspected the author’s use of diverse geographies in the novel; he argues that: “juxtaposing the Mormons’ arrival in the Salt Lake Valley with John Ferrier’s fictitious fight for survival, Doyle has human and physical geographies dialogue in the narrator’s voice.” Even though the Ferriers and the Mormons would later become foes, their first meeting procures them both the merriment of human companionship and a rebirth for the first, at the same time a land of worship for the last. Therefore, the lifeless ‘Alkali Plains’ bring the characters a ground to settle, a religion to found and a new life to thrive. This view is

summed up so vividly by the third person narrator who “comments objectively the succession of events taking place at the mouth of Emigration Canyon.” (Pichler)

Although the Ferriers cohabited with the Mormons safely and ushered in a prosperous life, their joy was soon usurped from their face. All starts in the third chapter of the second part when the prophet Brigham Young comes personally to compel John Ferrier to marry his daughter Lucy to one of the elder’s sons who were already wedded. Here, we are initiated to the Mormon concept of Polygamy. This last is the death sentence of women while men are rejuvenated. Fanny Stenhouse in her *Exposé of Polygamy* denounces the abuses of the church on ladies and how under the ‘hateful doctrine’ “some wives have gone crazy, and died in this condition, all through their sad experience in Polygamy”. (82)

Fanny Stenhouse was a 19th century convert to Mormonism and a witness of their reign. Being the wife of a missionary, she fulfilled her duty ardently to maximize the inculcation of the religion; yet her view soon changed when the ‘new doctrine’ of multiple marriages was introduced. She expresses, in her autobiography of a Mormon wife, her deep aversion of this last concept and sees it as a disgrace and ignominy. She has herself tasted the bitterness of Polygamy and suffered silently. For her, the mere writing of the *Exposé* procures her “the pleasure of a captive who shakes himself free from his chains.” (35)

An insight to Stenhouse’s records on the Latter-day Saints, and her condemnation of their abhorred practices procures a more truthful tone to Doyle’s novel. When Brigham Young announces to the Ferriers their bound to the Mormon religion, he is condemning them to accept and apply the religious tenets with no room for free will. The morrow of the prophet’s visit, two potential suitors come to Ferrier’s farm in his absence showing no courtesy or civility. They are Enoch Drebber and Joseph Stangerson who already have seven and four wives respectively, but crave for the angelic eighteen years old Lucy.

This shows so dark a spot in the church of Utah, which treats women as mere cattle who are trampled incessantly. Fanny Stenhouse goes until treating the fact of favoring polygamy as possessing ‘no shadow of religious obligation’ because the doctrine brought only terror and chaos. This comes to a culmination when the Mormons involve in kinship marriages and incest; this was for Stenhouse an irremediable choc, but alas adopted and highly practiced as a divine order.

Having no means of shaking the unshakable, no gleam of hope, John Ferrier decides to leave his estate, and escape with his beloved daughter to any wood which can dissimulate them from the Mormon grasp. They refuse emphatically to take part to the Mormon tradition of polygamy and “never wavered in his resolution to part with life itself before he consented to what he regarded as his daughter’s dishonor.” (80) These words echo Stenhouse’s phrase that “the new doctrine [polygamy] was a degradation of womankind.” (47)

Therefore, the Ferriers’ escape proves that Lucy’s dignity and honor comes dearest to her father than his life and all earthly matters. Contrary to the Saints who seem seeking heavenly reward, but whose deeds show their purchase of ephemeral patterns to satiate their primitive instincts.

In their way to flee the satanic Mormon web, the Ferriers receive Jefferson Hope’s assistance. His sight brings them a precious gleam of hope, but alas they are soon tracked. They killed the father on spot while the daughter was obliged to wed one of the Mormon community, the thing which made her succumb to intense grief.

The sturdy old man [John Ferrier], whom he left so short a time before, was gone, then, and this was his epitaph. Jefferson Hope looked wildly round to see if there was a second grave, but there was no sign of one. Lucy had been carried back by their terrible pursuers to fulfil her original destiny, by becoming one of the harem of an elder's son. As the young fellow realized the certainty of her fate, and his own powerlessness to prevent it, he wished that he, too, was lying with the old farmer in his last silent-resting place. (88)

Even nature and vegetation sided with the protagonists, hid them and helped them in their weary journey: "looking back, he [Hope] saw the old man and the young girl [John and Lucy] crouching over the blazing fire, while the three animals stood motionless in the background. Then the intervening rocks hid them from his view." (86)

Yet nature's sympathy and goodness had no potency in front of the vigorous organization that unscrupulously turned 'the flower of Utah' into ashes, sent her father to his final dwelling place, and many other people whose existence was mysteriously removed from earth. Doyle has insisted on the church's authority and control over people going further to harassment and fanaticism. He says that: "Not the Inquisition of Seville, nor the German Vehmgericht, nor the Secret Societies of Italy, were ever able to put a more formidable machinery in motion than that which cast a cloud over the State of Utah." (72)

The holy Vehm or the Vehmgericht was a German secret society which marked a reign of terror during the Middle Ages (Holy Vehm); on the other hand, the Inquisition of Seville refers to the catholic tyrannical regime settled by the Spanish monarch during the same period of the Dark Ages (The Spanish Inquisition). The two employ the holy creed and the morals of deity to sentence people to execution for heresy, witchcraft, or other. They started as minorities, but soon took the lordship of their whole cities and expressed oaths of demolishing all the descendents of Satan while establishing God-centered beliefs. Doyle named the societies for the heavy weight they weighed during such a period as the Middle

Ages when the church was watching people's actions and proceeded to punishment after the merest misconduct. By involving the societies, Doyle denies their potency in front of the unshakable Mormons who, contrary to the others mentioned above, founded a State, a ground of their own and set their roots deeply by establishing a realm of terror surpassing the precedent historical sects.

But how are those people bowing to the holiness of God and his Prophet while they massacre his blessed people who did not but preserve their honor? How are those people claiming their purity while men marry their own mothers and own daughters? Stenhouse says: "I was very well acquainted with one man who married his half-sister; and I know of several who have married mother and daughter." (75). is not this act in complete contradiction to the tenets of God? All these elements show the Mormons' hypocrisy. All they demand is to worship God and fast for earthly matters waiting for heavenly reward, but all they pursue are spouses and heritage.

Whether it was the terrible death of her father or the effects of the hateful marriage into which she had been forced, poor Lucy never held up her head again, but pined away and died within a month. Her sottish husband, who had married her principally for the sake of John Ferrier's property, did not affect any great grief at his bereavement" (90)

The quote above shows the Mormons' inhuman and bestial character who do not bow to the divine order as they continually pretend, but are at the mercy of the devil. It is the non-Mormon figures of Jefferson Hope and the Ferriers, on the other hand, who carry the principles of virtue and morality. Both of them including Lucy preferred to part with life to preserve their oneness, instead of inclining to the Mormon Satanic web of vices.

II.2. The American Principles

The novel does, in fact, show the American historic heroism and quest for identity through the 'Frontier'. The notions of 'Liberty' and 'pursuit of happiness' which the founding fathers set forth a century ago find their reflection in the characters of John Ferrier and Jefferson Hope.

When John Ferrier claims: "I'm a freeborn American" (75) he is involving his nations' ingrained tenets of patriotism and 'inalienable rights'. Parallel to the Americans' fight to gain Independence from the totalitarian British government, John Ferrier led a psychological war by defying the laws of the 'Saints' and resisting their despotic regime at the expense of his life. Although he perished tragically without fulfilling his purpose, he succeeded in preserving his American non-Mormon identity and his selfhood.

Although John Ferrier's existence on earth ceased, he rises morally through his belief in the uncorrupt Christianity. When he and Lucy thought death was approaching at the beginning of the first chapter of the second Part, they raised their hands high to the sky and prayed for God's blessing and pardon. This shows that they are believers in the sacred laws of God, and not sorts of heathen people as the Mormons continually pretend. These last, on the other hand, mainly represented by Drebber and Stangerson, do not represent neither the American ideals of bravery and courage, nor the religious ones as they appear to do; they just manifest brutish behaviors guided by their savage impulses such as hunting and killing human beings.

The figure who stopped the two Mormons from their villainy business is Jefferson Hope. Hope was a 'gentile' or a Christian whose occupation is to go on quests for silver, which he extracted from the depths of earth. Another name related to Hope is that of a

frontier man. The 'Frontier' opens a chapter in the American history because in 19th century America, frontier men were in the process of forging a new identity and autonomy by going Westward, far from the European influence. The more they headed to the west, the more they got rid of the European dominion and were likely to accomplish Americanization.

It is in fact these principles of intrepidity and stoutness he learnt from his journeys and from the Indians which made Hope what he is. Watson could not conceal his surprise when he stares at him at the end: "I remember that I thought to myself, as I eyed him, that I had seldom seen a more powerfully built man; and his dark, sunburned face bore an expression of determination and energy which was as formidable as his personal strength."

(93)

As his name suggests, he brought an unconceivable hope to the Ferriers when he helped them and guided them to escape from the Mormon maze, which he did solely for the sake of his love to Lucy. But like John Ferrier, he was impotent in front of the Mormons and could not bring back his beloved; however, at her death, he devoted his existence only to satiate his craving desire to avenge the two deceased.

Many a man, however vindictive, would have abandoned all thought of revenge in the face of such a difficulty, but Jefferson Hope never faltered for a moment. With the small competence he possessed, eked out by such employment as he could pick up, he travelled from town to town through the United States in quest of his enemies. Year passed into year, his black hair turned grizzled, but still he wandered on, a human bloodhound, with his mind wholly set upon the one object to which he had devoted his life. (91)

This is precisely what Hope did; he hunted down Drebber and Stangerson who left Utah until he got hold of them in London where he succeeded in giving justice to the crimes they perpetrated and appease his devouring desire of revenge.

Although Hope perished from an Aortic Aneurism not long after his arrest by Holmes, parting with life was not a trouble for him since he achieved all he lived for. He has uttered it with his own words: “If I die tomorrow, as is likely enough, I die knowing that my work in this world is done, and well done. They have perished and by my hand. There is nothing left for me to hope for, or to desire.” (95)

III. How do the Characters Embody 19th Century British and American Worldviews?

It is primordial to note that it is through the characters that Conan Doyle painted 19th century Britain and America. The first part of the novel which pictured the British setting is fictitious but highly factual of the Victorian époque. Through the study of the historical influences of the period, we may say that Doyle took the period’s influences, mainly Darwin’s new scientific breath, the impact of science and Utilitarianism in order to show the dominant ideology of the time. But in order to convey these influences, Doyle posited multiple characters. Each character displayed the ethics of the period. For instance, Holmes represents the exact scientific knowledge and embodies Darwinian features; besides, he is a perfect promoter of Utilitarianism. Thus, he epitomizes the vivid change and progress ushered by science. As Lawrence Frank states: “Holmes now embodies a nineteenth-century worldview” (141) this view is highlighted by Watson who claims about the detective: “Yet his zeal for certain studies was remarkable, and within eccentric limits his knowledge was so extraordinarily ample and minute that his observations fairly astounded me.” (11)

On the other hand, Watson equally shows scientific traits, but is far from being as sharp as Holmes. Although Doyle made Watson a well-civilized British citizen, his knowledge is limited besides the detectives’. Watson is the embodiment of Victorian Britain and projects its mores of civility and conventionality. He exhibits more the British Empire

for whom he served and Victorian Britain. Besides, he shares affinities with Doyle mainly in profession and service in the war (Watson served in the Afghan War while Doyle in the Boer War). Through his confessions to the reader, Watson shows how the culture of the period affected him, especially the war, the Empire, and science. In other words, he is posited by Doyle in order to exhibit the characteristics of an ordinary Victorian citizen which contrasts his 'extraordinary' companion. So, Sherlock Holmes represents the future of Britain, while Watson stands for its present.

Other characters who project the realities of the period are Lestrade and Gregson. Both of the police inspectors show the ineffectiveness of the police and their incapacity to deal with the country's evils. On the other hand, the 'street Arabs' open the dark side of the British society and the lower class ordeals to survive. This means that the spirit of the Victorian era is perfectly caught in *A Study in Scarlet* through the characters. They are, in fact, the characters who personify 19th century science, economy, politics, society, and philosophy.

The second part of the novel which pictured the American setting is also fictional but faithfully realistic of the American West and the Mormons' practices. Through the characters, Doyle immersed us to 19th century America; for instance, Jefferson Hope embodies the Americans' ordeals to establish a unique identity and represents the ideals of autonomy, liberty, and bravery set by the founding fathers. Yet, through the Ferriers, Doyle explored a different part of the American history. In fact, he showed the Latter-day Saints and mainly the issue of religious extremism and fanaticism; moreover, it seems that he despises the issue of Mormonism so bitterly that he made its adherents the ogres in the novel. Thus, Being a British writer, Doyle succeeded in conveying a faithful image of America. He did not only shed light on the Mormons, but also on the dangers of sectarian adherence.

Conclusion

In this chapter, we have dealt with the British and the American settings separately. In the first part, I focused on Victorian Britain as a period portrayed in the novel and since the era witnessed an effervescence of ideas implying mainly the scientific and religious debate, I devoted a section to shed light on Charles Darwin as the leading figure of scientific progress. Afterwards, in the third section, I examined Utilitarianism as a philosophy which forges British stoutness and power, highly represented by Sherlock Holmes.

The British society was brilliantly represented by scientific figures and constantly thriving in different domains. By giving Britain a gleaming taint, Doyle is asserting that it is science that made his society arrive at the peak, with an unparalleled brilliancy in history and whose development is conditioned from science and none than science gave Britain cultural, political, social and economic domination.

The second part was devoted to the American setting of Utah where I focused on Mormonism and religion. As a total contrast with the first part which deals with science, I unveiled the religious side of the Mormon community and their likeliness to the Puritans. After that, I referred to the Mormons' doctrines mainly Polygamy which John and Lucy Ferrier condemned, and paid with their lives. At last, I explored the American principles which John Ferrier and Jefferson Hope inherited.

This part shows the Mormon extremism and fanaticism which is bitterly criticized by Doyle, but what is even more loathsome is the hypocrisy of the saints who constantly evoke the holy creed, but manifest no sign of faith or inclination to the divine law.

After having shown how Doyle painted the two settings, I will explore in the following chapter the reasons that led him to paint such contrasting portraits, and why he used colorful taints for the first part, while the other part left somber.

Introduction

In the previous chapter, I examined the way in which the British and American settings were portrayed in *A Study in Scarlet*. Conan Doyle's division of the novel has involved contrasting settings and divergent principles involving both Victorian Britain and the American Mormons. Yet, in this third and last chapter, I will compare the two settings and analyze them simultaneously. In the first section, I will examine if the two settings include some contradictions in perspective, in that Britain does not solely represent a perfection of values and America the opposite image. In other words, I will show how Doyle has shown beauty and ugliness in both.

In the next section, I will explore Doyle's motives behind his use of the double setting. I will explain the reasons that led him to involve a parcel of American culture (the Mormons) in the British literature. I will focus on the author's literary influences and his religious tendencies which shaped his view and formed his opinion concerning the Mormon religion and doctrines.

In the last section, I will put emphasis on how Conan Doyle reacted to his representation of the Mormons after he was reproached to having persecuted them, and how did the novel bring a novelty to detective fiction genre.

I. Contrasting Images in *A Study in Scarlet*

It is significant to note that the novel does not only display Britain as an idealistic utopia where serenity reigns or America as a nightmarish dystopia; it does, in fact, express an ambivalence in both settings. These contradictory ideas present in the novel add a zest to the story; moreover, they demonstrate the author's objectivity since he did not only paint

Britain with colorful taints or America with black ones, but mingled both colors for both settings.

Starting with the first setting of the novel, in the opening pages, Watson confessed the miserable condition he was in. When he was confined in his quarters, he expresses his financial unease by turning to his country and treats it as “London that great cesspool into which all the loungers and idlers of the Empire are irresistibly drained.” (4) Hermetic and bedridden, Watson was unable to face the giant enterprise which suddenly took reach of the plain society he left before his years in Afghanistan. In his analysis of the novel, Joseph McLaughlin deemed 19th century London as:

The metropolis is conceived as an infernal space of darkness. Rather than presenting London as the life-sustaining heart or center of light from which emanates the good, the beautiful, and the true (or, as is more often the case, the reasonable), the discursive construction of London as an “urban jungle” will typically argue just the opposite: London is the collecting pool not simply for the dregs of the nation, but also for the empire over which it exercised control. These dregs sink to the bottom—London, as it were—with all the irresistible fatalism of gravity. (The Urban Jungle 18)

This means that Britain's imperial power, which stretched through the lands and the waters, made its capital city a container of all sort of social margins who try to survive and find their way out of the country's complex labyrinthine networks. McLaughlin even sees London an ‘infernal’ meeting place of social pariahs who come from the colonies and from the city itself. These outcasts are those who are regarded as useless to the nation which is in the process of constructing itself. (Ibid)

Among the outcasts stand Watson who is aware of the country's ordeals, and regards it a dull and an inhospitable ‘wilderness’. (4) Watson feels a profound discontentment towards his mistreatment because he has endured physical and psychological anguish during the war to honor the empire, and asserts that he “should have fallen into the hands of the

Chapter Three Doyle's Motives Behind his Use of the Double Setting

murderous Ghazis" (3), but is now left to his solitude. He is "leading a comfortless, meaningless existence" (4) with scarce revenues which compelled him to "leave the metropolis and rusticate somewhere in the country". (Ibid) Watson is thusly a victim of his country's greed, which turned a blind eye to his brave contribution, and regard him a disabled who is no longer utile. However, Watson's situation soon changes after his meeting with Sherlock Holmes.

The evils of the 19th century Britain are also shown in the novel through the image of Child Labor. The working youth are known in the novel as 'street Arabs' which is a group of ragged young children who wander in the streets. Sherlock Holmes employs them to find a cab (which we later learn to be Jefferson Hope's). Through them, we are shown to the practice of Child Labor which was spread during the era as a result of the British lower class's uneasiness. Although they represent the decadence of the period, Doyle demonstrated their productivity and proves their efficiency better than the professional police of Scotland Yard. In fact, Lestrade and Gregson are mediocre in their work and hamper Holmes' investigation culminating by the arrest of an innocent man wrongly, who without Holmes, would have underwent punishment.

The ineffectiveness of the police does, in fact, show another dull picture of Britain. Contrary to Holmes, the inspectors, who represent law and justice, show no trait of genius; they are rather always taking the wrong track in the case. They interpret every detail they discover erroneously until Holmes guides them to illumination, culminating by solving the case instead of them. They demonstrate the incompetence of London police forces who, without Holmes's determination, would have never caught the criminal. This is ironic because although it is Holmes who, brilliantly, rings the bell of justice, he is never acclaimed for his deed; they are the mediocre Scotland Yarders who take the merit. As it is claimed in the final lines of the novel:

if the case has had no other effect, it, at least, brings out in the most striking manner the efficiency of our detective police force... it is an open secret that the credit of this smart capture belongs entirely to the well-known Scotland Yard officials, Messrs Lestrade and Gregson. The man was apprehended, it appears, in the rooms of a certain Mr. Sherlock Holmes, who has himself, as an amateur, shown some talent in the detective line, and who, with such instructors, may hope to attain to some degree of their skill. It is expected that a testimonial of some sort will be presented to the two officers as a fitting recognition of their services. (106)

These images show 19th century Britain, which contrary to its appearance internationally, was witnessing tensions nationally. As McLaughlin points out:

Doyle's stories reveal urban problems-the "crisis of the inner city"... For the Holmes tales are precisely about two phenomena in late nineteenth-century London: the recognition of urban blight; and its connection to an awareness of the colonies as an invasive source of new and even more menacing dangers (29)

In this respect, it is interesting to note that McLaughlin's treatment of London as an 'urban jungle' comes from the country's sudden conversion into a modern society and shows the consequences of modernity on the land. In fact, the British Empire and the Industrial Revolution has transformed the land of Angles into a metropolis which shelters newcomers. In *A Study in Scarlet*, Doyle immersed us into the 'menacing dangers' which emanate from the four quarters of the world and has shown these damages through the characters of Drebbler and Stangerson and their pursuer Jefferson Hope. Besides he showed the reaction of the British people through the newspapers which conveyed loudly their silent fears. This argument is further reinforced by J.K. Van Dover who claims that "the newspapers suggest that the murder of Enoch Drebbler can be attributed to the flood of foreigners who have, for various reasons, sought refuge in London. And, in fact, both victim and his murderer are Americans." (76)

After the details of Drebbler's crime were conveyed to the public, the newspapers soon attempted to unveil the origin of the murder. The *Daily Telegraph* refers to socialism while the *Daily News* alludes to politics. But what annoyed British people was their safety because the crime may involve political refugees and revolutionists who took Britain as a shelter, so British security was in peril. In this respect, the newspapers conveyed the country's ideology and gave an insight at the roaming atmosphere. Britain did not welcome the vague of foreigners who came to the land because these last were responsible of many misdemeanors and caused the country harm. Their disregard towards foreigners implied isolationism and the British total closure towards the strangers' affairs whom they regarded as a menace. This idea was conveyed at the end of the novel in the *Echo*:

If the case has had no other effect, it at least, brings out in the most striking manner the efficiency of our detective police force, and will serve as a lesson to all foreigners that they will do wisely to settle their feuds at home, and not to carry them on to British soil. (106)

We may observe in the quote above that the British government rescued the country from the evils of strangers. But we know that much information is mistaken because it was not the police forces who elucidated the murder, but Sherlock Holmes. This alludes to the concealment of truth and how the reality which is unpleasant is dissimulated.

As we have already mentioned, Doyle has, in fact, promoted British stoutness, illumination, and scientific progress; yet he had shed light on its backside as well. First, the country's sudden conversion into the modern era opened the conflict between traditionalism and modernity. Second, the industry and the Empire gave a shelter to strangers who wandered in the capital city, the thing that Britain abhorred because it contrasted its ideology of isolationism. This Culminated with Darwin's ideas which defied the authority of the church and creating a historical debate between science and religion. On the whole, all these

Chapter Three Doyle's Motives Behind his Use of the Double Setting

images show the drawbacks of progress which did not only plunge Britain into an infernal maze, but usurped its previous virtues as well.

Therefore, Doyle has created the central character of Holmes in order to protect the Londoners and the 'urban jungle' which the country turned to and to suppress criminality which results from its infernal maze. This argument is supported by J.K. Van Dover in *We Must Have Certainty* who claims that:

While there are very interesting implications to his use of America and India as the ultimate sources of moments of disorder in London, it is clear that the brief fables of Holmes's successful endeavors to restore the order in London through methodical investigation constitute the essential appeal of the series. (29)

Equally in the American setting, Doyle expressed an ambivalence in ideas. It is true that he attributed the Mormons detestable qualities and persecuted the secrecy of their practices which cause the misery and suffering of the land; however, he kept descent images of America and Americans and highlighted the Ferriers' and Jefferson Hope's heroism. He even favored Hope's posture and civil manners over the British police agents and their unpleasant characteristics.

Our prisoner's [Hope] furious resistance did not apparently indicate any ferocity in his disposition towards ourselves, for on finding himself powerless, he smiled in an affable manner, and expressed his hopes that he had not hurt any of us in the scuffle... I [Watson] remember that I thought to myself, as I eyed him, that I had seldom seen a more powerfully built man; and his dark sunburnt face bore an expression of determination and energy... Our prisoner made no attempt at escape, but stepped calmly into the cab which had been his, and we [Watson, Holmes, Lestrade and Gregson] followed him. We were ushered into a small chamber, where a police inspector noted our prisoner's name and the names of the men with whose murder he had been charged. The official was a white-faced unemotional man, who went through his duties in a dull, mechanical way. (93)

Chapter Three Doyle's Motives Behind his Use of the Double Setting

When he lost the flower of his heart, Hope aimed at nothing but vindictiveness. He wandered in Utah, America, and multiple European capitals until he completed it in London. When he faces Holmes, Watson and the two inspectors, he behaves rightly and shows deep wisdom and firmness; he even accepts calmly his approaching end caused by the aortic aneurism¹. However, in the same scene, the opposite image is projected through the inspector who writes the name of the murderer in the police station. He is a product of British rigidity of character and described as an aimless automaton figure who leads a monotonous life.

After having exposed the two settings separately, Doyle reunited them in one Scotland Yard room where he presents paradoxical characteristics. It is apparent that Hope's 'dark sunburnt face' (93) contrasts the 'white- faced unemotional' (Ibid) police officer who 'went into his duties in a dull, mechanical manner'. With Hope representing 'determination and energy', Doyle sets forth the American ideals of vigor and strength, while undermining British people's lack of conviviality and warmth. He did not even hesitate to favor Jefferson Hope to the Londoners.

Through the analysis of the two settings, one can argue that *A Study in Scarlet* represents a conflict in perspective. On the one hand, it posits the British setting as an illustration of scientific advancement, technological installment and Imperial ascendancy; on the other hand, the novel unveils the land's misery through people who have sold their souls to the factories where they work, their children roaming in the streets, and the deposit of waste to which London transformed because of modernity.

At the same time, the second setting does, in fact, reveal the despotism and totalitarian regime of the Mormons; however, Doyle's use of ungallant jargon to represent America does not show his scorn for the land, but an extreme aversion to its people, more

¹ An aneurysm is a swelling in part of an artery caused by damage to, or weakness of, a blood vessel wall.

Chapter Three Doyle's Motives Behind his Use of the Double Setting

specifically, the Latter-day Saints. In other words, these images point at the author's objectivity who, successfully, mingled fact and fiction to transcend the story as a detective tale and echo the realities of the time.

II. The Influence of the 19th Century Literary scene and Religion on Doyle

In this section, my focus will shift to the reasons of Doyle's representation of the Mormons in his detective fiction. Critics studied Doyle's representation of the Latter-day Saints and attempted to depict the author's motives behind the church portrayal, but they omitted to balance both settings simultaneously. Accordingly, in this section, I will unveil the reasons that led Doyle to use a double setting. Thanks to the theory of historical biographical criticism, I will involve authorial information which gives a better understanding of the text.

II.1. The Literary Influence

In writing *A Study in Scarlet*, Doyle could have perfectly drawn one sole location to display the Sherlock Holmes and John Watson encounter, and the gloomy atmosphere of crime followed by the former's train of investigation who, at the end, would reveal the identity of the murderer and the events that drew this last to assassination. However, Doyle dedicated a whole part and characterized the Mormons and their Prophet Brigham Young to show the reader the events that compelled Jefferson Hope to follow the traces of Drebbler and Stangerson up to London where he succeeded to strip the two men their final breath. Yet, the representation of the Mormons did not go unnoticed; many critics dug to learn Doyle's influences to justify the reasons of the LDS church portrayal.

Chapter Three Doyle's Motives Behind his Use of the Double Setting

Scholar Michael Austin studied Mormon literature and how they are depicted in American and European literatures. He cited many writers, theorists, and philosophers who are proponents of the Mormon theology and its practices of polygamy; among them Charles Dickens, John Stuart Mill, and George Bernard Shaw. American critic Harold Bloom belongs to the vague of Mormon Partisans as well and deems it an honorable and righteous religion. (Austin)

Other authors did not give the Latter-day Saints such gallant pictures; they have rather given them unpleasant images. They include Mark Twain, Robert Louis Stevenson, and Sir Arthur Conan Doyle, among others. It is significant to note that when writing *A Study in Scarlet*, Doyle followed the traces of Stevenson through his *Story of the Destroying Angel* (1885) who had shed light on the Mormon practices of polygamy and punishment by condemning their loathsome deeds.

On the other hand, Doyle was a reader of the local historical chronicles of the Mormons which were widely spread during the period as well as a witness of the Mormon missionaries' long journey of converting people to the LDS church. This means that Doyle absorbed much knowledge concerning the Latter-day Saints through accounts of sensationalist writers like Fanny Stenhouse who lived among the Mormons and experienced the church abuse. Thus, the negative image they were attributed shaped Doyle's view of the community and projected the horrors of their deeds which led him, at his turn, to attack their institution.

Moreover, during the period that preceded the writing of the novel, Doyle was a doctor and was more inclined towards science, rationality and skepticism which appeared to him unchallengeable. At the same time, the religious doctrines had little appeal to him since he lost faith in theology. Accordingly, when writing the novel, the use of the two settings

Chapter Three Doyle's Motives Behind his Use of the Double Setting

was unavoidable because both of them conveyed two different visions which emanated from his own beliefs.

First, as a result of his fervent belief in the power of observation and experimentation, Conan Doyle has tainted his homeland with what he believed to be the peak of civility, progress and modernity which were fostered by science. Science has occupied so dear a place in Doyle's life and came to compensate the religious void he felt after having left Roman Catholicism. It is thanks to this same science that he has thrived, and his milieu witnessed an unparalleled embellishment. To convey this vision, he created the characters of Sherlock Holmes and Dr. Watson who represent the fundamentals of intellectual and practical knowledge and the promoters of the British place in the world.

Second, through the second setting, Doyle conveyed a different vision, that of religion. As a reflection of his previous readings, Doyle persecuted the Mormons by attributing them loathsome images. He condemns the church's use of polygamy and their abuse of young girls; moreover, he expresses his deep aversion to the dangers of organized religion which, through the 'Avenging Angels', has depicted the veiled truth of the community who, in fact, employ executors to eliminate undesired members. (Homer 100)

However, the most despised notion in the novel is the hypocrisy of the Mormons who constantly preach and pretend to fast for earthly matters, while they are the most devourers of these last. Through the Mormons, Doyle showed the image of primitivism, violence, and disorder which are in total contrast with the first image of the first setting. It is rather the Mormons' misdemeanor that caused the harmony of the British society to be spoilt.

At this point of study, it may be argued that *A Study in Scarlet* is a product of Doyle's previous readings. Through history, he made fiction shaped by multiple characters,

Chapter Three Doyle's Motives Behind his Use of the Double Setting

in two settings, who represent both scientific dexterity and religious chaos respectively. As Michael Homer has advanced, "Conan Doyle used the vast knowledge of Mormon history and doctrine he had gleaned from his investigation into the church and, through the story's characters, expressed his own reaction to its teachings." (101)

II.2. The Religious Influence

Being a man of science, Doyle, the man who created Sherlock Holmes and the unshakable scientific tenets he represents, actually believed in Spiritualism. From the period of his entry to Edinburgh University until the end of the 1880's, Doyle was a fervent believer in the scientific tenets of rationality and empiricism embellished by Dr. Joseph Bell. Bell was a teacher at the same University and is known for his meticulous sense of observation which permits him to draw his patients' diagnosis prior to examination. It is, in fact, Joseph Bell who influenced Conan Doyle and gave him a unique insight to the powers of science which were later echoed in the character of Sherlock Holmes. (Homer 99)

But as William Huxley argues, the belief in science and its tenets which appeal to the mind implies the refusal of all form of theology which appeals to the heart. Conan Doyle was not an exception because, at the same period, he rejected the religious tenets and the Catholic faith mainly after his reading of William Winwood Reade's *The Martyrdom of Man* (1872).

As Doyle advances:

Both from my reading and from my studies, I found that the foundations not only of Roman Catholicism but of the whole Christian faith, as presented to me in nineteenth century theology, were so weak that my mind could not build upon them. It is to be remembered that these were the years when Huxley, John Tyndall, Darwin, Herbert Spencer and John Stuart Mill were our chief philosophers, and that even the man in the street felt the strong sweeping current of their thought, while to the young student, eager and impressionable, it was overwhelming. (qtd. in Frank 134)

Chapter Three Doyle's Motives Behind his Use of the Double Setting

Consequently, after his loss of faith, Doyle sought refuge in the scientific doctrines which appeared to him as the only way of reaching the truth. However, an emptiness had grown in him, and he remained seeking a religion that would fill in the gap he felt. Michael W. Homer expressed Doyle's religious conflict clearly when he says that "Conan Doyle found himself caught in the conflict of science and religion: the Roman Catholic in him needed to know that life continued after death; the scientist in him refused to believe without definite proof." (Spiritualism 99)

When Doyle was seeking a religion which would sustain his state, he advanced that he "must have definite demonstration" (Ibid); he added, "Never will I accept anything which cannot be proved to me. The evils of religion have all come from accepting things which cannot be proved." (Ibid)

From this moment started Doyle's investigation of Spiritualism and his gradual adherence to the new religion. Spiritualism implies the belief in life after death; more specifically, that the soul of the deceased continues to live and, through particular signs, communicates with the world of the living. Mediums are usually called to translate the message of the hereafter into the language of the here there. Conan Doyle was, in fact, a believer of these notions which would enliven the dead; he was even friends with Harry Houdini whose magic made Doyle believe he had unearthly powers. However, their friendship soon ended because of contrasting ideologies on Spiritualism.

Although Doyle attended multiple Spiritualist séances and championed the religion through his writings, it is after the First World War, in 1916 that he fully embraced the religion. After the war took away Doyle's Son Kingsley, he believed Spiritualism could bring his son's soul closer to him. It was at this moment that Doyle became an advocate and fervent practitioner of Spiritualism. (Homer 108)

Chapter Three Doyle's Motives Behind his Use of the Double Setting

He later traveled to many countries to teach and promote the religion until he was nominated Honorary President at the International Spiritualist Congress in Paris in 1925. The religion is indebted to him through his inestimable contribution, and although the reading public criticized him for having turned his back to the scientific principles he dearly cherished in the past, he kept defending the spiritual principles keenly. He went until putting an end to Sherlock Holmes stories in 1893 in *The Final Problem* to consecrate to Spiritualism. In the story he made Sherlock Holmes perish with his enemy 'Napoleon of crime' Professor James Moriarty in the Reichenbach Falls, but after ten years, he resurrected the detective and continued to enliven him until 1927, three years before Doyle's death. (Homer 108)

Before his conversion to Spiritualism, Doyle first investigated the Mormon religion, but noticed that the practices of polygamy and the church abuse of power of this religion so brutal that he soon rejected it. However, he chose to consecrate a novel to denounce the LDS church and uncover the secrecy of its walls.

As we have seen in the previous section, *A Study in Scarlet* is a result of Doyle's previous readings. Having read literature and history, he reflected the mores of the period and the dangers which originate from organized religion which is synonymous to pandemonium. However, in this section, it may be understood that the novel is the product of Doyle's beliefs as well. His belief in the exact scientific knowledge resulted in the first setting of the novel, while his religious exploration of Mormonism and their condemnation is explored in the second part of the novel.

It is clear that we have a conflict which emanate from Doyle's own person. He did not only reflect his previous readings in the novel; he posited his own conviction as well. *A Study in Scarlet* does, in fact, show Doyle's biographical aspects, mainly his psychological

Chapter Three Doyle's Motives Behind his Use of the Double Setting

struggle of skepticism towards religion and faith, and at the same time, the support of science. He is caught between two extremities, science versus religion because he knew that the belief in one implies the complete rejection of the other. In other words, it can be assumed that the novel does not only show a conflict between science and religion, it shows Doyle's conflict between the two and his inability to reconcile with the two bouts. Thus, it is this double perspective that gave birth to the double setting-conception in the novel. This argument is further reinforced by Joseph McLaughlin who states that "Doyle's biography demonstrates how the Holmes stories arise from his own very confused sense of cultural identity, especially the conflict between his Irish Catholic ancestry and his role as an 'enlightened' patriotic spokesman for England." (19)

III. Doyle's Reaction to his Portrayal of the Mormons

When *A Study in Scarlet* reached the reading public, many critics marveled at Doyle's well elaborated plot. Among them Chris Redmond who considers the novel "an achievement in something besides crime fiction, and something besides the literary portrayal of London. It's an achievement in writing about the conflicts that arise in the wide-open spaces of the frontier, in this case the American West" (31-32) However, other reviewers gave ungallant critiques of the novel. Many of them did not appreciate Doyle's abrupt dislocation from London to Utah, the thing which might cause the reader's confusion. Some of them even deem it an "immature work of an immature author and shows very little of the skill and depth" (Redmond 31)

However, the majority of scholars explored the reasons behind Doyle's portrayal of the Latter-day Saints; among them stand the Mormons who did not appreciate the author's caricature of their religion and themselves. It went until the novel was banished from the reading curriculum in Albemarle County, Virginia, after a parent complained of its

Chapter Three Doyle's Motives Behind his Use of the Double Setting

inaccuracy to be read by young sixth-grade children. (The Guardian) These critiques have soon reached Conan Doyle. When he was asked for the reasons behind his Mormon portrayal, he responded humbly that he did not come up with any newness concerning the church, but all he included in the novel was present in the historical annals. Practices of plural marriage as well as blood atonement, which were projected in the novel, were common to Mormonism and pointed out by many 19th century historians. In this respect, Doyle claims: "All I said about the Danite Band [Mormons] and the murders is historical so I cannot withdraw that though it is likely that in a work of fiction it is stated more luridly than in a work of history. It's better let the matter rest" (Qtd. In Homer 114)

A band is generally an organized group of people who act mutely; Doyle insisted to label the Mormons as a 'Band' emphasizing the secrecy of their deeds and condemning the murders they commit. Besides, he focused on the historicity of his story and the accuracy of the church misdemeanors which are, certainly, set in a dramatic language to attain the reader's empathy.

It is significant to note that through his involvement of secret societies such as the Holy Vehm, the Inquisition of Seville, the secret society of Italy, and mainly the Mormons, Doyle wanted to shed light on the dark religious organizations. These institutions receive multiple adherences from the vulnerable members of society because they think of the holy aspect they represent as the righteous way towards salvation. However, Doyle proved the organizations to be treacherous as well as faithless in a way that they do not represent organized religion but organized crime. This argument is further reinforced by himself in his letters to the press on October 16th, 1900: "I regard hard-and-fast dogma of every kind as an unjustifiable and essentially irreligious thing putting assertion in the place of reason, and giving rise to more contention, bitterness and want of charity than any other influence in human affairs" (Qtd. In Homer 107)

Chapter Three Doyle's Motives Behind his Use of the Double Setting

However in 1923, Doyle's vision of the Mormons changed. When he led missionary travels to promote Spiritualism, he descended in America and more precisely in Utah. Although his previous words of the Latter-day Saints were ungallant, the Mormons welcomed him and his family. After his visit, Doyle no longer painted the Mormons with gloomy taints. (Homer 110-114) However he refused to be apologetic of his precedent portrayal of the church in *A Study in Scarlet* claiming once again that "the facts were true enough, though there were many reasons which might extenuate them." (Qtd. In Homer 114) In this respect, Michael Homer claims that "Although Conan Doyle's initial contact with Mormons left him with a favorable impression, he remained convinced that his description of nineteenth-century Mormonism, patterned after sensationalist and lurid accounts, was accurate and historical" (114)

Thusly, Doyle always sets forth his previous readings concerning the church and highlights that it is the truthfulness of Mormon history that led him to put it into literature. From these statements, we might point at Conan Doyle's neutral position in *A Study in Scarlet*; he exposed a double setting and left the reader to side with righteousness.

Conclusion

After having analyzed the two settings of the novel separately in the second chapter, I linked both in the first section of this third chapter. I afterwards examined the author's influences which led him to expose this double setting. I found out that the reasons are literary and religious. When he was searching for a religious identity after he left Roman Catholicism, Doyle was caught between his religious past and his present scientific principles. From this, one can argue that the two-settings fashion reflects Doyle's inner struggle between the scientific tenets and the religious doctrines. On the other hand, the loathsome image he attributed the Mormons was a result of his reading of local accounts.

Chapter Three Doyle's Motives Behind his Use of the Double Setting

In the final section, I shed light on Doyle's response towards his Mormon portrayal. It is significant to note that the author has always evoked his influence by the historical writings to which he referred before writing *A Study in Scarlet*.

General Conclusion

Over the course of this dissertation, our aim has been to analyze Sir Arthur Conan Doyle's *A Study in Scarlet* by putting the emphasis on his use of two settings. Conan Doyle has presented two different environments in the novel; one being 19th century Victorian Britain, while the other is set in America, more precisely Utah, where he depicted the Mormons. One can argue that the settings are not only different in space and time, but also in perspective. The first shows the British imperial power, scientific progress and economic boom, and opens a wide range of values inculcated during the reign of Queen Victoria. The second sets forth the American dreary desert of Utah which shelters the Mormons who represent the image of religion, intolerance, and extremism. So my objective was to find out if Conan Doyle has really adorned his homeland while attributing America a lugubrious taint. In order to prove this claim, I have first explored the two settings separately by analyzing the aspects they conveyed, and then related them in order to shed light on Conan Doyle's reasons which led him to include the Mormons.

Apart from being a projection of 19th century British events and the Mormon theological precepts, the novel celebrates before all the entry of Sherlock Holmes and Doctor Watson into the world of literature. In fact Conan Doyle resorted to the detective story genre which was pioneered by Edgar Allan Poe in *The Murders in the Rue Morgue*. Although the coming generation of detectives owes much to Poe's Auguste Dupin who has set the fashion of the sleuth, Sherlock Holmes denies any resemblance to Dupin in *A Study in Scarlet* and claims his superiority over the other detectives who preceded him.

On the one hand, I have examined the first part of the novel which, through Sherlock Holmes, represents the tenets of science and empiricism. Moreover, Holmes appeals to other sciences such as geology and archeology when he seeks in the ground and the dust to determine the provenance and the ancestry of the dead organisms he encounters. This refers to Charles Darwin's theory of 'Natural Selection' and shows its impact on 19th century

General Conclusion

Victorian society. Darwin is even uttered in the novel when Holmes puts forth Darwin's theory about music. Holmes says: "He [Darwin] claims that the power of producing and appreciating it existed among the human race long before the power of speech was arrived at. Perhaps that is why we are so subtly influenced by it." (33-34)

Moreover, I have explored Darwin's *Expression of the Emotions in Man and Animals* which focuses on facial traits that do never falsify the true emotion rather than speech that is often altered. I linked these concepts to Sherlock Holmes who tends to grasp reality through manifestations of feelings. But Holmes sets his unique extraordinary principles in 'the science of deduction' which centers on observation prior to judgment and experimentation to prove the reality of the judgment.

On the contrary, Watson shows ordinary traits and reflects the common Victorian man. I related Watson's situation after the war to the philosophy of Utilitarianism. Since he is bedridden and disabled, so Watson cannot contribute to the development of the society and is therefore not utile. On the other hand, it is Holmes who carries the tenets of Utilitarianism through his activities which promote the common good of people. More specifically, Holmes embodies the geniality of progress spearheaded by science.

In the second part, I focused on the Mormons set in America. Although they were victims of persecution, they turned to be the persecutors. Through polygamy and blood atonement, they controlled and punished. Doyle labeled them 'Saints' but deprived them of any Saint's qualities; all along the novel, they pretended to seek God's providence, but their actions displayed impurity and hypocrisy. Yet, Doyle's condemnation of the Mormon deeds was mainly drawn through the secrecy of the church.

The secrecy of the Mormons was shown by Lucy and John Ferrier as well as Jefferson Hope. Although John and Lucy Ferrier embraced Mormonism, they rejected the

General Conclusion

doctrine of plural marriage which led them to their tragic death. From this moment, Jefferson Hope, Lucy's fiancé, started to plan to avenge the Ferriers' death, the thing that makes him the antagonist of the novel because he is the murderer of Drebber and Stangerson. But Doyle did not attribute Hope antagonistic features; these last are rather given to the Mormons mainly Drebber who violated Lucy's dignity and caused her death, and Stangerson who killed her adopted father John Ferrier.

Through the analysis of the novel, it may appear that Doyle favored his motherland over America; yet, some passages show that Britain is far from being a perfection of civility. It is true that thanks to its Empire, its legendary navy and army, Britain took the leadership of the world militarily; while the Industrial Revolution transformed its society and economy, and ideologically, Charles Darwin challenged the mind by setting forth a new vision of the world based on scientific concepts. But, in fact, Britain suffered from the drawbacks of progress which created margins, outlaws, homeless, lower class, and national struggles.

I observed that Doyle centered on the lifeless British people mainly the police officers while praising the American traits of vigor and energy embodied in Jefferson Hope. Through this, I demonstrated that *A Study in Scarlet* was not a literary criticism of America, or a praise of Britain, but a historical portrayal of both.

In this respect, I examined the reasons which led Doyle to involve the Mormons in the novel. At the time he wrote the novel, Doyle was exploring the existing theologies which would give him a religious identity. He later adhered to Spiritualism and the belief in life after death; but before that, he led a keen research on the Mormon faith through the existing accounts. Doyle's opinion against the Mormons was shaped by many writers, among them Fanny Stenhouse and Robert Louis Stevenson. While Stenhouse was converted to Mormonism and tasted the bitterness of polygamy and the church power abuse, Stevenson

General Conclusion

fictionalized these notions and condemned them in *Story of the Destroying Angel*. Therefore *A Study in Scarlet* was the product of Doyle's inner struggle.

During the 1880's, as a result of his loss of faith, Doyle believed in the scientific tenets bloomed by Darwin and his teacher Joseph Bell at the University of Edinburgh. This part in him which venerated science resulted in the first part of the novel where he embellished scientific disciplines. He created Sherlock Holmes and Doctor Watson whose lives are conditioned from science. Even though both work to resolve crimes, they incorporate science to the milieu of crime as the unique way to solve the puzzle.

However at the same time, Doyle felt a void after he had left Roman Catholicism and remained searching for an adequate religion. This part in him which made him skeptical towards religion resulted in the second part of the novel. Thusly, we may argue that *A Study in Scarlet* sets Doyle's quest for a religious credence. In the novel, Doyle did not attack the religious institution in general, but the Mormon institution in specific and refused emphatically to approbate the Mormon institution because it exerted religious despotism and dominance. Besides, he demonstrated that religious totalitarianism is the most chaotic of all earthly entities. They preach incessantly until the church walls reiterate their long sermons, but their deeds prove that they bow to the devil. Through Lucy and John Ferrier, Doyle proved how religious organizations turn people to ashes, while those who escaped physical anguish suffer psychologically.

On the whole then, being his first novel, Doyle knew how to transcend his detective story by going beyond the crime. The entry of Sherlock Holmes to the literary scene is a sublime canvas which is still admired today; however, in the novel, the episode of Holmes is a meager section comparing to the vast culture to which he immersed us. Even though Jefferson Hope is the murderer of the two Mormons in the first setting, Doyle gave him

General Conclusion

heroic features as if to legitimate his act, and in fact Hope acted rightly in suppressing criminals from earth. His crime was passionate, while their crime was pragmatic.

Through this research, one may argue that an author is never detached from his text. Being an autobiography or a fiction, a text sets forth a translation of biographical and environmental knowledge disguised in the beauty of language. Despite the fact that Doyle sides among the creators of detective fiction which appeal mainly to the detective's intellectual powers, his tales offer a vision of the unseen. *A Study in Scarlet* involves a daring account on the world's toughest entities which only a few dared to portray. Dissimulated in nature and disguised in the message of God, religious organizations serve as a guillotine whose function is to give people their final breathe. They embody the cruelest features not solely for their executions, but because they show no religious traits and pretend to represent God's church on earth.

Primary Source:

Doyle, Sir Arthur Conan. *A Study in Scarlet*. London: Wordsworth Classics, 1887.

Secondary Sources:

❖ Books

Frank, Lawrence. *Victorian Detective Fiction and the Nature of Evidence: the Scientific investigations of Poe, Dickens, and Doyle*. New York: Palgrave Macmillan, 2003. Print.

Gordon, Sarah Barringer. *The Mormon Question Polygamy and Constitutional Conflict in Nineteenth Century America*. Chapel Hill and London: The University of North Carolina Press, 2002. Print.

Haycraft, Howard. *Murder for Pleasure: The Life and Time of the Detective Story* United States of America: Saturday Review Co., 1941. Print.

McDowall, David. *An Illustrated History of Britain*. England: Longman, 1989. Print.

O'Callahan, Bryn. *An Illustrated History of the USA*. England: Longman, 1990. Print.

Rollyson, Carl E. *Critical Survey of Mystery and Detective Fiction* Rev. ed. New York : Salem Press Inc., 2008. Print.

Scaggs, John. *Crime Fiction*. Oxon: Routledge, 2005. Print.

Stenhouse, Fanny. *Exposé of Polygamy A Lady's Life among the Mormons* Ed. Linda Wilcox DeSimone. Utah: Utah State University Press, 2008. Print.

Van Dover, J.K. *We Must Have Certainty: Four Essays on the Detective Story* Selinsgrove : Susquehanna University Press, 2005. Print.

Works Cited

Worthington, Sarah. « From the Newgate Calendar to Sherlock Holmes » *A Companion to Crime Fiction*. Ed. Charles Rzepka and Lee Horsley. West Sussex: Wiley Blackwell, 2010. 13-28. Print.

Worthy, Jack B.. *The Mormon Cult*. Arizona: sharp press, 2008. Print.

❖ Online Articles

Hess, Ursula, and Pascal Thibault. "Darwin and Emotion Expression." *American Psychologist* 64-2 (2009): 120-128. Web. 22 04 2017.

Homer, Michael W. "Sir Arthur Conan Doyle: Spiritualism and "New Religions." *Dialogue Foundation*, 1990. Web. 14 03 2017

McLean, Ralph. "Historical Insights: Focus on Teaching The Enlightenment". History at the Higher Education Academy, september 2010. Web. 15 03 2017.

Redmond, Chris. "A Study in Sin: Religious Hypocrisy and Fanaticism in (and out of) A Study in Scarlet." *The Baker Street Journal*. N.d. Web. 04 04 2017.

Sandberg, Karl C. "Mormonism and the Puritan Connection." *Sunstone*, 1994. Web. 12 04 2017.

Sray, Camille and Alexa Winik. "Historical Biographical Analysis Workshop." *Cedarville University*, 2017. Web. 27 05 2017.

Turner, Frederick Jackson. *The Significance of the Frontier in American History - Exerpts* Wisconsin: Wisconsin Historical Society, 1893. Web. 04 04 2017

❖ Websites

Austin, Michael. "The Function of Mormon Literary Criticism at the Present Time." 1994.
Web. 02 05 2017.

Barrett, Charlotte. "Science and Religion." *University of Oxford*. N.p. n.d. Web. retrieved in
19 04 2017.

Biography.com. "Arthur Conan Doyle". n.d. Web. 28 04 2017.
<<http://www.biography.com/people/arthur-conan-doyle-9278600>>.

Burdett, Carolyn. "Darwin and the theory of evolution." *Discovering Literature: Romanticism
and Victorians* N.p., n.d. Web. 14 03 2017.

Delahoyde, Michael. "New Historicism." *Introduction to Literature*. n.d. Web. 04 03 2017.

Donne, John. "No Man is an Island". Poetry, n.d. Web. 15 05 2017.
<https://web.cs.dal.ca/~johnston/poetry/island.html>

Flood, Alison. "School bans 'anti-Mormon' Sherlock Holmes book." *The Guardian*. 16 08
2011. Web. 02 05 2017.

<https://translate.google.com/?hl=fr#en/fr/aneurysm>

Joshi, Vaijayanti. "Victorian Era Society and Social Class Structure." *Victorian-Era.org*.
N.p. Web. 2017. 30 03 2017.

---"Victorian Era Literature Characteristics" *Victorian-Era.org*. N.p. Web. 2017. 30 03
2017.

Kay, Charles D. "Notes on Utilitarianism." Department of Philosophy, Wofford College.
N.p. 1997. Web. 20 04 2017.

Works Cited

- Lauterbach, Edward S. Rev. of *Delightful Murder: A Social History of the Crime Story*, by Ernest Mandel. *MFS Modern Fiction Studies* 32.2 (1986): 364-369. Project Muse. Web. 22 04 2017.
- Lycett, Andrew. "Conan Doyle: The Man Who Created Sherlock Holmes." *The Guardian*. N.p., 22 09 2007. Web. 14 03 2017.
- Mackereth, Stephen. «Truth from an Infinite Number of Fictions? Resolving the Problem of Ratiocination in Edgar Allan Poe's Detective Fiction.» *Exposé Writing from the Harvard University Community*. N.p., 2012. Web. 14 04 2017.
- McLaughlin, Joseph. *Writing the Urban Jungle: Reading Empire in London from Doyle to Eliot*. Charlottesville and London: UP of Virginia, 2000. *Freebookspot*. Web. 12 04 2017
- Pichler, Andréas. "Deduction and Geography in Conan Doyle's A Study in Scarlet." *Cahiers victoriens et édouardiens*. 01 06 2015. Web. 29 03 2017.
- Poe, Edgar Allan. *The Murders in the Rue Morgue*. 1841. https://americanenglish.state.gov/files/ae/resource_files/the_murders_in_the_rue_morgue.pdf. Web. 23 03 2017.
- Pretorius, Professor Fransjohan. "The Boer Wars." *BBC History*. N.P. 29 03 2011. Web. Retrieved 14 03 2017.
- Shepherd, Anne. "Overview of the Victorian era." *History in Focus The Victorian Era*. N.p. April 2001. Web. Retrieved 24 03 2017.
- "The First Anglo-Afghan War." *Military History monthly*. N.p. 01 10 2010. Web. 17 04 2017.

Works Cited

The Holy Vehm. n.d. Web. 16 04 2017. <<http://www.unexplainedstuff.com/Secret-Societies/The-Holy-Vehm.html>>.

«The Spanish Inquisition.» *Seville Concierge.* N.p., 20 01 2013. Web. 16 04 2017.