

A BIOGRAPHICAL DICTIONARY OF  
MODERN RATIONALISTS

COMPILED BY  
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## PREFACE

THE term "Rationalist" first appears in English letters about the middle of the seventeenth century (Clarendon, *State Papers*, II, App. XL). It denotes a sect who follow "what their reason dictates to them in Church or State." Bacon had a little earlier (*Apophthegms*, II, § 21) applied the term "Rationals" to the philosophers who sought to attain truth by deductions from the first principles which reason was supposed to perceive rather than by induction from the observed facts of nature. In neither sense did the term pass into general currency at the time; but in the course of the nineteenth century it has been adopted as the most fitting name for those who uphold what is vaguely called the supremacy of reason in the discovery and establishment of truth.

The technical use of the term in philosophy is not regarded in the compilation of this DICTIONARY. It still denotes, in the Baconian sense, those who advocate deductive and transcendental rather than inductive or empirical systems of thought. But, since induction is no less a process of reason than deduction, the distinction is not happily framed, and it does little more than designate the tendency to attach value to metaphysical speculation as distinct from the empirical or scientific study of nature. The modern Rationalist may choose either method or, in separate fields of investigation, both. His characteristic is that in the ascertainment of fact he affirms the predominance and validity of reason over revelation, authority, faith, emotion, or instinct; and general usage has now confined the term to those who urge this predominance of reason in regard to the Christian religion. In matters of State the rights of reason are theoretically admitted.

Rationalism is therefore primarily a mental attitude, not a creed or a definite body of negative conclusions. No uniformity of opinions must be sought in the thousands of men and women of cultural distinction who are here included in a common category. The one link is that they uphold the right of reason against the authority of Church or tradition; they discard the idea of revelation as a source of truth, and they deny the authority of a Church or a creed or tradition to confine the individual judgment. Yet this common link is overlaid in this series of little biographies with so much variety of opinion, and the title to be called Rationalist in this sense is now so frequently

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claimed by men who linger in some branch of the Christian Church, that a more precise statement is needed.

Rationalism has, like every other idea or institution, evolved; and the earlier phases of its evolution still live, in some measure, side by side with more advanced stages of rebellion. Both from the pressure of environment, the nature of the human mind, and the comparative poverty of positive knowledge in the seventeenth and eighteenth centuries, it was natural that Rationalism should first take the form of a simple protest against the supernatural and sacerdotal elements of the prevailing faith. The Socinians or early Unitarians were the first Rationalists, in the period which this DICTIONARY covers. I am not concerned with what we may call the Rationalists of earlier civilizations, and do not propose to include a list of all the thinkers of ancient Greece and Rome, Persia and Arabia. For the same reason I omit entirely the long list of Chinese and Japanese scholars, all of whom are Rationalists, and nearly all of whom are Agnostics. Nor do I propose to include the names of early Rationalizing Christians like Abelard and Arnold of Brescia, the Epicureans and Materialists and Cathari of the thirteenth and fourteenth centuries, or even the Humanists and Neo-Pagans of the Renaissance. In order to stress the full significance of the modern development, these earlier outbreaks or phases of rebellion are omitted. The period which this DICTIONARY covers begins at the death of Giordano Bruno in the year 1600.

The Socinians open the modern development, but since they and their successors, the Unitarians, remain a branch of the Christian Church, and retain some measure of the sacerdotal and authoritative element, they do not properly fall into the category of Rationalists, and are not included in this work. Under shelter of their rebellion, or under the stimulation of their large use of reason against faith and authority, there soon appeared the isolated thinkers who herald that more advanced stage of development—the Deistic movement. In the seventeenth century, and the early part of the eighteenth century, it was still dangerous to apply the corrosive acid of reason to the bases of the most fundamental of religious doctrines—the belief in a Supreme Being. A few ventured already upon that dangerous experiment, and for their brave vindication of the full use of reason, and the horrible penalty they paid at the hands of Protestant or Catholic majorities, their names are honourably inscribed in this work. But, though we have just reason to suspect that some of the early Deists were checked, either in their expressions or their speculations, by the occasional martyrdom of some too candid sceptic and the habitual persecution of “unbelievers,” the fact that they generally retained the fundamental religious beliefs is quite intelligible. The Rationalists of the Renaissance had exerted a literary and historical

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pressure upon the foundations of the Papal system. When the Reformers substituted the Bible for the Papal authority, the next phase of Rationalism was naturally an application of literary and historical criticism to this new foundation of popular belief. The Deists rejected the idea of revelation, miracle, mystery, and priestly authority, yet acknowledged the existence of a Supreme Being, and generally admitted the personal immortality of the human mind. Their chief representatives are assuredly entitled to be included in this volume; and on the same principle of selection those who hold the same position to-day, and are now usually called Theists, must be included.

In the second half of the eighteenth century this movement reached its height. The rights of man, which that generation heatedly discussed, included the rights of reason; and the disintegration of political as well as of priestly authority stimulated criticism by enlarging its liberty. In the new free atmosphere of the United States, in the cultural revival which followed the long period of disturbance in England, in the lax and luxurious condition of French society and Church, and in the "storm and stress" phase which awoke the intellect of Germany, Rationalism spread rapidly and produced an abundant and very candid literature. It was inevitable that many should now pass to a further stage of rebellion, especially when the French Revolution and the Napoleonic disturbance shook the traditional frame of authority. Deism had regarded the Bible as the basis of the Churches and assailed it. Many now sought to concentrate reason upon the basis of Deism itself. Men began to describe themselves as Pantheists, Atheists, and Materialists. A new phase of philosophical development began with Kant in Germany, and, however much it wavered in its successive oracles between Theism, Pantheism, and Atheism, it in all cases shattered the foundation of philosophical reasoning on which the Deists had confidently reared their "natural religion."

The French Revolution and the return of reactionary authorities checked or confined for a time these new developments of Rationalism. There was a general tendency to fear that an attack upon authority in religion led to an attack upon the bases of political authority or economic security. In nearly every country of Europe a generation passed without any considerable Rationalist activity. Once more it fell to men of little cultural distinction, of bold and uncompromising character, to articulate the rights of reason against authority and suffer the penalty. The names of these men also are gratefully included in this *DICTIONARY*. If their work was at times defective in taste or culture, their courage lays us under a debt. They won freedom for a later generation, and they were almost the first educators of the mass of the people in a rational philosophy of life.

Before the middle of the nineteenth century the third and definitive stage

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of Rationalist development set in. Of the many causes which contributed to it two only need to be noted: the final shattering of feudal political authority by the revolutionary wave of the forties and the advance of science. On the political side the Churches had linked their fortunes to the last with those of the restored and truculent monarchies; and the new democracy, finally triumphing over its feudal oppressors, was ready to hear that the divine right of priests had no better foundation than the divine right of kings. Just at this moment science attained maturity and began to attract even popular notice to its marvellous new interpretation of the universe. Rationalism of the more advanced character now spread on every side. In the scientific world it largely assumed the form of Agnosticism, which discredits theology by ignoring it and seeks to interpret the universe without its aid. In popular circles, in England, the same attitude was embodied in Secularism, or the determination to transact all the practical affairs of life without relation to religious beliefs. A few accept the more emphatic title of Atheists or Materialists. In France and other Latin countries many sought to retain the constructive energy of the old faith, while discarding even its most fundamental beliefs, by founding a Religion of Humanity, or Positivism. In Germany the new spirit has been chiefly embodied in Monism, or the doctrine that one reality only exists, and that therefore there is no Supreme Being distinct from the universe and no soul distinct and detachable from the human body. In all countries the new Rationalism was also incorporated in societies for moral culture without regard to Christian or Theistic beliefs. In continental Socialism, in fine, a blunt rejection of all religious beliefs was associated with the aim of improving present human conditions.

The variety of types included in this work, and the principle of selection, thus become intelligible. It includes Theists (when they do not conform to the authority of any branch of the Christian Church), Pantheists, Agnostics, and the few who prefer to be called Atheists. It includes distinguished Secularists, Positivists, Monists, and Ethicists. But amid this variety there is a steady progression which is obscured by the need to arrange the names in alphabetical order. Only about a hundred names are chosen for the period before the French Revolution, and they are overwhelmingly Deists. Possibly some two hundred names then belong to the period between the French Revolution and the middle of the nineteenth century, and already a material change can be detected in the list. The Deists sink into a minority, while Pantheists and Non-Theists increase. The vast majority of the names in the work belong to this and the last generation, and they are predominantly the names of Agnostics, Positivists, Monists, and others who do not accept any fundamental religious beliefs.

In compiling the list of earlier Rationalists I am indebted to Mr. J. M.

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Robertson's *Short History of Freethought* (1915), Mr. J. M. Wheeler's *Biographical Dictionary of Freethinkers* (1889), and Mr. Benn's *History of English Rationalism in the Nineteenth Century* (1906). Mr. Wheeler's principle of selection is somewhat vague, and he seems to have been hampered by the reluctance to declare their opinions of many who were then living. Posthumous publication has largely removed this difficulty, and some readers will be astounded to learn how large a proportion of the distinguished men and women of the last generation were Rationalists. There is a foolish theory in English literature that Rationalism was a mere episode of the early triumph of science; that a wave of Materialism temporarily passed over the scientific world and has now subsided. This common and not very conscientious statement is false in all its aspects. There was practically no Materialism among the scientific men of the last generation; scepticism was not in the least confined to, or distinctive of, men of science, but was equally rife among poets, artists, philosophers, historians, and men of letters or of practical affairs; and, instead of shrinking, this body of dissenters has become immeasurably larger in our own generation.

But I still confront the difficulty which Mr. Wheeler encountered. An open avowal of Rationalism by a professional man is regarded by many as either dangerous or superfluous. The great majority of the men and women of our generation who have some cultural distinction will lend their names neither to the Churches nor to a Rationalist organization, nor have they any occasion to declare their convictions. For instance, Professor Leuba tells us, in his *Belief in God and Immortality*, that, of a thousand teachers of science whom he privately consulted, about one-half declined to make a profession of belief in personal immortality; and Professor Leuba does not tell us whether he included teachers in religious colleges, which would greatly weaken the proportion. It is clear that a man who does not admit personal immortality, a quite basic and inalienable element of Christian belief, is a Rationalist in the fullest sense; yet few of those hundreds of teachers of science are included here, since they make no public profession on the subject. Even death often fails to end the reticence. My friend Sir Leslie Stephen and even the poet Swinburne were both buried with the rites of the Church; yet the one was a well-known Agnostic, and the other had treated the Christian doctrine and ethic with unmeasured scorn in his poetry. That final profession of faith, put upon the lips of a dead man, has in hundreds of cases hidden from the public the thoughts of a distinguished sceptic.

In these circumstances this list of university professors, writers, or eminent men and women of this or the last generation who were or are Rationalists must seem impressive. It indicates a general scepticism, at least in regard to the creeds of the Churches, in the class to which the names belong—the

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higher world of science, art, history, philosophy, sociology, and culture generally. It is hardly too much to say that a corresponding list of men and women of the same class who, in the same two generations, made or make a profession of explicit belief in Christian doctrines would not fill a quarter of this volume. It is hardly necessary to observe that a man or woman whose name is not included in this list must not therefore be regarded as a Christian. The compiler has made no effort whatever to invite professions of Rationalist belief. He has simply surveyed, as far as one man may do so, a vast biographical and philosophical literature, and culled such expressions of opinion as have been voluntarily given to the world or recorded by biographers. In numbers of cases he has omitted names from lack of positive evidence. In the great majority of cases of men of distinction in recent times there has been no expression of opinion at all. It is enough that, although the Churches have repeatedly sought to elicit expressions favourable to themselves, they have failed signally to compile an impressive list of adherents.

In fine, the compiler has had to confront the difficulty that the Christian and Rationalist worlds, which were once so sharply divided, have enlarged and softened their boundaries until classification seems in some cases to be difficult. Theologians who reject the idea of miracle and revelation, and even the divinity of Christ, as so many eminent theologians do to-day, do not substantially differ from many of the Deists. Rationalists who maintain that the existence of some Power which they may call God survives all rational criticism, and who highly appreciate the moral teaching of Christ and the action of the Christian religion, are freely invited, or even entreated, to describe themselves as Christians. What has happened in our time is, not that some legendary wave of Materialism has subsided, but that the Churches have lowered their qualifications, so as to embrace the less advanced types of Rationalists. In this connection it is only necessary to say that I have not wittingly included the name of any man who professes to belong to some branch of the Christian Church. Indeed, of those living or recent men and women of distinction who make up the great body of the work, scarcely any accept the idea of personal immortality, which I take to be a definite crucial test. But it would have been ridiculous and ungrateful to exclude a few who, like Alfred Russel Wallace and Lombroso (devoted supporters of the general aims of the Rationalist Press Association until their deaths), strongly maintained the supremacy of reason and dissented from the Churches.

This difficulty, however, is restricted to a smaller number of names than one would be disposed to expect, and in the case of these few men—I may cite as examples Tennyson, Ruskin, and Lord Coleridge—it cannot fail to be of interest to the reader to know what, in their own words, their mature views on religion really were. The classification is a matter of secondary interest.

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And in most cases there is no room for hesitation. Although the list includes more than half the literary genius of Europe and America of the last one hundred years, as well as a surprising number of eminent artists, statesmen, men of science, philosophers, reformers, and men of affairs, the sentiments quoted under each name are unmistakable. The *DICTIONARY* represents a revolt of modern culture against the Churches. In the ethical sense many of the men and women included here have retained to the end an appreciation of Christ and Christianity. Many were opposed to aggressive criticism. These things are duly noted. But the revolt, intellectual and emotional, against the creeds is seen to be overwhelming in the world of higher culture; and in an extraordinary proportion of the more recent cases the revolt extends to every attempt to formulate a religious philosophy. It is a new *Götterdämmerung*.

For the ordinary biographical details I must express my obligations to a large number of encyclopædias and works of reference. In particular, I must acknowledge my indebtedness to *Who's Who?* (and the corresponding works in German, French, Italian, Norwegian, and Swedish, as well as the American *Who's Who?*) and to our great *Dictionary of National Biography*. To the soundness and scholarship of the latter, indeed, the compiler must, in passing, yield the tribute which his experience has inspired. The list of works, in many tongues, to which he is indebted would, however, require many pages. Mainly, this compilation is based upon the published biographies and works of the distinguished men and women who are included in it. It has been quite impossible to mention more than a few of the works written by the authors included in the list. The names of the works actually consulted by the compiler would, in fact, occupy considerably more than a hundred pages of this volume. It may therefore be superfluous, in view of the magnitude of the task, to ask for lenient consideration if any name of apparently obvious relevance is found to have been omitted. Still less is it necessary to disarm criticism in advance if the references to Continental scholars be not actually up to date at times. No countries except England and America have published new editions of their *Who's Who?* since 1914; nor have the customary academic annuals appeared since the great catastrophe. Many men whom the compiler would have included have on this account been regretfully omitted. Yet this collection of nearly three thousand distinguished names, with a few other names which owe their inclusion to gratitude for their efforts or sacrifices rather than to personal distinction, may give the reader a novel and not unimportant clue to the spirit of the time.

J. M.

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## LIST OF NAMES

*A few Rationalists, sometimes of great distinction, whose names were overlooked,  
will be found in a Supplement at the end of the book*

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| <p>             ABAUZIT, Firmin<br/>             ABBE, Professor Ernst<br/>             ABBOT, Francis E.<br/>             ABBOTT, George F., B.A.<br/>             ABBOTT, Leonard D.<br/>             ABOUT, Edmond<br/>             ACHELIS, Thomas<br/>             ACKERMANN, Louise V.<br/>             ACOLLAS, Professor E.<br/>             ACOSTA, Uriel<br/>             ADAM, Professor Charles, D. es L.<br/>             ADAMS, Charles Francis<br/>             ADAMS, Francis W. L.<br/>             ADAMS, John, President of the United States<br/>             ADAMS, Robert<br/>             ADAMSON, Professor Robert, Ph.D.<br/>             ADCOCK, A. St. John<br/>             ADICKES, Professor E., Ph.D.<br/>             ADLER, Professor Felix, Ph.D.<br/>             AHRENS, Professor Heinrich, Ph.D.<br/>             AIKENHEAD, Thomas<br/>             AIRY, Sir George B., K.C.B., D.C.L., LL.D., F.R.S.<br/>             AITZEMA, Lieuwe van<br/>             ALBEE, John<br/>             ALCOTT, Amos Bronson<br/>             ALEMBERT, Jean le Rond d'<br/>             ALFIERI, Count V.<br/>             ALGAROTTI, Count F.<br/>             ALLBUTT, Sir Thomas C., K.C.B., M.A., M.D., D.Sc., LL.D., F.R.S.<br/>             ALLEN, Grant, B.A.<br/>             ALLEN, Colonel Ethan<br/>             ALLEN, John, M.D.<br/>             ALLINGHAM, William<br/>             ALLMAN, Professor G. J., LL.D., D.Sc., F.R.S.<br/>             ALLSOP, Thomas<br/>             ALTMAYER, Professor J. J., Ph.D., D.C.L.<br/>             ALVIELLA, Count Goblet d'<br/>             AMARI, Professor M.<br/>             AMICIS, Edmondo de<br/>             AMIEL, Henri F.<br/>             ANDERSON, George         </p> | <p>             ANDREWS, Stephen P.<br/>             ANGELL, Norman<br/>             ANGIUILLI, Professor A.<br/>             ANNET, Peter<br/>             ANNUNZIO, Gabriele d'<br/>             ANTHONY, Susan B.<br/>             ANTONELLE, the Marquis Pierre Antoine d'<br/>             APELT, Professor E. F.<br/>             ARAGO, François<br/>             ARAGO, E. V.<br/>             ARAGO, F. V. E.<br/>             ARANDA, Count P. P. d'<br/>             ARBUTHNOT, Forster F.<br/>             ARCHER, William, M.A.<br/>             ARDIGÓ, Professor Roberto<br/>             ARGENS, the Marquis J. B. d'<br/>             ARGENSON, Count M. P. d'<br/>             ARGENSON, the Marquis R. L. d'<br/>             ARGENTAL, Count C. A. d'<br/>             ARMELLINI, Carlo<br/>             ARMSTRONG, Professor H. E., Ph.D., LL.D., D.Sc., F.R.S.<br/>             ARNOLD, Sir Edwin, K.C.I.E., M.A.<br/>             ARNOLD, Matthew<br/>             ARNOLDSON, Klas Pontus<br/>             ARNOULD, Arthur<br/>             ARNOULD, Victor<br/>             ARRHENIUS, Professor Svante<br/>             ARRIAGA, M. J. d', LL.D., President of the Portuguese Republic<br/>             ASHURST, William H.<br/>             ASSELINE, Louis<br/>             ASSEZAT, Jules<br/>             ASSOLANT, Professor J. B. A.<br/>             ASTRUC, Jean, M.D.<br/>             ASZO Y DEL RIO, Professor I. J. d'<br/>             ATKINSON, H. G.<br/>             AUERBACH, Berthold<br/>             AULARD, Professor F. V. A.<br/>             AUSTIN, Charles, M.A.<br/>             AUSTIN, John<br/>             AUSTIN, Sarah<br/>             AVEBURY, Baron, P.C., D.C.L., LL.D., F.R.S.<br/>             AVELING, E. B., D.Sc.         </p> |
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LIST OF NAMES

AVELING, Eleanor Marx  
 AVENARIUS, Professor R.  
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 AYMON, Jean, D.D.  
 AYRTON, Professor W. E., B.A., F.R.S.

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 BAGE, Robert  
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 BAGGESEN, Professor Jens I.  
 BAHNSEN, J. F. A.  
 BAIHRDT, Professor K. F.  
 BAILEY, Samuel  
 BAILLIE, George  
 BAIN, Professor Alexander, M.A.  
 BAKUNIN, Mikhail  
 BALDWIN, Professor J. M., M.A., Ph.D.,  
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 BALL, William P.  
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 BALTZER, W. E.  
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 BANCEL, F. D.  
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 BARLOW, George  
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 BATES, Henry Walter, F.R.S.  
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 BATTISTI, Cesare  
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 BAUDISSIN, Count W. F. von, Ph.D.  
 BAUDRILLART, Professor H.  
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BAX, Ernest Belfort  
 BAYLE, Pierre  
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 BEAUSOBRE, Louis de  
 BEBEL, Ferdinand August  
 BECCARIA-BONESANA, the Marquis Cesare  
 BECHER, Professor Erich, Ph.D.  
 BECKER, Sir Walter F., K.B.E.  
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 BEDDOES, Thomas, M.D.  
 BEDDOES, Thomas Lovell  
 BEESLY, Edward Spencer  
 BEETHOVEN, Ludwig von  
 BEGBIE, Major-General E. W., C.B., D.S.O.  
 BEKKER, Balthasar, D.D.  
 BELL, Major Thomas Evans  
 BELOT, Professor Gustave  
 BENDER, Hodwig  
 BENEKE, Professor Friedrich Edward  
 BENN, Alfred William, B.A.  
 BENNETT, De Robigne Mortimer  
 BENNETT, Arnold  
 BENTHAM, Jeremy, M.A.  
 BÉRANGER, P. J. de  
 BERGSON, Professor Henri L., D. es L.  
 BERKENHOUT, John, M.D.  
 BERLIOZ, Hector  
 BERNARD, Professor Claude, M.D., D.Sc.  
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 BLEIBTREU, Carl  
 BLEIN, Baron A. F. A.  
 BLIND, Karl  
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 BLOCH, Ivan, M.D.  
 BLOUNT, Charles  
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 BLUM, Robert  
 BOCAGE, M. M. B.  
 BODICHON, Barbara L. S.  
 BODIN, Jean  
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 BOISSIER, Professor M. L. Gaston  
 BOITO, Arrigo  
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 BOLIN, Professor A. W., Ph.D.  
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 BOLIVAR, Simon, President of Bolivia  
 BÖLSCHKE, Wilhelm  
 BOLZANO, Professor Bernard  
 BONAPARTE, Prince Jerome  
 BONAPARTE, Prince Napoleon J. C. P.  
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 BONHEUR, Rosa  
 BONI, Filippo de, D. es L.  
 BONNET, Charles  
 BONNYCASTLE, John  
 BONSTETTEN, K. V. von  
 BONWICK, James  
 BOOTH, James, C.B.  
 BORN, Baron Ignaz von  
 BÖRNE, Ludwig  
 BORROW, George  
 BOSANQUET, Professor B., M.A., LL.D.,  
 D.C.L.  
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 BOSTRÖM, Professor C. J.  
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 BOUGAINVILLE, Count L. A. de, F.R.S.  
 BOUGLÉ, Professor Charles  
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 BOULANGER, Nicolas Antoine  
 BOURGEOIS, Léon V. A.  
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 BOYESEN, Professor H. H.  
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 BRODIE, Sir Benjamin Collins, B.A., D.C.L.  
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- ROSNY, Joseph Henri
- ROSNY, Professor L. L. L.
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- ROUVIER, P. M.
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 Ph.D., Jur.D.

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# A BIOGRAPHICAL DICTIONARY OF MODERN RATIONALISTS

**ABAUZIT, Firmin**, Swiss writer. *Born* (France) Nov. 11, 1679. *Educated* Geneva. The Abauzit family, of Arabic extraction, was Protestant, and the Revocation of the Edict of Nantes (1685) compelled it to fly from France to Switzerland. Firmin made brilliant progress in every branch of culture at Geneva, and he completed his education by a tour of Europe, in the course of which he won the esteem of Bayle, Newton, and many of the most distinguished men of the time. William III tried to retain him at London, but he returned to Switzerland. He refused the offer of a chair in the Academy and all paid offices, and was for fifty years honorary librarian for the city of Geneva and one of the most eminent scholars in Europe. Leibnitz and Voltaire greatly esteemed him; and Rousseau, who rarely praised anybody, inserts a remarkable eulogium of Abauzit in his *Nouvelle Héloïse*. His Deistic views are expressed in his *Réflexions impartiales sur les évangiles* (1774), but his more pronounced manuscripts were burned by his heirs. There are English translations of his *Miscellanies* (1774) and his *Essays* (1823). *Died* March 20, 1767.

**ABBE, Professor Ernst**, German physi-  
cist and philanthropist. *B.* Jan. 23, 1840.  
*Ed.* Jena and Göttingen Universities. After  
a few years as assistant at Göttingen  
University Observatory, he began, in 1863,  
to teach mathematics, physics, and astro-  
nomy at Jena University, and in 1870 he  
was appointed professor. Eight years later  
he became Director of the Astronomical

and Meteorological Observatories at Jena.  
His connection with the famous Zeiss  
optical works, the world-repute of which  
was mainly due to Abbe's discoveries, had  
begun in 1866. He was admitted to  
partnership in 1875; and in 1891, at the  
death of Zeiss, he became sole proprietor.  
Being a man of singularly high character  
and social idealism, Abbe then drew up  
one of the most generous schemes (the  
"Carl Zeiss Stiftung") of profit-sharing in  
Europe. Indeed, he virtually handed over  
the immense concern to the workers and  
the University. Up to date the University  
has derived more than £100,000 from the  
scheme. Professor Haeckel, his intimate  
friend, describes him as "a Monistic philo-  
sopher and social reformer, with just the  
same ideas and aims as the late Francisco  
Ferrer" (*F. Ferrer*, by Leonard Abbott,  
1910, p. 75). Abbe was one of the greatest  
promoters of optical science in the second  
half of the nineteenth century. *D.* Jan.  
1905.

**ABBOT, Francis Ellingwood**, American  
writer. *B.* Nov. 6, 1836. *Ed.* Harvard  
University and Meadville Theological  
School. He entered the Unitarian ministry  
in 1863, but abandoned it five years later  
and founded *The Index*, a journal of "free  
religious inquiry" or "scientific theism."  
It was transferred to Boston in 1874, and  
Abbot edited it until 1880. By his *Im-  
peachment of Christianity* (1872) and other  
works, his journal, and his numerous  
lectures, he rendered great service to the  
cause of Rationalism (on Theistic lines) in

the United States. He was first President of the American National Liberal League. *D.* 1903.

**ABBOTT, George Frederick, B.A.,** Hellenist, Knight Commander of the Hellenic Order of the Redeemer. *Ed.* Cambridge (Emmanuel College), where he was prizeman in Greek. In 1900-1901 he investigated the folklore of Macedonia on behalf of his University, and he published the results in his *Macedonian Folklore* (1903). He has since written numerous volumes on Greece and Turkey, and his work has been honoured with a title by the Greek Government. His *Philosophy of a Don* (1911) contains much caustic and entertaining Rationalism. He deprecates aggressiveness on the genial ground that "the actual Ruler of the Universe compares very favourably with some of his predecessors" (p. 31).

**ABBOTT, Leonard Dalton,** American journalist. *B.* (Liverpool) May 20, 1878. He went to America in 1897 and joined the staff of the *Commonwealth*. Two years later he passed to the *Literary Digest*, and since 1905 he has been associate-editor of *Current Literature* (now *Current Opinion*). Mr. Abbott was President of the Thomas Paine National Historical Association in 1910, and he is one of the founders of the Rand School of Social Science and the Intercollegiate Socialist Society. He is President of the Free Speech League and the Francisco Ferrer Association. For many years he has worked devotedly for the poor of New York in the Ferrer School, and he edited the American memorial volume, *Francisco Ferrer* (1910).

**ABOUT, Edmond François Valentin,** French novelist and dramatist. *B.* Feb. 14, 1828. *Ed.* École Normale, Paris, and École Française d'Athènes. About carried off the literary prize in his college against Victor Hugo, H. Taine, and F. Sarcey; and his first published work, *La grèce contemporaine* (1855), led reviewers to compare

him with Voltaire. He had had a thorough training in philosophy, but in 1854 he deserted abstract thought for fiction, and his *Germaine* (1857) and other brilliant novels soon put him in the front rank of his art. Many of his novels have appeared in English. He wrote also in the *Figaro*, under the name of Valentin de Quevilly, and produced several plays. He was an intimate friend of Prince Jerome Bonaparte, who was as anti-clerical as himself; but he cordially accepted the Republic in 1871. "Il n'y a que les morts et les sots qui ne changent jamais," he said. About was admitted to the Legion of Honour in 1867, and to the Academy in 1884. His drastic rejection of all religious beliefs is best seen in his *Question romaine* (1859; English translation same year), which he wrote after spending some months in Rome. It is the most powerful exposure in any literature of the foul condition of the Papal States before 1870, and its style moved Schérer to describe the author as "the grandson of Voltaire." About says that an act of faith is "to close one's eyes in order to see better." *D.* Jan. 16, 1885.

**ACHELIS, Thomas,** German ethnologist. *B.* June 17, 1850. *Ed.* Göttingen University. Achelis taught ethnology in a college at Bremen from 1874 until he died, devoting his attention particularly to the evolution of religion. He was associate-editor of the *Lehrbuch der Religionsgeschichte* and editor of the *Archiv für Religionswissenschaft*. His numerous and weighty works include biographies of several distinguished German Rationalists. As he held a very high position in his science in Germany, he is often described as a Protestant; but in his *Adolf Bastian* (1892) he entirely agrees with that eminent and thorough Rationalist. He quotes several pages of the most advanced heresy from Bastian's *Mensch in der Geschichte* [see BASTIAN], and adds that, while this may seem to some poetical and extravagant, it is "from the scientific point of view an entirely sound conception" (p. 26) *D.* 1909.

**ACKERMANN, Louise Victorine**, French writer. *B.* Nov. 30, 1813. During a visit to Berlin she married a German pastor, Paul Ackermann, who became a Rationalist. He died two years afterwards, and Mme. Ackermann settled at Nice. Her stories and poems (*Contes*, 1855; *Contes et Poésies*, 1863) won for her a high position in French letters. In her later years she lived at Paris, and her house was the centre for a brilliant group of writers (Caro, Aulard, Coppée, Sully Prudhomme, etc.). She was the most decidedly Agnostic of them all. Religions, she said, "impose antiquated and narrow beliefs which are entirely unsuitable for a being who knows nothing and can affirm nothing" (*Pensées d'une solitaire*, 1903 ed., p. 11—a fine study of her life is prefixed to this edition). On her tomb was inscribed her Agnostic verse:—

J'ignore! Un mot le seul par lequel je réponds  
Aux questions sans fin de mon esprit déçu.

*D.* Aug. 2, 1890.

**ACOLLAS, Professor Émile Pierre Antoine René Paul**, French jurist. *B.* June 25, 1826. At Paris, in his youth, he formed a society for the discussion of politics and religion, and was expelled for his advanced views by the reactionary authorities. He was appointed professor of law at Berne. In 1871 the Communal Government at Paris made him Dean of the Faculty of Law; but he declined. Returning to France some years later, he was appointed Inspector-General of Prisons and admitted to the Legion of Honour. Professor Acollas edited *La Science Politique* and wrote *La loi générale de l'évolution humaine* and various legal works. *D.* Oct. 17, 1891.

**ACOSTA, Uriel**, Jewish writer. *B.* 1591. *Ed.* Oporto. Acosta's family had, under pressure, embraced Christianity, and Uriel became Treasurer of an ecclesiastical college. Familiarity with the life and teaching of the Church drove him back to Jewish monotheism, and he fled to Holland. The

continuance of his studies led him on to Deism, and he was so bitterly persecuted by both Jews and Christians that he took his life. His experience of orthodox charity is pathetically recorded in his autobiography, *Exemplar Humane Vitæ*. *D.* Apr., 1647.

**ADAM, Professor Charles**, D. es L., French philosopher. *B.* Dec. 14, 1857. *Ed.* Sedan, St. Omer, Douai, and Paris. He occupied the chair of philosophy at, in succession, Toulon (1880-81), Bar-le-Duc (1881-82), Clermont-Ferrand (1882-83), Nancy (1883-85), and Dijon (1885-97). Since 1902 Professor Adam has been Rector of the Nancy Academy and a Chevalier of the Legion of Honour. He has edited the works of Descartes, and has written several notable volumes on philosophy. In his valuable history of French philosophy (*La philosophie en France*, 1894) he says: "Philosophy and politics leave theses to theology, which digs them up from a remote past, and are modestly content with hypotheses" (p. 437).

**ADAMS, Charles Francis**, American historian, great-grandson of President J. Adams. *B.* May 27, 1835. *Ed.* Harvard University. He was admitted to the American bar in 1858, but the Civil War drew him into the army. In 1865 he became brigadier-general and retired from the service. From 1884 to 1890 he was President of the Union Pacific Railroad Company, and for two years (1893-95) Chairman of the Massachusetts Park Commission. After 1894 Mr. Adams devoted himself particularly to American history. He was President of the Massachusetts Historical Society in 1895, and of the American Historical Association in 1901. In 1913 he lectured on American history at Oxford University. In a warm tribute to Sir Leslie Stephen, with whose ideal of character and culture he was in the closest sympathy, he says that, after reading *An Agnostic's Apology* in 1892, he chose Stephen as his "philosopher and

guide" (*Proceedings of the Mass. Hist. Soc.*, series 2, vol. xviii, pp. 254-56). His lucid and independent writings and high character gave him an eminent position in his State. *D.* Mar. 20, 1915.

**ADAMS, Francis William Lauderdale**, Australian poet. *B.* Sep. 27, 1862. *Ed.* Shrewsbury School and Paris. After teaching for two years at Ventnor College (I. of W.) he went to Australia and joined the staff of the *Sydney Bulletin*. In 1885 he published an autobiographical novel, *Leicester*, which attracted much attention, and in 1887 a volume of verse, *Songs of the Army of the Night*, which gave high promise of his future—a promise unhappily extinguished by consumption. Several of his finest poems (especially "To the Christians" and "The Mass of Christ") are very severe against Christianity, while they breathe an ardent human idealism. Mr. H. S. Salt edited his poems in 1910, including the remarkable "Mass of Christ" with the other poems. Throughout them runs a hectic scorn of "the bastard God" of the Churches. *D.* Sep. 4, 1893.

**ADAMS, John**, second President of the United States. *B.* (of Devonshire ancestry) Oct. 30, 1735. *Ed.* Harvard. Admitted to the colonial bar in 1758, Adams soon became one of the leading politicians of Massachusetts, and took an active part in the movement for independence. He seconded the original motion for the Declaration of Independence, and he was one of the most effective workers in various departments of the new Government. For some years he represented the United States in France, Holland, and England (1785-88); and his *Defence of the Constitution of the United States* (3 vols., 1787) rendered most valuable service to his country. He was Vice-President of the Republic from 1788 to 1796, and President from 1796 to 1800. The attempt that has been made to represent President Adams as other than an advanced Deist is frivolous. His grandson and biographer

was a devout Unitarian, yet he cannot quite claim even the liberal tenets of Boston Unitarianism for the President. "In later years," he says, "he made a study of all religions and fixed his own theological convictions *very much* in the mould adopted by the Unitarians of New England" (*Life of J. Adams*, ii, 384). Professor Fiske more justly says: "Later in life he was sometimes called a Unitarian, but of dogmatic Christianity he seems to have had as little as Franklin or Jefferson" (article "Adams" in Appleton's *Encyclopædia*). Adams's letters plainly indicate that he was a Deist to the close of his life. Jefferson, who was himself a Materialistic Deist, says of a letter about matter and spirit which he received from Adams (May 12, 1820): "Its crowd of scepticisms kept me from sleep" (*Memoir and Correspondence of T. Jefferson*, 1829, iv, 331). This letter seems to have been excluded from the official *Works of J. Adams* (edited by his grandson in ten volumes, 1856), but there are numerous other letters of his last years which show his scepticism. He defines God as "an essence that we know nothing of" (Jan. 17, 1820), and calls the efforts of religious philosophers to get beyond this vague Theism "games of push-pin." Of the Incarnation he writes (Jan. 22, 1825): "Until this awful blasphemy is got rid of, there never will be any liberal science in the world." In this mood, far removed from Unitarianism, he died, a year later, on July 4, 1826.

**ADAMS, Robert**, Canadian writer. *B.* 1839. Adams was the son of an American clergyman, and was in his boyhood very delicate, emotional, and religious. He was sent to sea for his health, and in the course of time became captain. In later years he won a good position as a shipowner at Montreal. He retained his fine, sensitive character, and in 1881 he startled Boston with a confession (*A Radical Avowal*) that conscience compelled him to quit the Church. For many years he worked generously, by lectures

and contributions to Freethought journals, for the advancement of Rationalism in Canada. He published *Travels in Faith from Tradition to Reason* (1884), and other works. In 1889 he was President of the Canadian Secular Union. *D. Aug., 1902.*

**ADAMSON, Professor Robert**, Ph.D., philosopher. *B. Jan. 19, 1852. Ed. Edinburgh University*, where he took first-class honours in philosophy. After serving for some years as assistant to Professor Calderwood, then to A. C. Fraser, Adamson was in 1876 appointed professor of philosophy and political economy at Owen's College, Manchester. In 1893 he passed from there to the chair of logic at Aberdeen University, and from 1895 until he died he was professor of logic at Glasgow University. He is rightly described in the *Cambridge History of Modern Literature* as "the most learned of contemporary philosophers" (vol. xiv, p. 48), and his character was as impressive as his culture. He worked devotedly for educational and social reform. Professor Adamson was an outspoken Agnostic, and was a pure empiricist in regard to morals. In his numerous works he holds that mind and matter are merely two aspects of a Monistic reality. In an essay on "Moral Theory and Practice" in *Ethical Democracy* (1900) he rules out even the most liberal notions of Deity as "intellectually unrepresentable" (p. 224), and he thinks that "the world conquered Christianity" instead of Christianity conquering the world. There is an annual "Adamson Lecture" in his honour at Manchester University. *D. Feb. 5, 1902.*

**ADCOCK, Arthur St. John**, poet and novelist. *B. Jan. 17, 1864.* He definitely abandoned the law for literature in 1893, though he had before that time contributed short stories and essays to various magazines. In 1894 he published *An Unfinished Martyrdom and Other Stories*, and his numerous volumes since that date have won for him a considerable position in

letters. He ranges from *East End Idylls* (1897) or *Admissions and Asides* (1905) to *Famous Houses and Literary Shrines of London* (1913) and *Songs of the World-War* (1916). Mr. Adcock is Acting Editor of the *Bookman*. He contributed an interesting article to the *R. P. A. Annual* for 1920.

**ADICKES, Professor Erich**, Ph.D., German philosopher. *B. June 29, 1866. Ed. Tübingen and Berlin Universities.* Adickes has been professor of philosophy at Tübingen since 1904. He had previously taught at Kiel (1898-1902) and Münster (1902-4). He is a Critical Empiricist, or moderate Kantian, and has published many important works on Kant. He was one of the prominent opponents of Professor Haeckel in Germany; but the polemic was stirred only by Haeckel's attacks on philosophy. In his *Kant contra Haeckel* he says: "I have no more belief than he in a personal extra-mundane God, a creation of the world by him, or an immaterial soul separated from the body" (p. 1).

**ADLER, Professor Felix**, Ph.D., American philosopher and founder of the American Ethical Movement. *B. (Germany) Aug. 13, 1851. Ed. Berlin and Heidelberg Universities.* On his return to New York, after completing his studies, young Adler was invited to succeed his father as Jewish rabbi. He was, however, a Rationalist, and refused to subscribe to the creed. In 1874 he became professor of oriental languages at Cornell University, and in 1876 he founded the New York Society for Ethical Culture, the cradle of the American Ethical Movement. Through this Society Dr. Adler has organized a great deal of social and philanthropic work in New York, and he has sat on several Government Commissions on social questions. Since 1902 he has been professor of social and political ethics at Columbia University, New York. In 1908-9 he was Roosevelt Professor at Berlin. He has

written a number of Ethical-Rationalist works.

**AHRENS, Professor Heinrich**, Ph.D., German jurist. *B.* July 14, 1808. *Ed.* Göttingen University, where he met, and adopted the Pantheistic philosophy of, K. F. C. Krause. In 1833 he began to lecture on German philosophy at Paris, and in the following year he became professor of philosophy at Brussels. He was appointed Deputy to the Frankfort Parliament in 1848, and was prominent among the advanced liberals. In 1850 he was appointed professor of law and political science at Gratz University, and from 1860 onward he was professor of practical philosophy and politics at Leipzig. Ahrens founded a special school of law, and his *Cours de droit naturel* (2 vols., 1838) and other works had high authority. *D.* Aug. 2, 1874.

**AIKENHEAD, Thomas**, Scottish martyr. *B.* 1678. *Ed.* Edinburgh University. In his eighteenth or nineteenth year, while he was still at the University, Aikenhead adopted Deism, and was arrested for blasphemy. He said that Ezra had forged the Old Testament, that all theology was "a rhapsody of ill-contrived nonsense," and that Christ was merely human. After an appalling travesty of a trial—he had no counsel, and the only witnesses were those of the prosecution—he was sentenced to death (Howell's *State Trials*, 1812, vol. xiii, pp. 917–38). In his *History of England* (iv, 783–86) Macaulay writes with glowing indignation of the martyrdom. Under Scottish law, he says, the youth might have been imprisoned until he retracted, but Lord Advocate Stewart "called for blood." In his horrible and lonely position Aikenhead retracted, but the clergy, fearing the clemency of William III, pressed for his death, and he was hanged on Jan. 8, 1697.

**AIRY, Sir George Biddell**, K.C.B., D.C.L., LL.D., F.R.S., Astronomer Royal.

*B.* July 27, 1801. *Ed.* Colchester Grammar School and Cambridge University (Trinity). After a brilliant course of study Airy was in 1826 appointed professor of mathematics at Cambridge, and two years later he became professor of astronomy and Director of the Observatory. He was Astronomer Royal from 1835 to 1881, President of the Royal Society in 1872–73, and President of the Royal Astronomical Society for a quarter of a century. He was a man of exceptional industry and profound knowledge, and his services to the science of astronomy in England were very considerable. In 1872 he was made a Knight Commander of the Bath. He received also Russian, Prussian, Swedish, and Brazilian decorations, besides innumerable honours and diplomas from learned societies. His two hundred and seventy-seven papers and numerous volumes deal with mathematical and astronomical subjects; but in 1876 he startled the orthodox by the publication of his *Notes on the Earlier Hebrew Scriptures*, in which, while retaining Theism, he rejects revelation and miracles and accepts all the results of advanced critics. In the Preface he says: "It is scarcely necessary to say that I regard the ostensible familiarity of the [Biblical] historian with the counsels of the Omnipotent as mere oriental allegories" (p. vii). *D.* Jan. 2, 1892.

**AITZEMA, Lieuwe van**, Dutch historian. *B.* Nov. 19, 1600. He published a volume of poems (*Poemata juvenilia*, 1617) in his seventeenth year, and in later life he wrote a very valuable history of the Netherlands (14 vols., 1655–1671). Bayle observes in his *Dictionary* that the work is hostile to the Churches, and Reinmann (*Historia Universalis Atheismi*, p. 479) describes the author as an Atheist. Aitzema represented the Hanseatic towns at the Hague from 1645 until his death, and he had a high repute throughout northern Europe for scholarship and integrity. *D.* Feb. 23, 1669.

**ALBEE, John**, American writer. *B.* Apr.

3, 1833. *Ed.* Phillips Academy, Andover, and Harvard Divinity School. Mr. Albee abandoned the orthodox theology in which he had been trained for the liberal Theism or Pantheism of Emerson, and he wrote an admiring work on the master (*Remembrances of Emerson*, 1903). "Growth ends with the birth of creeds," he said (p. 95). He published various other volumes of prose and verse. *D.* Mar. 24, 1915.

**ALCOTT, Amos Bronson**, American reformer. *B.* Nov. 29, 1799. *Ed.* Wolcott common school. Adopting teaching as his profession, Mr. Alcott made such reforms in method that he won the title of "the American Pestalozzi." His outspoken Rationalism ruined his school at Boston, and he was in 1858 appointed Superintendent of the public schools of Concord, and in 1879 Dean of the Concord School of Philosophy. He was a prominent member of the Transcendentalist group, and was a more pronounced Theist than Emerson. In his later years he professed a vague ethical Christianity, but his writings and his eloquent and popular lectures contributed materially to the growth of Rationalism in America. *D.* Mar. 4, 1888.

**ALEMBERT, Jean le Rond d'**, Encyclopædist. *B.* (Paris) Nov. 16, 1717. He was a foundling, an illegitimate son of the Commissioner of Artillery (who was facetiously known as "Canon" Destouches, so that some have wrongly represented him as a priest), and he received the name of the church, St. Jean le Rond, near which he was found. He afterwards adopted the name of D'Alembert. His father settled an annuity on him, and he made brilliant studies in mathematics, law, and medicine. At college he wrote an essay on the *Epistle to the Romans*, which moved his clerical masters to declare him a second Pascal. From college he returned to the home of his foster-mother, the wife of a Parisian workman, and lived there in extreme simplicity for thirty years. In his zeal for mathematics he refused to take up a pro-

feSSION, and he soon became one of the most distinguished mathematicians in Europe. His *Mémoire sur le calcul intégral* (1739) was written in his twenty-third year. Three years later he published his famous *Traité de dynamique*, which revolutionized his science. He was admitted to the French Academy in 1741, and won the Prize Medal of the Berlin Academy in 1746. In 1749 he solved the great problem of the precession of the equinoxes, and he explained the nutation of the earth's axis. Frederick of Prussia and Catherine of Russia in vain tried to seduce him from his humble lodging in Paris. He joined Diderot in issuing the *Dictionnaire Encyclopédique*, for which he wrote the preliminary discourse. In his letters to Voltaire, which were edited by Condorcet, he says that "scepticism" (or what is now called Agnosticism), not Atheism, is the correct attitude; though he is confident that the "soul" is material and mortal. D'Alembert's character and simple, generous life were as great as his learning, and he sketches a high social morality in his *Éléments de philosophie*. *D.* Oct. 29, 1783.

**ALFIERI, Count Vittorio**, Italian tragedian. *B.* Jan. 17, 1749. He spent six years (1766-72) travelling over Europe, and then devoted himself to the composition of tragedy. Between 1776 and 1782 he produced fourteen tragedies of such merit that he is classed as one of the greatest Italian tragedians. The complete edition of his works comprises twenty-two volumes (1805-15). Three volumes of his tragedies were published in English in 1815. Alfieri was a strong Republican and Rationalist, and a warm admirer of England. In his *Della Tirannide* (2 vols., 1801—see especially ch. viii) he rejects all religion, remarking that "the heretics are as stupid as the Catholics." *D.* Oct. 8, 1803.

**ALGAROTTI, Count Francesco**, Italian writer. *B.* Dec. 11, 1712. *Ed.* Rome and

Bologna Universities. At Paris, in 1732, Algarotti met, and became a friend of, Voltaire, and joined the Deistic school. He wrote a manual of Newtonian physics for women (*Il Newtonianismo per le dame*, 1733) and a number of greatly esteemed volumes on art, philosophy, poetry, physics, and history. Frederick the Great attracted him to his court of learning and made him Count and Chamberlain (1747). Augustus III of Saxony appointed him Councillor of War. His writings (10 vols., 1778-84) very freely express his Deism; and Cardinal Ganganelli (afterwards Pope Clement XIV), who greatly admired him, tried in vain to convert him. "You are," the Cardinal wrote, "one of those rare men whom one would fain love even beyond the grave" (Von Reumont's *Ganganelli*, 1847, *Br.* lxxii). There is a good recent biography of Algarotti by R. Northcott (*F. Algarotti*, 1917). Frederick the Great erected a monument to him at Pisa. *D.* May 3, 1764.

**ALLBUTT, Sir Thomas Clifford**, K.C.B., M.A., M.D., D.Sc., LL.D., F.R.S., physician. *B.* July 20, 1836. *Ed.* St. Peter's, York, and Cambridge University (Caus), where he took first class in the Natural Science Tripos. Allbutt was physician to various institutions until 1889, when he was appointed Commissioner in Lunacy. In 1892 he resigned this position and became Regius Professor of Physic at Cambridge. He was Vice-President of the Royal Society 1914-16. He has sat on many Royal Commissions, has written many volumes on medicine, and has been Lane Lecturer, Goulstonian Lecturer, and Harveian Orator. He invented the Short Clinical Thermometer. In his genial and learned Harveian Oration (*Science and Medieval Thought*, 1901) Sir Thomas expresses his mild but thorough dissent from the creeds. "I wonder," he says, "if we are glad that the riddle of the origin and issues of being, which tormented their eager hearts, is not solved, but proved insoluble."

**ALLEN, Charles Grant Blairfindie**, B.A., writer. *B.* (Canada) Feb. 24, 1848. Grant Allen was the son of a minister of the Irish Church who had emigrated to Canada. He was educated at first by his father, then by a tutor from Yale. In 1862 he was sent to Europe, and studied, successively, at the Collège Impérial of Dieppe, the King Edward's School at Birmingham, and Oxford University (Merton). From 1873 to 1876 he was professor of mental and moral philosophy in a college for the blacks at Spanish Town, Jamaica, where he developed his Agnostic and other radical views of life. On his return to England he devoted himself to journalism and letters. His *Physiological Aesthetics* (1877), which he dedicated to Herbert Spencer, won for him considerable regard among students of science and philosophy, and he sustained this by his *Vignettes from Nature* (1881), *The Evolutionist at Large* (1881), *The Colours of Flowers* (1882), *Colin Clout's Calendar* (1883), and *The Evolution of the Idea of God* (1897). He was greatly esteemed by Huxley and Darwin, and his refined character and wealth of culture endeared him to all the advanced thinkers of his day. After 1883 he wrote a number of novels and guide-books, and published some verse. His Agnosticism is best seen in a posthumous collection of essays (*The Hand of God*, 1909) published by the R.P.A. *D.* Oct. 28, 1899.

**ALLEN, Colonel Ethan**, American politician. *B.* Jan. 10, 1737. As Colonel of the "Green Mountain Boys," Allen played an important part in the War of Separation, and he was afterwards a member of the Vermont State-Legislature. In 1781 he issued what seems to have been the first anti-Christian publication in America, *Reason the Only Oracle of Man*. A statue has been raised in his honour at Montpelier (Vermont). *D.* Feb. 13, 1789.

**ALLEN, John**, M.D., writer. *B.* Feb. 3, 1771. *Ed.* Edinburgh University. He

practised and lectured at Edinburgh until 1801, when he accompanied Lord Holland and his family to Spain, remaining four years there with them. For the remainder of his life he was one of the wits and most familiar *habitués* of Holland House, London. He was known as "Lady Holland's Atheist," and was "a complete sceptic," doubting if Christ had ever existed (Greville's *Memoirs*, v, 157). He contributed to the *Edinburgh Review*, and he wrote a standard *Inquiry into the Rise and Growth of the Royal Prerogative in England* (1830). From 1811 to 1820 he was Warden, and from 1820 to 1843 Master, of Dulwich College. *D.* Apr. 10, 1843.

**ALLINGHAM, William.** Irish poet. *B.* Mar. 19, 1824. *Ed.* private schools in Ireland. At the age of fourteen he entered his father's bank, and in 1846 passed to the Irish Civil Service. His *Poems* (1850) and *Day and Night Songs* (1854) won him the friendship of Leigh Hunt, Rossetti, Tennyson, and other distinguished poets, and in 1863 he transferred to the English Customs. In 1865 he issued his chief volume of verse, *Fifty Modern Poems*. In 1870 he retired from the Civil Service and became sub-editor of *Fraser's Magazine*. He succeeded Froude as editor in 1874. His *Diary* (1907) is particularly interesting as a record of conversations (especially with Tennyson and Rossetti) which often turned on religion. He represents both himself and Tennyson as completely sceptical. "The secret [of man's condition and destiny] is kept from one and all of us," he says (p. 149); and he is disappointed "to find a great poet [Tennyson] with no better grounds of comfort than a common person" (p. 317). "I will have nothing to do with.....any form of Christianity," he says elsewhere; and, though he professed Theism, he maintained that "we cannot in the least describe, or comprehend, or even think Deity." He had, at his request, a secular funeral service, a friend reading his fine words:—

Body to purifying flame,  
Soul to the Great Deep whence it came,  
Leaving a song on earth below,  
An urn of ashes white as snow.

*D.* Nov. 18, 1889.

**ALLMAN, Professor George Johnston,** LL.D., D.Sc., F.R.S., Irish mathematician. *B.* Sep. 28, 1824. *Ed.* Trinity College, Dublin, where he was senior moderator and gold medallist in mathematics, and Bishop Law's mathematical prize-man. He graduated in law in 1854, but he preferred mathematics, and was professor at Queen's College, Galway, from 1853 to 1893. He was also a member of the Senate of Queen's University and the Royal University of Ireland. Professor Allman was an earnest and high-minded Positivist, but his academic position in an Irish college prevented him from taking open part in the movement (*Positivist Review*, July, 1904). *D.* May 9, 1904.

**ALLSOP, Thomas,** reformer. *B.* Apr. 10, 1795. *Ed.* Wirksworth Grammar School. Allsop was a business man of literary tastes who in 1818 became a friend of Coleridge. He is known as Coleridge's "favourite disciple," but it was the radical opinions of the poet's youth which he shared. See his *Letters, Conversations, and Recollections of S. T. Coleridge* (1836). He had a passion for reform and enlightenment, and was much esteemed by Robert Owen, Mazzini, and Holyoake. In advertising for a country house he said that preference would be given to one which had no church or clergyman within five miles (*Dict. Nat. Biog.*). With Holyoake he attended Owen's funeral, and, when he learned that they were compelled to have the Church service, he complained bitterly of this "mummery of an outworn creed" over the remains of a man who had spent a life in freeing his fellows from "the degradation of superstition" (Holyoake's *Life and Last Days of R. Owen*, p. 17). *D.* Apr. 12, 1880.

**ALTMeyer, Professor Jean Jacques**, Ph.D., D.C.L., Belgian writer. *B.* Jan. 24, 1804. *Ed.* Luxemburg Athenæum and Louvain University. He was appointed professor of rhetoric at Ypres, but he abandoned the Church of Rome, and in 1834 he took the chair of history at the Brussels Free University. Altmeyer was prominent among the early workers for Rationalism and enlightenment in Belgium. He wrote a number of historical works, the chief of which is his Rationalistic *Introduction to the Philosophical Study of the History of Humanity* (1836). The King of Denmark honoured his work with a gold medal. *D.* Sep. 15, 1877.

**ALYIELLA, Count d'.** See GOBLET, F.

**AMARI, Professor Michele**, Italian historian and statesman. *B.* July 7, 1806. In 1830, while he was in the Civil Service, Amari translated Scott's *Marmion*, and in 1842 he published a warmly anti-clerical history of the Sicilian Vespers, for which he was compelled to fly to France. He returned to Sicily at the Revolution of 1848 and became Minister of Finance. He was compelled again to leave the country at the collapse of the Revolution, but he returned with Garibaldi in 1859, and was appointed professor of Arabic at Palermo. In 1862 he became Minister of Public Instruction and Senator. He was a consistent and powerful Rationalist. *D.* July 16, 1889.

**AMICIS, Edmondo de**, Italian writer. *B.* Oct. 21, 1846. *Ed.* Cuneo, Turin, and the Modena Military Academy. He served in the war against Austria and the Papacy, and assisted in propaganda. He edited *Italia Militare* in 1867, and wrote his first book, *La Vita Militare*, in 1868. After the recovery of Rome from the Papacy he quitted the army and devoted himself entirely to letters. De Amicis became "one of the most extensively read Italian authors of the last three quarters of a century" (*Athenæum*), and his literary

distinction was not less than his popularity. His *Cuore* (*Heart*), which passed through 300 editions in Italian and was translated into twenty other languages, is a beautiful story for boys. He was deeply interested in education, especially on the ethical side, and wrote many stories to promote it. He was an Agnostic, as he freely expresses in his *Memorie* (1898). He rejects the hope of immortality, and is merely "fascinated and tormented by the vast mystery of life" (p. 355). *D.* Mar. 12, 1903.

**AMIEL, Henri Frédéric**, Swiss writer. *B.* Sep. 27, 1821. A descendant of an exiled Huguenot family, Amiel devoted himself to the study of German philosophy, and in 1849 he was appointed professor of æsthetics at Geneva Academy. In 1854 he was promoted to the chair of moral philosophy. His famous work, the *Journal Intime* (published 1883-84), which is familiar to mystical readers all over Europe, is a beautiful expression of a mind that rejects Christianity with pain and regret. He remains theistic and mystic, yet his scepticism is profound. "The apologies of Pascal, Leibnitz, and Secretan," he says, "seem to me to prove no more than those of the Middle Ages." *D.* Mar. 11, 1881.

**ANDERSON, George**, philanthropist. *B.* 1824. Anderson was a self-made man who prospered in business and very generously supported advanced movements. He was a personal friend of Bradlaugh, Holyoake, and Watts, and one of the founders of the Rationalist Press Association. The first issue of cheap reprints by the Association was made possible by a generous gift from him of £2,000. He gave with equal liberality to hospitals and other charitable institutions. *D.* Aug. 12, 1915.

**ANDREWS, Stephen Pearl**, American reformer. *B.* Mar. 22, 1812. *Ed.* Amherst College. Andrews won a consider-

able position and fortune at the Texas bar, but he sacrificed it to his zeal for the abolition of slavery, and was forced to leave the State. He came to England to raise funds for the liberation of the slaves of Texas, and then returned to take part in the great struggle at Boston. He was a remarkable linguist, having a command of thirty-two languages, including Sanscrit, Hebrew, Chinese, Greek, and Latin. He invented a universal language (called "Alwato") and a universal religion, which he expounds in his *Basic Outline of Universalism* (1872) and *The Church and Religion of the Future* (1886). Andrews, who contributed frequently to the *New York Truth-seeker*, was a member of the American Academy of Arts and Sciences and the American Ethnological Society. *D.* May 21, 1886.

**ANGELL, Norman.** See LANE, R. N. A.

**ANGIULLI, Professor Andrea,** Italian Positivist. *B.* Feb. 12, 1837. *Ed.* Naples and Berlin Universities. After a few years as professor of anthropology at Bologna, Angiulli was in 1876 appointed to the chair of pedagogy at Naples University. He is head of the Neapolitan Positivist School, and has written many works on philosophy and education. In *La Filosofia e la Ricerca Positiva* (1869) he says: "The new religious consciousness will be superior to Catholicism, Protestantism, and Christianity, because it will be the Religion of Humanity" (p. 150).

**ANNET, Peter,** Deist. *B.* 1693. Annet was one of the blunt, courageous men of the early eighteenth century who dared to provoke critical reflection on religion in an age of tyranny. He was a schoolmaster at Liverpool, but in 1739 he issued a pamphlet (*Judging for Ourselves, or Free-thinking the Great Duty of Religion*) in which he boldly attacked Christianity. This was followed by others, and he lost his position. He came to London, and was for years one of the most outspoken

spirits of the Robin Hood Society. In 1761 he founded a periodical, *The Free Inquirer*, and for its "blasphemies" he was, at the age of sixty-eight, condemned to the pillory and a year's hard labour. He afterwards kept a small school. Annet invented a system of shorthand. *D.* Jan. 18, 1769.

**ANNUNZIO, Gabriele d',** Italian poet, novelist, and tragedian. *B.* 1863. Up to the age of sixteen D'Annunzio did not attend school, yet in that year, when he first came under a teacher, he published his first volume of verse (*Primo Vere*, 1879), including translations from the Latin, which brought great praise from the critics. Five further volumes appeared in the next ten years. In 1889 he published his first novel, *Il Piacere*, and was at once recognized as a remarkable artist. His earlier novels show the influence of Bourget and Maupassant. The later novels (*Il Trionfo della Morte*, etc.) follow rather the standard and spirit of the Russian school; while his tragedies and dramas suggest the Greek spirit and seek to restore Greek ideals to the stage. He is generally recognized in Italy as the greatest writer since the Renaissance, and the literary movement he leads is known as the Renaissance (*Risorgimento*). He is, however, as much concerned with a philosophy as an art, and it is purely pagan, disdainful of all religion. D'Annunzio aims at "the re-establishment of the worship of man"; not in the religious and ethical sense of the Positivists, but in the sense of an appreciation of beauty and power and culture. His bravery and endurance during the War sufficiently answered those who spoke of him as "decadent." He is one of the most artistic writers in Europe.

**ANTHONY, Susan Brownell,** American reformer. *B.* (of Quaker parents) Feb. 15, 1820. Miss Anthony taught in a New York school from 1835 to 1850, and in the later forties she began to take a prominent part in the Abolitionist, Temperance, and

Feminist movements. She had a large share in securing for American women the possession of their earnings and the guardianship of their children, and few names are more honoured than hers is among the advanced women of America. She was, like so many of the women pioneers, an Agnostic, and in the *History of Woman Suffrage* (3 vols., 1881-87), which she and Mrs. Gage wrote, the Churches are not spared. See *The Life and Work of S. B. Anthony* (2 vols., 1898-99), by Ida H. Harper. D. Mar. 13, 1906.

**ANTONELLE, Pierre Antoine, Marquis d'**, French political economist. B. 1747. He was an officer in the army who embraced the ideas of the philosophers and wrote a *Catéchisme du Tiers-État* (1789). During the Revolution he contributed to the *Journal des Hommes Libres*, but he was banished from Paris for his complicity in Babeuf's plot. The remainder of his life was devoted to the tranquil study of philosophy, and at his death the clergy declined to give him the Christian burial which his relatives desired. D. Nov. 26, 1817.

**APELT, Professor Ernst Friedrich**, German philosopher. B. Mar. 3, 1812. Ed. Jena and Leipzig Universities. From 1831 to 1839 he was absorbed in the private study of mathematics and philosophy, and in the latter year he began to teach philosophy at Jena University. He became extraordinary professor in 1840, and ordinary professor in 1845. His *Epochen der Geschichte der Menschheit* (2 vols., 1845-46), *Religionsphilosophie* (1860), etc., gave him a high reputation, and after the death of Fries he was regarded as the leader of the "Æsthetic Rationalist School"—which on the religious side means a very liberal Theism. D. Oct. 27, 1859.

**ARAGO, Dominique François Jean**, French physicist. B. Feb. 26, 1786. Ed. École Polytechnique, Paris. Arago, reared

in the finest spirit of the Revolution, joined the staff of the Observatory, and in 1806 he was appointed to take part in the important work of measuring an arc of the terrestrial meridian as a basis of the metrical system. For his brilliant work he was, by a suspension of the age limit, admitted to the Academy at the early age of twenty-three, and he was appointed professor at the Polytechnic and Director of the Observatory. His papers, which fill seventeen volumes (1854-62), represent a remarkable series of services to science, especially in optics and electro-magnetism. He invented the polariscope and other instruments, and he was the first Frenchman to receive the Copley Medal of the Royal Society. He belonged to most of the learned societies of Europe. Eminent as he was in science, Arago never relaxed in his humanitarian creed. He joined the Anti-Clericals in the French Parliament after the Revolution of 1830, and after the Revolution of 1848 he accepted the portfolio of War and Marine. For his thorough Rationalistic sentiments one must read his letters to Alexander von Humboldt, a kindred spirit (*Correspondance d'Alexandre de Humboldt avec F. Arago*, 1907). D. Oct. 2, 1853.

**ARAGO, Étienne Vincent**, French dramatist, brother of preceding. B. Feb. 9, 1802. Étienne adopted literature as his profession, and co-operated with Balzac in some of his early works. From 1822 to 1847 he wrote plays for nearly all the Parisian theatres, and was extremely popular. A Republican and Rationalist like his brother, he took an active part in the Revolutions of 1830 and 1848, and for his share in the latter he was expelled from France. He returned in 1859, and he was one of the most ardent critics of the Government's policy of supporting the Pope. During the fourth Revolution he was again active, and was Mayor of Paris during the siege. D. Mar. 5, 1892.

**ARAGO, François Victor Emmanuel**,

French lawyer and statesman, son of D. F. J. Arago. *B.* Aug. 6, 1812. He at first turned to letters, but at an early age he deserted literature for the bar and became a distinguished lawyer. As he fully shared the opinions of his father and uncle, he took part in the Revolution of 1848, and he afterwards joined the advanced anti-clerical group which attacked the clerical policy of the Government in the *Chambre*. In 1871 he was elected a member of the Provisional Government, and he sat in the National Assembly from 1871 to 1876. From the *Chambre* he passed in the latter year to the Senate, and from 1880 to 1894 he was French ambassador to Switzerland. *D.* Nov. 26, 1896.

**ARANDA, Pedro Pablo Abaraca y Bolea, Count d'**, Spanish statesman. *B.* Dec. 18, 1718. After some years in the army, and then as ambassador to Poland, he became Governor of Valencia (1764) and President of the Council of Castile and First Minister of Spain (1765). Thoroughly imbued with the ideas of Voltaire (with whom he corresponded) and the other French humanitarians, he carried out a large number of reforms and regenerated his decaying country. He curbed the excesses of the monks, lessened the power of the Inquisition, and expelled the Jesuits (1767). The clergy drove him from office, and they repeated the intrigue when he was recalled to power in 1792. Count d'Aranda, one of the greatest and most enlightened of Spanish statesmen, was imprisoned at Granada and threatened with trial by the Inquisition, though the plot was defeated, and he lived quietly on his estate for a few years. *D.* Jan. 9, 1798.

**ARBUTHNOT, Forster Fitzgerald**, orientalist. *B.* May 21, 1833. *Ed.* Anhalt and Geneva. He was in the Indian Civil Service 1853-1878, and on his return to England he joined Burton in the Kama Shashtra Society for the issue of unexpurgated translations of Eastern works. He

initiated the Oriental Translation Fund (1891), and was a trustee of the Royal Asiatic Society. A very generous and philanthropic man, his memory is preserved in the Arbuthnot Institute at Shenley Green. He was an Agnostic (personal knowledge, and see the dedication to vol. ii of *The Assemblies of Al Hariri*, 1898). *D.* May 25, 1901.

**ARCHER, William, M.A.**, dramatic critic. *B.* Dec. 23, 1856. *Ed.* Edinburgh University. After a period of journalism in Edinburgh and a short stay in Australia he settled in London in 1878. He was dramatic critic of the *Figaro* 1879-81, and was called to the bar (Middle Temple) in 1883. He continued to be dramatic critic on, in succession, the *World* (1884-1905), the *Tribune*, the *Nation*, and the *Star*. Besides his own numerous works (notably *Real Conversations*, 1904, and *The Life, Trial, and Death of Francisco Ferrer*, 1911), he has translated most of Ibsen's plays, and he has edited *Ibsen's Prose Dramas* (5 vols., 1890) and *Collected Works* (11 vols., 1906, etc.). He has also translated works of Maeterlinck, Kielland, Hauptmann, Brandes, etc. His Agnostic views are best given in his *God and Mr. Wells* (1918). Mr. Archer is an Honorary Associate of the Rationalist Press Association, and a fearless and powerful advocate of advanced causes. He has contributed to the *R. P. A. Annual* for many years.

**ARDIGÓ, Professor Roberto**, Italian philosopher. *B.* Jan. 28, 1828. He became a Catholic priest (1851) and canon of Mantua Cathedral (1863), but a profound study of philosophy emancipated him, and he left the Church in 1870 to become the most learned and most honoured leader of the Italian Positivists. In 1881 he was appointed to the chair of philosophy at Padua University, though the clergy denounced this "glorification of Atheism." Ardigó was a man of austere and lofty ideals and an original thinker. His works (*Opere filosofiche*, 11 vols., 1882-1912)

show a rejection throughout of all religious ideas, except in the Positivist sense. See Prof. G. Marchesini, *La Vita e il Pensiero di R. Ardigò* (1907). D. Feb., 1906.

**ARGENS, Jean Baptiste de Boyer, Marquis d'**, French writer. B. June 24, 1704. After some years' experience of the army, diplomacy, and law, he took to letters, adopting Bayle as his model. His Rationalistic *Lettres juives* (8 vols., 1754) and subsequent *Lettres chinoises* and *Lettres cabalistiques* had a wide circulation. Frederick the Great made him a Chamberlain, and Director of Fine Arts at Potsdam (1740). His *Philosophie du bon sens* (3 vols., 1768) and most of his works satirize the current religion, though he was not free from mysticism. Clerical writers stated that he was "converted" before death, but his widow refuted the charge. D. June 11, 1771.

**ARGENSON, Marc Pierre de Voyer de Paulmy, Count d'**, French statesman. B. Aug. 16, 1696. He was a lieutenant of the police in 1720, then Governor of Touraine and State-Councillor. In 1740 he became Governor of Paris, and in 1742 Minister of War. D'Argenson rendered great services to his country and to enlightenment, and D'Alembert and Diderot dedicated to him their famous *Dictionnaire Encyclopédique* (1751). Voltaire had been at school with him, and was an intimate friend throughout life. He was a member of the Academy of Sciences and the Academy of Inscriptions. D. Aug. 22, 1764.

**ARGENSON, René Louis de Voyer de Paulmy, Marquis d'**, French statesman and brother of Marc Pierre. B. Oct. 18, 1694. He was Governor of Hainaut 1720-24, State-Councillor 1724-44, and Minister of Foreign Affairs 1744-47. An intimate friend of Voltaire, D'Alembert, and Condillac, he advocated the most advanced humanitarian reforms in government, and was honoured with the

acrid hostility of the clergy. His *Essais* and *Mémoires* sufficiently betray his Deism; and he co-operated in writing the *Histoire du droit publique ecclésiastique Français* (1727), which was a powerful anti-clerical implement. D. Jan 26, 1757.

**ARGENTAL, Charles Augustin de Ferriol, Count d'**, French diplomatist. B. Dec. 20, 1700. He was a Counsellor of the Paris Parlement from 1741 to 1768, and representative of the Duc de Parma at the French Court 1759-63. The Count had been a fellow pupil of Voltaire at the College of Louis le Grand, and he remained an intimate friend until death, assisting Voltaire in the Calas case and other matters. D. Jan. 5, 1788.

**ARMELLINI, Carlo**, Italian statesman. B. 1777. He studied law and attained great distinction in the Italian courts. Pópe Pius VII made him a Consistorial Advocate at the Papal Court, and he was a Councillor of the Roman Court of Appeal. He was, however, an ardent reformer, and in 1848 he joined the triumphant Anti-Papals. He became Minister of the Interior after the flight of Pius IX, and presided at the opening of the Constituent Assembly. Mazzini made him a member of the Executive Committee of the Roman Republic, and he formed the Triumvirate with Saliceti and Montecchi, and afterwards with Saffi and Mazzini. At the restoration of the Pope by the French he retired to Belgium. D. 1863.

**ARMSTRONG, Professor Henry Edward**, Ph.D., LL.D., D.Sc., F.R.S., chemist. Professor Armstrong declines to believe that the public are interested, or ought to be interested, in his biographical details. He is Emeritus Professor of Chemistry at the City and Guilds College, South Kensington, and he holds the Davy Medal of the Royal Society (awarded in 1911) and other high honours. He is one of the most distinguished organic chemists in Europe, and has written important works

on his science. He has also written on education, in which he takes a deep and critical interest. In an article entitled "Let Us Help Ourselves," in the *Humanist*, February, 1918, he makes a strong profession of his purely humanitarian faith. "Glory to Man in the highest," he concludes, in Swinburne's well-known words. See also his article on "The Outlook for Reason" in the *R. P. A. Annual* for 1919.

**ARNOLD, Sir Edwin**, K.C.I.E., M.A., poet. *B.* June 10, 1832. *Ed.* Rochester, King's College (London), and Oxford University (University College). He won the Newdigate Prize in 1852, and in the following year published his *Poems, Narrative and Lyrical*. For a time he taught at King Edward's School, Birmingham, and in 1856 he was appointed Principal of the Deccan College, Poona, where he made his sympathetic studies of Indian literature. In 1861 he returned to England and joined the staff of the *Daily Telegraph*; and he edited that journal from 1873 to 1889. In 1879 he published the epic poem, *The Light of Asia*, which, by its beautiful presentation of Buddha, contributed materially to the Rationalist education of England. It was vehemently attacked in the religious press. For this and some of his later works Sir Edwin received the decorations of the White Elephant of Siam, the Lion and the Sun of Persia, the Rising Sun of Japan, the Medjidieh and Osmanieh of Turkey, and various other countries. He was created Knight Commander of the Indian Empire in 1888. His personal heterodoxy is most clearly expressed in his little work, *Death and Afterwards* (1887). He thinks that those are "enviable" who "find, or affect to find, in the authority or the arguments of any extant religion, sufficing demonstration of a future existence" (p. 10). The Christian doctrine he emphatically rejects, and he is content to make various speculations about what he regards as a mere possibility. *D.* Mar. 24, 1904.

**ARNOLD, Matthew**, poet and critic. *B.* Dec. 24, 1822. *Ed.* Winchester, Rugby, and Oxford (Balliol). Arnold was the eldest son of the famous master of Rugby. He won the Newdigate Prize in 1843, and became a fellow of Oriel in 1845. After teaching for a time at Rugby, he went as secretary to the Marquis of Lansdowne, who in 1851 obtained for him an inspectorship of schools. In the following year he published, under the initial "A," the poem *Empedocles on Etna*, which he was compelled by the hostility of the orthodox to withdraw after the sale of fifty copies. As the name of the Greek hero suggests, it was a poetic presentation of a Pantheistic philosophy. In 1853 he published *Poems by Matthew Arnold*, and other volumes of verse were issued later. From 1857 to 1867 he was professor of poetry at Oxford. His fame as a critic began with the publication of his *Essays in Criticism* in 1865, including a brilliant chapter on Heine, who serves as a mouthpiece for much caustic Rationalism. His Rationalist views are fully developed in *Culture and Anarchy* (1869), *Saint Paul and Protestantism* (1870), *Literature and Dogma* (1873), and *Last Essays on Church and Religion* (1877). He became the general and genial critic of his age, and the scourge of "Philistines" (a word he introduced from the slang of German students). Throughout life he rejected not only the Christian doctrines, but the belief in a personal God or personal immortality. From his early cosmic Pantheism he passed to a belief in an impersonal "Power, not ourselves, which makes for righteousness." Religion he defined as "morality touched with emotion." He was, however, more effective in Biblical and doctrinal criticism than in philosophic reconstruction. *D.* April 15, 1888.

**ARNOLDSON, Klas Pontus**, Swedish Nobel Prize winner. *B.* Oct. 27, 1844. Arnoldson was almost entirely a self-educated man. He was employed on the Swedish State Railways from 1871 to 1881,

and was a member of the Riksdag (Swedish Parliament) from 1882 to 1887. For his splendid work in the cause of peace he was awarded the Nobel Prize in 1908; and with characteristic unselfishness he applied the money to the cause. He founded the Swedish Society for Peace and Arbitration. There is an English translation of his *Pax Mundi* (1892). Arnoldson was a devoted Rationalist, and worked just as energetically against Churches as against armies. *D.* Feb. 20, 1916.

**ARNOULD, Arthur**, French novelist. *B.* April 7, 1833. *Ed.* Paris. Arnould, author of *Bérenger* (2 vols., 1864), *Histoire de l'Inquisition* (1869), etc., was one of the most fiery critics of the clergy under Napoleon III, and was prosecuted several times. He was a member of the Commune in 1871, and wrote, in three volumes, one of the most valuable histories of it. It is aggressively Rationalist on every page of the three volumes. He wrote also a large number of novels and dramas.

**ARNOULD, Victor**, Belgian lawyer. *B.* Nov. 7, 1838. *Ed.* Liège University. He practised at the Brussels Court of Appeal, edited *La Liberté* (1868-73), and contributed to the Rationalistic periodicals of France and Belgium. Arnould was President of the International Freethought Federation (1875-78 and 1887-88), and was for some years Member of Parliament (in the anti-clerical group). He published a number of Rationalist works. *D.* Jan. 17, 1894.

**AROUET, François Marie.** See VOLTAIRE.

**ARRHENIUS, Professor Svante August**, Swedish chemist and Nobel Prize winner. *B.* Feb. 19, 1859. *Ed.* Upsala University. He taught at Upsala from 1884 to 1886, and then spent three years at various universities under the leading chemists of Germany and Holland. In 1891 he was appointed professor of physics at Stockholm

University. In 1903 he won the Nobel Prize for chemical research, and in 1905 he became Director of the Nobel Physico-Chemical Institute. Arrhenius discovered the process of electrolytic dissociation after years of research, and is in the first rank of his science. His works show a remarkable range of knowledge and speculative independence. Two of them (*Worlds in the Making*, 1908, and *The Life of the Universe*, 1909) have appeared in English. He holds that "conceptions of an all-embracing Nature and of freedom and manhood advance and recede together" (*The Life of the Univ.*, p. 261). He is a Monist, and contributes to the journal of the German Monistenbund.

**ARRIAGA, Manoel José d', LL.D.**, first President of the Portuguese Republic. *B.* July 8, 1839. *Ed.* Coimbra University. Through his mother he traced his descent from the royal houses of Castile and France, but at the university he adopted Rationalist and Republican views, and he was disinherited by his father. King Louis offered him the position of tutor to the royal princes, but he refused the bribe. He was a brilliant lawyer and speaker, a very versatile and prolific writer. Republican Deputy for Funchal 1882-84, and for Lisbon 1890-92, he was put forward by the moderate Republicans for the Presidency in 1911, and was elected on Aug. 24. He held the office for a full term of four years, and initiated a long series of progressive and anti-clerical measures. *D.* Mar. 5, 1917.

**ASHURST, William Henry**, reformer. *B.* Feb. 11, 1792. He was at an early age placed in a solicitor's office at London, and he won his articles and became an eminent solicitor. A friend of R. Owen, Holyoake, Mazzini, and other reformers, he shared their enthusiasm and generously aided all who were persecuted. He it was who supplied the funds and the labour for securing Rowland Hill's scheme of postal reform. In his youth he had joined the

"Freethinking Christians," but in later life he "ceased to be a member of any sect" (*Dict. Nat. Biog.*). *D.* Oct. 13, 1855.

**ASSELINE, Louis**, French writer. *B.* 1829. He abandoned the law for political and anti-clerical journalism, and was one of the most ardent opponents of reaction under Napoleon III. He founded *La Libre Pensée* (1866), which was suppressed, and then edited *La Pensée Nouvelle* (1867-69). In 1869 he helped to found the *Encyclopédie Générale*, and in 1871 he became editor of *Le Musée Universel*. In his later years he served on the Paris Municipal Council. *D.* April 6, 1878.

**ASSEZAT, Jules**, French writer. *B.* Jan. 21, 1832. The son of a compositor, he entered the journalistic world at an early age and won a considerable reputation by his pen. He contributed to *La Pensée Nouvelle*, and edited Lamottrie's *L'Homme-Machine* (1865) and the complete works of Diderot (20 vols., 1875-77). Assezat was the most learned and enthusiastic student of the Encyclopædists in his time, and he was in later years Secretary of the Anthropological Society. *D.* June 24, 1876.

**ASSOLANT, Professor Jean Baptiste Alfred**, French historian and novelist. *B.* Mar. 20, 1827. *Ed.* Collège Stanislas, Lycée Charlemagne, and École Normale Supérieure, Paris. He taught history at, in succession, Orleans, Poitiers, and Soissons. In the end his outspoken Rationalism closed the academic world against him, and he took to journalism and fiction. He prided himself on having adopted both the views and the style of Voltaire. *D.* Feb. 4, 1886.

**ASTRUC, Jean**, M.D., French physician and founder of Biblical criticism. *B.* Mar. 19, 1684. Astruc was professor of anatomy at Toulouse (1710), then at Montpellier, and later of medicine at Paris. He had a high position in the medical world when,

in 1753, he published his famous *Conjectures sur les mémoires originaux dont il paraît que Moïse s'est servi pour composer le livre de Genèse*, which for the first time divided the Mosaic narrative into Jahvist and Elohist documents. He affected opposition to the philosophers, who returned it with interest, but he died "without the sacraments" (see J. M. Robertson's *Short History of Freethought*, ii, 256). *D.* May 5, 1766.

**ASZO y DEL RIO, Professor Ignacio Jordan d'**, Spanish jurist. *B.* 1742. He was a professor of law at Madrid University, and a powerful supporter of Aranda [SEE] in checking the Jesuits and the ecclesiastical authorities. His *Instituciones del Derecho Civil de Castilla* (1775) is a classic authority on Spanish law; and he also wrote learnedly on philology and natural history. Like Aranda, he was a Voltairean, and a friend of progress and enlightenment. *D.* 1814.

**ATKINSON, H. G.**, philosophical writer. *B.* 1812. *Ed.* Charterhouse School. In 1845 he met Harriet Martineau, who co-operated with him in writing his *Letters on the Laws of Man's Nature and Development* (1851). Miss Martineau tells us that she wrote a fifth of the work, for which she was violently attacked. The doctrine is rather Pantheism than "Atheism," as it is usually described. Atkinson afterwards contributed to the *National Reformer* and other Rationalist periodicals. *D.* Dec. 28, 1884.

**AUERBACH, Berthold**, German novelist. *B.* Feb. 28, 1812. *Ed.* Tübingen, Munich, and Heidelberg Universities. Auerbach, a Jew, had received a thorough training in law, philosophy, and theology, and it was not long before he abandoned the Jewish faith for the creed of Spinoza. He translated Spinoza's works into German (5 vols., 1841). In 1843 he began to write stories based upon his early life which put him in the front rank of

German novelists. His later novels are weighted with his Pantheistic philosophy, and were less popular. There have been several collected editions of his forty novels and many biographical studies (of which the best, perhaps, is by L. Bettelheim). *D. Feb. 8, 1882.*

**AULARD, Professor François Victor**  
**Alphonse**, French historian. *B. July 19, 1849. Ed. École Normale Supérieure, Paris.* Aulard taught at Nimes, Nice, and various other places until 1885, when he was appointed professor of the history of the Revolution at the Sorbonne (the Paris University). Since 1881 he has devoted himself to the study of the Revolution, on which he is the highest living authority, as well as one of the most eminent of French historians. Since 1887 he has edited *La Révolution Française*. He is an Officer of the Legion of Honour, and President of the Société de l'histoire de la Révolution, the Commission Supérieure des Mémoires, and the Mission Laïque Française. Professor Aulard is a thorough and devoted Rationalist. He has authoritatively demolished clerical legends of the Revolution, such as the story that a prostitute impersonated the Goddess of Reason (*Le culte de la raison et le culte de l'Être Suprême*, 1892), and has taken an active part in the struggle against the Church. In 1900 he edited a collection of strong anti-clerical speeches by Paul Bert (*Le cléricalisme*) and contributed an outspoken preface.

**AUSTIN, Charles**, M.A., lawyer. *B. 1799. Ed. Bury St. Edmunds and Cambridge.* In 1822 he won the Hulsean Prize for an essay on Christian evidence, though he had already rejected Christianity. He had at the University warmly espoused the views of Jeremy Bentham, and had a good deal of influence in propagating them, as he was one of the most brilliant talkers of a very able group. Called to the bar in 1827, he maintained his high social prestige in London, and was so

successful a barrister that he is said to have made £100,000 in one year. He became Q.C. in 1841, and retired with a large fortune in 1848. Sir John Macdonell describes him as "the forensic equal of Follett and Scarlett, and the most eloquent disciple of Bentham" (*Dict. Nat. Biog.*). After his retirement he served as High Steward of Ipswich and Chairman of the East Suffolk Quarter Sessions. He became more conservative and outwardly conformed with Church practice; but, as Sir J. Macdonell quotes from a friend of his, "he accepted the religion of his country in the manner sanctioned by Elisha and practised by Socrates." *D. Dec. 21, 1874.*

**AUSTIN, John**, jurist, brother of the preceding. *B. Mar. 3, 1790.* John Austin served in the army for five years before he took up the study of law. He was an intimate friend of Bentham and James Mill, and was at first an Atheist like them. In 1826 he was appointed professor of jurisprudence at University College, but he resigned in 1832, not finding it suitable work. In the same year he published his chief work, *The Province of Jurisprudence*, which "helped to revolutionize jurisprudence" (says Sir J. Macdonell in the *D. N. B.*). In his *Three Generations of English Women* (1893) his granddaughter, Janet Ross, includes a sketch of him by his friend Barthélemy St. Hilaire, who says that he in later years modified his "irreligion" (or became a Theist), but never went to church. *D. Dec., 1859.*

**AUSTIN, Sarah**, writer. *B. 1793.* She was of the Taylor family, of Norwich, and, marrying John Austin in 1820, lived in the Mill-Bentham circle for many years. She translated many French and German authors (including Goethe and Ranke), wrote *Germany from 1760 to 1814* (1854), and was familiar with Guizot, Cousin, Carlyle, and other eminent thinkers. She disclaimed the title of Unitarian (*Life of W. J. Fox*, by R. Garnett, p. 125), and was an impersonal Theist. To Victor Cousin

she wrote: "It is vain to try to uphold religion; her own ministers are her assassins" (*Three Generations of English Women*, by Janet Ross, p. 142). *D.* Aug. 8, 1867.

**AYEBURY, the Right Hon. John Lubbock**, Baron, P.C., D.C.L., LL.D., F.R.S. *B.* Apr. 30, 1834. *Ed.* Eton. At the age of fifteen he left Eton and entered his father's bank, of which he became a partner in 1856. Darwin was a neighbour of his father, and Lubbock was thus stimulated in the study of natural history and geology. He has written volumes on flowers, insects, free trade, scenery, finance, animal psychology, comparative religion, primitive man, and ethical and social subjects. He was a "President General of the Age" (says the obituary notice in *Nature*). His chief works were *Prehistoric Times* (1865) and *The Origin of Civilization* (1870). His *Pleasures of Life* sold half a million copies, and was translated into forty languages. He was at various dates President of the Institute of Bankers, President of the London Chamber of Commerce, Member of Parliament for Maidstone (1870-80) and London University (1880-1900), Vice-Chancellor of London University, President of the Ethnological Society, and Chairman of the London County Council. He was also a Commander of the Legion of Honour. Lubbock's zeal for progress was wide and active (see H. G. Hutchinson's *Life of Sir J. Lubbock*, 1914), and, though he rarely touches religion, he was an advanced Rationalist. He admitted a "Divine Power," but resented "contradictory assertions under the name of mystery" (*Origin of Civilization*, close of ch. viii). *D.* May 28, 1913.

**AYELING, Edward Bibbins**, D.Sc., anatomist and social writer. *B.* 1851. *Ed.* Taunton and London University. He was professor of anatomy at the London Hospital from 1875 to 1881, and member of the London School Board 1882-84. Aveling was active in the Socialist and Rationalist Movements, publishing *The Creed of An*

*Atheist* (1881), *The Irreligion of Science* (1881), and various scientific works. *D.* Aug. 2, 1898.

**AYELING, Eleanor Marx**, writer. *B.* 1855, daughter of Karl Marx. She translated Flaubert's *Madame Bovary* (1886) and Ibsen's *The Lady from the Sea* (1891); and she wrote *The Working-Class Movement in America* (1888) and (in conjunction with Dr. E. B. Aveling, with whom she lived) *The Woman Question* (1888). *D.* Mar. 31, 1898.

**AYENARIUS, Professor Richard**, German philosopher. *B.* Nov. 1843. *Ed.* Zürich, Berlin, and Leipzig Universities. He began to teach at Leipzig in 1876, and was professor at Zürich from 1877 until he died. He was joint editor of the *Vierteljahrsschrift für wissenschaftliche Philosophie*, and wrote many important works on philosophy. Avenarius was a "Critical Empiricist," relying upon experience purified of all metaphysics, and rejecting the dualism of body and mind and all creeds based on that belief. There are studies of his life and ideas by O. Ewald, F. Raab, and F. Carstanjen. *D.* Aug. 18, 1896.

**AYENEL, Georges**, French historical writer. *B.* Dec. 31, 1828. He had a considerable authority on the French Revolution, and was for a time editor of the *République Française*. Avenel wrote *Anarcharis Clootz* (2 vols.), etc., and edited the popular issue of Voltaire's complete works (9 vols., 1867-70). He worked devotedly for Rationalism during the reaction of the Second Empire. *D.* July 1, 1876.

**AYMON, Jean**, D.D., French writer. *B.* 1661. Aymon was a Roman Catholic priest who seceded, retired to Holland, and wrote *Métamorphoses de la religion Romaine* (1700). In 1719 he published *La vie et l'esprit de M. Benoit Spinoza*, which was afterwards modified and issued as the famous *Traité des Trois Imposteurs*. *D.* 1734.

**AYRTON, Professor William Edward**, B.A., F.R.S., physicist and engineer. *B.* Sep. 14, 1847. *Ed.* University College School and University College (London), where he won the Andrews mathematical scholarship. In 1868 he passed the examination of the Indian telegraphic service, and was sent to study under Lord Kelvin at Glasgow. He was one of Kelvin's most brilliant pupils. From 1868 to 1873 he practised in India, and in the latter year he accepted the chair of physics at the Imperial Engineering College, Tokyo. Returning to England in 1876, he taught in succession at the City and Guilds of London Institute (1879-81), the Finsbury Technical College (1881-84), and the Central Technical College (1884-1908). Professor Ayrton made many discoveries, and was one of the first to advocate the transmission of power from generating stations. He was a man of great energy and integrity, and had, as his colleague Professor Perry says, "a keen sense of justice, a high regard for truth, and noble ideals" (*Nature*, Nov. 19, 1908). He was an Agnostic, and had a secular burial. *D.* Nov. 8, 1908.

**BABEUF, François Noël**, French economist. *B.* Nov. 23, 1764. Left an orphan at sixteen, Babeuf earned his living as a clerk, then as a secretary, and worked hard at social and economic questions. He was a single-taxer, and had other views which attracted notice. At the outbreak of the Revolution he took the pen-name of "Caius Gracchus," and edited a series of ephemeral papers advocating complete equality. He was an Atheist, and was the founder of the Société des Égaux. Condemned to death for plotting against the Directorate, he committed suicide in court May 27, 1797.

**BACCELLI, Professor Guido**, Italian statesman. *B.* Nov. 25, 1832. *Ed.* Rome University. In 1856 he was appointed professor of medical jurisprudence and, later, of pathological anatomy at Rome

University. In 1863 he became Director of the Roman General Medical Clinic. After the fall of the Papacy he entered the Camera (1874) and sat with the Anti-Clericals. He was four times Minister of Public Instruction, and to him is mainly due the reorganization of Italian education, which the Popes had left in a disgraceful state. In spite of the clamours of the clergy, he appointed Ardigó [SEE] to the chair of philosophy at Padua. In 1890 he became Senator and President of the Superior Medical Council. From 1901 to 1903 he was Minister of Agriculture. Baccelli, who held the Grand Cordon of the Crown of Italy and was an Honorary Associate of the London Medical Society, was a prominent Freemason and fearless Rationalist. *D.* Jan. 10, 1916.

**BAGE, Robert**, novelist. *B.* Feb. 29, 1728. *Ed.* Derby. He knew Latin well at the age of seven, and, though he was early put to his father's business of paper-making and became himself a prosperous manufacturer, he continued to study industriously. For four years (1775-79) he was a partner with Erasmus Darwin in a large iron enterprise. It failed, and to divert his mind from his losses he took to writing novels as a means of propagating his views. The first, *Mount Henneth* (1781), was not successful, but his later stories had a high reputation, and were in some cases translated into German. He had quitted the Society of Friends for Deism. His pious and intimate friend Hutton puts it that Bage "laid no stress upon revelation" and was "barely a Christian" (*Chalmers's Biog. Dict.*). *D.* Sep. 1, 1801.

**BAGEHOT, Walter, M.A.**, economist. *B.* Feb. 3, 1826. *Ed.* Bristol and London University College, where he won the gold medal in philosophy and political economy. He was called to the bar in 1852, but he preferred to join his father in a banking business, and he became one of the leading authorities on financial

and economic questions. From 1860 to 1877 he edited *The Economist*. His works on political philosophy (*The English Constitution*, 1867, and *Physics and Politics*, 1872) are not less authoritative. In regard to religion his expressions were cautious and conservative, but he undoubtedly describes his own position in the following passage: "Few cultivated persons willingly think on the special dogmas of distinct theology... They do not question the existence of Kamschatka, but they have no call to busy themselves with Kamschatka." (*Literary Studies*, 1879, i, 38). In a letter to Percy Greg we find Bagehot plainly repudiating the authority of the Gospels (*Works*, x, 227). *D.* Mar. 24, 1877.

**BAGGESEN, Professor Jens Immanuel**, Danish poet. *B.* Feb. 15, 1764. He was put to work at an early age, but he studied so zealously that he was sent to Copenhagen University. In 1785 his *Comic Stories* won recognition of his great power as a humorist. He travelled over Europe (1789-90), and enthusiastically accepted Voltairianism and the French Revolution. In 1796 he took charge of the Students' Hostel at Copenhagen, and in 1798 became Director of the theatre. After then spending ten years at Paris, he ended as professor of the Danish language and literature at Kiel University. Baggesen is one of the greatest poets of Denmark. His collected works fill ten volumes (1827-32), and contain a great deal of satire on religion (especially a mock-epic on Adam and Eve which he published in 1826). *D.* Oct. 3, 1826.

**BAHNSEN, Julius Friedrich August**, German philosopher. *B.* Mar. 30, 1830. *Ed.* Kiel University. After taking part in the Danish War in 1849, he devoted himself to philosophy, and was recognized as the chief authority on, and follower of, Schopenhauer's "æsthetic pessimism." He taught philosophy at Anklam gymnasium from 1858 to 1862, then at Lauenberg. His chief work is *Der Widerspruch im*

*Wissen und Wesen der Welt* (2 vols., 1880-82). *D.* Dec. 6, 1881.

**BAHRDT, Professor Karl Friedrich**, German Deist. *B.* Aug. 25, 1741. *Ed.* Leipzig University. Educated for the Church, Bahrdt was professor of Biblical philology at Leipzig (1766-68), then of Biblical archæology at Erfurt. In 1771 he was driven from Erfurt for heresy, and became professor at Giessen. Here again he lost his chair by heresy, and, though a man of great learning and high character, was reduced to an adventurous life. In 1788 he suffered a year in prison for the violent Deism of his writings. *D.* Apr. 23, 1792.

**BAILEY, Samuel**, philosophical writer and philanthropist. *B.* 1791. Mr. Bailey—"Bailey of Sheffield" as he was familiarly known to readers of philosophy—was a prosperous cutler who gave his leisure to study. He was Chairman of the Sheffield Banking Company and, from 1828 onward, one of the Trustees of Sheffield. He was very widely esteemed for his philanthropy and his zeal for education. At his death he left £80,000 to the Town-Trust, which more than doubled its income. His philosophic works (especially *Letters on the Philosophy of the Human Mind*, 3 vols., 1855-63) were well known. He was a Determinist and Utilitarian, but his townsmen were surprised to hear, after his death, that he was the author of an anonymous little work, *Letters from an Egyptian Kafir on a Visit to England in Search of a Religion* (1839), which mordantly criticized Christianity. *D.* Jan. 18, 1870.

**BAILLIE, George**, philanthropist. *B.* Dec. 23, 1784. *Ed.* Glasgow. He was received into the Glasgow faculty of procurators and practised until 1825, when he was appointed Sheriff-Substitute for the western district of Perthshire. Baillie, who seems to have been a Deist, offered several substantial prizes for the writing of Rationalist works.

In 1863 he handed over his fortune (£18,000) to the Glasgow faculty of procurators to erect an institute for the education of the workers, on condition that the interest was allowed to accumulate for twenty-one years. "Baillie's Institution" was duly opened in 1887, and is active in Glasgow to-day. *D.* Feb. 8, 1873.

**BAIN, Alexander**, psychologist. *B.* (Aberdeen) June 11, 1818. He began to earn his living at the age of eleven, but by diligent study and attendance at the Mechanics' Institution he secured a bursary at Marischal College and graduated, heading the honours list, in 1840. In 1841 he was appointed assistant professor of moral philosophy. He lost the position, and failed to get another in Scotland, on account of his profession of Rationalism. Coming to London in 1848, he was in succession a civil servant, lecturer at Bedford College, and examiner to the London University. His *Senses and the Intellect* (1855) and *Emotions and the Will* (1859) established his reputation, and in 1860 he was, in spite of strong religious opposition, appointed professor of logic and English at Aberdeen University. He retired in 1880, and was elected Lord Rector in 1882 and 1884. He, at his own expense, established the review *Mind* (1876), and he worked devotedly in the cause of education. Although Bain is often described as a Positivist, he was merely in general agreement with Comte in rejecting metaphysics and theology. He was an Agnostic, and one of the finest psychologists Britain has yet produced. *D.* Sep. 18, 1903.

**BAKUNIN, Mikhail**, agitator. *B.* 1814. Bakunin came of a noble Russian family, served in the army (1832-38), and made an extensive study of philosophy. He travelled widely, and met the advanced thinkers of every country. As he refused to return to Russia, his property was confiscated, and in 1848 he took part in the German revolutionary movement. He was sent to

Siberia (1850), and escaped to England, later retiring to Switzerland. The International Socialist Movement rejected him for his Anarchist views (1872). In his *God and the State* (Eng. trans. 1893) he avowed himself an Atheist and Materialist. *D.* June 13, 1876.

**BALDWIN, Professor James Mark**, M.A., Ph.D., Sc.D., LL.D., American psychologist. *B.* Jan. 12, 1861. *Ed.* Princeton, Leipzig, and Berlin Universities. He was instructor at Princeton (1885-87), professor of philosophy at Lake Forest (1887-90), of logic and metaphysics at Toronto (1890-93), of psychology at Princeton (1893-1903), and of philosophy and psychology at John Hopkins (1903-9). Since 1909 he has been on the staff of the National University of Mexico. He holds the Gold Medal of the Danish Academy of Science, and was in 1915 Herbert Spencer lecturer at Oxford. Besides his many important works on psychology, including a *History of Psychology* (2 vols., 1913) which he wrote for the R.P.A., he is editor of *The Psychological Review* and the *Dictionary of Philosophy and Psychology*. In his *Fragments of Philosophy and Science* (1903) he dissents from the creeds, accepting God only as "a construction of the imagination" (based on reality) or "the ideal self."

**BALL, William Platt**, writer. *B.* Nov. 28, 1844. *Ed.* Birkbeck School, London. He was a London schoolmaster who resigned rather than give religious lessons. Ball afterwards entered the service of the Sultan, received the Order of the Medjidieh, and wrote *Poems from Turkey* (1872). He contributed to the *National Reformer* and the *Freethinker*, co-operated with Mr. Foote in his *Bible Handbook*, and wrote a number of pamphlets. *D.* Jan., 1917.

**BALLANCE, the Hon. John**, Prime Minister of New Zealand. *B.* (Ireland) Mar. 27, 1839. He was apprenticed to an ironmonger in Belfast, kept a shop in

Birmingham from 1858 to 1866, and then emigrated to New Zealand. Settling at Wanganui, he opened a shop and established the *Wanganui Herald*. He was elected to the House of Representatives, and became Minister of Education, then of Finance. In 1884 he was appointed Native Minister and Minister for Defence and Lands. In 1891 he was elected Prime Minister, and to him is largely due the repute of New Zealand for progressive legislation. Ballance was an outspoken Rationalist and a high-minded humanitarian. *D.* Apr. 27, 1893.

**BALMACEDA, José Manoel**, President of the Republic of Chile. *B.* 1838. *Ed.* at the Jesuit Seminary, Santiago. Balmaceda early abandoned his creed, and was one of the founders of the anti-clerical Reform Club in 1868. In 1876 he entered Parliament and became the leader of the anti-clerical Liberals. As Minister of the Interior (from 1882) he passed the divorce law and other measures which the Church opposed. He was President of the Republic from 1886 to 1890, but his severe methods led to a civil war, and, being forced to fly, he ended his life Sep. 18, 1891.

**BALTZER, Wilhelm Eduard**, German reformer. *B.* Oct. 24, 1814. *Ed.* Leipzig and Halle Universities. He entered the Lutheran ministry, and was hospital-chaplain at Delitzsch. In 1846 his licence to preach was withdrawn on account of his Rationalism, and he founded a free community at Nordhausen. He was a Deputy to the Frankfort Parliament in 1848. Baltzer translated the life of Apollonius of Tyana and wrote several works on religion. *D.* June 24, 1887.

**BALZAC, Honoré de**, French novelist. *B.* May 20, 1799. *Ed.* Vendome College (by the Oratorian priests) and Pension Lepitre, Paris. His parents made him a lawyer's clerk, and, when he took to letters against their will, they lodged him in an attic and reduced his allowance. For

eleven years he worked, in great privation, producing unsuccessful novels which he has excluded from editions of his works. At last, in 1829, an historical novel, *Les Chouans*, won recognition for him. In the following year he conceived the vast scheme of his *Comédie Humaine*, of which he wrote forty-seven volumes, besides twenty-four separate novels. He often worked fifteen, and sometimes eighteen, hours a day. By his severe and intensely conscientious work he won a place which many regard as the highest in French fiction, and he had a deep and lasting influence on French literature. There were many admirers who called him "the Christ of modern art." His complete freedom from religion is seen in the whole of his work. In his youth he was a friend of Arago, and wrote a history of the Jesuits. *D.* Aug. 18, 1850.

**BANCEL, François Désiré**, French politician and historian. *B.* Feb. 12, 1822. *Ed.* Tournon and Grenoble. Bancel was a lawyer, but in 1849 he entered the Legislative Assembly, and was one of the most fiery opponents of the clericals and royalists. Napoleon III expelled him in 1852, and he went to Brussels. He taught in the Free University, and gave great assistance in the Belgian Rationalist movement. He was a Deist, but drastically anti-clerical. After his return to France he was elected to the Legislative Body. *D.* Jan. 22, 1871.

**BANCROFT, Hubert Howe**, American historian. *B.* May 5, 1832. Bancroft was a bookseller in California, and he began at an early date to collect books and documents bearing on the history of the Pacific Coast. His library eventually amounted to 60,000 volumes. After retiring from business in 1868 he wrote a series of thirty-nine volumes on the history of Western America, and is the highest authority on it. His last work, *Retrospection* (1913), shows that he is a liberal Deist, with a great scorn of Churches and

creeds. "There is but little religion in the Churches," he says, "and that little graft is strangling" (p. 278).

**BARETTI, Giuseppe Marc' Antonio**, Italian writer. *B.* Apr. 25, 1719. After a scanty and irregular education, Baretti became a clerk, and afterwards a literary man. He migrated to London in 1751, and was a great friend of Dr. Johnson. He wrote an Italian dictionary and other works. In 1760 he returned to Italy, but his advanced views excited opposition which drove him back to England. The chair of Italian at Dublin University was offered to him. "He early abandoned the doctrines of the Roman Catholic Church without adopting those of any other" (*Dict. Nat. Biog.*). *D.* May 5, 1789.

**BARLOW, George**, poet. *B.* June 19, 1847. *Ed.* Harrow and Oxford (Exeter Coll.). His first volume, *Poems and Sonnets*, appeared in 1871, and from that date until 1890 his output was considerable. Agnosticism is conspicuous in his work, especially in *The Gospel of Humanity* (1876), *The Pageant of Life* (1888), *The Crucifixion of Man* (1893), and *Jesus of Nazareth* (1896). His collected poems were published in 11 vols. (1902-14).

**BARLOW, Jane**, LL.D., Irish poet and novelist. *B.* Oct. 17, 1860, daughter of the Rev. J. W. Barlow, Vice-Provost of Trinity College. She opened her literary record with *Bogland Studies* in 1892, and reached a high position as a novelist. In 1894 she translated the *Batrachomyomachia* of Homer. A lady of rare culture, Miss Barlow hardly conceals her Agnosticism in a little volume of late poems, *Between Doubt and Daring* (1916). The first poem, "Harvest," closes:—

"Be to the great Dark gathered man and brute."

She took a warm interest in the work of the R. P. A. *D.* Apr. 17, 1917.

**BARLOW, Joel**, American poet. *B.* Mar. 24, 1754. *Ed.* Dartmouth College

and Yale. He served as chaplain in the War of Independence, and in 1785 he issued an edition of *The Book of Psalms* which was used in the Congregationalist Churches until he left the ministry. He next adopted law, but quitted the bar for letters and journalism, and in 1787 produced his famous poem, *The Vision of Columbus*. In the following year he went to France, where he adopted Deism (*Life and Letters of J. Barlow*, by C. B. Todd, 1886, p. 220) and translated Volney's *Ruins*. He was American ambassador at Napoleon's court in 1811. *D.* Dec. 24, 1812.

**BARNAVE, Antoine Pierre Joseph Marie**, French politician. *B.* Oct. 22, 1761. *Ed.* Grenoble. A very successful lawyer, and author of a *Deistic Dictionnaire de Pensées*, Barnave accepted the sounder principles of the Revolution, and in 1790 he was President of the National Assembly. He was "one of the greatest figures of the French Revolution" (*Nowv. Biog. Gén.*), and it was his moderation and integrity that brought him to the guillotine Nov. 30, 1793.

**BARNI, Professor Jules Romain**, French educationist. *B.* June 1, 1818. *Ed.* Collège Royal, Amiens, and École Normale, Paris. Barni was professor of philosophy at Rouen (1851-61) and later at Geneva, where he worked zealously for an International Peace Congress. He returned to France in 1870, became General Inspector of Secular Instruction, and was for a time a member of Parliament. He translated Kant and wrote a number of works. Barni was of Cousin's school, but very anti-clerical. "Rationalism is my only religion," he said. *D.* July 4, 1878.

**BAROT, François Odysse**, French writer. *B.* 1830. Barot began his literary career as a journalist on *La Réforme* in 1849, and in 1865 he purchased and edited *La Liberté*. Later he founded the *Revue des Cours Scientifiques et Littéraires*, and he edited

*La Marseillaise* from 1879 to 1882. He was an ardent anti-clerical (*L'Agonie de la Papauté*, 1868, etc.), and a high authority on English literature. He translated Carlyle's *French Revolution*.

**BARRETT, Thomas Squire**, philosophical writer. *B.* Sep. 9, 1842. *Ed.* Queenwood College and Oxford. He came of Quaker parents, but early adopted Rationalism and contributed occasionally to the *National Reformer* (1865-70). He wrote *A New View of Causation* (1871) and other philosophical works, and was Honorary Secretary of the London Dialectical Society. In 1886 he edited *The Present Day*, which he bought from G. J. Holyoake. Mr. Barrett is a member of the R. P. A.

**BARTHÉLEMY - SAINT - HILAIRE, Jules**, philosopher and statesman. *B.* Aug. 19, 1805. From 1825 to 1828 he was Minister of Finance. He took part in the Revolution of 1830 and, as an active member of the society "Aide-toi, le ciel t'aidera" ("Help yourself and Heaven will help you"), zealously fought reaction. He was professor of French literature at the Polytechnic (1834-48) and of Greek philosophy at the Collège de France (1848-52). In 1869 he joined the Opposition in the Legislative Body, and he afterwards held office under the Republic. It is said that he converted Thiers to the idea of a republic. He never accepted money for political service. In 1875 he became a Senator, and in 1880 Minister of Foreign Affairs and Vice-President of the Senate. A close friend of Cousin and a member of the Institut since 1839, he translated all Aristotle's works (17 vols.) into French, and wrote a number of philosophical works. He was, like Cousin, a liberal non-Christian Theist. *D.* Nov. 25, 1895.

**BARTHEZ, Paul Joseph**, M.D., Encyclopædist. *B.* Dec. 11, 1734. *Ed.* Narbonne and Montpellier. He practised medicine at Paris and became Consulting Physician to the King and a Councillor of

State. In 1761 he was appointed professor of medicine at Montpellier, and in 1880 he graduated also in law. He was a member of the Academy of Sciences and other learned bodies, and was a brilliant and versatile writer. A great friend of D'Alembert, he wrote several articles in the *Dictionnaire Encyclopédique*, and was for a time associate-editor of the *Journal des Savants*. Larousse records in his Dictionary that when the Archbishop of Sens showed him some local ritual works he said: "These are the ceremonies of Sens, but can you show me the sense [sens] of ceremonies?" *D.* Oct. 15, 1806.

**BARTOLI, Professor Hector Alexandre**, Corsican Rationalist. *B.* 1820. He graduated in medicine in 1843, and became professor of pathology at Marseilles. He was until his death a leader of the Corsican Liberals, and he entered the Chambre in 1876 and 1881. Bartoli was a zealous worker for the divorce law, and a strong anti-clerical. *D.* Nov. 11, 1883.

**BARTOSEK, Theodor**, Ph.D., LL.D., Moravian lawyer. *B.* Nov. 4, 1877. *Ed.* Higher College, Brno, and in an ecclesiastical seminary. He developed Rationalistic views in the seminary, and left for Prague University, where he graduated, completing his studies at Berlin, Paris, and Geneva Universities. As he was a Socialist he was debarred from an academic career, and he chose law, greatly distinguishing himself at the bar. In 1904 he began to take an active part in the Rationalist Movement, and he was conspicuous at the International Congresses in 1906 and 1907. Bartosek is a powerful and tireless propagandist. He edits the *Volné Skola*.

**BARZELOTTI, Professor Giacomo**, philosopher. *B.* July 7, 1844. *Ed.* Pisa University. He was professor of philosophy at Florence (1868-78), of the history of philosophy at the University of Rome (1881), and of moral philosophy at Pavia (1882-3), Rome (1886), and Naples

(1887-96). Since 1896 he has been professor of the history of philosophy at Rome. He is a brilliant lecturer and writer on philosophy, "a sort of Italian Cousin, attracted by Taine and Spencer to the positive school" (Gubernatis). His *David Lazzaretti*, which Renan greatly admired, is on the *Index*. For some years he has been on the Superior Council of Public Instruction for the Kingdom of Italy.

**BASEDOW, Johann Bernhard**, educationist. *B.* Sep. 11, 1723. *Ed.* Leipzig. He lost his place as teacher by his outspoken Deism and violent criticism of Christianity, and became an intimate friend of Goethe. Inspired by Rousseau, he worked for the reform of education in Germany and wrote on the subject. The Prince of Anhalt-Dessau embodied his ideas in a school at Dessau. *D.* July 25, 1790.

**BASHKIRTSEFF, Marie**, Russian artist. *B.* Nov. 23, 1860. She belonged to a wealthy and noble Russian family, and spent her early years in France and Italy. From 1877 she studied painting in Paris under Fleury and Bastien-Lepage, and made notable progress, which was cut short by consumption. She is chiefly known by her *Journal*, which she began to write in her thirteenth year. In the latter part (and especially in the suppressed fragments which were published in the *Revue des Revues*, Feb. and Sep., 1900) she freely expresses her scepticism. *D.* Oct. 31, 1884.

**BASKERVILLE, John**, printer. *B.* Jan. 28, 1706. Baskerville was, successively, a footman, teacher, and stone-cutter before he established a japanning-business, at which he made a fortune. In 1750 he took up type-founding and printing, and he became one of the most famous printers of his time. The "Baskerville Bible" (which Dibdin calls "one of the most beautifully printed books in the world") was produced in 1763. Baskerville directed that he should be buried in unconsecrated ground, and he wrote for his

tomb an inscription which warns the visitor to "emancipate thy mind from the idle fears of Superstition and the wicked arts of Priesthood." *D.* Jan. 8, 1775.

**BASTIAN, Professor Adolf**, German anthropologist. *B.* June 26, 1826. *Ed.* Heidelberg, Berlin, Jena, Würzburg, and Prague Universities. Bastian, whom Achelis describes as "the spiritual father and founder of modern ethnology," spent a large part of his life travelling over the earth, and his observations and studies of races are recorded in no less than sixty important volumes. He visited the whole of Asia and Africa, and was President of the Berlin Geographical Society (1871-73), professor at the Berlin Museum of Anthropology, and joint editor of the *Zeitschrift für Ethnologie*. He was one of the most distinguished anthropologists of Europe, and a man of "winning uprightness of life and personal veracity," as Professor Achelis says (*Adolf Bastian*, 1892). That he was an Agnostic, and drastically opposed to all creeds, is very emphatically expressed in his chief work, *Der Mensch in der Geschichte* (3 vols., 1860). "We have," he says, "unmasked the lie that would deceive us with its mirages; we have no longer to endure the tyrannical moods of a jealous God; we no longer fear when a mighty foe shakes our protector from his heaven, to sink with him into an abyss of annihilation. The yoke is broken, and we are free..... The artificial horizon of fairy-tales and mythologies has been destroyed by science" (I, 29). Professor Achelis [SEE] adds, after quoting this fine passage, that it is "from the scientific point of view an entirely sound conception." *D.* Feb. 3, 1905.

**BASTIAN, Professor Henry Charlton**, M.A., M.D., F.L.S., F.R.S., physician. *B.* Apr. 26, 1837. *Ed.* London University College. From 1860 to 1863 he was assistant-curator at the college. He then served for two years as assistant medical officer at Broadmoor, and from 1867 to 1887 he was professor of the Principles and

Practice of Medicine at London University. He was also Consulting Physician to the National Hospital for the Paralyzed and Epileptic, Physician to the University College Hospital, and Censor of the Royal College of Physicians. In 1871 Dr. Bastian championed "spontaneous generation" against Pasteur and Tyndall, and after he had retired from his professorship he devoted himself to experiments which, he contended, prove this. His conclusions are not generally accepted, but must remain open. See his illustrated work, *The Origin of Life* (1911). His chief work, *The Brain as an Organ of Mind* (1881), is Materialistic. Bastian was a fearless and uncompromising Rationalist, passionately devoted to truth. *D.* Nov. 17, 1915.

**BASTIAT, Frédéric**, French economist. *B.* June 29, 1801. Bastiat inherited property in 1827, and he devoted himself particularly to economic questions. He adopted the principles of Cobden, and attracted much attention by advocating (especially in his journal *Libre Échange*) Free Trade in France. In 1848 he was returned to the National Assembly. His chief works are *Sophismes Économiques* (2 vols., 1847-48) and *Harmonies Économiques* (1850), in which his Rationalism finds occasional expression. *D.* Dec. 24, 1850.

**BATES, Henry Walter**, F.R.S., F.L.S., naturalist. *B.* Leicester, Feb. 8, 1825. *Ed.* Billesden. Bates was apprenticed to a Leicester hosier at the age of fourteen, and he completed his education at the Mechanics Institute. A. R. Wallace, who then taught in Leicester, encouraged him to study natural history, and Bates began to collect and to write in the *Zoologist*. In 1845 he went as clerk to Burton-on-Trent, but three years later he sailed with Wallace to South America. In 1850 he left Wallace and continued to travel in the upper Amazons. He returned to England in 1859 and, at Darwin's suggestion, wrote his *Naturalist on the Amazons* (published

1863). The memoir which Mr. Clodd prefixes to the 1892 edition of this work shows (p. lxxxvi) that Bates was an outspoken Agnostic. In 1864 he became assistant secretary to the Geographical Society. He was President of the Entomological Society in 1869 and 1878, and was a Chevalier of the Brazilian Order of the Rose. *D.* Feb. 16, 1892.

**BATTELLI, Professor Angelo**, Italian physicist. *B.* Mar. 1, 1862. He was professor of experimental physics at, successively, the universities of Cagliari, Padua, and Pisa, and has written a long series of works and papers on physical questions, especially magnetism and electricity. His writings have won the prize of the Academia dei Lincei (in 1889 and 1891) and the Bressa prize of 12,000 lire (1893). He has been Socialist Deputy for Pisa, then Urbino, in the Italian Parliament, and is a vigorous Rationalist and anti-clerical.

**BATTISTI, Cesare**, Italian geographer. *B.* Feb. 4, 1875. *Ed.* Vienna, Gratz (for law), and Florence (geography) Universities. He graduated in law in 1897, but chiefly devoted his life to advanced politics and to geography. In the Trentino (where he was born) he was one of the leading Pro-Italians (especially through his review, the *Tridentum*), and he was prosecuted forty times. He edited the Socialist daily *Il Popolo*, and was an ardent anti-clerical. His geographical works deal particularly with his native Trentino. Battisti was captured by the Austrians in the War, and hanged as a traitor. *D.* July 16, 1916.

**BAUDELAIRE, Charles Pierre**, French poet. *B.* Paris, Apr. 9, 1821. *Ed.* Collège de Lyon and Lycée Louis le Grand. Although Baudelaire came of a Catholic and aristocratic family, he adopted revolutionary opinions, and fought at the barricades in 1848. His family had in 1841 tried to divert him from the field of letters by travel, but his radical ideas were only

strengthened, and he completely rejected religious traditions. In 1856 he translated E. A. Poe's *Tales*, and in 1857 appeared his famous *Les Fleurs du Mal*, a collection of 151 of his short poems, in which, a critic said, "he cultivated his hysteria with delight and terror." The work was prosecuted, and a few of the poems had to be suppressed. He worked slowly to attain the hectic beauty of his lines, and the use of nerve-stimulants ruined his mental health. C. Asselineau and E. Crépet (1906) have written the best studies of him in French. A. Symons and others have translated much of his work. *D.* Aug. 31, 1867.

**BAUDISSIN, Wilhelm Friedrich, Count von**, Ph.D., German theological writer. *B.* Sep. 26, 1847. *Ed.* (in theology) Erlangen, Berlin, Leipzig, and Kiel Universities. He was appointed teacher of theology at Leipzig in 1874, and he was afterwards professor of theology at Strassburg (1876-81) and Marburg (1881-86). He was Rector of Marburg University 1892-94, and in 1900 he became professor of theology at Berlin. In 1912-13 he was Rector of Berlin University. Baudissin has written several important Biblical works, and in his *Adonis und Esmun* (1911) he discusses with great frankness the sources of the resurrection-myth, and of the characteristics of Jehovah and of Christ, in Syrian mythology. He clearly rejects the characteristic Christian doctrines.

**BAUDRILLART, Professor Henri**, French economist. *B.* Nov. 28, 1821. *Ed.* Collège Bourbon, Paris. After a brilliant scholastic career Baudrillart became in 1855 editor of the *Journal des Économistes*. In 1863 he was elected to the Academy. Three years later he was appointed professor at the Collège de France, and in 1881 at the *École les Ponts et des Chaussées*. Besides important works on economics he published an eloquent panegyric of Voltaire (*Discours sur Voltaire*, 1844). *D.* Jan. 24, 1892.

**BAUER, Bruno**, German Biblical critic. *B.* Sept. 6, 1809. *Ed.* Berlin University, where, in 1834, he was appointed a private teacher of theology. In 1839 he became professor at Bonn, but he was deprived of his chair in 1842 on account of his Rationalistic conclusions. He settled at Berlin and founded the *Allgemeine Literaturzeitung*. In his numerous historical and Scriptural works Bauer rejects all supernatural religion, and represents Christianity as a natural product of the mingling of the Stoic and Alexandrian philosophies. *D.* Apr. 13, 1882.

**BAUER, Edgar**, German Biblical critic, brother of Bruno Bauer. *B.* Oct. 7, 1820. *Ed.* Berlin (theology and law). He shared his brother's views and actively engaged in the defence of them. His pamphlet *Bruno Bauer und seine Gegner* (1842) was seized by the authorities, and in the following year he was sentenced to imprisonment. In 1843-44 he, in conjunction with Bruno, issued in twelve parts the *Denkwürdigkeiten zur Geschichte der neueren zeit*, and he wrote various historical works. He took part in the revolutionary movement of 1848-49, and was obliged to quit Germany. *D.* Aug. 18, 1886.

**BAX, Ernest Belfort**, philosophic and social writer. *B.* July 23, 1854. *Ed.* privately in England and Germany, devoting himself particularly to music and philosophy. On his return to England Mr. Bax qualified as a barrister (Middle Temple), but adopted journalism (1880), and, with William Morris, founded the English Socialist League. He was for a time joint editor of the *Commonwealth*, and later of *Justice*. He translated Kant's *Prolegomena* (1883), and wrote *The Roots of Reality* (1907) and other philosophical works. In his *Problems of Men, Mind, and Morals* (1912) he remarks that "for those who accept Socialism.....it is scarcely possible to conscientiously describe themselves as Christians, or even Theists" (p. 140). He prefers the title Atheist to

Agnostic. See also his *Outspoken Essays* (1897) and recent *Reminiscences and Reflexions* (1918).

**BAYLE, Pierre**, French philosopher and critic. *B.* Nov. 18, 1647. *Ed.* Puy-Laurens and Toulouse. In the Jesuit college at Toulouse he (1669) embraced Catholicism, but he was re-called to Protestantism by his father, a Protestant minister. He continued his study of philosophy at Geneva, and in 1675 he was appointed professor of philosophy in a Protestant school at Sedan. At its suppression (1681) he went to Rotterdam and taught there. His salary and license to teach were withdrawn by the Dutch in 1693, as he advocated universal toleration, even of Atheists. He then devoted himself to compiling his *Dictionnaire Historique et Critique*, which was published at Rotterdam in 1692. An English translation appeared in 1736. There are no articles on "God," "Christ," or "Immortality," and Bayle's opinions are not fully known, but may be inferred. The caustic and elaborately polite thrusts at both Catholic and Protestant doctrines, the vindication of Greek and Roman thought, and the firm advocacy of toleration and of the independence of ethics, gave the *Dictionary*, of which very numerous editions and translations appeared, a very large share in the spread of Rationalism. In view of certain articles, written in the light mood of the age, it should be stated that Bayle was a man of very sober and dignified life. Various small works had preceded the *Dictionary*, and he wrote a further series in defence of it. *D.* Dec. 28, 1706.

**BEADNELL, Charles Marsh**, M.R.C.S., L.R.C.P., L.S.A., naval surgeon. *B.* (India) Feb. 17, 1872. *Ed.* Cheltenham College and Guy's Hospital. Mr. Beadnell entered the Royal Navy as a surgeon in 1896. He served in the American Filipino War in 1899, and the Boer War (1899-1900). In the latter war he was thrice mentioned in dispatches for gallantry in the field, and

was specially promoted eight years' seniority. During the European War he served in H.M.S. *Shannon*, of the Grand Fleet. He has written a number of papers and works on medical and naval subjects, expressing his Rationalist views particularly in *A Hylozoistic View of Mind and Matter* (1915). He believes that "the only mental attitude consistent with intellectual normality and honesty is one of Agnosticism."

**"BEAUCHAMP, Philip."** See BENTHAM, J., and GROTE, G.

**BEAUSOBRE, Louis de**, French writer. *B.* Aug. 29, 1730. *Ed.* Frankfort and Paris. Beausobre, though French, was born at Berlin, and adopted by Frederick the Great. He fully sustained the philosophy of his adopted father. His *Le Pyrrhonisme du Sage* (1754) was condemned to the flames by the Paris Parliament. He is equally sceptical in his *Songes d'Épicure* and other writings. *D.* Dec. 3, 1783.

**BEBEL, Ferdinand August**, German Socialist leader. *B.* Feb. 22, 1840. He was the son of a non-commissioned officer, a Prussian Pole, and was at an early age put to dairy-work. In 1864 he became a master-turner at Leipzig, and, under the influence of Liebknecht, took an active part in the Labour Movement. In 1869 he helped to found the Social Democratic Party, and in 1871 entered the Reichstag. He vigorously denounced the French War and the ambition of Prussia, and was in 1872 sentenced to two years and nine months in a fortress, during which period he improved his education. He served other terms of imprisonment, but (except in 1881-83) remained a fiery critic in the Reichstag until he died. He was zealously opposed to theology, as may be seen in his *Christenthum und Sozialismus*, *Die Frau in der Vergangenheit*, and *Die Mohammedanisch-arabische Kulturperiode*. *D.* Aug. 14, 1913.

**BECCARIA-BONESANA, the Marquis Cesare**, Italian reformer. *B.* Mar. 15, 1735. He studied philosophy, accepted the teaching of the French Encyclopædists, and became the leading figure of a group of Italian Rationalists. His famous plea for penal reform, *Trattato dei delitti e delle pene*, was published anonymously at Monaco in 1764, and under his own name in 1781. It was enthusiastically received by the French Rationalists, and, by the many translations, it had a great influence all over Europe. Beccaria opposed capital punishment and insisted that general education would lessen crime. He was cautious as to religion, because, as he wrote to the Abbé Morellet, he "heard the noise of the chains rattled by superstition and fanaticism." In 1768 he became professor of State-Law in the Milan Academy. *D.* Nov. 28, 1794.

**BECHER, Professor Erich**, Ph.D., German philosopher. *B.* Sep. 1, 1882. *Ed.* Bonn, where he graduated and became a private teacher. Since 1909 he has been professor of philosophy at the Münster University. He is a Monist (see p. 419 of his *Naturphilosophie*, 1914) in philosophy, or "critical realist," and a utilitarian in ethics, and has written many philosophical works. He regards reality as psychic, but rejects the idea of a separable soul.

**BECKER, Sir Walter Frederick**, K.B.E., shipowner. *B.* 1855. *Ed.* Falmouth Classical and Grammar School. He has large shipowning interests in various countries, and since 1880 has been much engaged in his business in Sicily and Italy. Sir Walter, who is an Agnostic, has a high philanthropic record. He founded, maintained, and is chairman of the Maternity and Rescue Home at Turin. During the War he founded, maintained, and directed a hospital at Turin for the British Expeditionary Force, and did much other valuable work for British soldiers and sailors. He lives at Turin.

**BECKERS, Professor Hubert**, German philosopher. *B.* Nov. 4, 1806. *Ed.* Munich. He became in 1832 a private teacher of philosophy at Munich, and in 1847 professor of philosophy at the same university. In 1853 he was admitted to the Bavarian Academy of Science. Beckers followed Schelling's Pantheism and wrote a number of works on Schelling and philosophy. *D.* Mar. 11, 1889.

**BECKFORD, William**, author of *Vathek*. *B.* Sep. 29, 1759; son of the Lord Mayor of London. *Ed.* privately Fonthill and Geneva. From 1777 to 1782 he made the Continental tour, and during the next two years he wrote his brilliant oriental story, *Vathek*. The statement attributed to him by Redding, that he wrote the work in three days, is false (see L. Melville, *The Life and Letters of W. B.*, 1910, ch. vii). The work was written in French, published in Paris in 1787, and published anonymously in English in 1784. He wrote also on Italy, Spain, and Portugal, and bought Gibbon's library. Melville, who clears his character of many gossipy charges, says that he "leant towards Agnosticism" (p. 276). He believed in an "Eternal Power" and rejected all creeds. *D.* May 2, 1844.

**BEDDOES, Thomas**, M.D., physician. *B.* Apr. 13, 1760. *Ed.* Bridgnorth Grammar School and Oxford (Pembroke College), and (for medicine) London and Edinburgh. He was reader in chemistry at Oxford 1788-92, but he resigned, under pressure, on account of his sympathies with the French Revolution and his attacks on the clergy. For some years he directed a medical institute at Bristol, and he then lived by private practice. Beddoes, a Deist and friend of Erasmus Darwin (see *Memoirs of the Life of T. B.*, J. E. Stock, 1811), was an able and learned writer and an enthusiast for human progress. "From Beddoes I hoped for more good for the human race than any other individual," said Southey (*Dict. Nat. Biog.*). *D.* Dec. 24, 1808.

**BEDDOES, Thomas Lovell**, poet. *B.* July 20, 1803, eldest son of preceding. *Ed.* Bath Grammar School, Charterhouse, and Oxford (Pembroke College). He began at school to write poetry and drama, and at Oxford he freely expressed republican sentiments. His play, *The Bride's Tragedy* (1822), opened a successful career in letters; but in 1825 he went to Germany to study medicine. He took an active part in the revolutionary movement, and was driven to Switzerland. His most famous work, *Death's Jest-Book*, occupied him for twenty years (1825-45), and was published after his death. In his letters (included in Kelsall's *Memoir* of him) he frequently expresses his advanced Rationalism. *D.* Jan. 26, 1849.

**BEESLY, Edward Spencer**, Positivist. *B.* June 23, 1831. *Ed.* privately and at Oxford (Wadham College), where he met Frederic Harrison. He was for some years assistant master of Marlborough College, and was introduced to Positivism by Congreve. In 1860 he became professor of history at University College and Principal of University College Hall. He began to edit the *Positivist Review* in 1893, translated Comte's *Discourse on the Positive Spirit* (1903), and wrote various works. He made two unsuccessful attempts (in 1880 and 1886) to enter Parliament, and did much to secure the recognition of Trade Unions and to further the welfare of the workers. *D.* July 7, 1915.

**BEETHOVEN, Ludwig von**, German composer. *B.* at Bonn, Dec. 16, 1770. Trained by his father, a Catholic choir-singer, he became an assistant organist in 1784, and was then sent to study under Haydn at Vienna. He adopted Goethe's Pantheistic philosophy and abandoned Catholicism (and Christianity). When Moscheles returned to him a manuscript with the words "With God's help" on it, Beethoven wrote: "Man, help thyself." The complete deafness which darkened his brilliant musical career in 1802 deepened his religious sentiment; but it was never

other than Pantheistic, even when he composed his famous "Missa Solemnis" (1818-21), which Sir G. Macfarren calls "perhaps the grandest piece of musical expression which art possesses." His friend and biographer, A. Schindler, observes that he was "inclined to Deism," and the careful study which Nohl prefixes to his edition of *Beethoven's Brevier* (1870) shows that he lived and died a Pantheist. Of his later years Nohl says (p. lxxxvii): "His religious feelings had now assumed such a character that no dogmas or narrow philosophy of life could satisfy him." At the entreaty of Catholic friends he received the ministrations of the Church before he died. Nohl says (p. lv) that when the priest left the room Beethoven said to his friends in Latin: "Applaud, friends; the comedy is over." Schindler, however, states that these words were addressed to himself at an earlier date, and referred to the expected close of Beethoven's life. It is at least clear in all the authorities that he accepted the sacraments only symbolically. The *Catholic Encyclopaedia* (which includes the more radical Free-thinker Berlioz) omits Beethoven. Sir G. Macfarren describes him as "a free thinker" (*Imper. Dict. Univ. Biog.*). *D.* Mar. 26, 1827.

**BEGBIE, Major-General Elphinstone Waters**, C.B., D.S.O. *B.* June 15, 1842. *Ed.* Crewkerne Grammar School, Bonn, and Canstatt. He was promoted Ensign of the Madras Infantry in 1859, Colonel in 1889, Major-General in 1898, and D.A.G., Madras Command, with rank of Brigadier-General, 1895. General Begbie served in the Abyssinian Campaign, the Duffla Expedition, and the Third Burmese War. He wrote several military works, and was a cordial supporter of the R. P. A. *D.* Feb. 11, 1919.

**BEKKER, Balthasar**, D.D., Dutch writer. *B.* Mar. 30, 1634. *Ed.* Groningen and Francken. He entered the ministry of the Reformed Church, but adopted the

Cartesian philosophy and was much persecuted for heresy. In 1680 he ridiculed the fear of the great comet which then appeared, and he nobly assailed the cruel superstition of witchcraft in *De Betooverde Wereld* (4 vols., 1691-93). The Church Synod condemned the book and deposed him (1692), and he was reduced to beggary. *D.* July 11, 1698.

**BELL, Major Thomas Evans**, soldier and writer. *B.* Nov. 11, 1825. *Ed.* Wandsworth. Entering the Army in 1842, he served his term in India, and in 1861 became Commissioner of Police for Madras. He retired in 1865, and after that date took a more open part in Rationalist work. *The Task of To-day* (1852), published in Watson's "Cabinet of Reason," was written by Major Bell. He was an Agnostic and Secularist, of Holyoake's school. "The age of faith has passed away, and Christianity is now a mere abstraction" (p. 136). *D.* Sep. 12, 1887.

**BELOT, Professor Gustave**, French Positivist philosopher. *B.* 1859. *Ed.* Lycée de Lyon and École Normale Supérieure. From 1881 to 1900 he was professor of philosophy at, successively, Saint-Quentin, Brest, Tours, and Janson-de-Sailly. Since 1900 he has been professor at the Lycée Louis le Grand. Professor Belot is a Chevalier of the Legion of Honour, Officer of Public Instruction, and member of the Conseil Supérieur de l'Instruction Publique. He has translated Mill's *Logic* (1897) and written various Positivist works.

**BENDER, Hedwig**, German writer. *B.* Feb. 22, 1854. *Ed.* at various ladies' colleges. She was trained as a teacher, but left the profession and devoted herself to letters and reform. Fräulein Bender has been a conspicuous worker in the German woman-movement, and has written a number of philosophical and Rationalist works. She is a Monist or Pantheist (in the sense of Spinoza).

**BENEKE, Professor Friedrich Edward**, German philosopher. *B.* Feb. 17, 1798. *Ed.* Halle and Berlin Universities. He was a private teacher of philosophy at Berlin (1820-22) and Göttingen (1824-27), then professor of philosophy at Berlin University from 1827 to his death. Beneke was a Critical Empiricist, and strongly opposed purely metaphysical speculation (like that of Hegel). Soul (a complex of forces) and body he regarded as two aspects of one reality; and he held that we have no knowledge of the nature of "the unconditioned." His *Lehrbuch der Psychologie* (1833) and other works had a deep influence on German psychology and pedagogy. *D.* Mar. 1, 1854.

**BENN, Alfred William**, B.A., philosophical writer. *B.* Westmeath (Ireland), 1843, son of an Irish clergyman. *Ed.* privately and at London University, where he took first-class honours in classics and third in logic and moral philosophy. He left England in 1866, and lived in Italy and Switzerland until his death. From 1885 to 1897 he was on the staff of the *Academy*, and he was a member of the Society for the Promotion of Hellenic Studies and of the British Astronomical Association. His chief works were: *The Greek Philosophers* (2 vols., 1882), *The History of English Rationalism in the Nineteenth Century* (2 vols., 1906), and *The History of Ancient and Modern Philosophy* (2 vols., 1912). He was Agnostic, and an Honorary Associate of the R. P. A. *D.* Sept. 16, 1915.

**BENNETT, De Robigne Mortimer**, American Freethinker. *B.* Dec. 23, 1818. *Ed.* Cooperstown. In 1833 he became a Shaker, but he left the community in 1846 and entered into business. He was subsequently an aggressive Freethinker, and in 1873 established the *Truthseeker*. He was arrested three times, and spent a year in prison, for heresy. During his imprisonment a petition for his release was signed by 200,000 Americans. He wrote several Rationalist works, and the Freethinkers of America

erected a monument over his grave. *D.* Dec. 6, 1882.

**BENNETT, Enoch Arnold**, novelist and playwright. *B.* Staffordshire, May 27, 1867. *Ed.* Newcastle Middle School and London University. He began to study law in his father's office, and in 1889 he entered a solicitor's office in London. In 1893 he abandoned law for journalism, and from 1896 to 1900 was the editor of *Woman*. *A Man from the North* (1898), his first novel, opened to him a more distinguished career. His first play, *Cupid and Common Sense*, appeared in 1908. From 1900 to 1908 he lived at Fontainebleau. Mr. Bennett is an Honorary Associate of the R. P. A. and an Agnostic. His genial philosophy of life is best seen in *The Human Machine* (1908), but the general humanism of his stories must have a fine influence on his millions of readers.

**BENTHAM, Jeremy**, jurist and reformer. *B.* London, Feb. 15, 1748. *Ed.* by his father—he began to learn Latin at four—Westminster School, and Queen's College (Oxford). In later years he expressed his lively disgust of the theological atmosphere of "mendacity and insincerity," and declared these vices "the sure, and only sure, element of an English University education." He took his B.A. in his sixteenth year, and M.A. in 1766. In 1767 he was called to the bar, but he was little less disgusted with the legal atmosphere, and he quitted it. In 1775 he wrote his *Rationale of Punishments and Rewards*, and from 1776 to 1780 he was busy on his great work, *Introduction to the Principles of Morals and Legislation*, in which he expounded the utilitarian philosophy. To his zeal for the rational reform of law and prisons he joined a keen interest in political reform, the poor-law, education, the abolition of the oath, and other social ideals. In 1792 his father left him a large fortune, and he devoted his life to the cause of reform. In the same year the National Assembly at Paris made him a citizen of

France. He was known throughout Europe as one of the most distinguished humanitarians of the time, and he had a profound influence on social progress and the advance of Rationalism in England. He was a declared Atheist, holding Christianity in such contempt that in some of his manuscripts it is called "Jug [gernaut]" (Stephen's *Utilitarians*, ii, 339). His rejection of all religion is fully expressed in a little work which he wrote in collaboration with Grote (under the pseudonym of "Philip Beauchamp"), *Analysis of the Influence of Natural Religion on the Temporal Happiness of Mankind* (published 1822). He was the first to design the circular prison, and he continued to the end of his life to work laboriously for reform. *D.* June 6, 1832, leaving his body for the use of science.

**BÉRANGER, Pierre Jean de**, French poet. *B.* Aug. 19, 1780. He had no schooling, and was apprenticed at the age of fourteen to a printer, when he learned to read and write. He settled at Paris in 1797, and, his early poems winning some esteem, became a Secretary at the University (1809-21). The first volume of his songs appeared in 1815, and had a great success. From that date he wrote gay and unceasing satires on the clergy and reactionaries who had succeeded Napoleon, and his second volume (1821) got for him three months in prison. His fourth volume was visited by a heavier sentence, but he continued to fire the people against "the enemies of progress and freedom." After the Revolution of 1830 he refused all offers of office, and after 1848 declined the seat in Parliament for which he was returned. He did incalculable work for the anti-clericals and democrats, and at his death was granted the funeral honours of a marshal. *D.* July 16, 1857.

**BERGSON, Professor Henri Louis**, *D.* es L., French philosopher. *B.* Paris, Oct. 18, 1859. *Ed.* Lycée Condorcet and École Normale Supérieure. He has been

professor of philosophy at the Lycée d'Angers (1881-83), Lycée de Clermont (1883-88), Collège Rollin (1888-89), Lycée Henri IV (1889-97), and at the Collège de France (since 1900) and the Académie des Sciences Morales et Politiques (since 1901). Bergson is a Chevalier of the Legion of Honour, Member of the Institut, and Officer of Public Instruction. He appeals (in theory) to instinct or intuition against reason, but is in his conclusions an advanced Rationalist. The fundamental reality is a creative or vital force which is "personal" only in a new sense of the word, and is not a perfect and eternal being (*Creative Evolution*, pp. 186-87), but may be called God. "The God of theology" is nothing, since he does nothing" (p. 197). The immortality of the soul is "so probable that the burden of proof comes to lie on him who denies it" (Address to the Soc. Psych. Res., 1914).

**BERKENHOUT, John, M.D.**, physician and writer. *B. Leeds, 1730. Ed. Leeds Grammar School and in Germany.* He served in the Prussian, and later in the English, army, and then studied medicine at Edinburgh and Leyden. He was not less eminent as a literary man than as a physician, and his writings range over medicine, natural history, and history. His chief work is his *Biographia Literaria* (1777), the preface of which is candidly Voltairian (see p. xxxi, etc.). His hostility to all theology pervades the work. In 1778 he discharged a government mission to America. He was a man of great learning and versatility, a bold and sagacious thinker. *D. Apr. 3, 1791.*

**BERLIOZ, Hector**, French musical composer. *B. Dec. 11, 1803.* He was sent to Paris to study medicine, but he turned to music and wrote a cantata, "Sardanapale," which won a prize at the Conservatoire. In 1835 he became musical critic of the *Journal des Débats*, and in 1856 a member of the Institut. Berlioz, whose compositions won for him a world-wide repute, turned out sacred pieces like his "Te

Deum," "Messe des Morts," "Enfance de Jésus," etc., as well as secular compositions, but he was (though enshrined in the *Catholic Encyclopædia*) a complete Agnostic. His letters often betray this, and in one of the latest, written shortly before his death, he says: "I believe nothing" (*G. K. Boults' Life of H. Berlioz, 1903, p. 298.* *D. Mar. 9, 1869.*

**BERNARD, Professor Claude, M.D., D.Sc.**, French physiologist. *B. July 12, 1813. Ed. Jesuit College, Villefranche.* In 1834 he went to Paris, and, after some years' study of medicine, became assistant to Majendie, whom he later succeeded as professor of physiology at the Collège de France. For his masterly services to physiology and medicine he was made a member of the Institut, the Academy, and the Berlin and St. Petersburg Academies of Science, a Fellow of the Royal Society (London), and a Commander of the Legion of Honour. He was the first man of science in France to be buried at the public expense, and, as the *cortège* started from Notre Dame, Bernard is claimed by Catholics. It is clear, however, that the last-hour ministrations of the Church which were given him had no more significance than in the case of Beethoven. In his *Claude Bernard* (1899) Sir Michael Foster quotes him saying: "The Vespers are an opera for servant-girls" (p. 205). His chief work, *Introduction à l'étude de la médecine expérimentale* (1865), frequently expresses Agnostic sentiments. "The best philosophical system is to have none at all" (p. 51) Philosophy represents "the eternal aspiration of human reason toward a knowledge of the unknown" (351), and he speaks of the "questions which torment humanity and which humanity has not yet solved" (p. 355; 1898 edition). He opposed Vitalism, and was one of the chief founders of mechanistic science. *D. Feb. 10, 1878.*

**BERNARD, Henry Meyners**, biologist. In 1889 Bernard worked under Haeckel at Jena. He translated A. Lang's *Text-Book*

of *Comparative Anatomy* (1891) and wrote several biological works. In his *Some Neglected Factors of Evolution* (1911) he speaks of the "intellectual dreams" of the Churches as "frightful nightmares to those who wake up and think rather than fool." *D. Nov.*, 1907.

**BERNSTEIN, Aaron**, Jewish writer. *B.* 1812. *Ed.* Berlin. He was destined for the synagogue, but he turned to science and letters, and in 1834, under the pseudonym of A. Rebenstein, published a translation of *The Song of Songs*. He wrote also works on philosophy and science, and a few novels. He was conspicuous in the democratic Rationalist activity in Germany in the forties. *D.* Feb. 12, 1884.

**BERNSTEIN, Edward**, German politician. *B.* Jan. 6, 1850. *Ed.* High School, Berlin. He was a bank clerk from 1866 to 1878, and private secretary from 1878 to 1880. He joined the Social Democratic Party in 1872, and was expelled from Germany. Bernstein lived in Switzerland in 1878-88, and at London 1888-1901. Returning to Germany in 1901, he has since 1902 been Deputy for Breslau in the Reichstag and a leader of the Minority group. Bernstein rejects the theories of Karl Marx, and follows the Kantian philosophy (but not theology). He is an Agnostic.

**BERT, Paul**, M.D., D.Sc., French statesman. *B.* Oct. 17, 1833. *Ed.* Auxerre and Paris (law and science). After teaching zoology for some years at Bordeaux, he in 1869 succeeded Claude Bernard as professor of physiology at the Sorbonne. In 1875 he won the Grand Prize of the Academy of Science. In 1871 Gambetta offered him the position of Prefect of the North. In 1874 he entered Parliament, and, as he had discarded all religion since his youth, became one of the most powerful opponents of the clericals. As Minister of Public Instruction he in 1884 secured secular education in the schools of France.

He urged the Government to disestablish the Church and purchase all ecclesiastical buildings. In 1886 he was made Governor-General of French Indo-China. His Rationalism is best seen in his *Morale des Jésuites* (1880) and *Le Cléricalisme* (1900). *D.* Dec. 11, 1886.

**BERTANI, Agostino**, M.D., Italian politician. *B.* Oct. 19, 1812. *Ed.* Pavia. He sacrificed his medical practice for his political views, and was exiled for taking part in the 1848 rebellion against Austria and the Papacy. He supported the Garibaldian campaign, and became secretary of the Provisional Government at Naples, republican member of Parliament, and one of the founders of the Democratic League. Bertani was a strenuous and thorough anti-clerical. *D.* Apr. 30, 1886.

**BERTHELOT, Professor Pierre Eugène Marcellin**, D.Sc., founder of organic chemistry. *B.* Oct. 25, 1827. *Ed.* Collège Henri IV. In 1859 Berthelot was appointed professor of chemistry at the School of Pharmacy, and his great work, *Chimie organique fondée sur la synthèse* (2 vols., 1860), which he was then writing, is regarded as the basis of modern organic chemistry. In 1865 a chair of organic chemistry was created for him at the Collège de France. He was admitted to the Academy of Sciences in 1873. He was also General Inspector of Public Instruction (1876), Senator (1881), Grand Officer of the Legion of Honour (1886), Minister of Public Instruction (1887), and Perpetual Secretary of the Academy of Sciences (1889). Berthelot was an Honorary Associate of the Rationalist Press Association, and as ardent for the spread of Rationalism as he was distinguished in science. He would listen to no compromise whatever with religion. See his *Science et Morale* (1897) and *Science et Libre Pensée* (1905). In a letter addressed to the Rome Congress of Freethinkers in 1904 he scorns "the poison vapours of superstition" and longs for a "reign of

reason" (quoted in Dr. J. B. Wilson's *Trip to Rome*, p. 158). *D. Mar. 18, 1907.*

**BERTHOLLET, Claude Louis, Count de**, French chemist. *B. Dec. 9, 1748. Ed. Turin.* He settled at Paris in 1772, and was appointed professor of chemistry at the *École Normale*. Berthollet was one of the scientific men who accompanied Napoleon to Egypt, and the Emperor made him Count and Senator. Louis XVIII confirmed his title, but he avoided the political world during the period of reaction and devoted himself to his science. He made a number of important discoveries (including that of the composition of ammonia) in theoretical science and in the application of chemistry to industry, and he traced the laws of affinity and greatly improved chemical terminology. Berthollet was a grave, high-minded man, always loyal to the Rationalism of the revolutionary period in which he had been educated. *D. Nov. 6, 1822.*

**BERTI, Professor Domenico**, Ph.D., Italian philosopher and statesman. *B. Dec. 17, 1820. Ed. Turin.* In 1846 he became professor of methodology at Novara, and in 1849 professor of pedagogy at Turin University. In the following year he entered the Camera, founded the Italian Education Society, and was appointed professor of moral philosophy at Turin University. He was Referendary of the State Council (1860-62), General Secretary of the Board of Trade (1862-64), Minister of Public Instruction (1866-67), professor of philosophy at Rome University (1871-77), Minister of Agriculture and Commerce (1881-84), Vice-President of the Camera (1884), and Chancellor of the Order of the Crown of Italy (1889). Berti was a liberal Theist or Pantheist, a warm admirer of Giordano Bruno, and throughout his distinguished career a moderate progressist and anti-clerical. *D. Apr. 21, 1897.*

**BERTILLON, Alphonse**, French criminologist. *B. Apr. 22, 1853.* He was

appointed Chief of the Identification Office in the Paris *Préfecture de Police*, and his brilliant work culminated in the establishment, in 1879, of the famous Bertillon system of measurement, which was adopted in most other countries. The English police adopted it in 1896. Bertillon, who shared his father's advanced views, wrote a number of works on anthropology and criminology. *D. Feb. 13, 1914.*

**BERTILLON, Professor Louis Adolphe**, French anthropologist, father of the preceding. *B. Apr. 1, 1821. Ed. Paris.* He was physician to the Montmorency Hospital from 1854 to 1860, then professor of demography at the Paris School of Anthropology and head of the Municipal Statistical Bureau. He wrote many works on medicine and anthropology. Wheeler quotes him writing to Bishop Dupanloup: "You hope to die a Catholic; I hope to die a Freethinker" (*Dict. of Freethinkers*). *D. Feb. 28, 1883.*

**BERWICK, George**, M.D., surgeon. Dr. Berwick was a surgeon in the service of the East India Company from 1828 to 1852. After his retirement he wrote *Awasi-hind* (1861), which he describes as "a solution of the true source of Christianity." He wrote also *Forces of the Universe* (1870) and, under the pseudonym of "Presbyter Anglicanus," published several pamphlets in Scott's series. *D. 1872.*

**BESANT, Sir Walter**, novelist. *B. Aug. 14, 1836. Ed. London* (King's College) and Cambridge (Christ's College). From 1861 to 1867 he was senior professor at the Royal College of Mauritius. On his return to London he devoted himself to fiction, especially to romances of London life. He founded the Society of Authors in 1884, and was knighted in 1895. Besant took a great interest in social reform, and he was largely instrumental in the establishment of the People's Palace in East London. In his *Autobiography* (pp. 280-

85) he expressly rejects Christian doctrines. He professes a pure Theism, and in a long profession of faith is significantly silent about the belief in immortality. He says: "The whole of the ecclesiastical system, with the pretensions of the clergy, the mock mystery of their ritual, the supernatural nonsense of their claims, their schemes for the domination of the human intellect.....are foolish, baseless, and to the highest degree mischievous." He thinks that our age has "not a single rag or scrap of the ecclesiastical rubbish left." *D. Juno 9, 1901.*

**BETHAM-EDWARDS, Matilda**, writer. *B. 1836. Ed. "at home, by herself"* (she says). Her first novel, *Kitty*, was published in 1872. Besides her well-known novels, she wrote a number of valuable works on France, where she lived for forty years. She knew and appreciated France as few Englishmen do. In 1891 the French Government made her an *Officier de l'Instruction Publique*. In the course of an obituary notice in the *Positivist Review* (Feb., 1919) Mr. F. Harrison, who knew her well, describes her as "an uncompromising opponent of the Catholic Church .....hardly more tolerant of the Anglican Church." He adds that she was too "Voltairean" to join the Positivists. *D. Jan. 4, 1919.*

**BETTINELLI, Saverio**, Italian ex-Jesuit. *B. July 18, 1718. Ed. Jesuit College, Bologna.* He entered the Jesuit Society, and filled in succession the offices of professor of rhetoric at Venice, rector of the Royal College at Parma (1751-58), and professor of rhetoric at Modena. When the Society was suppressed Bettinelli, who was one of its most learned Italian representatives, remained nominally in the ranks of the clergy; but he was a friend and admirer of Voltaire, and his numerous and weighty works (published in a collected edition of 24 vols. in 1801) show that he shared Voltaire's Deism. See especially his *Discours philosophiques*. *D. Sep. 13, 1808.*

**BEYINGTON, Louisa Sarah.** See GUGGENBERGER, L. S.

**BEYLE, Marie Henri** ("M. de Stendhal"), French writer. *B. Jan. 23, 1783.* Beyle was educated by a priest, but he became a Rationalist at an early age. He served in Napoleon's army and in the French civil administration, and after the Restoration in 1815 he went to Milan to study the arts and sciences. He joined the Carbonari, and was expelled by the Austrians in 1821. The French then appointed him Consul at Civita Vecchia. Beyle's numerous, solid, and laboriously written works on art were little appreciated. Even his *Essai sur l'amour* (1822), which has been much admired by later generations, sold only seventeen copies in eleven years. *La Chartreuse de Parme* (1839) was his first work to win attention, and he was greatly appreciated by Flaubert and other distinguished writers. His experience with the general public had not a little to do with his cynicism. He was an Atheist. "Ce qui excuse Dieu, c'est qu'il n'existe pas," he said (quoted in Prosper Mérimée's privately printed memoir, *H.B.*, by "P. M.," 1853, a fine and candid appreciation, full of Rationalism). *D. Mar. 23, 1842.*

**BIANCHI-GIOVINI, Aurelio**, Italian historian. *B. Nov. 25, 1799. Ed. Catholic Seminary, Milan.* In 1830 the Austrian authorities drove him to Switzerland, where he founded *Il Republicano* in 1835. He was a powerful opponent, in journalism and letters, of Austria and the Papacy. His *Biografia da Fra Paolo Sarpi* (2 vols., 1836) was put on the *Index*; and he wrote also a valuable *Storia dei Papi* (12 vols., 1850-54) and a number of other Rationalist historical works. *D. May 16, 1862.*

**BICHAT, Marie François Xavier**, French anatomist. *B. Nov. 11, 1771. Ed.* by his father (a physician), and at Lyons and Paris. From 1797 onward he taught anatomy and surgery at Paris, and he early entered upon the original researches into

the nature of living tissue which have made him a classic authority in anatomy. Bichat was appointed physician to the Hotel-Dieu at the early age of twenty-seven (1799). His chief works—*Traité des membranes* (1800), *Anatomie générale* (1801), and *Recherches physiologiques sur la vie et la mort* (1801)—are manuals of Materialism, but his generous life and high ideals show that, as in the case of other Materialists, his philosophy did not lack inspiration. D. July 22, 1802.

**BIERCE, Ambrose**, ("Dod Grile"), American humorist. B. June 24, 1842. Bierce served in the Civil War, and was brevetted major "for distinguished services." He afterwards adopted journalism and edited the *Argonaut* and the *Wasp* (1877-84). His *Cobwebs from an Empty Skull* (1874) was the first of a series of humorous works which made him a great favourite of the American public. His collected works were published in twelve volumes in 1912. Bierce's thorough Rationalism is best seen in his *Cynic's Word Book* (1906), which contains many caustic definitions of religious things. "Canonicals" are said to be "the motley worn by jesters at the Court of Heaven." Faith is defined as "belief without evidence in what is told by one who speaks without knowledge of things without parallel."

**BICKERSTETH, Henry, M.A.**, Baron Langdale, Master of the Rolls. B. June 18, 1783. Ed. Kirkby Lonsdale Grammar School, Edinburgh, and Cambridge (Caius College). He was senior wrangler and senior Smith's prizeman. Admitted to the Inner Temple in 1808, and called to the bar in 1811, he became a King's Counsel in 1827. In 1834 he declined the position of Solicitor General, which was offered him, and two years later he was appointed Master of the Rolls, admitted to the Privy Council, and created Baron Langdale. In 1850 he refused the Lord Chancellorship. Baron Langdale, who adjudicated on the Gorham case in 1850, had a high repute

both for ability and conscientiousness. He was a great friend of Bentham, James Mill, and Sir F. Burdett, and he agreed with them in rejecting the prevailing creed. His biographer, T. D. Hardy (*Memoirs of the Right Honourable Henry Lord Langdale*, 2 vols., 1852), diplomatically says that his religious feeling was "too deep and too exalted for the common opinions of the age," but admits that he was generally regarded by those who knew him as "destitute of religious feeling" (i, 25). He does not attempt to say what Lord Langdale's beliefs were. He was, in fact, an ardent Benthamite, but he apparently admitted some shade of Theism. He was a great admirer of the works of J. S. Mill. D. Apr. 18, 1851.

**BINET, Alfred**, French psychologist. B. July 8, 1857. Ed. Paris (law and medicine). From 1880 onward he devoted himself to psychology, and in 1886 his *Psychologie du raisonnement* inaugurated a brilliant series of psychological works. In 1895 he became joint editor of *L'Année Psychologique*. He was Director of the Laboratory of Physiological Psychology at the Sorbonne, and was especially interested in the psychology of the child. In its obituary notice *Nature* observed: "The science of psychology has suffered a severe loss by his death." Binet was not a dogmatic Materialist, as is sometimes said, but he held that mind cannot exist apart from matter (see *L'âme et le corps*, 1905, English translation 1907). D. Oct., 1911.

**BIOT, Jean Baptiste**, F.R.S., French astronomer. B. Apr. 21, 1774. Ed. Collège Louis le Grand and École Polytechnique, Paris. After teaching for some years at Beauvais he was, in 1800, appointed professor at the Collège de France. Biot reached the first rank of French astronomers and mathematicians, a very brilliant group in his time, and rendered great service to his science. He was admitted to the Institut, the English Royal Society (1815), and the Legion of

Honour (1814). Besides his many technical works he published an enthusiastic eulogy of Montaigne (*Éloge de Montaigne*, 1812), and throughout the period of reaction he was loyal to the Rationalism of his early years. *D.* Feb. 3, 1862.

**BIRCH, William John**, M.A., lawyer. *B.* Jan. 4, 1811. *Ed.* Oxford (Balliol) and New Inn. He was admitted to the bar in 1841. Birch was a very versatile man and an outspoken friend of reform. He was a member of the Italian Asiatic Society and a generous supporter of the Mazzinians. The early Rationalist movement had his constant sympathy and aid. He edited the account of the trial of Thomas Paterson for blasphemy, brought out the "Library of Reason," and supported and contributed to the *Reasoner* and the *Investigator*. He wrote *An Inquiry into the Philosophy and Religion of Shakespeare* (1848—a work of great value), *An Inquiry into the Philosophy and Religion of the Bible* (1856), and other works. *D.* 1863.

**BIRKBECK, George**, M.D., founder of the Mechanics' Institutions. *B.* Jan. 10, 1776. *Ed.* Edinburgh and London. Graduating in medicine in 1799, he was appointed professor of philosophy at the Andersonian University, Glasgow. In 1800 he established courses of lectures for the workers, and these became in 1823 the Glasgow Mechanics' Institution. In 1804 he resigned his chair, and engaged in legal practice at London, where he founded the Mechanics' Institution which is now known as the Birkbeck Institution. He gave it very generous financial and personal aid, and he was also one of the founders of University College in 1827. J. S. Godard says in his biography (*George Birkbeck*, 1884) that he came of a Quaker family, and never abandoned Theism, but that in his later years he "does not appear to have identified himself with any special denomination" (p. 185). *D.* Dec. 1, 1841.

**BITHELL, Richard**, Ph.D., B.Sc.,

author. *B.* Mar. 22, 1821. *Ed.* Göttingen and London Universities. Dr. Bithell, who was in the service of the Rothschilds, was a cultivated and outspoken Rationalist. His *Creed of a Modern Agnostic* (1883) and *Agnostic Problems* (1887) were of considerable service in the early days of the movement. He was a member of the Rationalist Press Committee, which founded the Rationalist Press Association.

**BIZET, Alexandre César Léopold** (generally known as "Georges" Bizet), French composer. *B.* Oct. 25, 1838. He entered the Paris Conservatoire at the age of nine, and for ten years won nearly every available prize there. Among others he won the Prix de Rome, and went to Italy to complete his education. After his return he produced several operas of distinction, but he had little public success until he composed *Carmen* in 1875; though the merit of even this work was not recognized until after his premature death. His letters (edited by L. Ganderax, 1908) are full of drastic Rationalism. "I have," he says, "always read the ancient pagans with infinite pleasure, while in Christian writers I find only system, egoism, intolerance, and a complete lack of artistic taste" (p. 238). *D.* June 3, 1875.

**BJÖRKMANN, Edwin August**, American writer. *B.* (Sweden) Oct. 19, 1866. *Ed.* Stockholm Higher Latin School. After spending some years as clerk, actor, and journalist, he migrated to America in 1891, and definitely adopted journalism. He edited the *Minnesota Post* (1892-94), and worked on the *Minneapolis Times* (1894-97) and the *New York Sun* and *Times* (1897-1905). From 1906 to 1912 he was on the editorial staff of the *Evening Post*, and he then became Department-Editor of *The World's Work*. In 1914 he won a scholarship of the American-Scandinavian Foundation for literary study in Europe. Björkmann has written a number of works, which are all tinged with Rationalism. In *Gleams* (1912) he appreciates "the diminish-

ing core of mystery left for our emotions to feed on" (p. 91), and says that his god is "the future" (p. 93).

**BJÖRNSON, Björnstjerne**, Norwegian poet, novelist, and dramatist. *B.* Dec. 3, 1832. *Ed.* at a private school in Christiania (with Ibsen) and at Christiania University. Though the son of a Lutheran pastor, Björnson became not only one of the most distinguished literary artists of Scandinavia, but the greatest Rationalist of his country. His first drama (*Between the Battles*) and first novel (*Trust and Trial*) appeared in 1857. From that year until 1863 he was Director of the Bergen Theatre, and from 1863 to 1865 of the Christiania Theatre. His novels, dramas, and poems during these and later years brought him a European reputation little inferior to that of Ibsen, his great Scandinavian contemporary and fellow Rationalist. He remained a Christian until 1875, when the study of Herbert Spencer dissolved his belief and he became an aggressive Agnostic. His *Whence came the Miracles of the New Testament?* (1882) was one of the first Rationalist publications to appear in Norway, and in the following year he translated a lecture of Ingersoll's. Björnson was an Honorary Associate of the R. P. A., and he was a leader for thirty years of the Norwegian republicans. In 1903 he won the Nobel Prize for literature. To mention his name in Norway, says Dr. Brandes, was "like running up the national flag," and at his death the *Athenæum* observed that "European literature had sustained no such loss since Victor Hugo." *D.* Apr. 26, 1910.

**BLAGOSVETLOV, Grigorevich**, Russian writer. *B.* 1826. *Ed.* Saratov and Petrograd. After teaching for some years in the military school at Petrograd he adopted letters, and he won a high position in the realist or naturalist school. His journal, *Russian Speech*, was suppressed, and he afterwards edited *Action* (*Djelo*). He translated Mill's *Subjection of Women*,

and wrote on Mill, Shelley, Buckle, and Darwin. He was a very advanced thinker on religion and on social subjects. *D.* 1885.

**BLAKE, William**, poet. *B.* Nov. 28, 1757. *Ed.* Parr's drawing school and the Royal Academy. Blake was early apprenticed to engraving, and in 1784 he opened a shop for the sale of prints. In addition to his high skill as an engraver, he wrote remarkable poetry, in which mysticism was blended with a bold rejection of orthodox traditions. His *Songs of Innocence* were published in 1789, and *Songs of Experience* in 1794. He was influenced by, but did not entirely follow, Swedenborg, declaring that he knew that his "visions" were purely subjective. See W. M. Rossetti's introduction to the 1874 edition of his poems (p. lxxvi, etc.). He was a Theist, but Christian only in a dreamy and sentimental sense. *D.* Aug. 12, 1827.

**BLANC, Jean Joseph Charles Louis**, French political writer. *B.* Oct. 29, 1811. *Ed.* Lycée Rodez, Madrid. His father having been ruined by the fall of Napoleon, Louis completed his education by personal study and became a tutor. Returning to Paris in 1834, he edited *Bon Sens*, and in 1839 he founded the *Revue du Progrès*. His famous work *L'organisation du travail* was published in 1840. In 1848 Blanc had a place in the Provisional Government, but he was not, as is often said, the creator of the National Workshops. He fled to England, returned to France in 1870, took part in the Commune, and afterwards sat for many years in Parliament. He founded *L'Homme Libre*, and wrote several important historical works, in which his complete rejection of religion is often expressed. *D.* Dec. 6, 1882.

**BLANQUI, Louis Auguste**, French Communist. *B.* Feb. 7, 1805. A tutor in early life, he adopted communist ideas and took part in the Revolutions of 1830 and 1848. He had been condemned to imprisonment for life in 1840, but he was liberated

in 1848. Blanqui was the leader of the Commune of 1871. In all he served thirty-seven years—half his life—in jail. He was no less advanced in regard to religion. "Neither god nor master" was his motto. Blanqui was a profoundly sincere and high-minded political enthusiast. *D.* Jan. 2, 1881.

**BLATCHFORD, Robert**, Socialist writer.

*B.* Mar. 17, 1851. *Ed.* "nowhere" (he says). He was apprenticed in his boyhood to a brushmaker, but he joined the army and became a sergeant. Leaving the army in 1878, he worked for six years as a clerk, and in 1884 he turned to journalism. From 1885 to 1891 he was on the staff of the *Sunday Chronicle*. In the latter year he established the *Clarion* as the organ of his Socialist views. For the last twenty years Mr. Blatchford has been a powerful advocate of Rationalism, especially in his *God and My Neighbour* (1903) and *Not Guilty* (1906), as well as in the columns of his paper. Determinism is one of the chief foundations of his social philosophy, and his bold and finely-written criticisms have been one of the main influences in withdrawing British workers from clerical influence. The immense circulation of Haeckel's *Riddle of the Universe* among the workers is due in no small measure to his recommendation.

**BLATHWAYT, Lieutenant - Colonel**

**Linley**, soldier. *B.* Sept. 7, 1839. *Ed.* Marlborough College. He took service in the 79th Highlanders and with them passed through the Indian Mutiny Campaign. He served with the Expeditionary Force in China 1860-62 and the Bhootan Expedition 1864-65. From 1865 to 1880 he was in Civil employ in Assam and Chutia-Nagpore. He retired from the Bengal Staff Corps in 1880, and settled for the remainder of his life at Batheaston. Colonel Blathwayt, who was an Agnostic and a member of the R. P. A., belonged to the Linnean, the Entomological, the Bristol and Gloucester Archæological, and the Somerset Archæological Societies. In 1891

he was President of the Bath Microscopical Society. *D.* Sept. 17, 1919.

**BLEIBTREU, Carl**, German poet and critic. *B.* Jan. 13, 1859. *Ed.* Berlin University. Bleibtreu is a leading representative of naturalism in German letters, and a writer of marked individuality in style and thought. His dramatic works were published in three volumes in 1889, and he has written about fifty further volumes (poetry, history, criticism, etc.). In his *Die Vertreter des Jahrhunderts* (2 vols., 1904) he premises that he will "offend all parties." He is, like G. B. Shaw, equally scornful of Materialism and Christianity.

**BLEIN, Baron Ange François**

**Alexandre**, French general. *B.* Nov. 27, 1767. *Ed.* Military School, Paris. He entered the French Army in 1794, and served in all Napoleon's wars with great distinction. He was gazetted General of Brigade in 1815. Blein was dismissed at the Restoration, but was recalled to the Army as reaction approached its term in 1830. He wrote a number of military, scientific, and political works, and a volume of essays (*Essais philosophiques*, 1843), in which his Voltairianism finds expression. His death, curiously enough, is not recorded in any of the French authorities.

**BLIND, Karl**, agitator. *B.* Sept. 4, 1826.

*Ed.* Strassburg (law). He began while a university student to advocate extreme political opinions, was imprisoned in 1847 for circulating a work by Heinzen, and was one of the leaders of the revolutionary movement in 1848. Condemned in 1849 to eight years' imprisonment, he was freed by the soldiers and people, and sent as representative to Paris. Napoleon expelled him from France, and he settled in London, taking an active part in the liberation movement all over Europe, and publishing a number of works on mythology, history, etc. Blind disdainfully rejected all theology. *D.* May 31, 1907.

**BLIND, Mathilde**, poet, step-daughter of Karl Blind. *B.* Mar. 21, 1841. *Ed.* Belgium and St. John's Wood (London). Her original name was Cohen, but she adopted Blind's name when her mother married him, and shared his views and his exile. In her Autobiography she says that she was for a time a Christian "in a certain sense," but she early rejected all religion, and was expelled from her London school for heresy. She began to publish poems in 1867, and in 1873 she translated Strauss's *The Old Faith and the New*. Her chief poem is *The Ascent of Man* (1888), and she wrote various biographies of women. Dr. Garnett says: "Her poetry is noble in execution as in aspiration, and her character was even more noble than her poetry." Miss Blind inherited (1892) the fortune of her step-brother, and bequeathed the greater part of it to Newnham College, of which she is one of the founders. *D.* Nov. 26, 1896.

**BLOCH, Ivan, M.D.**, German medical and social writer. *B.* Apr. 8, 1872. *Ed.* Bonn, Heidelberg, and Berlin Universities. A physician in medical practice at Berlin, Dr. Bloch has written a series of important works on such subjects as prostitution and sexual psychology. He is a distinguished member of the Berlin Medical Society, the Goethe Society, and the Anthropological Society, and is an outspoken Monist and supporter of Professor Haeckel. In *Was Wir Ernst Haeckel Verdanken* (1914) he describes the great Monist leader as "the St. George who has slain the dragon of the ills of modern man, and has ruthlessly branded all the dualistic survivals of pre-scientific culture as obstacles to the mental and moral progress of humanity" (II, 357).

**BLOUNT, Charles**, Deist. *B.* Apr. 27, 1654. In 1679 he published *Anima Mundi*, a Deistic work in which his father is said to have collaborated. The book was burned, but re-issued. He also translated the life of Apollonius of Tyana, and wrote *Religio Laici* and other works. Blount fought for

liberty of expression and for legal recognition of marriage with a deceased wife's sister. He professes in his works to be a Christian, though he is more outspoken in his posthumous *Oracles of Reason* (1693), and he everywhere undermines Christianity by pointing out its Pagan sources. *D.* Aug., 1693.

**BLOUNT, Sir Henry**, Deist, father of preceding. *B.* Dec. 15, 1602. *Ed.* St. Albans and Oxford (Trinity Coll.). After graduating he studied law and travelled extensively, subsequently publishing a very popular *Voyage to the Levant* (1636). He was knighted in 1639, and served on various Royal Commissions. In *The Oracles of Reason* (mainly a collection of his son's letters) there is a Latin fragment on the soul by Sir H. Blount, in which he represents that God "is all things," that the material universe is his body, and that man is compacted of a union of God and the world and "dissipated by the dissolution of that union" (pp. 152-54). *D.* Oct. 9, 1682.

**BLOUNT, Sir Thomas Pope**, writer, eldest son of Sir Henry Blount. *B.* Sep. 12, 1649. *Ed.* privately. Blount, a man of considerable repute in his time, and member for St. Albans, was created a baronet in 1679. After the Revolution he was Commissioner of Accounts in the House of Commons. His *Essays on Several Subjects* (published 1692), which were regarded by some of his contemporaries as "in no way inferior to Montaigne," are openly Deistic (see, especially, the essay added in the third edition, 1697). He published also a remarkable biographical dictionary and other works. *D.* June 30, 1697.

**BLUM, Robert**, German agitator. *B.* Nov. 10, 1807. Blum was the self-educated son of a worker, and was in succession a manual worker, a clerk, a soldier, and secretary to a theatre-director. He was one of the founders of the Schiller-Verein and a co-editor of the *Theaterlexikon*

(7 vols., 1839-42). Holding very advanced opinions in politics as well as religion, he took an active part in the 1848 Revolution, and was Vice-President of the revolutionary Parliament. He was shot by the victorious authorities, and a sum of 120,000 marks was publicly subscribed for his dependents. *D.* Nov. 9, 1848.

**BOCAGE, Manoel Maria Barbosa**, Portuguese poet. *B.* Sep. 15, 1765. He served in the navy until 1790, and then turned to letters. Bocage is generally regarded as the greatest Portuguese poet since Camoens. On account of an open letter to Voltaire (*Verdades Duras*), in which he denied the immortality of the soul, he was imprisoned by the Inquisition in 1797, and he was later prosecuted for joining the Freemasons. T. Braga edited a collected edition of his poems in seven volumes (1876). *D.* Dec. 21, 1805.

**BODICHON, Barbara Leigh Smith**, foundress of Girton College. *B.* Apr. 8, 1827. Linked through her father with Cobden and other distinguished politicians, Mme. Bodichon was equally intimate with advanced writers like George Eliot, D. G. Rossetti, and G. J. Holyoake. Several of her pamphlets were published by Holyoake, with whom she agreed. She is the model of George Eliot's *Romola*. In her early years she had founded *The Englishwoman's Journal* (which had been suggested by Holyoake), and throughout her life she was zealous for the education and emancipation of her sex. "She may justly be regarded as the foundress of Girton College" (*Dict. Nat. Biog.*), of which she devised the plan, and for which she supplied large funds (over £11,000). *D.* June 11, 1891.

**BODIN, Jean**, French lawyer and philosopher. *B.* 1530. *Ed.* Toulouse (law). After teaching law for some years at Toulouse, Bodin devoted himself to literature and law at Paris, and he became in time a valued legal counsellor of the King. His zeal for toleration—his mother is

believed to have been a Jewess—brought him under suspicion of heresy, and his works (especially a dialogue on religion, *Heptaplomeres*, which was not published in full until 1857) show that he was a Deist. He, however, professes a belief in witchcraft and astrology. His *Methodus ad facilem historiarum cognitionem* (1566) is one of the foundations of the philosophy of history in France. *D.* 1596.

**BOERNER, Wilhelm**, Austrian Ethicist and Monist. *B.* June 26, 1882. He was secretary of the Vienna Ethical Society (1902-13), and secretary of the Vienna Volks-Bildung Verein (League of Popular Education) (1906-1909). Boerner is an able and courageous champion of Ethical and Rationalist principles in Austria, and he has written several works. He is a member of the Goethe Verein, the Grillparzer Gesellschaft, the Moral Education League, etc.

**BOILEAU-DESPRÉAUX, Nicolas**, French poet. *B.* Nov. 1, 1636. *Ed.* Collège de Beauvais. Boileau was destined for the Church in his youth and sent to the Sorbonne, but he abandoned theology and studied law. He was called to the bar in 1656, but never practised. His father left him a small fortune, and he devoted himself to poetry, chiefly, at first, in the form of satires on other poets. His masterpiece, *L'Art Poétique*, was published in 1674; and in the same year he published his second greatest work, *Le Lutrin*, which is the model of Pope's *Rape of the Lock*. In 1677 he was appointed historiographer to the King. Under the influence of Bossuet and the clergy, who always regarded him as an enemy, he was long excluded from the Academy, though the world now recognizes that he was one of the greatest of French writers. The King forced the doors for him in 1684. The Jesuits persecuted him so fiercely that he was tempted in his later years to write an essay, *Sur l'amour de Dieu*, on the strength of which modern Catholic writers some-

times claim him as orthodox. Brunetière, however, in the *Grande Encyclopédie*, candidly admits that "in regard to religion he is an independent, leaning to the side of Molière [a drastic Rationalist] rather than Racine." The Jesuits who denied that he was a Christian (and now claim him) were, Brunetière says, right. Lanson, in his authoritative *Histoire de la littérature Française* (pp. 495-97), easily shows, by numerous quotations from his poetry, that he was a Rationalist. *D.* Mar. 13, 1711.

**BOINDIN, Nicolas**, French writer. *B.* May 29, 1676. After a short period of service in the musketeers he succeeded to his father's position as Procureur du Roi, and he afterwards became Royal Censor. He was a member of the Academy of Inscriptions, but his outspoken Atheism prevented him from obtaining admission to the Academy of Sciences, though he was one of the foremost French scholars of his day. Grimm says that he distinguished himself from a fellow unbeliever thus: "Dumarsais is a Jansenist Atheist; I am a Molinist Atheist." He refused to retract before death, and was buried unceremoniously by night. *D.* Nov. 30, 1751.

**BOISSIER, Marie Louis Gaston**, French historian. *B.* Aug. 15, 1823. *Ed.* Paris. After teaching for some years at Nîmes and Angoulême he was appointed professor at the Collège Charlemagne (Paris), then at the Collège de France. In 1865 he became professor of rhetoric and ancient literature at the École Normale. In 1876 he was admitted to the Academy, and he afterwards became its Perpetual Secretary. Boissier was one of the highest authorities and most charming writers on ancient Rome (see, especially, his *La Religion Romaine*, 2 vols., 1878, and *La Fin du Paganisme*, 2 vols., 1891). He rarely touches controversy, but his Rationalist views are plainly expressed in an appendix to his *Fin du Paganisme* on the persecutions. He is also severely criticized by the Abbé Delfour in his *La Religion*

*des Contemporains* (1895). *D.* June 10, 1908.

**BOITO, Arrigo**, Italian musical composer and poet. *B.* Feb. 24, 1842. *Ed.* Milan Conservatorio. He wrote a Cantata in 1861, but for some years occupied himself chiefly with poetry and criticism. A visit to Germany brought him under the influence of Wagner, and he returned to music. In 1866, however, he took part in Garibaldi's campaign, and, at its failure, he fled to France. Two years later he put the opera *Mefistofele* (based on Goethe's *Faust*) on the stage at Milan, where its free derision of religious ideas caused a violent reaction on the part of the Catholics. He afterwards became one of Italy's leading composers, and he also published several volumes of poems. He was a Chevalier of the Legion of Honour (1895), a Commendatore (1892), and an Inspector-General of technical instruction in the Italian Conservatorio. *D.* June 10, 1918.

**BOJER, Johan**, Swedish novelist. *B.* Mar. 6, 1872. Beginning life as a fisherman, Bojer turned after a time to clerical work, and eventually became a journalist. In 1895 he began to write for the stage, but the novel proved to be his best field, and he is well known as one of the most brilliant and prolific novelists of Sweden. Several of his novels (*The Power of a Lie*, trans. 1908; *The Great Hunger*, trans. 1918, etc.) have been translated into English. In the latter novel his drastic Rationalism is boldly expressed. He depicts humanity turning away equally from the blood-stained Jehovah of the Old Testament and the pale ascetic of the New. The need of our age is a pure religion of humanity, he insists.

**BOLIN, Professor Andreas Wilhelm**, Ph.D., Finnish philosopher. *B.* Aug. 2, 1835. *Ed.* Petrograd and Helsingfors. Bolin was appointed professor at Helsingfors University in 1865, and University Librarian in 1873. He has translated

Shakespeare into Swedish (6 vols., 1879-87), and has written on the philosophies of Hume, Spinoza, and Feuerbach. In his own views he chiefly follows Feuerbach, of whom he is a great admirer. He has edited Feuerbach's works (1903) and letters (1904). His advanced Rationalism often drew upon him the attention of the reactionary Russian authorities before the Revolution.

**BOLINGBROKE, Viscount.** *See* ST. JOHN, HENRY.

**BOLIVAR, Simon**, President of Bolivia. *B.* July 25, 1783. *Ed.* Madrid. Bolivar, on completing his studies, travelled extensively in Europe and then in the United States. He developed advanced views on religion and politics, and devoted himself to freeing South America from its Spanish priests and politicians. First he organized a rebellion in Venezuela, and succeeded in driving out the Spaniards. In 1819 he was chosen first President of the new Republic of Columbia. In 1824 the Peruvians appointed him Dictator, and the southern part of Peru was converted into the Republic of Bolivia, of which he was the first President. His stern methods created many enemies, who united against him with the clericals, and in 1828 he was forced to deal drastically with a conspiracy against his life. He was compelled to retire in 1829, and he took his life in the following year. In 1842 the Bolivians brought back his remains to their capital, and buried them with great honour. *D.* Dec. 10, 1830.

**BÖLSCHE, Wilhelm**, German writer. *B.* Jan. 2, 1861. *Ed.* Cologne, Bonn, and Paris Universities (in philosophy, science, and art). Bölsche has been engaged since 1885 in independent literary work, especially for the popularization of the doctrine of evolution. He has edited Goethe, Humboldt, Novalis, Heine, etc., and has written between forty and fifty volumes, which are not less admirable for their high

literary art than for their wide and accurate erudition. The chief original work is, perhaps, *Das Liebesleben in der Natur* (2 vols., 1898 and 1900). His fine study of the life and views of Professor Haeckel has been translated into English (*Haeckel*, 1906). He is one of the most brilliant and popular of the Monistic writers of Germany.

**BOLZANO, Professor Bernard**, Austrian mathematician. *B.* Oct. 5, 1781. *Ed.* Prague University. Bolzano entered the Roman Catholic clergy in 1805, and was appointed professor of the science of religions at Prague University. In 1820 he was deposed and suspended by the Catholic authorities for heresy, and he retired to private literary work. He continued to call himself a Christian—in a liberal sense of the word—but he belonged to no Church, and was rather a Theist. He was a mathematician of great distinction, and is regarded by many as one of the founders of the modern science. *D.* Dec. 18, 1848.

**BONAPARTE, Prince Jerome**, youngest brother of Napoleon I. *B.* Nov. 15, 1784. *Ed.* Collège de Juilly (Paris). He entered the navy and became a commander. During a visit to the United States he married Eliza Paterson (1803), but Napoleon declared the marriage invalid. Jerome submitted, and became an admiral, later a general and prince. In 1807 he was created King of Westphalia, and his rule was enlightened and able. He was a gifted man, though never in favour with Napoleon. After Waterloo he lived in Italy and Switzerland until 1848, when he returned to France, became President of the Senate, and directed his nephew (Napoleon III). P. de la Garce says in his *Histoire du Second Empire* (1894) that Jerome "cherished a systematic hostility to every religious creed in general and the Catholic religion in particular" (I, 119). He tried in vain to break the fatal alliance of the Second Empire with the Church. *D.* June 24, 1860.

**BONAPARTE, Prince Napoleon Joseph Charles Paul**, second son of the preceding. *B.* Sep. 9, 1822. *Ed.* Vienna, Trieste, and Rome. After the Revolution of 1848 he returned to France and sat in the Constituent Assembly. He acted with the Republicans and anti-clericals, though he later modified his political (not his Rationalist) views. He received the title of Prince, and a seat in the Senate and on the Council in 1853, and married Princess Clothilde of Italy. After the fall of the Empire he lived for some time in England and became friendly with Mr. Bradlaugh (see Mrs. Bradlaugh Bonner's biography of her father). He returned to France in 1873, entered the Chambre in 1876, and strongly opposed the Clericals. French historians regard him as "by far the cleverest of the Bonapartes after the founder of the family." He was unconscious when the clergy ministered to him on his death-bed, and had not altered his views. *D.* Mar. 17, 1891.

**BONGHI, Professor Ruggero**, LL.D., Italian philosopher and statesman. *B.* Mar. 20, 1828. Bonghi translated from the Greek several chapters of Plotinus at the age of eighteen, and the *Philebos* of Plato in the following year. In 1859 he became professor of philosophy at Milan, in 1860 deputy to the Italian Parliament, in 1864 professor of Greek literature at Turin University, in 1865 professor of Latin at Florence and a member of the Higher Council of Education, and in 1870 professor of ancient history at Rome University. He was Minister of Public Instruction 1874-76, when he greatly improved the schools of Italy and resisted the clericals. His writings are very numerous and varied, and they frequently express his Platonist Theism. Oxford University conferred on him the honorary degree in law. *D.* Oct. 22, 1895.

**BONHEUR, Marie Rosalie** ("Rosa"), French painter. *B.* Oct. 22, 1822. She received her artistic education from her

father, a Saint-Simonian, and at Paris. Her first picture, an animal picture, was exhibited in 1841, and she won gold medals in 1845 and 1848. In 1853 she painted her famous "Horse Fair" and earned a world-wide repute. She wore the cross of the Legion of Honour. T. Stanton's *Reminiscences of Rosa Bonheur* (1910) contains an interesting discussion of her views on religion (pp. 78-82). Her friend Louis Passy describes her as Agnostic, and she was at the most a Pantheist and non-Christian. She consented to a religious funeral in order to be buried near a friend, and said: "Though I make this concession as to my body, my philosophical belief remains unaltered." *D.* May 25, 1899.

**BONI, Filippo de**, D. es L., Italian writer. *B.* 1820. He was educated for the Church and was ordained priest, but he abandoned his office and became a tutor. Expelled from Italy in 1846 on account of his advanced ideas, he migrated to Lausanne, and edited *Così la penso*. In 1848 he was chosen by Mazzini to edit the *Italia del Popolo*, and he was appointed Italian ambassador to Switzerland. He returned to Italy in 1859 and became a parliamentary leader of the anti-Clericals. His many works (especially *Ragione e Dogma*, 1861) are Agnostic. *D.* Nov. 7, 1870.

**BONNET, Charles**, Swiss natural philosopher. *B.* (of French refugee family) Mar. 13, 1720. He graduated in law, but devoted himself to natural history and became one of its foremost representatives in Europe in the eighteenth century. From 1752 to 1768 he was a member of the Grand Conseil. Contemporaries describe him as an Atheist, but he was a Deist and had somewhat mystic ideas about a future life. *D.* June 20, 1793.

**BONNYCASTLE, John**, mathematician. *B.* 1750. He kept a school at Hackney (London), and some time between 1782 and 1785 became professor of mathematics

at the Woolwich Royal Military Academy. His mathematical works, some of which were translated into Turkish, had a very extensive circulation. Wheeler (*Dictionary of Freethinkers*) describes him, from personal information, as a Rationalist. *D.* May 15, 1821.

**BONSTETTEN, Karl Victor von**, Swiss writer. *B.* Sept. 3, 1745. *Ed.* Yverdun, and Geneva, Leiden, Cambridge, and Paris Universities. Bonstetten, who was a man of extraordinarily wide culture, became a member of the Grand Council of Berne in 1775, and in 1787 he was appointed a provincial judge. He was afterwards a judge of the Superior Court at Lugano. He knew Voltaire and Rousseau, and wrote several Deistic works. *D.* Feb. 3, 1832.

**BONWICK, James**, anthropologist. *B.* July 8, 1817. A long and adventurous career in Tasmania and Australia made Bonwick one of the leading authorities of his time on the natives of those islands. His *Daily Life of the Tasmanians* (1870) is a classic, and he wrote various other works on Australia. He was appointed Archivist to the Government of New South Wales, and was a member from its foundation of the Anthropological Institute. In his *Egyptian Belief and Modern Thought* (1878) he makes a discreet attempt to show that all the Christian doctrines were borrowed from the ancient Egyptian religion. He was a Theist, and he held with Max Müller that "there has been no entirely new religion since the beginning of the world" (p. 426). *D.* Feb. 6, 1906.

**BOOTH, James, C.B.**, lawyer. *B.* 1796. *Ed.* Cambridge (St. John's). Booth was admitted to the Society of Lincoln's Inn in 1818, and he practised in the Chancery Courts. In 1839 he was appointed counsel to the Speaker of the House of Commons, and from 1850 to 1865 he was Secretary to the Board of Trade. He received his title in 1866, on his retirement. In his *Problem of the World and the Church*

*Reconsidered* (published anonymously in 1871) Booth rejects Christianity, while he remains a Theist. "Truth, justice, and self-respect," he says, "which owe nothing to the Church, will not suffer from the extinction of a system of dogma which has too long usurped their place" (closing paragraph). In his last few years he was a Vice-President of the London Sunday Lecture Society. *D.* May 11, 1880.

**BORN, Baron Ignaz von**, Austrian mineralogist. *B.* Dec. 26, 1742. *Ed.* Vienna. He entered the Jesuit Society, but quitted it and studied law at Prague University. He devoted himself, however, to geology and mineralogy, and in 1770 he was appointed Director of the Mint and Mines at Prague. In 1779 he became Royal Councillor and Director of the Vienna Mint. He made important discoveries in metallurgy, and held a number of high offices in the Austrian administration. We are assured that the Baron devoted his considerable income to philanthropy and to scientific experiments. Born was a Freemason and anti-clerical, apparently a Deist. A drastic satire of the monastic bodies (*Joannis Physiophili Specimen Monachologiae*), in the form of a study of the natural history of monks, which was published anonymously in 1782, was written under his direction. Joseph II (who is said to have been interested in its production) refused the Archbishop's demand for its suppression. *D.* July 24, 1791.

**BÖRNE, Ludwig**, German author. *B.* May 6, 1786. *Ed.* Berlin, Halle, Heidelberg, and Giessen Universities. Son of a Jewish banker named Baruch, he was compelled by a law against the Jews to abandon his position in the civil service, and in 1818 he formally adopted Christianity and the name of Ludwig Börne. He was, in reality, a Rationalist, and after the Revolution of 1830 he went to live at Paris. In his later years he followed Lamennais [SEE], and dreamed of establishing a sort of very

liberal and entirely undogmatic Christian democracy. *D.* Feb. 12, 1837.

**BORROW, George**, writer. *B.* July 5, 1803. *Ed.* Norwich High School. At the age of seventeen he was articled to a Norwich solicitor, and he fell under the influence of William Taylor, a Pantheist, who turned his thoughts to letters and philology. He went to London to try a literary career in 1824, and two years later published his *Romantic Ballads*. He had little success and much hardship, and in 1833 he became an agent of the Bible Society, travelling over Germany, Russia, and the East. From 1835 to 1840 he worked for the Society in Portugal and Spain. His *Bible in Spain* (3 vols., 1843) made his literary reputation, and was followed by *Lavengro* (1851) and *The Romany Rye* (2 vols., 1857). Harriet Martineau tells us that Borrow's Rationalism was so notorious that his engagement with the Bible Society was greeted with a "burst of laughter." It seems, however, that for a time he was a sincere, if liberal, Christian. In later years he returned to heterodoxy. F. C. Cobbe, who knew him well, says that he believed in the existence of a "Spirit," which he refused to call God, and rejected Christian doctrines. See Knapp's *Life, Writings, and Correspondence of G. Borrow* (2 vols., 1890). *D.* July 26, 1881.

**BOSANQUET, Professor Bernard**, M.A., LL.D., D.C.L., philosopher. *D.* 1848. *Ed.* Harrow and Oxford (Balliol—first class in Moderations and Litteræ Humaniores). He was lecturer at University College, Oxford (1871–81), University Extension lecturer and official of the Charity Organization Society (1881–97), professor of moral philosophy at St. Andrews (1903–1908), Gifford Lecturer (1911–12), and Adamson Lecturer (1913). Prof. Bosanquet has written a large number of works on philosophy, ethics, æsthetics, and social questions. From 1900 to 1905 he occasionally lectured for the London Ethical Society, but in his *Some Suggestions*

in *Ethics* (1918) he, while still dissenting from orthodox Christianity, describes non-religious ethical culture as inadequate. He is a Neo-Hegelian, or Absolute Idealist, and rejects the idea of personal immortality. See his *Essays and Addresses* (1889) and *The Value and Destiny of the Individual* (1913).

**BOSC, Louis Augustin Guillaume**, French naturalist. *B.* Jan. 29, 1759. *Ed.* Dijon Academy. He entered the civil service, but devoted his leisure to natural history and letters. Bosc published the *Mémoires* of Mme. Roland, and was tutor to her daughter. His moderation during the Revolution obliged him to quit France for America, on which he wrote some valuable papers. After the Restoration he became professor at the Jardin des Plantes, and rendered great service to French agriculture. *D.* July 10, 1828.

**BOSIS, Adolfo de.** See DE BOSIS, A.

**BOSTRÖM, Professor Christopher Jacob**, Swedish philosopher. *B.* Jan. 1, 1797. *Ed.* Upsala University. He first taught at Upsala, then (1833) became tutor to the royal princes, and in 1838 professor of philosophy at Upsala University (retiring in 1863). Boström wrote little, but he had a deep influence on Swedish thought, as he was one of the leading thinkers of Scandinavia. His system is Spiritualist and Pantheistic, only the Absolute, which is undefinable, having real being. He seems to have experienced the influence of Leibnitz. *D.* Mar. 22, 1866.

**BOUCHER DE CRÈVECŒUR DE PERTHES, Jacques**, French archæologist. *B.* Sep. 10, 1788. He was employed on diplomatic missions by Napoleon, and he then retired to Abbeville, where he began his famous collection of prehistoric implements. He was the first to establish the antiquity of man and the Stone Age (*De la Creation*, 5 vols., 1839–41, and other

works), and he wrote also on political economy. Verlière describes him in his *Guide du Libre Penseur* as an advanced Deist. *D.* Aug. 5, 1868.

**BOUGAINVILLE, Count Louis Antoine de**, F.R.S., French traveller. *B.* Nov. 11, 1729. He made brilliant studies in mathematics, and published a *Traité du Calcul Intégral* (2 vols., 1752 and 1756), which became famous. He also studied law and served in the French army. At the close of the war in 1763 he embarked on a long voyage, and he was the first Frenchman to travel round the globe (*Voyage Autour du Monde*, 1771). He wanted the French Government to equip him for an expedition to the North Pole, and when it refused he sent his plans to the London Royal Society, which made use of them and admitted him as a Fellow. Bougainville was appointed Marshal in 1779 and Vice-Admiral in 1791. Napoleon made him a Count and Senator. He was a Deist. *D.* Aug. 31, 1811.

**BOUGLÉ, Professor Charles**, French sociologist. *Ed.* École Normale Supérieure, and in Germany. In 1894 he became professor of philosophy at the Lycée Saint-Brieux, in 1898 at Montpellier, and in 1900 at Toulouse. He is now professor of the history of social economy at the Sorbonne. In 1900 he published a series of lectures, *Pour la Démocratie Française*, in which he severely criticizes the clericals and expresses a moderate Rationalism. Professor Bouglé has won a high position among European sociologists.

**BOUILLIER, Francisque**, Ph.D., French philosophical writer. *B.* July 12, 1813. *Ed.* Collège Stanislas (Paris) and École Normale. He was professor of philosophy at Orléans (1839) and Lyons (1841), and later Director of the École Normale Supérieure at Lyons and inspector-general of the University. He was also a member of the Institut and of the Academy of Moral and Political Sciences. Bouillier was a Rationalist of the philosophical-

spiritual school (see his *Théorie de la raison impersonnelle*, 1845, etc.), and he translated Kant and Fichte. *D.* 1899.

**BOULAINVILLIERS, Henri de**, Count de St. Saire, French historian. *B.* Oct. 11, 1658. *Ed.* Collège de Juilly, Paris. He served for some years in the army, then devoted himself to historical research, and wrote a number of works in which credulity and criticism are incongruously mingled. His *Essai de Métaphysique dans les Principes de B. de Spinoza* (published 1731) purports to be a refutation, but is a timid acceptance, of the philosophy of Spinoza. His *Vie de Mahomet* (1730) was the first European work to speak tolerantly of the founder of Mohammedanism. *D.* Jan. 23, 1722.

**BOULANGER, Nicolas Antoine**, Encyclopædist. *B.* Nov. 11, 1722. *Ed.* Collège de Beauvais. After studying mathematics and architecture he served as an engineer in the army, and then entered the civil service. He retired in 1758 and lived at the chateau of Helvétius, writing various articles for the *Dictionnaire Encyclopédique*. Boulanger studied Hebrew and Syriac in order to be able to refute *Genesis*. Some of the anti-Christian works to which his name was attached after his death were probably written by Holbach and others. *D.* Sep. 16, 1759.

**BOURGEOIS, Léon Victor Auguste**, French statesman. *B.* May 29, 1851. *Ed.* Lycée Charlemagne (law). In 1882 he became Préfet du Tarn; in 1885, Préfet de la Haute Garonne; and in 1887, head of the Paris police. He entered the French Chambre in 1888, and became Under-Secretary in the Ministry of the Interior. In 1890 he was Minister of Public Instruction, 1892 Minister of Justice, 1896 Président du Conseil and Minister of Foreign Affairs, 1896 Minister of Public Instruction, 1899 first French delegate at the Hague Conference, 1902-1903 President of the Chambre of Deputies, 1905 Senator, and

1906 Minister of Foreign Affairs. M. Bourgeois, who is one of the most powerful and ardent Pacifists in Europe, is a member of the Permanent Court of Arbitration at the Hague and President of the Society of Social Education. He is an Agnostic and "emphatically anti-clerical" (A. Brisson, *Les Prophètes*, pp. 276 and 285). In 1920 he was elected President of the Senate.

**BOURNEVILLE, Magloire Désiré**, French author. B. Dec. 20, 1840. *Ed.* Paris. He entered the staff of the Bicêtre Hospital and wrote a number of medical-Rationalistic works (*Science et Miracle*, 1875, *L'Hystérie dans l'histoire*, 1876, etc.). From 1876 to 1883 he was on the Paris Municipal Council, and in the latter year he entered Parliament and supported the anti-clericals. In 1889 Bourneville delivered an eloquent oration at the unveiling of a statue of Étienne Dolet.

**BOUTMY, Professor Émile Gaston**, French sociologist. B. Apr. 13, 1835. *Ed.* Paris. From journalism Boutmy passed to a chair in the School of Architecture, and later he became Director of, and professor in, the School of Political Science. He wrote a number of brilliant sociological works (notably one on the English Constitution), and was a member of the Institut, the Academy of Moral and Political Science, and the Legion of Honour. In his beautiful little work, *Taine, Scherer, Laboulaye* (1901), Prof. Boutmy expresses his entire agreement with the Rationalism of his friends Taine and Scherer. D. Jan., 1906.

**BOUTROUX, Professor Étienne Émile Marie**, French philosopher. B. July 28, 1845. *Ed.* Lycée Henri IV, École Normale Supérieure, and Heidelberg University. He taught at Caen, Montpellier, and Nancy, and since 1885 he acted as professor of modern philosophy at the Sorbonne. He was an Officer of the Legion of Honour, Member of the Institut, Director of the Fondation Thiers, Member

of the Académie des Sciences morales et politiques, Associate of the Accademia dei Lincei, and Correspondent of the British Academy. In his *Science and Religion in Contemporary Philosophy* (Eng. trans., 1909) Prof. Boutroux states that he is "not a dogmatic Rationalist who imposes a priori given and immutable forms." He is a liberal Theist, and he pleads for a sort of Christianity "without rites and dogmas." He does not accept personal immortality. D. Oct. 7, 1919.

**BOYIO, Professor Giovanni**, Italian jurist and statesman. B. 1841. *Ed.* Naples. He was appointed professor of the philosophy of law, and later of political economy, at Naples University. In 1876 he entered the Italian Parliament, where he has supported all anti-clerical measures. A brilliant orator and weighty writer, Professor Bovio has not spared the expression of his Rationalist views, especially in his *Schema del Naturalismo Matematico* (1879). He delivered an eloquent anti-Christian oration at the unveiling of the statue of Giordano Bruno at Rome in 1889 (appended to his pamphlet, *L'Etica da Dante a Bruno*). Professor Domizio fully describes his Rationalist (or Monist) philosophy in *Il Pensiero di Giovanni Bovio* (1904).

**BOWEN, Charles Synge Christopher**, Baron Bowen, M.A., D.C.L., judge. B. Jan. 1, 1835. *Ed.* Lille, Blackheath, Rugby, and Oxford (Balliol). Bowen won the Hertford and Ireland scholarship, first class in "greats," and the Arnold historical prize. He entered Lincoln's Inn in 1858, and while he studied for the bar he contributed to the *Saturday Review*, leaving that journal in 1861 as a protest against its attacks on Stanley and Jowett. In 1861 he was called to the bar, and he was junior counsel in the Tichborne case (1871-74). In 1879 he became a judge of the Queen's Bench division, and in 1893 a Lord of Appeal and a Peer. His letters, in Sir H. G. Cunningham's *Lord Bowen*

(1897), show that he disliked controversy and rarely spoke about religion, but was an Agnostic. He was an ardent admirer of Jowett. In a letter to a cousin in 1868 he urges her to keep away from all "moods and phases of theological discussion," and says that "the true heroes of life are often to be found among those on whose fearless advocacy of what they believe the world is making social war" (p. 126). Sir H. G. Cunningham also reproduces a poem of his, "To Hermione," which is entirely Agnostic:—

.....the illimitable sigh  
Breathed upward to the throne of the deaf skies.

the shore,  
The brighter shore we reach, I only know  
That it is night, Hermione, mere night—  
Unbroken, unilluminated, unexplored.

Baron Bowen was a man of very high culture and character. *D. Apr. 10, 1894.*

**BOWMAN, Charles**, testator of the "Bowman Bequest." There are few details about Mr. Bowman, whose generous bequest to the Secular Society, Limited, led to the establishment of the security of Rationalist bequests, except that he was an early member of the National Secular Society and used to attend its lectures in London. He died in Apr., 1908, and had a Secularist funeral. His will, dated Sep. 14, 1905, left his estate (about £10,000) to his wife for life, with reversion, subject to a few small legacies, to the Secular Society, Limited. Mrs. Bowman, a Secularist, died in 1914, and the relatives contested the will on the ground that bequests to anti-religious bodies are illegal. The Secular Society, Limited, won in the first court on Apr. 15, 1915, the Court of Appeal on July 13, 1915, and the House of Lords on May 14, 1917. Legacies to Rationalist bodies are now quite safe.

**BOYESEN, Professor Hjalmar Hjorth**, Swedish-American writer. *B. Sep. 23, 1848. Ed. Christiania and Leipzig Universities.* He emigrated to America in 1869, and became editor of a Scandinavian

paper at Chicago. From 1874 to 1880 he was professor of German at Cornell University, and he was professor at Columbia University from 1880 to 1895. Boyesen wrote a number of novels, some poetry, and a series of literary works of a Rationalist character (*Essays on Scandinavian Literature, Essays on German Literature, Goethe and Schiller, etc.*). *D. Oct. 5, 1895.*

**BRABROOK, Sir Edward William**, C.B., anthropologist. *B. 1839. Ed. private school, Barr.* Sir Edward was appointed Assistant Registrar of Friendly Societies in 1869, and was Chief Registrar from 1891 to 1904. In 1898 he was President of Section H of the British Association, and in 1903 of Section F. He was also President of the Anthropological Institute (1895-97) and President of the Folk-Lore Society (1901-2). He is a Foreign Associate of the Paris Society of Anthropology, and Director of the Society of Antiquaries. His works deal chiefly with the Friendly Societies, but he has written many papers (sometimes in the *Literary Guide*) on anthropology. He is an Honorary Associate of the Rationalist Press Association.

**BRADLAUGH, Charles**, reformer. *B. Sep. 26, 1833.* At the age of eleven he was compelled to quit the elementary school and earn his living, and a few years later he was converted to Free-thought and virtually driven from his father's house. He joined the army, but got his discharge in 1853, and became a solicitor's clerk. Adopting the name of "Iconoclast," he now frequently wrote and lectured against Christianity, and in 1858 he began to edit the *Investigator*. By 1860, when he founded the *National Reformer*, he was known throughout the country as a Secularist lecturer and debater, and he took an active part in progressive political movements at home and on the Continent. He was a Vice-President of the National Reform League.

In 1866 he founded the National Secular Society, which flourished greatly under his care. In 1868-69 Mr. Bradlaugh's defence of the *National Reformer* against the Law Officers of the Crown under two Governments compelled the repeal of the odious Security Laws, and so placed cheap democratic and heretical periodical publications on an equal footing with more highly priced ones. In 1868 he first contested Northampton, for which he was returned in 1880, though, on account of the House refusing to permit him to take the oath, it was only in 1886, after an heroic struggle and repeated re-election, that he took his seat. He lectured three times in the United States (1873, 1874, and 1875), and in 1889 paid a memorable visit to India, where his services to the people were many and great. In 1876 he was prosecuted with Mrs. Besant for publishing a Malthusian work and convicted, but he successfully appealed against the sentence. In 1888 he forced through Parliament a Bill giving the right to affirm instead of taking an oath, and in the following year he introduced a Bill for the Abolition of the Blasphemy Laws. Mr. Bradlaugh preferred the title of Atheist ("but I do not say there is no God," he explained), and his vast energy and powerful oratory were the main influence in emancipating the workers of Britain. *D.* Jan. 30, 1891.

**BRADLAUGH BONNER, Hypatia**, writer, second daughter of Charles Bradlaugh. *B.* Mar. 31, 1858. *Ed.* private schools England and Paris, and London University. She qualified in chemistry and mathematics, and taught those subjects at the Hall of Science evening classes from 1880 to 1888. Prior to 1878 and again in 1888 she acted as secretary to her father, and she worked on the staff of the *National Reformer*. She married Arthur Bonner in 1885. Mrs. Bradlaugh Bonner is an Atheist, like her father, and has rendered great service to Rationalism by her lectures and writings. Her chief work, written in collaboration with Mr. J. M.

Robertson, is her *Life of her father* (2 vols., 1894).

**BRADLEY, Francis Herbert**, philosopher. *B.* 1846. *Ed.* Cheltenham and Marlborough. He is a Fellow of Merton College, Oxford, and one of the principal English philosophical writers of our time. In his best known work, *Appearance and Reality* (1893), Mr. Bradley rejects emphatically the doctrine of a personal God—"a person is finite and meaningless," he says—and, in regard to immortality, he thinks that "the balance of hostile probability seems so large that the fraction on the other side to my mind is not considerable" (pp. 507 and 532-33). He declares that "there is but one Reality," that this is spiritual and inscrutable, and that this Absolute is "not the God of religion" (p. 447). In his later *Essays on Truth and Reality* (1914) the teaching is unaltered. God is merely "the Supreme Will for good which is experienced within finite minds" (p. 435), and Christianity is rebuked by the dictum that "any but an inferior religion must condemn all self-seeking after death" (p. 459).

**BRÆKSTAD, Hans Lien**, art journalist. *B.* (Norway) Sep. 7, 1845. Son of a Norse shipmaster, Brækstad came to England in 1877, and, after some years in a bookseller's shop, he adopted journalism and became assistant-editor of *Black and White*. He translated into English various works by Björnson and other Scandinavian and Danish writers. An enthusiastic champion of the independence of Norway, his house in London was for many years a patriotic centre, and from 1909 to 1915 he was Norwegian Vice-Consul. In 1914 the Norwegian Storting voted him a pension of £300 a year. Brækstad was an Agnostic, an active Director for many years of the Rationalist Press Association, and a zealous worker in the popularization of art, letters, and international good feeling. *D.* June 8, 1915.

**BRAGA, President Theophilo**, Portuguese poet and statesman, second President of the Republic of Portugal. *B.* Feb. 24, 1843. *Ed.* at his father's school in the Azores and at Coimbra University. In early years he was apprenticed to a printer, and at the age of sixteen he published a volume of verse. In 1861 he took up the study of law at Coimbra, and graduated there in 1868. In 1872 he competed for and won the chair of modern languages at the Cursu Superior de Letras, Lisbon University. Dr. Braga, who became one of the most distinguished and most prolific of modern Portuguese writers, applied himself to science and philosophy, as well as to letters and history. His long epic, *Vision of the Ages* (1864), and his *History of Portuguese Literature* (32 vols.) are the best known of the hundred works he has written. He adopted Positivism, assisted in editing *O Positivismo*, and was the Republican leader in the Cortes. After the Revolution he was, on Oct. 4, 1910, made President of the Provisional Government, and in 1915 he had a short term of office as second President of the Republic. He is an ardent Rationalist, Pacifist, and Humanitarian, and has taken an active interest in the annual Freethought Congresses. He is a member of the International Freethought Federation.

**BRAMHMS, Johannes**, Ph.D., German composer. *B.* May 7, 1833. *Ed.* by his father, a musician. Brahms was discovered by Schumann in 1853. In 1854 he became conductor for the Prince of Lippe-Deilmold, in 1863 director of the Vienna Singakademie, and in 1871 director of the Gesellschaft der Musikfreunde. His compositions were now of so high an order that Cambridge University offered him a degree in 1877—an offer which he ignored—and Breslau University conferred on him a degree in philosophy. He received the Prussian order Pour le Mérite in 1886. The magnificent *German Requiem* which he composed in 1868, in which he substitutes phrases from the German Bible

for the phrases of the Latin liturgy, is claimed by his more superficial biographers to be an expression of deep personal religious feeling, but his letters to his friend Herzogenberg show that he was an Agnostic to the end of his life (see *Letters of J. Brahms: the Herzogenberg Correspondence*, Eng. trans., 1909). The words of the first of his *Vier Ernste Gesänge* (1896), written in the year before his death, are defiantly sceptical about a futuro life, and in a letter to Herzogenberg (June, 1896) he endorses them. These *Songs* are his "supreme achievement in dignified utterance of noble thoughts" (*Enc. Brit.*). *D.* Apr. 3, 1897.

**BRAMWELL, George William Wilshere**, Baron Bramwell, judge. *B.* June 12, 1808. *Ed.* Enfield Palace School. He was employed in his father's bank, but in 1830 he took up the study of law. He was called to the Bar in 1838, and became a Queen's Counsel in 1851. In 1856 he became a judge and was knighted, proving "one of the strongest judges that ever sat on the bench" (*Dict. Nat. Biog.*). In 1876 he became a Lord Justice of Appeal, and in 1882 a Peer. Baron Bramwell was a thorough Benthamite. His sympathies were with "that band of enlightened and advanced Liberals who used to make joyous demonstrations of kid-gloved Agnosticism at the annual British Association Meetings" (C. Fairfield's *Some Account of G. W. Wilshere*, 1898, p. 102). The letters to him (in this volume) of Lord Coleridge and the Duke of Argyll confirm this. *D.* May 9, 1892.

**BRANDES, Carl Edvard Cohen**, Ph.D., Danish writer. *B.* Oct. 21, 1847, brother of Georg Brandes. *Ed.* Copenhagen University (philosophy and oriental languages). He took to letters and politics, and edited the Radical *Morgenbladet* (1861-84) and, later, the *Politiken* (1884-1901). His novels, dramas, and other literary works abound in advanced Rationalist and social ideas. Refusing to take the oath when he was elected to the Folketing in 1880, he

defeated the Government, which tried to unseat him, and won the right to affirm. Although an avowed Materialist, he became Minister of Finance in 1909, and has again held that position since 1913.

**BRANDES, Georg**, LL.D., Danish literary and dramatic critic. *B.* (Copenhagen) Feb. 4, 1842. *Ed.* Copenhagen University (gold medal). Except for a few years (1872-77) when he was teaching at Copenhagen University, Dr. Brandes passed from one European capital to another, between 1866 and 1877, when he settled in Berlin. Since that time he has again travelled extensively in Russia, Spain, Greece, Egypt, England, and America, acquiring an incomparable mastery of international life and letters. He translated J. S. Mill into Danish, and he wrote a vigorous defence of Ferrer. Of his thirty works, the chief is *Main Currents of the Literature of the Nineteenth Century* (6 vols., Eng. trans., 1901-1905). He owes his degree to St. Andrews University; and he is an Honorary Associate of the Rationalist Press Association and a member of the American Academy of Arts and Sciences and the Royal Society of Literature. Like his brother Edvard, he is an outspoken Agnostic and zealous propagandist.

**BRANDIN, Professor Louis Maurice**, L. es L., Ph.D., French philologist. *B.* Mar. 18, 1874. *Ed.* Paris and Greifswald. Dr. Brandin is Fielden Professor of French and of Romance Philology in the London University, though he transferred his services to the French army for the duration of the War. He has written a *Hebrew-French Glossary of the XII Century* (1906) and other works, and is an Officer of Public Instruction and Laureate of the Institute (Prix Chavée). He rejects all creeds (personal knowledge).

**BRANTING, Karl Hjalmar**, Swedish Socialist leader. *B.* Nov. 23, 1860. *Ed.* gymnasium Stockholm and Upsala University. In 1884 Branting began to con-

tribute to the Social Democratic *Tiden* and take an active part in advanced movements. He afterwards edited the *Tiden* and, later, the *Social Demokraten*, an article in which brought upon him a sentence of three months' imprisonment for blasphemy. He is an outspoken Rationalist and a strong opponent of militarism, as he proves in his various works. Since 1896 he has been the leader of the Swedish Social Democrats, and he is pre-eminent among Labour leaders for his high sense of responsibility and his intellectual ability.

**BRAUN, Eugen.** See GHILLANY, F. W.

**BRAUN, Lily**, German writer and reformer. *B.* July 2, 1865, daughter of General von Kretschman. *Ed.* privately. She first married Prof. Georg von Gizycki (SEE) and worked with him in the Ethical-Rationalist Movement at Berlin. Later she became one of the leaders of the German feminists and a prominent Socialist. Her aunt, the Countess Clotilde von Hermann, disinherited her on account of her advanced ideas. Her attitude towards Christianity was disdainful and Nietzschean (see her *Memoiren einer Sozialisten*, 2 vols., 1900). *D.* Aug. 9, 1916.

**BRAUN, Wilhelm von**, Swedish poet. *D.* Nov. 8, 1813. He served in the army in his earlier years, but quitted it in 1846 for letters. His poetry, which won for him considerable repute in Sweden, is frequently of a satirical character, and in some of the earlier poems he exercises his faculty on the Bible. His collected works fill six volumes (1875-76). *D.* Sep. 12, 1860.

**BRAY, Charles**, philosophical writer. *B.* Jan. 31, 1811. A Coventry manufacturer, Bray fell under the influence of Combe and Owen, and devoted his means largely to philanthropy and social work. In his chief publication, *The Philosophy of Necessity* (1841), he accepts Pantheism (p. 318) and denies personal immortality

(p. 88). He married a sister of Hennell (SEE), and for some time George Eliot lived with them. Bray describes his religious development in his *Phases of Opinion and Experience* (1884). *D.* Oct. 5, 1884.

**BREITENBACH, Wilhelm**, Ph.D., German writer and publisher. *B.* Dec. 21, 1857. *Ed.* Realschule Lippstadt, and Jena and Marburg Universities. At first a private teacher at Bonn and Godesberg, he in 1888 took up publishing and writing. He is one of the leading supporters of Professor Haeckel, especially in his periodical, *Die Neue Weltanschauung*, and is President of the Humboldt Association for Scientific Philosophy and editor of the Humboldt Library.

**BRENTANO, Professor Franz**, German philosopher. *B.* Jan. 16, 1838 (nephew of Clemens Brentano and Bettina von Arnim). *Ed.* Berlin and Munich Universities. Ordained Catholic priest in 1864, he became a private teacher at Würzburg in 1866, and professor there in 1873. He resigned his position on account of the declaration that the Pope was infallible, and a few years later he left the Church. From 1874 to 1895 he held the chair of philosophy at Vienna University. In his philosophy he in the main follows Lotze, and adopts an eclectic spiritualist system.

**BREWER, Ebenezer Cobham**, LL.D., D.C.L., writer. *B.* May 2, 1810. *Ed.* private tutors and Cambridge (Trinity Hall). Brewer was ordained a priest of the Church of England in 1836, but he quitted the ministry for law, in which he graduated in 1840, and then devoted himself to letters. He wrote under the pseudonym of "Julian." The chief of his many works is *A Dictionary of Miracles, Imitative, Realistic, and Dogmatic* (1884). The preface, which disclaims the idea of attacking miracles, is merely a discreet preparation of the reader for a rejection of the Christian claims. He remarks of

the miracles of the early Church that "the supply met the demand," and he severely censures the Church for permitting the legends. The Biblical miracles he undermines by giving pagan and other legendary parallels. In his later years he took a warm interest in the spread of Rationalism. *D.* Mar. 6, 1897.

**BREWSTER, Henry**, writer. *B.* 1851. *Ed.* France. Brewster, who had been born in France of an American father, lived most of his life in France and Italy, and was one of the very few English authors who could write in perfect French. He was a great friend of E. Rod, and lived in a cosmopolitan circle of artists and writers. In his most characteristic work, *L'âme païenne* (1902), a manual of very advanced ethical "paganism," he disdains all religion. He wrote also on philosophy, and published a number of dramas and poems. *D.* June 13, 1908.

**BRIAND, Aristide**, D. es L., French statesman. *B.* Mar. 28, 1862. *Ed.* Lycée de Nantes. He graduated in law and practised for some years at the French bar. Entering the Chambre, he became Minister of Public Instruction and Cults in 1906, President of the Council in 1909, Minister of Justice and Cults in 1914, and Premier in 1915. Briand was entrusted, at the time of the separation of Church and State, with the report on their relations, and his masterly study was made the basis of the law. During the long debates in the Chambre he was one of the most powerful and eloquent opponents of the clericals. His speeches have been published in several volumes. He is an extreme Rationalist, a man of high social and personal ideals, and one of the ablest and most respected of French statesmen.

**BRIDGES, Horace James**, American lecturer. *B.* (London) Aug. 31, 1880. From 1905 to 1912 Mr. Bridges was associated with Dr. Stanton Coit in the West London Ethical Society. In 1913 he

migrated to America, and has since then led the Chicago Ethical Society. He is also a Trustee of the Booth House. He has written *The Ethical Movement* (1911), *Criticisms of Life* (1913), and *The Religion of Experience* (1916).

**BRIDGES, John Henry, M.D.**, Positivist. B. Oct. 11, 1832. *Ed.* private schools, Rugby, and Oxford (Wadham College). He took his degree in 1855 and became a Fellow of Oriel, and in 1856 he gained the Arnold prize. He then studied medicine and went to practise in Australia, but his wife died, and he returned and settled in Bradford. In 1870 he was appointed metropolitan medical inspector in London. At Wadham Bridges had embraced Positivism, under the influence of Dr. Congreve, and he translated several of Comte's works and lectured frequently for the Positivists. He edited Bacon's *Opus Majus* (1897), and wrote several works. In 1892 he gave the Harveian Oration at the Royal College of Physicians. D. June 15, 1906.

**BRIEUX, Eugène**, French dramatist. B. Jan. 19, 1858. He devoted himself in his early years to journalism, and worked on the *Patrie*, the *Gaulois*, and the *Figaro*. In 1890 he produced *Ménage d'artistes*, the first of the series of realistic plays which have made him famous. He is a member of the French Academy and an officer of the Legion of Honour. Brieux's attitude towards religion is sufficiently shown in his play *La Foi* (1912, in English *False Gods*), an Egyptian drama depicting the power and obstinacy of priestcraft in face of a demand for the reform of religion.

**BRINTON, Daniel Garrison, M.D.**, American ethnologist. B. May 13, 1837. *Ed.* Yale, Jefferson Medical College, Paris, and Heidelberg. After some years of service as army-surgeon, he became editor of the *Medical and Surgical Reporter* (1867-88), professor of ethnology at the Pennsylvania Academy (1884), professor of American

linguistics at the University of Pennsylvania (1886), and President of the American Association for the Advancement of Science. Brinton wrote a large number of works on ethnology and comparative religion. He was a Theist, but he rejected personal immortality and all "crumbling theologies" (*The Religious Sentiment: its Sources and Aims*, 1876). D. July 31, 1899.

**BRISSON, Adolphe**, French writer. B. Apr. 17, 1860. He was dramatic critic to *Le Temps*, and he succeeded his father as editor of the *Annales Politiques et Littéraires*. From 1893 to 1901 he edited the *Revue Illustrée*. Brisson, who is an officer of the Legion of Honour and President of the Association de la critique dramatique, gives many sympathetic and lively sketches of distinguished French Rationalists in his *Portraits Intimes* (5 vols., 1894-1900) and *Les Prophètes* (1903).

**BRISSON, Eugène Henri**, French statesman. B. July 31, 1835. From practice at the Parisian bar Brisson passed to politics, and in 1870 he was appointed Deputy Mayor of Paris. In 1871 he entered Parliament, sitting among the anti-clericals of the extreme Left; and he rose to the highest dignities except the Presidency of the Republic, for which he was twice a candidate. He was twice President of the Chambre (1881-85 and 1895-98), and twice Premier (1885 and 1898). A pronounced Rationalist, Brisson was very active in the secularization of the French schools and the later separation of Church and State. He was a statesman of high ideals and recognized character, and he took no small part in exposing the Panama scandal. D. Apr. 14, 1912.

**BRISSOT, Jacques Pierre**, French reformer. B. Jan. 14, 1754. *Ed.* Chartres. Brisson migrated to Paris and joined the Deistic school, taking a keen interest in penal reform and drastically opposing the

Church. He was twice imprisoned in the Bastille, and, after a stay in America, he aspired to be "the Penn of Europe." His chief legal works are *Théorie des lois criminelles* (1780) and *Bibliothèque philosophique du Législateur* (1782). Many of his works attack the prevailing creed. *D.* Oct. 31, 1793.

**BRISTOL, Augusta Cooper**, American reformer. *B.* Apr. 17, 1835. *Ed.* Kimball Union Academy (U.S.A.). She became a teacher, and won considerable repute in America by her lectures and writings on education, the woman question, and general social reform, as well as by a volume of verse (*Poems*, 1868). In 1880 she was sent to Europe to study the Guise social institute, and she represented American Freethinkers at the Brussels Conference of that year. On her return she was appointed State-lecturer in New Jersey, and in 1884 she received a mission to study the institutions of the various States. Her chief work is *Science and its Relations to Human Character* (1878). *D.* Oct. 1910.

**BROCA, Pierre Paul**, French anthropologist. *B.* June 28, 1824. *Ed.* Paris. From 1854 Broca practised medicine at Paris and attracted much attention by his brilliant scientific papers and works. He became a member of the Academy of Medicine in 1867, and held various high appointments. Gradually developing a special interest in anthropology, he successfully founded the Société d'Anthropologie (1859), the *Revue d'Anthropologie* (1872), and the École d'Anthropologie. All his work was carried out in the teeth of violent clerical opposition, and when the Republic triumphed over the Catholics it was consolidated in the Institut Anthropologique. He was promoted to the Senate. *D.* July 9, 1880.

**BRODIE, Sir Benjamin Collins**, B.A., D.C.L., chemist. *B.* London 1817. *Ed.* Harrow and Oxford (Balliol). Brodie devoted himself to chemistry, and began in

1843 to publish notable papers on the science, frequently contributing to the *Philosophical Transactions*. He made a number of important discoveries, and was President of the Chemical Society in 1859-60. In 1865 he became professor of chemistry at Oxford University. He had in 1854 refused to subscribe to the Thirty-nine Articles at Oxford, and we find Jowett (in his *Letters*) writing to him in 1844 to complain that Brodie not merely takes a Rationalist view of the Bible, but "you do not leave any place for religion at all." Later correspondence with Jowett, with whom he was friendly, shows that he maintained his Rationalism. He held a very attenuated Theism. "It is hard for a dog to run with thirty-nine stones round its neck," he said (*Life of Lord Sherbrook*, ii, 530). *D.* Nov. 24, 1880.

**BROOKE, Rupert**, poet. *B.* Aug. 3, 1887. *Ed.* Rugby and Cambridge (King's College). Brooke won a prize for poetry in 1905, and took the classical tripos at Cambridge. His *Poems* was published in 1911, and in 1913 he was elected a fellow of King's College. He entered the Naval Volunteer Reserve in 1914, and was in the Antwerp Expeditionary Force and the Mediterranean Expeditionary Force, in the course of which he suffered a fatal sun-stroke. His *1914, and Other Poems* (1915), which showed what he might have become had he lived, contain Theistic expressions, yet there is throughout a broad vein of scepticism. He feels sure that there is another life, yet is plainly not sure (p. 27). The poem "Heaven" is an entertaining parody of the prevailing doctrine. In the poem "Mutability" he says, meeting the confident assertion of an after-life,

Dear, we know only that we sigh,  
The laugh dies with the lips.

*D.* Apr. 23, 1915.

**BROOKE, Stopford Augustus**, author. *B.* Ireland, Nov. 14, 1832. *Ed.* Kidderminster, Kingstown, and Trinity College (Dublin). At Trinity he won the Downe

prize and the Vice-Chancellor's prize for English verse. Entering the ministry of the Church of England, and accepting a curacy in Marylebone (London), Brooke won such repute for eloquence and literary scholarship that in 1872 he was appointed Chaplain-in-Ordinary to the Queen. He seceded from the Church in 1880, and devoted himself to letters. He remained a Theist, but he did not, as is often said, join the Unitarians, and he rejected that title (*Life and Letters of Stopford Brooke*, by L. P. Jacks, 1917, p. 496). Mr. Jacks candidly says: "When he left the Church he did not pass from the fold of one denomination into that of another" (p. 320). *D.* Mar. 18, 1916.

**BROOKSBANK, William**, writer. *B.* Dec. 6, 1801. In 1824 he contributed to Carlile's *Lion*, and he later wrote for the *Reasoner* and the *National Reformer*. He published also *A Sketch of the Religions of the Earth* (1856) and a number of pamphlets. A friend of J. Watson, he helped materially in the early propaganda of Rationalism in England.

**BROSSES, President Charles de**, French historian. *B.* June 17, 1709. *Ed.* Jesuit College, Dijon. De Brosse became a Counsellor to the Parlement at the early age of twenty-one, and in later years he was President of the Dijon Parlement. All his life he was assiduous in the study of science, letters, and law, and he wrote various historical and archæological works. He was intimate with all the "philosophers" (except Voltaire, with whom he had a private quarrel), and he wrote a number of articles for the *Dictionnaire Encyclopédique*. *D.* Mar. 7, 1777.

**BROUSSAIS, Professor François Joseph Victor**, French physiologist. *B.* Dec. 17, 1772. *Ed.* Collège de Dinan. He became a surgeon in the Revolutionary army, and in 1799 he went to Paris to complete his medical education, working under Bichat, and adopting his Materialistic

views. His chief medical works had a profound influence on French medicine, of which he was one of the foremost reformers. Broussais is generally regarded as the founder of the physiological school of medicine. In 1830 he became professor of pathology and general therapeutics at Paris. *D.* Nov. 17, 1838.

**BROWN, Professor Arthur**, M.A., LL.D., jurist. *B.* Apr. 5, 1884. *Ed.* Cambridge (St. John's College). Professor Brown had a brilliant scholastic career. He won First Class Honours in History and Law in 1905, 1906, and 1907, and was Macmahon Law Student in 1907 and Senior Whewell Scholar in International Law in 1908. In 1910 and 1911 he was secretary to Dr. Oppenheim, Whewell Professor of International Law. He was called to the Bar (Inner Temple) in 1912, and for two years worked as University Extension Lecturer in Economics, Politics, and Sociology. In 1914 he accepted the position of Professor of Politics and Economics at the Cotton College, Gauhati (India). In 1914 and 1915 he gave courses of lectures at Calcutta University. At the close of 1919 he was appointed Professor of International Law at Calcutta University. Professor Brown is a member of the Rationalist Press Association.

**BROWN, Ford Madox**, painter. *B.* Apr. 16, 1821. *Ed.* Bruges, Ghent, and Antwerp. He exhibited his first picture at Ghent in 1837, and in 1846 he settled in London. Though he was intimate with Rossetti and the Pre-Raphaelites, he did not join them. He gave lessons in drawing to working men at Camden Town, and later at the Working Men's College. Brown painted a large number of distinguished religious pictures, but he was an utter Rationalist. His grandson, Ford Madox Hueffer, observes in his biography of the painter (*Ford Madox Brown*, 1896, p. 401): "In his early days he was a conventional member of the Church of England; in later years he was an absolute Agnostic,

with a great dislike of anything of the nature of priestcraft." *D.* Oct. 6, 1893.

**BROWN, George William**, M.D., American reformer. *B.* Oct., 1820. At the age of eighteen Brown was expelled from the Baptist Church for denying the reality of hell. He edited the *Kansas Herald of Freedom*, and in 1856 had his office raided by the pro-slavery crowd. He contributed to the Rationalist journals of America, and wrote *Researches in Jewish History*.

**BROWN, Titus L.**, M.D., American physician. *B.* Oct. 16, 1823. *Ed.* Medical College, New York, and the Homœopathic College, Philadelphia. While engaged in medical practice at New York, Dr. Brown openly assisted the Rationalist cause in America. He contributed to the *Boston Investigator*, and he was in 1877 President of the Freethinkers' Association. He was an avowed Materialist. *D.* Aug. 17, 1887.

**BROWN, Walston Hill**, banker and contractor. *B.* 1842. *Ed.* Columbia University. He was admitted to the American Bar in 1868, but he preferred business, and in 1869 he joined his father in founding the banking firm of A. J. Brown and Son. He was also a partner in Merriam and Brown, and later of the contracting firm, Brown, Howard, and Co., which in 1872 became the banking firm, Walston H. Brown and Co. Mr. Brown married Ingersoll's daughter Eva, and is, like her, an Agnostic. Their home in New York is a fine and hospitable centre of enlightenment. In connection with his various firms Mr. Brown has carried through many large undertakings, especially in railway construction, and he is a Fellow of the National Academy of Design.

**BROWN, Bishop William Montgomery**, D.D. *B.* Sep. 4, 1855. *Ed.* Seabury Hall and Gambier (Ohio). In 1884 he entered the ministry of the American Episcopal Church; and he became Archdeacon of the diocese of Ohio in 1891,

Bishop-coadjutor of Arkansas in 1898, and Bishop of Arkansas in 1900. He resigned in 1912, and, though he retains the title of Bishop, he has published a series of bold and drastic criticisms of the supernatural claims of Christianity (*The Level Plan for Church Union*, 1910, etc.). He emphatically rejects "uniquism" and stands for a very liberal Theism.

**BROWN-SÉQUARD, Professor Charles Edward**, LL.D., M.D., F.R.S., F.R.C.P., physiologist. *B.* Apr. 8, 1817. He had a little schooling in Mauritius, where he was born, and became a clerk, but his French mother saved money and took him to study medicine in France. It was in recognition of her sacrifices that he adopted her maiden name (Séquard). In 1849 he was appointed auxiliary physician at Gros-Caillou Military Hospital. Throughout these early and difficult years he pursued the studies in neural physiology which made him famous. In 1852 he took part in the Republican and anti-clerical movement against Napoleon III, and was compelled to fly to America. In 1854 he showed such heroic conduct during an epidemic of cholera in Mauritius that the authorities struck a gold medal in his honour. He was appointed professor of medicine in the Virginia Medical College in the following year, but after a few months he returned to France and, receiving an award from the Academy of Sciences, devoted himself to research. He edited the *Journal de Physiologie* (1858-64), lectured at the London Royal College of Surgeons (1858), and delivered the Croonian Lecture (1861). From 1859 to 1863 he was physician to the London National Hospital for the Paralysed and Epileptic, from 1863 to 1868 professor of the physiology and pathology of the nervous system at Harvard University, from 1869 to 1872 professor of pathology at Paris University, in 1877 professor of physiology at Geneva, and from 1878 to 1894 professor of experimental medicine at the Collège de France. He won the

Lacaze Prize of the French Academy of Sciences, the Daly Medal of the Royal College of Physicians, and a large number of other honours. Throughout his distinguished and laborious career Brown-Séguard remained a poor and modest man, sacrificing for research his chances of a very lucrative practice. *D.* Apr. 1, 1894.

**BROWNE, Sir Thomas, M.D.**, physician. *B.* Oct. 19, 1605. *Ed.* Winchester, Leyden, and Oxford. He graduated at both Leyden (1639) and Oxford (1637) Universities, and settled in practice at Norwich. His famous *Religio Medici* was probably written in 1635, and was published in 1642. It was translated into Latin, Dutch, French, German, and Italian, and, although it was put on the *Index* at Rome, has given rise to endless controversy in regard to the author's views. Even J. A. Symonds describes him as a "passionate Christian" and a "God-intoxicated man," while the German authority, W. Schmach, describes the book as a "monument of English Deism." Browne certainly professed to be orthodox, believed in witchcraft, and went to church regularly; but when one compares the *Religio Medici* with his more outspoken *Urn Burial* and *Pseudodoxia Epidemica* one sees that the passages which Symonds had in mind must not be taken literally. In *Urn Burial* he says: "A dialogue between two infants in the womb concerning the state of this world might handsomely illustrate our ignorance of the next, whereof methinks all yet discourse in Plato's den, and are but embryo philosophers" (1886 ed., p. 158). In Section viii he says: "I perceive the wisest heads prove, at last, almost all Scepticks, and stand like Janus in the field of knowledge," and he thinks that, since it is "vanity to waste our days in the pursuit of knowledge," we had better wait until we die to learn the truth. He entirely ignores "revelation," and is plainly sceptical about a future life. *D.* Oct. 19, 1682.

**BROWNE, William George**, traveller. *B.* July 25, 1768. *Ed.* privately and at Oxford (Oriol College). He adopted law as a profession, but, becoming independent, turned to African exploration (1792-98). The work in which he describes his travels (1800) contains many sarcastic observations on Christian Europe. "In politics he was a republican, in religion a Free-thinker" (*Dict. Nat. Biog.*). He set out in 1812 for a journey across Asia, and was murdered in Persia in 1813.

**BROWNING, Robert**, poet. *B.* London, May 7, 1812. *Ed.* private school and London University College. He began to write verse at the age of twelve, and in 1833 published *Pauline. Paracelsus* was written in 1834-35, and *Sordello* in 1838. It was not until about 1845 that his peculiar poetical genius gained wide recognition. In 1868 Oxford University granted him a degree, and he became a Fellow of Balliol. The strict orthodoxy of his early years began to waver during his association with W. J. Fox (SEE) in 1830-35, and his *Christmas Eve and Easter Day* (1850) reflects the growing trouble of his faith. After the death of his wife in 1861 the last relics of his Christian orthodoxy disappeared. Mr. Benn, in his *History*, finely traces the development through his successive poems (especially *A Death in the Desert*, 1864; *The Ring and the Book*, 1868; *The Inn Album*, 1875; and *La Saisiaz*, 1875). In the latter poem he professes a pure Theism: "Soul and God stand sure." He plainly intimates that all else has gone. *D.* Dec. 12, 1889.

**BRUNO, Giordano**, Italian philosopher and martyr. *B.* 1548. He entered the Dominican Order at Naples in his fifteenth year, taking the name of Giordano instead of his baptismal name, Filippo. Accused of heresy, he fled from his convent and wandered over Europe from 1576 to 1592. From 1583 to 1585 he was in England. Bruno was a warm admirer of the Greek philosophers, especially Epicurus and the

Stoics, and was well acquainted with Greek science as it became known to Europe through the Arabs and during the Renaissance. He adopted the Copernican theory. His philosophy was Pantheistic and far in advance of that of any other thinker of the time. In 1592 he returned to Italy and was arrested by the Inquisition. After seven years in prison he was burned at the stake. The modern Romans have redeemed the stain by erecting a statue to him in the Campo dei Fiori (June 9, 1889) and issuing his works at the public expense (1879-91). *D.* Feb. 17, 1600.

**BUCHANAN, Robert**, Owenite. *B.* 1813. Buchanan gave up a position as schoolmaster to become an Owenite lecturer, and worked devotedly in the north of England. Among other works, he published *A Concise History of Modern Priestcraft* (1840). He contributed to the Chartist Press, and after the decline of Owenism he edited a journal at Glasgow. *D.* Mar. 4, 1866.

**BUCHANAN, Robert**, poet and novelist, son of the preceding. *B.* Aug. 18, 1841. *Ed.* private schools and Glasgow Academy, High School, and University. Migrating to London, he applied himself to journalism and letters, with little success for many years. His *Idylls and Legends of Inverburn* (1865) and *London Poems* (1866) inaugurated a more successful period, and his novels and dramas were greatly esteemed. He was, however, improvident, and died in want. "He was loyal throughout life to the anti-religious tradition in which he was bred" (*Dict. Nat. Biog.*). *D.* June 10, 1901.

**BÜCHNER, Friedrich Karl Christian Ludwig**, M.D., author of *Force and Matter*. *B.* Mar. 28, 1824. *Ed.* Giessen, Strassburg, Würzburg, and Vienna Universities. Dr. Büchner was a private teacher of medicine at Tübingen University when, in 1855, he published his famous work, *Kraft und Stoff* (*Force and Matter*). He was deprived of

his position, and he took up medical practice at Darmstadt, occasionally publishing further scientific and Rationalist works. He did not profess Materialism, but Monism (*Last Words on Materialism*, Eng. trans. 1901, p. 273). He was a man of marked poetical and idealist nature, and in 1885 published a volume of verse entitled *The New Hamlet*. *D.* May 1, 1899.

**BÜCHNER, Professor Alexander**, German writer, brother of Ludwig Büchner. *B.* Oct. 25, 1827. *Ed.* Zürich University. He taught philosophy at Zürich, but in 1857 he entered the service of France, and in 1862 became professor of foreign literature at Caen University. Büchner was a high authority on the English poets, and wrote a *History of English Poetry* as well as works on Shakespeare, Chatterton, Heine, etc. In a preface to the English translation of his brother's essays, *Last Words on Materialism* (1901), he genially expresses his own Rationalism.

**BUCKLE, Thomas**, historian. *B.* Nov. 24, 1821. *Ed.* privately. At the age of seventeen he entered his father's shipping business, but the death of his father in the following year gave him means to travel and study. Gifted with a phenomenal memory and great diligence, he devoted fourteen years to gathering the material of his *History of Civilization*, the first volume of which appeared in 1856 and was an immediate success. Buckle read nineteen languages, and was one of the first chess-players of Europe. In 1859 he warmly attacked Sir J. Coleridge for his severe sentence on Pooley for blasphemy. The second volume of his *History* appeared in 1861, and was followed by a few other works. Helen Taylor published a collected edition of his works in 1872, in three volumes. He was a Theist, and admitted the idea of personal immortality, but was not a Christian. *D.* May 29, 1862.

**BUEN Y DEL COS, Professor Odon de**, Spanish geographer. *B.* Nov. 18, 1863.

*Ed.* Zuera Institute and Madrid University. He made various scientific expeditions in Europe and Africa, and was in 1886 appointed naturalist on the scientific exploration of the *Blanca*. He then received a chair at Barcelona University, from which the clericals ejected him in 1895, but he recovered it. Professor de Buen is one of the most distinguished men of science and most outspoken Rationalists of Spain. One of his numerous works is on the *Index*, and he contributes frequently to *Las Dominicales del Libre Pensamiento* and warmly supports the International Freethought Congresses. He is an Agnostic.

**BUFFON, Count Georges Louis Leclerc de**, French naturalist. *B.* Sep. 7, 1707. *Ed.* Dijon. Buffon, on completing his studies, travelled over the Continent with the Duke of Kingston and accompanied him to London, where he obtained a good command of English. In 1739 he was appointed Director of the Jardin des Plantes, and he devoted his time to laborious studies of history, physics, and mathematics. The first volume of his celebrated *Natural History* (an encyclopædia of the science of his time) was published in 1749, and during the next thirty-four years he produced twenty-three further volumes. The work includes his famous evolutionary *Theory of the Earth*, which develops Descartes's theory of the origin of the sun and planets and leads on to that of Laplace. In 1751 he was compelled by the Catholic authorities to withdraw certain anti-scriptural passages, but the "retraction" was merely a forced concession to ecclesiastical tyranny. Hérault de Séchelles afterwards visited Buffon, and describes his sentiments in his little-known work, *Voyage à Montbar*. Buffon said to him: "I have everywhere mentioned the Creator, but you have only to omit the word and put naturally in its place the power of nature" (p. 36). He also rejected the belief in immortality. But, living in a tyrannical age and holding an official position, he conformed outwardly with the

Church's requirements. *D.* Apr. 16, 1788.

**BUISSON, Professor Ferdinand Edouard**, D. es L., French educationist. *B.* Dec. 20, 1841. *Ed.* Collège d'Argentan, Lycée de St. Étienne, and Lycée Condorcet. As Director of Primary Instruction and Minister of Public Instruction (1879-96) Professor Buisson was one of the foremost workers in the laicization of the French schools. He is professor of the science of Education at the Sorbonne, commander of the Legion of Honour, and deputy for the Seine. His various works on religion (besides many on education) have been violently attacked by both Catholics and Protestants, since he rejects both creeds (*La religion, la morale, et la science*, 1900), though he pleads for religion in an idealist sense.

**BULLER, Charles**, B.A., politician. *B.* Aug. 6, 1806. *Ed.* Harrow and Cambridge (Trinity College). He had to leave Harrow prematurely on account of his health, and for some time Carlyle was his tutor. He took to law and politics (1830), and became a brilliant debater and parliamentarian. With J. Mill, Grote, and Molesworth, he strongly supported the reform party, and he was prominent at the London Debating Society. Jowett (*Life and Letters*, i, 433) quotes him saying: "Destroy the Church of England, sir! Why, you must be mad. It is the one thing which stands between us and real religion." In 1838 he accompanied Lord Durham to Canada, and was the chief author of Durham's report. In 1846 he became judge-advocate-general, in 1847 a Poor Law Commissioner. An exceptionally gifted man of high character, he described "doing good" as the aim of his life, but he died prematurely. *D.* Nov. 29, 1848.

**BURBANK, Luther**, Sc.D., American horticulturist. *B.* Mar. 7, 1849. *Ed.* Lancaster Academy. Burbank spent his early years on a farm, and he attracted

attention both by his inventiveness and his keen study of nature. In 1875 he moved from Massachusetts to California, and it was not long before he established the experimental farms at Santa Rosa which (with his later enterprises) have spread his name all over the world. He has created countless new species of vegetables, trees, fruit, grasses, and flowers. To-day (1920) he raises more than a million plants annually. He is Special Lecturer on Evolution at Leland Stanford University, Life-Fellow of the A. A. S., Honorary Member of the Swedish and Italian Royal Agricultural Societies, etc. He describes his life-work in *Luther Burbank, His Methods and Discoveries* (12 vols., 1914). Burbank is as rare in character as he is in genius. He works for the good of humanity, and is idolized by those who know him. He is an Emersonian Theist, and has a profound regard for his ethical teacher. See, especially, *New Creations in Plant Life*, by W. S. Harwood, 1905.

**BURCKHARDT, Professor Jakob**, Swiss historian. *B.* May 25, 1818. *Ed.* Basle and Berlin. He was professor of history and of the history of art at Basle University in 1845-47, 1849-55, and 1858-93, spending the intervals in Italy in preparation of his famous works on the Italian Renaissance (*Die Kultur der Renaissance in Italien*, 1860, and *Geschichte der Renaissance in Italien*, 1867). In these and other works published during his life the learned historian reserves his personal opinions on religion, but in his posthumous *Weltgeschichtliche Betrachtungen* (1905) he rejects all Churches and creeds. *D.* Aug. 7, 1897.

**BURDACH, Professor Karl Friedrich**, German physiologist. *B.* June 12, 1776. *Ed.* Leipzig University. He was successively professor of physiology at Leipzig (1806), Dorpat (1811), and Königsberg (1815), and wrote a number of important works on the science. One of these was

put on the *Index* for its Materialistic tendency. *D.* July 16, 1847.

**BURDETT, Sir Francis**, reformer. *B.* Jan. 25, 1770. *Ed.* Westminster and Oxford. He entered Parliament in 1796, and took a prominent place among the reforming Liberals. He attacked the French War, advocated parliamentary reform, and exposed the evils of prison life. On one occasion he was imprisoned in the Tower, and on another fined £2,000 for defying the reactionary authorities. Few reforms of the time did not receive his generous aid and personal advocacy. The foundation of the Birkbeck Mechanics' Institution was largely due to him. Burdett was a close friend of Bentham, Place, and H. Tooke, and shared their Rationalism. He was, says Mrs. de Morgan, "what in these days would be called an Agnostic" (*Threescore Years and Ten*, p. 12). *D.* Jan. 23, 1844.

**BURDON, William**, M.A., Deist. *B.* 1764. *Ed.* Newcastle and Cambridge (Emmanuel). He was elected a Fellow of Emmanuel, but he declined to take orders and resigned (1796). Having wealth and leisure, he devoted himself to philosophic writing and political pamphlets. His Deism is plainly expressed in his *Materials for Thinking* (1806). *D.* May 30, 1818.

**BURGERS, Thomas Francis**, D.D., President of the Transvaal Republic. *B.* Apr. 15, 1834. *Ed.* Utrecht University. On his return to South Africa he entered the ministry of the Dutch Reformed Church. In 1864 he was suspended for heresy, but he successfully appealed. "His creed," says Theal, "was not in unison with that of nineteen-twentieths of the people of the Republic" (*History of the South African Republic*, 1908, iv, 400). It appears from his posthumous volume of stories (*Toneelen uit ons Dorp*, 1882) that he was really an Agnostic. In 1872 the Boers, says Theal, overlooked his heresies

in their search for an able leader, and appointed him President. *D.* Dec. 9, 1881.

**BURIGNY, Jean Levesque de**, French historian. *B.* 1692. It is not now generally admitted that Burigny wrote the *Examen critique de la religion chrétienne*, which was long attributed to him, but his learned *Traité de l'autorité du Pape* (1720) and *Histoire de la philosophie paienne* (1724) are Deistic. In 1756 he was admitted to the Academy of Inscriptions and Letters. *D.* Oct. 8, 1785.

**BURNET, Thomas, M.A.**, master of the Charterhouse. *B.* about 1635. *Ed.* Northallerton and Cambridge (Clare College). He was a Fellow of Christ's College and Proctor. In 1685 he became master of the Charterhouse, and after the Revolution he was appointed chaplain and clerk of the closet to the king. In 1692 he published *Archæologiæ Philosophicæ*, and the cry of heresy led to the loss of his position at court. In posthumous works he rejects Christian teaching so extensively that he was probably a Deist. *D.* Sep. 27, 1715.

**BURNETT, James**, Lord Monboddo, judge. *B.* 1714. *Ed.* Marischal College, Aberdeen, and Edinburgh and Gröningen Universities. Burnett was admitted to the Faculty of Advocates at Edinburgh in 1737, and became Sheriff of Kincardineshire in 1764. In 1767, on becoming a Lord of Session, he took the title Lord Monboddo (from his birthplace). A learned and highly respected judge, Lord Monboddo was an enthusiast for Greek culture, and his works are inspired by it. Hence the evolutionary ideas (in his *Of the Origin and Progress of Language*, 6 vols., 1773-92) in which he, with inevitable extravagances, anticipated later thought. He suggested that man at first walked on all fours and gradually adopted the upright posture and developed speech. *D.* May 26, 1799.

**BURNETT, John**, philanthropist. *B.* Aberdeen 1729. Prospering in business,

John and his brother paid off their father's debts (about £8,000), and John also spent large sums in charities. "He gave up attending public worship lest he should be committed to the creed of a Church" (*Dict. Nat. Biog.*). At his death he left a large part of his estate for the welfare of the poor of Aberdeen and to found a prize for essays in proof of the existence of a Creator (the Burnett Prize). He was a Deist. *D.* Nov. 9, 1784.

**BURNOUF, Émile Louis**, French philologist. *D.* Aug. 25, 1821. *Ed.* Collège de St. Louis and École Normale, Paris. He became in 1854 professor of ancient literature at Nancy, in 1867 Director of the French School at Athens, and in 1875 professor at Bordeaux. Besides his philological works on Sanscrit and Greek, he wrote a number of Rationalist works (*La Science des Religions*, 1872; *La Vie et la Pensée*, 1886, etc.), in which he entirely rejects Christianity, but advocates a thin shade of Pantheism. *D.* Jan. 15, 1907.

**BURNOUF, Eugène**, French orientalist, brother of preceding. *B.* Aug. 12, 1801. *Ed.* Paris. After teaching for three years at the École Normale, Burnouf was in 1832 appointed professor of Sanscrit at the Collège de France, and he taught there until his death. He was in the same year admitted to the Academie des Inscriptions. He was one of the first philologists in Europe to master Pali, and his studies of the Hindu and Persian sacred books put him in the first rank of European orientalists. He seems from his letters to have been a Theist, but he carefully avoided pronouncements on Christianity. *D.* May 28, 1852.

**BURNS, The Right Honourable John**, statesman. *B.* Oct., 1858. *Ed.* Battersea elementary school and at night schools, "and still learning" (he says). At the age of ten he began to work in a candle factory. Paine's *Age of Reason* and the influence of Robert Owen destroyed his

Christian belief, and he was active among the early Secularists. In his boyhood he had been in a church choir, "but since then John Burns has not often darkened the door of a church," says Mr. Stead (*Our New Rulers*, 1906, p. 39). Mr. Belfort Bax (*Reminiscences*, p. 104) refers to his Secularist days. He passed to the Social Democratic Society and became a leader of the workers. In 1878 he was arrested for a Socialist address on Clapham Common, and in 1887 he was sent to prison for enforcing the public right of meeting in Trafalgar Square. Mr. Burns was the first Labour member of the London County Council, and he was M.P. for Battersea from 1892 to 1918. He was President of the Local Government Board 1905-14, and President of the Board of Trade for some months in 1914, resigning at the declaration of war. Mr. Stead describes him as "an Agnostic" (p. 8), and "an austere moralist who neither drinks nor smokes, nor bets nor swears" (p. 40).

**BURNS, Robert**, poet. *B.* Jan. 25, 1759. *Ed.* local school and at Ayr. Burns was put to surveying, but he turned to flax-dressing and later to farming. The bitter feud of the Calvinists and the "New Light" attracted his growing power of verse, and he wrote sharp satires on the older school. His first poem was the *Two Herds* (the rival schools of theology), 1785, which was soon followed by *Holy Willie's Prayer* and *Holy Fair*. The letters he wrote at the time confirm that he was now entirely sceptical about religion. In 1788 he returned to farming, and in 1789 he obtained a post in the Excise. In his later years he read the Bible much, and he occasionally addresses the Deity in his poems; but such lines as

O Thou Great Being! what thou art  
Surpasses me to know

show that he remained more or less Agnostic. See A. Webster's *Burns and the Kirk* (1889). *D.* July 21, 1796.

**BURROUGHS, John**, Litt.D., American

naturalist. *B.* Apr. 3, 1837. Burroughs taught in a school for eight years, and then served as a clerk in the Treasury (1864-73). Until 1884 he next acted as national bank examiner, and for the remainder of his life he lived on a farm, dividing his time between letters and gardening. He was admitted to the American Academy of Arts and Letters. Besides a few early works on Whitman, he has written a number of natural-history works of great charm (*Wake Robin*, 1871, etc.). He admired England—his *An October Abroad* is one of the most generous appreciations of England that an American ever wrote—and he counts M. Arnold, with Whitman and Emerson, as one of his chief guides. In later works, especially *The Light of Day* (1900) and *Time and Change* (1912), he rejects, not only Christianity, but the belief in a personal God and personal immortality. In the latter work he speaks of the Christian Deity as "the God we have made ourselves out of our dreams and fears and aspirations" (p. 179), and declares that "man's religion is on the wane, but his humanitarianism is a rising tide" (p. 195). "There is, and can be, nothing not inherent in Nature," he says (p. 247).

**BURT, the Right Honourable Thomas**, D.C.L., Labour leader. *B.* Nov. 12, 1837. Son of a miner, Burt got only two years of poor schooling, and at ten he began to work in the pit. He studied in his leisure, and in 1865 he became secretary of the Northumberland Miners' Mutual Association. He was M.P. for Morpeth from 1874 to 1918. He was for many years President of the Miners' National Union, and was President of the Trades Union Congress in 1891. From 1892 to 1895 he was Parliamentary Secretary to the Board of Trade. He became a Governor of the Imperial Institute in 1891, and was admitted to the Privy Council in 1906. In a sketch of his life Aaron Watson says that he passed from Methodism to "a rather detached interest in Unitarianism"

(p. 165). He was a friend of Bradlaugh, and loyally supported him in his parliamentary struggle. Speaking at the funeral of H. Boyle in 1907, he said: "Will it be the end of it all? We know not. To again quote Tennyson, 'We have but faith; we cannot know'—and, if it be frankly spoken, some of us have little enough faith" (p. 309). Earl Grey described Burt as "the finest gentleman I ever knew."

**BURTON, John Hill**, historian. *B.* Aug. 22, 1809. *Ed.* Aberdeen University. He devoted himself to law and letters and became an ardent Benthamite. In conjunction with Sir J. Bowring he edited Bentham's works, and in 1843 he published *Benthamiana*. His chief work is a *History of Scotland*. In 1854 he became secretary to the Prisons Board. He was all his life a zealous and practical Utilitarian, and a very generous and high-minded man. *D.* Aug. 10, 1881.

**BURTON, Sir Richard Francis**, explorer. *B.* Mar. 19, 1821. *Ed.* by tutors and at Oxford (Trinity College). Burton was destined for the Church, but he preferred the Army. Serving in India (1842-49), he carefully studied oriental languages and the ways of the Mohammedans, and in later years he made adventurous journeys through the East (1853-54), Africa (1856-59 and 1861-65), South America (1868-69), and Syria (1869). He was British Consul at Trieste from 1872 until he died. His *Book of a Thousand Nights and a Night* (10 vols.) was published in 1885-86. Although he was a notorious Rationalist, his Catholic wife had the rites of her Church administered to him while he was dying. The farce is scathingly described by Burton's niece, Georgiana Stisted, in her *True Life of Sir R. F. Burton* (1896, pp. 413-16). She describes also how Lady Burton burned the manuscript of her husband's translation of *The Scented Garden* (pp. 403-5). Burton was, she says, "a sturdy Deist" (p. 352). He detested Rome, believed only in an "Un-

knowable and Impersonal God," and was sceptical about a future life. He was rather an Agnostic or Spencerian. *D.* Oct. 20, 1890.

**BURY, Professor John Bagnell**, M.A., LL.D., Litt.D., historian. *B.* Oct. 16, 1861 (son of the Rev. E. J. Bury, Canon of Clogher). *Ed.* Trinity College, Dublin. He was Professor of Modern History at Dublin University 1893-1902, Regius Professor of Greek 1898, and Romanes Lecturer 1911; and he has been Regius Professor of Modern History at Cambridge University since 1902. His chief works, besides his superb edition of Gibbon, are *History of the Later Roman Empire* (1889), *History of Greece* (1900), and *History of the Eastern Roman Empire* (1912). His Rationalism is finely expressed in his *History of Freedom of Thought* (1913). Professor Bury is a Fellow of King's College (Cambridge), member of the British Academy, and corresponding member of the Russian Imperial Academy of Science, the Hungarian Academy of Science, the Rumanian Academy, the Massachusetts Historical Society, and the Russian Archaeological Institute at Constantinople. He is an Honorary Associate of the Rationalist Press Association.

**BUTLER, Samuel**, author of *Hudibras*. *B.* Feb. 8, 1612. *Ed.* Worcester Free School. Butler was valet for some years in the service of a Puritan gentleman. He there conceived his celebrated poem, a pungent satire on the Puritans, with his master (more or less blended with Don Quixote) as hero. He published *Hudibras* after the death of Cromwell (1663). It discreetly satirizes all creeds, as in the couplet:

A light that falls down from on high  
For spiritual trades to cozen by.

(Pt. i. Canto i.)

*D.* Sep. 25, 1680.

**BUTLER, Samuel**, philosophical writer. *B.* Dec. 4, 1835. *Ed.* Shrewsbury and St. John's (Cambridge). Butler was destined

for the Church and became a lay reader; but he lost his orthodoxy and emigrated to New Zealand (1859), where he was later a prosperous sheep-breeder. Returning to London in 1864, he applied himself to art and letters. His chief works, *Erewhon* (1872), *The Fair Haven* (1873), *Life and Habit* (1877), *Erewhon Revisited* (1901), and *The Way of all Flesh* (1903), are generally biting satires of Christianity; but Butler equally detested Darwinism and science (much as his disciple, Mr. G. B. Shaw, does), and held an isolated position. He professed to find a mind and purpose in the universe, but was not a Theist. *D.* June 18, 1902.

**BYELINSKY, Yissarion Grigoryevitch.** Russian literary critic. *B.* 1810. *Ed.* Penza Gymnasium and Moscow University. At Moscow he joined Herzen and Bakunin, and was expelled for attacking serfdom (1832). In 1834 he began to write his *Literary Reveries*. Migrating to Petrograd in 1839, he issued a series of brilliant literary works, in which all conventions and hypocrisies and creeds were fiercely assailed. See Comte de Vogüé, *Le Roman Russe*, p. 218. He emitted rebellion with volcanic glow and energy until consumption prematurely closed his career. *D.* 1848.

**BYRON, Lord George Gordon.** *B.* London, Jan. 22, 1788. *Ed.* private schools, Aberdeen Grammar School, Harrow, and Cambridge (Trinity). He embraced the Deism of the French Rationalists in his youth, and in 1806 published his first volume of poems. In 1808, after graduating at Cambridge and taking his seat in the House of Lords, he made the tour of the continent, and began to compose his *Childe Harold*. The first part (published 1812) was so successful that he turned entirely from politics to literature and became the idol of London. His conduct was irregular, but the gross calumnies of his wife, a religious woman from whom he was forced to separate, so exaggerated the

facts that he left England for Italy. Without being a democrat (except in his earlier years), he heartily attacked the tyranny of the Holy Alliance, was an enthusiast for liberty, and lost his life in an attempt to assist the Greek rebels. In his earlier years he was, as we find in his published letters, very scornful about Christianity and a future life. His feeling moderated in later years, but he remained a Deist, and to the end rejected the idea of personal immortality. "Byron was, to the last, a sceptic," says Moore in his authoritative biography. In a letter of June 18, 1813, he expressly says that he "doubted the immortality of man" (quoted in Robertson's *Short History of Freethought*, ii, 444). See also an article by Foote in the *Free-thinker* (Aug. 2, 1908) amply refuting Cecil Chesterton's claim that Byron was a Christian. His *Cain*, for which he was refused copyright, is the holdest of his poetical expressions of his views. *D.* Apr. 19, 1824.

**CABANIS, George Paul Sylvester,** German poet. *B.* Dec. 31, 1859. His earlier years were devoted to art-colouring, but he passed to poetry, and since 1910 he has cultivated letters only. He has written a humanist *Life of Christ* and many other works. Cabanis is a Monist and a great admirer of Haeckel, and has a high reputation in Germany.

**CABANIS, Pierre Jean Georges,** French medical and philosophical writer. *B.* June 5, 1757. *Ed.* Collège de Brives. Cabanis passed from letters to medicine, in which he graduated in 1783; and he wrote a series of medical works which had a profound influence in France. His philosophy is entirely naturalistic, if not materialistic; but the current statement that he described the brain as "secreting" thought is inaccurate. He wrote: "We must regard the brain as a special organ, specially destined to produce thought, just as the stomach and intestines are destined to effect digestion." In later years he

admitted an intelligent First Cause. *D.* May 5, 1808.

**CAINE, William Ralph Hall, F.S.P.**, writer, brother of Sir Hall Caine. *B.* 1869. Mr. Caine began his literary career as a journalist on the *Liverpool Mercury*. For several years he then represented a department of the Manx Legislature in London, and he edited the *Court Circular*, the *Family Churchman*, and *Household Words*. He was for some time manager and director of Sir I. Pitman and Sons, and he was in 1915-16 President of the Société Internationale de Philologie, Sciences, et Beaux Arts. His works on the Isle of Man, where he has now lived for some years, are numerous and authoritative. Mr. Caine has contributed to the *R. P. A. Annual*, and his views are not concealed in some of his papers on mythology and in the preface to his large and important directory of Lancashire.

**CALL, Wathen Mark Wilks, M.A.**, poet. *B.* June 7, 1817. *Ed.* St. John's (Cambridge). He was ordained priest of the Church of England in 1844, but he seceded from the Church in 1856 and eventually became a Positivist. He translated Comte's *Preliminary Discourse on the Positive Spirit* (1883) and wrote many of the hymns used in the Positivist and Ethical services. *D.* Aug. 20, 1890.

**CALDERON Y ARANA, Professor Laureano, D.Sc.**, Spanish chemist. *B.* 1847. *Ed.* Madrid University. In 1866 he became professor of chemistry at Madrid, and in 1874 professor of pharmacy at Santiago. He was deposed on account of his Rationalist opinions, but in 1888 he recovered his chair at Madrid. He contributed to advanced journals and helped the spread of Darwinism in Spain.

**CALDERON Y ARANA, Professor Salvador**, Spanish naturalist, brother of Laureano. *B.* 1851. *Ed.* Madrid University. He was professor of natural

science at Las Palmas, and was deposed by the reactionary authorities. With other persecuted professors he established the Free Teaching Institution at Madrid. For some years he went to Nicaragua, where he openly advocated Rationalism. In 1887 he obtained the chair of geology at Seville University. He contributed to the Liberal organs, and wrote about fifty works on science. Professor Calderon became one of the leading geologists of his country.

**CALLAWAY, Charles, M.A., D.Sc.**, geologist. *B.* 1838. He was educated for, and entered, the Nonconformist ministry, but he seceded on doctrinal grounds and became an outspoken Agnostic (see his pamphlet, *The Evolution of a Doubter*, 1914). He adopted teaching as a profession, but he devoted himself so zealously to geology that he came to be regarded as one of the leading Pre-Cambrian geologists in England. He received the Murchison Medal. Dr. Callaway, a genial and high-principled man, warmly supported the Cheltenham Ethical Society and was an Honorary Associate of the Rationalist Press Association. *D.* Sep. 29, 1915.

**CALVERLEY, Charles Stuart**, poet. *B.* Dec. 22, 1831. *Ed.* privately, and at Marlborough, Harrow, Oxford (Balliol), and Cambridge (Christ's College). He won the Craven Scholarship, the Camden medal, and the Browne medal. For a time he lectured at Cambridge, then adopted law, and was called to the Bar in 1865. His translations of Latin and Greek poetry are among the best in English literature, and he wrote verse in English, Latin, and Greek. In a biographical sketch, prefixed to his *Complete Works* (1901), his friend Sir W. J. Sendall says: "To mere dogmatic teaching he was always and for ever impervious." *D.* Feb. 17, 1884.

**CAMBACÉRÈS, Prince Jean Jacques Régis de**, Duke of Parma, French states-

man. *B.* Oct. 15, 1753. A distinguished lawyer, he in 1789 embraced the principles of the Revolution and rendered great legal service to the new Government. He sat in the States General and the National Convention. In 1794 he was President of the Convention, and in 1796 one of the Council of Five Hundred. He was the principal author of Napoleon's Code Civil, and was created Prince, Duke of Parma, and Arch-Chancellor of the Empire. Louis XVIII banished him at the Restoration. *D.* Mar. 8, 1824.

**CAMPBELL, Thomas**, poet. *B.* July 27, 1777. *Ed.* Glasgow Grammar School and University. Abandoning the idea of entering the ministry, he was for a time a tutor, and then devoted himself to letters, publishing his first work, *Pleasures of Hope*, in 1799. He migrated to London, where he edited the *New Monthly Magazine*, and was greatly esteemed in literary circles. Campbell was deeply interested in reform, especially the reform of education, and as early as 1824 he agitated for a London University. In 1832 he founded the Polish Association. He resented "superstition's rod" (*Hallowed Ground*), and seems to have wavered between Theism and Agnosticism. Mrs. de Morgan (*Reminiscences*, p. 118) shows that he rejected the doctrine of personal immortality. *D.* June 15, 1844.

**CANESTRINI, Professor Giovanni**, Ph.D., Italian naturalist. *B.* Dec. 26, 1835. *Ed.* Goritz, Méran, and Vienna. After teaching natural history in Genoa for two years, he was in 1861 called to the University of Modena, and in 1869 to that of Padua. He was President of the Società dei Naturalisti Moderni and of the Società Veneto-Trentino di Scienze Naturali. Canestrini was the first and most powerful advocate of Darwinism in Italy. He translated most of Darwin's works, and many of his own works and innumerable papers defended them. He contributed to the *Annuario Filosofico del Libero Pensiero*.

**CANNIZZARO, Professor Stanislao**, Italian chemist. *B.* July 26, 1826. *Ed.* Palermo and Pisa. In 1848 he joined the Garibaldians and was elected to the Sicilian Parliament. In 1852 he became professor at Alexandria, in 1857 at Genoa, in 1860 at Palermo, and in 1870 at Rome. He was a Senator of the new kingdom and a Cavaliere of the Ordine Civile di Savoia; and he had the Gran Cordone. Besides important chemical works, he wrote *L'Emancipazione della ragione* (1865) and other Rationalist volumes. *D.* May 10, 1910.

**CANNIZZARO, Tommaso**, Italian poet. *B.* Aug. 17, 1837. *Ed.* Messina. After travelling extensively he settled in his native Messina and devoted himself to poetry. He translated Omar Khayyam and the sonnets of Camoens, and published distinguished verse of his own. His volume *Tramonti* contains many Rationalist poems, as in the ode on the death of Victor Hugo:—

Inexorable enemies of truth,  
Ye priests and kings and brothers of the dark.

**CANTONI, Professor Carlo**, Italian philosopher. *B.* Nov. 20, 1840. *Ed.* Turin and Berlin Universities. From the study of law he passed to philosophy, which he first taught at Turin (1866-78) and then at Pavia University. He edited the *Rivista Italiana di Filosofia*, and wrote many philosophical works of a Kantian complexion. He was a Senator, Rector of Pavia University, and member of the Accademia dei Lincei and the Council of Public Instruction. *D.* 1906.

**CAPE, Emily Palmer**, American writer. *B.* Oct. 6, 1865. *Ed.* Columbia College, Barnard College, and Wisconsin University. Mrs. Cape (*née* Palmer) studied sociology under Prof. Lester Ward, of whom she became an intimate friend and a highly valued assistant. She was the first woman student at Columbia College (now University). She has written several books

(*Oriental Aphorisms*, 1906, *Fairy Surprises for Little Folks*, 1908, etc.), but her chief work was to collaborate with Lester Ward in compiling and publishing his *Glimpses of the Cosmos* (12 vols., 1913). Like Professor Ward, she is an Agnostic and an ardent humanitarian. She has founded a School of Sociology in New York which has an important educational influence. Mrs. Cape is also a gifted painter.

**CARDUCCI, Professor Giosuè**, Italian poet. *B.* July 27, 1836. *Ed.* Florence and Pisa Universities. He became professor of Italian literature at Bologna in 1860, and in 1865 he wrote, under the pseudonym "Enotrio Romano," a fiery poetical vindication of reason entitled *Hymn to Satan*. In later years, when he had won the position of leader of the realistic school of poetry in Italy, Carducci was less defiant, but he never accepted Christianity. "In essential matters," he said in 1905, "I know neither truce of God nor peace with the Vatican or any priests. They are the real and unaltering enemies of Italy" (quoted by Prof. Carelle in his *Naturalismo Italiano*). He was a Senator and a Cavaliere of the Ordine Civile di Savoia, and in 1906 he was awarded the Nobel Prize for letters. His prose and poetry fill twenty volumes of a collected edition. *D.* Feb. 16, 1907.

**CARLILE, Richard**, Deist. *B.* Dec. 8, 1790. *Ed.* Ashburton village school. Carlile, who was for some years a tin-plate worker at Exeter, migrated to London, and in 1816 adopted the views of Paine. When, in 1817, the Habeas Corpus Act was suspended, he took up the sale of the advanced literature which it was sought to suppress, and defied the Government. When the struggle began, he went on to print and publish the works of Paine and others, and he issued the *Republican*, the *Deist*, and other periodicals. His terms of imprisonment amounted in all to nine years and four months, but he continued his work from the jail, and his wife and assistants

courageously maintained the sale of prohibited books. He wore out the authorities in the greatest fight ever waged for a free press and free speech. Before his death he bequeathed his body to the school of anatomy. *D.* Feb. 10, 1843.

**CARLTON, Henry**, American jurist. *B.* 1785. *Ed.* Yale University. He served in the 1814 campaign, and then adopted the profession of law. In 1832 he became District Attorney, and later a judge of the Supreme Court, in Louisiana. He resigned in 1839, and devoted his leisure to the study of religion and philosophy. His *Liberty and Necessity* (1857) shows him a Deist as well as Determinist. Ueberweg calls him the "Anthony Collins of America." *D.* Mar. 28, 1863.

**CARLYLE, John Aitken**, M.D., brother of Thomas Carlyle, writer. *B.* July 7, 1801. *Ed.* Annan Academy, Edinburgh University, and in Germany. Dr. Carlyle did not take up a practice, but he was for many years travelling physician to the Countess of Clare, and afterwards to the Duke of Buccleuch. In 1843 he settled at Chelsea and devoted himself to a translation of Dante, of which only the *Inferno* was completed. In 1878 he gave £1,600 to Edinburgh University to found bursaries. His brother speaks of his "manly character and fine talents." *D.* Sep. 15, 1879.

**CARLYLE, Thomas**, historian. *B.* Dec. 4, 1795. *Ed.* Ecclefechan village school, Annan Academy, and Edinburgh University. His father, a working man, intended Thomas for the Church, and he nominally applied himself to divinity, composing a number of sermons in English and Latin. The reading of Gibbon shook his faith, as he later told the poet Allingham, and he rejected the Christian doctrines and the belief in personal immortality. He adopted teaching instead of the clerical career. In 1818 he returned to Edinburgh and, with a severe struggle, supported himself by private teaching and

by writing. For a few years he was the tutor of Charles and Arthur Buller. He was still religious, though not a Christian, and he began to take a deep interest in Goethe and German philosophy. In 1822 his *Life of Schiller* brought him some success in letters, and he ceased to teach. In 1826 he married Miss Welsh. He settled in London in 1834, and his *French Revolution* (1836-37) established his genius. *Sartor Resartus*, the finest exposition of his vague Pantheistic philosophy, had been published in 1834, but for a long time it awakened little more than distrust and dislike. In 1865 he was elected Rector of Edinburgh University, and his fame rose so high that in 1874 he was offered, and he refused, the Grand Cross of the Order of the Bath. Carlyle glorified Voltaire (in an essay on him) for giving "the death-stab to modern superstition," and his *Frederick the Great* always eulogizes that monarch as a pupil of Voltaire. His scorn of Christianity also finds expression in his *Life of Sterling*. He said to the poet Allingham: "I have for many years strictly avoided going to church or having anything to do with Mumbo-Jumbo" (*Diary*, p. 217). When Allingham spoke to him about a future life, he said: "We know nothing. All is, and must be, utterly incomprehensible" (p. 269). There is the same testimony in the *Life of Tennyson* (ii, 410). In spite of his strictures on Darwinism and Positivism, Carlyle was one of the greatest Rationalist forces of his time, and one of the finest moral influences in Rationalism. *D.* Feb. 5, 1881.

**CARNEGIE, Andrew, LL.D.**, philanthropist. *B.* Nov. 25, 1837. He was taken to the United States in 1848, and became a weaver's assistant in a cotton factory. Three years later he entered the telegraphic service at Pittsburg, and he rose to the position of superintendent. His prosperity began with his interest in the Woodruff Sleeping Car Company and certain oil-mines; and after the Civil War, in which he rendered great service, he turned to

iron. He established at Pittsburg the Keystone Bridge Works and the Union Iron Works. By 1888 he was the chief owner of the Homestead Steel Works. In 1899 his various interests were united in the Carnegie Steel Company, which in 1901 was merged in the United States Steel Corporation. The benefactions of Mr. Carnegie, which amounted in all to about £70,000,000, far surpass every historical record, and have founded and munificently endowed a number of institutions of the greatest value to humanity. He was Lord Rector of St. Andrew's University (1903-7) and Aberdeen University (1912-14), and he received his degree from thirteen different universities. Mr. Carnegie wrote a few books (especially *The Gospel of Wealth*, 1900, and *Life of James Watt*, 1905), but he was generally reticent about religion. A few sceptical observations occur in his *Life of Watt*. He refers to "the mysterious realm which envelops man" (p. 33) and says, apropos of philosophic discussion: "We are but young in all this mystery business" (p. 54). He once said (as the *Catholic Citizen* wrote at the time of his death) that he gave money for church organs "in the hope that the organ music will distract the congregation's attention from the rest of the service." The *New York Truthseeker* (Aug. 23, 1919) quotes a confession of faith he made in 1912, rejecting "all creeds" and declaring himself "a disciple of Confucius and Franklin." To Dr. Moncure D. Conway, with whom he was on terms of intimacy, he made it clear that he was to all intents and purposes an Agnostic. *D.* Aug. 10, 1919.

**CARNERI, Baron Bartolomäus von**, Austrian philosophical writer. *B.* Nov. 3, 1821. *Ed.* Vienna University. Carneri was a prominent Liberal representative in the Austrian Parliament from 1870 to 1890, and a devoted student of science and aesthetics. Adopting the philosophy of Feuerbach and the doctrine of evolution, he issued a number of Rationalist works on

ethics and philosophy. His views coincide with those of Haeckel (*cf. Sittlichkeit und Darwinismus*, p. 341, etc.), and he was one of the founders of the Monistic Association. *D. May, 1909.*

**CARNOT, Lazare Hippolyte**, French statesman. *B. Oct. 6, 1801. Ed. Magdeburg*, where his father, Count Carnot, was in exile. On his return to France he practised law, edited a Saint-Simonian journal, and entered Parliament. At the Revolution of 1848 he became Minister of Public Instruction, and he later sat in the Legislative Assembly (1851-70), the National Assembly of 1871, and the Senate (1876). He was a resolute anti-clerical and Republican all his life. *D. Mar. 16, 1888.*

**CARNOT, Count Lazare Nicolas Marguerite**, French statesman, father of preceding. *B. May 13, 1753.* A military engineer of distinction, Carnot at once sided with the Revolution when it broke out, and in 1791 entered the Legislative Assembly. In 1793 he was entrusted with the control of the armies, and he became a member of the Directorate. Napoleon made him Director of War Material, then Minister of War. During the Hundred Days he received the title of Count, and was Napoleon's Minister of the Interior, for which the restored monarchy exiled him. Arago tells us in his *Biographie de Carnot* (1850) that from a strict Catholic he became a Free-thinker (p. 7). *D. Aug. 3, 1823.*

**CARNOT, Marie François Sadi**, fourth President of the French Republic, eldest son of Lazare H. Carnot. *B. Aug. 11, 1837. Ed. École Polytechnique and École des Ponts et Chaussées.* At first a civil engineer, Carnot became in 1870 Prefect of the Department of the Lower Seine, and in 1871 a member of the National Assembly. True to the Republican and Rationalist tradition of his family, he sat on the Left in the Chambre. In 1880 he became Minister of Public Works, and in 1885 Minister of Finance. In 1887 he was, by

616 out of 827 votes, elected President of the Republic. He was a progressive and strictly constitutional ruler, a firm anti-clerical, and a man of great probity. In the height of his popularity he was assassinated by an Italian anarchist on June 24, 1894.

**CARNOT, Sadi Nicolas Léonard**, French physicist, son of Count L. N. M. Carnot. *B. June 1, 1796. Ed. École Polytechnique, Paris.* In 1814 he entered the army as an engineer, but the revolutionary and anti-clerical ideas he had inherited prevented his advancement. He resigned in 1828 and devoted himself to scientific studies, the brilliant promise of which was cut short by premature death. His one work, *Réflexions sur la puissance motrice du feu* (1824), containing what is known as "Carnot's Principle," laid the foundations of the science of thermodynamics. *D. Aug. 24, 1832.*

**CARO, Professor Elme**, French philosopher. *B. Mar. 4, 1826.* After teaching for some years in Angers, Rouen, and Rennes, Caro became professor at the École Normale in 1858, and at the Sorbonne in 1874. He was a spiritualist eclectic, in the style of Cousin. In his *Idee de Dieu* (1864) he rejects the belief in a personal God or personal immortality, and in his *Matérialisme et la Science* (1868) equally combats Materialism. He was elected to the Academy in 1875. It is Caro who penned the great phrase: "Science has conducted God to its frontiers, thanking him for his provisional services." *D. July 13, 1887.*

**CAROLINE**, Queen of England. *B. Mar. 1, 1683*, daughter of the Margrave of Brandenburg-Ansbach. It was proposed to marry her to an Austrian Archduke, and a Jesuit was sent to instruct her in the Catholic faith, but, coached by Leibnitz, she routed the Jesuit. She married the Prince of Hanover in 1705, and reached England as Princess of Wales in 1714.

She continued to correspond with Leibnitz and to study philosophy, and her house at Richmond was more or less a Deistic centre. She ascended the throne in 1727, and on several occasions during the King's absence, when she acted as Regent, an Act of Parliament was passed excusing her from taking the oath. She refused to receive the sacrament on her death-bed, though pressed to do so by the Archbishop of Canterbury (see the memoirs of Lord Hervey, her intimate friend, ii, 528). Horace Walpole (*Reminiscences*, p. 66) says that she was "at least not orthodox," and Chesterfield (*Characters*, p. 1406) accurately describes her as "a Deist, believing in a future state." The Earl of Bristol (*Letter-Books of John Hervey*, iii, p. 196) represents her heterodoxy as widely known. D. Nov. 20, 1737.

**CARPENTER, Edward**, author. B. Aug. 29, 1844. *Ed.* Brighton College and Cambridge (Trinity Hall). He became a priest of the Church of England in 1870 and a Fellow of Trinity, but in 1874 he resigned the Fellowship and quitted the Church. The writings of Walt Whitman deeply influenced his development, both in regard to style and thought. Until 1881 he lectured for the University Extension Movement, but he then retired to a small farm near Sheffield, to devote himself henceforward to manual and literary work. Carpenter emphatically rejects Christianity (see, especially, *My Days and Dreams*, 1916), but he leans to a mysticism of a Hindu type. His entire ethic, or anti-ethic, is a defiance of the current creeds.

**CARPENTER, Professor William Benjamin**, C.B., M.D., LL.D., F.R.S., naturalist. B. Oct. 29, 1813. *Ed.* in his father's school Bristol, Bristol Medical School, London University College, and Edinburgh Medical School. Carpenter's papers on medical subjects early attracted attention, and he was invited to lecture on medical jurisprudence at Bristol. In 1844 he became Fullerian Professor of physics at

the Royal Institution, then lecturer on physics at the London Hospital, professor of forensic medicine at University College, and Swiney lecturer on geology at the British Museum. He held the medal of the Royal Society and the Lyell medal of the Geological Society, and he was a corresponding member of the Institute of France. Dr. Carpenter, a man of exceptionally wide scientific attainments and an enthusiast for popular education, was Theistic (in a liberal sense), but not even Unitarian (see *Nature and Man*, 1888). At his death R. Proctor (*Knowledge*, Dec. 1, 1885) wrote that he accepted "the advanced lessons of later writers." He was President of the London Sunday Lecture Society (which gave frequent anti-Christian lectures) from 1869 until his death, and of the Newcastle Sunday Lecture Society. D. Nov. 19, 1885.

**CARR, Herbert Wildon**, D.Litt., philosophical writer. B. Jan. 16, 1857. *Ed.* privately and at King's College, London. Dr. Carr is a lecturer on psychology at King's College, Honorary Fellow of the University of London, and President of the Aristotelian Society. He was Secretary of the Aristotelian Society 1883-1915. He is the leading champion of Bergson in England, but in his *Philosophy of Change* (1914), after observing that Bergson attributes a high probability to the idea of survival, he adds: "I should not myself rank the probability so high" (p. 193). In regard to Theism he agrees with the heterodox views of Bergson.

**CARRA, Jean Louis**, French politician. B. 1743. He fled to Germany in his boyhood, and on his return to France took service in a cardinal's household and then in the King's Library, meantime writing a number of Deistic, scientific, and historical works. He accepted the Revolution with enthusiasm, and was for a time one of the chief orators of the Jacobins. He passed to the Girondins, and was guillotined on Oct. 31, 1793.

**CARREL, Jean Baptiste Nicolas Armand**, French writer. *B.* May 8, 1800. *Ed.* Rouen College and the military school of St. Cyr. He served in the French army, and was in 1823 condemned to death for taking part in the Spanish Revolution, but he escaped. He then took to letters and journalism, was a founder and co-editor of *Le National*, and one of the chief promoters of the July Revolution. "No priest and no church," he said when he was dying. *D.* July 24, 1836.

**CARRIÈRE, Professor Moritz**, German philosopher. *B.* Mar. 5, 1817. *Ed.* Giessen, Göttingen, and Berlin Universities. In 1849 he was appointed professor of philosophy at Giessen, and in 1853 at Munich. Professor Carrière follows Hegel in his earlier writings, but in his later works he professes a Pantheism (which he calls Theism) rather than the ideas of Fichte. Finite minds are, he says, acts of a Pantheistic divine will. *D.* Jan. 18, 1895.

**CARUS, Professor Julius Victor**, German zoologist. *B.* Aug. 25, 1823. *Ed.* Leipzig. In 1846 he became assistant-physician at the Leipzig hospital, and from 1849 to 1851 he was assistant to Sir Henry Acland at the Christ Church Anatomical Museum, Oxford. In 1853 he was appointed professor of comparative anatomy at Leipzig University. Professor Carus, besides writing a number of important zoological works, translated Lewes's *Physiology of Common Life* (1860), Aristotle (1866), and the complete works of Darwin. He lectured at Edinburgh University 1873 and 1874. *D.* Apr., 1903.

**CARUS, Professor Karl Gustav**, German physician. *B.* Jan. 3, 1789. *Ed.* Leipzig. In 1814 he became professor of obstetrics and Director of the Obstetric Clinic at Dresden. In 1827 he was appointed physician to the King, and in 1862 President of the Imperial Leopoldinsko-Karolinische Academy. He was a friend of Goethe, and he generally sub-

scribed to the Monistic or Pantheistic philosophy. His scientific works are numerous and important, and his *Vergleichende Psychologie* (1866) is regarded as the foundation of the science of comparative psychology. *D.* July 28, 1869.

**CARUS, Paul**, Ph.D., American philosophical writer. *B.* (Germany) July 18, 1852. *Ed.* Stettin Gymnasium, Strassburg University, and Tübingen (where he graduated). After teaching for some years at the Royal Cadet-Corps at Dresden, he in 1881 migrated to America. A teacher at first, he after a few years settled in Chicago, and devoted himself to the spread of the Monistic philosophy. His work was very generously endowed by his American father-in-law. His periodical, *The Open Court*, began in 1887, and, besides editing and constantly contributing to this and his more ambitious journal, *The Monist*, Dr. Carus has written a long series of works on philosophy and comparative religion. *D.* Feb. 11, 1919.

**CASANOVA, Giovanni Jacques de Seingalt**, Italian writer. *B.* Apr. 2, 1725. *Ed.* Padua. He entered the Church and received the minor orders. Abandoning the Church, he began the life of adventure which is familiar to readers of his *Memoirs* (12 vols., 1828-38). He was at various times secretary to a cardinal, an officer in the Venetian army, a violinist, librarian, secret police-agent, etc. He translated the *Iliad* into Italian. *D.* June 4, 1798.

**CASIMIR-PERIER, Jean Paul Pierre**, fifth President of the French Republic. *B.* Nov. 8, 1847. He served in the Franco-Prussian War, and in 1874 he began his political career as Deputy of the Left Centre (which he abandoned for the Republican Left in 1879). He became Under-Secretary in the Ministry of Public Instruction in 1877, Under-Secretary in the Ministry of War in 1883, Vice-President of the Chambre in 1890, and President of the Chambre in 1893.

In 1894 he was elected President of the Republic, but he resigned, owing to the attacks of more advanced politicians, in 1895. He gave important evidence in favour of Dreyfus. President Casimir-Perier incurred the hostility of many on account of his moderation, but the above dates show that he co-operated with all the successive anti-clerical Governments during the laicization of France. *D.* Mar. 11, 1907.

**CASPARI, Professor Otto**, Ph.D., German philosopher. *B.* May 24, 1841. *Ed.* Berlin, Greifswald, Munich, and Göttingen Universities. In 1869 he became private teacher, and in 1877 professor, of philosophy at Heidelberg. He retired in 1895, and has since devoted himself entirely to writing. His numerous works show an attempt to reconcile philosophy with modern evolutionary science, and, a Monist himself, he has given much valuable support to Professor Haeckel.

**CASSELS, Walter Richard**, merchant and writer. *B.* Sep. 4, 1826. *Ed.* private tutor and abroad. After some years in Italy, he engaged in business in Bombay, and became a Member of the Syndicate of the Bombay University and the Legislative Council of Bombay (1863). He retired from business in 1865, and published, anonymously, his famous *Supernatural Religion* in 1874 (2 vols., 3rd vol. in 1876). He had previously published two volumes of poems, and two theological works followed *Supernatural Religion*. Mr. Cassels during most of his life accepted the existence of an impersonal divine power (*Sup. Rel.*, i, 73), but he ended in Agnosticism. *D.* June 10, 1907.

**CASTELLI, Professor David**, Italian orientalist. *B.* Dec. 30, 1836. *Ed.* privately and at Pisa University. In 1875 he became professor of Hebrew at the Florence Institute of Higher Studies. He translated and edited the *Song of Songs* (1892) and *Job* (1897), and his numerous works on Hebrew literature are Rationalistic.

**CASTILHON (or CASTILLON), Jean Louis**, French writer. *B.* 1720. He was the editor of the *Journal de Jurisprudence*, and contributed to many periodicals. Beginning with his *Essais sur les erreurs et les superstitions anciennes et modernes* (2 vols., 1765), he wrote a number of Deistic works, besides novels and academic discourses. *D.* 1793.

**CATHERINE II**, Empress of Russia. *B.* May 2, 1729. Sophia Augusta Friederika, as she was originally named, was a daughter of the Prince of Anhalt-Serbst. She was selected in her fourteenth year to be the wife of Peter, heir to the Russian throne, and was sent to Moscow to be educated. Her name was changed to Catherine at her reception into the Russian Church, and she was married in 1745. The irregularities of her later years were in part a natural reaction upon this early union with a drunken and entirely contemptible prince, and in part a defiant disregard of the mingled piety and licence of the Russia of the time. Catherine and her friends deposed her husband in 1762, and he was strangled in prison. There is no evidence connecting Catherine with the crime (see J. McCabe's *Romance of the Romanoffs*). As Empress, Catherine endeavoured to enforce the enlightened humanitarian views of the great French Rationalists, with whom she was in complete sympathy. Her reforms, in regard to education, justice, sanitation, industry, etc., were of great value. In her later years the French Revolution soured her love of France and drove her into a profession of conservatism. *D.* Nov. 10, 1796.

**CATTANEO, Professor Carlo**, Italian philosophical writer. *B.* June 15, 1801. *Ed.* Milan. From 1825 to 1835 he taught rhetoric at Milan, and founded *Il Politecnico*, but he flung himself into the revolutionary movement and was compelled to fly to Switzerland. The Swiss appointed him professor at Lugano. A pupil of Romagnosi, he was an enthusiast for

positive science, and has been called the "Auguste Comte of Italy." After the defeat of the Austrians he was several times elected to Parliament, but, being a Republican as well as a Rationalist, he refused to enter the Camera. *D.* Feb. 9, 1869.

**CATTANEO, Professor Giacomo**, Italian anatomist. *B.* Sep. 23, 1857. *Ed.* Milan, and Padua University. Cattaneo devoted himself to biology, and in 1884 he became professor of anatomy and comparative physiology at Pavia University, from which he passed to Genoa University. He was one of the early Darwinians of Italy, and many of his numerous and important works on anatomy and physiology enforce the evolutionary theory.

**CATTELL, Charles**, Secularist. *B.* 1830. In 1852 Mr. Cattell founded at Birmingham an "Eclectic Institute" which led to a friendship with G. J. Holyoake. He adopted Secularism, and he was for many years, and at great personal sacrifice, a zealous champion of its principles in the Midlands. Under the pen-name of "Christopher Charles" he frequently contributed to the *National Reformer* and the *Secular Review*, and he published several Rationalist works. He worked also in the Co-operative and Labour movements and the Sunday League. *D.* 1910.

**CAYAIGNAC, Éléonore Louis Godfroy**, French journalist. *B.* 1801. *Ed.* Paris. Cavaignac deserted the law-court for politics and journalism, and sustained a courageous struggle against the reactionary monarchy. He was one of the founders of the Société des Amis du Peuple and the Société des Droits de l'Homme. He was imprisoned and exiled, but returned to France in 1841. J. S. Mill calls him "the intensest of Atheists" (*Letters*, i, 79). *D.* May 5, 1845.

**CAVALLOTTI, Felice Carlo Emanuele**, Italian poet and dramatist. *B.*

Nov. 6, 1842. In his early youth Cavallotti opened a fiery campaign, by poems and journalism, against the Austrians and clericals, and he remained until the end very aggressive. His dramas had a great success in Italy. He fought under Garibaldi, and sat as a Republican and Atheist in the Italian Parliament. His works were published in ten volumes in 1895. *D.* Mar. 6, 1898.

**CAVENDISH, The Honourable Henry**, F.R.S., natural philosopher. *B.* Oct. 10, 1731. *Ed.* Hackney Seminary and Cambridge (Peterhouse). He adopted chemistry as his chief interest in life, and began in 1766 to write for the Royal Society. Cavendish discovered the composition of water, and made other very important contributions to chemistry and physics. He was eccentric in habit, but a man of the highest character and an outstanding figure in the history of science. In his *Life of the Hon. H. Cavendish* (published by the Cavendish Society, 1851) Dr. G. Wilson quotes the witness of a contemporary Fellow of the Royal Society: "As to Cavendish's religion, he was nothing at all" (p. 180). He never went to church, and seems to have been an Agnostic. *D.* Mar. 10, 1810.

**CAYLA, Jean Mamert**, French writer. *B.* 1812. *Ed.* Collège de Cahors. Cayla was a journalist, first at Toulouse and later at Paris, and author of various historical works. After the French expedition to Italy in defence of the Pope (1859) he began a violent polemic against the Church and the Empire, and from 1860 to 1876 issued a series of fiery anti-clerical pamphlets. *D.* Mar. 2, 1877.

**CAZELLES, Émile Honoré**, M.D., French politician. *B.* Oct. 18, 1831. *Ed.* Paris. After graduating in medicine, Cazelles retired to engage in letters and the study of philosophy. He translated Moleschott's famous work (1866), Grote and Bentham's *Natural Religion*, and

various works of J. S. Mill, Spencer, and Bain. After 1870 he entered politics, as Republican and anti-clerical, and became Prefect of several Departments, Director of the Penitentiary Service (1879), Director of the Public Surety (1880), and member of the Council of State (1887). He was also an Officer of Public Instruction and a Commander of the Legion of Honour.

**CERUTTI, Joseph Antoine Joachim**, Italian writer. *B.* June 13, 1738. *Ed.* Jesuit College, Turin. Cerutti joined the Jesuit Society, and taught with great distinction in one of the Jesuit colleges. At the dissolution of the Society he took to letters and embraced the Deistic opinions of the philosophers. His *Bréviaire Philosophique* (to which he put the name of Frederic the Great) and his poem *Les jardins de Betz* (1792) are wholly sceptical. He accepted the Revolution, delivered a splendid funeral oration in memory of Mirabeau, and was elected to the Legislative Assembly. *D.* Feb. 3, 1792.

**CESAREO, Professor Giovanni Alfredo**, Italian poet and critic. *B.* Jan. 24, 1861. After teaching privately for some time in connection with the Roman University, Cesareo was appointed professor of Italian literature at the University of Palermo. Since 1881 he has written a series of brilliant and important literary works, a volume of verse, and a drama (*Francesca da Rimini*). His Rationalism is seen in a very sympathetic article on Renan in the *Nuova Antologia* (Nov. 1, 1892, vol. xlii).

**CHALLEMEL-LACOUR, Paul Armand**, French statesman. *B.* May 19, 1827. *Ed.* Collège St. Louis and the École Normale, Paris. After some years as professor of philosophy at Pau, then at Limoges, he was expelled from France for taking part in the plot of 1851, and he became professor of French literature at Zurich. He returned to France in 1859 and joined the anti-clerical politicians, especially Gambetta. In 1870 he was Prefect of the

Department of the Rhone, in 1871 member of the Chambre, and in 1876 Senator. From 1880 to 1882 he was French Ambassador at London, and was warmly attacked by the Irish Catholics. He became Minister of Foreign Affairs in 1883, Vice-President of the Chambre in 1890, and President of the Senate in 1893. His *Pensées d'un Pessimiste* is very Rationalistic. *D.* Oct. 26, 1896.

**CHALONER, Thomas**, politician. *B.* 1595, son of Sir T. Chaloner. *Ed.* Oxford (Exeter College). During his continental tour Chaloner embraced Republican and Deistic views, and he continued throughout life to hold what Wood calls "the natural religion." He was one of the judges of King Charles in 1648, a Councillor of State and Master of the Mint in 1651, and a member of the Rump Parliament in 1658. At the Restoration he fled to Holland. *D.* 1661.

**CHAMBERLAIN, Professor Basil Hall**, writer on Japan. *B.* Oct. 18, 1850. *Ed.* at a French Lycée and by an English tutor. Professor Chamberlain, who is (like Houston Stewart Chamberlain, his younger brother) a son of Vice-Admiral Chamberlain, has been for many years Professor of Japanese and Philology at the Tokyo Imperial University, and has written various works on Japan. He is an Honorary Associate of the Rationalist Press Association.

**CHAMBERLAIN, Daniel Henry**, American Governor. *B.* June 23, 1835. *Ed.* Harvard Law School. After graduating, Chamberlain began the practice of law, but the outbreak of the Civil War drew him into the army for a year. He resumed his profession and became the foremost lawyer of South Carolina. From 1868 to 1872 he was Attorney-General for that State, and from 1874 to 1877 Governor of the State. Few suspected that the powerful and high-minded Governor was a Rationalist, but he left behind him a profession of his faith

(published in the *North American Review*, and reprinted in the *Freethinker*, Nov. 15, 1908) in the course of which he describes himself as "a Freethinker," and says: "I reject the whole Christian religion." He just as emphatically rejects "a presiding or controlling Deity," and is sceptical about a future life. *D. Apr., 1907.*

**CHAMBERLAIN, Houston Stewart**, writer. *B.* (Portsmouth) Sep. 9, 1855. *Ed.* Versailles, Cheltenham College, Geneva, and Vienna. He left England in 1870, and lived chiefly in Vienna until 1908. Since then he has mostly lived at Bayreuth. He is an enthusiastic Wagnerian, an assiduous student of science and philosophy, a Rationalist with some leaning to Hindu mysticism. Since 1888 he has written in German a number of extremely popular works, chiefly *Die Grundlagen des neunzehnten Jahrhunderts* (1899) and *Immanuel Kant* (1905).

**CHAMBERS, Ephraim**, F.R.S., naturalist. *B.* about 1680. *Ed.* Kendal Grammar School. Being apprenticed to a map-maker, Chambers conceived at an early age, and began to write, his famous *Cyclopædia*. It appeared, in two volumes, in 1728 and passed through many editions. A French translation of it led to the compiling of the French *Dictionnaire Encyclopédique*. Although he "was an avowed Freethinker" (*Dict. Nat. Biog.*), he was admitted to the Royal Society, and was buried in the cloisters of Westminster Abbey. *D. May 15, 1740.*

**CHAMBERS, Robert**, LL.D., writer. *B.* July 10, 1802. *Ed.* Peebles Grammar School. He was destined for the Church, but became a clerk, and then a bookseller, at Edinburgh. With his brother he founded the firm of W. and R. Chambers, and in 1832 he established *Chambers's Journal*. As the author of various literary and historical works, he was in 1840 admitted to the Edinburgh Royal Society, and in 1843 he published anonymously his

famous *Vestiges of the Natural History of Creation*, the authorship of which was kept secret until 1884. The book was attributed to, among others, Sir C. Lyell and Prince Albert. Chambers belonged to no sect, and seems to have been a Theist. *D. Mar. 17, 1871.*

**CHAMFORT, Sébastian Roch Nicolas**, French writer. *B.* 1741. *Ed.* Collège des Grassins. He was a natural son, taking his mother's name (Nicolas) until he quitted college, when he called himself M. de Chamfort. At first a lawyer's clerk, then private secretary, he gradually developed his literary power and won various prizes from the Academy and other learned bodies. The widow of Helvétius assisted him, and he became very popular. He embraced the Revolution, but shrank from and caustically censured its excesses. His chief and most heterodox work (published in 1803) is *Pensées, Maximes, et Anecdotes*. *D. Apr. 13, 1794.*

**CHAMISSO, Adelbert von**, French poet and naturalist. *B.* Jan. 30, 1781. His family was driven from France to Prussia by the Revolution, and he served for a time in the Prussian Army. He returned to France under Napoleon, but was back in Berlin in 1812, when he wrote his chief work, *Peter Schlemihl*. In 1815 he sailed round the world in the *Rurik*, and on his return became Custodian of the Berlin Botanical Institute. Like Goethe, he was equally devoted to science and poetry, and he is regarded as Germany's finest lyricist. There has been some controversy about Chamisso's religious opinions, though many of his poems are bitterly anti-clerical; but a letter which he wrote to De la Foye on June 9, 1838, just before his death, plainly tells his scepticism (*A. von Chamisso's Werke*, vi, 179), and his friend and biographer Hitzig agrees. He also translated into German the very Rationalistic songs of Béranger. Du Bois-Reymond has written a volume on his command of science. *D. Aug. 21, 1838.*

**CHAMPOLLION, Jean François**, French Egyptologist. *B.* Dec. 23, 1790. *Ed.* Grenoble. Champollion learned Arabic, Persian, and Sanscrit, and in 1808 he began to seek the key of the Egyptian hieroglyphics. In 1809 he became professor of history at Grenoble, and in 1814 published his first great work, *L'Égypte sous les Pharaons*. In 1822 he announced his ability to read the hieroglyphics and entered the front rank of Egyptologists. He was received into the Academy of Inscriptions, and was appointed professor at the Collège de France. His biographer, Hartleben, reproduces a very Rationalistic manuscript which he wrote about 1810, and says that "it is undeniable that a change had taken place in Champollion's religious views" (*Champollion*, i, 144). His letters (edited by Hartleben) prove this, but his public expressions were discreet, in the interest of the new science. *D.* Mar. 4, 1832.

**CHANTREY, Sir Francis Legatt**, M.A., D.C.L., F.R.S., sculptor. *B.* Apr. 7, 1781. *Ed.* Norton village school. The son of a carpenter, Chantrey was apprenticed to a carver at Sheffield, and he studied painting and sculpture. After 1804 he devoted himself entirely to sculpture, and became one of the most distinguished of English sculptors. He entered the Royal Academy in 1818, was knighted in 1835, and received several honorary degrees. Chantrey was a warm friend of Horne Tooke, and under his influence he, his biographer Holland says, abandoned all "Christian and religious feeling" (*Memorials of Sir F. Chantrey*, pp. 349-52); but his letters contain Theistic phrases. He was a man of high character and ideals, and at his death he left the reversionary interest on his large fortune to the Royal Academy, thus founding the Chantrey Bequest. *D.* Nov. 25, 1841.

**CHAPMAN, John**, M.D., publisher. *B.* 1822. Chapman emigrated to Australia, where he set up in business, then returned

to Europe (1844) and studied medicine at Paris and London. From medicine he passed to publishing, and soon came into intimate association with the brilliant mid-Victorian Rationalists. In 1851 he became proprietor and editor, with George Eliot as sub-editor, of the *Westminster Review*, which rendered immense service to Rationalism. Chapman edited it until his death. He graduated in medicine at Edinburgh in 1857 and practised for a time. In 1874 he retired to live in Paris. *D.* Nov. 25, 1894.

**CHAPTAL, Jean Antoine Claude, Count de Chanteloup**, French chemist and statesman. *B.* June 4, 1756. Self-educated in medicine, he became a physician and then a teacher of chemistry at Montpellier. During the Revolution he was charged with the provision of powder, and rendered great service. In 1798 he was admitted to the Institut, in 1799 to the State Council, and in 1800 he became Minister of the Interior. His services, as Minister, to education, industry, science, agriculture, etc., were inestimable. In 1805 he entered the Senate; in 1811 he received his title. He retired with Napoleon, but Louis XVIII recalled him to the House of Peers. His great-grandson, the Viscount A. Chaptal, edited his *Souvenirs sur Napoléon* (1893), and says that he "had no religion" (p. 124), though he believed in "a sort of Providence." *D.* July 30, 1832.

**CHARBONNEL, Victor**, L.esL., writer. *Ed.* (for the Catholic priesthood) at the Seminary of Saint Sulpice. Charbonnel left the priesthood and the Church in 1897, and has since been one of the outstanding leaders and propagandists of Rationalism in France. He founded *La Raison* in 1901, and became co-editor of *L'Action* in 1902.

**CHARMA, Antoine**, French philosophical writer. *B.* Jan. 15, 1801. *Ed.* École Normale, Paris. He was expelled from the university for the expression of

advanced ideas. In 1830 Cousin got him appointed professor at Caen, in spite of violent clerical hostility. He became Dean of the Faculty of Letters. His numerous works include an *Essai sur les bases et les développements de la moralité humaine* (1834) and *Condorcet* (1862). *D.* Aug. 5, 1869.

**CHARRON, Pierre**, philosopher. *B.* Paris, 1541. *Ed.* Orléans and Bourges. Originally a lawyer at Bourges, Charron entered the clergy, and became a famous preacher. At Bordeaux he was an intimate friend of Montaigne, whose influence may be traced in his *Traité de la Sagesse* (1595). It was violently assailed, and is a treatise of natural virtue, with sceptical reflections on such doctrines as immortality. *D.* Nov. 16, 1603.

**CHASTELLUX, François Jean, Marquis de**, French writer. *B.* May 5, 1734. He won rapid promotion in the French army, and served as Major-General in the American campaign in 1780. Meantime he cultivated a wide range of studies, wrote comedies and verse, and in 1772 published his philosophical *De la Félicité publique* (2 vols.). It has some severe strictures on Christianity, and makes progress depend on the development of reason and science. Voltaire put it higher than Montesquieu's *Esprit des Loix*. He was admitted to the Academy in 1775. Chastellux contributed to the Supplement of the *Dictionnaire Encyclopédique*, and one of his articles was suppressed because it did not mention God. *D.* Oct. 22, 1788.

**CHÂTELET, Gabrielle Émilie, Marquise du**, French writer. *B.* Dec. 17, 1706, daughter of the Baron de Breteuil. She learned Latin, English, and Italian at an early age, and in her sixteenth year translated Vergil. In 1738 the Marquise nearly won the Academy's prize for a dissertation on the nature of heat. She was a woman of remarkable ability and accomplishments. Her chief Deistic work,

*Doutes sur les religions révélées* (published posthumously in 1792), is dedicated to Voltaire, with whom she lived for thirteen years. *D.* Sep. 10, 1749.

**CHATTERTON, Thomas**, poet. *B.* (Bristol) Nov. 20, 1752. *Ed.* private school and Bristol Bluecoat School. In his thirteenth year Chatterton began to fabricate pseudo-ancient poems with such skill that even distinguished literary men were deceived. He was then an attorney's clerk, writing verse in his leisure. In 1770 he removed to London, but the struggle for maintenance and recognition was so severe that he committed suicide. Keats and Coleridge and nearly every poet of the time regarded him as a genius. "I am no Christian," he says in one of his published letters to his family shortly before his end. *D.* Aug. 25, 1770.

**CHAUMETTE, Pierre Gaspard**, French politician. *B.* May 24, 1763. Chaumette was a clerk at Paris at the outbreak of the Revolution, and he flung himself ardently into it. He was one of the most aggressive of the Atheistical section, claiming that the People was the only God. Robespierre attacked him, and he was condemned to death and executed for conspiracy on Apr. 13, 1794.

**CHAUSSARD, Pierre Jean Baptiste**, French writer. *B.* Oct. 8, 1766. *Ed.* Collège de Saint Jean de Beauvais. He practised at the Paris bar, and in 1789 he dedicated to the National Assembly a work on penal reform. He was Republican Ambassador in Belgium, and later General Secretary of Public Instruction. Chaussard was one of the founders of Theophilanthropy. In 1803 he became professor of literature at Nîmes, but he was deposed at the Restoration. His numerous works on education, history, and religion are strongly Rationalistic. *D.* Jan. 9, 1823.

**CHÉNIER, André Marie de**, French poet. *B.* Oct. 29, 1762. *Ed.* Collège de

Navarre. After serving some years in the army, Chénier settled at Paris in 1786 and devoted himself to writing. His *Élégies* proved his high poetic talent, and his long poem *Hermes* was an imitation of Lucretius in terms of modern science. A contemporary describes him as "an Atheist of great joy." His family compelled him to turn to diplomacy, and he was secretary at the London Embassy (1787-90). A man of the highest character, Chénier boldly assailed the excesses of the more violent Revolutionaries, and was condemned to the guillotine July 25, 1794.

**CHÉNIER, Marie Joseph**, French dramatist (brother of the preceding). *B.* Apr. 28, 1764. *Ed.* Collège de Navarre. He developed his literary talent during his service in the army, and in 1789 he attracted much attention by his play—a depiction of "fanaticism in action"—*Charles IX.* He was a Deist of high character, and he worked for moderation in the midst of the Revolution. As Inspector-General of Public Instruction (1803-6) he did much for education and culture. His very numerous poems, dramas, etc., are collected in eight volumes (1823-26). *D.* Jan. 10, 1811.

**CHERBULIEZ, Charles Victor**, French novelist. *B.* July 19, 1829. *Ed.* Geneva, Paris, Bonn, and Berlin Universities. He taught for a time at Geneva, and then, though he had received a thorough education in history and philosophy, became a very esteemed and popular novelist. Many of his stories are translated into English, German, and Italian. He was admitted to the Academy in 1881, and became an Officer of the Legion of Honour in 1892. His novels (*e.g.*, *Noirs et Rouges*, 1881) are entirely Rationalistic. *D.* July 1, 1899.

**CHERUBINI, Maria Luigi Carlo Zenobio Salvatore**, Italian composer. *B.* Sep. 14, 1760. He began at the age of six to study music under his father, started composing in his tenth year, and wrote a

mass at thirteen. His first opera was published in 1780. In 1784 he settled at London, and was Composer to the King. In 1788 he passed to France. In 1795 he became inspector of studies at the Conservatoire, and composed a number of hymns and anthems for the Revolutionary feasts, including a fine piece on the death of Mirabeau. He composed also an opera, *Epicurus*. In 1816 Cherubini was appointed Superintendent of the King's Chapel, and after that date he composed the bulk of his sacred music. Cherubini, however, remained a Rationalist all his life. Ambros says of his *Requiem*: "It was not created by faith in and love of what he composed." His English Catholic biographer, Bellasis, makes a very lame effort to claim him, but admits (p. 284) that there is no trace of his receiving the sacrament at death (which he did not), and quotes the evidence of his daughter that he was "not mystical, but broad-minded in religion." *D.* Mar. 15, 1842.

**CHIEZ Y GOMEZ, Ramon**, Spanish writer. *B.* Oct. 13, 1845. *Ed.* Madrid University. He adopted journalism and took an active part in the Revolution of 1865. At the declaration of the Republic (1873) he was appointed Civil Governor of Valencia. In 1881 he founded *El Voto Nacional*, and in 1883 became editor of the Rationalist organ *Las Dominicales del Libre Pensamiento*. He was during many years the leading Rationalist lecturer and journalist of Spain.

**CHILD, Lydia Maria Francis**, American reformer. *B.* Feb. 11, 1802. She studied with her brother, a Unitarian minister. Her first novel, *Hobomok*, drew attention to her ability in 1824, and it was followed by others of equal success. But she fell under the influence of Garrison, and flung herself into the Anti-Slavery campaign. Mrs. Child published the first Anti-Slavery book written by an American (1833), and in 1840 she began to edit *The National Anti-Slavery Standard*. She was

a leading champion also of the cause of women, and is very severe on Christianity in her *History of the Condition of Women in All Ages* (1845). Generally, as in her *Letters* (1883) and her *Progress of Religious Ideas Through Successive Ages* (3 vols., 1855), she is tender to Christianity and very religious, but a non-Christian Theist. *D.* Oct. 20, 1880.

**CHILTON, William**, Owenite. *B.* 1815. In his early life he was a bricklayer, but he studied and took a very active part in the early Rationalist movement in England. In 1841 he took over, as editor and printer, *The Oracle of Reason* from Southwell. He wrote also in *The Movement* and *The Reasoner*, and he contributed to the *Library of Reason* some remarkable early Darwinistic articles on "The Theory of Development" (1842). *D.* May 28, 1855.

**CHUBB, Percival**, American educator. *B.* (England) June 17, 1860. *Ed.* Stationers' School, London. For ten years he was in the service of the Local Government Board, and he then emigrated to America. He became lecturer to the Brooklyn Institute, then instructor on pedagogy to the Pratt Institute, and later principal of the High School Department of the Ethical Culture Society. He was appointed lecturer on English to the University of New York School of Pædago-gy, and since 1911 he has been leader of the St. Louis Ethical Society. He has edited Emerson, Montaigne, Lincoln, Browning, etc., and published many works. Mr. Chubb is one of the leading Ethical Rationalists of America.

**CHUBB, Thomas**, Deist. *B.* Sep. 29, 1679. Chubb was a self-educated tallow-chandler who obtained some repute in London by a series of Unitarian tracts. Pope calls him "a wonderful phenomenon"; his work is unscholarly and inelegant, but clear and strong. He developed into Deism, and published a *Discourse concern-ing Reason* (1731), in which he rejects all

revelation and inspiration. *D.* Feb. 8, 1747.

**CLARETIE, Jules Arsène Arnaud**, French writer. *B.* Dec. 3, 1840. *Ed.* Lycée Bonaparte, Paris. He won great distinction as a journalist and dramatic critic, and in 1863 published his first novel. In 1868 the Minister of Public Instruction refused him permission to lecture, and he published an eloquent and thoroughly Rationalist defence of free speech (*La Libre Parole*). In 1885 he became Director of the Théâtre Français. Claretie is one of the most prolific and brilliant of recent French writers. He is a Commander of the Legion of Honour and a member of the Academy.

**CLARKE, Marcus Andrew Hislop**, Australian writer. *B.* Apr. 24, 1846. He went to Australia in 1863 and joined the staff of the *Argus* (1867), after a few years on a station. In 1876 he became assistant librarian at the Public Library, Melbourne. His chief work, out of numerous poems, dramas, and novels, is the powerful story *His Natural Life* (1874). In 1879 he published a Rationalist essay, "Civilization without Delusion," in the *Victoria Review*. He rejected Christianity, and admitted only an unknown and unknowable God. *D.* Aug. 2, 1881.

**CLEMENCEAU, Georges Eugène Benjamin**, M.D., French statesman. *B.* Sep. 28, 1841. *Ed.* Nantes and Paris. His father was a Vendean medical man and Materialist, and in his doctorate-thesis (1865) Clemenceau showed that he had early embraced the same philosophy. After completing his medical studies he went to the United States, returning to France in 1869. He was Mayor of Mont-martre during the Siege, and was in 1871 returned to the National Assembly. After a few years on the Paris Municipal Council he was elected to the Chambre in 1876, and from that year until 1893 (when the Clericals and Boulangists defeated him) he

was so relentless a parliamentary critic that he was called "the Tiger." His motto throughout life has been "No Compromise." He is rather an Agnostic than a dogmatic Materialist, and the best exposition of his creed is in the prefaces to his *La Melée Sociale* (1895) and *La Grand Pan* (1896), his finest work. All his work is sternly anti-clerical and humanitarian. He returned to the Chambre in 1902, became Minister of the Interior in 1906, and Prime Minister in 1917. Clemenceau has rendered almost as much service to Rationalism as to French civilization. All his works drastically reject, not only Christianity, but every shade of Theism; and as most of the chapters appeared originally in the press, his readers are very numerous. In the last two decades of the nineteenth century he was one of the most powerful and prolific journalists in France. In conjunction with Zola he took up, against the Church, the defence of Dreyfus, and it might almost be said that the revision of the sentence was due to his tireless campaign during six years. His articles on the case number more than a thousand. An Agnostic of the most uncompromising order, a statesman of inflexible principles, Clemenceau astonished the world by the energy with which he saved France during his Premiership (1917-20), at the close of his eighth decade of life. See Hyndman's *Clemenceau, the Man and His Time* (1919), and McCabe's *Georges Clemenceau* (1919).

**CLEMENS, Samuel Langhorne** ("Mark Twain"), American humorist. *B.* Nov. 30, 1835. *Ed.* Florida (Mo.) elementary school. He was in early life a compositor, then (1851) a pilot on the Mississippi. The phrase "Mark Twain" was used in making soundings on the river, and had previously been used as a pen-name. In successive years he became a reporter, a miner, and a humorous writer and lecturer. His first notable book was *The Jumping Frog* (1867), followed by *The Innocents Abroad* in 1869. From 1884 to 1894 he was interested in an enterprise

which failed, and he redeemed his debt by a world lecturing tour. His thorough Rationalism finds expression in his *Christian Science* (1903), *Eve's Diary* (1906), *What is Man?* (1906), and *The Mysterious Stranger* (1918). He rejected every form of religion and Theism. His disdainful sentiments towards Christianity are, naturally, most freely expressed in his *Letters* (2 vols., 1917). It is enough to quote one of Aug. 28, 1908 (eighteen months before he died), in reply to a man who asked if he would include Jesus among the hundred greatest men. He replies Yes, and Satan also, and more emphatically. He thinks that "these two gentlemen" have had more influence on a fifth of the race for 1,500 years than all other powers combined; and ninety-nine per cent. of the influence was Satan's, who "was worth very nearly a hundred times as much to the business as was the influence of all the rest of the Holy Family put together" (ii, 817). *D.* Apr. 21, 1910.

**CLIFFORD, Martin**, Master of the Charterhouse. *B.* early in the 17th cent. *Ed.* Westminster and Cambridge (Trinity College). Clifford led an idle and adventurous life in London until 1671, when he was appointed Master of the Charterhouse. In 1674 he published anonymously *A Treatise of Humane Reason*, in which he recognizes reason as the only guide in religious matters. Although he calls himself a Christian, he has some shrewd criticisms of Christianity. He seems to have been a Deist. *D.* Dec. 10, 1677.

**CLIFFORD, Professor William Kingdon**, F.R.S., mathematician. *B.* May 4, 1845. *Ed.* Exeter, King's College, London, and Cambridge (Trinity College). He was second in the mathematical tripos. Clifford was at first a devout Anglican, but at Cambridge he read Darwin and Spencer, and in 1868 began to modify his creed. He became a Fellow of Trinity in 1868, professor of applied mathematics at University College (London) in 1871, and Fellow

of the Royal Society in 1874. From 1872 to 1875 he lectured occasionally for the London Sunday Lecture Society, and the printed lectures show that he rejected all religion and regarded matter and ether as the only realities. To these he added "mind-stuff," from the atoms of which mind is composed. Religion he regarded as a harmful superstition. The selection of his papers published by the R. P. A. (*Lectures and Essays*, 1918), and edited by Sir Leslie Stephen and Sir Frederick Pollock, gives an excellent idea of his fine personality and his hostility to all religion. "Keep your children away from the priest," he says, in italics, "or he will make them the enemies of mankind" (p. 121). A good biographical sketch is prefixed to the selection. Clifford was one of the most brilliant mathematicians and most promising students of his time. Of tireless industry, of noble and unselfish character, he wore himself out prematurely, though he had already attained a remarkable distinction. D. Mar. 3, 1879.

**CLIFFORD, Mrs. William Kingdon**, writer. A daughter of Mr. John Lane, she began to write at an early age for the magazines. She married Clifford in 1875, and his premature death caused her to resume her pen. Her first publication was a volume of stories in 1882, and her *Mrs. Keith's Crime* (1885) laid the foundation of her popularity. She has since written a large number of essays, novels, and plays of high literary value. Mrs. Clifford shared, and retains, the Rationalism of her brilliant husband, and has written in the *R. P. A. Annual*.

**CLINE, Henry**, surgeon. B. 1750. Ed. Merchant Taylors' School (London). He graduated in surgery in 1774, and became surgeon to St. Thomas's Hospital. In 1810 he was appointed Examiner to, and in 1815 Master of, the College of Surgeons. It is said that his private practice brought him £10,000 a year. Cline was a great admirer of Horne Tooke,

and shared his scepticism. He "thought there was a cause superior to man, but believed that nothing was known of the future" (*Dict. Nat. Biog.*). D. Jan. 2, 1827.

**CLODD, Edward**, writer. B. July 1, 1840. His father, the captain of a brig, belonged to Aldeburgh, and Clodd was educated there. Evading the wish of his parents that he should enter the Baptist ministry, he became a clerk in London, and in 1862 he entered the service of the London Joint Stock Bank. In 1872 he was appointed secretary, and he held the post until he retired in 1915. From the Baptist creed he passed in early manhood, especially under the influence of Huxley and Tylor, to Theism, and at this stage wrote his *Childhood of the World* (1872). He presently won the friendship of Grant Allon, Clifford, Spencer, Romanes, York Powell, etc., and shed all religious beliefs (see his *Memories*, 1916). He was the second Chairman of the Rationalist Press Association, and by his active interest in it and his numerous writings has contributed heavily to the spread of enlightenment in England. His *Story of Creation* is one of the best popular manuals of evolution that has appeared, and has passed through many editions; and he has written a large number of works which are little less popular. In 1910 he delivered the Conway Memorial Lecture on "Gibbon and Christianity." His most recent work, *The Question, "If a man die, shall he live again?"* (1917), is a drastic and disdainful rejection of the claims of Spiritualism. Mr. Clodd is almost the last survivor of the great Victorian Rationalists. His genial and generous personality and varied culture have endeared him to hosts of distinguished men. His rejection of religion, in all forms, is peremptory and disdainful. He is an Agnostic, and he thinks that "the mysteries, on belief in which theology would hang the destinies of mankind, are cunningly devised fables whose origin and growth are traceable to the age of Ignorance, the mother of credulity."

**CLOOTZ, Baron Jean Baptiste de**, German reformer. *B.* June 24, 1755. *Ed.* Paris. Settling in Paris, and greeting the new ideas with enthusiasm, Clootz relinquished his title and adopted the classic name of "Anacharsis." He used his wealth for the propagation of humanitarianism, travelling extensively over Europe in order to spread the light. At the Revolution he was one of the "deputies from all parts of the globe" who saluted the Assembly. France was to him "the Vatican of Reason," and he had an important part in establishing the Festivals of Reason. Robespierre hated his Atheism (or Pantheism—he sometimes spoke of God in humanity), and drew odious attention to his wealth and nobility. In the end he mounted the guillotine with perfect serenity, young and high-minded as he was. Clootz was not the rabid enthusiast he is often described, but a highly cultivated man of lofty ideals, and much esteemed by the philosophers. *D.* Mar. 23, 1794.

**CLOUGH, Arthur Hugh**, poet. *B.* Jan. 1, 1819. *Ed.* Chester, Rugby, and Oxford (Balliol). In 1842 Clough became a Fellow of Oriel, and in 1843 tutor, but he courageously faced his doubts, partly under the influence of Emerson, and resigned his position in 1848. "Of joining any sect I have not the most distant intention," he wrote at the time (*Prose Remains of A. H. Clough*, 1888, p. 39). From 1849 to 1852 he was head of University Hall, London, and, after a year in America, he was appointed examiner under the Education Department. His poetic production had opened in 1847 with his *Ambarvalia*, and the few volumes which followed raised him high in the esteem of his cultivated contemporaries. Carlyle spoke of him as "the most high-principled man he had ever known"; and Jowett, who quotes this, adds that he had "a kind of faith in knowing nothing" (*Letters*, p. 177). His letters contain Theistic expressions, but a memorandum on his religious views, written near

the close of his life and added to his *Prose Remains*, shows that he rejected Unitarianism (p. 419) and all Christian doctrines, and was little removed from Agnosticism. *D.* Nov. 13, 1861.

**CLOUSTON, Sir Thomas**, M.D., LL.D., F.R.S.E., physician. *B.* Apr., 1841. *Ed.* Edinburgh University. Clouston was Physician Superintendent of the Royal Edinburgh Asylum from 1873 to 1915, and Lecturer on Mental Diseases at Edinburgh University. He was President of the Edinburgh Royal College of Physicians in 1902-3, and was for some years editor of the *Journal of Mental Science*. He was knighted in 1911. In addition to many works on mental disease he published a small book, *Morals and Brain* (1911), in which he belittles the influence of Christianity (though the book forms part of the semi-religious *New Tracts for the Times*). In a larger work, *Unsoundness of Mind* (1911), he plainly avows that mind cannot exist apart from brain (p. 44), and has many strictures on what he calls "religionists." *D.* Apr. 18, 1915.

**COHEN, Chapman**, third President of the National Secular Society. *B.* Sep. 1, 1868. Mr. Cohen began to give Free-thought lectures in 1890, and he was recognized in a few years as the chief colleague and probable successor of Mr. Foote. When Mr. Foote died, in 1915, he was unanimously elected President of the National Secular Society and became editor of the *Freethinker*. He has done valuable work for Rationalism in exposing the follies of foreign missions and in vindicating the right of bequest [see BOWMAN], and has written on freewill and other Rationalist topics.

**COHEN, Professor Hermann**, Ph.D., Jewish philosopher. *B.* July 4, 1842. *Ed.* Dessau Gymnasium, Breslau Jewish Seminary, and Breslau, Halle, and Berlin Universities. In 1873 he became teacher, and in 1875 professor, of philosophy at

Marburg. Professor Cohen is head of the Neo-Kantian Rationalist school in Germany, and has written many works on philosophy and Jewish literature. He professes a kind of idealistic Theism.

**COIT, Stanton**, Ph.D., Ethicist. *B.* (United States) Aug. 11, 1857. *Ed.* Amherst College, Columbia College, and Berlin University. In 1886 he founded the New York University settlement. Migrating to London, he established a number of Ethical Societies in England, and was their principal lecturer. He also founded the Moral Instruction League, and has expounded his ideas in *National Idealism* (1908) and other works. Dr. Coit speaks of "God," but means only "the good" (in man and his ideals); and he rejects the idea of personal immortality and all Christian doctrines.

**COKE, the Honourable Henry John**, writer. *B.* Jan 3, 1827, third son of the first Earl of Leicester. *Ed.* East Sheen, in France, and at Cambridge (Trinity). He served in the Navy during the first China War, and was afterwards private secretary to Mr. Horsman, the Irish Secretary. He has published, besides a few novels, several volumes on religion, notably *Creds of the Day* (2 vols., 1883), *The Domain of Belief* (1910), and *Our Schools and the Bible* (1914). In these, and especially in his autobiographical *Tracks of a Rolling Stone* (1905), he professes Agnosticism. *D.* Nov. 12, 1916.

**COLERIDGE, Sir John Duke**, first Baron Coleridge, F.R.S., D.C.L., M.A., Lord Chief Justice of England. *B.* Dec. 3, 1820. *Ed.* Eton and Oxford (Balliol). In 1843 he became a Fellow of Exeter College, and he was admitted to the Middle Temple in the same year and called to the Bar in 1846. In 1855 he was appointed Recorder of Portsmouth, in 1861 he became Queen's Counsel, in 1868 solicitor-general, in 1871 attorney-general, and in 1873 Chief Justice of the court of common pleas. He was made a Baron in 1874 and Chief

Justice of the Queen's Bench in 1880. As Liberal M.P. for Exeter (1865-73) Coleridge supported the abolition of religious tests in the universities and the disestablishment of the Irish Church. His creed is candidly expressed in a letter to his intimate friend, Lord Bramwell (*Some Account of G. W. Wilshire*, by C. Fairfield, 1898, p. 105). "Of ecclesiastical Christianity," he writes, "I believe probably as little as you do," and he thinks it will last "longer than is good for the world." He was a Theist, but rejected Christian doctrines. *D.* June 14, 1894.

**COLINS, Baron Jean Guillaume César Alexandre Hippolyte de**, Belgian economist. *B.* Dec. 24, 1783. Baron de Colins was one of the most powerful progressive workers in Belgium in the first half of the nineteenth century. He wrote nineteen volumes on social science, and founded what he called "rational socialism." In the works in which he discusses religion he is Agnostic as to God, but believes in a future life. *D.* Nov. 12, 1859.

**COLLIER, the Honourable John**, painter. *B.* Jan 27, 1850, second son of Lord Monkswell, an amateur painter of repute. *Ed.* Eton, the Slade School, Paris (under J. P. Laurens), and Munich. As early as 1881 Mr. Collier's fine picture, "The Last Voyage of Henry Hudson," was purchased by the Chantrey Fund, and his paintings are still one of the features of the annual exhibition. Mr. Collier married a daughter of Professor Huxley, and when she died he slighted ecclesiastical traditions, and greatly helped the campaign for the reform of British law, by marrying her sister Ethel (1889). Both are Agnostics, and are familiar and greatly esteemed figures at Rationalist functions in London. Mr. Collier has written *A Manual of Oil Painting* (1886), *The Art of Portrait Painting* (1905), and a few other works. During the War he served as a temporary clerk in the Foreign Office. He is a member of the R. P. A.

**COLLIN, Professor Christen Christian Dreyer**, Norwegian writer. B. Nov. 21, 1857. *Ed.* Tromso, and in England and France. In 1895 he was appointed professor of European literature at Christiania, and he is a member of the historical-philosophical faculty of that university. He has written a large number of works of literary criticism (chiefly *B. Björnson*, 2 vols., 1907), and has co-operated in the Ethical Movement.

**COLLINS, Anthony**, Deist. B. June 21, 1676. *Ed.* Eton and Cambridge (King's College). He became a friend of Locke and developed Locke's principles into Deism. In his *Essay Concerning the Use of Reason* (1707), *Discourse of Freethinking* (1713), and *Discourse on the Grounds and Reasons of the Christian Religion* (1724), he gradually deploys a stringent criticism of Christianity. Collins was a country gentleman of high character and a great force in early Rationalism. D. Dec. 13, 1729.

**COLLINS, Professor John Churton**, LL.D., literary critic. B. Mar. 26, 1848. *Ed.* Chester, Birmingham (King Edward's School), and Oxford (Balliol). He rejected the orthodox creed in his youth, and was, mainly because he refused to enter the Church, disinherited by his uncle. He turned to teaching and journalism, and in 1874 opened a brilliant literary career with a work on Sir Joshua Reynolds. Among his works are sympathetic studies of Bolingbroke and Voltaire. In 1904 he was appointed professor of English literature at Birmingham University. In the memoir by his son, which is prefixed to *The Life and Memoirs of J. C. Collins* (1912, p. x; see also p. 230), it is stated that he was a non-Christian Theist and sceptical about a future life, as one would gather from his genial treatment of the great English and French Deists. D. Sep. 12, 1908.

**COLMAN, Lucy**, American reformer. B. July 26, 1817. Mrs. Colman, a teacher, was one of the brave band of American

women, mostly Rationalists, who fought for woman's right to take public part in the campaign against slavery and public life generally. She was an outspoken Rationalist, contributing to the Boston *Investigator* and the New York *Truthseeker*. See her *Life of a Reformer of Fifty Years*. She had been for some years a Spiritualist, but she outgrew this and became an Agnostic.

**COMAZZI, Count Giovanni Battista**, Italian writer. The details of Comazzi's life seem to be unknown, but, besides a few other works (written about the year 1680), he published *The Morals of Princes* (Eng. trans. 1729), a commentary on the lives of the Roman Emperors, with heterodox reflections.

**COMBE, Andrew**, physiologist. B. Oct. 27, 1797. *Ed.* Edinburgh High School and University. He completed his studies of medicine and Surgery at Paris and in Switzerland, and adopted phrenology, joining his brother George in editing *The Phrenological Journal*. Combe had a very successful practice at Edinburgh, and in 1836 he was appointed physician to the King of Belgium. His *Physiology Applied to Health and Education* (1834) had a wide circulation. He was, like his brother, a Theist. D. Aug. 9, 1847.

**COMBE, George**, phrenologist. B. Oct. 21, 1788. *Ed.* Edinburgh High School and University. He became a writer's clerk, and in 1812 a writer. In 1815 Spurzheim lectured on phrenology at Edinburgh, and Combe became its chief British exponent. He founded the Phrenological Society in 1820 and the *Phrenological Journal* in 1821. His *Essay on the Constitution of Man* (1828) had a remarkable circulation, and was heatedly assailed by the clergy. Phrenology seemed to him of great social and educational importance. He was a Theist, but rejected the idea of personal immortality (see his *Relations between Science and Religion*, 1857). D. Aug. 14, 1858.

**COMBES, Justin Louis Émile, M.D.,** D. es L., Prime Minister of France. B. Sep. 6, 1835. He studied for the priesthood, but he abandoned the Church before ordination. He graduated in letters in 1860, and in medicine in 1867. From the practice of medicine he turned to politics, and in 1885 he entered the Senate. He was Vice-President of the Senate 1893-94, Minister of Public Instruction 1895-96, Minister of the Interior and President of the Council 1902-1905. It was during the Premiership of Combes, who is by no means a violent Rationalist, that the separation of Church and State was completed in France. He is an Agnostic, but his mildness and consideration for the Church greatly angered many French Rationalists, while Catholics all over the world represented him as a rabid iconoclast.

**COMMON, Thomas,** writer. In 1896 Common began the publication of Nietzsche's works in English, and became one of the leading English authorities on the German philosopher. He published *Nietzsche as Critic* in 1901, and has edited (and partly translated) the *Complete Works of F. Nietzsche*, 1909. In his *Scientific Christianity* (1904) he rejects all religion.

**COMPARETTI, Professor Domenico,** D.C.L. (Oxon), Sc.D., Italian philologist. B. 1835. *Ed.* Rome. He entered his father's business, but devoted himself to a serious study of classical literature, and in 1859 became professor of Greek at Pisa University. He migrated to Florence, and later to Rome University. Professor Comparetti is a Senator of the Kingdom of Italy; a Member of the Higher Council of Public Instruction and the Royal Academy of the Lincei; corresponding member of the Institutes of Milan and Venice, the Academy of Sciences of Naples, Turin, Florence, and Munich, the Royal Society of Texts, and the French Academy of Inscriptions. He is a corresponding Fellow of the British Academy. He has written

many literary and philological works, and is co-editor of *La Rivista di Filologia*.

**COMPAYRÉ, Jules Gabriel,** French educationist. B. Jan. 2, 1843. *Ed.* Lycée de Toulouse, Lycée Louis le Grand, and École Normale Supérieure. He taught philosophy, in succession, at Pau, Poitiers, and Toulouse, and in 1881 became professor of the history of education at Fontenay. From 1881 to 1889 he sat in the Chambre, and in 1886 was admitted to the Higher Council of Public Instruction. He became Rector of Poitiers Academy in 1890, of Lyons Academy in 1895, and Inspector-General of Public Instruction in 1905. Professor Compayré, a Commander of the Legion of Honour and member of the Institut, was one of the leading French educationists and a thorough Rationalist. "We rely no longer," he says, "on the religious sentiment, on belief in the supernatural. We appeal solely to reason and nature" (*L'éducation intellectuelle et morale*, 1908, p. 431). D. Mar. 23, 1913.

**COMTE, François Charles Louis,** French writer, brother of Auguste Comte. B. Aug. 25, 1782. He went to Paris in 1806 and adopted the legal profession. In 1814 he founded *Le Censeur*, and incurred fines and imprisonment for his attacks on reaction. He retired to Switzerland in 1821, and occupied the chair of natural law at Lausanne. Returning to France after 1830, he was appointed Royal Procurator, but he was deposed soon afterwards for his independence. He entered the Chambre, and the Academy, in 1831, and proved a strong opponent of the Clericals. His chief work, *Traité de législation* (4 vols., 1827-35), obtained the Academy's Monthyon Prize. D. Apr. 13, 1837.

**COMTE, Isidore Marie Auguste François Xavier,** the founder of Positivism. B. Jan. 19, 1798. *Ed.* Montpellier Polytechnic. He went to Paris in 1816, and adopted Saint-Simonian ideas. Abandon-

ing these, he worked on the staff of the *Organisateur* (1820), then of the *Producteur* (1822). In 1822 he published the first sketch of his ideas, *Plan des travaux scientifiques nécessaires pour réorganiser la société*, and he began in 1826 to lecture on his system. In 1832 he was appointed teacher at the Polytechnic, and in 1837 Examiner. When he lost his position in 1843, Mill and Grote and other English admirers raised a fund to support him. Comte rejected theology and metaphysics, or any attempt to explain the universe by causes outside it, but strongly opposed Atheism and deprecated active Rationalism. His chief work was a reorganization of the sciences and an insistence on the positive spirit (regard for realities) in science and human affairs. *D. Sep. 5, 1857.*

**CONDILLAC, Étienne Bonnot de Mably de**, French philosopher. *B. Sep. 30, 1715.* He entered the clergy, and was conspicuous for virtue in a deeply corrupt body. At one time he was tutor to the Infanta of Parma. The study of Locke's ideas destroyed his belief, and he further developed them into a system which is known as Sensualism. His chief work is the *Traité des sensations* (1754). Instead of being a "Materialist," as is often said, Condillac was a Theist, and believed in personal immortality. *D. Aug. 3, 1780.*

**CONDORCET, Marie Jean Antoine Nicolas de Caritat, Marquis de**, French mathematician. *B. Sep. 17, 1743. Ed. Jesuit College Rheims and Collège de Navarre.* At the age of sixteen he wrote a brilliant mathematical paper, and at twenty-one he presented to the Academy a paper on the Integral Calculus. He was admitted to the Academy in 1769, and became its perpetual secretary in 1777. One of the first scholars of France, he eagerly joined the Encyclopædists, and in 1774 published *Lettres d'un théologien*, which was so caustic that it was attributed to Voltaire. Condorcet was, like Condillac and Diderot, a very earnest and high-

minded scholar, an opponent of black slavery, and an apostle of reform. He accepted the Revolution, and in 1792 was President of the Legislative Assembly; but he was arrested by the more violent authorities, and he ended his own life Apr. 7, 1794.

**CONDORCET, Marie Louise Sophie de Grouchy de, Marquise de**, sister of Marshal Grouchy and wife of preceding. *B. 1764.* Her father had her and her sisters admitted into a convent of canonesses, though she took no vows. She married Condorcet in 1787, and kept one of the most brilliant salons at Paris during the early Revolution. She shared her husband's ideas, and at his death supported herself by painting and writing. She translated Adam Smith's *Theory of Moral Sentiments*, published *Lettres sur la sympathie*, and assisted Cabanis to edit her husband's works. The Marquise was a woman of great beauty, ability, and high character; and a thorough Rationalist. *D. Sep. 8, 1822.*

**CONGREVE, Richard, M.A.**, Positivist. *B. Sep. 4, 1818. Ed. Rugby and Oxford (Wadham).* A pupil of Arnold and a grave-minded student, he met Comte at Paris in 1848 and adopted his views. He resigned his fellowship (Wadham), and founded the Positivist community in London, supporting himself by the practice of medicine. In 1878 he started a separate Positivist Church and acted as its priest. Congreve translated Aristotle's *Politics* (1855), and wrote a *Catechism of the Positivist Religion* (1858) and other works. *D. July 5, 1899.*

**CONRAD, Joseph** (properly Teodor Jozef Konrad Korzeniowski), novelist. *B. (Poland) Dec. 6, 1857. Ed. Cracow.* He spent his early years in Poland, but went to Marseilles in 1874 and took to sea. In 1878 he entered the English merchant service and became a captain. He left the sea in 1894, and in the follow-

ing year he published his first story, *Almayer's Folly*. In *Some Reminiscences* (1912) Conrad professes a mild Theism, yet says: "The ethical view of the universe involves us at last in so many cruel and absurd contradictions.....that I have come to suspect that the aim of creation cannot be ethical at all" (p. 163).

**CONSTANT DE REBECQUE, Henri Benjamin**, French statesman. *B.* Oct. 25, 1767. *Ed.* Lausanne, Oxford, Erlangen, and Edinburgh Universities. He settled in France in 1795, and won repute by his political writings. He was exiled by Bonaparte, and travelled with Mme. de Staël (embodying his experience in his novel *Adolphe*, 1816). After the Restoration he was one of the leaders of the Liberal opposition in Parliament. Constant was a nominal Protestant and opposed the Voltairians, but his work, *De la religion considérée dans sa source, ses formes, et ses développements* (5 vols., 1824-31), rejects all sacerdotalism and is Theistic. *D.* Dec. 8, 1830.

**CONTA, Professor Basil, LL.D.**, Rumanian philosopher. *B.* Nov. 27, 1845. *Ed.* Jassy and Brussels Universities. Conta was of poor parentage, and won his education by his own great efforts and sacrifices. He practised law in the Court of Appeal at Jassy, and in 1873 became professor of civil law at Jassy. He endorses Materialism in his *Théorie du fatalisme, Essai de philosophie matérialiste*, etc. See *Leben und Philosophie Conta's*, by J. A. Radulescu-Pogoneanu (1902). *D.* 1882.

"**CONWAY, Hugh.**" See FARGUS, F. J.

**CONWAY, Moncure Daniel, D.D.**, author. *B.* (Virginia) Mar. 17, 1832. *Ed.* Fredericksburg Academy and Dickinson College. He entered the Methodist ministry in 1850, but he quickly outgrew the creed. He then graduated at Harvard Divinity School and became a Unitarian minister. He was compelled to leave

Virginia for befriending a fugitive slave, and he then took a church at Washington, which, in turn, he was obliged to exchange for one in Cincinnati. He was now conspicuous in the anti-slavery struggle, and was in 1863 invited to lecture in England. There he succeeded W. J. Fox at the South Place Chapel and completed the humanitarian development of that cradle of the Ethical Movement in London. He became a complete Agnostic, and his eloquent and learned discourses had a great and beneficent influence. He resigned and returned to America in 1897. Dr. Conway's numerous writings include *Demonology and Devil Lore* (2 vols., 1879), an edition of Paine's works (4 vols., 1894-96), a *Life of Paine* (2 vols., 1892), *Autobiography* (2 vols., 1904), etc. *D.* Nov. 14, 1907.

**CONWAY, Sir William Martin, M.A., F.S.A., F.R.G.S.**, writer and traveller. *B.* 1856. *Ed.* Repton and Cambridge (Trinity College). He was a University Extension Lecturer 1882-85, professor of art at the Liverpool University College 1885-88, Honorary Secretary of the Art Congress 1888-90, Slade Professor of Fine Arts at Cambridge 1901-1904, and President of the Alpine Club 1902-1904. Sir Martin has climbed the Himalaya, the Alps, and the Andes, and has travelled in Spitzbergen and Tierra del Fuego. In his work, *The Crowd in Peace and War* (1915), he defines religion as "man's description of his ideas about the great unknown, his projection on the darkness of what he conceives that darkness to contain" (p. 214), and he rejects the Christian dogmas and revelation. He writes with equal charm and authority on painting, climbing, and the geography of little-known regions.

**CONYBEARE, Frederick Cornwall, M.A., D.D., LL.D.**, orientalist. *B.* 1856. *Ed.* Tonbridge School and Oxford (University College). He became a Fellow and Prælector in 1881, and a Fellow of the

British Academy in 1903. Dr. Conybeare is also an Officer of the French Academy and a member of the Armenian Academy of Venice. He has written a large number of works on oriental (especially Armenian), religious, and biblical questions, and was for years a member of the Rationalist Press Association. For his Rationalist views see his *Myth, Magic, and Morals* (1909, a valuable discussion of Christian origins) and *The Historical Christ* (1914).

**COOK, Keningale Robert, M.A., LL.D.**, writer. *B. Sep. 26, 1845. Ed. Rugby and Trinity College, Dublin.* He was intended for the Church, but he refused to subscribe to the creeds, and entered the Civil Service, afterwards becoming a stockbroker. He founded and edited the *Dublin University Magazine* in 1877, which became in 1878 the *University Magazine*, a well-known organ of the most advanced opinions. He published various dramas and volumes of verse, and *The Fathers of Jesus, a Study of the Lineage of the Christian Doctrine and Traditions* (2 vols., 1886). *D. June 24, 1886.*

**COOPER, Anthony Ashley**, first Earl of Shaftesbury. *B. July 22, 1621. Ed. Oxford (Exeter College).* He entered Parliament in 1640, and served in the Puritan army in 1644-45. In 1647 he was High Sheriff of Wiltshire, and in 1653 a member of the Privy Council; and in 1661 he was made a Peer. During the earlier years he, on political grounds, professed Presbyterianism, but he opposed all oppressive measures and wrote on toleration. In 1672 he was created Earl of Shaftesbury and Lord Chancellor. He was one of the most enlightened British statesmen of the time, and his private life was one "of rare purity for the age" (*Dict. Nat. Biog.*). He quarrelled with the King, and was relieved of office and charged with high treason (1681), but he evaded prosecution by flying to Holland. His public character is much disputed, but the general feeling now is that he was "ever uncorrupt." Shaftesbury was an intimate friend

of Locke, and was "indifferent in matters of religion" (*Life*, ii, 95). When asked his religion, he gave the classic reply (which was later plagiarized by Disraeli): "Wise men are of but one religion." Pressed to define this religion, he added: "Madam, wise men never tell." *D. Jan. 21, 1683.*

**COOPER, Anthony Ashley**, third Earl of Shaftesbury. *B. Feb. 26, 1671. Ed. privately under Locke's supervision, and at Winchester.* He entered Parliament, but his health compelled him to quit political life and he went to Holland, where he made the acquaintance of Bayle. He became Earl on the death of his father in 1699. Still deterred by ill-health from politics, to which he brought a high idealism, he turned to letters, and in 1711 published his famous *Characteristicks*. He attended church and took the Sacrament, but his work plainly shows that he held a Deistic view of the Bible. He gave a yearly pension to the Deist Toland, though he was not rich. In philosophy he deserted Locke for Platonism, and held an intuitionist ethic. He was, says the *Dictionary of National Biography*, "a man of lofty and ardent character." *D. Feb. 15, 1713.*

**COOPER, John Gilbert**, poet. *B. 1723. Ed. Westminster School and Cambridge (Trinity College).* He was, says Kippis (*Biog. Brit.*), "a most zealous admirer and imitator of Shaftesbury." His Deism is apparent in his poem, *The Power of Harmony* (1745), and his *Life of Socrates* (1749). *D. Apr. 14, 1769.*

**COOPER, Robert**, Secularist lecturer. *B. Dec. 29, 1819.* At the age of fourteen Cooper began to teach in the Owenite School at Salford, and three years later became an Owenite lecturer. In 1832 he published *The Holy Scriptures Analysed*, which was denounced in the House of Lords. He became one of Owen's missionaries in 1841, and in 1852 he founded and edited *The London Investigator*. *D. May 3, 1868.*

**COOPER, Professor Thomas, M.D.**, natural philosopher. *B.* Oct. 22, 1759. *Ed.* Oxford (University College). He was called to the Bar in 1787, but turned to anatomy and medicine. He and James Watt were sent to Paris as representatives of the democratic clubs of England during the Revolution. Emigrating to America, he became professor of chemistry, and in 1816 professor of mineralogy and chemistry, in the Pennsylvania University. In 1820 he was appointed President of the South Carolina College, but he was compelled to resign on account of his advanced Rationalism. He was a very versatile and learned writer, and rejected all religion. *D.* May 11, 1840.

**COPE, Professor Edward Drinker**, M.A., Ph.D., American palæontologist. *B.* July 28, 1840. *Ed.* Westtown Academy and Pennsylvania University, completing his study of comparative anatomy in the Smithsonian Institution and in Europe. Cope was professor of the natural sciences in Haverford College in 1864-67, then palæontologist to the U. S. Geological Survey; and he was for many years Curator of the Academy of Natural Sciences of Pennsylvania. In 1879 he received the Bigsby Gold Medal of the Royal Geological Society. He published more than 350 papers, and many volumes, on his science; and he was one of the chief defenders of evolution in America. He was a Theist, but uncertain about personal immortality (see his *Theology of Evolution*, 1887). *D.* Apr. 12, 1897.

**CORNETTE, Professor Henri Arthur Marie**, Belgian educationist. *B.* Mar. 27, 1852. Cornette was professor of Flemish literature at the École Normale, Antwerp, and a Provincial Councillor. He was a powerful advocate of Rationalism, writing and lecturing in French and Flemish. He wrote in the advanced organs of Holland, Belgium, and France, and published various pamphlets and several works in the Dutch *Pædagogische Bibliotheek*.

**CORVIN-WIERBITSKI, Otto Julius Bernhard von**, German writer. *B.* Oct. 12, 1812. *Ed.* Cadet Colleges of Potsdam and Berlin. He held a commission in the Prussian army until 1835, when he devoted himself to letters and the propagation of advanced opinions. He was imprisoned for six years after the failure of the 1848 Revolution and went to England, where he became war correspondent of the *Times*. His chief Rationalist works are *Historische Denkmale des christlichen Fanatismus* (2 vols., 1845) and *Pfaffen-spiegel* (1891): two ruthlessly anti-Christian productions. *D.* Mar. 3, 1886.

**COTTON, Sir Henry John Stedman**, Positivist and Indian Reformer. *B.* Sep., 1845. *Ed.* Oxford and King's College, London. He entered the Indian Civil Service in 1867 and won rapid promotion, becoming chief Secretary to the Bengal Government in 1892, Home Secretary to the Indian Government in 1896, and Chief Commissioner of Assam in 1898. On his retirement in 1902 he was made K.C.S.I. As M.P. for Nottingham (1906-10) he rendered great service to India. Sir Henry published a number of his Positivist addresses (see especially *The Religion of Humanity*, 1887), and wrote a number of works on India. He also lectured frequently for the English Ethical Societies. He was one of the few men who brought a high idealism into English politics, and his austere sense of right and deep humanitarian feeling commanded the respect of all who knew him. *D.* Oct. 23, 1915.

**COURIER DE MÉRÉ, Paul Louis**, French Hellenist. *B.* Jan 4, 1772. *Ed.* Collège de France (Paris) and Artillery School, Chalons. He served in the Republican and the Napoleonic armies, and in 1809 retired to Switzerland. After the Restoration he returned to France and courageously attacked the royalist-clerical reaction. He was imprisoned for some of his outspoken pamphlets. *Courier de Méré*

was a distinguished scholar, and wrote many works on Greek literature. *D.* Apr. 10, 1825.

**COURTNEY, Leonard Henry**, Baron Courtney of Penwith, statesman. *D.* 1832. *Ed.* Cambridge (St. John's College). He was second wrangler and bracketed first Smith's prizeman. He was called to the Bar (Lincoln's Inn) in 1858, professor of political economy at University College 1872-75, and examiner in constitutional history at University College 1873-75. He then entered politics and was Under-Secretary of State to the Home Department 1880-81, to the Colonial Office 1881-82, Financial Secretary to the Treasury 1882-84, and Chairman of Committees and Deputy Speaker 1880-92. Lord Courtney's *Diary of a Church-Goer* is very valuable as an indication of the complete Rationalism of many distinguished nominal Christians. It was published anonymously, but republished under his name in 1918. He admits that his proper place is "in the outermost court of the Gentiles" (p. 225). He rejected all Christian doctrines, including (apparently) even personal immortality, and was merely a Theist. *D.* May 11, 1918.

**COURTNEY, William Leonard, M.A.**, LL.B., writer. *B.* Jan 5, 1850. *Ed.* Somersetshire College (Bath) and Oxford (University College). He became Fellow of Merton in 1872 and headmaster of Somersetshire College in 1873. In 1894 he began to edit the *Fortnightly Review*, and he has been for many years on the editorial staff of the *Daily Telegraph*. Mr. Courtney follows a modified Kantian philosophy. He defines God as "the sum of individual consciousnesses" (*Constructive Ethics*, 1886). In an introduction to *Do We Believe?* (1905) he observes that "a hard, definite, logical, and systematic religious faith is almost an impossibility in the England we know," but he finds "a certain virtue about Christian maxims of action" (p. 7).

**COUSIN, Victor**, French philosopher. *B.* Nov. 28, 1792. *Ed.* Paris. In 1815 he became professor of philosophy at the Lycée Bonaparte; and in 1817 he interrupted his course to study philosophy in Germany. In 1828 he resumed his lectures at Paris, and in 1830 became General Inspector of the University. He was admitted to the Academy, joined the State Council (1831), and became Minister of Public Instruction (1840). Cousin founded the Eclectic School in French philosophy—a liberal Pantheistic system combining Scottish and German elements with Greek and French. He translated and edited the works of Plato, Descartes, Abélard, and Proclus (27 vols.). Of his own eighteen volumes the chief is *Le Vrai, Le Beau, Le Bien*. *D.* Jan. 12, 1867.

**COVENTRY, Henry, M.A.**, Deist. *B.* about 1710. *Ed.* Cambridge (Magdalen). He published a discreetly Deistic work, *Philemon to Hydaspes, relating a conversation with Hortensius upon the subject of false religion* (1736). Walpole refers to it (*Letters*, i, 17) as a "pretty account of superstition." Coventry was one of the contributors to the *Athenian Letters*. *D.* Dec. 29, 1752.

**COWARD, William, M.A., M.D.**, physician. *B.* about 1650. *Ed.* Hart Hall and Oxford (Wadham). In 1680 he became a fellow of Merton. He graduated in medicine in 1687, and practised first in Northampton and afterwards in London. In 1702 he published *Estibius Psychalethes*, in which he denied the spirituality and immortality of the mind. In 1704 he was called to the Bar of the House of Commons for his opinions, and his book was burned. He retracted, but republished the book. *D.* 1725.

**COWEN, Joseph**, politician. *B.* July 9, 1831. *Ed.* private school and Edinburgh University. While a student Cowen adopted advanced ideas, and was enthusiastic for Mazzini. Joining his father's

business, he smuggled the pamphlets of Kossuth, Mazzini, and Louis Blanc into their respective countries in the firm's goods, and used his wealth freely in progressive causes. He became M.P. for Newcastle in 1873; and in 1878, apropos of a Bill to increase the number of bishoprics, protested that the country wanted no more "sleek and oily parsons." He was equally zealous in supporting Bradlaugh in 1881. "The ghosts of obsolete opinions and worn-out ceremonials ought not to frighten us," he said (*Life and Speeches of J. Cowen*, 1885, p. 494). Cowen was a man of rigid principles and the widest human sympathies. His unpopularity in the political world was due almost entirely to his integrity. *D.* Feb. 18, 1900.

**CRAMER, Johan Nikolai**, Ph.D., Swedish philologist. *B.* Feb. 18, 1812. *Ed.* Upsala University. He was ordained priest in 1842, but resigned his orders in 1858. He then taught in a school at Visby and wrote a number of works on philology and religion, zealously propagating the ideas of Strauss and Renan.

**CRANCH, Christopher Pearse**, American artist. *B.* Mar. 8, 1813. *Ed.* Cambridge Divinity School. He joined the Unitarian ministry, but seceded from it in 1842 and devoted himself to art. He studied in Italy 1846-48, and in Italy and France 1853-63. In 1864 he was elected to the New York National Academy; and, in addition to his paintings, he published various volumes in prose and verse, and *Satan: A Libretto* (1874). *D.* 1892.

**CRANE, Walter**, R.W.S., artist. *B.* Aug. 15, 1845. *Ed.* private school, Torquay. He was apprenticed at sixteen to W. J. Linton [SEE] and remained with him three years. He then took to the illustration of books, especially children's books, in which he set a new standard. At the same time he exhibited in all galleries, and he was the founder and president of the Arts and Crafts Exhibition (1888) and an Associate

of the Society of Painters in Water Colours (1888). In 1892 he was appointed Director of Designs in the Manchester Municipal School of Art. In 1903 he received the Grand Cross of the Crown of Italy, and in 1904 the Albert Gold Medal. He was also associated with Morris, whose Socialism he shared, in improving wall-papers. In *An Artist's Reminiscences* (1907) he relates that in his early years J. R. Wise [SEE] helped to clear his mind of "superstitious shadows and theological bogies" (p. 78). Morris, Mill, and the Positivist literature completed his education, and he "decided for Free Thought" (p. 80). *D.* Mar. 14, 1915.

**CREMER, Sir William Randal**, reformer. *B.* Mar. 18, 1838. Of a poor family, Cremer went to work in a shipyard at the age of twelve. He settled in London in 1852, and engaged in politics. In 1865 he was appointed secretary of the British Section of the International Working Men's Association, and in 1871 secretary of the Workmen's Peace Association. He entered Parliament in 1885, and in 1889 became secretary of the Inter-Parliamentary Union. His splendid work on behalf of peace brought him the Nobel Prize (the greater part of which he gave to the International Arbitration League) in 1903, the Cross of the Legion of Honour in 1890, the Norwegian Order of St. Olaf in 1904, and knighthood in 1907. Howard Evans says in his *Sir R. Cremer* (1909) that he abandoned Christianity, though he remained religious. *D.* July 22, 1908.

**CRESCINI, Professor Vincenzo**, Italian philologist. *B.* Aug. 10, 1857. *Ed.* Padua University. He was appointed professor of the Neo-Latin languages at Genoa University, and is now professor of the comparative history of the Neo-Latin languages and literatures at Padua University. Professor Crescini, who is a Cavaliere of the Crown of Italy, has written a large number of philological and literary works. He is a Positivist of the Ardigò school.

**CROCE, Benedetto**, Italian philosopher. *B.* Feb. 26, 1866. *Ed.* Naples. He first devoted himself to letters and history, translated Erasmus, and wrote a number of historical monographs. In later years he has been chiefly occupied with philosophy, in which he has felt the influence of Hegel. He is secretary of the Neapolitan Historical Society, and founder and editor of *La Critica*. Mr. H. Wildon Carr says in his *Philosophy of Benedetto Croce*: "The religious activity has no place in it..... Religion is mythology" (p. 172). Croce is one of Italy's most distinguished writers on philosophy.

**CROLY, David Goodman**, American journalist. *B.* Nov. 3, 1829. *Ed.* New York University. Mr. Croly owned and edited the Rockford *Daily News* 1858-59, and was then city editor, later managing editor, of the *New York World* (1860-72). From 1871 to 1873 he edited *The Modern Thinker*. He was a Positivist, and has written *A Primer of Positivism* (1876) and other works. *D.* Apr. 29, 1889.

**CROMPTON, Henry**, B.A., lawyer. *B.* Aug. 27, 1836. *Ed.* University College School, London, private school, Bonn, and Cambridge (Trinity College). He studied medicine, and was appointed clerk of assize on the Chester and North Wales circuit, a position he occupied for forty-three years. Crompton was an active Positivist after 1850, succeeding Congrove in London in 1899. He rendered such aid to the Trade Union Movement that he was in 1868 admitted to the Amalgamated Society of Carpenters and Joiners. His chief work is *Letters on Social and Political Subjects* (1870). *D.* Mar. 15, 1904.

**CROSS, Mary Ann or Marian** ("George Eliot"), novelist. *B.* Nov. 22, 1819. *Ed.* boarding schools Attleborough, Nuneaton, and Coventry. Miss Evans, as she was until she married Cross late in life, had a brilliant and promising youth. She learned Greek, Latin, Italian, and German after she

had left school. In 1840 she published a deeply religious poem, but her acquaintance with the Brays [see BRAY, CHARLES] at Coventry initiated her Rationalistic development soon afterwards. She translated Strauss's *Life of Jesus* (1844-46), and in 1851 joined the staff of the *Westminster Review*; and she became a prominent and highly-esteemed figure among the great Rationalists of her generation. It was in 1854 that she joined G. H. Lewes, wisely disdaining a priest-made law which would bind a man for life to an impossible wife. At Lewes's instigation she wrote her first story, *Amos Barton* (1856). In the following year her *Adam Bede* placed her in the front rank of British novelists. Lewes died in 1878, and she then married J. W. Cross, a banker. Against the ignorant libels of clerical writers we may put the spontaneous tribute of Jowett, who knew her well. She was, he said, "the gentlest, kindest, and best of women" (*Life and Letters*, ii, 144). She was an Agnostic, like Lewes, with a leaning to Positivism. *D.* Dec. 22, 1880.

**CROZIER, John Beattie**, M.D., LL.D., historian. *B.* (Canada) 1849. *Ed.* Galt Grammar School and Toronto University. He was University metallist and State metallist in medicine. He settled in medical practice in London in 1873, and published his first work, *The Religion of the Future*, in 1880. Crozier's chief work, *The History of Intellectual Development* (3 vols.), was published 1897-1901. Toronto University gave him the honorary degree of LL.D. He is a Theist, but he speaks in his *Last Words on Great Issues* (1917) of "this pale and somewhat watery Theism of mine," which is merely a belief in "an Unchangeable Something" (p. 224).

**CUMONT, Franz Valery Marie**, D. es L., Belgian archæologist. *B.* Jan. 3, 1868. *Ed.* Brussels Athenæum, and Ghent, Bonn, Berlin, Paris, and other universities. Cumont was professor at Ghent 1892-1910, and he is one of the most distinguished

scholars of Belgium and the highest living authority on Mithraism. He is a member of the Académie Royale de Belgique, the French Institut, and the Academies of Göttingen, Munich, Berlin, and Copenhagen; and a Corresponding Fellow of the British Academy (1916). His chief works, which are entirely Rationalistic, are *The Mysteries of Mithra* (Eng. trans., 1903) and *Les religions orientales dans le paganisme romain* (1906).

**CZOLBE, Heinrich**, German philosophical writer. *B.* Dec. 30, 1819. *Ed.* Dantzig Gymnasium and Berlin University. He became a military surgeon, and chief staff-surgeon at Königsberg, but he devoted much attention to philosophy. His *Neue Darstellung des Sensualismus*, a Materialistic work, was published in 1855. In later years he became a Spinozist or Monist, and believed in the existence of a world-soul, but not of a spiritual nature. See Vaiking, "Die drei Phasen der Czolbschen Naturalismus," in the *Philos. Monatshefte*, Bd. 12, 1876. *D.* Feb. 19, 1873.

**DAMILAVILLE, Étienne Noel**, French writer. *B.* Nov. 21, 1723. After a period of service in the army, he entered the civil service, and was able to oblige Voltaire and his friends by passing their letters. Although a man of poor education, he became intimate with the Encyclopædists, and wrote several Deistic works (*Le Christianisme Dévoilé*, 1756; *L'Honnêteté Théologique*, 1767). It is believed by many that the abler Encyclopædists wrote these works and borrowed his name. *D.* Dec. 15, 1768.

**DAMIRON, Jean Philibert**, French philosopher. *B.* Jan. 10, 1794. *Ed.* Villefranche College, Lycée Charlemagne, and École Normale. He was a pupil of Cousin [SEE] and adopted his eclectic system. He became professor of the history of philosophy at the École Normale, chevalier of the Legion of Honour (1833), and mem-

ber of the Institut (1836). Damiron wrote harshly of the Materialists, but he professed a philosophic Theism, and relegated Christianity to "children and weaklings." *D.* Jan. 11, 1862.

**DANDOLO, Count Vincenzo**, Italian chemist. *B.* Oct. 26, 1758. *Ed.* Padua University. He opened a pharmacy at Venice and earned distinction in his science. When the Austrians took Venice, he went to Milan and became a member of the Grand Council. Napoleon appointed him Governor of Dalmatia, and his rule was very enlightened and progressive. In 1809 he was created Count and Senator. He wrote his Deistic and idealistic work, *Les hommes nouveaux*, in Paris in 1799. *D.* Dec. 13, 1819.

**DARMESTETER, Agnes Mary Francis**. See DUCLAUX.

**DARMESTETER, James**, French orientalist. *B.* Mar. 28, 1849. *Ed.* Lycée Bonaparte, Paris. Darmesteter, who was of Jewish origin, devoted himself to oriental languages, and in 1877 became assistant professor of Zend at the École des Hautes Études. In 1885 he passed to the chair of Iranian languages at the Collège de France, and in the following year he went to study the religions of India. He translated the Zend Avesta for "The Sacred Books of the East" (1880-83), and published many important works on India, Persia, and Judæa (*Les prophètes d'Israel*, 1892, etc.). Gaston Paris has a fine appreciation of this distinguished scholar in his *Penseurs et Poètes* (1896). He rejected the Jewish faith in his youth, and "he never, in the heaven of his thought, replaced the Jewish God on his overturned throne" (p. 41). He taught a vague Theism, rejecting the idea of a future life. *D.* Oct. 19, 1894.

**DARUSMONT, Frances**, pioneer of woman movement. *B.* Sep. 6, 1795. Frances Wright—her maiden name—lost

her father, a wealthy and cultivated Rationalist of Dundee, in her infancy, but she studied diligently and adopted his views. At the age of eighteen she wrote a vindication of the Epicurean philosophy (*A Few Days in Athens*, 1822). She went to America in 1818, lived in France 1821-24, then settled in the United States, where she became a brilliant and eloquent lecturer on reform questions and Rationalism. She married Darusmont in 1838. She held that "kind feeling and kind action are the only religion," and "few have made greater sacrifices for conviction's sake or exhibited a more courageous independence" (*Dict. Nat. Biog.*). D. Dec. 2, 1852.

**DARWIN, Charles Robert**, discoverer of Natural Selection. B. (Shrewsbury) Feb. 12, 1809, grandson of Erasmus Darwin. Ed. Shrewsbury school and Edinburgh University. He disliked the medical career, for which he was prepared, and went to Cambridge (Christ's Church) in 1829 to study for the Church. His chief interest, however, was in natural history, and in 1831 he was appointed naturalist to the *Beagle*. It was in South America that he began to collect his evidence of evolution. He returned to England in 1836, married Emma Wedgwood in 1839, and in 1842 went to live at Down, where he began to work out his theory. From 1844 to 1858 he slowly prepared a large book on the subject, when, in the latter year, he received a letter from Wallace, and they issued a joint statement. One may doubt if Wallace's sudden glimpse of the subject would have been heeded had it not been for Darwin's twenty years of labour. The *Origin of Species* was published in 1859, the *Descent of Man* in 1871. Darwin was a man of simple life and very refined character. Although he lost his taste for poetry and paintings, his love of music and scenery remained to the end. He disliked discussing religion, but Sir Francis Darwin clearly traces his Rationalist development, which is indicated by his father in his autobiography. He was quite orthodox on

the *Beagle*, a Theist when he published the first edition of the *Origin*; but from 1860 onward he passed into Agnosticism. Chapter viii of the first volume of Sir F. Darwin's *Life and Letters of Charles Darwin* (3 vols., 1887) is devoted to his religious development. In 1871 he told Dr. Abbott, the editor of the *American Index*, that he "did not feel that he had thought deeply enough" on the subject to write an article for him. He, in fact, says in the autobiographical manuscript which he left for his children that he paid little serious attention to the question of a personal God until late in life. He was, however, Agnostic by 1873, when he said that "the whole subject is beyond the scope of man's intellect" (i, 307). In 1876 he wrote (in the above autobiographical paper): "Disbelief crept over me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress" (i, 309). He then still talked of a "First Cause," and said: "I deserve to be called a Theist." His gentle nature was, however, prevented by the suffering he saw in nature from embracing any accepted form of Theism. In 1879 he wrote to one correspondent that every man must decide for himself between "conflicting vague probabilities" as to a future life (i, 307), and to another he said: "I think that generally (and more and more as I grow older), but not always, an Agnostic would be the more correct description of my state of mind" (i, 304). With this Agnostic profession—it is his last word—he was buried in Westminster Abbey. D. Apr. 19, 1882.

**DARWIN, Erasmus**, B.A., M.B., physician. B. Dec. 12, 1731. Ed. Chesterfield School, Cambridge (St. John's), and Edinburgh University. He prospered in medical practice at Lichfield, and formed there a circle of liberal thinkers. In 1880 he removed to Derby, where he founded a Philosophical Society, and later to Breadsall Priory. Darwin had been accustomed to write verse from his youth. His *Zoonomia, or the Laws of Organic Life*

(1794-96) is a Deistic view of evolution of very advanced and original character for the time. *D.* Apr. 13, 1802.

**DARWIN, Sir Francis**, D.Sc., M.B., F.R.S., botanist, third son of Charles Darwin. *B.* Aug. 16, 1848. *Ed.* Cambridge (Trinity College) and St. George's Hospital (London). He never practised medicine, but assisted his father. After the death of his father he removed to Cambridge, becoming University Lecturer in Botany in 1884 and University Reader in Botany in 1888. He was President of the British Association in 1908, and was knighted in 1913. Besides the biography of his father, he has written a number of works and papers on botany. He sent a cordial greeting to the Rationalist Press dinner in 1919.

**DARWIN, Sir George Howard**, F.R.S., astronomer, second son of Charles Darwin. *B.* 1846. *Ed.* private school Clapham and Cambridge (University College). He was second wrangler and Smith's prizeman in 1868. In 1883 he was appointed Plumian Professor of Astronomy at Cambridge, and he held the chair until his death. In 1892 he received the Gold Medal of the Royal Astronomical Society. Sir George Darwin was the author of the accepted theory of the moon's origin, and has done other valuable work in astronomy. *D.* Dec. 7, 1912.

**DARWIN, Major Leonard**, Sc.D., engineer, youngest son of Charles Darwin. *B.* Jan. 15, 1850. *Ed.* Woolwich Royal Military Academy. He entered the Engineers in 1871, became a Major in 1889, and retired in 1890. From 1885 to 1890 Major Darwin was in the Staff Intelligence Department at the War Office, and he served on several scientific expeditions, such as those which went to observe the transit of Venus in 1874 and 1882. He was M.P. for Lichfield 1892-95, and President of the Royal Geographical Society 1908-1911; and he has been

President of the Eugenic Education Society since 1911 and Chairman of the Bedford College for Women since 1913. He is also Treasurer of the National Committee for Combating Venereal Diseases.

**DAUDET, Alphonse**, French novelist. *B.* May 13, 1840. He went to Paris, from Nîmes, in 1857, and in the following year published his first work, a volume of poems. In 1862 he wrote his first play, *La dernière idole*. He served in the Franco-Prussian War, and afterwards joined the staff of the *Journal Officiel*. The *Aventures de Tartarin de Tarascon* (1872) laid the foundation of his high repute as a novelist. In 1886 he was made an Officer of the Legion of Honour. *D.* Dec. 16, 1897.

**DAUNOU, Pierre Claude François**, French historian. *B.* Aug. 13, 1761. He was a priest and professor of philosophy of the Oratory until the suppression of the religious orders, but in 1792 he rejected the priesthood and Christianity and entered the National Convention. Paine was his colleague. He was conspicuous for moderation and reform, and was in 1795 first president of the Council of Five Hundred. In 1807 he became Archivist of the Empire, and in 1810 published a learned and anti-clerical *Essai historique sur la puissance temporelle des Papes*. After the Restoration he occupied the chair of history and morals at the Collège de France, and he sat in the Chambre from 1818 to 1834. His works are numerous and weighty. *D.* June 20, 1840.

**DAVID, Jacques Louis**, French painter. *B.* Aug. 31, 1748. *Ed.* Collège des Quatre Nations (Paris). In 1775 he won the Grand Prix de Rome, and studied in Italy. On his return to France his genius was at once recognized, and in 1790 he was commissioned by the Government to paint revolutionary pictures. He sat in the National Convention, and organized the national festivals. David was entirely pagan in spirit, and an enthusiast for Greece and Rome. Napoleon

adopted him as his chief artist, but the Bourbons banished him, and he went to Brussels. *D.* Dec. 29, 1825.

**DAVIDS, Caroline Augusta Rhys**, orientalist. Daughter of the Rev. J. Foley, Vicar of Wadhurst, she married Professor Rhys Davids in 1894, and she worthily shares his distinction as a scholar and his Rationalist views. Mrs. Rhys Davids is herself a Pali scholar of world-wide repute, and has translated Pali poetry into beautiful English verse. She is a high authority on the philosophic aspect of Buddhism, and lectured on it at Manchester University. Her *Buddhist Psychological Ethics* (1900), *Psalms of the Early Buddhists* (1909-13), *Compendium of Philosophy* (1910), *Buddhism* (1912), etc., show her preference for the Asiatic humanitarian creed.

**DAVIDS, Professor Thomas William Rhys**, LL.D., Sc.D., Ph.D., orientalist. *B.* May 12, 1843. *Ed.* Brighton School and Breslau University. He entered the Ceylon Civil Service in 1866, but later studied law and was called to the Bar in 1877. He was Hibbert Lecturer 1881, professor of comparative religion at Manchester 1904-5, professor of Pali and Buddhist literature at London University 1882-1912. Professor Davids is a member of the British Academy; president of the Pali Texts Society, the India Society, and the Manchester Oriental Society; secretary of the Royal Asiatic Society. In a lecture to the London Sunday Lecture Society (published 1879), entitled *Is Life Worth Living?* he dissents from Christianity and rejects the belief in personal immortality. His many valuable works have done much to enforce the superiority of Buddhism.

**DAVIDSON, John**, poet. *B.* Apr. 11, 1857. *Ed.* Greenock Academy. At the age of thirteen he began to work in a chemical laboratory, and in 1871 he was appointed assistant to the town analyst. He taught in a school 1872-76, and then spent a year at Edinburgh University.

After twelve years as a schoolmaster he went to London and devoted himself to letters and journalism. Davidson despised academic philosophy, but he wrote a number of philosophical works (especially *The Testament of John Davidson*, 1908) in which he expounds a Rationalist, and partly Nietzschean, creed. In his *God and Mammon* (1907) he says: "I would have all men come out of Christendom into the universe." *D.* Mar. 23, 1909.

**DAVIDSON, Thomas, M.A.**, philosophical writer. *B.* 1840. *Ed.* Door School and Aberdeen University. In 1866 he emigrated to America. He was a close student of Catholic philosophy, and was invited by the Pope to co-operate in publishing the works of Thomas Aquinas. He was, however, "agnostic as to the ultimate principle of things" (*Memorials of Th. Davidson*, 1907, p. 3) and rejected all creeds. He worked with the American Ethical Societies, and among the bodies which he founded was a New Fellowship at London out of which the Fabian Society evolved. He wrote much on art, education, and philosophy, and had great influence on philosophy. *D.* Sep. 14, 1900.

**DAVIES, Charles Maurice, M.A., D.D.**, writer. *B.* 1828. *Ed.* Durham University. He was ordained priest of the Church of England in 1852. Originally a supporter of the Tractarian movement, he passed to the Broad Church, and attacked ritualism in a series of novels. He then joined the staff of the *Daily Telegraph* (1870-75), and published a series of articles on the religious life of London. In 1875 he accepted a mission under Colenso in Natal, but in 1882 he left the Church. Cecil Rhodes employed him to investigate the sources of Gibbon's *Decline*. *D.* Sep. 6, 1910.

**DEBIDOUR, Professor Élie Louis Marie Marc Antoine**, D. es L., French historian. *B.* Jan. 31, 1847. *Ed.* Lycée Charlemagne and École Normale Supérieure.

rieure. He taught history at, in succession, Périgueux, Saint-Omer, Mont-de-Marsan, Angers, and Nancy. He was dean of the faculty of letters, Nancy, 1886-90, then Inspector-General of Education. Since 1906 he has held a chair of literature at Paris, and he is an Officer of the Legion of Honour and member of the Academy. His *L'Église Catholique et l'État sous la troisième République* (2 vols., 1906) is a valuable Rationalist chronicle of the recent relations of Church and State.

**DAY, Helen Hamilton Gardener**, American writer. B. June 21, 1858. *Ed.* Cincinnati High and Normal Schools. Daughter of a clergyman, she did post-graduate work in medicine and biology, and developed a thorough Rationalism; see her *Men, Women, and Gods*, and *Facts and Fictions of Life* (1895). As Miss Gardener she was well known among the social and ethical workers of New York. She has travelled in thirty countries, lectured much for the University Extension, and been Sociological Lecturer to the Brooklyn Institute of Arts and Sciences. She married Col. Day in 1901.

**DE BOSIS, Adolfo**, Italian poet. He was educated in law and practised, then became Director of a large commercial enterprise, but is one of the leading poets and literary men of modern Italy. His first volume of verse was published in 1881. He co-operated with D'Annunzio in founding *Il Convito*, and is a Cavaliere of the Crown of Italy. His Agnosticism and ardent humanitarianism are especially expressed in his *Amori ac Silentio* (1914). He scouts the Christian message, and urges us to turn away from "the double mystery of the where and whence" (in poem "Ai Convalescenti"). Signor De Bosis intensely admires Shelley ("Percy l'arcangelo"), and shares his passion for humanity.

**DEBUSSY, Claude Achille**, French composer. B. Aug. 22, 1862. He entered the Paris Conservatoire at the age of eleven.

Among other prizes he secured the Prix de Rome (1884), and went to Italy to complete his studies. His work was recognized as of great distinction, and in 1902 his symphonic poems *L'après-midi d'un faune* and *Pelléas et Mélisande* were discussed throughout the whole musical world. He was now regarded as "one of the greatest musicians of his generation" and leader of the native French school, as distinct from German influence. His themes—so frequently taken from Mallarmé, Verlaine, Baudelaire, etc.—sufficiently indicated his entire rejection of creeds, and he had a secular funeral. D. Mar. 26, 1918.

**DE COSTER, Charles**, Belgian writer. B. Aug. 20, 1827. *Ed.* Brussels. De Coster was the son of a high official of the Papal Embassy at Brussels. He was educated in law, and became a distinguished lawyer, but he deserted the bar for letters. For some years he was professor of literature at Ixelles Military Academy. His *Légende de Thyl Ulenspiegel* (1868) is a masterly description, in the form of a story, of Flemish life in the days of the Inquisition. It is one of the finest pieces of Belgian literature. A monument was erected to De Coster at Ixelles in 1894. D. May 7, 1879.

**DE DOMINICIS, Professor Saverio**, Italian educationist. B. Sep. 22, 1845. *Ed.* Higher Normal School, Pisa. He was one of the first Italians to adopt Darwinism, which he vigorously defended against the clergy (see, especially, *La pedagogia e il Darwinismo*, 1877, and *La dottrina dell'evoluzione*, 1878). Professor De Dominicis—he is professor of pedagogy at Pavia University—is especially interested in education, and has written a large number of works on teaching, as well as a series of manuals of moral instruction for the use of Italian schools. He is a Positivist.

**DEFFAND, Marie Anne de Vichy-Chamrond**, Marquise du. B. 1697. *Ed.*

La Madeleine Convent, Paris. Marie began to question the truth of religion while she was at the convent-school, and the celebrated preacher Massillon was brought to convince her. She routed the preacher. She was a beautiful and very gifted woman, and, after her marriage with the Marquis du Deffand, her salon was the chief meeting-place of the famous French Rationalists of the time. She was a great friend of Horace Walpole as well as of Voltaire. After 1753 she lived in a convent at Paris, but she continued to receive the philosophers there and share their views. To the Marquise du Deffand we owe the witty expression: "Il n'y-a que le premier pas qui coute." A cardinal was impressing on her the extraordinary distance which St. Denis was supposed to have carried his head after he had been beheaded. "The first step is the real difficulty," she said. *D. Sep. 23, 1780.*

**DE GUBERNATIS, Count Angelo,** D. es L., Italian orientalist. *B. Apr. 7, 1840. Ed. Turin and Berlin Universities.* He was professor of Sanscrit at Florence from 1863 to 1890, delegate of the Indian Government at the International Congress of Orientalists in 1876, and special lecturer at Oxford University in 1878. He founded the Indian Museum and the Asiatic Society of Italy. In addition to the title of Count (1881) he received the Red Cross of the Order of Frederick of Württemberg, the Order of the Roso of Brazil, and the Gold Medal of the Order of Benemerenti of Rumania. De Gubernatis was a foreign member of the Royal Society of the Dutch Indies, the Royal Asiatic Society of Bombay, the American Philosophical Society, and many others. His literary output (including a *Storia Universale della letteratura* in 18 vols.) is prodigious and of the highest scholarship; and he founded thirteen reviews in French and Italian. In the proface to his valuable *Dictionnaire International des Écrivains du Monde Latin* (2 vols., 1891, sec. ed. 1905) he says: "Our ideal temple is far vaster than that enclosed

by any Church.....and it does more for the luminous peace and happiness of the world." *D. Feb. 26, 1913.*

**DEKKER, Edward Dowes** ("Multatuli"), Dutch writer. *B. Mar. 2, 1820.* From 1840 to 1857 Dekker was in the Civil Service in the Dutch East Indies. In the end he became Assistant Resident at Lebak, but he lost his position by criticism of the Government, and returned to Holland. In 1860 he, under the name "Multatuli," published a critical novel, *Max Havelaar*, which stirred Holland, and a long series of works followed. They were published in a collected edition, in ten volumes (1892), by his widow. His *Ideen* (7 vols., 1862-79) is full of pungent Rationalism. There are biographies of him by Huet, Vosmaer, Abrahamsz, etc. *D. Feb. 19, 1887.*

**DELACROIX, Ferdinand Victor Eugène,** French painter. *B. Apr. 26, 1798.* He studied art under Guérin and joined the Romantic School. His first picture was exhibited in 1822. Delacroix warmly welcomed the Revolution of 1830, and painted a great picture of "Liberty leading the People to the Barricades." He was one of the greatest French artists of his day. E. Moreau-Nélaton, his chief biographer, records that he was an assiduous reader of Voltaire and Diderot, and shared their ideas. His funeral was purely secular. *D. Aug. 13, 1863.*

**DELAGE, Professor Marie Yves,** D. es Sc., M.D., French zoologist. *B. May 13, 1854. Ed. Paris.* He began to teach zoology in 1874, became Director of the Zoological Station at Luc-sur-Mer in 1883, professor of zoology at Caen in 1884, and professor of comparative zoology, anatomy, and physiology at the faculty of sciences, Paris, in 1885. Professor Delage, who is one of the most eminent zoologists of Europe, is an Officer of the Academy and of Public Instruction, Chevalier of the Legion of Honour, Laureate of the Institut,

President of the Zoological Society of France (1900), and corresponding member of many learned bodies. In 1916 he was awarded the Darwin Medal. He edits the *Année Biologique*, and has written many valuable works. Delage is an enemy of all obscurantism. In *L'Hérédité* (1903, p. 432), after enumerating the theories of the soul of spiritual philosophers like Plato and Augustine, he drily adds: "We find an analogous idea among many savages."

**DELAMBRE, Jean Baptiste Joseph**, French astronomer. *B. Sep. 19, 1749. Ed. Collège d'Amiens and Collège du Plessis, Paris.* From 1771 he devoted himself to letters and astronomy, earning a slender living as a tutor. He was the first to draw up the tables of Uranus (1781), and won the prize of the Academy of Sciences. In 1795 he became a member of the Bureau of Longitude, and he conducted the celebrated measurements for the settlement of the metre. He was secretary of the Institut, professor of astronomy at the Collège de France (1807), and Treasurer of the University. He was the friend and pupil of Lalande, whose Rationalism he shared, and one of the most eminent astronomers of the time. *D. Aug. 19, 1822.*

**DELAVIGNE, Jean François Casimir**, French poet. *B. Apr. 4, 1793. Ed. Lycée Napoléon, Paris.* He displayed poetical talent while still at school, and in 1815 he won the Academy prize. In 1818 he published his *Messéniennes*, and in 1819 his drama *Les Vêpres Siciliennes*, both of which were directed against the royalist-clerical reaction. He exulted in the 1830 Revolution, and composed a hymn, *La Parisienne*, which for a time rivalled the *Marseillaise*. Delavigne was one of the first lyric poets of France in his time, and he shared with Béranger the inspiration of the people against clericalism. *D. Dec. 11, 1843.*

**DELBŒUF, Professor Joseph Rémi**, D. es L., D. es Sc., Ph.D., Belgian philo-

sopher. *B. Sep. 30, 1831. Ed. Liège and Bonn.* In 1860 he became a teacher at Liège, in 1863 professor at Ghent University, and in 1866 professor of classical philology at the Liège University. His many works on psychology and philosophy are of the psycho-physiological school. Baldwin classes him as a Positivist. *D. Aug. 13, 1896.*

**DELBOS, Professor Étienne Marie Justin Victor**, D. es L., French philosopher. *B. Sep. 26, 1862. Ed. Collège de Figeac, Lycée Louis le Grand, and École Normale Supérieure, Paris.* He was professor of philosophy successively at Limoges, Toulouse, and Paris. Delbos was a Rationalist of the spiritual school, and a great admirer of Spinoza (*Le Spinozisme*, 1916). *D. June 16, 1916.*

**DELBOS, Léon**, French writer. *B. Sep. 20, 1849. Ed. Lycée Charlemagne, Paris.* He served in the Franco-German war, and afterwards devoted himself to letters and the propagation of Rationalism. In 1879 he published *L'Athée*, a Rationalist novel, and in 1885 he wrote, in English, *The Faith in Jesus not a New Faith*. He is a fine linguist and a member of the Academy. Delbos was an early contributor to the *Agnostic Annual*.

**DELCASSÉ, Théophile**, French statesman. *B. Mar. 1, 1852.* He adopted political journalism, especially in the field of foreign affairs, and quickly earned distinction when he was returned to the Chambre in 1889. He was Under-Secretary for the Colonies in 1893, Minister for the Colonies in 1894-95, Minister of Foreign Affairs 1898-1905, and Minister of Marine 1905-13 and 1914-15. During 1913-14 he was Ambassador at Petrograd. Delcassé is a Chevalier of the Legion of Honour, and he holds the highest Orders of Russia, Denmark, Belgium, Japan, China, etc. He is a strong Rationalist, and stoutly supported the Government's action against the Church. It would be difficult to name

an abler Foreign Minister in Europe. He has written a few works on foreign politics.

**DELEYRE, Alexandre**, Encyclopædist. *B.* Jan. 6, 1720. *Ed.* Jesuit College. He intended to become a Jesuit, and for a time wore their habit, but he withdrew from the Society and joined the Encyclopædists at Paris. In 1793 he was a member of the National Convention, and in 1795 of the Council of Ancients. He was also a member of the Institut, and he wrote on Bacon and Montesquieu. Deleyre professed Atheism. *D.* Mar. 27, 1797..

**DE MORGAN, Professor Augustus**, mathematician. *B.* June, 1806. *Ed.* private school and Cambridge (Trinity College). At Cambridge, where he refused to graduate on account of the theological tests, he abandoned orthodoxy and called himself an "unattached Christian." He remained throughout life a Theist, and declined to join the Unitarians. From 1828 to 1866 he was professor of mathematics at London University. From 1843 to 1846 he was on the committee of the Society for the Diffusion of Useful Knowledge. His writings on mathematics and logic are very numerous and important, and Jevons says (article "De Morgan" in *Enc. Brit.*) that he was even greater as a reformer of logic than as a mathematician. De Morgan is often quoted as a Spiritualist, but wrongly (see his preface to his wife's book). He merely took a sympathetic interest in it. *D.* Mar. 18, 1871.

**DENHAM, Sir James Steuart**, political economist. *B.* Oct. 21, 1712. *Ed.* North Berwick and Edinburgh University. He was a son of Sir J. Steuart, but in later life he took the name of Denham with certain estates which he inherited. In 1735 he was admitted to the Faculty of Advocates, but he espoused the cause of the Pretender and was proscribed in 1745. In 1763 he was permitted to return to Scotland, and, having spent his exile in the

study of political economy, he published what is regarded as the first systematic work on that science in the English language (*Inquiry into the Principles of Political Economy*, 2 vols., 1767). Lady Mary W. Montagu, who knew him well, speaks of him in one of her letters (p. 510) as an "Atheist," and the most outspoken of her letters are addressed to him. Denham seems, however, to have been a Deist. In his "Observations on Dr. Beattie's Essay" (*Works*, 1805, vol. vi) he accepts the bare existence of God, but is Agnostic beyond that point. In his "Critical Remarks on Holbach's *System of Nature*" he declines to "personify" the First Cause and rejects revelation. *D.* Nov. 26, 1780.

**DENIKER, Joseph**, D. es Sc., French anthropologist. *B.* May 6, 1852. *Ed.* Astrakan and Petrograd. Deniker became an engineer, travelling all over Europe and Asia, and speaking ten languages. In 1886 he settled at Paris and graduated in science. He was for many years Librarian of the Muséum d'Histoire Naturelle, and wrote numerous works on botany, geography, and (especially) anthropology. His chief work, *Les Races et les Peuples de la Terre* (1900), contains candid expressions of his Rationalism (ch. vii).

**DENIS, Professor Hector**, Belgian sociologist. *B.* Apr. 29, 1842. *Ed.* Brussels. Professor Denis, who taught at the Brussels University, worked with the Positivists in his earlier years, collaborating with Littré in his *Philosophie Positive*. In later years he was an aggressive Agnostic and Socialist. He took an active part in the Rome Congress of 1904, and in his eloquent speech said: "Positive science arrays itself against religion, destroying the myths and fables which confine humanity in ignorance and delusion" (Wilson's *Trip to Rome*, p. 151). He was a Socialist Member of the Brussels Municipal Council, and his work in practical reforms is hardly less distinguished than

his writings on political economy and sociology. *D.* May 12, 1913.

**DENTON, William F.**, American writer. *B.* (England) Jan. 8, 1823. He emigrated to America in 1848 and became a popular lecturer and writer on Rationalism, temperance, and science. His chief works are *Poems for Reformers* (1856), *Radical Discourses on Religious Subjects* (1872), and *Radical Rhymes* (1879). *D.* Aug. 26, 1883.

**DE PAEPE, César**, M.D., Belgian sociologist. *B.* July 12, 1842. *Ed.* Brussels. While still at the university he began to contribute democratic and Rationalist articles to the *Tribune du Peuple*. He took to printing, then qualified in and practised medicine. Dr. De Paepe was one of the founders of the Internationale and of the International Freethought Federation, and a leader of the Belgian Socialists and Free-thinkers. A biographical sketch is prefixed to his chief work, *Les services publics* (2 vols., 1895). *D.* 1890.

**DE POTTER, Agathon Louis**, Belgian sociologist, son of the following. *B.* Nov. 11, 1827. He worked with Baron Colins [SEE] in advocating "rational Socialism," and in 1875 founded *La Philosophie de l'Avenir* for its propagation. He wrote *Économie Sociale* (2 vols., 1874) and other works, and contributed to the Belgian, French, and Spanish Rationalist periodicals.

**DE POTTER, Louis Joseph Antoine**, Belgian politician. *B.* Apr. 26, 1786. *Ed.* Bruges and Brussels. He began to write anti-clerical works in 1816, and in 1830 he was a member of the Provisional Government of Belgium. He was a Deist, of noble family, and one of the most powerful of the early Liberals. In later years he adopted "rational Socialism," and his zeal for social work has left "an imperishable name" in the annals of Belgium (*Biog. Nationale de Belgique*). His chief Deistic work is *Histoire philosophique, politique, et*

*critique du Christianisme* (8 vols., 1836-37). *D.* July 2, 1859.

**DERAISMES, Maria**, French writer. *B.* Aug. 15, 1835. *Ed.* Paris. She started her literary career in 1861 with a collection of dramatic sketches. In 1866 she began to take an active part in feminist controversy, and is regarded as one of the founders of the movement in France. She opened the first French Women's Congress (1878), and was President of the Society for the Improvement of the Condition of Women. Mlle. Deraismes was an active Rationalist. She was the first woman Freemason of France (Pesq Lodge of Freethinkers), and president of various Freethought societies. She presided, with V. Schoelcher, at the Anti-Clerical Congress at Paris in 1881. *D.* Feb. 6, 1894.

**D'ERCOLE, Professor Pasquale**, Italian philosopher. *B.* Dec. 28, 1831. *Ed.* Venosa, Molpetta, Naples, and Berlin. In 1863 he was appointed professor of philosophy at Pavia, and later at Turin University. Professor D'Ercole, who has written much on philosophy and religion, called himself a "Philosophic Christian Theist." He was rather an Hegelian Pantheist, with no belief in Christian doctrines or personal immortality.

**DE SANCTIS, Professor Francesco**, Italian literary critic. *B.* 1818. *Ed.* privately and at Naples Military Academy. He opened a school at Naples, and was in 1848 appointed by the Revolutionaries General Secretary of Public Instruction. At the restoration he suffered three years' imprisonment. He was appointed professor of aesthetics and Italian literature at Zurich in 1856, Minister of Public Instruction in the new kingdom of Italy in 1860, professor at Naples University in 1871, and again Minister of Public Instruction in 1879. De Sanctis, who became the leading literary critic of Italy, seems to have been as strongly disliked by the Positivists as by the Clericals. B. Croce, who warmly

defends him, gives a bibliography of a hundred books for and against him. He was a philosophic Theist or Pantheist, influenced by Hegel, and far removed from Christian orthodoxy (see, for instance, his *Storia della Letteratura Italiana*, 1870). *D.* Dec. 28, 1883.

**DESCHAMPS, Léger Marie**, French philosopher. *B.* Jan. 10, 1716. He was a monk of the Benedictine Order, and he remained in it in spite of his radical heterodoxy and his cordial relations with the Encyclopædists. In his *Voix de la Raison* (1770) and *La Vérité* (1771) he expounds a Pantheism akin to that of Spinoza, and with affinities to the later system of Hegel. The *Grande Encyclopédie* says that he looked to the establishment of an "enlightened Atheism." *D.* Apr. 19, 1774.

**DESCHANEL, Professor Émile Augustin Étienne Martin**, French writer. *B.* Nov. 14, 1819. *Ed.* Collège Louis le Grand and École Normale. After teaching rhetoric at Bourges, he was appointed lecturer at the École Normale Supérieure. He was suspended and expelled from France in 1851 for writing advanced articles. He returned in 1859, was elected to the Chambre (as Anti-Clerical) in 1876, and was made Sénateur Inamovible and professor of modern French literature at the Collège de France in 1881. His literary works are of great value. A. Brissot, in his *Portraits Intimes* (ii, 116), describes Deschanel as "a Freethinker" and strong anti-clerical. *D.* 1904.

**DESCHANEL, Paul Eugène Louis**, L. es L., L. en D., President of the French Republic, son of the preceding. *B.* Feb. 13, 1856. *Ed.* Lycée Condorcet, Paris. He began his career as secretary of the Minister of the Interior (1876-77), and was then appointed Sub-Prefect of Broux, later of Brest (1881). Elected to the Chambre in 1885, he earned distinction by his eloquent speeches on colonial questions. He was

Vice-President of the Chambre in 1896, and President from 1898 to 1902. In 1899 he was admitted to the Academy, in virtue of his numerous works on politics and letters. He was President of the Commission on Foreign and Colonial Affairs 1905-1909. His published speeches and dates given will sufficiently indicate that he follows the ideas of his father and fully supports the anti-clerical measures. He succeeded M. Poincaré as President in 1920.

**DESHUMBERT, Marius**, French Ethicist. *B.* 1856. M. Deshumbert settled in England in 1879, and was professor of French at the Royal Military College, Sandhurst, and the Staff College, Camberley. He is the founder and secretary of the Comité International Pour la Pratique de la Morale fondé sur les lois de la Nature, general secretary of the Société Londonienne de Morale, and President of the Croydon Alliance Française. He has written works on French grammar and on his naturalist theory of morals (*Notre Idéal*, etc.).

**DESLANDES, André François Boureau**, French writer. *B.* 1690. In his early years he was a pious follower of Malebranche, who tried to induce him to enter the Oratory. He joined the Navy, becoming Commissioner General of Marine at Rochefort and Brest, and adopted Deism. His ideas are discreetly given in his *Histoire critique de la Philosophie* (3 vols., 1737) and *De la certitude des connaissances humaines* (1741) and other works. *D.* Apr. 11, 1757.

**DESMAISEAUX, Pierre**, F.R.S., biographer. *B.* 1673. *Ed.* Berne and Geneva. He was the son of a refugee French Protestant minister. In 1699 Lord Shaftesbury brought him to England, and he was familiar with A. Collins and Bayle. He translated into English Bayle's *Dictionary* (1734), prefixing to it a life of Bayle and a dedicatory letter to Sir R. Walpole, in

which he rails at "the blind zeal and stupidity cleaving to superstition." Desmaiseaux wrote numerous biographies and was admitted to the Royal Society (1720). *D.* July 11, 1745.

**DESMOULINS, Benoit Camille**, French politician. *B.* Mar. 2, 1760. *Ed.* Collège Louis le Grand, Paris. He studied law and practised at the Paris Bar. Before the Revolution he wrote a number of advanced pamphlets, and a speech of his in 1789 is regarded as the spark which lit the Revolution. He represented Paris in the Convention and edited the *Vieux Cordelier*. Desmoulin worked for conciliation as quarrels developed, and he was condemned to the guillotine. When the tribunal asked his age he said: "Same as that of the *sans-culotte* Jesus." *D.* Apr. 5, 1794.

**DESNOIRETERRES, Gustave le Brissoys**, French writer. *B.* June 20, 1817. *Ed.* Bayeux. He adopted a literary career at Paris and established the monthly *Province et Paris*. He wrote novels of distinction, studies of Balzac and Glück, and valuable works on eighteenth-century writers. His *Voltaire et la Société Française au XVIII siècle* (8 vols., 1867-75) was crowned by the Academy. *D.* Jan. 11, 1892.

**DESSAIX, Count Joseph Marie**, French general. *B.* Sep. 24, 1764. *Ed.* Turin. He graduated in medicine and practised at Paris, but he returned to his native Savoy to spread revolutionary principles and formed "The Propaganda Society of the Alps." He advanced rapidly in the service of the Republic, and Napoleon made him a general. In 1803 he was made Commander of the Legion of Honour, and in 1809 Count. Dessaix was known as "the Intrepid" and "the Bayard of Savoy." He was imprisoned at the restoration, and was never reconciled with the royalist clericals. He commanded the National Guard in 1830. *D.* Oct. 26, 1834.

**DESTRIVEAUX, Professor Pierre Joseph**, Belgian jurist. *B.* Mar. 13, 1780. *Ed.* Paris. He won distinction at the Liège Bar, and after 1816 was active among the Belgian Liberals. In 1833 he was appointed professor of criminal law. The Catholic ministry deposed him in 1835, but in 1841 he was called to the chair of modern political history, and in 1847 elected to the Chambre. He wrote on law, and was conspicuous for reform in the civic life of Liège. *D.* Feb. 3, 1853.

**DESTUTT DE TRACY, Count Antoine Louis Claude**, French philosophical writer. *B.* July 20, 1754. *Ed.* Strassburg University. A deputy to the States General, he adopted the moderate principles of the Revolution and opposed excess. Napoleon made him a Senator (1801), and the Bourbons raised him to the peerage. He was a member of the Institut and the Academy. De Tracy was a friend of Condillac and Cabanis, whose ideas he partially embodies in his "ideology," denying the spirituality of the mind. His chief work is *Éléments d'idéologie* (5 vols., 1801-1815). His favourite recreation in his last years was to have Voltaire read to him. *D.* Mar. 10, 1836.

**DETROSIER, Rowland**, reformer. *B.* 1796. He was the illegitimate son of a Frenchwoman named Detrosier and a Manchester man, and he laboriously acquired his education while he worked in a mill. He founded the first Mechanics' Institutes (Manchester and Salford) and the Banksian Society of Manchester. Detrosier, who presided over a Theistic chapel at Stockport, was a man of lofty ideals and a power among the progressive forces of the north. *D.* Nov. 23, 1834.

**DEUBLER, Konrad**, German peasant-philosopher. *B.* Nov. 25, 1814. He studied science and philosophy while working as a shepherd, and attained a remarkable repute. He corresponded with Feuerbach and Strauss, and was visited by

distinguished scholars. In 1854 he was imprisoned for two years for blasphemy. His diary and letters, with biography, were published by Dodel-Port. *D.* Mar. 31, 1884.

**DEURHOFF, Willem**, Dutch philosophical writer. *B.* 1650. Deurhoff was a basket maker who studied philosophy and created, and lectured on, a system of his own. It borrowed ideas both from Descartes and Spinoza, and as a follower of Spinoza he was driven from Holland. He called himself a liberal Christian, but his system was Pantheistic. *D.* Oct. 10, 1717.

**DEUTSCH, Emmanuel Oscar Menahem**, German-Jewish orientalist. *B.* Oct. 28, 1829. *Ed.* Neiss, Mislowitz (by an uncle, a rabbi), and Berlin University. Soon after the completion of his academic course Deutsch migrated to London, and in 1855 he was appointed assistant librarian at the British Museum. He was one of the first European scholars of his time in Hebrew, Greek, and Latin, and his fine essays on the Talmud (1867) and on Islam (1869) in the *Quarterly Review* brought him a very high reputation. He was an Agnostic (see *Literary Remains*, 1874, p. xii, etc.), and he wrote a series of scathing articles in the *Times* on the Vatican Council (1869). *D.* May 12, 1873.

**DEWEY, Professor John**, Ph.D., LL.D., American philosopher. *B.* Oct. 20, 1859. *Ed.* Vermont and John Hopkin's Universities. He was instructor in philosophy at Michigan University 1884-88, professor of philosophy at Minnesota University 1888-89, at Michigan 1889-94, and at Chicago 1902-1904. Since 1904 he has been professor at Columbia University. Dewey is regarded as the leading American Pragmatist, but he dislikes the title, as it identifies him with the Spiritualist ideas of Professor James (Slosson's *Six Major Prophets*, 1917, ch. v). In his *Influence of Darwinism on Philosophy*

(1910, p. 15) he says that he is not interested in "an intelligence that shaped things once for all, but the intelligence which things are even now shaping."

**DE WORMS, Henry**, F.R.S., first Baron Pirbright, politician. *B.* Oct. 20, 1840. *Ed.* King's College, London. Entering the Inner Temple in 1860, he was called to the Bar in 1863, but quitted it for business. He was elected M.P. for Greenwich in 1880, and was Parliamentary Secretary to the Board of Trade 1885-88 and Under-Secretary for the Colonies 1888-92. De Worms was the first Jew to be admitted to the Privy Council, and he was raised to the peerage in 1895. He severed his connection with Judaism in 1886, marrying against the laws of the Synagogue. He wrote *The Earth and its Mechanism* (1862) and a few other works. *D.* Jan. 9, 1903.

**DIAZ, Porfirio**, President of the Republic of Mexico. *B.* Sep. 15, 1830. *Ed.* in a Catholic Mexican seminary. Diaz, a successful lawyer, early became a leader of the anti-clerical liberals. He fought in the revolutionary army, and was one of its best generals. From 1877 to 1880 he was President, and his rule, though despotic, was so much to the advantage of the country that the law forbidding a second term was amended, and he was again President (1884-1910). "Don Porfirio" was a thorough Rationalist, and he drastically checked the corrupt Church in Mexico. *D.* July 2, 1915.

**DICKINSON, Goldsworthy Lowes**, economist. *Ed.* Charterhouse and Cambridge (King's College). He is a fellow and lecturer at King's College, and lecturer at the London School of Economics and Social Science. In addition to works on Greece, political economy, etc., Mr. Dickinson has written much about religion. In the *Hibbert Journal* (Apr., 1908, p. 515) he writes: "I do not think that a religion which ought properly to be called

Christian can adequately represent the attitude of an intelligent and candid modern man." He holds a shadowy Theism, but is sceptical about personal immortality (*Religion and Immortality*, 1911).

**DIDE, Auguste**, French writer and politician. B. Apr. 4, 1839. *Ed.* Nîmes and École de Droit, Paris. Expelled from France for his advanced views, he went to Strassburg to prepare for the Protestant ministry, and graduated in theology. His thesis was much criticized, and, after editing the *Protestant Libéral* for six years, he joined the Independent Church and ended as a pure humanist. "We must believe," he said, "not in metaphysical divinities, but in ourselves" (last paragraph of his *Jean-Jacques Rousseau*, 1910). He was a Senator, a member of the Legion of Honour, and one of the founders of the Société d'Histoire de la Révolution.

**DIDEROT, Denis**, philosopher. B. Oct. 5, 1713. *Ed.* Jesuit College, Langres, and Collège d'Harcourt, Paris. His father, a smith, transferred him to Paris because the Jesuits wished to capture their brilliant pupil. He lived in great poverty after leaving the college, teaching and writing, but reading voraciously. His first work, *Essai sur le mérite et la vertu* (1745), was orthodox, but the influence of Bayle is seen in his *Pensées philosophiques* (1746) and *Promenades d'un sceptique* (1747). The *Pensées* was burned, and he got a year in prison for the alleged Atheism of his *Lettres sur les aveugles* (1749). In that year he began the famous *Dictionnaire Encyclopédique*. It was at first intended to be a translation of *Chambers's Encyclopædia*, but all the Rationalist writers of France rallied to him and he worked at it for thirty years, in spite of clerical threats. He declined an invitation of Catherine the Great to seek refuge in Russia. In 1766 Catherine bought his library, leaving it to him for life, and in 1773 he visited her. He was a generous and high-minded man,

a passionate lover of truth, a scholar of marvellous range and power. His complete works were published by Nageon (15 vols., 1798). D. July 30, 1784.

**DIERCKS, Gustav**, D.Philol., German author. B. Jan. 13, 1852. *Ed.* Berlin, Cairo, Naples, and Paris. He completed his education by travel in Spain, Portugal, North Africa, and the East, and is the leading German authority on these, and on the medieval Arabs. He is editor of the *Bundesblatt* and President of the International Literary and Artistic Association. In *Die Jesuiten* (1903), and especially in his *Entwicklungsgeschichte des Geistes der Menschheit* (1881), he expresses his rejection of creeds and rejoices in the coming of "a religion of pure humanity" (p. 438).

**DIETZGEN, Joseph**, German philosophical writer. Dietzgen was a working man who studied philosophy, and is generally accepted in the Socialist world as the best exponent of Materialism, especially in its application to Marxism. He advocated what he called a "dialectical Monism," which is really Materialism. The universe is one eternally evolving material reality. Thought is a function of the brain, and there is no basis for religion (*Das Wesen der menschlichen Kopfarbeit*, 1869; *Die Religion der Sozial Demokratie*, 1891, etc.). His collected works were published in 1911 in three volumes, but none have been translated into English.

**DILKE, Ashton Wentworth**, journalist, brother of Sir C. W. Dilke. B. Aug. 11, 1850. *Ed.* Cambridge (Trinity Hall). In 1873 he bought the *Weekly Dispatch*, which he edited until his death. He translated Turgenev's *Virgin Soil* (1878). From 1880 to 1883 he represented Newcastle in Parliament, where he courageously supported Mr. Bradlaugh and avowed his own heterodoxy (*Charles Bradlaugh*, ii, 347). D. Mar. 12, 1883.

**DILKE, Sir Charles Wentworth**,

L.L.M., second baronet, statesman. *B.* Sep. 4, 1843. *Ed.* privately and at Cambridge (Trinity Hall). He was called to the Bar (Middle Temple) in 1866, but never practised. In 1868 he opened his political career as Radical Member for Chelsea, and in 1869 he succeeded his father as baronet and owner of the *Athenæum* and *Notes and Queries*. In 1874 he published an anti-clerical novel, *The Fall of Prince Florestan*. Dilke was a warm friend of Gambetta and the French Rationalists, and shared their views; though during the early years of his second marriage he had a phase of conformity. As leader of the Radicals in the House of Commons he was distinguished for acute statesmanship and zeal for betterment. From 1882 to 1885 he was President of the Local Government Board. In 1886 he was compelled to retire from Parliament, but he returned in 1892 and represented the Forest of Dean until his death. *D.* Jan. 26, 1911.

**DINTER, Gustav Friedrich**, German educationist. *B.* Feb. 29, 1760. *Ed.* Grimma and Leipzig University. He was a Protestant pastor, and for some years (1787-97) head of a Protestant College at Dresden. In 1816 he was appointed Education Councillor for the province of East Prussia and professor of pædagogogy at Königsberg. In 1826, however, he began a series of works on the Bible and religious instruction which drew the wrath of the orthodox. His collected works were published in forty-three volumes 1840-51. *D.* May 29, 1831.

**DIPPEL, Johann Konrad**, German chemist. *B.* Aug. 10, 1673. *Ed.* Giessen University. Expelled from Strassburg for heterodox lectures, he went to Darmstadt, where he joined the orthodox. He at length seceded entirely from Christianity and heavily satirized the clergy (especially in his *Hirt und eine Heerde*, 1705). At Berlin he took up chemistry and medicine, but his repeated attacks on religion compelled him to migrate every few years.

Dippel wrote seventy books and was a man of prodigious learning. *D.* Apr. 25, 1734.

**DIXIE, Lady Florence Caroline**, author. *B.* May 24, 1857, daughter of the seventh Marquis of Queensberry. *Ed.* privately. She was a remarkably precocious child, rejecting theology at an early age and writing poetry (*Songs of a Child*, 1901) at the age of ten. Bulwer Lytton wrote a graceful poem on meeting her. In her youth she had a passion for travel and sport, from which her *Horrors of Sport* (1891) expresses a humanitarian conversion. She married Sir A. B. Dixie in 1875, and in 1879 was correspondent of the *Morning Post* in the Zulu War. Her later years and many publications were devoted to Rationalism and humane reforms, and her fine and generous career came to a tragic close on an errand of mercy. *D.* Nov. 7, 1905.

**DOBELL, Bertram**, poet and publisher. *B.* 1842. Dobell had little education, having to earn his living as a boy. In 1872 he opened a news-vendor's shop, and he went on to the sale, and later the publication, of books, educating himself meantime. He published much of James Thomson's prose and verse, and wrote his life. Several new authors were introduced by him. His Rationalism finds expression in his *Rosemary and Pansies* (1904) and *A Century of Sonnets* (1910). *D.* Dec. 14, 1914.

**DÖBEREINER, Professor Johann Wolfgang**, German chemist. *B.* Dec. 15, 1780. *Ed.* Münchberg. He was a chemist at Carlsruhe, and later a chemical manufacturer, who studied his science and became a professor at Jena. His works record a number of original discoveries, and greatly advanced the science of his day. At Jena he taught Goethe (who often mentions him in his letters) chemistry and shared his philosophy. *D.* Mar. 27, 1849.

**DOBROLJUBOW, Nikolai Alexandrovitch**, Russian writer. *B.* Feb. 5, 1836. *Ed.* clerical seminary, Nijni Novgorod, and the Pædagogical Institute, Petrograd. He was the son of a poor priest, and was intended for the Church, but he rejected Christianity and turned to letters and journalism. His *New Code of Practical Wisdom* expresses his Rationalism, and he earned considerable distinction as a literary critic. *D.* Nov. 29, 1861.

**DODEL-PORT, Professor Arnold**, F.R.S., botanist. *B.* Oct. 16, 1843. *Ed.* Kreuzlingen, and Geneva, Zürich, and Munich Universities. He began to teach botany in 1870 at Zürich. In 1880 he became professor, and Director of the Botanical Laboratory. He wrote a *Life of K. Deubler*, as well as a number of botanical works; and he was President of the German Federation of Freethinkers and Fellow of the English Royal Society. *D.* 1908.

**DODWELL, Henry**, B.A., Deist. *B.* about the beginning of the eighteenth century. *Ed.* Oxford (Magdalen Hall). In 1742 he published a pamphlet, *Christianity not Founded on Argument*, which attacked the creed so discreetly that many thought it orthodox. His brother, Archdeacon Dodwell, assailed it. Nothing further is known of Dodwell except that he was a humane and benevolent person. *D.* 1784.

**DONKIN, Sir Horatio Bryan**, M.D., F.R.C.P., physician. *B.* Feb. 1, 1845. *Ed.* Blackheath and Oxford (Queen's Coll.). He became, in succession, physician and lecturer at Westminster Hospital, physician to the East London Hospital for Children, lecturer at the London School of Medicine for Women, examiner at the Royal College of Surgeons, H.M. Commissioner of Prisons, and medical adviser to the Prison Commission. From 1904 to 1908 he sat on the Royal Commission for the Control of the Feeble-Minded. In 1910 he delivered the Harveian Oration, on "The Inheritance of

Mental Characters." He is now member of the Prisons Board and Consulting Physician to the Westminster Hospital, the East London Hospital for Children, and King George's Hospital. Sir Bryan Donkin is a member of the Rationalist Press Association and a keen opponent of all obscurantism.

**DOUGLAS, Sir John Sholto**, eighth Marquis of Queensberry. *B.* July 20, 1844. He served in the army for five years, and from 1872 to 1880 he sat as elected representative peer for Scotland, having succeeded to the marquise in 1858. The Marquis was a strong supporter of Bradlaugh and of Secularism, and in 1880 the Scottish peers refused on account of his opinions to re-elect him as one of their representatives in the House of Lords. In 1882 he protested publicly in the theatre against what he regarded as a caricature of a Free-thinker in Tennyson's *Promise of May*. He wrote, in blank verse, *The Spirit of the Matterhorn* (1881). *D.* Jan. 31, 1900.

**DOUGLAS, Stephen Arnold**, American statesman. *B.* Apr. 23, 1813. *Ed.* Brandon village school and Canandaigua Academy. After teaching for some years, he qualified for the law, and practised at Jacksonville. In 1835 he became State Attorney (Illinois), and in 1841, having been returned to the State Lower House, he became Secretary of State for Illinois and Judge of the Supreme Court. He next sat in the House of Representatives (1843-47), and then in the Senate (1847-61). He was chairman of the Committee on Territories, and in 1852 and 1856 unsuccessfully tried for the Presidency. Douglas "never identified himself with any Church," as the *Philadelphia Press* (June 8, 1861) said at his death. He was a Theist and an eloquent advocate of religious liberty (A. Johnson's *S. A. Douglas*, 1908, p. 263). *D.* June 3, 1861.

**DOWDEN, Professor Edward**, LL.D., D.C.L., writer. *B.* (Cork) May 3, 1843.

*Ed.* Queen's College, Cork, and Trinity College, Dublin. He ended a brilliant scholastic course by winning the senior moderatorship in logic and ethics, and in 1867 he was appointed professor of English literature at Dublin. In 1889 he was the first Taylorian Lecturer at Oxford, and in 1893 he was Clark Lecturer at Cambridge. He was Commissioner of National Education in Ireland, and won the Cunningham Gold Medal. His *Life of Shelley* (2 vols., 1886) is invaluable, and contains a strong appreciation of the social influence of the great French Rationalists; but his own Rationalism is best seen in his *Studies in Literature* (1878, pp. 116-21). He wants "a natural rather than a miraculous or traditional foundation for morality," rejects heaven and hell, is not sure about immortality, and describes God as "an inscrutable Power." *D.* Apr. 4, 1913.

**DRAPARNAUD, Professor Jacques Philippe Raymond**, M.D., French naturalist. *B.* June 3, 1772. He studied medicine and natural history, and was appointed professor of physics and chemistry at the Collège de Sorèze. In 1802 he became professor of natural history at the Montpellier School of Medicine and Conservator of the Museum. Rationalism abounds in his published lectures. *D.* Feb. 1, 1805.

**DRAPER, Professor John William**, M.D., LL.D., American chemist. *B.* (Liverpool) May 5, 1811. *Ed.* Woodhouse Grove School and London University College. In 1833 he migrated to America, and graduated in medicine at Pennsylvania University. He was appointed professor of chemistry and physiology at Hampton Sidney College in 1836, and at New York University in 1839. Draper was the first to photograph the moon and to apply the camera to the microscope, and his work in connection with light (especially in the field of spectroscopy) and heat was very valuable. He obtained the Rumford Medal in 1875. He was a Theist, and believed in personal immortality; but his *History of the Intel-*

*lectual Development of Europe* (1862) and *History of the Conflict between Science and Religion* are classics of Rationalist literature. *D.* Jan. 4, 1882.

**DRESDEN, Edmond**, philanthropist. Dresden is one of those Rationalists who are known only by the terms of their wills. He left almost his entire fortune of £340,000, apart from a few thousand pounds to servants and relatives and £6,000 to the National Lifeboat Institution, to various hospitals. He directed that the following inscription should be put on his tombstone: "Here lie the remains of Edmond Dresden, who believed in no religion but that of being charitable to his fellow man and woman, both in word and deed." *D.* Dec. 17, 1903.

**DREWS, Professor Arthur**, Ph.D., German writer. *B.* Nov. 1, 1865. *Ed.* Altona Gymnasium, and Munich, Berlin, Heidelberg, and Halle Universities. He began to teach philosophy in 1896, and he has since 1898 been professor of philosophy at the Karlsruhe Technical High School. In his *Religion als selbstbewusstsein Gottes* (1908) and *Geschichte des Monismus* (1912) he expounds a Pantheistic Monism, but he is best known by his denial of the historicity of Christ (*Die Christusmythe*, 2 vols., 1910 and 1911, Eng. trans. 1912). He has written also a number of works on philosophy.

**DRIESCH, Professor Hans Adolf Eduard**, Ph.D., LL.D., German philosopher. *B.* Oct. 28, 1867. *Ed.* Hamburg, and Freiburg, Munich, and Jena Universities. Driesch spent two years in zoological research in the tropics and several at the Zoological Station at Naples. Since 1909, however, he has been professor of philosophy at Heidelberg University. He was Gifford Lecturer at Aberdeen in 1907-1908. He is a Neo-Vitalist, but he rejects the idea of "soul" and speaks of God as an "Absolute Reality" of unknown features (see his *Problem of Individuality*, 1914—

a series of lectures delivered at London University).

**DRUMMOND, The Right Honourable Sir William**, F.R.S., D.C.L., diplomatist. *B.* 1770. *Ed.* Perth and Oxford (Christ's Church). He entered Parliament in 1795, and in 1801 was admitted to the Privy Council and appointed minister plenipotentiary at Naples. In 1803 he went as ambassador to Constantinople, returning to Naples in 1806. Drummond received the Order of the Crescent. He wrote several works of a philosophical character, including a Deistic study of the Old Testament, *Œdipus Judaicus* (1811). Shelley, who knew him, describes him as "an adversary of Christianity" (Dowden's *Life*, ii, 290). *D.* Mar. 29, 1828.

**DRUSKOWITZ, Helene von**, Ph.D., M.D., Austrian writer. *B.* May 2, 1858. *Ed.* Zurich University and Vienna Conservatorium. In 1882 she settled at Vienna as writer and lecturer, and won high repute. She founded the Tolstoi Society, and established the *Frauen Revue* (1904). Fräulein Druskowitz is not only one of the chief Feminist leaders in Austria, but a literary writer of distinction. In religion she is mystic, but not a Theist, and she is very far from Christianity (see *Der Überwelt ohne Gott*, 1900).

**DRYSDALE, Charles Robert**, M.D., M.R.C.P., F.R.C.S., physician. *B.* 1829. *Ed.* St. Andrew's University. Dr. Drysdale was Physician to the North London Consumption Hospital, and later (until he died) Consulting Physician of the Metropolitan Hospital. He had a hearty disdain of creeds, but was chiefly devoted to the work of the Malthusian League, which he founded. *D.* Dec. 2, 1907.

**DUBOC, Julius**, German writer. *B.* Oct. 10, 1829. *Ed.* Giessen, Leipzig, and Berlin Universities. After extensive travel he settled at Dresden and devoted himself to literature and political journalism. In

his *Leben ohne Gott* (1875) and *Der Optimismus als Weltanschauung* (1881) he follows Feuerbach and combines a high idealism with Atheism. He pleaded the rights of women and other reforms. *D.* June, 1903.

**DUBOIS, Paul François**, French educationist. *B.* June 2, 1795. *Ed.* Paris. He accepted the philosophy of Cousin, his teacher, and taught, successively, at Falaise, Limoges, Besançon, and Paris. In 1824 he took up Saint-Simonianism, and was imprisoned for his bold utterances. The Revolution of 1830 freed him, and he was appointed General Inspector of Public Instruction. In 1831 he entered the Chambre. In 1839 he became a member of the Council of Public Instruction, and in 1840 he succeeded Cousin as Director of the Normal School. *D.* June 12, 1874.

**DU BOIS-REYMOND, Professor Emil**, German physiologist. *B.* Nov. 7, 1818. *Ed.* Neuchâtel, and Bonn and Berlin Universities. He was educated in theology, but, abandoning the creed, he turned to science, and in 1841 began a memorable series of experiments on animal electricity. In 1855 he received the chair of physiology at Berlin University, and in 1867 he became perpetual secretary to the Academy of Sciences. Du Bois-Reymond was not only one of the first physiologists of Europe, but one of the great Rationalists of Germany. The criticisms which Professor Haeckel passes on him are based merely on the fact that from the somewhat dogmatic attitude of his earlier works (*Voltaire*, 1868; *La Mettrie*, 1875, etc.) he passed to a temperate Agnosticism (*Über die Grenzen des Naturerkenntniss*, 1872; and *Die sieben Welträthsel*, 1880). It is sheer ignorance to represent him as either Theistic or Christian. *D.* Dec. 26, 1896.

**DUBUISSON, Paul Ulrich**, French dramatist. *B.* 1746. He visited America several times, and was well prepared for the Revolution. In 1792 he was a Com-

missary of the Executive Committee. The dramas, comedies, and operas he wrote before the Revolution are not of great distinction, but his tragedy, *Nadir* (1780), had some success. He associated with Hébert and Cloutz, and fell with them. *D.* Mar. 23, 1794.

**DUCLAUX, Agnes Mary Frances**, writer. *B.* (Leamington) Feb. 27, 1857. *Ed.* Brussels and Italy. In her maiden name of Robinson she had published various volumes of verse and literary works when, in 1888, she married J. Darmesteter [SEE]. She had also translated Euripides. At Paris her salon was thronged with scholars and literary men. She wrote the life of Renan and other works in French. After the death of Darmesteter she married the Director of the Pasteur Institute, E. Duclaux.

**DUCLOS, Charles Pineau**, French historian. *B.* Feb. 12, 1704. *Ed.* Rennes and Paris (Collège d'Harcourt). He won repute by light romances and studies of morals, and in 1739 he was admitted to the Academy of Inscriptions and Letters. His *Histoire de Louis XI* (1745) was suppressed on account of its Rationalism. In 1747 he was admitted to the Academy, in 1750 he succeeded Voltaire as historiographer of France, and in 1755 he became Perpetual Secretary of the Academy. He was very friendly with the Encyclopædists, but was himself a moderate Deist. *D.* Mar. 26, 1772.

**DUCOS, Jean François**, French politician. *B.* 1765. *Ed.* Bordeaux. He pressed for the separation of Church and State during the Revolution, and sat in the Legislative Assembly, then in the National Convention. Ducos was involved in the fall of the Girondists, and he made a brilliant and witty speech at a banquet on the night before his execution. *D.* Oct. 31, 1793.

**DU DEFFAND, the Marquise.** See DEFFAND.

**DUDGEON, William**, philosopher. A little known writer who lived in Berwickshire in the first half of the eighteenth century. Between 1732 and 1744 he published three Deistic pamphlets, *The State of the Moral World*, *Philosophical Letters*, and *A Catechism Founded Upon Experience and Reason*. They were republished in one volume in 1765.

**DÜHRING, Eugen Karl**, German philosopher. *B.* Jan. 12, 1833. *Ed.* Berlin University. He was compelled by an accident to his eyes to abandon a legal practice, and he returned to the university to study philosophy. He was appointed teacher there, but in 1877 the authorities forced him to resign on account of his heresies. He had adopted Positivism (*Das Wert des Lebens*, 1865). Later he became rather Materialistic, and published important philosophical and economic works. Eisler defines him as "a Positivist akin to Materialism" (and see biographies by Döll, Druskowitz, etc.). *D.* 1904.

**DUJARDIN, Édouard**, French writer. *B.* 1861. He founded and edited the *Revue Wagnérienne* (1886) and the *Revue Indépendante*. Besides various novels and volumes of short stories he has published three dramas of the Symbolist School (1891-93). In 1904 he began a thorough study of religious historical questions and published *La Source du Fleuve Chrétien* (Eng. trans., *The Source of the Christian Tradition*, 1911). George Moore, an intimate friend, writes much of him in *Hail and Farewell*. M. Dujardin is a very thorough scholar, a fastidious artist, and a Rationalist of the most advanced type.

**DULAURE, Jacques Antoine**, French writer. *B.* Dec. 3, 1755. He was a Parisian architect who sat in the National Convention in 1792. In 1795 he was a member of the Committee on Education, and in 1797 of the Council of Five Hundred. He was appointed Under-Secretary of Finance in 1808, but deposed at the

Restoration. His *Histoire civile, physique, et morale de Paris* (7 vols., 1821-22) and *Histoire civile, physique, et morale des environs de Paris* (6 vols., 1825-27) are important and very anti-clerical. *D.* Aug. 18, 1835.

**DULAURENS, Henri Joseph**, French novelist. *B.* Mar. 27, 1719. *Ed.* by the Trinitarian Canons, whose order he entered. Abandoning the Church, he wrote a pungent attack on the Jesuits (1761), and was compelled to fly to Holland. His anti-Christian publications there (chiefly *L'évangile de la raison*) forced him to transfer his activity to Germany, where, in 1767, he was sentenced to detention in a monastery for life. His works were published in Brussels in four volumes in 1823. *D.* 1797.

**DULK, Alfred Friedrich Benno**, German writer. *B.* June 17, 1819. *Ed.* Königsberg, Berlin, and Leipzig Universities. He was expelled from Prussia for his share in the troubles of 1848, and, after much travel, he settled at Stuttgart, where he wrote a series of powerful anti-Christian dramas and other works. A collected edition of his dramas (3 vols.) was published in 1893. *D.* Oct. 30, 1884.

**DUMAS, Alexandre**, the younger, novelist and dramatist. *B.* July 28, 1824. He was a natural son of the elder Dumas (who died a Catholic). *Ed.* Collège Bourbon, Paris. He published verse at the age of seventeen. His first novel appeared in 1847, and was followed in the next year by *La Dame aux Camélias*, which made his reputation. It was dramatized in 1852, and opened an era of realism on the French stage. Dumas was a Deist, though inclined to mysticism and very earnest in moral principle (see P. Bourget's *Nouveaux Essais de Psychologie contemporaine*, 1886, pp. 64-78). His dramas and novels were published in seven volumes 1890-93, with four volumes of essays. *D.* Nov. 27, 1895.

**DU MAURIER, George Louis Palmella Busson**, artist and novelist. *B.* (Paris) Mar. 6, 1834. *Ed.* Pension Froussard, Paris, and London University College. He was educated in chemistry, but turned to art, which he studied in Paris. In 1860 he settled in England as an illustrator of books, and in 1864 he joined the staff of *Punch*. *Peter Ibbetson* (the story of his early years) appeared in 1892, and *Trilby* in 1894. Du Maurier was a Theist, but beyond that he was "a sceptic" (*M. Wood's G. Du Maurier*, 1913, pp. 144 and 165). *D.* Oct 6, 1896.

**DUMONT, Léon**, French writer. *B.* 1837. He studied law, but settled to the cultivation of philosophy on his provincial estate. At first he followed the Scottish school, but the acceptance of Darwinism made him more naturalistic. See his *Haeckel et la théorie de l'évolution en Allemagne* (1866) and A. Büchner's *Un philosophe amateur* (1884). *D.* Jan. 7, 1877.

**DUMONT, Pierre Étienne Louis**, Swiss writer. *B.* July 18, 1759. *Ed.* Geneva University. He entered the Protestant ministry (1781) and was held a brilliant preacher, but his faith decayed. In 1785 he came to England as tutor to Lord Shelburne's children, and he became friendly with Fox, Romilly, and Bentham. In 1814 he returned to Switzerland, rejected his clerical status, and, as member of the Grand Council, worked for prison reform on Bentham's principles. He wrote several important works on prison reform. *D.* Sep. 29, 1829.

**DUNCAN, Professor David**, M.A., D.Sc., LL.D., educationist. *B.* Nov. 5, 1839. *Ed.* Aberdeen Grammar School and Edinburgh and Berlin Universities. From 1867 to 1870 he was Herbert Spencer's private secretary, and he compiled the four volumes of the *Descriptive Sociology*. In 1870 he was appointed professor of logic and moral philosophy at the Presidency College, Madras, in 1875

Registrar of Madras University, in 1884  
Principal of Presidency College, in 1892  
Director of Public Instruction, in 1894  
member of the Legislative Council, and  
in 1899 Vice-Chancellor of Madras Uni-  
versity. His *Life and Letters of Herbert  
Spencer* (1908) is of great value, and suf-  
ficiently shows his adherence to the great  
Rationalist's philosophy.

**DUNCKER, Maximilian Wolfgang**,  
German historian. *B.* Oct. 15, 1811. *Ed.*  
Bonn and Berlin Universities. He became  
a teacher at Halle 1839, professor in 1842,  
joint editor of the *Allgemeine Litteratur-  
zeitung* in 1843, deputy in the National  
Assembly in 1848, professor at Tübingen  
in 1857, Political Councillor to the Crown  
Prince in 1861, Director of the Prussian  
State Archives in 1867, and Historio-  
grapher of Brandenburg in 1884. The  
most important of his numerous historical  
works, *Geschichte des Altertums* (4 vols.,  
1852-57, Eng. trans. by E. Abbot), is plainly  
Rationalistic. *D.* July 21, 1886.

**DUPONT, Jacob Louis**, French mathe-  
matician. *B.* Dec. 9, 1755. He was a  
priest, the Abbé de Jumeaux, who quitted  
the Church at the Revolution, and sat in  
the Legislative Assembly and the National  
Convention. In the debates on Education  
he declared himself an Atheist, and pressed  
for the abolition of Christianity. *D.* 1813.

**DUPONT DE NEMOURS, Pierre  
Samuel**, French economist. *B.* Dec. 14,  
1739. He was educated in medicine, but  
he turned to political economy and followed  
the Quesnay school. He attacked abuses  
with great courage, and in 1766 his oppo-  
nents got him deprived of the editorship of  
*Le Journal de l'agriculture*. He then  
edited the *Éphémérides* (1768-72), and in  
1772 he went to Poland as secretary of  
the Council of Public Instruction. He  
returned in 1774, and in 1786 became  
State-Councillor. Dupont de Nemours  
accepted the Revolution, and in 1795 he  
joined the Council of the Ancients, but the

excesses of the crowd disgusted him and he  
went to America. His *Physiocratie* (2 vols.,  
1768) gave its name to "the Physiocratic  
School," while his fine and courageous  
Rationalism is best seen in his *Philosophie  
de l'univers* (1796). He was a Deist, and  
was not less elevated in character than  
distinguished in his science. *D.* Aug. 6,  
1817.

**DUPUIS, Professor Charles François**,  
French writer. *B.* Oct. 26, 1742. *Ed.*  
Collège d'Harcourt, Paris. He became,  
after a brilliant course of study, a Catholic  
priest and professor of rhetoric, but in 1770  
he quitted the Church and began to study  
astronomy. In his *Memoire sur l'origine  
des constellations* (1781) he attempts to  
trace nearly all religious legends to astro-  
nomical facts. In 1787 he became pro-  
fessor of Latin oratory at the Collège de  
France. During the Revolution he sat in  
the Convention and the Council of Five  
Hundred, and he was for a time President  
of the Legislative Assembly. He further  
developed his theory of religion in his  
*Origines de tous les cultes* (3 vols., 1794).  
A man of fine character and great  
humanity, he saved many from the fury of  
the extremists. *D.* Sep. 29, 1809.

**DURKHEIM, Professor Émile**, French  
sociologist. *B.* Apr. 15, 1858. *Ed.*  
Collège d'Épinal, Lycée Louis le Grand,  
and École Normale Supérieure. He taught  
philosophy at, in succession, Sens, Saint  
 Quentin, and Troyes. In 1885 he turned  
to sociology. He was appointed professor  
of social science at Bordeaux in 1886, and  
he succeeded Buisson as professor of the  
science of education at Paris in 1902.  
Durkheim has of recent years attracted  
much attention by his theory of the influ-  
ence of social forces in the origin of reli-  
gions (chiefly in his *Formes élémentaires de  
la vie religieuse*, 1912). He thinks religion  
eternal, though the creeds (which he  
rejects) will die.

**DURUY, Professor Jean Victor**,

French historian. *B.* Sep. 11, 1811. In 1833 he was appointed professor of history at the Collège Henri IV; in 1861 Inspector of the Paris Academy, General Inspector of secondary education, and professor of history at the Polytechnic. In 1863 he became Minister of Education, and he roused the fierce wrath of the clergy by his reforms, especially in improving the education of girls. He was compelled to resign in 1869, and he entered the Senate. In 1875 he was admitted to the Institut. Duruy was one of the ablest French historians of the century, his chief works being his *Histoire des Romains* (2 vols., 1843-44), *Histoire des Romains jusqu'à la mort de Théodore* (7 vols., 1876-85), and *Histoire des Grecs* (2 vols., 1886-88). *D.* Nov. 25, 1894.

**DUVERNET, Théophile Imarigeon**, French writer. *B.* about 1730. He was tutor to the Comte de Saint-Simon, then *abbé* and head of the Collège de Clermont. Duvernet was sent to the Bastille in 1781 for his *Disputes de M. Guillaume*, but it did not check his Deistic output. In 1786 he published a very eulogistic *Vie de Voltaire*, and other strongly worded Rationalist writings followed. *D.* 1796.

**EATON, Daniel Isaac**, bookseller. *B.* about 1752. *Ed.* Jesuit College at St. Omer. In 1793 he was indicted for selling the second part of Paine's *Rights of Man and Letter Addressed to the Addressers*, and in 1794 he published *Politics for the People*. For a time he migrated to America, but he incurred imprisonment on his return, and again in 1812. He called his shop "The Ratiocinatory," and he translated the Rationalist works of Fréret and Helvétius. *D.* Aug. 22, 1814.

**EBERHARD, Professor Johann August**, Ph.D., German philosopher. *B.* Aug. 31, 1739. *Ed.* Halle University. He joined the Lutheran ministry, but his *Neue Apologie des Socrates* (2 vols., 1772) caused an outcry by its defence of reason

and its criticism of Christianity. Frederick the Great made him professor of philosophy at Halle (1778), and he quitted the Church. In 1786 he was admitted to the Berlin Academy. The theory he expounds in his score of volumes on philosophy is a moderate Rationalism, akin to the system of Leibnitz. *D.* Jan 6, 1809.

**ECHTERMEYER, Ernst Theodor**, German writer. *B.* 1805. *Ed.* Halle and Berlin Universities. After teaching for four years he settled at Dresden as a literary man. He founded the *Hallesche Jahrbücher* and the *Deutsche Musenalmanach*, which contained many Rationalist articles. His chief work is a masterly study of the sources of Shakespeare (*Quellen des Shakspeare*, 3 vols., 1831). *D.* May 6, 1844.

**ECKERMANN, Johann Peter**, German writer. *B.* Sep. 21, 1792. He had little early education, and was employed in manual labour until he became Körner's secretary. He then studied poetry and æsthetics at Göttingen; and Goethe, attracted in 1823 by a study of his poetry, engaged him as assistant. His *Gespräche mit Goethe* (2 vols.) appeared in 1837. In 1838 he was appointed Councillor and Librarian to the Grand Duke of Weimar. *D.* Dec. 3, 1854.

**EDELMANN, Johann Christian**, German writer. *B.* July 9, 1698. *Ed.* Jena University. A tutor and writer of the pietist school, he took part in the German translation of the Bible in 1736; but the general hypocrisy modified his views, and he became "the first outspoken opponent of positive Christianity in Germany" (Meyer). His *Moses mit aufgedeckten Angesicht* (1740) and *Die Göttlichkeit der Vernunft* (1742) are Deistic, with leanings to Spinoza, and their drastic criticism of Christianity brought him much persecution. *D.* Feb. 15, 1767.

**EDISON, Thomas Alva**, D.Sc., LL.D., Ph.D., inventor. *B.* Feb. 11, 1847.

Edison had little schooling, but he had read Gibbon's *Decline* and Hume's *History of England* before he was ten years old, and at the age of twelve he proposed to read the whole contents of the Detroit Public Library (so V. B. Denslow says in his biography of Edison). The "fifteen feet" of books he actually read included Newton's *Principia* and Burton's *Anatomy*. He took to newsvening, but he applied himself to chemistry and mathematics, and became a telegraph operator. In 1864 he began to make discoveries in connection with telegraphy, and in 1876 he set up a business of his own. The honours which his innumerable inventions have brought upon him must be read elsewhere. Edison has been all his life an uncompromising Agnostic.

**EDWARDS, Chilperic.** See PILCHER, E. J.

**EDWARDS, John Passmore,** philanthropist. B. Mar. 24, 1823. *Ed.* Blackwater village school. He was put to gardening in his youth, but he educated himself in the evenings and became a clerk (1843). In 1845 he took to journalism and reform-lecturing (especially on temperance and peace). In 1850 he founded *The Public Good*, in 1862 purchased *The Building News*, and in 1876 he established the *Echo*, which he edited until 1896. It set the highest standard of public education. He sat in Parliament 1880-85, but he always refused knighthood. No less than seventy public institutions bear his name and testify to his remarkable liberality; and innumerable other charitable establishments had his support. He says that he "owed more to Emerson than to any other writer or teacher" (*A Few Footprints*, 1906, p. 18), and he accepted Spencer's philosophy of an unknown "Infinite and Eternal Energy" (p. 67). Mr. Edwards, one of the highest-minded men of his day, took a warm interest in the work of the Rationalist Press Association. D. Apr. 22, 1911.

**EFFEN, Justus van,** Dutch writer. B. Feb. 21, 1684. *Ed.* Utrecht and Leiden Universities. While secretary of the Dutch Embassy at London, Effen conceived the idea of a weekly like the *Spectator*, and he founded *Le Misanthrope*, later *Le Journal Littéraire*, and finally (1731-35) *De Hollandsche Spectator*. In 1722 he translated into Dutch Mandeville's *Deistic Free Thoughts on Religion*. D. Sep. 18, 1735.

**EICHHORN, Johann Gottfried,** German Biblical critic. B. Oct. 16, 1752. *Ed.* Göttingen University. In 1775 he became professor of Oriental languages at Jena, and in 1778 at Göttingen. In 1813 he was appointed Co-Director of the Royal Society of Sciences, and in 1819 he was made a Privy Councillor. The chief of his seventy volumes of critical and historical studies are his *Einleitung in das Alte Testament* (3 vols., 1780-83) and *Einleitung in das Neue Testament* (3 vols., 1804-14), which opened the great period of Biblical criticism in Germany and shattered the supernatural view. D. June 25, 1827.

**EISLER, Rudolf,** Ph.D., Austrian philosopher. B. Jan. 7, 1873. *Ed.* Paris, Prague, Vienna, and Leipzig Universities. In 1894 Eisler was appointed secretary of the Vienna Sociological Society and editor of the *Philosophico-sociological Bücherei*. He is a Monist, and rejects personal immortality (*Lieb und Seele*, 1906; *Grundlagen der Philosophie des Geistesleben*, 1908, etc.). His dictionary of philosophers is of great value, and he has written a score of other philosophical works.

**ELIOT, Professor Charles William,** A.M., M.D., LL.D., Ph.D., American educator. B. Mar. 20, 1834. *Ed.* Boston Latin School and Harvard. He was tutor of mathematics at Harvard 1854-58, assistant professor of mathematics and chemistry 1858-63, professor of analytical chemistry at the Massachusetts Institute of Technology 1865-69, and President of Harvard University 1869-1909. President

Eliot, one of the first of American scholars, has the Order of the Rising Sun and the Royal Prussian Order of the Crown; he is an Officer of the Legion of Honour and of the Crown of Italy; and he is a corresponding member of the Institut de France and the British Academy, and member of the American Academy of Arts and Sciences, the Massachusetts Historical Society, and the Amherst Philosophical Society. He grew up in Boston Unitarianism, but he exchanged this for Emerson's "all-sustaining soul of the universe" (*Four American Leaders*, 1907, p. 123). He thinks religion necessary, but he regards orthodoxy as no longer possible (*The Happy Life*, 1896).

"**ELIOT, George.**" See CROSS.

**ELLERO, Professor Pietro**, Italian jurist. B. Oct. 8, 1833. *Ed.* Padua University. He was professor of the philosophy of law at Milan in 1860, then professor of penal law at Bologna from 1861 to 1914. In 1866-67 he sat in the Italian Parliament. He was Councillor of the Roman Court of Cassation from 1880 onward, and Senator since 1889. Ellero was one of the most eminent of modern Italian jurists, an ardent humanitarian, and so outspoken a Rationalist that several of his works are on the *Index*. D. 1914.

**ELLIOT, Hugh Samuel Roger**, scientific writer. B. Apr. 3, 1881. *Ed.* Eton and Cambridge (Trinity College). After serving in the South African War he studied science for some years at the Chelsea Polytechnic, the Royal College of Science, and University College. He has been departmental editor of the *Edinburgh Review*, and is editor of the *Annual Register* and publishers' reader. He has translated Lamarck's *Philosophie Zoologique* (1914), edited the *Letters of J. S. Mill* (1910), and written *Modern Science and the Illusions of Professor Bergson* (1912) and other works. Mr. Elliot rejects even Agnosticism as inadequate, and urges the adoption of

"Scientific Materialism." In his latest work he combines this with Idealism (*Modern Science and Materialism*, 1919).

**ELLIOTSON, John, M.D., F.R.S.**, physician. B. Oct. 29, 1791. *Ed.* Edinburgh, Cambridge (Jesus College), and St. Thomas's and Guy's Hospitals. He was assistant at Guy's 1816-21, Lumdean lecturer in 1829, and professor of the practice of medicine at London University College in 1831. He founded the Phrenological Society, was President of the Royal Medical and Chirurgical Societies, and was chiefly instrumental in establishing the University College Hospital. He opened a mesmeric hospital in 1849, and founded the *Zooist*. Dr. Elliotson, who was in his day one of the most eminent physicians and teachers of medicine in London—Thackeray dedicates *Pendennis* to him—was a Materialist (see Introduction to Engledeue's *Cerebral Physiology*). D. July 29, 1868.

**ELLIS, Alfred Burdon**, writer. B. Jan. 10, 1852. *Ed.* Royal Naval School. He entered the army and served in the Ashanti and Zulu wars. In 1878 he was District Commissioner at Quettah, in 1879 captain, in 1884 major, and in 1892 colonel. Colonel Ellis used his long stay in West Africa to make a thorough study of native life and languages, and his works on the religions of the Gold and Slave Coasts are very valuable. D. Mar. 5, 1894.

**ELLIS, Henry Havelock, L.S.A.**, sociologist. B. Feb. 2, 1859. *Ed.* private schools and St. Thomas's Hospital. He was a teacher in Australia from 1875 to 1879. On his return to England he qualified in medicine, but after a short period of practice he turned to science and letters. His first works were *The New Spirit* (1890) and *The Criminal* (1890). His writings on the psychology of sex and on penal reform are of especial value. His heterodoxy is stated in *Affirmations* (1897).

**ELLIS, William**, philanthropist. *B.* Jan. 1800. *Ed.* Bromley (London) elementary school. Entering Lloyds as a clerk at the age of fourteen, he became in 1824 assistant-underwriter, and in 1827 chief manager of the Indemnity Marine Insurance Company. Devoting his leisure to economics, he adopted the philosophy of J. S. Mill and used his means to embody it in practice. He founded nine Birkbeck schools at his own expense and wrote various text-books for them. At one time he gave lectures to the royal children at Buckingham Palace, and he was greatly esteemed in London. Of high ideals and great generosity, Ellis, a friend of Mill and Holyoake, contributed materially to the work of reform. *D.* Feb. 18, 1881.

**ELPHINSTONE, The Honourable Mountstuart**, statesman. *B.* Oct. 6, 1779. *Ed.* Edinburgh High School and private school, Kensington. In 1796 he entered the Indian Civil Service, and won rapid promotion. In 1803 he was appointed Resident at Nagpur, in 1808 ambassador to the Afghan Court, in 1810 Resident at Poona, and from 1819 to 1827 he was Governor of Bombay. Elphinstone was one of the most enlightened and conscientious of our Indian administrators, and the *Dict. Nat. Biog.* quaintly observes: "It is remarkable that a man so *sceptical*, retiring, unselfish, and modest should be one of the chief founders of the Anglo-Indian Empire." At his retirement he refused all honours and devoted himself to writing his well-known *History of the Hindu and Muhamadan Periods*. Sir C. Colebrooke gives in his *Life of M. Elphinstone* (1884, p. 410) his only known reference to religion, a eulogy of Pope's "Universal Prayer," from which it is clear that he was a Deist. *D.* Nov. 20, 1859.

**EMERSON, Ralph Waldo**, LL.D., American moralist. *B.* May 25, 1803. *Ed.* Harvard. After graduation he taught for some time in a Boston Girls' School, but he disliked the work and in 1825

entered the Cambridge Divinity School. In 1826 he became a Unitarian minister. Six years later he severed his connection with the Unitarian Church, and, after travelling in Europe, settled to lecturing and writing, and gathered a remarkable group of men about him. They became known as "the Transcendentalists," but Emerson never accepted Transcendentalism, or any fixed code of doctrine. He held a very liberal and refined Theism, or believed in an "Over-Soul"; but he was especially on guard against finality in opinions, and was content to use his splendid gifts as essayist and lecturer for ethical education. In 1847 he lectured in England, and he formed a high opinion of the English (see *English Traits*, 1856). He wrote several volumes of verse in addition to his graceful essays, and was one of the greatest and noblest forces of progress in America. *D.* Apr. 27, 1882.

**EMERSON, William**, mathematician. *B.* May 14, 1701. *Ed.* private schools, Newcastle and York. He devoted himself to mathematical study, published his important work *Fluxions* in 1749, and continued until 1776 to make material contributions to his science. He refused to enter the Royal Society. The *Ency. Brit.* says that there is no foundation for the statement that he was a sceptic, but his clerical biographer, the Rev. W. Bowe, admits that he rejected Christianity and was a Theist [Deist] (*Some Account of the Life of W. Emerson*, 1793, pp. xi and xii). Carlyle rightly describes him as an advanced Free-thinker. *D.* May 20, 1782.

**EMMET, Robert**, Irish patriot. *B.* 1778. *Ed.* private schools and Trinity College, Dublin. After a brilliant course of study he espoused the cause of rebellion, and in 1800 he went to France, where he adopted Deism. In 1802 he had interviews with Napoleon and Talleyrand, and returned to Ireland. In 1803 he organized a premature rising, and was arrested and condemned to be hanged. He refused the priest's minis-

tration on the way to the scaffold, saying that he was "an infidel by conviction" (Maxwell's *History of the Irish Rebellion*). D. Sep. 20, 1803.

**ENGELS, Friedrich**, German Socialist leader. B. Nov. 28, 1820. He went into his father's business, and from 1842 to 1845 he managed a branch of it in Manchester. On his return to Germany he wrote his first Socialist work, *Die Lage der arbeitenden Klassen in England*. He then co-operated with Karl Marx, but he was in 1850 compelled to return to England on account of his share in the rebellion of 1849. He helped to found the Internationale. Engels lived in England again from 1869 to his death. Belfort Bax, who knew him, calls him "the devout Atheist" (*Reminiscences*, p. 51). He followed Feuerbach [SEE] in his Rationalist ideas. D. Aug. 5, 1895.

**ENGLISH, George Bethune**, American writer. B. Mar. 7, 1787. Ed. Harvard. A member of the Boston Bar, he turned to the study of theology, with a view to entering the ministry, but he developed Deistic views. In 1813 he replied to Channing's sermons on infidelity, and published *The Grounds of Christianity Examined*. In later years he served in the army of Ismail Pacha, and afterwards as agent for the U.S. Government in the Levant. D. Sep. 20, 1828.

**ENSOR, George**, B.A., Irish Deist. B. 1769. Ed. Trinity College, Dublin. He indulged in political writing, in opposition to the English Government, but otherwise took no active part in politics. In 1806 he published *The Independent Man* (2 vols.), and in 1814 a *Deistic Review of the Miracles, Prophecies, and Mysteries of the Old and New Testaments and of the Morality and Consolation of the Christian Religion*. His other works are political. D. Dec. 3, 1843.

**ERDMANN, Professor Johann Eduard**,

German philosopher. B. June 13, 1805. Ed. Dorpat and Berlin. In 1829 he entered the Lutheran ministry, but he abandoned it in 1832, and in 1836 was appointed professor of philosophy at Halle University. Erdmann's history of philosophy (2 vols., 1865-67) is one of the most useful and learned works on its subject. He was an Hegelian—"the last of the Mohicans," Germans say—and thought that soul and body are aspects of one reality. D. June 12, 1892.

**ERICSSON, John**, American inventor. B. (Sweden) July 31, 1803. Ericsson served for some years as an engineer in the Swedish army. In 1826 he emigrated to London, where he perfected the invention of the screw-propeller for steamships, which is mainly due to him. As the English builders were slow to accept his ideas, he went to America in 1839, and the new form of propulsion was at once adopted. He was a brilliant engineer, and an extraordinary number of valuable inventions stand to his credit. It was he who designed the monitors that were so effectively used in the Civil War. Ingersoll, who knew him well, tells us that he was "one of the profoundest Agnostics I ever met" (*Works*, vii, 319). The State of New York erected a statue in honour of him, and his remains were conveyed to Sweden on a United States cruiser. D. Mar. 8, 1889.

**ESCHERNY, Count François Louis d'**, Swiss writer. B. Nov. 24, 1733. Of a wealthy family, he spent his early years in travel and made the acquaintance of Rousseau and other great French Rationalists. In his *Lacunae de la philosophie* (1783) he chiefly follows Rousseau, and is Deistic. He accepted the better principles of the Revolution, but was driven from France by its excesses. D. July 15, 1815.

**ESPINAS, Professor Victor Alfred**, French sociologist. B. May 23, 1844. Ed. Lycée de Sens and Lycée Louis le Grand.

After teaching philosophy at various provincial colleges he became, and has been since 1893, professor of the history of social economy at the Sorbonne. He has translated Spencer's *Psychology* (1898), and written *Les sociétés animales* (1877), *Étude sociologique* (1897), etc. He is a Chevalier of the Legion of Honour, Member of the Institut, and honorary member of Victoria University (Manchester). Baldwin classes him as "Positivist."

**ESPRONCEDA, José de**, Spanish poet. *B.* 1810. *Ed.* Madrid. He began to write rebellious poetry at the age of fourteen, and in his youth he joined several secret societies. Imprisoned in a monastery for a time, he quitted Spain for England and France, and took part in the 1830 Revolution. He returned to Spain in 1833, but was again compelled to go into exile. He took part in the 1840 Revolution, and was appointed secretary of embassy at the Hague. Espronceda's poems are very popular in Spain, and some of them (*Canción del Pirata*, etc.) are Deistic. *D.* May 23, 1842.

**ESQUIROS, Henri Alphonse**, French poet. *B.* May 23, 1812. His first volume of verse, *Les hirondelles*, appeared in 1834. In his *Évangile du Peuple* (1840), for which he suffered eight months' imprisonment, he rationalizes the life of Jesus. He was elected anti-clerical member of the Legislative Assembly in 1848, but was compelled to fly in 1851. Esquiros was a member of the Provisional Government in 1870, the National Assembly in 1871, and the Senate in 1875. All his life he was a devoted Rationalist. *D.* May 12, 1876.

**EVANS, George Henry**, American reformer. *B.* (England) Mar. 25, 1805. He migrated to America in 1820, and was one of the earliest advocates of land reform. His views rather anticipated those of Henry George; and he worked for the abolition of slavery and other reforms. Evans

printed, published, and edited the first Rationalist periodical in America, *The Correspondent*, and other journals. *D.* Feb. 2, 1855.

**EZEKIEL, Moses Jacob**, American sculptor. *B.* Oct. 28, 1844. *Ed.* Virginia Military Institute. He served in the Confederate Army 1864-65, and afterwards took to business, but devoted his leisure to painting and sculpture. He was admitted to the Society of Artists in 1872, and went to Berlin to complete his training for sculpture. Winning the Michael Beer Prize, he went to Italy for two years, and he became one of the most distinguished sculptors of the United States. In his later years he lived at Rome, and he enthusiastically greeted the Freethought Congress of 1904 (*Wilson's Trip to Rome*, p. 278). *D.* Mar. 27, 1917.

**FABRE, Ferdinand**, French novelist. *B.* 1830. *Ed.* Collège de Bédarieux and Montpellier Seminary. Abandoning his early studies for the priesthood, he went to Paris in 1849. After a few years as secretary and tutor he took to letters. His first volume of poems, *Feuilles de lierre*, appeared in 1853, and his first novel, *Les Courbezons*, in 1861. The latter was crowned by the Academy. His *L'abbé Tigrane* (1873) won for him a high position. In 1883 he became librarian of the Bibliothèque Mazarin. In his many stories of clerical life Fabre is tender to his old Church, but he remained far outside it. *D.* Feb. 11, 1898.

**FABRE, Jean Henri**, French entomologist. *B.* Dec. 25, 1823. *Ed.* Saint Léons village school, Rodez college, and Avignon Normal School. Fabre, who came of a peasant family, was a teacher, and wrote a number of scientific text-books. While teaching at Avignon (1851-71) he became a friend of J. S. Mill. Throughout life he had studied insects, and his *Souvenirs Entomologiques* (first volume 1879—now ten volumes) attracted Euro-

pean attention. He was a Theist, but "free from all superstition, and quite indifferent to dogmas and miracles" (D. G. Legros, *La vie de J. H. Fabre*, 1913, p. 192). In its obituary notice of Fabre the *Athenæum* wrongly says that he was "an early admirer of Darwin." He never read the *Origin of Species*, and never accepted Darwinism. He was an obstinate vitalist, like S. Butler. *D.* Oct. 11, 1915.

**FABRE D'ÉGLANTINE, Philippe François Nazaire**, French dramatist. *D.* July 28, 1750. In his youth Fabre won the prize of a wild rose (*églantine*) at Toulouse, and he added the word to his name. He was on the stage for a time, then playwright, and one of the dramatists of the Revolution. He was a member of the Convention, and prepared the Revolutionary calendar, but he fell with his friend Danton. *D.* Apr. 5, 1794.

**FABRICATORE, Professor Bruto**, Italian writer. *B.* 1824. *Ed.* Naples University. He taught in, and from 1847 to 1859 was head of, the Marquis Puoti's Institute at Naples, which was obnoxious to the reactionary Government and did much to prepare the way for Garibaldi. The *Antologia Contemporanea*, which he edited, was suppressed. After the Garibaldian liberation he entered Parliament (1861-66) and became professor of Italian literature (1867). He took part in the Free-thought Congress in 1869.

**FAGGI, Professor Adolfo**, Italian philosopher. *B.* Aug. 9, 1868. From Palermo University, where he taught theoretical philosophy, he passed in 1908 to Pavia, where he still is. His many works on psychology and philosophy proceed on psycho-physical lines, and his *La Religione e il suo Avvenire* (1892) is thoroughly Rationalist or Positivist.

**FAGUET, Professor Auguste Émile**, *D.* es L., French writer. *B.* Dec. 17, 1847. *Ed.* Lycée de Poitiers, Lycée Charlemagne,

and École Normale Supérieure. After teaching for a number of years in provincial schools he became, in 1890, professor of literature at the Sorbonne. Faguet was one of the leading French literary and dramatic critics, and author of a long and esteemed series of historical and literary works. He was a Chevalier of the Legion of Honour and member of the Academy. In his *Voltaire* (1895) he deprecates active hostility to Christianity, and is for non-aggressive Agnosticism. *D.* June 7, 1916.

**FALLIÈRES, Clément Armand**, eighth President of the French Republic. *D.* Nov. 6, 1841. Fallières was of peasant origin, but by hard work he became a lawyer and practised at Nerac. He was mayor of Nerac in 1873. In 1876 he entered the Chambre, and was one of the stoutest supporters of Gambetta's anti-clerical campaign. In 1882 he was chosen Minister of the Interior, in 1883 President of the Council, in 1884 Minister of Public Instruction, in 1887 Minister of the Interior, in 1889 again Minister of Public Instruction (during the period of laicization), in 1890 Minister of Justice and Cults (when he severely checked the clergy), in 1899 President of the Senate, and in 1906 President of the Republic. Throughout his career he showed himself a sagacious and patriotic Rationalist statesman. He retired in 1913, and still enjoys (1920) the honours he has gathered.

**FARGUS, Frederick John**, novelist ("Hugh Conway"). *B.* Dec. 26, 1847. *Ed.* Training-ship *Conway* and private school, Bristol. He became an auctioneer, but wrote verse and stories in his leisure, under the pseudonym of "Hugh Conway." In 1883 he published his famous novel *Called Back*, which sold nearly half a million copies, and in 1884 published *Dark Days*. He wrote several other novels and a volume of verse, *A Life's Idylls* (1879), which includes many Rationalistic poems, especially a sonnet entitled "The Unknow-

able" (p. 84), which rejects Christianity and accepts only "the unknown God." In a letter to Mrs. Lynn Linton he congratulates her on having made "a great step towards the destruction of illogical creeds," and says of his friends that "with scarcely one exception those intellectually worth their salt are Agnostics" (*Mrs. L. Linton*, by G. S. Layard, 1901, p. 214). *D.* May 15, 1885.

**FARQUHAR, John**, philanthropist. *B.* 1751. Of poor Aberdeenshire parents, he took up military service in India, but, being wounded, became a very prosperous manufacturer there and a confidant of Warren Hastings. He returned to England a millionaire, but lived in such eccentric simplicity that he was often taken for a beggar. He gave away very large sums in philanthropy, and attained a remarkable command of classical literature and mathematics. Farquhar offered Aberdeen £100,000 to establish a college without religious teaching, but the offer was refused. He admired Brahmanism and rejected Christianity (*Biog. Dict. of Eminent Scotsmen*). *D.* July 6, 1826.

**FAUCHE, Hippolyte**, French orientalist. *B.* May 23, 1797. He devoted his attention to Sanscrit literature, and translated a number of the Hindu sacred books. It was his intention to translate the whole of the *Maha Bharata*, but only ten volumes were completed. He contributed to the Rationalist periodical, *Liberté de Penser*. *D.* Feb. 28, 1869.

**FAURE, François Félix**, sixth President of the French Republic. *B.* Jan. 30, 1841. *Ed.* Paris and England. He was apprenticed to tanning at an early age, then set up a shipbuilding business at Havre and prospered, becoming head of the Havre Chamber of Commerce. In 1881 he joined the anti-clerical body in Parliament, and in the following year he was appointed Under-Secretary for the Colonies. He was Vice-President of the

Chambre in 1893, Minister of Marine in 1894, and President of the Republic from 1895 to 1899. Faure was a tactful and high-minded statesman and a good economist. Except in regard to the Dreyfus affair, which he stubbornly refused to re-open in the hope that this would ensure peace, he led France wisely and kept the Church in check. He was assassinated Feb. 16, 1899.

**FAURE, Sébastien**, French writer. *D.* 1858. *Ed.* Jesuit College. He entered the Jesuit novitiate, but left it in 1880 and took to business. Becoming an anarchist (of the philosophical school) as well as a Rationalist, he won great influence by the eloquence of his lectures. He founded the *Journal du Peuple* and wrote *La douleur universelle*, etc.

**FAWCETT, Edgar**, American poet and novelist. *B.* 1847. *Ed.* Columbia University. He took to letters and journalism, and his numerous novels and several volumes of verse were very popular in America. In his later years he lived in London. Fawcett called himself an "Agnostic Christian," but the second word must be taken only in a moral sense. See his *Agnosticism and Other Essays* (1889) and *Songs of Doubt and Dreams* (1891). He was a warm admirer of Ingersoll (*Arena*, Dec., 1893). *D.* May 2, 1904.

**FAWCETT, the Right Honourable Henry**, F.R.S., LL.D., D.C.L., statesman. *B.* Aug. 26, 1833. *Ed.* Queenwood College, King's College, and Cambridge (Peterhouse). He entered Lincoln's Inn in 1856, but he lost his sight in 1868 and turned to political economy. In 1863 he won high repute by his *Manual of Political Economy*, and he was appointed professor at Cambridge. He was returned to Parliament, as Liberal member for Brighton, in 1865, and he warmly supported such reforms as the abolition of religious tests at universities, general secular education, and Indian reform. In 1880 he was

elected member for Hackney, and he was appointed Postmaster-General. His character and public work were so much esteemed that a monument was erected to him in Westminster Abbey by public subscription. Sir L. Stephen shows in his *Life of H. Fawcett* (1885) that he agreed with J. S. Mill in regard to religion (p. 103). He speaks in his letters of theological controversy as "miserable squabbles." *D.* Nov. 6, 1884.

**FAWKENER, Sir Everard**, merchant. *B.* 1684. Fawkenor is the London silk merchant with whom Voltaire lived at Wandsworth in 1726. He was knighted in 1735, and appointed ambassador to Constantinople. In 1745 he became joint Postmaster-General. Voltaire (*Lettres inédites*, 1856), who wrote him many amusing letters, pictures him in one (dated Feb. 22, 1736) "smiling with his humane philosophy at the superstitious follies" of both Mohammedans and Christians. *D.* Nov. 16, 1758.

**FECHNER, Gustav Theodor**, German psychologist. *B.* Apr. 19, 1801, *Ed.* Leipzig University. He was professor of physics at Leipzig, but an ailment of the eyes compelled him to turn to philosophy, and he established the psycho-physical theory of mind (especially in his *Elemente der Psychophysik*, 1860). His scientific and philosophic works, fifty in number, are of great value. In religion he was mystical, and is often regarded as a liberal Christian, but in his psychology he "admitted no difference between body and soul" (Villa, *Contemporary Psychology*, 1903, p. 137), so that the orthodox disowned him. Many of his curious religious works were published under the pseudonym of "Dr. Mises." *D.* Nov. 18, 1887.

**FELLOWES, Robert**, M.A., LL.D., philanthropist. *B.* 1771. *Ed.* Oxford (St. Mary's Hall). He took orders in the Church, but never held preferment, and he

presently abandoned the creed. He edited *The Critical Review*, 1804-1811, and in his later works (especially *The Religion of the Universe*, 1836) he professed Deism. Sometimes he adopted the pseudonym "Philalathes." Fellowes was an active reformer and a generous philanthropist. He was one of the founders of London University, and he partially endowed Edinburgh University. *D.* Feb. 6, 1847.

**FELS, Joseph**, reformer. *B.* 1854. *Ed.* Yanceyville and Baltimore. At the age of fifteen he took employment in his father's business, which failed, and after a few years as a travelling salesman he, in 1875, began to manufacture soap at Baltimore. The firm removed later to Philadelphia. He made a large fortune, and used it generously in support of reform. His chief interest was the single-tax, of which he was an indefatigable apostle. He gave £25,000 to a Joseph Fels Fund for advocating it in America, and large sums to the cause in other countries. He also introduced profit-sharing into his factories and established a labour colony at Hollesley Bay. Personal exertion, by lectures and writings, was given as freely as financial help. He strongly supported social reforms of all kinds, both in England and America; but he repudiated the name of philanthropist. Mr. Fels was a Theist, but entirely rejected Christian doctrines (*Joseph Fels*, by Mary Fels, 1920, pp. 177-84). *D.* Feb. 21, 1914.

**FERRARI, Professor Guiseppe**, D. es L., Italian historian. *B.* Mar. 7, 1812. *Ed.* Pavia University. He took up the career of letters, published a life of Romagnosi, and edited the works of Vico (1836). In 1840 he became professor of literature at Rochefort, but he lost the position by his outspoken Rationalism. Cousin got him a chair at Strassburg University, from which the Clericals again ejected him. After the Italian victory he taught at Turin and Milan, and was made Senator (1876). He was an Agnostic, or

a Positivist in the Italian sense. *D.* July 1, 1876.

**FERRER Y GUARDIA, Francisco**, Spanish teacher. *B.* Jan. 10, 1859. He was sent, with scanty education, into a shop, and in his early manhood he became an inspector of railways. In 1885 he took part in an unsuccessful revolt and fled to Paris. Ferrer had already become an Agnostic, and had educated himself. A French lady bequeathed to him the money to found his "Modern School" at Barcelona, and it was opened in 1901. In the next five years more than fifty schools were founded on the same model, and the reactionary authorities decided to ruin him. After an abortive scheme to implicate him in an attempt to assassinate the King in 1906, he was arrested for complicity in the Barcelona rising of 1909 and, after a shameless travesty of military justice, condemned to be shot. On his prison wall he wrote: "Let no more gods or exploiters be served. Let us learn rather to love each other." William Archer (*Life, Trial, and Death of F. Ferrer*, 1911) and Professor Simarro, of Madrid University (*El Proceso Ferrer*, 1910), have fully vindicated him. He was a philosophical Anarchist, deeply averse from violence, and absolutely innocent of the charge made against him. See also the English translation of his one work, *The Origin and Ideals of the Modern School* (1913). He was judicially murdered, by Church and State, Oct. 12, 1909.

**FERRERO, Guglielmo**, Italian sociologist. *B.* 1872. Ferrero is an independent writer of the Positivist school, one of the leading Italian criminologists, and a high authority on ancient Rome. In 1905 he gave a brilliant series of lectures on the Roman Empire at the Collège de France, and in 1908 he was Lowell lecturer. There are English translations of his *Female Offender* (1895) and *Characters and Events of Roman History* (1909), but his chief work is *Grandezza e decadenza di*

*Roma* (3 vols., 1904-1905). In an American symposium on the future life (*In After Days*, 1910, ch. viii) Ferrero declines to subscribe to the belief.

**FERRI, Professor Enrico**, Italian criminologist. *B.* Feb. 25, 1856. *Ed.* Bologna, Pisa, and Paris. He taught penal law at Turin in 1879, was professor of the same at Bologna University in 1880-81 and at Siena University in 1882-86, teacher at Rome University 1886-90, professor at Pisa 1891-93, at Rome 1894, and at Brussels 1895-96. With Lombroso he counts as the founder of modern Italian criminology. Ferri is a pupil and enthusiastic admirer of Ardigò [SEE], and "rejects every religion under the sun" (letter to compiler). He was for a time Socialist leader in Parliament and editor of *Avanti*. He founded *L'Archivio di Psichiatria*, and has written many valuable works on penal law and reform.

**FERRI, Luigi**, Italian philosopher. *B.* June 15, 1826. *Ed.* Bologna, and Lycée Bourbon and École Normale Supérieure, Paris. He taught philosophy at various French provincial colleges, and he was in 1858 appointed inspector of the teaching of philosophy in the secondary schools of Italy. In 1860 he became secretary to the Minister of Public Instruction, in 1863 professor at the Institute of Higher Studies, and in 1871 professor at Rome University. His many works on philosophy and psychology expound a Rationalism of the eclectic or spiritual school, like that of Cousin. He was a corresponding member of the French Institut, member of the Academia dei Lincei and of the Council of Higher Education, and Chevalier of the Order of Merit. *D.* Mar., 1895.

**FERRY, Jules François Camille**, French statesman. *B.* Apr. 5, 1832. He began to practise at the Paris Bar in 1865, and at the same time joined the staff of the *Temps*. In 1869 he entered the Legislative Assembly, and in 1870 was secretary

of the Government of National Defence and Mayor of Paris. In 1871 he was returned to the National Assembly, and in the following year he went as ambassador to Athens. A few years later he was recognized as one of the leaders of the anti-clericals. As Minister of Public Instruction (1879) he was the chief organizer of secular education in France, and he held the Premiership in 1880 and 1883-85. In 1891 he entered the Senate, and in 1893 he was chosen President of that body. Ferry was a consistent Agnostic and able statesman, though Clemenceau opposed him on colonial policy. See Rambaud's *Jules Ferry* (1903) and *Discours et opinions de Jules Ferry* (2 vols., 1903-1904). *D.* Mar. 17, 1893.

**FEUERBACH, Friedrich Heinrich**, German orientalist, brother of Ludwig Andreas. *B.* Sep. 29, 1806. *Ed.* Munich. After finishing his course in Germany he went to Paris to study oriental and modern languages. In his various works (*Theanthropos*, 1838; *Die Religion der Zukunft*, 3 vols., 1843-45; *Gedanken und Tatsachen*, 1862, etc.) he is not less Rationalistic than his more famous brother. He wrote also many works on philology. *D.* June 24, 1880.

**FEUERBACH, Ludwig Andreas**, German philosopher. *B.* July 28, 1804. *Ed.* Ansbach Gymnasium, and Heidelberg and Berlin Universities. At first a devout student of theology, Feuerbach adopted Hegel's philosophy, and in 1830 he published, anonymously, his famous *Gedanken über Tod und Unsterblichkeit* (denying personal immortality). For this he lost his academic position, and he became an independent writer on philosophy and religion. After 1837 he abandoned Hegelianism, and in his chief works (*Das Wesen des Christenthums*, 1841, translated by George Eliot, and *Das Wesen der Religion*, 1845) he regards God as a dream and all speculation beyond nature as a waste of time. In his latest work he expounds what is generally

called scientific Materialism, though he never accepted that title. His collected works were issued in ten volumes (1846-66), and there are biographical studies of him by Grün, Beyer, Starcke, Engels, Bolin, Jodl, and Kohut. His style was brilliant and caustic, and his influence very considerable. *D.* Sep. 13, 1872.

**FICHTE, Professor Johann Gottlieb**, German philosopher. *B.* May 19, 1762. *Ed.* Plorta Gymnasium, and Jena and Leipzig Universities. He was a tutor until 1791, when he met Kant and accepted his philosophy. In 1792 he published a *Kritik aller Offenbarung* ("Criticism of all Revelation"), and in 1794 he became professor of philosophy at Jena. He diverged more and more from Kant, and an article he published in 1798 (declaring God to be only the moral order of the universe) brought upon him a charge of Atheism, and he was dismissed. His enthusiastic preaching of the war of liberation made him popular, and in 1810 he became professor at, and rector of, Berlin University. His system of "transcendental idealism" assumes that we know only Self—not the individual Self, but the Absolute Ego manifested in all consciousness. He was a Pantheist, and as deep in ethical fervour as Spinoza (so that much that was written about Fichte during the War was ludicrous). *D.* Jan. 27, 1814.

**FIELDING-HALL, Harold Fielding Patrick Hall**, writer. He attracted much attention by his *Soul of a People* (the Burmese people) in 1898, and, after issuing several volumes of tales and poems, by his *Hearts of Men* in 1904. His personal creed is given at length in *The World-Soul* (1913). God is an unknown Power or World-Soul pervading the universe. He rejects Christian doctrines and personal immortality, and is not unlike Emerson in his vague Theism.

**FIGUERAS Y MORACAS, Estanislao**, Spanish statesman. *B.* Nov. 13, 1819. *Ed.* Madrid. He was a Republican and

Rationalist lawyer of Madrid, who entered the Cortes in 1850, and led the Republicans. In 1868 he collaborated with Salmeron [SEE] in opposing the monarchy, and at the establishment of a Republic in 1873 he was chosen President of the Provisional Council. He directed that (as was done) he should have a secular funeral. *D.* Nov. 11, 1882.

**FILANGIERI, The Cavaliere Gaetano**, Italian jurist. *B.* Aug. 18, 1752. Son of Prince C. d'Arianella, he served some years in the Neapolitan army, then took up law and was appointed Court-Advocate. His high position was consistently used to advance reform. His *Scienza della Legislazione* (8 vols., 1780-88), written in the spirit of Montesquieu, was put on the *Index*, but it had a large circulation, in various languages. In 1787 he was the first Royal Counsellor for Finance. *D.* July 21, 1788.

**FINKE, Professor Heinrich**, Ph.D., German historian. *B.* June 13, 1855. *Ed.* Münster Gymnasium and Academy, and Tübingen and Göttingen Universities. He was Archivist of Schleswig 1882-87, teacher of history at Münster University 1887-97, and professor of history at Freiburg University in 1898. In 1906 he was made Privy Councillor. Professor Finke has written many important works on the Middle Ages, which do not spare the Church, and he is a frequent lecturer for the German Monists and a strong supporter of Professor Haeckel.

**FIorentino, Professor Francesco**, Italian philosopher. *B.* May 1, 1834. *Ed.* Naples University. He was studying for the Church when the Garibaldians arrived, and he then abandoned the Church and devoted himself to philosophy. He taught at Spoleto, then at, in succession, the universities of Bologna, Pisa, and Naples. Besides editing the works of Giordano Bruno (1879-84), he wrote *La Filosofia contemporanea in Italia* (1876) and other

works. Fiorentino was a moderate Hegelian and anti-clerical. *D.* Dec. 22, 1884.

**FISCHER, Johann Georg**, German poet. *B.* Oct. 25, 1816. *Ed.* Tübingen University. He was professor of history and geography at Stuttgart High School, but a volume of poems (*Gedichte*, 1854) opened a new path and he devoted himself to letters. His poetry was very popular, and many of his dramas celebrate the defeat of the Papacy in the Middle Ages. In 1882 he received the Order of Personal Nobility. *D.* May 4, 1897.

**FISCHER, Professor Ernst Kuno Berthold**, German philosopher. *B.* July 23, 1824. *Ed.* Leipzig and Halle Universities. He was professor of philosophy at Heidelberg 1849-53, but the Rationalist sentiments of the first volume of his *History of Modern Philosophy* (1853) brought about his retirement. From 1853 to 1872 he taught philosophy at Jena, then at Heidelberg once more. He was a great friend of Strauss and a Privy Councillor to the Grand Duke of Weimar. Fischer wrote very sympathetically on Bruno and Goethe, and in his own works expounds a modified Hegelian system. *D.* 1907.

**FISKE, Professor John**, American philosopher. *B.* Mar. 30, 1842. *Ed.* Harvard. Instead of practising law, in which he had been educated, he took up letters and philosophy, and in 1869 began to lecture on philosophy at Harvard. In 1879 he lectured at London University College, and in 1880 at the Royal Institution. In 1884 he was appointed professor of American history at Washington University, and he was joint editor of Appleton's *Cyclopædia of American Biography* (1888-1900). Fiske did much to introduce Spencer's philosophy in America, though he was Theistic. He accepted an "unknowable" God, believed in immortality as an act of faith, and rejected Christian doctrines. See J. S. Clark's *Life and Letters of J. Fiske* (2 vols., 1917), and

Fiske's *Myths and Myth Makers* (1872), *Outlines of Cosmic Philosophy* (1874), and *The Idea of God* (1885). D. July 4, 1901.

**FITZGERALD, Edward**, poet. B. Mar. 31, 1809. Ed. Bury St. Edmunds and Cambridge (Trinity College). Fitzgerald led a retired life in the country, and attracted little or no attention by his earlier publications (*Euphranor*, 1851; *Six Dramas of Calderon*, 1853, etc.). In 1859 he published his free rendering of Omar Khayyam, which had for many years few readers. T. Wright, in his *Life of E. Fitzgerald* (2 vols., 1904, ii, 14-5), shows that the poem really reflects Fitzgerald's own Agnosticism in the later part of his life. Mr. Benn points out that some of the most heterodox passages are not found in the Persian original. F. H. Groome (*Two Suffolk Friends*, 1895) gives the same testimony, and corrects the common notion that Fitzgerald was an epicure. He was a man of the simplest diet, and of a high and generous character. D. June 14, 1883.

**FLAMMARION, Nicholas Camille**, French astronomer. B. Feb. 25, 1842. Ed. Paris. He went as pupil in 1858 to the Paris Observatory, and in 1862 joined the Bureau des Longitudes. His *Pluralité des Mondes* (1861) at once made him the most popular exponent of astronomy in Europe, and has passed through thirty-three editions. Some of his later works have had forty to fifty editions. He has, meantime, made important contributions to his science in some hundreds of memoirs. Flammarion is a Theist and admits immortality, but he rejects Christianity. "The supernatural does not exist," he says (*Les forces naturelles inconnues*, 1907). He is not a Spiritualist (pp. 586, 592, etc.), but attributes abnormal phenomena to abnormal powers of the medium.

**FLAUBERT, Gustave**, French novelist. B. Dec. 12, 1821. He turned from medicine, for which he was trained, to letters, and made a severe study of poetry on the

models of V. Hugo and Byron. From this he passed to minute and artistic realism in fiction, and in 1857 he published *Madame Bovary*, a satire on romanticism and a pioneer work of the naturalist school. *Salamambo* (1862), for the preparation of which he had gone to Tunis, pleased the public less. His *Tentation de Saint Antoine* (1874) expresses his scepticism, which appears more fully in his letters. He wrote only two further novels, a volume of short stories, and a political play. His life was virtually dedicated to the superb art of five stories. D. May 7, 1880.

**FLOQUET, Charles Thomas**, French statesman. B. Oct. 5, 1828. Ed. St. Jean de Luz and Bayonne. He was admitted to the Paris Bar in 1851, and, like his friend Gambetta, he distinguished himself by lending his fine powers to the defence of radicals. He edited the *Temps* and the *Siècle*. In 1871 he was sent by a Paris constituency to the National Assembly, and was one of the most ardent opponents of the temporary clerical reaction. Elected to the Chambre in 1877, he continued his anti-clerical work. Through the influence of Gambetta he had two terms as President of the Chambre (1885-93). He was one of the chief opponents of Boulangism, and fought a duel with Boulanger himself. Floquet was one of the fine workers of the Gambetta group who prepared the way for the disestablishment and destruction of the Church in France. See *Discours et opinions de M. C. Floquet* (2 vols., 1885). D. Jan. 18, 1896.

**FLOURENS, Gustave**, French writer, son of the following. B. Aug. 4, 1838. Ed. Collège Louis le Grand. He took diplomas in both science and letters, and in 1863 became deputy-professor (for his father) of natural history at the Collège de France. Owing to the drastic Rationalism of his lectures, his articles in *La Pensée Nouvelle*, and his *Science de l'homme* (1865), the clergy secured his dismissal,

and he went to Crete. There he took part in the insurrection, and sat in the National Assembly. He returned to France in 1868, and was imprisoned for his utterances. He was shot, fighting for the Commune, Apr. 3, 1871.

**FLOURENS, Professor Marie Jean Pierre**, physiologist. *B.* Apr. 15, 1794. *Ed.* Montpellier. He graduated in medicine at the age of nineteen, and won great distinction a few years later by his researches into the nervous system. He was admitted to the Academy of Sciences in 1828, and became its Perpetual Secretary in 1833. Five years later he occupied the chair of comparative anatomy at the Collège de France. He entered the Chamber of Deputies in 1838, the Academy in 1840, and the House of Peers in 1846. Florens, who was one of the most eminent physiologists of his time, was a Vitalist and opposed to Materialism, but he rejected Christian doctrines. *D.* Dec. 5, 1867.

**FLOWER, Benjamin Orange**, American writer. *B.* Oct. 19, 1858. *Ed.* Illion and Kentucky University. Adopting journalism as his profession, he founded and edited the *Arena* (Boston), then the *Coming Age* (1896-1904), finally combining the two as the *Arena* (1904-1909). He edited the *Twentieth Century Magazine* (1909-11), and he is now president of the Menace Publishing Company—the principal check on Romanism in America—and the Free Press Defence League. Mr. Flower has written Lives of Whittier and others, and various advanced works.

**FLOWER, Eliza**, musical composer. *B.* Apr. 19, 1803. Miss Flower, a sister of Sarah Flower Adams, devoted herself after 1840 to providing a musical service at South Place Chapel, which had seceded from the Unitarian body. Sixty-three of the hymns and many anthems sung there were composed by her. Harriet Martineau has charming descriptions of the sisters

(under other names) in *Five Years of Youth and Deerbrook* (see Garnett's *Life of W. J. Fox*, pp. 65-7). She shared the opinions of W. J. Fox. *D.* Dec. 12, 1846.

**FOERSTER, Professor Wilhelm**, Ph.D., German astronomer. *D.* Dec. 16, 1832. *Ed.* Breslau, Berlin, and Bonn Universities. He became second assistant at the Berlin Observatory in 1855, first assistant in 1860, and Director in 1865. Since 1863 he has also been professor of astronomy at Berlin University. Professor Foerster educated his children without religion, and is head of the German Ethical Movement. He is a Privy Councillor, and was almost the only German professor to oppose the War.

**FONBLANQUE, Albany**, journalist. *B.* 1793. *Ed.* Woolwich. He joined the staff of the *Times*, and in 1826 became chief leader-writer to the *Examiner*, which he edited from 1830 to 1847 and ultimately purchased. He was statistician to the Board of Trade in 1847, and was offered the Governorship of Nova Scotia. Fonblanque was in his time one of the most powerful and influential of London journalists. He was a friend of Bentham and Mill, and shared their Utilitarianism. *D.* Oct. 13, 1872.

**FONTANE, Theodor**, German novelist. *B.* Dec. 30, 1819. He was a chemist in his early years, but turned to letters and journalism in 1849. His poems (*Gedichte*, 1851) were largely Rationalistic. He was dramatic critic of the *Vossische Zeitung* (1870-90), and one of the leading German novelists of his time. His novels were republished in twelve volumes 1890-91. Fontane was a non-Christian Theist (Ettlinger's *Theodor Fontane*, p. 59). *D.* Sep. 20, 1898.

**FONTENELLE, Bernard le Bovier de**, French writer, nephew of Corneille. *B.* Feb. 11, 1657. *Ed.* Rouen Jesuit College. He deserted the law for letters, and, after

producing some unsuccessful plays and poems, he published his *Dialogues des Morts* (1683) and *La Pluralité des Mondes* (1686). Both are Rationalistic. Fontenelle was a Cartesian Theist, and he is regarded as a forerunner of the Deists. He entered the Academy in 1691, and became its Perpetual Secretary in 1697. His collected works were published in eleven vols. 1758. *D.* Jan. 9, 1757.

**FOOTE, George William**, President of the National Secular Society and of the Secular Society, Ltd. *B.* Jan. 11, 1850. He came to London from Devonshire in 1868, and, having already rejected Christianity, he joined the Young Men's Secular Association. He taught in the Hall of Science Sunday School and wrote in the *National Reformer*. In 1876 he established the *Secularist* with Holyoake, and became sole editor of it after a few issues. In 1879 he edited the *Liberal*, and in 1881 he founded the *Freethinker*. He was prosecuted in 1883 for blasphemy, by publishing in it (among other things) certain Comic Bible Sketches, and suffered twelve months' hard labour in Holloway Gaol. From 1883 to 1887 he edited *Progress*. He succeeded Bradlaugh as President of the National Secular Society. Mr. Foote, who professed Atheism, was a lecturer and debater of great power, and wrote a number of Freethought works. He was an assiduous student of English literature, and his journalistic work was distinguished by a rare fineness and strength. It was mainly through his instrumentality that the legality of bequests for Freethought purposes was established—a victory with which his name will always be identified. *D.* Oct. 17, 1915.

**FORBERG, Friedrich Karl**, German philosopher. *B.* Aug. 30, 1770. He became a teacher of philosophy at Jena in 1792, and professor in 1793. At first a Kantian, he adopted the ideas of Fichte, and was involved with him in the charge of Atheism. He retired from the teaching of philosophy, and, after publishing his

defence (*Apologie seiner angeblichen Atheismus*, 1799), became archivist, councillor, and librarian at Coburg. Forberg was a less religious Pantheist than Fichte. *D.* Jan 1, 1848.

**FOREL, Professor Augusta**, Swiss naturalist. *B.* Sep. 1, 1848. *Ed.* Zurich and Vienna Universities. At first assistant physician in Munich Asylum (1873-79), he was then appointed professor of psychiatry at Zurich University and Director of the Asylum. Forel is a scholar of remarkable range and power. His work on ants (Eng. trans., *Ants*, 1904) won the Academy prize; and he is an authority on the anatomy of the brain, insanity, prison reform, social morals, temperance, etc. Other works of his translated into English are *The Hygiene of Nerves and Mind* (1907), *The Senses of Insects* (1908), and *The Sexual Question*. His chief Rationalist work is *Vie et Mort* (1908). He describes himself as "an Agnostic" (*Was Wir E. Haeckel Verdanken*, i, 242), and is a founder of the German Monist Association.

**FORLONG, Major-General James George Roche**, writer. *B.* Nov. 1824. He was trained as an engineer, and entered the service of the Indian Army in 1843. He was head of the Survey Bureau 1861-71, Superintendent Engineer in Calcutta 1872-76, then Secretary and Chief Engineer to the Government of Oudh. Forlong had at first done missionary work among the natives, but the study of comparative religion opened his eyes. See his *Rivers of Life* (2 vols., 1883), which Mr. J.M. Robertson describes as a "great work." He was an Honorary Associate of the Rationalist Press Association, and left a sum of money to it at his death. *D.* 1904.

**FORTLAGE, Professor Karl**, German psychologist. *B.* June 12, 1806. He became a teacher at Heidelberg in 1821, at Berlin in 1845, and professor of philosophy at Jena in 1846. Originally an Hegelian, he attempted to blend Fichte's

philosophy and empirical psychology in a system which he called "Transcendental Pantheism." His chief work is *System der Psychologie* (2 vols., 1855); but his Pantheism is best expounded in his *Darstellung und Kritik der Beweise des Dasein Gottes* (1840). *D.* Nov. 8, 1884.

**FOSCOLO, Nicolo Ugo**, Italian poet. *B.* Jan. 26, 1778. *Ed.* Spalato, and Venice and Padua Universities. An enthusiastic follower of Alfieri [SEE], he in 1797 published a Deistic tragedy (*Tieste*), for which he was called before the Venetian Inquisition. He warmly greeted the French Revolution and Bonaparte, and served in the French Army. In 1809 he was appointed professor of rhetoric at Pavia University, but the return of the Austrians drove him to Switzerland. He settled in London in 1816, and was much esteemed as a lecturer, writer, and scholar. His works were published in eleven volumes (1850-59), and there are biographies by Pecchio, Carrer, Artusi, Winckels, Pallaveri, and others. *D.* Sep. 14, 1827.

**FOUILLÉE, Professor Alfred Jules Émile**, Ph.D., French sociologist. *B.* Oct. 18, 1838. He taught philosophy at, in succession, Louhans, Auxerre, Douai, and Montpellier. In 1872 he was appointed Master of Conferences at the Bordeaux Normal School, but his health compelled him to retire in 1875. He won general regard by a theory of "idea-forces" (*La psychologie des idées-forces*, 1893) as the real sources of progress. Fouillée was a spiritual and eclectic thinker, blending a Platonic idealism with modern evolution, but holding aloof from Christianity. *D.* July 16, 1912.

**FOURIER, Baron Jean Baptiste Joseph**, French mathematician. *B.* Mar. 21, 1768. *Ed.* Auxerre Military School. He entered a monastery, but quitted it before taking the vows, and became professor at the Auxerre Military School. During the Revolution he was an active

Jacobin, though a distinguished scholar and professor at the Polytechnic; and he was one of the chief men of science taken by Bonaparte to Egypt. Napoleon made him Prefect of the Isère Department and Baron (1808). He entered the Academy of Sciences in 1817, in spite of clerical-royalist opposition, and the Academy of France in 1827. He was also corresponding member of the London Royal Society and other learned bodies. His *Théorie analytique de la chaleur* (1822) and other works are classics. *D.* May 16, 1830.

**FOURIER, François Marie Charles**, French political economist. *B.* Apr. 7, 1772. Son of a wealthy merchant and himself prosperous in trade, the corruption he saw inspired him with Socialistic ideas. In 1808 he expounded his social system in his *Théorie des quatre mouvements*, and he wrote many other works. Fourierism was little noticed until near the end of his life. Fourier was mystic, but non-Christian. *D.* Oct. 8, 1837.

**FOX, the Right Honourable Charles James**, statesman. *B.* Jan. 24, 1749. *Ed.* Eton and Oxford (Hertford College). Son of Baron Holland [SEE], he entered Parliament as a Tory in 1768, became Junior Lord of the Admiralty in 1770, and (having passed to the Whigs) Lord of the Treasury in 1773 and Foreign Secretary in 1782. His powerful and brilliant oratory was used constantly in the service of reform. He opposed the American and French Wars, greeted the fall of the Bastille as "one of the greatest and best events in history," pleaded the abolition of the Slave Trade and the removal of the disabilities of Catholics and Dissenters, and pressed for Parliamentary Reform. He was the most enlightened, and one of the ablest, of British statesmen of the period, and, though he wrote nothing, he was a man of rare culture. His private life was much criticized, but Gibbon, who knew him well, says: "Perhaps no human being was ever

more perfectly exempt from the taint of malevolence, vanity, or falsehood" (*Miscell. Works*, i, 168). His nephew and intimate, Lord Holland (who was present at his death), told Greville that Fox was "no believer in religion," and that, while he allowed his wife to have prayers said at his death-bed, he "paid little attention to the ceremony," as he "did not like to pretend any sentiments he did not entertain" (Greville's *Memoirs*, iv, 159). Lord Holland says much the same in his *Memoirs of the Whig Party* (1852). *D. Sep. 13, 1806.*

**FOX, Elizabeth Yassall**, Lady Holland. *B. 1770.* She married Sir G. Webster, but the union was dissolved in 1797, and she married H. R. Fox, the third Baron Holland. At Holland House she presided over the most brilliant gatherings in London, which continued after the death of Lord Holland. She was one of the most remarkable women of the time, "a social light which illuminated and adorned England, and even Europe, for half a century" (Greville's *Memoirs*, v, 313). She was, Greville says, "known to be wholly destitute of religious opinions" (p. 314), and her calmness at death puzzled the orthodox. The Hon. H. J. Coke, who knew her in her later years, confirms that she disbelieved in immortality (*Tracks of a Rolling Stone*, 1905, p. 13). *D. Nov. 16, 1845.*

**FOX, Henry**, first Baron Holland, statesman. *B. Sep. 28, 1705. Ed. Eton.* He was elected M.P. for Hindon in 1735, and was Surveyor-General of Works 1737-42, Lord of the Treasury in 1743, Secretary of War and Privy Councillor in 1746, Secretary of War and leader of the House of Commons 1755-56, and again leader of the House of Commons in 1762. In the following year he retired from public life, and was created Baron Holland. Lord Chesterfield says in his *Characters* that Fox had "no fixed principles either of religion or morality"; but in the latter

respect we read (Chalmers's *Biog. Dict.*) that he was "an excellent husband" and "possessed in abundance the milk of human kindness." He was the father of Charles James Fox. *D. July 1, 1774.*

**FOX, Henry Richard Vassall**, M.A., third Baron Holland. *B. Nov. 21, 1773. Ed. Eton and Oxford (Christ's Church).* He took his seat in the House of Lords in 1796 and supported his uncle, C. J. Fox, advocating the same Liberal reforms. The name of Vassall was adopted on account of an inheritance acquired by Lady Holland [SEE]. In 1816 he opposed the detention of Napoleon, and he supported the Greek and Spanish insurgents. In 1830 he was named Chancellor of the Duchy of Lancaster. Holland House was the brilliant centre of English heterodoxy in his time, and Greville, who frequented it, often reproduces Lord Holland's heretical opinions. Sydney Smith, another frequent visitor, says of Lord Holland: "There never existed in any human being a better heart, or one more purified from all the bad passions, more abounding in charity and compassion, and which seemed to be so created as a refuge to the helpless and oppressed." *D. Oct. 22, 1840.*

**FOX, William Johnson**, preacher and politician. *B. Mar. 1, 1786. Ed. chapel school, Norwich.* He had to earn his living as a boy, but he privately studied Greek, Latin, and mathematics, and in 1810 he became a Congregationalist minister. He exchanged that body for the Unitarians two years later, and in 1824 became minister of South Place Chapel, which was built for him. Accepting the moral philosophy of Bentham, he threw himself into the reform movements of the time—"he was the bravest of us all," Francis Place said—and was recognized as one of the finest orators in London. Mill, Harriet Martineau, and others contributed to his *Monthly Repository*. Before his retirement from South Place,

in 1852, he and the Chapel abandoned Unitarian orthodoxy and reached a liberal Theism. He was one of the chief speakers of the Anti-Corn Law League and an advocate of disestablishment and secular education. See *Life of W. J. Fox*, by Dr. K. and E. Garnett (1910). D. June 3, 1864.

**FRANCE, Jacques Anatole**, French novelist. B. Apr. 16, 1844. Ed. Collège Stanislas, Paris. He inaugurated his great literary career with a biographical study, *Alfred de Vigny*, in 1868, followed by *Poèmes dorés* in 1873. Meantime he worked at journalism, and he was librarian at the Senate. In 1881 his *Crime de Sylvestre Bonnard* opened his brilliant series of novels. He was admitted to the Legion of Honour in 1895, and to the Academy in 1896. Besides his novels France has written a drastic criticism of the Church, *L'église et la république* (1905); and his complete rejection of all religious doctrines is recorded in an interview in A. Brisson's work, *Les Prophètes* (1903). M. France is Honorary President of the French National Association of Free-thinkers. In the course of a piquant letter which he addressed to the Free-thought Congress at Paris in 1905, he said: "The thoughts of the gods are not more unchangeable than those of the men who interpret them. They advance—but they always lag behind the thoughts of men.....The Christian God was once a Jew. Now he is an anti-Semite."

**FRANCK, Professor Adolph**, French philosopher. B. Oct. 9, 1809. Ed. Nancy and Toulouse. He became professor of philosophy at the Collège Charlemagne in 1840, and member of the Institut and professor of classical languages at the Collège de France in 1844; and he was professor of law at the same college 1858-81. Franck was a Rationalistic Jew, and author of many works on philosophy, law, ethics, and Judaism. He edited the *Dictionnaire des sciences philosophiques* (6 vols., 1843-49). D. Apr. 11, 1893.

**FRANCOIS DE NEUFCHATEAU, Count Nicolas Louis**, French poet and statesman. B. Apr. 17, 1750. Ed. Jesuit College, Neufchateau. A volume of poems (*Poésies diverses*) which he published in his fifteenth year secured for him admission into four provincial academies. The town of Neufchateau adopted him (hence his name), and Voltaire tried to secure him as secretary. He studied law and became Lieutenant-General, then General Procurator of Haiti. He accepted the moderate principles of the Revolution, sat in the Legislative Assembly, and was Minister of the Interior 1797-99 and Director in 1798. In 1804 Napoleon made him Count and President of the Senate. His literary output was very great, and he remained a Deist to the end (see, especially, *Le Conservateur*, 2 vols., 1800). D. Jan. 10, 1828.

**FRANKLAND, Sir Edward**, K.C.B., Ph.D., D.C.L., LL.D., F.R.S., chemist. B. Jan. 18, 1825. Ed. Royal Grammar School, Lancaster. He was apprenticed to chemistry in 1840, and in 1847-48 taught the science at Queenwood College. Tyndall and he then spent a year at Marburg University. In 1850 he accepted the chair of chemistry at Putney Engineering College, and began to do distinguished work in his science. In 1857 he received the royal medal of the Royal Society, and became lecturer on chemistry at St. Bartholomew's Hospital. He passed to the Royal Institution in 1863, and to the Royal College of Chemistry in 1865. Frankland was, says Professor Hartog, "an exceptionally brilliant and accomplished man of science" (*Dict. Nat. Biog.*), and was loaded with honours. He won the Copley Medal, and was corresponding member of the French, Berlin, Bavarian, Petrograd, Bohemian, and Upsala Academies of Science. He was President of the Chemical Society 1871-73, and of the Institute of Chemistry 1877-80. Very religious in his youth, he came to abandon "the fundamental dogmas of the Christian religion," including a personal God and

personal immortality (*Sketches from the Life of E. Frankland*, 1902, pp. 47-8, an autobiography). *D.* Aug. 9, 1899.

**FRANKLIN, Benjamin**, LL.D., F.R.S., American statesman. *B.* (Boston) 17 Jan., 1706. He was intended for the Church, but was apprenticed to printing, and, educating himself, read Shaftesbury and Collins, and became a Deist. During a stay in England (1725-26) he published a Deistic pamphlet. In 1726 he set up as a printer at Philadelphia, and in 1729 bought the *Pennsylvania Gazette*. He founded the Philadelphia Library in 1731, and was clerk of the General Assembly in 1736, and Postmaster-General in 1737. In 1744 he established the American Philosophical Society, and during the next twenty years he devoted himself to science and invention. He got the Copley Medal in 1753, degrees from Oxford and Edinburgh in 1762, and membership of the Royal Society. In 1753 he became Postmaster-General for the Colonies, and he represented them in London from 1764 to 1775. He signed the Declaration of Independence, and in 1785 he was President of Pennsylvania. Fiske regards him as "in many respects the greatest of Americans" (*Appleton's Cyclopædia of American Biog.*). In his *Autobiography* he records that he quitted the Presbyterian Church in 1734, retaining only a belief in God and a future life (1909 ed., pp. 185-88). *D.* Apr. 17, 1790.

**FRANSHAM, John**, writer. *B.* 1730. He began to study for the Church, but was compelled to seek work as apprentice to a cooper at the age of fifteen. From strolling player, then weaver, he became a teacher (1750), and won considerable repute as a coach. He published a few tracts, but at his death he left six volumes of manuscript and a work of Chubb's with Deistic annotations. From these MSS. the *Dict. Nat. Biog.* shows that he was a drastic Rationalist. *D.* Feb. 1, 1810.

**FRAUENSTÄDT, Christian Martin Julius**, German philosophical writer. *B.* Apr. 17, 1813. *Ed.* Berlin University. At first an Hegelian, he in 1847 became a close friend and one of the chief champions of Schopenhauer, whose literary executor he was. He wrote a number of works (especially a *Schopenhauer Lexicon*, 2 vols., 1871) in defence of his master (whose pessimism he modified) and on the relations of science and philosophy to religion. *D.* Jan. 13, 1879.

**FRAZER, Sir James George**, D.C.L., LL.D., Litt.D., anthropologist. *B.* 1854. His first work, *Totemism*, appeared in 1887, and in 1890 he issued the first volume of his monumental *Golden Bough*, of which the twelfth volume appeared in 1915. He had written other works of history and anthropology, and he has been professor of social anthropology at Liverpool since 1907. He was knighted in 1914, and is a Fellow of the British Academy, Honorary Fellow of the Royal Society of Edinburgh, and Corresponding Member of the Royal Prussian Academy of Science. His Rationalism is generally implicit, but in the Preface to the second edition of *The Golden Bough* (1900, p. xxii) he acknowledges that his work "strikes at the foundations of beliefs in which the hopes and aspirations of humanity through long ages have sought a refuge." His last volume, *Folklore in the Old Testament* (1918), dissipates many popular Biblical myths.

**FREDERICK II**, King of Prussia. *B.* Jan. 24, 1712. The severe education which his father imposed on him restrained his artistic impulses and led to unpleasant relations between them until he acceded to the throne in 1740. Apart from his wars and the Machiavellian features of his diplomacy, Frederick's long reign was beneficent to his country. He abolished serfdom on the royal domains, founded new industries, granted freedom of speech and religion, codified the laws, improved the finance, and greatly promoted art,

letters, and education. In his *Anti-Machiavel* (written before his accession) he defines the monarch as "the first servant of the State." For German nationalism he had contempt, and his court became a centre of international culture and Rationalism. His opinions are freely expressed in his letters to Voltaire and others, and he wrote a number of works, of which the collected edition comprises thirty-one volumes (1846-57). *D.* Aug. 17, 1786.

**FREKE, William**, mystic writer. *B.* 1662. *Ed.* Somerford and Oxford (Wadham). Although he studied law and was called to the Bar, he never practised. In 1693 he began to issue pamphlets attacking the Trinity, one of which was burned by the hangman, and Freke was fined £500. From 1696 to 1744 he was a Justice of the Peace. In 1709 he renounced even Unitarianism and posed as a Rationalistic visionary. *D.* Jan., 1744.

**FREILIGRATH, Ferdinand**, German poet. *B.* June 17, 1810. *Ed.* Detmold Gymnasium. He was a business man, but a volume of poems which he published in 1838 was so esteemed that he turned to letters. He wrote forty volumes in forty years, and was one of the outstanding German writers of the time. In 1844 he candidly expressed his Rationalism and advanced political views in *Mein Glaubensbekenntniss*, and he was compelled to leave Germany and live for a time in England. The same happened in 1851, and it was only in 1868 that he settled finally in Germany. His poems (6 vols., 1870) are greatly valued in German literature. *D.* Mar. 18, 1876.

**FREND, William**, B.A., writer. *B.* Nov. 22, 1757. *Ed.* Canterbury (King's School) and Cambridge (Christ's College). He took orders and was vicar of Madingley, but he resigned in 1787 and wrote various pamphlets against the Church, which he called "a system of folly and superstition

which disgraces human nature" (*Mr. Coulthurst's Blunders Exposed*). Christ's College expelled him, and he settled in London and associated with Horne Tooke and Sir F. Burdett in various reforms. Frend remained a Theist, but he wore brass buttons in order to emphasize his severance from the Christian ministry. *D.* Feb. 21, 1841.

**FRÈRE-ORBAN, Hubert Joseph Walther**, Belgian statesman. *B.* Apr. 24, 1812. He was a very able lawyer of Liège, and local leader of the Liberals. He was returned to the Chambre in 1847, and he was Minister of Public Works in 1847 and Minister of Finance 1848-52. In 1857 he brought down the Catholic Ministry and was again Minister of Finance (to 1870). He was Premier 1868-70 and 1878-84, and drastically checked the Clericals. *D.* Jan. 2, 1896.

**FRÉRET, Nicolas**, French writer. *B.* Feb. 15, 1688. A Parisian lawyer and scholar, he was one of the first Frenchmen to avow himself an Atheist (in his *Lettre de Thrasybule à Leucippe*, 1758). Fréret was a voluminous and learned writer (collected works in 20 vols., 1796), and was admitted to the Academy of Inscriptions in 1714, and became its Perpetual Secretary in 1742. *D.* Mar. 8, 1749.

**FREYCINET, Charles Louis de Saulce de**, French statesman. *B.* Nov. 14, 1828. He held a high position on the railways from 1856 to 1861, and undertook various scientific expeditions for the Government between 1862 and 1867. In 1870 Gambetta made him Chief of the Military Cabinet, and he entered the Senate in 1876. He was President of the Senate 1879-81, Minister of Public Works in 1877, twice Minister of War (1888-93 and 1899), twice Foreign Minister (1879-81, 1885-86), and three times Premier (1882-85, 1886, 1890-92). Freycinet, Officer of the Legion of Honour, member of the Academy, and author of several mathe-

matical and economic works, has throughout his distinguished career consistently supported the Rationalist Left.

**FREYTAG, Gustav**, German novelist. *B.* July 13, 1816. *Ed.* Öls Gymnasium, and Breslau and Berlin Universities. In 1839 he was appointed teacher of German literature at Berlin University, but he devoted himself to writing and became one of the most distinguished novelists of the mid-century. From 1848 to 1870 he was joint editor of *Die Grenzboten*. For a time he sat in the North German Reichstag, and he became Privy Councillor in 1854. His chief novels are *Soll und Haben* (3 vols., 1855) and *Die Verlorene Handschrift* (1864); and he wrote also dramas and a six-volume history of Germany. His Rationalism is freely expressed in his letters and essays. The collected edition of his works (1886-88) runs to twenty-two volumes. *D.* Apr. 30, 1895.

**FRIES, Professor Jakob Friedrich**, German philosopher. *B.* Aug. 23, 1773. *Ed.* Jena. He became a teacher of philosophy at Jena in 1801, professor in 1804, professor at Heidelberg in 1805, and he was again at Jena 1816-19. Suspended for some years on account of his political action, he went back to Jena as professor of mathematics in 1824, and he returned to the chair of philosophy in 1825. His works on philosophy are numerous and important. A Moravian Brother in early life, he abandoned the creed for Kantism, which he later combined with the mysticism of Jacobi in what he called "Æsthetic Rationalism." Experience is the only source of knowledge, but faith reaches spiritual realities. *D.* Aug. 10, 1843.

**FROEBEL, Friedrich**, German educationist. *B.* Apr. 21, 1782. Son of a Lutheran pastor of Thuringia, he was early apprenticed to a forester, and was then employed under the Office of Woods and Forests. He became a surveyor, and later an architect. After studying educa-

tion under Pestalozzi, he opened a school at Greisheim, and in 1826 he published his famous work on education, *Die Menschenerziehung*. The Prussian Government forbade his Kindergartens, partly on the ground that he refused to teach Christianity. He was a Pantheist and non-Christian, but the hostility of the clergy to his reforms of education made him discreet in his language. See *F. Froebel's Weltanschauung*, by H. Goldammer (1866), and Pastor Schmeidler's *Die Religiösen Anschauungen F. Froebels* (1883). Both admit that he was a Rationalist. *D.* July 21, 1852.

**FROTHINGHAM, Octavius Brooks**, American lecturer and writer. *B.* Nov. 26, 1822. *Ed.* Harvard, and Cambridge Divinity School. He was a Unitarian minister at Salem (1847), Jersey City (1855), and New York (1859-79). Adopting the views of the Transcendentalists, he broke with the Unitarian body, and changed the name of his church to "Independent Liberal." He founded, and was first President of, the Free Religious Association. His later years were devoted to writing (translation of Renan, histories of Transcendentalism, etc.) and lecturing. *D.* Nov. 27, 1895.

**FROUDE, James Anthony, M.A.**, historian. *B.* Apr. 23, 1818. *Ed.* Westminster School and Oxford (Oriel). At Oriel he joined the Tractarians. Although he already in 1843 felt the influence of Carlyle and Goethe, he took orders in 1844, but he did not go beyond the diaconate, and his faith rapidly disappeared. In 1847 he published a novel, *Shadows of the Clouds*, in which he described a character, which was identified with himself, as a pure Theist, regarding all beyond as "shifting cloud" (p. 180). His outspoken *Nemesis of Faith* completed his breach with the Church in 1849, and he resigned his fellowship of Exeter College. Living for a time as a tutor, he began his great *History of England*, on which he spent twenty years. The publication of the first two volumes in

1856 at once put him in the front rank of British writers. In 1872 the Clergy Disabilities Relief Act enabled him to surrender his orders. In 1876 he was appointed with Huxley on the Scottish Universities Commission; and in 1892 he became, to the anger of the clergy, Regius Professor of Modern History at Oxford. He was sole literary executor of Carlyle. Froude, who was much more of an artist than a thinker, remained all his life a Theist. *D.* Oct. 20, 1894.

**FRY, John**, writer. *B.* 1609. He was a Member of Parliament in 1648, and was on the committee for the trial of the King. Suspended in the House of Commons for blasphemy, he professed some sort of faith in the Trinity, but his later pamphlet, *The Clergy in their Colours*, was so heterodox that it was burned. Wood (*Athen. Oxon.*, iii, 704-707) shows that he was a Deist. *D.* 1656 or 1657.

**FULLER, Sarah Margaret**, Marchioness of Ossoli, American writer. *B.* May 23, 1810. *Ed.* by father and at private schools. She began to learn Latin at six, and Greek at thirteen. Teaching in a school at Boston, she joined the Transcendentalists and edited their *Dial*. In 1844 she was literary critic of the *New York Tribune*. Settling at Rome in 1846, she married the Marquis of Ossoli in the following year. He took an active part in the rebellion against the Papacy and had to fly, and both were drowned within sight of New York. Margaret Fuller, a brilliant literary woman, was mystic and Theistic (or Pantheistic), but followed Goethe rather than the Boston school. "You see how wide the gulf that separates me from the Christian Church," she says in her *Credo* (Appendix to Braun's *Margaret Fuller and Goethe*, 1910, p. 254). Emerson, Channing, and T. W. Higginson wrote biographies of her. *D.* June 16, 1850.

**FÜRBRINGER, Professor Max**, Ph.D., M.D., German anatomist. *B.* Jan. 30, 1846.

*Ed.* Gera Gymnasium, and Jena and Berlin Universities. He was anatomical assistant at Jena 1870-73, prosecutor at Heidelberg 1874-79, professor of anatomy at Heidelberg 1876-79, at Amsterdam 1879-88, and at Jena 1888-1901; and he has been back at Heidelberg University since 1901. Fürbringer is a Privy Councillor, and one of the leading anatomists of Germany. In *Was Wir E. Haeckel Verdanken* (1914, ii, 335-50) he acknowledges himself a Monist, and warmly eulogizes Haeckel as "a hero of science" and "prophet" of truth.

**FURNIVALL, Frederick James**, M.A., Ph.D., D.Litt., writer. *B.* Feb. 4, 1825. *Ed.* London University College and Cambridge (Trinity Hall). He was called to the Bar (Gray's Inn) in 1849, but devoted himself to social work. Although he worked for many years with the Christian Socialists, he had abandoned Christianity in his early manhood. He was an outspoken Agnostic, and a zealous Honorary Associate of the R. P. A. until he died. He helped to found the Working Men's College in 1854, giving much time to it, and was very active in the Sunday League and other reform bodies. In literature he had a very high position, founding the Early English Text Society, and the Chaucer, Wyclif, Shelley, and Browning Societies. Furnivall was as high and genial in character as he was beneficent in his activity. He was a fellow of Trinity Hall and of the British Academy, and had honorary degrees from Berlin and Oxford. *D.* July 2, 1910.

**GADOW, Hans Friedrich**, M.A., Ph.D., F.R.S., zoologist. *B.* (Pomerania) Mar. 8, 1855. *Ed.* Frankfort-on-Oder, and Berlin, Jena, and Heidelberg Universities. From 1880 to 1882 he was in the Natural History Department of the British Museum, and since 1884 he has been Strickland Curator and Lecturer on Zoology at Cambridge University. He translated Haeckel's *Last Link* (1898), and has done important work in his science. In *Was Wir E. Haeckel*

*Verdanken* (1914, ii, 160-64) he has high praise of his old master, Haeckel, "the most far-seeing of all zoologists," and he describes himself as Agnostic.

**GAGE, Matilda Joslyn**, American writer. *B.* Mar. 24, 1826. *Ed.* New York. Daughter of an Abolitionist, Dr. Joslyn, she was brought up in a zeal for reform, and after 1852 she was prominent in the Abolitionist and Suffrage movements. In 1872 she was President of the National Women Suffrage Association, and she edited *The National Citizen* (1878-81), and co-operated with Miss Anthony [SEE] in writing the monumental *History of Woman Suffrage* (3 vols., 1881-86). Mrs. Gage was one of the most advanced of the Rationalist women who were the soul of the movement in America (see her *Woman, Church, and State*, 1893). *D.* Mar. 18, 1898.

**GAIDOZ, Henri**, French philologist. *B.* 1842. *Ed.* Paris and Berlin. He was appointed professor of geography and ethnography at the École Libre des Sciences Politiques in 1872, and professor of Celtic at the École Pratique des Hautes Études in 1876. Gaidoz founded the *Revue Celtique* (1870) and the folklore magazine *Mélusine* (1877). He has published many valuable works on Celtic literature and comparative mythology of a pronounced Rationalist character.

**GALDÓS, Benito Perez**, Spanish novelist and dramatist. *B.* 1845. *Ed.* State College, Cañaries (where he was born), and Madrid University. From law, in which he was trained, he turned to letters, and became the most eminent and respected of modern Spanish writers. He has written about seventy novels, of which twenty (*Episodios Nacionales*) form an historical series covering the whole period of the struggle with the Church. He has also written sixteen plays, the most successful of which, *Electra* (1901), brilliantly symbolizes the struggle of Church and Rationalism for the soul of Spain. Galdós, who was Republican

member of the Cortes for Madrid and member of the Spanish Academy, rendered magnificent service to Rationalism in Spain. The British Royal Society of Literature awarded him its medal on the ground that he was "the most distinguished living representative of Spanish literature." *D.* Jan. 4, 1920.

**GALIANI, Fernando**, Italian statesman. *B.* Dec. 2, 1728. *Ed.* Rome and Naples Universities. He entered the clergy, and became canon of Amalfi in 1755. The King of Naples appointed him Secretary of State in 1759, and he was Secretary of the Legation at Paris from 1760 to 1769. Already a distinguished scholar, he associated with the Encyclopædists, and his correspondence with them (published in 1818) shows that he was a Deist, though he kept the ecclesiastical title of Abbé. In 1769 he returned to Naples, and was Councillor of the Commercial Tribunal. *D.* Oct. 30, 1787.

**GALL, Franz Joseph**, German anatomist. *B.* Mar. 9, 1758. *Ed.* Strassburg and Vienna Universities. He practised medicine at Vienna, but was much persecuted for his Rationalistic writings and his phrenological views. Removing to Paris in 1807, he lectured there and in London on phrenology. Apart from phrenology, Gall contributed materially to our knowledge of the brain and nerves. His works are on the *Index*, and he refused religious ministrations at death. *D.* Aug. 22, 1828.

**GALLATIN, Albert**, American statesman. *B.* (Geneva) Jan. 29, 1761. *Ed.* Geneva University (first in mathematics, natural philosophy, and Latin translation). Developing advanced ideas in his youth, he left Switzerland for the United States in 1780, and spent some years of struggle as trader, teacher, farmer, and store-keeper. He acquired wealth, and entered politics in 1790 as a member of the State Legislature. In 1793 he was returned to the Senate,

but was not qualified by sufficiently long residence in America. He was sent to Congress in 1795, and became Secretary to the Treasury in 1801. This office he held until 1813, and his mastery of finance was of great service to the States. From 1815 to 1823 he was minister to France at Paris, and in 1826-27 he was envoy extraordinary to Great Britain. In later years he devoted himself to history, ethnology, and education, and helped to found the New York University. His biographer, J. A. Stevens (in the "American Statesmen Series," 1884), remarks that his aim was to have "a foundation free from the influence of clergy." He, in fact, soon resigned from the Council, because "a certain portion of the clergy had obtained control." His son, James Gallatin, makes it clear in his diary (*A Great Peacemaker*, 1914) that Albert Gallatin adopted in his youth the Deism of Voltaire, who had been a warm friend of his grandmother. Count Gallatin (who edits the Diary) says the same in his Preface. Gallatin was an idealistic statesman as well as an able financier. He worked for peace and attacked slavery. *D.* Aug. 12, 1849.

**GALSWORTHY, John**, writer. *B.* 1867. *Ed.* Harrow and Oxford. Mr. Galsworthy does not encourage biographers, but he was called to the Bar in 1890 and turned to letters (*Jocelyn*) eight years afterwards. To date he has written a score of novels and ten plays, and is a great force for progressive ideas. His Rationalism is best seen in his *Moods, Songs; and Doggerels* (1911). The opening poem, "A Dream," is dimly Theistic. "My faith but shadows that required of men."

**GALTON, Sir Francis**, D.Sc., D.C.L., F.R.S., founder of Eugenics. *B.* Feb. 16, 1822, grandson of Erasmus Darwin. *Ed.* Birmingham (King Edward's School), London (King's College), and Cambridge (Trinity College). His father, a Quaker, having left him a fortune, he gave himself to travel and sport, with an increasing

interest in science. In 1863 he became general secretary of the British Association. His studies in heredity began in 1865, and four years later he published his *Hereditary Genius*. In 1884 he founded an anthropometric laboratory. For the science of Eugenics (a name invented by him) he founded a research fellowship and a scholarship at University College, and left £45,000 to found a chair. He was knighted in 1909, and he held medals from the English and French Geographical Societies, the Huxley medal, the Darwin medal, the Darwin-Wallace medal, etc. Professor K. Pearson says in his *Life and Letters of F. Galton* (i, 207): "There is little doubt that from this period [1846] he ceased to be an orthodox Christian in the customary sense." Galton himself says, more candidly, in a letter to Darwin: "Your book drove away the constraint of my old superstition, as if it had been a nightmare" (p. 207). *D.* Jan. 17, 1911.

**GAMBETTA, Léon Michel**, French statesman. *B.* Apr. 3, 1838. He was admitted to the Paris Bar in 1859, and it was not long before he made himself conspicuous as a Rationalist politician. He made drastic attacks, in court, on the reactionary second Empire, and, entering Parliament, led the Deputies of the Left. In 1870 he was Minister of the Interior in the Provisional Government, and in 1871 he founded *La République Française*. During the seventies he was the most powerful opponent of the Royalist-Clerical reaction, and their political intrigues brought out his famous war-cry: "Le cléricalisme—voilà l'ennemi." He was President of the Chambre in 1879; Premier in 1881. The modern Republic, and French Rationalism, owe an incalculable debt to his energy and oratory. *D.* Dec. 31, 1882.

**GAMBON, Ferdinand Charles**, French politician. *B.* Mar. 19, 1820. A lawyer, and editor of the *Journal des Écoles*, he entered Parliament in 1848 as an ardent

progressive. The Emperor drove him from France, to which he returned in 1859. During the War he was Deputy for Paris, and he was imprisoned for his share in the Commune. *D.* Sep. 17, 1887.

**GARCIA-VAO, Antonio Rodriguez,** Spanish writer. *B.* 1862. *Ed.* Institute of Cardinal Cisneros and Madrid University. A successful Madrid lawyer, he joined the Liberal and Rationalist movement, and contributed to the Freethought organ, *Las Dominicales del Libre Pensamiento*. His works are Rationalistic. He was assassinated Dec. 18, 1886.

**GARDENER, Helen Hamilton.** *See* DAY, H. H. G.

**GARIBALDI, Giuseppe,** Italian soldier. *B.* July 4, 1807. Son of a sailor of Nice, he went to sea at an early age, though his father wanted him to be a priest. He took part in the conspiracy of 1834, and had to fly from Italy. After an adventurous life, partly in South America, he returned to Italy, and began to take a leading part in the struggle for emancipation. After the failure of the Republic of 1848 he went again to America, returning to Italy in 1859, and leading his famous expedition to Sicily and Naples in 1860. He fought fresh campaigns in 1862 and 1866, and in 1870 he served in the French Army against Germany. In 1872 he was elected to the Italian Parliament. Garibaldi had a profound contempt for Rome—"the Sacred Shop," as he called it—and all creeds and ecclesiastical institutions (*The Birth of Modern Italy*, by J. W. Mario, 1909, p. 199). He rejected Mazzini's Theism and had no religion. In his *Life of Giuseppe Garibaldi* (1881) Bent quotes a letter of his, written in 1880 (near the end of his life), which runs: "Dear Friends,—Man has created God; not God man.—Yours ever, Garibaldi." Bent shows that to his last moment he discarded all religion (p. 299). *D.* June 2, 1882.

**GARNETT, Edward William,** writer. *B.* 1868. Son of Dr. Richard Garnett, he opened his literary career in 1888 with the novel, *The Paradox Club*. He has written three plays, besides several novels, introduced various Russian novels (translated by Mrs. Garnett), and edited "The Overseas Library." Perhaps his most characteristic publication is the volume of prose poems, *An Imaged World* (1894); but his Rationalism is best seen in his completion of his father's *Life of W. J. Fox* (1910, p. 298, etc.).

**GARNETT, Lucy Mary Jane,** writer. Daughter of Thos. Garnett, F.R.C.S., she has lived many years in the East, and her works on Greece and Turkey are of value. She discusses the Turks without Christian bias, and is equally impartial in her *Greek Folk-Poesy* (1885). In 1893 she received a Civil List Pension for her services to literature.

**GARNETT, Richard, LL.D., C.B.,** writer. *B.* Feb. 27, 1835. *Ed.* private school. He read Greek, German, and Italian at the age of thirteen, and, refusing to go to Oxford or Cambridge, he entered the service of the British Museum. In 1875 he became Assistant-Keeper of printed books and superintendent of the reading room, and in 1890 Keeper. He was president of the Bibliographical Society 1895-97, and he retired from the Museum in 1899. His *Twilight of the Gods* (1903) and *Life of W. J. Fox* (1910) show that he "cherished a genuine and somewhat mystical sense of religion, which combined hostility to priestcraft and dogma with a modified belief in astrology" (*Dict. Nat. Biog.*). *D.* Apr. 13, 1906.

**GARRISON, William Lloyd,** American reformer. *B.* Dec. 10, 1805. He was apprenticed to printing while still a boy, worked up to journalism, and in 1826 edited the Newburyport *Free Press*. It was in 1829 that he took up the cause of Abolition, and in 1831 (after a term of

imprisonment) he founded *The Liberator* at Boston. In the following year he established the New England Anti-Slavery Society. In the terrific struggle which he sustained the clergy everywhere, even the Unitarian (in very large part), were his bitterest opponents, and the Bible was freely used against him. The clergy refused at times even to baptize children in his name. Like his best workers, Garrison was a Rationalist, and he helped others to Rationalism. In the biography written by his children (*W. L. Garrison*, 4 vols., 1885-89) it is shown that he was a Theist, but had "quite freed himself from the trammels of orthodoxy" (iv, 336). He never went to church, and he rejected all Christian doctrines. He eulogized Paine and freely criticized the Churches in his *Liberator* (iii, 145-47, 267, etc.). *D.* May 24, 1879.

**GARTH, Sir Samuel**, M.A., M.D., physician. *B.* 1661. *Ed.* Ingleton, Cambridge (Peterhouse), and Leyden. Settling in practice in London, he entered the College of Physicians in 1693, and was Gulstonian Lecturer in 1694 and Harveian Orator in 1697. He was one of the most eminent physicians of the time, a caustic and learned critic, and a notorious Rationalist (Chalmers's *Biog. Dict.*). Pope observed that he was "a good Christian without knowing it." Reimmann (*Historia Universalis Atheismi*, p. 463) says that he had no religious beliefs. *D.* Jan. 18, 1719.

**GAUTIER, Théophile**, French novelist. *B.* Aug. 31, 1811. *Ed.* Collège Charlemagne, Paris. He abandoned painting, which he had studied, for letters, and was at first enthusiastic for V. Hugo and Romanticism. His *Premières Poésies* appeared in 1830, and it was followed five years later, after a few stories and volumes of verse, by *Mademoiselle de Maupin*, which closed the Academy against him. His art is at its best in his *Émaux et Camées* (1852), while his *Capitaine Fracasse* (2 vols., 1863) is considered "a classic of Romanticism."

His later work, however, departs from that school, but all his writings from first to last are disdainful of religion. *D.* Oct. 23, 1872.

**GAY-LUSSAC, Joseph Louis**, French chemist. *B.* Dec. 6, 1778. *Ed.* École Polytechnique, Paris. Berthollet chose him as his assistant in 1797, and he calmly pursued his science throughout the political changes. In 1809 he was appointed professor of chemistry at the Polytechnic, in 1829 Chief Assayer to the Mint, and in 1832 professor of chemistry at the Jardin des Plantes. He entered the Chambre in 1831, sitting on the Left, and was created Peer in 1839. Gay-Lussac was one of the greatest chemists of the time, and he shared the views of his close friends Arago and A. von Humboldt in regard to religion. *D.* May 9, 1850.

**GEIJER, Erik Gustaf**, Swedish historian. *B.* Jan. 12, 1783. *Ed.* Upsala University. He won the Grand Prize of the Swedish Academy in 1803, and became teacher of history at Upsala University in 1810, and professor in 1817. In 1822 he was appointed official historiographer of Sweden, and in 1824 he was admitted to the Academy. As Member of Parliament for the University (1828-30 and 1840-41), no less than as teacher and writer, he fearlessly advocated Rationalism and progress. He had been prosecuted in 1820 for his introduction to the works of Thorild [SEE], but the jury had acquitted him, and persecution had been discouraged. His Rationalism is best seen in his *Valda smärre skriften* (2 vols., 1841-42), and in his German work, *Auch ein Wort über die religiöse Frage der Zeit* (1847). He was a Theist, but not even Unitarian (latter work, p. 55). *D.* Apr. 23, 1847.

**GENDRE, Barbe**, Russian writer. *B.* Dec. 15, 1842. *Ed.* Kieff University. She migrated to Paris, where she contributed to scientific and advanced periodicals, having developed Rationalist views before

she left Russia. Letourneau has edited and published some of her papers (*Études sociales*, 1886). *D.* Dec., 1884.

**GENESTET, Petrus Augustus de**, Dutch poet. *B.* Nov. 21, 1829. *Ed.* Amsterdam Protestant Seminary. He was a Protestant minister at Delft from 1852 to 1860, but, becoming a Rationalist, he devoted himself entirely to letters. His first volume of poems (*Eerste gedichten*, 1851) won much regard, and his later works made him one of the most popular of Dutch poets. His Rationalism appears in his *Leekedichtjes* (1860, a volume of poems and epigrams). *D.* July 2, 1861.

**GENIN, François**, French writer. *B.* Feb. 16, 1803. *Ed.* École Normale, Paris. A professor of literature at Laon, and later at Strassburg, he entered into relations with Littré, and joined the staff of *Le National*. In 1848 he became one of its editors, and wrote strongly against the Church. A work of his on Molière won the Academy prize; and he edited the works of Diderot (1847), and wrote a number of Rationalist works (chiefly *Les actes des apôtres*, 3 vols., 1844). *D.* May 20, 1856.

**GENOVESI, Antonio**, Italian philosopher. *B.* Nov. 1, 1712. *Ed.* Salerno seminary. He was ordained priest in 1736, and was professor of rhetoric at the seminary; but the study of Locke and other philosophers wrecked his belief, and he quitted the priesthood. He was then appointed professor of metaphysics, and later of political economy, at Naples University. Although he made a profession of Christianity, his expressions were so heterodox that the clergy violently assailed him, and his works (4 vols., 1835) are really Deistic. *D.* Sep. 20, 1769.

**GEOFFRIN, Marie Thérèse**, French writer. *B.* June 2, 1699. Daughter of a chamberlain of the Dauphin, she was married to Geoffrin at the age of fourteen,

and his death some years later left her rich and independent. Witty and cultivated, she made her home the chief centre for the brilliant Parisian Rationalists of the time; and the *Dictionnaire Encyclopédique* is largely due to her liberality. D'Alembert and Morellet wrote high praise of her (*Éloges de Mme. Geoffrin*, 1812), and published her *Letters* and an essay *Sur la conversation*, which she had written. *D.* Oct. 6, 1777.

**GEOFFROY SAINT-HILAIRE, Étienne**, French zoologist. *B.* Apr. 15, 1772. *Ed.* Collège de Navarre. His father destined him for the Church, and in his seventeenth year he became a canon and an abbé. He, however, turned his back on the Church, and studied science. In 1793 he was appointed professor of zoology at the Jardin des Plantes, and in 1809 at the Medical Faculty. He entered Parliament in 1815, but withdrew from political life at the Restoration. His *Philosophie anatomique* (1818) put forward a theory of organic types which prepared the way in France for the doctrine of evolution, and he sustained an historic struggle with Cuvier over the new ideas. He was a Deist throughout life, yet at the 1830 Revolution he nobly saved the life of the Archbishop. His religion was "a fanaticism of humanity" (Pariset). *D.* June 19, 1844.

**GEOFFROY SAINT-HILAIRE, Isidore**, French zoologist, son of preceding. *B.* Dec. 16, 1805. *Ed.* Paris. He was professor of zoology at Bordeaux, then at the Paris Museum (1841), and finally at the Medical Faculty (1850). Besides several important works on his science, he wrote a biography of his father, edited his father's notes on the French expedition to Egypt, and issued the works of Buffon. The founding of the Paris Acclimatisation Society was chiefly due to him. *D.* Nov. 10, 1861.

**GHILLANY, Friedrich Wilhelm**, German historian. *B.* Apr. 18, 1807. *Ed.*

Erlangen University. He served as a Lutheran minister at Nuremberg for some years, but abandoned the Church and ministry. In 1835 he became a teacher at Nuremberg, and in 1841 the City librarian. Under the pseudonym of "Richard von der Alm" he issued a number of Rationalist works. One of these, *Jesus von Nazareth* (1870), was re-issued under the pseudonym of "Eugen Braun." His work on human sacrifices among the ancient Hebrews (*Die Menschenopfer der alten Hebräer*, 1842) had great influence. D. June 26, 1876.

**GHISLERI, Professor Arcangelo**, Italian geographer. B. 1855. From teacher of geography in provincial colleges he became Director of the Geographical Section of the Istituto d'Arti Grafiche at Bergamo. He adopted Rationalism in his nineteenth year. In 1877 he published a drastic Rationalistic work, *Il prete e la donna*, which was followed by several others, in addition to various technical works. Professor Ghisleri founded the *Rivista Repubblicana* (1878), and edited *Cuore e Critica* and *La Geografia per Tutti*. The *Almanach de la Libre Pensée Internationale* for 1908 quotes a speech in which Prof. Ghisleri says: "The battle of Free-thought must also be waged against all who, though they do not believe in God or priest, maintain religion and priests because they are good policemen." He edits the Italian Rationalist paper *La Ragione*.

**GIANNONE, Pietro**, Italian writer. B. May 7, 1676. Ed. Naples. He was a lawyer who spent twenty years in writing an anti-clerical *Storia Civile del Regno di Napoli* (4 vols., 1723), which drew upon him such persecution from the Church that he quitted Italy for Vienna. The Austrian Emperor pensioned him for a time, but he returned to Italy, and was again expelled in 1735. He continued his anti-Papal work in Switzerland, but he was treacherously arrested on the Italian frontier, and died in prison Mar. 7, 1748.

**GIBBON, Edward**, historian. B. (Putney) Apr. 27, 1737. Ed. private tutors and Oxford (Magdalen). At Oxford, where he spent (he says) some of "the most idle and unprofitable" months of his life, he entered the Roman Church. His father, after fruitlessly trying a Deistic tutor, sent him to Lausanne, and he returned to the Church of England in 1754. During a visit to Italy in 1764 he, as he stood on the Capitol (Oct. 15), conceived the idea of his great work, and the death of his father in 1770 left him ample means and leisure. Already Johnson described him as one of the "infidel wasps" of the clubs. The first volume was issued in 1776, the second and third in 1781, and the remaining three in 1788. It ought to be read in Bury's finely annotated edition (7 vols.). His *Miscellaneous Works*, including his autobiographical *Memoirs of My Life and Writings*, were published in 1796 (2 vols.). For some years Gibbon represented Lymington in Parliament, but his life is wholly identified with his *Decline and Fall*, the most elegant, destructive, and learned historical work that had yet appeared. He was a Deist, though the absence from his letters and minor works of the Theistic phraseology which was then much used is significant. In his *Outlines of the History of the World* (*Miscell. Works*, ii, 437) he says of the fifteenth century: "By a propensity natural to man, the multitude had easily relapsed into the grossest polytheism. The existence of a Supreme Being was indeed acknowledged; his mysterious attributes were minutely, and even indecently, canvassed in the schools." Such passages, without the usual capital letters, do not indicate a very profound Deism. The finest study of Gibbon from this point of view is in Mr. J. M. Robertson's *Pioneer Humanists*. See also Mr. E. Clodd's *Gibbon and Christianity* (1916). The gibes of some recent religious writers at Gibbon's "errors" are amusing. Historical science was, of course, not then the science it is to-day, but Gibbon's care and industry were amazing. Sir Leslie Stephen, who at

least knew the opinions of the historians, says that "his accuracy in statement of facts is now admitted," and "in accuracy, thoroughness, lucidity, and comprehensive grasp of a vast subject the History is unsurpassable" (*Dict. Nat. Biog.*). Gibbon's chief error is, in fact, his leniency to Christianity in ch. xv. It was neither so idealistic nor so successful as he describes. It may be added that Gibbon's erudition was not confined to history. He studied anatomy under Hunter, and devoted some time to chemistry. Many of the stories told of him are clerical libels. He was an admirable son, a kindly master, and a devoted friend. *D. Jan. 16, 1794.*

**GIDDINGS, Professor Franklin Henry**, A.M., Ph.D., LL.D., American sociologist. *B. Mar. 23, 1855. Ed. Union College.* He engaged in journalism, but was in 1888 appointed lecturer on political science at Bryn Mawr. In 1894 he passed to the chair of sociology at Columbia University, which he still occupies. Professor Giddings is a member of the New York Board of Education, the American Academy of Political and Social Science, and the American Economic Association; and he has been President of the American Sociological Society (1910-11) and the International Institute of Sociology (1913). His Rationalist views are best seen in his *Pagan Poems* (1914), but his chief works are sociological (especially *The Principles of Sociology*, 1896; *The Elements of Sociology*, 1898; and *Inductive Sociology*, 1901). Professor Giddings is recognized to be one of the foremost sociologists of America.

**GIFFORD, Lord Adam**, founder of the Gifford Lectures. *B. Feb. 29, 1820. Ed. privately and at Edinburgh Institution.* He was apprenticed to a solicitor in 1835, but chose to become an advocate, and was called to the Bar in 1849. He became Advocate Depute in 1861, sheriff of Orkney in 1865, and judge of the Court of Session, with the title of Lord Gifford, in 1870. He frequently lectured, and at his death he

left £80,000 to the Scottish Universities for lectures to promote the study of natural theology. In his *Lectures Delivered on Various Occasions* (privately printed in Germany, 1889) Lord Gifford is a Pantheist, regarding Christianity as one of many great religions. He places Emerson at the head of recent religious writers ("There now lives no greater English writer than R. W. Emerson"), and in the fourth lecture he follows Spinoza ("We are parts of the Infinite—literally, strictly, scientifically," p. 157). *D. Jan. 20, 1887.*

**GILMAN, Charlotte Perkins**, American writer. *B. July 3, 1860.* In 1884 Miss C. Beecher (who adopted her mother's name, Perkins) married W. Stetson, and under the name of Mrs. Stetson she won a high reputation in the American and international Women Movement. She wrote and lectured also on other social questions. In 1909 she founded, and still edits, *The Forerunner*, in which her Rationalist views are freely expressed. Her chief book is *Women and Economics* (1898), one of the ablest works of Feminist literature. Her sane and genial philosophy of life is still an important influence among the advanced women of America.

**GIMSON, Ernest William**, artist and architect. *B. Dec. 21, 1864*, fourth son of Josiah Gimson. He was articled to a Leicester architect, but in 1885 he met William Morris, on whose recommendation he went to study architecture in London. He continued in association with Morris, and served on the committees of the Arts and Crafts Exhibition Society and the Society for the Protection of Ancient Buildings. In 1893 he settled in Gloucestershire, at Shepperton, and, without abandoning architecture, devoted himself especially to producing artistic furniture and metal work. He trained the villagers to do beautiful work. Professor Lethaby says: "He belonged to the apostolic succession—Ruskin, Morris, Webb.....one of the hidden forces of his day." His death

was described by the *Manchester Guardian* as "the most severe loss that the little world of craftsmanship has endured in this country for a long while." Gimson shared and embodied in his life the high Owenite Rationalism of his father. *D.* Aug. 12, 1919.

**GIMSON, Josiah**, mechanical engineer. *B.* Nov. 29, 1818. He was the head of an engineering business at Leicester who came under the influence of the idealist Rationalism which Owen inaugurated, and Holyoake sustained, in the first half of the last century. With a few friends he started the Leicester Secular Society in 1852; and he founded, and was chief shareholder in, the Leicester Secular Hall Company. The handsome hall which they erected in 1881 is still the home of the Leicester Secular Society, one of the most useful and admirable of the surviving Secular Societies. Mr. Gimson himself lectured and debated, and gave considerable financial assistance to the journalistic enterprises of Holyoake, Bradlaugh, Watts, and Foote. He was at one time a member of the Leicester Town Council, and his high character commanded great respect. *D.* Sep. 6, 1883.

**GIMSON, Sydney Ansell**, mechanical engineer. *B.* Aug. 22, 1860, third son of Josiah Gimson. Mr. S. Gimson followed his father not only in the engineering business, but in his close interest in the life of the Secular Society and in Rationalism generally. He has, with the exception of one year, been President of the Society since 1888, and it is mainly owing to his high ideals and devoted service that it survives in its full educational usefulness. Few men of business have given an equal personal service to the cause of Rationalism, or better presented its moral and intellectual standard. Mr. Gimson is a member of the Leicester City Council, and an Honorary Associate of the Rationalist Press Association.

**GINGUENÉ, Pierre Louis**, French

writer. *B.* Apr. 27, 1748. *Ed.* privately and Rennes College. He entered the Ministry of Finance at Paris, and privately devoted himself to letters and philosophy. When the Revolution broke out, he supported it in his journal, *La Feuille Villageoise*, though his moderation led to his arrest in 1797. He was sent as French ambassador to Turin, and in 1799 was a member of the Tribunal. His later years were given to letters, his chief work being a valuable *Histoire littéraire d'Italie* (9 vols., 1811-24). Ginguéné was a Deist of the Rousseau school. *D.* Nov. 11, 1816.

**GIOJA, Melchiorre**, Italian economist. *B.* Sep. 20, 1767. *Ed.* Piacenza. Ordained priest in 1796, Gioja devoted himself to studies which undermined his faith, and he left the Church. He published a Deistic pamphlet in 1798, and in the following year he was appointed Director of the Milan Statistical Bureau. He lost the position in 1811, but was in 1813 entrusted with the task of compiling the statistics of Italy. Gioja was one of the leading Italian scholars of his time, and one of the founders of statistical science in Europe. *D.* Jan 2, 1829.

**GIRARD, Stephen**, American philanthropist. *B.* (France) May 20, 1750. He went to sea in his boyhood, and in 1776 settled in business at Philadelphia. In 1793 he remained in the city during an epidemic of yellow fever, and won great regard by his heroic conduct. Becoming a wealthy shipowner, he paraded his Deistic views by giving such names as Voltaire, Rousseau, and Helvétius to his vessels. At his death he left nearly the whole of his fortune (7,500,000 dollars, probably the largest fortune then made in America) for charity. Of this sum 5,260,000 dollars were to be applied to building and endowing an orphanage at Philadelphia, and it was expressly stipulated that no ecclesiastic should ever enter it except as a visitor. The estate is now valued at about 40,000,000 dollars. *D.* Dec. 26, 1831.

**GISBORNE, Maria**, friend of Shelley. *B.* 1770. Daughter of a merchant who had given her a careful education, she first married a friend of Godwin, W. Revely, who died in 1799. Godwin himself proposed to her, but she married J. Gisborne and lived with him in Italy. Through Godwin she became an intimate friend of Shelley, who describes her as "an Atheist" like himself (Dowden's *Life*, ii, 210). His poetical "Letter to Maria Gisborne" was written in 1820. She was a very beautiful and talented woman. *D.* Apr. 23, 1836.

**GISSING, George Robert**, novelist. *B.* Nov. 22, 1857. *Ed.* Quaker School, Alderley Edge, and Owen's College (Manchester). For some years he had an adventurous and unhappy life, partly in America. Returning to Europe in 1877, he went to study at Jena, and there developed Rationalist views. In 1878 he published *Workers in the Dawn*, but for some years he had little success. In 1882 he was tutor to Mr. F. Harrison's sons. After 1884 he published a novel nearly every year, but recognition came late. Gissing, a man of great literary power and wide learning, was an Agnostic. He thought there was "some purpose" in the universe, but could not accept "any of the solutions ever proposed," and he disbelieved in a future life (E. Clodd's *Memories*, pp. 179-82). *D.* Dec. 28, 1903.

**GIZYCKI, Professor Georg von**, German Ethicist. *B.* 1851 (of Polish parents). He became professor of philosophy at Berlin University and one of the leaders of the Berlin Ethical Society. He wrote studies of Hume and Shaftesbury, and various naturalist and evolutionary works on Ethics (*A Student's Manual of Ethical Philosophy*, Eng. trans., 1889; *Introduction to the Study of Ethics*, Eng. trans., 1891, etc.). He was also joint editor of *The International Journal of Ethics*, and he contributed a fine Rationalist chapter to *Ethics and Religion* (1900),

in which he rejects all theology. *D.* Mar. 3, 1895.

**GLENNIE, John Stuart Stuart**, writer. He was a London barrister, who, in 1873, published a Rationalist study of the development of Christianity, *In the Morningland*. He travelled in the East with Buckle, and describes his experiences in *Pilgrim Memories* (1875). Mr. G. B. Shaw, who acknowledges a debt to him, knew him as a member of the Zetetical Society (London) in 1879, and a drastic critic of Christian ethics.

**GLISSON, Professor Francis, M.D.**, M.A., F.R.S., physician. *B.* 1597. *Ed.* Cambridge (Caius). He graduated in medicine in 1634, and was admitted to the College of Physicians in 1635. He was Regius Professor of Physic at Cambridge (1636-77), Gulstonian Lecturer at the College of Physicians (1640), and President of the College of Physicians (1667-69). Glisson was Lord Shaftesbury's physician, and dedicated to him his *Tractatus de natura substantiae energetica* (1672), which contains a naturalistic philosophy of the universe. *D.* Oct. 14, 1677.

**GOBINEAU, Count Joseph Arthur de**, French orientalist. *B.* 1816. He entered the diplomatic service in 1849, was assigned to the Persian Embassy in 1855, became Imperial Commissary to North America in 1859, and was appointed Ambassador Extraordinary to Persia in 1861. His *Histoire des Perses* (2 vols., 1869) is weighty; and there is a valuable early account of Behaism in his *Les religions et les philosophies dans l'Asie centrale* (1865). Count Gobineau was very Conservative, and his famous *Essai sur l'inégalité des races humaines* (4 vols., 1853-55) greatly flattered the Germans (who have a Gobineau Society). But L. Schemann, his biographer (*Gobineau*, 2 vols., 1916, ii, 489-90), shows that he resisted to the last the unceasing efforts of his friends to bring him back from Theism

to the Catholic Church. They had to be content to give him the sacrament when he was unconscious, and bury him with Catholic rites. *D.* Oct. 13, 1882.

**GOBLET, René**, French statesman. *B.* Nov. 26, 1828. He was at first a lawyer of Amiens who worked with the anti-clerical Liberals. At the fall of the Empire he was appointed General Procurator at the Court of Appeal, Amiens, and he was returned to the National Assembly in 1871. He entered the *Chambre* in 1877, and became Under-Secretary of Justice in 1879, Minister of the Interior in 1882, Minister of Education in 1885, Premier in 1886, and Minister of Foreign Affairs in 1888. As Minister of Education in 1886 he excluded the clergy from the schools of France, and as a leader of the Radical-Socialists in his later years he pressed for strong action against the Church. *D.* Sep. 13, 1905.

**GOBLET D'ALVIELLA, Count Eugène**, Belgian anthropologist. *B.* Aug. 10, 1846. In early years he taught the history of religions at Brussels University, and was joint editor of the *Revue de Belgique*. In 1875 he accompanied the Prince of Wales to India. He has been a member of the Academie Royale de Bruxelles since 1887, and of the Senate since 1892. Count d'Alviella belongs to the Belgian Liberal party and is a Rationalistic Theist. When he was invited to give the Hibbert Lectures at Oxford in 1891 (*Lectures on the Origin and Growth of the Conception of God*), the Balliol authorities refused the use of a room. Several other works of his have appeared in English. His chief work is *Croyances, Rites, Institutions* (3 vols., 1911). He is President of the Belgian Cremation Society, which is much detested by the Church.

**GODFREY, W. S.**, writer. *B.* Nov. 11, 1855. Mr. Godfrey was a devout "Plymouth Brother" until 1888, when he

changed the shade of his theology and entered Spurgeon's Pastors' College. From 1890 to 1895 he served as a Baptist minister, and in the latter year he abandoned Christianity. He occasionally lectured afterwards at South Place Chapel, but was chiefly engaged in business. His Agnosticism is expounded in his *Theism Found Wanting* and some of the sonnets in his *At Odd Moments*.

**GODKIN, Edwin Lawrence**, D.C.L., American writer. *B.* (Ireland) Oct. 2, 1831. *Ed.* Silcoates Congregationalist School and Queen's College, Belfast. Godkin was the son of a Presbyterian clergyman, but his opinions were much modified at college by the writings of J. S. Mill. He went to London, and was correspondent of the *Daily News* during the Crimean War. In 1856 he passed to the United States, studied law, and was admitted to the New York Bar in 1858. But he adhered to journalism, founded and edited the *New York Nation* (1865-99), and edited the *Evening Post* (1883). Godkin was one of the most powerful and idealistic journalists of New York. In his journals and writings he sternly opposed corruption and urged humanitarian ideals. He was a Theist, but otherwise very uncertain about religion, and stood outside all the Churches (*Life and Letters of E. L. Godkin*, by R. Ogden, 1907, ii, 35-9). *D.* May 21, 1902.

**GODWIN, Mary Wollstonecraft**, writer. *B.* Apr. 27, 1759. Being compelled through her father's misconduct of his affairs to earn her living, Mary Wollstonecraft began teaching, and in 1788 she took to writing and translating. In 1790 she wrote an open letter to Burke on the French Revolution, entitled *A Vindication of the Rights of Man*. Two years later she issued her famous *Vindication of the Rights of Women*. She lived in France 1792-96, and married Godwin in 1797; but she died after childbirth in the same year. Mary Godwin was a woman of

considerable learning, ability, and eloquence, an advanced Rationalist, and an enthusiast for reform. Mr. Kegan Paul published a biography of her in 1879. *D.* Sep. 10, 1797.

**GODWIN, William**, writer. *B.* Mar. 3, 1756. *Ed.* private schools and Hoxton Academy. He became a dissenting minister, of strict Calvinist views, in 1777, but a study of the French Rationalists destroyed his belief, and he quitted the Church in 1783. He took to letters, and was a friend of Holcroft, Paine, and Horne Tooke. Holcroft induced him to adopt Atheism, which he later abandoned for a vague Theism or Pantheism. His chief work, *Political Justice*, appeared in 1793, and in the following year he issued his powerful novel, *Caleb Williams*. In his prime Godwin was a strong supporter of Radicalism, but he fell under the influence of Coleridge. See Kegan Paul's *W. Godwin: His Friends and Contemporaries* (2 vols., 1876). *D.* Apr. 7, 1836.

**GOETHE, Johann Wolfgang von**, German poet. *B.* Aug. 28, 1749. *Ed.* Frankfurt, and Leipzig and Strassburg Universities. He was trained in law, but he deserted it for letters, and in 1771 published his *Götz von Berlichingen*, which may be said to have opened the *Sturm und Drang* period in Germany. His next work, *Die Leiden des jungen Werther*, a sentimental story, definitely opened his great career. Invited to the court of the Grand Duke of Weimar, he discharged his administrative duties with great skill and conscientiousness, and made Weimar the Athens of Germany. Every branch of science was studied by him, and in many branches he made important discoveries; but it is his poetry that gave him a supreme place in German letters. In 1786-88 he lived in Italy, and he returned a more pronounced Rationalist, and more severe artist, than ever (*Römische Elegien*). Schiller joined him at Weimar in 1799, and the *Xenien* which they wrote together include some

mordant Rationalistic aphorisms. In his later years he was more religious in feeling, but never went beyond the Pantheism of Spinoza, and had only vague ideas about the future. "The sensible man leaves the future world out of consideration," he said. *Faust* gives constant expression to his Pantheism. A year before he died he wrote that he was an eclectic in religion (McCabe's *Goethe*, 1912, p. 352). *D.* Mar. 22, 1832.

**GOLDIE, John**, writer. *B.* 1717. Son of a poor Scottish miller, Goldie educated himself and became a cabinet-maker at Kilmarnock. He was one of the Robert Burns group of rebels, and caused local excitement by his *Essay on Various Important Subjects* (1779). It is of him that Burns writes:—

O Goudie, terror of the Whigs,  
Dread of black coats and reverend wigs.

In his *Gospel Recovered from its Captive State* (6 vols., 1784) he professes a kind of sentimental Christianity, but scourges ecclesiastics. *D.* 1809.

**GOLDSTUECKER, Professor Theodor**, German orientalist. *B.* Jan. 18, 1821. *Ed.* Königsberg Gymnasium, and Bonn and Königsberg Universities. Refused permission to teach at Königsberg because he was a Jew, he went to France and England to complete his philological studies. Expelled, for political reasons, from Berlin in 1850, he returned to England and became professor of Sanscrit at London University College. He assisted Professor Wilson in compiling his *Sanscrit-English Dictionary*, and was chiefly instrumental in forming the Sanscrit Text Society, for which he did a good deal of translation. He belonged also to the Royal Asiatic Society and the Philological Society. *D.* Mar. 6, 1872.

**GOLDZIHNER, Ignaz**, Hungarian orientalist. *B.* June 22, 1850. *Ed.* Budapest, Berlin, Leipzig, and Leyden Universities. He began to teach at Budapest University

in 1872, but spent the following year travelling in the East, and became one of the first authorities on Mohammedan theology. His works on Jewish theology also are of great value (especially his Rationalistic *Hebrew Mythology*, 1877). In 1876 he was admitted to the Hungarian Academy, and in 1889 to the Royal Institute for the Dutch Indies.

**GOMME, Sir George Laurence**, F.S.A., folklorist. *B.* 1853. *Ed.* City of London School. He entered the service of the Fulham District Board of Works, then of the Metropolitan Board of Works. He was appointed Statistical Officer to the L.C.C. in 1891, and Clerk to the Council in 1900. Sir G. L. Gomme (knighted in 1911) was a high authority on folklore, and his many works (*Ethnology in Folklore*, 1892; *Folklore as an Historical Science*, 1906, etc.) are regarded as introducing scientific methods into his subject. He founded the Folklore Society, and at various times edited the *Antiquary*, the *Folklore Journal*, and the *Archaeological Review*. At the time of his death he was President of the Anthropological Section of the British Association. *D.* Feb. 25, 1916.

**GOMPERZ, Heinrich**, Ph.D., Austrian philosopher. *B.* Jan. 18, 1873. *Ed.* Vienna University. He began to teach philosophy at Berne University in 1900, and at Vienna University in 1905. In his philosophical works (*Die Welt als geordnete Ereigniss*, 1901; *Weltanschauungslehre*, 2 vols., 1905-1908, etc.) he expounds an idealistic Monism, similar to that of Avenarius.

**GOMPERZ, Theodor**, Austrian philologist. *B.* Mar. 29, 1832. *Ed.* Vienna University. In 1869 he was appointed professor of classical philology at Vienna University, and he became one of the most learned and authoritative writers on Greek literature. His *Greek Thinkers* (Eng. trans., 4 vols., 1901-12) is a classic history of Greek philosophy, and the Introduction

includes a Rationalistic dissertation on the origin of religion. He was a friend of J. S. Mill, whose works he edited in the German version (12 vols., 1869-80). *D.* Aug. 29, 1912.

**GONCOURT, Edmond Louis Antoine de**, French writer. *B.* May 26, 1822. He began a literary partnership with his brother Jules in 1851 (with the novel *En 18...*), and soon became the leader of the more cultivated section of the naturalist school of fiction writers. Besides a long series of novels, of exquisite art, the brothers published biographical and historical works, notably superb studies of French life in the eighteenth century. *Madame Gervaisais* (1869) is the most pronounced of their novels from the Rationalist point of view, but their complete disdain of all religion is best seen in *Idées et Sensations* (1877), a collection of aphorisms. They consider religion "part of a woman's sex," and think religion without supernaturalism "wine without grapes." Life they define, on Materialist principles, as "the usufruct of an aggregation of molecules." Edmond continued to write after the death of Jules, and it was plain that the joint works had owed most of their art to him. He left the greater part of his fortune to found an Academy which should give an annual prize for a prose work. *D.* July 16, 1896.

**GONCOURT, Jules Alfred Huot de**, French writer, brother of preceding. *B.* Dec. 17, 1830. They were the sons of a French general, and lived and worked together in a house at Auteuil, which was full of art treasures (described in *La maison d'un artiste*, by E. de Goncourt, 1881). Edmond was the abler, but he has described their association in terms of intense affection in *Les frères Zenganno* (1879). He also edited his younger brother's letters (*Lettres de Jules de Goncourt*, 1885). *D.* June 20, 1870.

**GORANI, Count Giuseppe**, Italian

writer. *B.* 1744. *Ed.* Milan. Of an ancient and noble family, he early became a friend of Beccaria and joined a society for the discussion of social and religious questions. He published a *Treatise on Despotism* (1770), and he was an ardent humanitarian and friend of the Encyclopædists. At the outbreak of the Revolution he sought to spread its more moderate principles in Italy, and he was compelled to fly to Switzerland. He wrote various political and educational works. *D.* Dec. 12, 1819.

**GORDON, Adam Lindsay**, Australian poet. *B.* 1833. *Ed.* Cheltenham College and Oxford (Merton). He went to Australia in 1853 and became a trooper in the mounted police, then a horsebreaker. In 1865-66 he sat in the Legislative Assembly of South Australia. Passing to Victoria in 1867, he attracted great attention by a volume of poems, *Sea Spray and Smoke*. His two volumes of *Bush Ballads* (1870) sustained his reputation, but grave business trouble caused him to take his life, June 24, 1870. His Rationalism is often expressed in his verse.

**GORDON, Thomas**, Scottish writer. *B.* about 1684. He seems to have been admitted to the Scottish Bar, but he went to London and took up teaching, later becoming clerk to Trenchard. He wrote a series of papers against the clergy, which D'Holbach translated into French. Walpole made him First Commissioner of the Wine Licences. He translated Tacitus, Sallust, and Cicero, and wrote a preface to Barbeyrac's *Spirit of Ecclesiastics in All Ages*, which he translated (1722), and *The Pillars of Priestcraft and Orthodoxy Shaken* (1752). *D.* July 28, 1750.

**GORHAM, Charles Turner**, writer. *B.* 1856. *Ed.* private schools. In 1899 Mr. Gorham, who was then engaged in business in London, assisted in the founding of the Rationalist Press Association. He succeeded Mr. C. E. Hooper as Secretary of

the Association in 1913, and is a regular contributor to the *Literary Guide* and the *R. P. A. Annual*. From 1917 to 1919 he was joint-editor of the *Humanist*, an organ of the Ethical Movement. Mr. Gorham's Agnostic views are chiefly expressed in his *Ethics of the Great Religions* (1904), *The First Easter Dawn* (1908), *Christianity and Civilization* (1913), *The Spanish Inquisition* (1916), and *A Plain Man's Plea for Rationalism* (1919).

**GORKY, Alexei Maximovitch Peshkov** ("Maxim Gorky"), Russian novelist. *B.* Mar. 14, 1868. At the age of nine he began to work in a boot shop, and for many years he led a rough, wandering life, working successively as a painter of icons, cook's boy, baker, porter, hawker, railway watchman, and lawyer's clerk. He educated himself, and developed a drastic Rationalist and Socialist philosophy of life. His first story, *Makar Chudra*, was published in 1892, but it was chiefly *Chelkash* (1895) that attracted world-attention to his power. "Gorky" (the Russian word for "bitter") is a characteristic pseudonym. His name is (as above) A. M. Peshkov. He has a Nietzschean contempt of Christianity and all religion, and is a Marxian Socialist (or Bolshevik). Gorky is one of the most serious constructive humanitarians of the present ruling body in Russia.

**GOULD, Frederick James**, educationist. *B.* (Brighton) Dec. 19, 1855. He was a choir boy at St. George's Chapel, Windsor Castle, then a village schoolmaster. In 1877 he began to teach under the London School Board, but in 1896 he resigned his profession rather than give religious lessons, and he became one of the most prominent workers of the Rationalist and Ethical Societies. He was secretary of the Leicester Secular Society, and member of the School Board and Town Council, 1899-1908. Of recent years Mr. Gould has worked also in the Positivist Church (of which he is a member) and the Moral

Instruction Movement. He has given series of model lessons to children in the United States (1911 and 1913-14) and, under Government auspices, in India (1913). He has written a *Concise History of Religion* (3 vols., 1893-97) and many other works. Of no man could it be more truly said that his life is an embodiment of his high ideals.

**GOURMONT, Rémy de**, French novelist. *B.* Apr. 4, 1858. *Ed.* Lycée de Coutances and Caen University. From 1883 to 1891 (when he lost his position by writing a critical article) he was at the Paris National Library. He had already opened his literary career by his novel *Sixtine* (1890), and the long and brilliant series of novels, poems, and literary works which he has since published have put him in the front rank of French writers. He was also editor of the *Mercure de France* and the *Dépêche de Toulouse*. He belonged rather to the Symbolist school, but was a drastic Rationalist. There is a collection of short essays on religion in his *Promenades Philosophiques* (5 vols., 1905-1908), série iii, livre iii. He considers that, "while religion was always a paganism to the crowd, paganism was almost always, in Europe, the religion of superior minds" (p. 89). God, he says, "is not all that exists; he is all that does not exist" (p. 253). *D.* Sep. 27, 1915.

**GRAHAM, Professor William, M.A.**, Litt.D., economist. *B.* 1839. *Ed.* Dundalk Educational Institute and Trinity College, Dublin. Graham earned his living by teaching while he was at Trinity, and he afterwards became a tutor in mathematics and philosophy. In 1875 he was appointed lecturer on mathematics at St. Bartholomew's Hospital (London), and in 1882 professor of jurisprudence and political economy at Queen's College, Belfast. He was called to the Bar in 1892, but never practised. His *Creed of Science* (1881), a Spencerian work, which admits an unknown Power, but rejects immortality

as "a doctrine begot of men's presumption" (p. 165), caused him to lose an important Government appointment which had been offered to him. *D.* Nov. 19, 1911.

**GRANT, Professor Kerr**, Australian physicist. *B.* 1878. *Ed.* Melbourne University. He was lecturer on physics at the Ballarat School of Mines, then at Melbourne University. Since 1911 he has occupied the chair of physics at Adelaide University. Professor Grant is joint inventor of a fine method of weighing. He is a warm supporter of the spread of Rationalism.

**GRANT, Ulysses Simpson**, eighteenth President of the United States. *B.* Apr. 27, 1822. *Ed.* West Point. He obtained a commission in the U.S. army and fought in the Mexican War. He returned to civil life in 1854, but volunteered for the Civil War and was made Brigadier-General. In 1862 he became General in command of the Department of the Tennessee, in 1863 Lieutenant-General, and in 1865 General of the Army. The Union owed its victory to his energy and ability. He was temporary Secretary of War in 1867-68, and President of the United States from 1868 to 1877. Hamlin Garland, in the best study of his life (*U. S. Grant: His Life and Character*, 1898), says that he "subscribed to no creed" (p. 522), and the statement is effectively supported even by his Christian biographers. The Rev. M. J. Cramer, who seems to have pestered him for a profession of faith, ventures only to say that he "believed the *fundamental* doctrines of the Christian religion" (*U. S. Grant*, 1897, p. 28). In a chapter on "His Views on Religion" Dr. Cramer does not even sustain this, and shows that Grant was merely a Theist. He "often prayed to God *mentally*, but briefly" (p. 43). Dr. Cramer quotes (p. 203) a letter in which General Halleck clears Grant of the charges of swearing and drunkenness, and says that his sobriety

was remarkable for "a man who is not a religious man." E. D. Mansfield, another fervent Christian (*A Popular and Authentic Life of U. S. Grant*, 1868), has to omit all reference to his religion. Grant was baptized only when he was unconscious and believed to be dying, and on recovery he remarked that he was "surprised." *D.* July 23, 1885.

**GRANT DUFF, the Right Honourable Sir Mountstuart Elphinstone, M.A., F.R.S., G.C.S.I., statesman.** *B.* Feb. 21, 1829. *Ed.* Edinburgh Academy, the Grange School, and Oxford (Balliol). He was called to the Bar (Inner Temple) in 1854, and he entered politics a few years later. He was M.P. for Elgin Burghs 1857-81, Under-Secretary for India 1868-74, Under-Secretary for the Colonies in 1880, and Governor of Madras 1881-86. His record of Indian administration is distinguished for conscientious and enlightened work. He was Lord Rector of Aberdeen University 1866-72, President of the Royal Geographical Society 1889-93, and President of the Royal Historical Society 1892-99; and he was admitted to the Privy Council in 1901. Grant Duff was a great admirer of Renan, and agreed with him that it is "impossible to control the human intellect by creeds or articles of any sort or kind" (*Ernest Renan*, p. 9). He was a Theist. *D.* Jan. 12, 1906.

**GRAY, Benjamin Kirkman, economist.** *B.* Aug. 11, 1862. *Ed.* privately. After some years in a London warehouse he became a teacher (1883-86), and then a Congregationalist minister. In 1894 he passed to the Unitarian ministry, but three years later he left the Unitarians and devoted himself to social work and economics. He was a special authority on the economics of philanthropy (*History of English Philanthropy*, 1905, etc.), on which he lectured at the London School of Economics. Gray was a Socialist, and a "mystic and freethinker" (H. B. Binns, *A Modern Humanist*, 1910). *D.* June 23, 1907.

**GRÉARD, Octave Vallery Clément,** D. es L., French educationist. *B.* Apr. 18, 1828. *Ed.* École Normale. After teaching for some years, he became Director of Primary Education at Paris in 1865, and Inspector-General in 1872. The Catholics forced Jules Simon to dismiss him from the higher post, and he returned to the office of Director. Jules Ferry spoke of him in 1877 as "the first educationist in France," and Léon Bourgeois says that he "created the new [secular] education in the primary schools of the Republic." He was admitted to the Academy of Moral and Political Science (1875), to the Legion of Honour (1884), and to the French Academy (1886). Bourgan (*Octave Gréard*) records that he never returned to the Catholic Church which he had quitted, though he was a Theist. *D.* Apr. 25, 1904.

**GREEN, John Richard, historian.** *B.* Dec. 12, 1837. *Ed.* Magdalen College School, private tutors, and Oxford (Jesus). Green went to Oxford "a passionate High Churchman," but in the course of his two years there became "irreligious" (*Letters of J. R. Green*, 1901, p. 18). Dean Stanley partially restored his faith, and he took orders and did clerical work until 1869. He then abandoned the Church and began to write his *Short History of the English People* (published 1874). In this and his later works, which put him in the front rank of English historians, he avoids religious controversy, but in his letters he proposes to "fling to the owls and bats these old and effete theologies of the world's childhood" (p. 292) and develop a "Rational religion." He scouts Christianity and has no "real faith in a hereafter" (p. 312). *D.* Mar. 7, 1883.

**GREEN, Joseph Frederic, Positivist.** *B.* July 5, 1855. *Ed.* Islington Proprietary School, Oxford (St. Mary's Hall), and London (King's College). He was a minister of the Church of England from 1880 to 1886. Quitting the Church, he became secretary of the International

Arbitration and Peace Association and a member of the Positivist Church and English Positivist Committee. Mr. Green is also Chairman of the Executive of the National Democratic Labour Party, member of the Council of the International Peace Bureau, and member of the Committee of the Humanitarian League.

**GREENAWAY, Kate**, painter. *B.* Mar. 17, 1846. *Ed.* Heatherley's Art School, South Kensington, and Slade School. Her first picture was exhibited, in the Dudley Gallery, in 1868; and she exhibited regularly for many years in the Academy and elsewhere. From the illustration of magazines she passed, as her repute grew, especially for her depiction of child life, to issuing books of her own which had a very wide circulation. Ruskin speaks warmly of the delicacy of her art and humour in *Præterita* and *Fors Clavigera*. In their biography of her (*Kate Greenaway*, 1905) M. H. Spielmann and G. L. Layard quote many letters in which she avows her advanced scepticism. She professes to be religious, but "it is in my own way" (p. 189). She is quite Agnostic about a future life, and considers it "strange beyond anything I can think to be able to believe in any of the known religions" (p. 190). She is not even clearly a Theist. *D.* Nov. 6, 1901.

**GREENLY, Edward**, F.G.S., geologist. *B.* Dec., 1861. *Ed.* Clifton, and London University College. From 1889 to 1895 he was an officer of H. M. Geological Survey (Scottish Branch), and he was joint author (with other officers) of several sheets of the map of the North of Scotland, with the accompanying memoirs (*The Geology of the North-west Highlands, The Geology of Caithness*, etc.). He has written a number of papers on his science, and since 1895 he has been occupied, unofficially, with a geological survey of Anglesey, the results of which are presented to H. M. Geological Survey. See his *Geology of Anglesey*. Mr. Greenly is a member of the

Council of the Pali Text Society as well as a Fellow of the Geological Society (1890). The Geological Society awarded him the Barlow-Jameson Fund in 1898 and the Lyell Medal in 1920. "You may well be proud of your endeavour," the President remarked in handing him the Lyell Medal. In 1920 the University of Wales conferred on him an honorary degree of Doctor of Science. His Anglesey work was done at his own expense. Mr. Greenly is a member of the R. P. A.

**GREENWOOD, Sir George**, politician. *B.* Jan. 3, 1850. *Ed.* Eton and Cambridge (Trinity College). He was first-class in the Classical Tripos, and was called to the Bar (Middle Temple) in 1876. From 1906 to 1918 he was Liberal M.P. for Peterborough, and was knighted in 1916. Sir George is a strong supporter of the Rationalist Press Association, and in 1902 he issued, under the name of "George Forester," a statement of his Agnostic views (*The Faith of an Agnostic*). It was re-issued, under his own name, in 1919. He has written various other works.

**GREG, William Rathbone**, writer. *B.* 1809. *Ed.* Bristol, and Edinburgh University. He entered his father's business, and in 1832 became himself a mill-owner. From 1864 to 1877 he was Comptroller of the Stationery Office. Studying much in his leisure, Greg published a Rationalist work, *The Creed of Christendom* (1851), which went through many editions, and in 1872 he issued *Enigmas of Life*, which reached a twentieth edition. He was a Theist, and tender to Christianity. In a broad moral sense he defined himself as a Christian, but he did not firmly accept even the belief in a future life. *D.* Nov. 15, 1881.

**GREGORY, Sir William Henry**, K.C.M.S., statesman. *B.* July 12, 1817. *Ed.* Harrow and Oxford (Christ's Church). He was M.P. for Dublin 1842-47, and for Galway 1857-71; and he strongly advocated the Sunday opening of museums and

other reforms. In 1867 he became a Trustee of the National Gallery. As Governor of Ceylon (1871-77) he so won the gratitude of the natives that they called him "our god." He was a Theist, but he tells us in his *Autobiography* (1894) that "there were few who took more advanced views" than himself (p. 166), and that he was "eminently latitudinarian" and indifferent to "dogmatic religion" (p. 167). *D.* Mar. 6, 1892.

**GREVILLE, Charles Cavendish Fulke**, writer. *B.* Apr. 2, 1794. *Ed.* Eton and Oxford (Christ's Church). He was appointed Secretary to Jamaica, and later Clerk of the Privy Council (1821-59). His intimate knowledge of statesmen and State affairs during that period gives great value to his *Memoirs* (8 vols., 1875-87), and from them we learn the Rationalist opinions of many. Greville's own hostility to the Church is often expressed (iii, 212-15; v, 215; viii, 47, etc.). Sir H. Taylor remarks in his *Autobiography* that Greville was "avowedly Epicurean" (i, 315). *D.* Jan. 18, 1865.

**GRÉVY, François Paul Jules**, third President of the French Republic. *B.* Aug. 15, 1813. Grévy was a Parisian lawyer who took part in the Revolution of 1848, and was a Commissary of the Provisional Government. He entered the National Assembly, then the Legislative Assembly, but quitted politics for a time after Napoleon's *coup d'état*. In 1863 he was President of the Advocates of France and Republican member of the Legislative Assembly. He was elected to the National Assembly in 1871, and to the Chambre, of which he became President, in 1876. As head of the moderate Republicans, after the death of Thiers, he became President of the Republic in 1879, and he was re-elected in 1885. Grévy was not personally involved in the scandal which compelled his resignation in 1887 (the misconduct of his step-son). He was a high-minded statesman and sober opponent of the Church. *D.* Sep. 9, 1891.

**GREY, Albert Henry George**, fourth Earl Grey, statesman. *B.* Nov. 28, 1851. *Ed.* Harrow and Cambridge (Trinity College). Grey was senior in Law and History Tripos in 1873. He represented South Northumberland in Parliament from 1880 to 1885, and Tyneside from 1885 to 1887; and in 1894 he succeeded Mr. Rhodes as representative of the British South Africa Company. In 1896-97 he was Administrator of Rhodesia, and in 1904 he became Governor General of Canada. Earl Grey was associated with Holyoake in the Co-operative Movement, and was a warm admirer of that gentleman. In a letter to him in 1900 he declared that Christ, Mazzini, R. Owen, and Holyoake (or else Darwin) were "the four men who have opened the eyes of mankind most widely to the truths of human brotherhood" (McCabe's *Life and Letters of G. J. Holyoake*, 1908, ii, 303). He was one of the most conscientious and idealistic statesmen in British political life in the nineteenth century. *D.* Aug. 29, 1917.

**GRIFFIN, Sir Lepel Henry**, K.C.S.I., statesman. *B.* July 20, 1838. *Ed.* Malden's School (Brighton), Harrow, and private tutor. Entering the Indian Civil Service, he became assistant commissioner to the Punjab in 1860, under-secretary to the local government in 1870, officiating secretary in 1871, superintendent of the Kapurthala State in 1875, chief secretary of the Punjab in 1878, and agent to the Governor-General of Central India in 1881. After his return to England (1889) he was Chairman of the Imperial Bank of Persia. He had been knighted in 1881. In his "Sikhism and the Sikhs" (in *Great Religions of the World*, 1901) Sir Lepel plainly rejects Christianity, though he is, apparently, Theistic. He thinks that Brahmanism "provided conceptions of the Deity as noble and exalted as those to be found in any religion of East or West" (p. 140), and seems to approve "that state of suspension of judgment which is somewhat inadequately designated

Agnosticism" (p. 148). The entire chapter is Rationalistic. *D.* Mar. 9, 1908.

"GRILE, Dod." See BIERCE, AMBROSE.

**GRILLPARZER, Franz**, Austrian dramatist. *B.* Jan. 15, 1791. *Ed.* Vienna. Compelled to discontinue his legal studies, Grillparzer was a clerk in the Treasury until 1856, devoting his leisure to letters and philosophy. His first tragedy, *Die Ahnfrau*, was presented at Vienna in 1817. The poems and plays which succeeded gave him a commanding position in Austrian literature. In 1847 he was admitted to the Academy of Science, and in 1861 he entered the Austrian Upper House. He was a Theist, and a great admirer of Kant and Goethe. His collected works were published in ten volumes in 1871, and there are many biographies of him. *D.* Jan. 21, 1872.

**GRIMM, Baron Friedrich Melchior von**, German writer. *B.* Dec. 26, 1723. *Ed.* Leipzig. He settled in Paris and became a close friend of Rousseau, Diderot, Holbach, and D'Alembert, sharing the views of the Deists. During thirty-six years he wrote letters to various German princes, and they afford a valuable picture of the times as well as an expression of his opinions (*Correspondance littéraire, philosophique, et critique*, 16 vols., 1877-82). After 1775 he was plenipotentiary minister at Paris of the Duke of Gotha. He left at the Revolution, and became Councillor to Catherine the Great. *D.* Dec. 19, 1807.

**GRISEBACH, Eduard**, German writer. *B.* Oct. 9, 1845. *Ed.* Göttingen University. Adopting a diplomatic career and serving some years in the embassies at Rome and Constantinople, he became, in succession, German Consul at Smyrna, Vice-Consul at Jassy (1876), and Consul at Bucharest (1880), at St. Petersburg (1881), at Milan (1883), and at Haiti (1884). He is a follower of Schopenhauer, whose works he edited. Of his own works his (anonymous)

volume of poems, *Der neue Tannhäuser* (1869), is most characteristic.

**GROOME, Francis Hindes**, writer. *B.* Aug. 30, 1851. *Ed.* Wyke Regis, Ipswich Grammar School, and Oxford (Corpus Christi). Groome had become acquainted with the gypsies at Ipswich, and after leaving Oxford he, though a son of the Archdeacon of Suffolk, spent some years among them in various parts of the continent and married a woman of gipsy blood. In 1876 he settled to a literary life in Edinburgh. He edited the *Ordnance Gazetteer of Scotland*, and he was on the literary staff of *W. and R. Chambers*. He was one of the highest authorities on the gypsies. In his fine appreciation of Fitzgerald (*Two Suffolk Friends*, 1895) he plainly endorses his scepticism (p. 77). *D.* Jan. 24, 1902.

**GROOS, Professor Karl**, German psychologist. *B.* Sep. 10, 1861. *Ed.* Heidelberg University. In 1889 he became a private teacher of philosophy at Giessen University, and three years later he was appointed professor. In 1898 he passed to Basle University. Groos is mainly interested in psychological æsthetics, from which he excludes metaphysical considerations. He has won considerable repute by his analysis of play, in animals and men (*Die Spiele der Thiere*, 1896; *Die Spiele der Menschen*, 1899). In regard to religion he follows the Pantheistic philosophy of Schelling.

**GROPPALI, Professor Alessandro**, Ph.D., Italian sociologist. *B.* May 5, 1874. He became professor of the philosophy of law and of sociology at Modena University. Groppali is a distinguished member of the Italian Positivist School. He calls Ardigò "our greatest thinker," and agrees with him in regard to religion (in preface to V. Osimo's *Appunti di Filosofia Contemporanea*, 1905). He edited the *Rassegna di Sociologia*, wrote many works on philosophy and social questions, and is

a member of the International Institute of Sociology, the Sociological Society (London), and the American Academy of Political and Social Science.

**GROT, Professor Nikolai Yakolevich**, Russian psychologist. *B.* 1852. *Ed.* St. Petersburg. He occupied the chair of philosophy at, in succession, Niezhin (1876-83), Odessa (1883-86), and Moscow (1886-99). In his numerous works on psychology and philosophy, and his review of those sciences, he at first strongly opposed mysticism and metaphysics (*The Psychology of Sensations*, etc.), then (after 1885) he accepted metaphysics and natural religion, and finally (1895-99) he returned to empirical psychology and taught a Monistic Pantheism. *D.* May 23, 1899.

**GROTE, George**, D.C.L., LL.D., historian. *B.* Nov. 17, 1794. *Ed.* Charterhouse. Leaving school early in order to enter his father's bank, Grote devoted his leisure assiduously to study, especially the study of philosophy and economics. He came under the influence of James Mill, who introduced him to Bentham in 1819; and in 1822 they issued (under the pseudonym of "Philip Beauchamp") a scathing and brilliant Rationalist essay, *An Analysis of the Influence of Natural Religion on the Temporal Happiness of Mankind*. It drastically rejects all religion, including Theism. Bentham provided the material, which Grote put into shape. Grote was one of the most active workers for the London University. He left its council for a time when they appointed a clergyman as professor of philosophy, and in 1866 he prevented Martineau from occupying the chair. He sent £500 to Charles Comté [SEE] and the French Revolutionaries of 1830, and he was a devoted worker for parliamentary and educational reform in England. Retiring from his bank in 1843, he applied himself to the writing of his masterly *History of Greece* (which he had begun in 1822), and published the first two volumes in 1846. The eleventh volume

appeared in 1853, and he then began his *Plato and the other Companions of Sokrates* (3 vols., 1865). He became Treasurer of University College in 1860, and at his death left it £6,000 to endow a chair of philosophy. *D.* June 18, 1871.

**GROTE, Harriet**, writer. *B.* July 1, 1792. Daughter of an Indian Civil servant named Lewin, she married George Grote in 1820 and gave him valuable and sympathetic assistance in his life-work. She linked him with the French Rationalists, and was herself "one of the chief intermediaries of her time between France and England" (*Dict. Nat. Biog.*). She wrote biographies of Ary Scheffer and of her husband (*The Personal Life of George Grote*, 1873), and other works. Harriet Grote was a very gifted woman and a strong Rationalist. Hearing that her niece, Lady Duff-Gordon, had entered the Church of England, she sent her "a sarcastic, cutting letter" (*Three Generations of English Women*, 1893, p. 442). *D.* Dec. 29, 1878.

**GRÜN, Karl**, German writer. *B.* Sep. 30, 1817. *Ed.* Bonn and Berlin Universities. He became a teacher at Colmar, then editor of a paper at Mannheim. Expelled from Baden on account of his opinions, he lectured for some years in Cologno, and was again expelled for his heresies. After four years in France, he returned to Germany in 1848, and he was expelled in 1849. He then spent some years, writing and lecturing, in France and Italy. His works (including studies of Goethe, Schiller, and Feuerbach, and fine cultural histories of the sixteenth and seventeenth centuries) are very numerous. *D.* Feb. 18, 1887.

**GRUYER, Louis Auguste Jean François Philippe**, Belgian writer. *B.* Nov. 15, 1778. *Ed.* Collège des Augustins and École Centrale. He entered his father's business, but in 1799 he took service in the French army, passing to the French Civil Service in 1801. Gruyer

reached a high office, and on his retirement in 1820 devoted himself to writing philosophical works. He was a Theist, but rejected immortality. *D.* Oct. 15, 1866.

**GUÉPIN, Professor Ange**, French physician. *B.* 1805. *Ed.* Paris. He adopted advanced ideas during his medical course, and after the Revolution of 1830 he was appointed professor at the Nantes School of Medicine. He actively co-operated in establishing scientific congresses in France. At the Napoleonic *coup d'état* in 1850 he was deposed, but in 1870 he became Prefect of Loire-Inférieure. He was a distinguished oculist and medical writer, a Saint-Simonian, and a strong Rationalist. *D.* May 21, 1873.

**GUÉROULT, Adolphe**, French writer. *B.* Jan. 29, 1810. He was the son of a rich manufacturer, but he adopted Saint-Simonian ideas. In 1842 Guizot appointed him French Consul in Mexico, and in 1847 in Rumania. On his return to France he took an active part in industrial and political affairs. He edited *La Presse* and founded *L'Opinion Nationale*. In 1863 he was elected to the Legislative Assembly and sat with the anti-clericals. His views are expounded chiefly in his *Études de politique et de philosophie religieuse* (1862). *D.* July 21, 1872.

**GUERRA-JUNQUIERO, Abilio**, Portuguese poet. *B.* Sep. 15, 1850. *Ed.* Coimbra University. Trained in law, he occupied various posts in the administration, and in time was recognized as a leader of the advanced Democrats. His poetry was immensely popular in Portugal, and much of it, as his *A velhice de Padre Eterno* ("The Eternal Father's Old Age," 1885), is very anti-religious.

**GUERRINI, Olindo**, D. es L., Italian poet. *B.* Oct. 4, 1845. *Ed.* Ravenna, Turin, and Bologna University. Guerrini graduated in law, but he took to letters and became Librarian at Bologna Uni-

versity. His volumes of verse, *Postuma* (1877), *Polemica* (1878), and *Nova Polemica* (1879), gave him the lead of the naturalistic school in Italy. His prose works show great learning and versatility. He was a Chevalier of the Crown of Italy and an Educational Councillor. In the Preface to his *Nova Polemica* he declares: "I do not believe in God."

**GUESDE, Jules Basile**, French politician. *B.* Nov. 11, 1845. Guesde began his career as a clerk in the Foreign Office, but he adopted advanced opinions, and in 1871 he was compelled to fly to Switzerland on account of an article in his journal, *Les droits de l'homme*. After his return to France in 1876 he established the first French Socialist organ, *L'Égalité*, and led the Marxian Socialists. Guesde's opposition to M. Combes during the separation controversy was merely on the ground of the right of association. He is a strong Rationalist and humanitarian. In A. Brisson's *Les Prophètes* he says: "We will say no ill of the priests. They were once useful. Their work is over. Let us get on with ours."

**GUEUDEVILLE, Nicolas**, French writer. *B.* about 1650. *Ed.* Rouen. He was a famous Benedictine preacher, who, being called to account for heresy, fled to Holland and quitted the Church. There he taught philosophy, edited a journal, and issued anti-Christian works (*Dialogue de M. le baron de la Hontan et d'un sauvage de l'Amérique*, 1704; *Pensées libres*, 1716, etc.). He was a very learned writer, and translated Plautus, Erasmus, T. More, etc. *D.* about 1720.

**GUGGENBERGER, Louisa Sarah Bevington**, poet. *B.* 1845. Of a Quaker family named Bevington, she early accepted the doctrine of evolution and embodied it, and its Rationalistic consequences, in her poetry. Darwin, who rarely read poetry, greatly appreciated her *Keynotes* (1879) and *Poems, Lyrics, and Sonnets* (1882). She

wrote also, from the Agnostic standpoint, in the *Nineteenth Century*, *Fortnightly*, *Mind*, etc. She married the artist Ignaz Guggenberger.

**GUIMET, Émile Étienne**, French hierologist. *B.* June 26, 1836. He succeeded to his father's chemical business at Fleurieu-sur-Saône, and in his leisure took an interest in comparative religion. In 1876 he went on behalf of the Government to study religion in the Far East, and in 1879 he established the Guimet Museum (of comparative religion) at Lyons. In 1885 it was transferred to Paris and made over to the State. Guimet published his lectures (1904), and various works on oriental art, travel, and archæology. He is an Officer of the Legion of Honour.

**GULL, Sir William Withey, M.D.**, F.R.S., D.C.L., LL.D., physician. *B.* Dec. 31, 1816. *Ed.* privately. He taught in a Lewes school for some time, then graduated in medicine, and was lecturer at Guy's Hospital from 1843 to 1856. He was a Fellow of the Royal College of Physicians (1848), Fullerian professor of physiology at the Royal Institution (1847-49), physician and joint lecturer on medicine at Guy's Hospital (from 1856). He was also Censor of the College of Physicians, and member of the General Medical Council and the Senate of London University. In 1872 he was created a baronet, and was appointed physician to the Queen. Equally eminent as physician and lecturer, he delivered the Gulstonian Lectures, the Harveian Oration, and the Hunterian Oration. He was a close friend of James Hinton [SEE], and shared his Pantheism (see his Introduction to *Life and Letters of J. Hinton*, 1878). *D.* Jan. 29, 1890.

**GUMPLOWICZ, Professor Ludwig**, LL.D., Polish sociologist. *B.* Mar. 9, 1838. *Ed.* Cracow and Vienna Universities. After practising law for some years at Cracow he was appointed teacher, then professor

(1876), of public law at Gratz University. Gumplowicz wrote, both in German and Polish, a number of weighty works on law and sociology. He regarded religion as a natural psychological-sociological phenomenon, and ethics as a code imposed on the individual by the group. *D.* Aug. 24, 1909.

**GUNDLING, Professor Nikolaus Hieronymus**, German jurist. *B.* Feb. 25, 1671. *Ed.* Leipzig and Halle Universities. In 1705 he became extraordinary, and in 1706 ordinary, professor of philosophy at Halle. In the following year he changed to rhetoric, and in 1709 to law, in which he followed the naturalist view of Thomasius. He wrote extensively on law, philosophy, and history, from the Deistic point of view. *D.* Dec. 9, 1729.

**GUNST, Frans Christiaan**, Dutch writer. *B.* Aug. 19, 1823. *Ed.* Berne University. He refused to enter the Catholic priesthood, as was intended by his parents, and took to writing and book-selling. With Junghuhn he founded the *Dageraad*, a Rationalist periodical, to which he frequently contributed; and he wrote a number of biting criticisms of the Church of Rome. He was for some time secretary of the Amsterdam City Theatre, and was President of the Independent Lodge of Freemasons. *D.* Dec. 29, 1886.

**GURNEY, Edmund**, writer. *B.* Mar. 23, 1847. *Ed.* Blackheath and Cambridge (Trinity College). Gurney became a Fellow of Trinity in 1872, and devoted himself to music and reading, publishing a remarkable book, called *The Power of Sound*, in 1880. He qualified also in medicine, then abandoned medicine for law, and finally returned to philosophy and psychology. He assisted in founding the Society of Psychological Research (1882), and, with Myers and Podmore, he published *Phantasms of the Living* (1886). The work was for him one of inquiry, but in his *Tertium Quid* (2 vols., 1887) he, while rejecting a personal God and expressing

only a *hope* of a future life, pleads for an intermediate attitude between orthodoxy and Positivism. *D.* June 23, 1888.

**GUYAU, Jean Marie**, French philosopher. *B.* Oct. 28, 1854. Educated by his mother (who wrote under the pen-name of "Giordano Bruno"), he won the Academy prize at the age of nineteen by an essay on utilitarian morality. His health compelling him to decline a professorship, he settled in the south of France, and wrote several notable books on natural ethics and religion (*Esquisse d'une morale sans obligations ni sanctions*, 1885; *L'irreligion de l'avenir*, 1886, etc.). Like Fouillée, his step-father, he stresses the sociological factor and eliminates all theology. *D.* Mar. 31, 1888.

**GUYOT, Yves**, French statesman and economist. *B.* Sep. 6, 1843. *Ed.* Rennes Lycée. He settled in Paris in 1867, for a time edited the Rationalist *Pensée Nouvelle*, and was a member of the Municipal Council. In 1876 he organized the Voltaire centenary festival. He entered the Chambre in 1885, and was Minister of Public Works 1889-92. His chief Rationalist works are *Études sur les doctrines sociales du christianisme* (1873) and *Le bilan de l'église* (1883). Guyot has been at various times Vice-President of the Society of Political Economy and President of the Anthropological Society, the Statistical Society, and the Society of Aerial Navigation; and he is a member of the English Royal Statistical Society and the American Academy of Political and Social Science.

**GYLLENBORG, Count Gustaf Friedrik von**, Swedish poet. *B.* Dec. 6, 1731. Gyllenberg, whose didactic poem, *The Seasons*, had a high repute, occasionally expresses his Deistic sentiments in his satires, fables, and odes. He was one of the first members of the Swedish Academy (1786), and was at one time Chancellor of Upsala University. *D.* Mar. 30, 1808.

**HACHETTE, Jean Nicolas Pierre**, French mathematician. *B.* May 6, 1769. *Ed.* Charleville and Rheims. He taught, in succession, at Rocroy, Mézières, and Callioure; and at the formation of the Polytechnic School at Paris he was invited to teach geometry there and at the Normal School. In 1810 he became also professor at the Paris Faculty of Science. The Clericals withdrew most of his appointments after 1816, and prevented him from taking a seat in the Academy of Sciences until 1831. Hachette was one of the great French mathematicians of the time, and was loaded with honours. *D.* Jan. 16, 1834.

**HADDON, Professor Alfred Cort**, M.A., D.Sc., F.R.S., ethnologist. *B.* May 24, 1855. *Ed.* Cambridge (Christ's College). He was professor of botany at the Dublin Royal College of Science 1880-1901, University Lecturer in Ethnology at Cambridge 1900-1909, and Lecturer in Ethnology at London University 1904-1909. He is now University Reader in Ethnology at Cambridge, and has contributed many important works to his science. He was at one time President of the Royal Anthropological Institute, and was President of the Ethnological Section of the British Association in 1902 and 1905. Mr. Haddon is a member of the Rationalist Press Association and one of the leading ethnologists in Europe.

**HAECKEL, Professor Ernst Heinrich**, M.D., Ph.D., Sc.D., LL.D., German zoologist. *B.* Feb. 16, 1834. *Ed.* Merseburg Gymnasium, and Berlin and Würzburg Universities. He graduated in medicine, but never practised. After wavering for a year or two between painting and biological science, for both of which he had great gifts, he decided for the latter. In 1861 he became private teacher, in 1862 extraordinary professor, and in 1865 ordinary professor, of zoology at Jena University. Already detached from orthodoxy by the writings of Goethe, he eagerly embraced the teaching of Darwin, and

became the German apostle of evolution. His development of the theory was, however, far more than a repetition of Darwin. His *Generelle Morphologie der Organismen* (2 vols., 1866), *Natürliche Schöpfungsgeschichte* (1868), *Anthropogenie* (1874), and *Systematische Phylogenie* (3 vols., 1894-96) are masterpieces of evolutionary philosophy; and his skill in illustrating his own works added considerably to his educational value. The charge, which a popular Christian Evidence lecturer, Dr. Brass, brought against him in 1908, of "falsifying" some of his illustrations, recoiled heavily on the lecturer's own head. Forty-six of the most eminent zoologists and embryologists of Germany and Austria spontaneously issued a letter in which they "most stringently condemn" the charge. The most that they would admit was that Haeckel, for clearer education, sometimes made his illustrations more diagrammatic than they liked. Professor Hertwig and Professor Rabl went further, and convicted Brass himself of falsifying illustrations. The Kepler Bund—the Christian Evidence body to which Brass belonged—issued a counter-manifesto, but, although they expressly accused their own champion of "bad taste" in his charges, no distinguished biologist in Germany would sign their letter. The facts and documents are all given in Professor H. Schmidt's *Haeckel's Embryonenbilder* (1909), and the reiteration of the charge in the religious Press since 1909 is gravely dishonest. Haeckel was one of the first biologists of his day. He wrote forty scientific volumes, and he had four gold medals and seventy diplomas of membership of learned societies. For fifty years he was an outspoken Rationalist, or Monist, and his *Riddle of the Universe* (1899) was translated into over twenty languages, more than two million copies being sold. Few scientific men ever received greater honours during life, and none approached Haeckel in the work of popular enlightenment. He was a man of simple life and most winning character, an idealist of the

most refined type, an accomplished artist, and a man of science with an exceptionally wide range of study. *D.* Aug. 8, 1919.

**HALÉVY, Jacques François Fromentel Élie**, composer. *B.* May 27, 1799. *Ed.* Paris Conservatoire and Rome (Prix de Rome). In 1826 he was appointed professor at the Conservatoire, and in the following year his first opera was staged. His *La Juive* (1835), a classic of modern French music, put him in the front rank of French composers. He was also an elegant writer, a Commander of the Legion of Honour, and a member of the Academy. A warm friend of Renan, he seems to have exchanged the Jewish creed for a liberal Theism. *D.* Mar. 17, 1862.

**HALÉVY, Joseph**, French orientalist. *B.* Dec. 15, 1827. After teaching for some years at Adrianople, where he was born, and Bucharest, he was naturalized in France, and discharged various missions in Armenia and Arabia for the French Government and the Jewish Alliance. He was then appointed teacher of Ethiopic at the École des Hautes Études, and he was joint-editor, with Darmesteter, of the liberal *Revue des Études Juives* from 1880 onward. His works on Assyrian and Ethiopic remains are weighty; his advanced views are seen in his *Recherches bibliques* (1895).

**HALÉVY, Léon** (brother of Jacques), French writer. *B.* Jan. 14, 1802. *Ed.* Lycée Charlemagne. Renouncing the Jewish faith early in his literary career, he joined the Saint-Simonians and collaborated on their *Producteur*. Halévy was a man of great erudition and admirable art. He translated Homer, Æschylus, Herodian, and Shakespeare, and wrote a number of dramas and volumes of verse, history, and travel. Several of his works were crowned by the Academy. He was professor of literature at the Polytechnic 1831-34, and was in the Ministry of Public Instruction 1837-53. *D.* Sep. 2, 1883.

**HALÉVY, Ludovic** (son of Léon), French dramatist. *B.* Jan. 1, 1834. *Ed.* Lycée Louis le Grand. He was in the Ministry for Algiers 1858-65, then a reporter in the Legislative Assembly. His operettas and comedies gaining considerable favour, he quitted the Civil Service and devoted himself entirely to the stage. Halévy was a most prolific and successful writer of comedies and comic opéras. After 1880 he turned to fiction, and wrote several brilliant novels. Very quiet and refined in person, his work shows complete independence of either Christian or Jewish standards. He was admitted to the Academy in 1886. Mr. Bodley considers that his death made "the greatest gap in the French world of letters since that of Dumas fils" (*Athenæum*, May 16, 1908). *D.* May 8, 1908.

**HALL, John Carey**, C.M.G., I.S.O., Positivist. *B.* Jan. 22, 1844. *Ed.* Coleraine Academical Institution and Queen's College, Belfast. Entering the consular service in Japan in 1868, he became Acting Vice-Consul at Yedo in 1869, Assistant Japanese Secretary to the Legation at Tokyo in 1882, Acting Japanese Secretary in 1884, Acting Assistant-Judge of the Supreme Court at Shanghai in 1888, and Consul-General at Yokohama in 1902 (to 1914). Mr. Hall has written on China and Japan, and was one of the founders of the China Society. He is a member of the Positivist Church, and contributes occasionally to the *Positivist Review*. He is also a member of the R. P. A.

**HALLEY, Edmund**, M.A., F.R.S., D.C.L., astronomer. *B.* Nov. 8, 1656. *Ed.* St. Paul's School and Oxford (Queen's Coll.). He began to study astronomy at school, and at the age of nineteen submitted a paper to the Royal Society. In 1676 he went to St. Helena to study the southern stars, of which he published a catalogue. He was admitted to the Royal Society at the early age of twenty-two, and, though a poor man, he greatly assisted Newton,

financially and personally, in bringing out his *Principia*. In 1691 he was refused the Savilian professorship at Oxford on the express ground of his Rationalist opinions, but he secured it in 1703, and was one of the most industrious and illustrious occupants of the chair. He edited the *Philosophical Transactions*, and was in 1713 appointed Secretary of the Royal Society. Chalmers quaintly observes in his *Biographical Dictionary*: "That he was an infidel in religious matters seems as generally allowed as it appears unaccountable." He wrote nothing about religion. *D.* Jan. 14, 1741.

**HAMERLING, Robert**, Austrian poet and novelist. *B.* Mar. 24, 1830. *Ed.* Vienna Gymnasium. He became a teacher at his school, and devoted himself to studying philology and philosophy. In 1855 he went to teach at Trieste, but he retired in 1866, to give all his time to poetry and letters. His *Ahasver in Rom* (1866), *Der König von Sion* (1869), and *Aspasia* (3 vols., 1876), all Rationalistic in sentiment, had an immense circulation, and were translated into several languages. He was one of the chief Austrian writers of the century. *D.* July 13, 1889.

**HAMERTON, Philip Gilbert**, artist and writer. *B.* Sep. 10, 1834. *Ed.* Burnley and Doncaster Grammar Schools. He refused to go to Oxford because he would not sign the Thirty-nine Articles, and took to painting and writing. As etcher, novelist, and writer on art he had considerable success, and he was joint founder of the *Portfolio* (1869). In his posthumously published Autobiography (1897) he avows his Rationalism, though he thought that "true liberation" from theology would come by acquiring knowledge rather than by controversy. *D.* Nov. 4, 1894.

**HAMILTON, Lord Ernest William**, writer. *B.* 1858. *Ed.* Harrow and Sandhurst. Son of the first Duke of Abercorn, he took a commission in the 11th Hussars,

and he was from 1885 to 1892 M.P. for North Tyrone. Lord Hamilton has written several novels and war-books, but for some years before the War he gave much attention to the study of religion. In *Involuntion* (1912) he declares that "Church dogmas are doomed" (p. 21), that Christ was a human teacher like Buddha, and that the doctrine of a future life is unacceptable (p. 349). He is, however, a Theist.

**HANNOTIN, Émile**, French writer. *B.* Aug. 21, 1812. He was a liberal and anti-clerical journalist at Paris who was compelled by Napoleon III to retire from the Press. Among his later writings are several Rationalist works on religion: *Un progrès du christianisme* (1854) and *Essai sur l'homme* (1882). *D.* 1886.

**HANOTAUX, Gabriel Albert Auguste**, French historian. *B.* Nov. 19, 1853. *Ed.* Lycée de St. Quentin, École de Chartres, and École de Droit. To his legal training M. Hanotiaux added political experience as well as wide reading. He was Minister of Foreign Affairs 1894-96 and 1896-98, and he has written much on foreign and colonial questions and on the diplomatic antecedents of the War. He is an Officer of the Legion of Honour and a member of the Academy. Culturally, he is one of the most accomplished of living French historians (especially in his *Histoire du Cardinal de Richelieu*, 2 vols., 1893 and 1903, and *Histoire de la France contemporaine*, 1903). He is for peace with the Church, but stands wholly outside it (see his Introduction to Despagne's *La république et le Vatican*, 1906).

**HANSON, Sir Richard Davies**, Chief Justice of South Australia. *B.* Dec. 6, 1805. *Ed.* private school. He was articled to a London solicitor, and after 1828 he practised, besides editing the *Globe*. In 1838 he accompanied Lord Durham to Canada, and in 1840 he went from Canada to New Zealand, becoming Crown Prosecutor at Wellington. He went to South

Australia in 1846, became Advocate General in 1851, Attorney General in 1856, and Chief Justice of the Supreme Court in 1861. He was knighted in 1869, and was elected Chancellor of Adelaide University in 1874. Hanson was an outspoken Rationalist. He published *Law in Nature* (1865), *The Jesus of History* (1869), *Letters to and from Rome* (1869), and *The Apostle Paul* (1875). *D.* Mar. 4, 1876.

**HARBERTON, Viscount.** See POMEROY, E. A. G. P.

**HARDWICKE, Herbert Junius**, M.D., F.R.C.S., M.R.C.P., physician, brother of W. W. Hardwicke. *B.* 1850. *Ed.* London, Edinburgh, and Paris. He was a member of the Edinburgh College of Physicians, and was for some time a surgeon in the Egyptian service. In 1879 he took a prominent part in the foundation of the Sheffield Hospital for Skin Diseases, to which he was appointed Physician. Dr. Hardwicke is an Agnostic, and, seeing the timidity of publishers after the prosecution of Mr. Foote, he set up a press of his own to print his *Popular Faith Unveiled* (1884) and *Evolution and Creation* (1887). He has written also on travel and on hygiene.

**HARDWICKE, William Wright**, M.D., M.R.C.P., L.R.C.P.E., physician. He was formerly Medical Officer of Health for Harwich Borough and Port; and for many years Physician to Molesey and Hampton Court Cottage Hospital. Author of *The Rationalist's Manual*, 1897; *Evolution of Man, his Religious Systems, and Social Customs*, 1899; *Sunday Observance, its Origin and Meaning*, 1906. Like his brother, Dr. H. J. Hardwicke, he is a Spencerian Agnostic.

**HARNEY, George Julian**, journalist. *B.* Feb. 17, 1817. From 1832 to 1855 Harney took a brave part in the struggle against the Newspaper Stamp Act, and was twice imprisoned for selling unstamped

papers. He was joint editor of the *London Democrat* (1839), and editor for some years of the *Chartist Northern Star*, the *Democratic Review* (1849-50), the *Red Republican* (1850), and the *Friend of the People*. He lived in America from 1863 to 1888, and after his return he was on the staff of the *Newcastle Weekly Chronicle*. He was a staunch Rationalist (*McCabe's Life of Holyoake*, i, 72). *D.* Dec. 9, 1897.

**HARRIOT, Thomas**, mathematician. *B.* 1560. *Ed.* Oxford (St. Mary's Hall). He was mathematical tutor to Sir W. Raleigh, and he accompanied Sir R. Grenville's expedition to Virginia in 1581. On his return he was pensioned, and he devoted himself to mathematics and astronomy. Harriot was little behind Galileo in the use of the telescope, and he made many discoveries. Wood informs us that he "cast off the Old Testament" and was "a Deist" (*Athen. Oxon.* ii, 301). *D.* July 2, 1621.

**HARRISON, Austin**, writer. *B.* Mar. 27, 1873. *Ed.* Harrow, and Lausanne, Marburg, and Berlin Universities. Mr. Harrison has written much on Germany, and he was one of the very few to foresee its recent development. He does not follow his father, Frederic Harrison, in his Positivist views, but is rather a Nietzschean Rationalist. Since 1910 he has edited the *English Review*, in which most of his vigorous writing appears.

**HARRISON, Frederic**, M.A., D.C.L., Litt.D., LL.D., head of the English Positivists. *B.* Oct 18, 1831. *Ed.* King's College, London, and Oxford (Wadham). Called to the Bar (Lincoln's Inn) in 1858, he was a member of the Royal Commission on Trade Unions 1867-69, secretary of the Royal Commission for Digesting the Law 1869-70, Professor of Jurisprudence and International Law to the Inns of Court 1877-89, and alderman of the L. C. C. 1889-93. Mr. Harrison was President of the English Positivist Committee from

1880 to 1905, and he is still the most commanding figure of the movement. He was Rede's Lecturer at Cambridge in 1900, Washington Lecturer at Chicago in 1901, and Herbert Spencer Lecturer at Oxford in 1905. He records in his *Autobiographical Memoirs* (i, 150) that he definitely abandoned Christianity in 1857, the weakness of F. D. Maurice's sermons being the final influence in shaking his creed, and embraced Positivism about 1862. His literary works are numerous and distinguished, but his views on religion are best read in *The Creed of a Layman* (1907) and *The Positive Evolution of Religion* (1912). Both in character and in culture Mr. Harrison is one of the most eminent of British men of letters.

**HARRISON, Jane Ellen**, LL.D., Litt.D., Hellenist. *B.* Sep. 9, 1850. *Ed.* Cheltenham and Cambridge (Newnham). For some years Miss Harrison was lecturer on archæology at Cambridge, and she has written weighty works on Greek religion (especially her *Prolegomena to the Study of Greek Religion*, 1912). She was a member of the Council of the Hellenic Society 1889-96 and of the Committee of the British School of Archæology at Athens in 1890; and she is a corresponding member of the Royal Archæological Institute of Berlin. Her views on religion are given in her Conway Memorial Lecture for 1919. She believes that "the old orthodoxy is dead, and may well be buried," but admits an Immanent God who is "nothing but the mystery of the whole of things."

**HARTLAND, Edwin Sidney**, LL.D., F.S.A., anthropologist. *B.* July 23, 1848. *Ed.* Bristol. He practised as a solicitor at Swansea from 1871 to 1890, and was clerk to the Swansea School Board from 1872 to 1890. Since 1890 he has been Registrar of the Gloucester County Court and District Registrar of the High Court. He was Mayor of Gloucester in 1902. Mr. Hartland is a high authority on comparative religion (*The Legend of Perseus*, 3 vols.,

1894-96, etc.) and folk-lore. He was President of the Folk-Lore Society in 1899, and President of the Anthropological Section of the British Association in 1906. He is an Honorary Associate of the R. P. A.

**HARTE, Francis Bret**, American novelist. *B.* Aug. 25, 1839. *Ed.* Albany College (by his father, a Roman Catholic professor). He was, in succession, a teacher, miner, composer, and journalist (on the *Golden Era*, California). In 1864 he was appointed secretary of the branch mint, and in 1870 professor of literature in California University. He was American Consul at Crefeld 1878-80, and at Glasgow 1880-85. His last years were spent in England. It was in 1868 that he began the mining stories which made his reputation, and in those and his poems there are many thrusts at orthodoxy. He embraced Unitarianism for a time, but passed on to Theism. "In later years," says T. E. Pemberton (*The Life of Bret Harte*, 1903), "he was content to worship God through his works" (p. 77). He tells us himself that he "never voiced a creed" (same work, p. 343). *D.* May 5, 1902.

**HARTMANN, Karl Robert Eduard von**, German philosopher. *B.* Feb. 23, 1842. The son of a general, Hartmann was trained for the army and served in it until 1865, when he "adopted thinking as his vocation" (he said). His great work, *Die Philosophie des Unbewussten*, was published in 1869 and had an immense circulation. Of his numerous other works the *Religionsphilosophie* (2 vols., 1886-87) is the most important; but his hostility to Christianity is best seen in his *Selbstversetzung des Christenthums* (1888). His chief aim is to fuse the Idea of Hegel and the Will of Schopenhauer together as aspects of the same reality, and to combine the best elements of Christianity and Buddhism. In his system of "concrete Monism" the "spirit of the universe" is unconscious. *D.* June 6, 1906.

**HARWOOD, Philip**, journalist. *B.* 1809. He served in a solicitor's office in Bristol and obtained his articles, but he decided to join the Presbyterian ministry, and went to Edinburgh University. The weakness of Dr. Chalmers's lectures drove him to Unitarianism, but his rejection of the miraculous stirred the Unitarian body, and he became assistant to Fox at South Place Chapel in 1841. In 1842 he was appointed lecturer at the Beaumont Institution, Mile End. Losing that in turn by his heresies, he took to journalism and was sub-editor of the *Morning Chronicle* (1849-54), sub-editor of the *Saturday Review* (1855-68), and editor of the *Saturday Review* (1868-83). *D.* Dec. 10, 1887.

**HARTOGH HEYS VAN ZOUTEVEEN, Professor Herman**, Dutch writer. *B.* Feb. 13, 1841. *Ed.* Leyden University. He graduated in law and natural philosophy, and in 1866 won a gold medal by a chemical treatise. For some time he was professor of chemistry and natural history at the Hague. He was on the City Council at Delft, and was later elected to the City Council at Assen; but he refused to take an oath, and was not allowed to sit. He was Director of the Archæological Museum at Assen and member of various learned bodies. Member of the Dutch Free-thinkers' Society and contributor to the *Dageraad*, he also translated into Dutch several works of Darwin, Büchner, and other foreign Rationalists.

**HASLAM, Charles Junius**, writer. *D.* Apr. 24, 1811. Haslam was an Owenite Socialist of Manchester who in 1838 published a strongly Rationalist work, *Letters to the Clergy of all Denominations*. The publisher, Hetherington, was prosecuted for blasphemy. Haslam wrote several further pamphlets in criticism of religion. *D.* Apr., 1898.

**HAUPTMANN, Gerhart**, German dramatist. *B.* Nov. 15, 1862. *Ed.* Salzbrunn Real-Schule, Breslau Art School,

and Jena and Berlin Universities. Hauptmann interrupted his studies in sculpture to take up science, but he returned to sculpture and worked in Italy. In 1885 he turned to letters, and, influenced by Ibsen, he wrote a series of very unconventional social plays. His great drama, *Die Weber*, was produced in Berlin in 1892. In his later works (*Die Versunkene Glocke*, 1897, etc.) Hauptmann is mystic and symbolical, combining a kind of Theism or Pantheism with his social idealism. There is an English edition of his collected works (1913, etc.).

**HAURÉAU, Jean Barthelemy**, French historian. *B.* Nov. 9, 1812. He was a Parisian journalist, who, in 1838, became librarian at Le Mans and devoted himself to history. His *Manuel du Clergé* (1844) was a powerful anti-clerical work, and at the Revolution of 1848 he was appointed Conservator of the National Library. He resigned in 1851 and strongly opposed Napoleon III. He was Director of the National Press (1870-81), Director of the Fondation Thiers, and Commander of the Legion of Honour. Perhaps the most valuable of his many historical works is his *Histoire de la philosophie scolastique* (3 vols., 1872-81). *D.* Apr. 29, 1896.

**HAÜY, Valentin**, French educationist. *B.* Nov. 13, 1745. *Ed.* Paris. After teaching for some years at Paris he entered the Ministry of Foreign Affairs. It was owing to his fine and persistent efforts that the first school for blind children was established in France in 1784. It was taken over by the Government in 1791. Haüy, who was a Theophilanthropist, pursued his work in Russia from 1806 to 1817, then again in France until his death. Nearly every country in Europe was stirred by his zeal and example. *D.* Mar. 18, 1822.

**HAYET, Professor Ernest Auguste Eugène**, French writer. *B.* Apr. 11, 1813. *Ed.* École Normale. He was appointed

professor of Greek literature at the École Normale in 1840, and of Latin eloquence at the Collège de France in 1855. When Renan's *Vie de Jésus* appeared in 1863, Havet boldly supported it by an article in the *Revue des Deux Mondes*. He then entered upon a prolonged and valuable study of Christian origins, which is finally summed in his *Le Christianisme et ses origines* (3 vols., 1872-84). He was a member of the Legion of Honour and of the Academy of Political and Social Science. *D.* Dec. 21, 1889.

**HAYLICEK, Karel**, Czek writer. *B.* Oct. 31, 1821. *Ed.* Archiepiscopal Seminary, Prague. He was a private tutor at Moscow 1842-44, but he returned to Prague, and founded the *National Gazette*. It was suppressed after the Revolution, and Haylicek was interned in the Tirol, where he wrote his biting *Tiroler Elegien*. He continued the work after his return to Bohemia in 1855. His satires and epigrams, which often assail religion (as in "The Baptism of St. Vladimir"), were collected and published in 1877. *D.* July 29, 1856.

**HAWKESWORTH, John, LL.D.**, writer. *B.* 1715. Having had little education, he served as a clerk until 1744, when he joined the staff of the *Gentleman's Magazine*. He edited the *Advertiser* (1752-54) and the works and letters of Swift, and wrote a number of plays and stories. In 1771 he was commissioned by the Government to compile the record of voyages to the South Seas, and he caused great scandal by refusing to admit that narrow escapes were due to Providence. He was clearly very sceptical. In 1773 he became a Director of the East India Company. *D.* Nov. 16, 1773.

**HAWKINS, Dexter Arnold**, American educationist. *B.* June 23, 1825. *Ed.* Bowdoin College. From 1848 to 1852 he lectured in the teachers' institutions of Maine, but he then studied law at Harvard and Paris, and in 1854 began to practise

in New York. Hawkins continued to write and lecture on educational reform, and he was chiefly instrumental in securing a National Bureau of Education. His Rationalism may be read in his *Roman Catholic Church in New York City* (1880). D. July 24, 1886.

**HAWTHORNE, Julian**, American novelist, son of Nathaniel Hawthorne. B. 1846. Ed. Harvard. After some years at electrical engineering, which he had studied in Germany and the United States, he adopted a literary career. He has written about thirty novels, a *History of the United States* (1899), and several literary works. In *Hawthorne and His Circle* (1903) he says that his father had a pew in the Unitarian Church at Liverpool, where the father was for a time stationed, and sent him to occupy it on Sundays (never attending himself), but he "never learned to repeat a creed, far less to comprehend its significance" (p. 190). He is a Theist.

**HAWTHORNE, Nathaniel**, American novelist. B. July 4, 1804. Ed. Bowdoin College. After graduating he gave his attention to literature and journalism, and in 1837 the publication of the first collection of his *Twice-Told Tales* vindicated his talent. He, however, worked in the Boston Custom House from 1839 to 1841, and then spent a year with the Transcendentalists at Brook Farm. He was compelled to return to the Civil Service, but the *Scarlet Letter* secured his literary position in 1850. The grim Puritanism described in it, the atmosphere of his youth, had been discarded by him at college, and he never afterwards went to church (F. P. Stearns, *The Life and Genius of N. Hawthorne*, 1906, p. 422). He was deeply religious within the limits of Theism, but he was so far from association with any Christian sect that "his own family did not know what his religious opinions were" (*ibidem*, p. 423). D. May 18, 1864.

**HAYNES, Edmund Sidney Pollock**,

lawyer and writer. B. Sep. 26, 1877. Ed. Eton and Oxford (Balliol). He was Brakenbury Scholar at Oxford. Mr. Haynes engaged as a solicitor in the firm of which his father was a partner at London, and he is now a partner of the firm. He married Professor Huxley's grand-daughter, Oriana Waller. His important professional position has not prevented him from being one of the most powerful opponents of the clergy on the subject of divorce reform, on which he has written and lectured much, or from publishing Rationalist works (*Religious Persecution*, 1904; *The Belief in Personal Immortality*, 1913). He is an Agnostic, and a life-member of the R. P. A.

**HAYWARD, Abraham, Q.C.**, lawyer. B. Nov. 22, 1801. Ed. private schools Bath and Tiverton. He entered the Inner Temple in 1824 and became a barrister, writing in the magazines, and editing the *Law Magazine* (1828-44). In 1838 he published an excellent translation of Goethe's *Faust*, and he became Queen's Councillor in 1845. Hayward greatly offended English Rationalists in 1873 by an unpleasant letter on J. S. Mill in the *Times*, but he had not himself ceased to be an Agnostic. In the *Spectator*, May 10, 1919, a letter from Kinglake to Sir M. Grant-Duff is quoted, in which it is said that "no clergyman invaded his peace" at his death, and his last words were: "We know nothing. There is something great" (p. 590). D. Feb. 2, 1884.

**HAZLITT, William**, critic and essayist. B. Apr. 10, 1778. Ed. Hackney Theological College. He withdrew from his preparation for the ministry and devoted himself to portrait painting. Making the acquaintance of Coleridge, Lamb, Godwin, and Holcroft, he turned to letters, and published an *Essay on the Principles of Human Action* (1805). In 1812 he gave a course of lectures on philosophy at the Russell Institution. His *Characters of Shakespeare's Plays* (1817) and *Table Talk* (1821-22) placed him in the front rank of

English essayists of the time. He took Montaigne as his model, and was described by Thackeray as "one of the keenest and brightest critics that ever lived" (*Cambridge Hist. Engl. Lit.*, xii, 178). His works frequently betray his Rationalist opinions, as in the essay, "My First Acquaintance with Poets," where he tells how he read "with infinite relish" Hume's *Treatise on Human Nature*, and speaks with disdain of the Bible which captivated the "lack-lustre eyes" of his father (a Unitarian clergyman). He was a Theist, but does not seem to have believed in a future life. *D.* Sep. 18, 1830.

**HEAFORD, William**, writer. *B.* June 16, 1855. Mr. Heaford, who was in the Civil Service until 1920, began to work in the Freethought movement in London in 1876, and founded the Camberwell Secular Society. He contributed to the *Secular Chronicle*, and during the last three decades he has contributed frequently to the *Free-thinker* and the *Literary Guide*, as well as to the Pacifist journals *Concord* and *Notes Internationales*. He translated Naquet's *Collectivisme* and Count de Renesse's *Jésus Christ*. For many years he was equally prominent on the Freethought platform, and he is one of the chief links between English and Continental Freethinkers. He speaks French, Spanish, and Italian, and has attended a number of the International Freethought Congresses.

**HEAPE, Walter**, M.A., F.R.S., F.Z.S., zoologist. *B.* 1855. *Ed.* Cambridge. He was engaged in business from 1873 to 1879, then went to Cambridge. He was Demonstrator of morphology at Cambridge 1882-85, and Superintendent of the Marine Biological Association 1886-88. He was also Balfour student 1890-93, and has written many papers and works. In *Sex Antagonism* (1913) Mr. Heape compares the Christian belief in the miraculous conception of Christ to a belief of the Queensland blacks in spirit-conception—both "know the truth; it is only super-

stition which compels them to deny it" (p. 91).

**HEARN, Lafcadio**, writer. *B.* June 27, 1850, of Irish father and Greek mother, in Leucadia (or Lafcadio), one of the Ionian Isles. *Ed.* Ushaw Roman Catholic College. He early abandoned Catholicism, and was for a time an Atheist. In 1869 he went to America and became a journalist. Sent on a journalistic mission to Japan in 1891, he accepted an appointment at Tokyo University, and was described as "the most brilliant of writers on Japanese life" (*Athenaeum*, Oct. 1, 1904). His first work on Japan, *Out of the East*, appeared in 1894. Hearn, who changed his name to Yakumo Koizumi and adopted Buddhism, rendered great service in proving the moral superiority of Buddhism to Christianity. *D.* Sep. 23, 1904.

**HEBBEL, Friedrich**, German tragedian and poet. *B.* Mar. 18, 1813. *Ed.* village school, Wesselburen. Put into an office at the age of fourteen, Hebbel published poetry which attracted wide attention, and a few patrons sent him to Heidelberg and Munich Universities. His first tragedy was produced in 1841, and his power was soon recognized. His masterpiece, *Die Nibelungen* (1862), depicts the conflict of the Pagan and Christian view of life. Hebbel was a Pantheist (E. Horneffer, *Hebbel und das religiöse Problem der Gegenwart*, 1907). His collected works were published in 12 vols., 1866-68. *D.* Dec. 13, 1863.

**HÉBERT, Jacques René**, French Revolutionist. *B.* Nov. 15, 1755. He was employed at a Parisian theatre at the outbreak of the Revolution, which he eagerly embraced. His journal, *Le Père Duchesne*, was one of the most fiery organs of the Revolution. In 1792 he was a member of the Revolutionary Council and Procurator General of the Commune. Hébert was one of the most insistent on substituting the cult of Reason for the cult of a Supreme Being. He was guillotined March 24, 1794.

**HÉBERT, Professor Marcel**, French philosopher. In his *Évolution de la foi catholique* (1905) he studies the Church from outside, without hostility, and concludes that it will last, "but without any effective authority on all that thinks, acts, and advances in Humanity" (p. 3). He believes that man has a sense of "the Divine," but he is Agnostic as regards personal immortality (pp. 250-51).

**HEGEL, Georg Wilhelm Friedrich**, German philosopher. B. Aug. 27, 1770. Ed. Stuttgart Gymnasium and Tübingen University. He was a private tutor at Berne (1793-96) and Frankfort (1797-1800). In 1800 he became teacher of philosophy at Jena, and with Schelling he edited the *Kritische Journal der Philosophie*. In 1804 he began to write his most important work, *Die Phänomenologie des Geistes* (published 1807), and to diverge further from Schelling. His second principal work, *Die Wissenschaft der Logik*, appeared 1812-16 (3 vols.). In 1816 he became professor at Heidelberg, and in 1818 at Berlin. Hegel (whose collected works were published in 18 vols., 1834-45) has probably proved the most influential philosopher of modern times. Like a few of his modern followers, he professed to be in a sense a Christian, but he did not believe even in a personal God or personal immortality, much less in the doctrines of the Church. See the discussion of his religious views in Mr. Benn's *History of English Rationalism* (1906, i, 380). D. Nov. 14, 1831.

**HEINE, Heinrich**, German-Jewish poet. B. Dec. 13, 1797. Ed. Düsseldorf Lyceum, and Bonn, Göttingen, and Berlin Universities. He had studied law, and in 1825, in order to get an official position (from which Jews were excluded), he formally adopted Christianity. He wrote at the time to his friend Moser: "I assure you that if the law had allowed me to steal silver spoons I would not have been baptized" (quoted in C. Puetzfeld's *H. Heines Verhältniss zur Religion*, 1912,

p. 50). He was then, and remained until 1848, an Atheist. His "conversion" proved of no avail, and he travelled and won a high literary repute by the description of his wanderings (*Reisebilder*, 1826-27). In 1827 he collected his scattered poems in an exquisite volume (*Buch der Lieder*), and in 1831 he settled at Paris. From 1848 onward he was bed-ridden with spine disease, and he began again to believe in God (though never in a future life). He cynically remarked that his new conversion might be due "to morphia or poultices." To the end he scorned both Christianity and orthodox Judaism (see Puetzfeld). D. Feb. 17, 1856.

**HEINZEN, Karl Peter**, German writer. B. Feb. 22, 1809. Ed. Bonn University. He was expelled from Germany while still a university student, but returned and entered business. In 1845 he was again expelled, for a work on the Prussian bureaucracy, and fled to Switzerland, then America. He returned to Germany to take part in the revolutionary movement of 1848, and at its failure settled in America, where he edited the *Pioneer* and wrote a number of Rationalist and other works. D. Nov. 12, 1880.

**HELMHOLTZ, Hermann Ludwig Ferdinand von**, German physiologist. B. Aug. 31, 1821. Ed. Berlin University. In 1842 he was appointed assistant surgeon at Berlin, in 1843 military surgeon at Potsdam, in 1848 teacher of anatomy at Berlin, in 1849 professor of physiology at Königsberg, in 1855 professor of anatomy and physiology at Bonn, in 1858 professor of physiology at Heidelberg, in 1871 professor of physics at Berlin, and in 1888 President of the Physico-Technical Institute at Charlottenburg. These appointments, at the highest seats of learning in Germany, show the remarkable range of Helmholtz's erudition. He was one of the earliest writers to determine the conservation of energy (*Die Erhaltung der Kraft*, 1847), and he did remarkable work on the

anatomy and physiology of the sense-organs, from which he excluded the idea of design. An outspoken Agnostic, he was one of Germany's most eminent men of science and one of the first physicists (in later life) and physiologists of his time. *D. Sep. 8, 1894.*

**HELVÉTIUS, Claude Adrien**, French Encyclopædist. *B.* (Paris) Jan. 18, 1715. He was employed in the financial world, and became in 1738 a Farmer-General of the Finances. Having a large fortune, he resigned his position in order to cultivate letters and philosophy; and his house was one of the chief centres of the Encyclopædists. Stimulated by Locke's essay, he in 1758 published a work, *De l'esprit*, which was burned by order of the Parlement. Mme. du Deffand remarked that he had "let out everybody's secret." His better known work, *De l'homme*, was published posthumously, and is frankly Materialistic. His collected works were published in fourteen volumes in 1796. *D. Dec. 26, 1771.*

**HENDERSON, Professor Laurence Joseph**, A.B., M.D., American biochemist. *B.* June 3, 1878. *Ed.* Harvard and Strassburg Universities. Henderson was lecturer on biochemistry at Harvard in 1904-1905, instructor from 1905 to 1910, and has been associate professor since 1910. He is a fellow of the American Academy of Arts and Sciences, and a member of the American Physiological Society, the American Society of Biological Chemists, and the American Chemical Society. Besides his numerous scientific papers, he has written *The Fitness of the Environment* (1913) and *The Order of Nature* (1917). In these works he rejects emphatically the idea of design in nature and all natural theology based on it, though he contends for a certain kind of teleology. He thinks Darwin's advance from theology to Theism, and from Theism to Agnosticism, the normal growth, and adds: "We shall never find the explanation of the riddle,

for it concerns the origin of things" (*The Order of Nature*, p. 209).

**HENIN DE CUVILLERS, Baron Étienne Félix d'**, French writer. *B.* Apr. 27, 1755. He served in the army, then in the diplomatic service, being *chargé d'affaires* at Constantinople 1793-95. Napoleon made him a general and a baron (1809), but he was deposed at the Restoration, and devoted himself chiefly to writing on animal magnetism (to which he ascribed the miracles of Jesus). He wrote also *Des Comédiens et du clergé* (1825), a drastic anti-clerical work. *D. Aug. 2, 1841.*

**HENLEY, William Ernest**, LL.D., poet and critic. *B.* Aug. 23, 1849. *Ed.* Crypt Grammar School, Gloucester. He settled in London in 1877, and, in succession, edited *London* (1877-78), the *Magazine of Art* (1886-89), the *National Observer* (1891-94), and the *New Review* (1894-98). His first poems were published in 1888, and a definitive edition appeared in 1898, followed later by *For England's Sake* (1900) and *Hawthorn and Lavender* (1901). Henley was not a systematic thinker—he thought philosophy "like chalk in one's mouth"—and his mood in regard to religion changed much. In his later poetry he is a decided Theist, but he is consistently sceptical about a future life. In 1875 he wrote (*Poems*, 1898, p. 119):—

Out of the night that covers me,  
Black as the pit from pole to pole,  
I thank whatever Gods may be  
For my unconquerable soul.

Beyond this place of wrath and tears  
Looms but the horror of the shade.

He changed only in the direction of a firmer Theism. *D. June 11, 1903.*

**HENNE AM RHYN, Otto**, Ph.D., Swiss historian. *B.* Aug. 26, 1828. *Ed.* St. Gallen Gymnasium and Berne University. In 1852 he became a secretary of department, in 1857 a gymnasium professor, in 1859 the State Archivist at St. Gallen, in 1872 an editor at Leipzig, and in 1885

again State Archivist. He edited the *Freimaurer Zeitung*, and was one of the leading Freemasons of Switzerland. His numerous historical works, including an eight-volume general history of culture (1877-1908) and various volumes on social and ethical questions, are all Rationalistic (especially *Die Jesuiten*, 1889). He says in his Autobiography that he "cast off all the fetters of the creeds" at the university, though in his later work he is Theistic.

**HENNELL, Charles Christian**, writer. *B.* Mar. 30, 1809. *Ed.* private schools. He went to work as a clerk at the age of fifteen, when he already knew French, Latin, and Greek, but continued to study in his leisure. In 1836 he set up a prosperous business of his own. Charles Bray [SEE] married his sister, and the connection led Hennell to a study of the Bible which compelled him to renounce Unitarianism. His work, *Inquiry Concerning the Origin of Christianity* (1838), was translated into German and Italian. He was a Theist (*Christian Theism*, 1839). *D.* Sep. 2, 1850.

**HENNELL, Mary**, writer, sister of C. C. Hennell. *B.* May 23, 1802. Like her brother, Miss Hennell felt the influence of C. Bray and abandoned Unitarianism. She wrote an essay entitled "Outline of the Various Social Systems and Communities which have been Founded on the Principle of Co-operation," which was published as an appendix to Bray's *Philosophy of Necessity* (1841) and separately printed in 1844. *D.* Mar. 16, 1843.

**HENNEQUIN, Émile**, French critic. *B.* 1858. *Ed.* Geneva. He entered the journalistic world of Paris, on the Havas Agency, and was then on the staff of *Le Temps* until his death. His literary work, especially a *Critique Scientifique* published a few weeks before his death, gave promise of great distinction, and he was a thorough Rationalist, but he died prematurely July 14, 1888.

**HÉRAULT DE SECHELLES, Marie Jean**, French writer. *B.* Sep. 20, 1759. He was a well-known Parisian lawyer, who was in 1783 appointed Advocate General of the Paris Parlement. His *Visite à Buffon* (1785, re-issued in 1829 as *Voyage à Montbard*) is our best testimony to Buffon's views. Being "a pupil of Diderot" (*Grande Encyc.*), he accepted the Revolution and was made a judge. He was a member of the Legislative Assembly and of the Committee of Legislation, and was in 1792 President of the Legislative Assembly. He was guillotined Apr. 5, 1794.

**HERBERT, Edward**, first Baron Herbert of Chisbury. *B.* Mar. 3, 1582. *Ed.* privately, and at Oxford (University College). Herbert was a gifted and industrious student, whose accomplishments drew attention to him early in life. In 1603 he was created Knight of the Bath, and in 1606 Sheriff of Montgomeryshire. He served in the Dutch War, and travelled all over Europe. In London he was a great friend of Ben Jonson, Selden, and Carew. In 1619 he went as Ambassador to Paris, where, in 1624, he published the first Deistic treatise, *De Veritate*. He wrote other works on religion in Latin. He entirely rejected revelation as priestly trickery, but his natural theology was mystic and Platonist. *D.* Aug. 20, 1648.

**HERBERT, Auberon Edward William Molyneux**, D.C.L., reformer. *B.* June 18, 1838, son of the third Earl of Carnarvon. *Ed.* Eton and Oxford (St. John's College). He served in the army from 1858 to 1862, then returned to Oxford, and graduated in Civil Law. He was lecturer on history and jurisprudence at St. John's College until 1869, when he resigned his fellowship. In the Dano-Prussian War (1864) he received knighthood in the Order of the Dannebrog for rescuing the wounded under fire. In 1866 he became private secretary to Sir Stafford Northcote, and he was M.P. for Nottingham 1870-74. Herbert was

a Spencerian Agnostic (see, especially, his articles in the *Nineteenth Century*, Aug. and Sep., 1901), and he ably supported Bradlaugh, and pressed for secular education and other reforms. *D.* Nov. 5, 1906.

**HEREDIA, José Maria de**, French poet. *B.* (in Cuba, of French mother) Nov. 22, 1842. *Ed.* Paris, and Havana University. He settled in Paris, adopted French nationality, and studied law, but he turned to letters and published his first poems in 1862. His exquisite sonnets in the *Parnasse Contemporain* and elsewhere gave him a high position in his art, but he cared so little for publicity that he issued only one volume, *Les Trophées* (1893, Eng. trans., 1897). He was a member of the Academy. Heredia was an enthusiastic admirer of the Rationalist poets Chénier, Hugo, and Leconte de Lisle, and shared their creed. *D.* Oct. 3, 1905.

**HERTWIG, Professor Oscar**, M.D., Ph.D., German anatomist. *B.* Apr. 21, 1849. *Ed.* Mülhausen Gymnasium, and Jena, Zurich, and Bonn Universities. He was appointed teacher of anatomy and embryology at Jena in 1875 and professor in 1878. In 1888 he became Director of the Berlin Institute of Anatomy and Biology, and professor of general anatomy and embryology at the University. Hertwig is a member of the Royal Academy of Science, Privy Councillor, and joint editor of the *Archiv für mikroskopische Anatomie und Entwicklungsgeschichte*. His works on embryology and biology have won for him membership of the French Société de Biologie, the Linnæan Society, the Royal Microscopic Society, the Boston Society of Natural History, and a dozen others. Professor Breitenbach enumerates Professor Hertwig among the pupils of Haeckel who have been faithful to his teaching (*Was Wir E. Haeckel Verdanken*, 1914, i, 209).

**HERTWIG, Professor Richard**, M.D., Ph.D., zoologist, brother of preceding. *B.*

Sep. 23, 1850. *Ed.* Mülhausen Gymnasium, and Jena, Zurich, and Bonn Universities. He was appointed teacher of zoology at Jena in 1875, professor in 1878, professor of zoology at Königsberg in 1881, at Bonn in 1883, and at Munich in 1885. He is a Privy Councillor and the author of many important works (including some of the *Challenger* series). In the Haeckel Memorial Volume (*Was Wir E. Haeckel Verdanken*, 1914) Professor Hertwig has a fine appreciation of his old master and his life-work (ii, 165-70).

**HERTZEN, Alexandr Ivanovich**, Russian writer. *B.* Mar. 25, 1812. *Ed.* Moscow University. Although he was a son of Prince Jakovlev, he joined a Saint-Simonian society in his youth and was imprisoned. He then entered the government service, but left it in 1842 to engage in the study of philosophy and letters, and, further developing his advanced opinions, he was banished from Russia in 1846. From London, where he set up a press in 1851, and later from Switzerland, he issued a periodical, the *Kolokol* (*Bell*), which had an immense power in Russia. Hertenzen was rich and cultivated, and many of his works (published in 10 vols. in 1875) embody his very drastic Rationalism. *D.* Jan. 21, 1870.

**HERTZOGENBERG, Heinrich von**, Austrian musical composer. *B.* June 10, 1843. *Ed.* Vienna Conservatorium. He settled at Leipzig, where he founded a Bach Society, and in 1885 was appointed professor of composition at the Berlin Royal High School of Music. He wrote some fine chamber and choral pieces. He was an intimate friend of Brahms, and their correspondence shows that Hertzogenberg, who was brought up a Catholic, became as Rationalistic as Brahms. "I believe nothing," he wrote near the end of his life (*Letters of J. Brahms: the Hertzogenberg Correspondence*, 1909, p. 416). Hertzogenberg was joint editor of an ecclesiastical musical paper (*Monatsschrift*

für Gottesdienst und Kirchliche Kunst). "He who has no faith must have emotions," he said in explanation. *D.* Oct. 9, 1900.

**HERVEY, John**, Lord Hervey of Ickworth, Lord Privy Seal. *B.* Oct. 15, 1696. *Ed.* Westminster School and Cambridge (Clare Hall). Son of the first Earl of Bristol, he entered the House of Commons in 1725, and in 1730 he was appointed Vice-Chamberlain of the Royal Household. He was an intimate friend of Queen Caroline [SEE], and was, like her, a Deist. In 1740 he became Lord Privy Seal. In the Introduction to Lord Hervey's principal work, *Memoirs of the Reign of George the Second* (2 vols., 1847), the Rt. Hon. J. W. Croker observes that Hervey adopted "all the anti-Christian opinions" of the Deists and had "a peculiar antipathy to the Church and Churchmen" (p. xxvi). He adds that Hervey was the real author of a Deistic defence of Mandeville, *Some Remarks on the Minute Philosopher*, by "A Country Clergyman" (1732). His Deism is easily seen in ch. xxiii of his *Memoirs*. *D.* Aug. 5, 1743.

**HERVIEU, Paul Ernest**, French dramatist and novelist. *B.* Sep. 2, 1857. *Ed.* Lycée Condorcet and École de droit, Paris. He became an advocate at the Court of Appeal in 1877, and secretary of embassy in 1881. His distinguished literary career opened in 1882 with the story *Diogène le chien*, and he reached a very high position both in drama and fiction. He was a Commander of the Legion of Honour and Honorary President of the Société des Gens de Lettres. *D.* Oct. 25, 1915.

**HETHERINGTON, Henry**, publisher. *B.* 1792. He was a printer at London, and one of the most active of the workers in establishing the first Mechanics' Institute and the early Trade Unions. Nobly resenting the "tax on knowledge" (the press-stamp), he set up a press in his house

and issued, at a penny, *The Poor Man's Guardian* (1831-35). He was twice imprisoned for this, and five hundred persons were imprisoned in three years for selling it. He was again imprisoned in 1840 for blasphemous libel in publishing Haslam's *Letters to the Clergy*. Hetherington was one of the bravest fighters for liberty and enlightenment in dark days (see G. J. Holyoake's *Life of H. Hetherington*, 1849). He wrote *A Few Hundred Bible Contradictions* and other small works. *D.* Aug. 24, 1849.

**HEYSE, Paul Johann Ludwig von**, German poet and novelist. *B.* Mar. 15, 1830. *Ed.* Friedrich Wilhelm Gymnasium, Berlin, and Berlin and Bonn Universities. In 1854 King Maximilian invited him to settle, on a pension, at Munich, his *Francesca da Rimini* (1850) having given proof of high ability. Heyse was particularly skilful and fruitful in short stories, of which he published twenty-four volumes, besides several volumes of poetry, ten novels, and fifty plays. His novels, especially *Kinder der Welt* (1873), a Rationalistic treatment of religion, drew upon him the wrath of the orthodox, but his high position in modern German letters is undisputed. In 1910 he was awarded the Nobel Prize for literature. *D.* Apr. 2, 1914.

**HIBBERT, Julian**, writer. *B.* 1801. Hibbert was a wealthy and cultivated Rationalist, a follower of Owen, who generously supported Richard Carlile in his struggle. Wheeler recalls that on one occasion he gave Carlile £1,000, and he was little less generous in supporting Watson, Hetherington, and other reformers. He founded a British Association for the Promotion of Co-operative knowledge, printed various Greek works from his private press, and commenced the compilation of a *Dictionary of Anti-Superstitionists*. In 1833 he was subpoenaed, and he told the London court that he was "an Atheist" and would not kiss the Bible. He was harshly driven out of

court, amid hisses, by the magistrates. *D.* Dec., 1834.

**HIGGINS, Godfrey**, archæologist. *B.* May 1, 1773. *Ed.* Cambridge (Trinity Hall). He studied law, but, receiving a large fortune at the death of his father, he abstained from practice, and devoted his time to the study of religion. From 1802 to 1816 he served in the army. His first work, *Horæ Sabbaticæ* (1826), was a study of the origin of the Sabbath. In 1829 he published *An Apology for the Life and Character of Mahommed* and *The Celtic Druids*, which opened his serious study of religion. The rest of his research is incorporated in his posthumous *Anacalypsis* (2 vols., 1836). Higgins professed to be a Christian, in the naturalist sense, but was a Deist. *D.* Aug. 9, 1833.

**HIGGINSON, Colonel Thomas Wentworth**, American writer. *B.* Dec 22, 1823. *Ed.* Harvard. In 1848 he was ordained, and he became Pastor of the First Congregational Church, Newburyport. Compelled to leave this on account of his opposition to slavery, he took a free church in Worcester until 1858, when he abandoned the ministry and flung himself into the anti-slavery campaign. He was a Colonel in the Civil War. After 1864 he devoted himself to letters and politics, sitting in the Massachusetts Legislature 1880-81 and on the State Board of Education 1881-83. He translated Epictetus and wrote many historical and biographical works. In an American symposium on immortality (*In After Days*, 1910) Colonel Higginson rejects "all sects and creeds," but believes in some sort of God and future life (ch. vi). *D.* May 9, 1911.

**HILL, George Birkbeck Norman**, D.C.L., LL.D., writer. *B.* June 7, 1835. *Ed.* Oxford (Pembroke College). At Oxford he became a friend of Swinburne, Morris, and Rossetti, and shared their views. He was a schoolmaster from 1858 to 1869, then a journalist and author. He edited

Boswell (6 vols., 1887), some of Johnson's works, and the letters of Hume and Rossetti. In one of his letters he says: "Priestcraft in every form I hate, and dogma I laugh at" (*Letters of G. B. Hill*, 1906, p. 245). He thought Christianity "a very noble poem, but of such stuff as dreams are made of." *D.* Feb. 27, 1903.

**HILLEBRAND, Professor Karl**, German writer. *B.* Sep. 17, 1829. *Ed.* Giessen and Heidelberg Universities. He was imprisoned for his share in the Revolution of 1848. Migrating to Paris, he was for a time secretary to Heine, but he graduated at the Sorbonne, taught German at the St. Cyr Military School, and eventually became professor of foreign literature at Douai. After the Franco-German War he settled in Italy, and wrote in French, German, and Italian. His essays alone fill seven volumes. In 1880 he lectured at the London Royal Institution (*Lectures on German Thought*). *D.* Oct. 19, 1884.

**HINS, Eugène**, Ph.D., D. es L., Belgian writer. *B.* Nov. 8, 1839. Hins, a strong Socialist as well as Rationalist, edited the *Internationale* for some years, and was one of the leading lecturers and writers of the Belgian Rationalists. In 1872 he was banished to Russia. He was professor at the Royal Athenæum, Charleroi, and wrote *La Russie dévoilée au moyen de sa littérature populaire* (1883) and other works, generally under the pseudonym "Diogène." After his retirement from the Belgian Civil Service in 1900 Hins was very active in the Rationalist world. "You waste your time and trouble in attacking clericalism," he wrote; "attack its root—religion."

**HINTON, James**, surgeon and philosopher. *B.* 1822. *Ed.* Nonconformist School, Harpenden. At first a clerk, he qualified in medicine, and, after a few years' practice as a naval surgeon, settled in London (1850) becoming a high authority on ear diseases. Always deeply interested in philosophy, and a member of

the Metaphysical Society, he had rejected Christianity in early youth, and he never resumed it, but he was very religious and mystical (see his *Mystery of Pain*, 1866, etc.). He did not believe in a personal God. *D.* Dec. 16, 1875.

**HIPPEL, Theodor Gottlieb von**, German writer. *B.* Jan. 31, 1741. *Ed.* Königsberg University. He was educated for the ministry, but he refused to enter it and studied law. In 1765 he became Legal Consultant of Königsberg, in 1780 Mayor, and in 1786 Privy Councillor and President of State. His numerous writings—novels, poems, dramas, etc. (14 vols., 1828–39)—are in many places Rationalistic. The identity of the author was rigorously concealed until after his death. *D.* Apr. 23, 1796.

**HIRD, Dennis**, M.A., writer. *B.* Jan. 28, 1850. *Ed.* private schools and Oxford (New College). Mr. Hird took his degree with honours in natural science, and in 1879 he was appointed tutor and lecturer at New College. Seven years later he became curate at St. Michael's, Bournemouth, and in 1887 curate at Battersea. He was afterwards secretary of the Church of England Temperance Society and London Police Court Missionary. He lost his position on becoming a Socialist, and, having been appointed Rector of Eastnor, he was again dismissed, for publishing *A Christian with Two Wives* (1896). For ten years (1899–1909) he was Principal of Ruskin College at Oxford, and in 1909 he and a few others founded the Central Labour College in London. Failing health and war conditions compelled him to abandon this in 1915. Mr. Hird, who is an Agnostic, has written several popular works on evolution, and, before his health failed, lectured assiduously on it.

**HIRN, Professor Yrgö**, Ph.D., Finnish æsthetic writer. *B.* 1870. Hirn is professor of æsthetics and modern literature at Helsingfors University, and he is one

of the foremost living writers of Finland. Several of his works (*The Origins of Art*, 1900; *The Sacred Shrine*, 1912) have been translated into English. The latter work is a masterly and sympathetic study from the outside of Catholic art and poetry, though at the close Professor Hirn describes himself as an Agnostic, and regards Catholic doctrines merely as "strayings of the human mind" (p. 478).

**HIRTH, Georg**, German journalist and art-writer. *B.* July 13, 1841. *Ed.* Gotha, and Jena University. He edited the Leipzig *Deutsche Turnzeitung* 1863–66, and then, as secretary of the Victoria Foundation, became a high authority on statistics. In 1868 he founded the *Annalen des deutschen Reichs*. In 1875 he turned to art-printing and publishing, and he has written a number of notable volumes on art and the history of art. From 1896 on he edited *Jugend*. He was one of the founders of the Monist League. *D.* Mar. 29, 1916.

**HOADLEY, George**, American jurist. *B.* July 31, 1826. *Ed.* Cleveland, Western Reserve College, and Harvard. He was admitted to the Bar in 1847, and he became judge of the Superior Court of Cincinnati in 1851 and City Solicitor in 1855. He refused a judgeship of the Supreme Court, and established a firm at New York, besides teaching law at Cincinnati. Hoadley was one of the counsel who successfully opposed the attempt to impose Bible lessons in American schools. He was Governor of Ohio 1883–85. *D.* 1902.

**HOBBS, Thomas**, philosopher. *B.* Apr. 5, 1588. *Ed.* Westport Church, Malmesbury, and Oxford (Magdalen Hall). Hobbes, who had begun to learn Latin and Greek at the age of six, was for twenty years tutor to Mr. Cavendish (later Earl of Devonshire), and afterwards to his son. He had not only exceptional leisure for study, but in the course of foreign tours

he met most of the Continental thinkers. He was also a friend of Lord Herbert. The Civil Law bent his thoughts to political philosophy, and he published *De Cive* in 1642, and began to write the *Leviathan*. His *Behemoth* was, at the King's request, withheld from publication until 1679. Living in a dangerous age, and timid by temperament, he protested against the charge of heterodoxy, which was based upon occasional passages of his writings, but it is admitted that he was at most a Deist (see J. M. Robertson's *Short History of Freethought*, ii, 71-3). His psychology also suggests that he questioned or denied the immortality of the soul, which is inconsistent with it. His work greatly stimulated the growth of Rationalism in Europe. *D.* Dec. 4, 1679.

**HOBHOUSE, Arthur**, first Baron Hobhouse of Hadspen, judge. *B.* Nov. 10, 1819. *Ed.* Eton and Oxford (Balliol). He was called to the Bar in 1845, and became Q.C. in 1862. He was a Charity Commissioner 1866-72, law member of the Council of the Governor General of India 1872-77, on the judicial committee of the Privy Council 1881-1901, and was created legal peer in 1885. A man of high character and public feeling, he served as Vestryman of St. George's, member of the London School Board (1882-84), and Alderman of the L.C.C. (1888). He was a strong humanitarian and an advanced Rationalist, and his name appears in the list of benefactors of the R. P. A. His letters to Holyoake in his later years (*Lord Hobhouse: A Memoir*, by L. T. Hobhouse and J. L. Hammond, 1905) are drastically anti-ecclesiastical, and they show a belief only in a "great ruling power of the universe." Shortly before his death he wrote to a clergyman that, the more he reflected, "the more my mind is led away from your objects and fixed upon others" (p. 258). *D.* Dec. 6, 1904.

**HOBHOUSE, Professor Leonard Tre-lawney**, Litt.D., sociologist. *B.* 1864

(son of the Ven. Archdeacon Hobhouse and nephew of Baron Hobhouse). *Ed.* Oxford (Merton). He was assistant tutor at Oxford (C. C. C.) for some years, and was then on the editorial staff of the *Manchester Guardian* (1897-1902) and the *Tribune* (1906-1907). He was secretary of the Free Trade Union 1903-1905, and was for some years editor of the *Sociological Review*. In 1907 he was appointed professor of sociology at London University. Professor Hobhouse's chief works are *Mind in Evolution* (1901) and *Morals in Evolution* (2 vols., 1906). In his *Development and Purpose* (1913) he defines God as "that of which the highest known embodiment is the distinctive spirit of humanity" (p. 371).

**HOBSON, John Atkinson**, M.A., economist. *B.* July 6, 1858. *Ed.* Derby School and Oxford (Lincoln). He was classical master at Faversham and Exeter from 1880 to 1887, then University Extension Lecturer (Oxford and London) in English literature and economics from 1887 to 1897. Besides his well-known economic and political works he has published several volumes of a literary character (*John Ruskin*, 1898, etc.). Mr. Hobson is a regular lecturer for the South Place Ethical Society, and an influential writer in the Press (*Manchester Guardian*, etc.).

**HOCHART, Polydore**, French historian. M. Hochart has made valuable studies of the alleged evidence in Roman writers in favour of Christ and early Christianity. In 1885 he published *Études au sujet de la persécution des chrétiens sous Néron* and *Études sur la vie de Sénèque*. In 1890 and 1894 he issued learned researches into the authenticity of Tacitus.

**HODGSON, Brian Houghton**, orientalist. *B.* Feb. 1, 1800. *Ed.* Macclesfield Grammar School, Richmond, and East India Company's College, Haileybury. He reached India in 1818, and was appointed assistant commissioner at Kumaon. From

1820 to 1843 he was assistant resident in Nepal. Hodgson, though a most conscientious official, made so thorough a study of Hindu religion and literature, and collected so many manuscripts, that Burnouf called him "the founder of our Buddhist studies." He also contributed materially to zoology and ethnology. When importuned about his religious belief he said: "I do not care to talk about the unknowable" (*Life of B. H. Hodgson*, by Sir W. W. Hunter, 1896, p. 332). *D.* May 23, 1894.

**HODGSON, Shadworth Hollway**, philosopher. *B.* 1832. *Ed.* Rugby and Oxford (Corpus Christi). His wife dying three years after marriage, Mr. Hodgson devoted his life to philosophy and attained an acknowledged mastery of it. He was President of the Aristotelian Society from 1880 to 1894. His chief works were *Time and Space* (1865), *The Philosophy of Reflection* (2 vols., 1878), and *The Metaphysic of Experience* (1898). His religious views are expounded chiefly in *The Philosophy of Reflection*, ch. xi. He held that "the notion of a soul as an immaterial substance is exploded" (ii, 258), and he merely acknowledged a God as "the Spirit of the Whole." The creeds he emphatically rejected. *D.* June 13, 1912.

**HODGSON, William**, M.D., writer. *B.* 1745. *Ed.* Holland. He was a practising physician who adopted advanced ideas, and suffered two years' imprisonment (1793-95) for toasting "The French Republic." While in Newgate he wrote *The Commonwealth of Reason* (1795) and translated Mirabaud's (or d'Holbach's) *Système de la Nature*. After his release he abandoned politics for science. *D.* Mar. 2, 1851.

**HOELDERLIN, J. C. F.** See HÖLDERLIN, J. C. F.

**HÖFFDING, Professor Harald**, Ph.D., LL.D., D.Sc., Litt.D., Danish philosopher. *B.* Mar. 11, 1843. *Ed.* Copenhagen Metropolitan School and University. He studied

at first for the Church, but he abandoned theology and graduated in philosophy. He was appointed lecturer at Copenhagen University in 1880, and was professor of philosophy there from 1883 to 1915. He is a member of the Royal Danish Society of Science and Letters, corresponding member of the Institut de France and the Academia dei Lincei, corresponding fellow of the British Academy and Aristotelian Society, etc. In his numerous works Professor Höffding expounds a spiritual Monism. He excludes a personal God, and he is Agnostic as to personal immortality. The essential religious principle is "the conservation of values," moral and æsthetic, and "our greatest model is the Greek way of life" (*The Philosophy of Religion*, Eng. trans. 1906, pp. 379-80). See also his *Pensée Humaine* (1911).

**HOGG, Thomas Jefferson**, writer. *B.* May 24, 1792. *Ed.* Durham Grammar School and Oxford (University College). He was an intimate friend of Shelley at Oxford, and was expelled with him, as he refused to disavow Shelley's *Necessity of Atheism* (1811). He studied law, and was called to the Bar in 1817, but practised little. In his later years he was a Revising Barrister. He wrote an unfinished life of his friend Shelley (*Life of Shelley*, 2 vols., 1858). *D.* Aug. 27, 1862.

**HOLBACH, Paul Heinrich Dietrich, Baron von**, Encyclopædist. *B.* 1723. *Ed.* Paris. He was a wealthy German, who settled in Paris and made his house one of the chief centres of the Encyclopædist—indeed, one of the chief social centres of culture in Europe. Holding that religion was one of the greatest hindrances to the happiness of the race, he wrote many articles for the *Dictionnaire Encyclopédique*, and under various pseudonyms he issued several drastically anti-Christian works (*Le Christianisme dévoilé, La contagion sacrée, De l'imposture sacerdotale*, etc.). He also procured translations of Deistic works from the German and English. They were

generally printed in Amsterdam, and d'Holbach's name did not appear, so that he continued the work for about ten years. His chief work, *Le système de la nature* (2 vols., 1770), which bore the name of Mirabaud, is Atheistic and Materialistic, and it scandalized even Voltaire and Frederic II. D'Holbach was a man of very sober and fine life, very generous, and an enthusiast for liberty and enlightenment. *D.* Jan. 21, 1789.

**HOLBERG, Ludwig, Baron von**, Danish dramatist. *B.* Dec. 3, 1684. *Ed.* Copenhagen. He began to prepare for the Church, but he abandoned the idea and became a tutor in Norway. In 1714 the Copenhagen University nominated him professor and gave him a travelling pension. He studied French literature at Paris. In 1717 he was appointed professor of metaphysics, and in 1720 of rhetoric, at Copenhagen University. Holberg published a great deal of satirical verse, and a number of brilliant comedies, which brought him the title of "the Molière of Denmark." Others compare him to Voltaire. His *Nicolai Klimii Iter Subterraneum* (1741) is transparently Deistic (see the analysis of it in Robertson's *Short History of Freethought*, ii, 356). The pious King checked his bold output by making him professor of history. He was created Baron in 1747. *D.* Jan. 28, 1754.

**HOLCROFT, Thomas**, dramatist. *B.* Dec. 10, 1745. The son of poor parents, he became in succession a stable boy, shoemaker, teacher, prompter, and actor. In 1778 he produced his first play, *The Crisis*, and gradually won some repute. He was indicted in 1794 on account of his sympathy with the French Revolution, and lived some years in France. On his return to England he set up a printing business, wrote many works, and translated books from the French and German (including the works of Frederic the Great). He was an Atheist (though passages in his later letters suggest that he ended a Deist), and denied a future life (see his poem *Human Happiness*, or

*The Sceptic*, 1783). Lamb speaks of him as "one of the most candid, most upright, and single-meaning men." *D.* Mar. 23, 1809.

**HÖLDERLIN, Johann Christian Friedrich**, German poet. *B.* Mar. 20, 1770. *Ed.* Denkendorf Seminary and Tübingen University. He withdrew from clerical training and devoted himself to letters and philosophy, adopting Pantheistic views. He was a tutor from 1794 to 1801. In 1797 he published his first romance, *Hyperion*, and in 1800 his Pantheistic drama *Empedokles*. The poems and stories that followed put Hölderlin in a very high position, but his mind failed, and for nearly forty years he remained childlike and powerless. *D.* June 7, 1843.

**HOLLAND, Frederic May**, American writer. *B.* May 2, 1836. *Ed.* Harvard. He was ordained Unitarian minister at Rockford in 1863, but he abandoned the Unitarian creed and contributed to the American Rationalist periodicals. He wrote *The Reign of the Stoics* (1879), *The Rise of Intellectual Liberty* (1885), *Sketches of the Progress of Freedom* (1900), and other works.

**HOLLAND**, first Baron. *See* FOX, HENRY.

**HOLLAND**, third Baron. *See* FOX, H. R. V.

**HOLLAND, Lady**. *See* FOX, E. V.

**HOLLANDER, Bernard, M.D., M.R.C.S., L.R.C.P.**, physician. *B.* (Vienna) 1864. *Ed.* King's College, London. Dr. Hollander settled in London in 1883, and he was appointed Physician to the British Hospital for Mental Disorders and Brain Diseases. He was naturalized in 1894. He has devoted his attention particularly to abnormal mental phenomena, has founded a modified system of phrenology (*Scientific Phrenology*, 1902, etc.), and is one of the

leading exponents of psycho-therapy, founder of the Ethological Society, and editor of the *Ethological Journal*. His Rationalist views are best seen in his *Positive Philosophy of the Mind* (1891).

**HOLLICK, Frederick, M.D.**, Owenite. *B.* Dec. 22, 1813. *Ed.* Birmingham Mechanics' Institute. He was a friend of Holyoake, and, like him, one of Robert Owen's Rationalist missionaries. When Owenism failed, he emigrated to America and set up a medical practice at New York. He wrote a number of medical works of a popular character. *D.* 1900.

**HOLLIS, John**, Deist writer. *B.* 1757. Hollis was a member of a wealthy Dissenting family who turned Deist, and wrote *An Apology for the Disbelief of Revealed Religion* (1799), *Sober and Serious Reasons for Scepticism* (1796), *Free Thoughts* (1812), and a few other small works. *D.* Nov. 26, 1824.

**HOLLIS, Thomas, F.R.S.**, writer. *B.* Apr. 14, 1720. *Ed.* Newport and St. Albans. He was a man of considerable wealth and of liberal views, who refused to enter Parliament on account of its corrupt procedure; and he spread his principles by publishing and distributing books. He edited various works of Sidney, Locke, and Neville. He never attended church, and "gave his name to no religious society that could be discovered" (*Memoirs of T. Hollis*, 1780, i, iv). He was a Deist of high character, a Fellow of the Royal Society and the Society of Antiquaries, and a member of the Society of Governors of Guy's and St. Thomas's Hospitals. *D.* Jan. 1, 1774.

**HOLMES, Edmund Gore Alexander**, poet and educationist. *B.* July 17, 1850. *Ed.* Merchant Taylors' School and Oxford (St. John's). He took first class in Classical Moderations and first class in the Final Classical School. In 1875 he became Inspector, later Chief Inspector, of Schools.

Mr. Holmes has published several volumes of poems, and various works on education and philosophy. In *A Confession of Faith* ("by an Unorthodox Believer," 1895) he rejects Christian doctrines, though he retains Theism and the belief in immortality. "I do not believe in the supernatural," he says (p. 3).

**HOLMES, Oliver Wendell, M.D.**, American physician and author. *B.* Aug. 29, 1809. *Ed.* Phillips Academy, Andover, and Harvard. He studied law, but changed to medicine, completing his education in Paris, and establishing a practice at Boston in 1836. He was professor of anatomy at Dartmouth College from 1838 to 1840. He then returned to Boston, and was Parkman professor of anatomy and physiology at the Harvard Medical School from 1847 to 1882. Holmes's first poems were published in 1836, and his literary reputation was made by his *Autocrat at the Breakfast Table* (1858) and *Professor at the Breakfast Table* (1859). The genial Rationalism of the works greatly angered the orthodox. A deeper note is struck in his *Mechanism in Thought and Morals* (1871) and his biography of Emerson (1884). W. D. Howells (*Literary Friends and Acquaintance*, 1901, p. 45) tells us that, though a Theist, Holmes was sceptical about a future life. *D.* Oct. 7, 1894.

**HOLMES, Thomas Rice Edward**, Litt.D., educationist, brother of E. G. A. Holmes. *B.* May 24, 1885. *Ed.* Merchant Taylors' School and Oxford (Christ's Church). He was assistant master at Lincoln Grammar School 1878-80, at Blackheath Proprietary School 1880-85, and at St. Paul's School 1886-1909. Dr. Holmes was an original member of the Council of Classical Education (1903-1906) and a member of the Council of the Roman Society (1910-14). He has written various historical works, and is a member of the Rationalist Press Association.

**HOLWELL, John Zephaniah**, Governor

of Bengal. *B.* Sep. 17, 1811. *Ed.* Richmond, Iselmond, and Guy's Hospital. He went to India in 1732, practising as a surgeon and studying the native languages. In 1751 he was Zemindar of the Twenty-four Parganas, and in 1756 he was one of the survivors of "the Black Hole of Calcutta." In 1760-61 he was temporary Governor of Bengal. Besides various works on India he wrote *A Dissertation on the Origin of Intelligent Beings and on a Divine Providence* (1786), which is of a Rationalist character. *D.* Nov. 5, 1798.

**HOLYOAKE, Austin**, Secularist, brother of G. J. Holyoake. *B.* Oct 27, 1826. Like his elder brother, he came under the influence of the Owenites, and he devoted his life to the cause of progress and Rationalism. He co-operated in editing the *Reasoner*, and afterwards printed and sub-edited the *National Reformer* for Mr. Bradlaugh, of whom he was a life-long friend. He published various pamphlets on religion. *D.* Apr. 10, 1874.

**HOLYOAKE, George Jacob**, writer and reformer. *B.* Apr. 13, 1817. As a boy he worked in a foundry and attended classes at the Birmingham Mechanics' Institute, afterwards teaching mathematics there. He joined the Birmingham Reform League in 1831, the Chartists in 1832, and the Owenites in 1838. In 1840 he went as lecturer to the Worcester Hall of Science, and in 1841 to the Sheffield Owenite Hall. He edited the *Oracle of Reason*, and was imprisoned for six months for "blasphemy" in a lecture at Cheltenham (1842). He then settled in London, editing the Owenite *Movement*, which he and M. Q. Ryall had established, and selling advanced books. He presided at the opening of the Rochdale Co-operative Store in 1845, and became the leading champion of, and authority on, Co-operation in Europe. He founded and edited the *Reasoner* (1846-50), the *Leader* (1850), the *Secular Review* (1876), and other papers. In these successive enterprises he strained his slender resources, and

used all his time to secure the freedom of the cheap Press and the triumph of advanced principles. In 1851 he began to use the word "Secularist" as a description of himself and his followers, and to organize societies in London and the provinces. For many years he was President of the British Secular Union. He defined Secularism as "a code of duty pertaining to this life, founded on considerations purely human" (*Origin and Nature of Secularism*, 1896, p. 41). In his later years he took a zealous part in the founding of the R. P. A., of which he was the first Chairman. Holyoake's ideal was to direct Rationalists into positive, not merely destructive, humanitarian action, and there was hardly a reform in England that had not the aid of his effective pen. In combating the "taxes on knowledge" he incurred fines amounting to £600,000. Refugee democrats of all countries enlisted his services, and he fought for the rights of women, political reform, arbitration, education, labour-copartnership, and other reforms. His works and pamphlets number about 160. They cover the whole field of progress, and are not less marked by refinement of character than by literary skill. His advocacy of Rationalism extended over more than sixty years, and was as devoted as it was fruitful. *D.* Jan. 22, 1906.

**HOME, Henry**, Lord Kames, judge. *B.* 1696. *Ed.* private tutors. He was indentured to a writer, but he studied diligently, and was called to the Scottish Bar in 1724. In 1752 he was appointed Ordinary Lord of Session, taking the title Lord Kames from his birthplace, and in 1763 Lord of the Justiciary Court. Besides several works on law, he wrote *Essays on the Principles of Morality and Natural Religion* (1751), for which he was charged with heresy before the Edinburgh Presbytery. The charge lapsed because the petitioner died, not because it was refuted, as is sometimes said. Lord Kames clearly denies free-will in the book, and his later

*Sketches of the History of Man* (1774) is Deistic. He says (bk. iii, sk. iii, ch. iii): "The Being that made the world governs it by laws that are inflexible because they are the best; and to imagine that he can be moved by prayers, oblations, or sacrifices, to vary his plan of government, is an impious thought." D. Dec. 27, 1782.

**HOOKER, Sir Joseph Dalton, O.M., G.S.G.I., M.D., Sc.D., F.R.S.,** botanist. B. June 30, 1817. *Ed.* Glasgow High School and University. He was assistant surgeon and naturalist on the *Erebus* in the Antarctic from 1839 to 1843, and he published the botanical results in his *Flora Antarctica* (1844-47). In 1845 he became botanist to the Geological Survey, and in 1855, after three years in India, he was appointed assistant botanist at Kew. Hooker was an intimate friend of Darwin, and had given him great assistance in writing the *Origin of Species*. In 1865 he succeeded his father as Director at Kew. He was President of the British Association in 1868, and of the Royal Society in 1873. One of the first botanists of his time, he was honoured by no less than nineteen gold medals and the membership of one hundred learned societies. From the *Life and Letters of Sir J. D. Hooker* (1918), by L. Huxley, it is clear that his serious position in regard to religion was Spencerian. "I distrust all theologians .....their minds are those of women," he said (ii, 57). He held that the ultimate power of the universe was "inscrutable" (119), and that Jesus was an Essenian monk (336); and he looked forward to the founding of "a religion of pure reason" (337). He thought discussion futile, as "Theism and Atheism are just where they were in the days of Job" (ii, 67 and 106). D. Dec. 10, 1911.

**HOOPER, Charles Edward,** philosophical writer. B. Mar. 11, 1864. *Ed.* private schools. Mr. Hooper was brought up a "Friend," but he passed to Unitarianism, then to "an attitude of Agnosticism

on religious subjects." In 1896 he began to contribute to the *Literary Guide*, and from 1899 to 1913 (when his health compelled him to retire) he was secretary of the R. P. A. He seeks to provide Rationalism with a philosophy "to co-ordinate and supplement the outlooks of the various sciences" (*The Anatomy of Knowledge*, 1906; *Common Sense and the Rudiments of Philosophy*, 1913). He contributes occasionally to *Mind*, the *Arbitrator*, and other periodicals.

**HOPE, Thomas, F.R.S.,** writer. B. about 1770. Son of an Amsterdam merchant, he studied architecture in various countries, and settled in England in 1796, devoting himself to art collecting. He was a member of the Society of Antiquaries and Vice-President of the Society for the Encouragement of Arts. Besides some works on art, and a novel (*Anastasis*, 1819), he wrote *An Essay on the Origin and Prospects of Man* (1831), which contains an early exposition of evolution. Carlyle called it "an apotheosis of Materialism." D. Feb. 3, 1831.

**HORNEFFER, Ernst, Ph.D.,** German writer. B. Sep. 7, 1871. *Ed.* Treptow Gymnasium, and Berlin and Göttingen Universities. Horneffer took up the study of Nietzsche, together with his brother August. They edited Nietzsche's literary remains (1895) for the Nietzsche Archiv, and Ernst delivered the funeral oration in 1900. He is a Monist of Munich, editor of *Die Tat*, author of several Rationalist works (*Die Künftige Religion*, 1909; *Monismus und Freiheit*, 1911; etc.), and an active promoter of Sunday lectures and the secular moral instruction of the young.

**HORSLEY, Sir Victor Alexander Haden, M.D., Sc.D., F.R.S., F.R.C.S.,** surgeon. B. Apr. 14, 1857. *Ed.* Cranbrook School and University College Hospital. He won the Gold Medal in Anatomy and Surgery and the Surgical Scholarship at the London University, and

was appointed to the staff of the University Hospital. From 1884 to 1890 he was Professor-Superintendent of the Brown Institution, and it was during these years that he carried out the important research, especially in localizing brain functions and investigating the thyroid gland, which gave him a European reputation. In 1885 he was secretary to the Royal Commission on Hydrophobia. He was admitted to the Royal Society in 1886, and was elected Surgeon to the National Hospital for Paralysis and Epilepsy. In 1890 he gave the Croonian Lecture for the Royal Society; from 1891 to 1893 he was Fullerian Professor at the Royal Institution; in 1892 he was President of the Medical Section of the British Association; and from 1893 to 1896 he was Professor of Pathology at University College. He was awarded the Cameron Prize of Edinburgh University in 1893, the Gold Medal of the Royal Society in 1894, and the Lannelongue Prize in 1911. Horsley was, in fact, one of the most brilliant surgeons of his time, and his hundreds of scientific papers obtained for him the honorary membership of many learned bodies. At the same time he was an ardent reformer and idealist, especially working for temperance and women suffrage. Mr. Stephen Paget records in his life (*Sir Victor Horsley*, 1919) that he rejected the Christian creed in his boyhood, and remained an Agnostic until he died. "If he had cared to be labelled," Mr. Paget says, "he would have written the label himself, Agnostic..... Popular theology and sham metaphysics were utterly distasteful to him" (p. 261). Altruistic to the end, Horsley volunteered for arduous service during the war, and his brilliant career was closed by heat-stroke in Mesopotamia on July 16, 1916.

**HOUGHTON, Baron.** See MILNES, R. M.

**HOUTEN, Samuel van,** Dutch statesman. B. Feb. 17, 1837. Ed. Groningen. He studied and practised law, and was in 1869 elected to the Second Chamber. In

1893 he became Minister of the Interior, and he greatly liberalized the Dutch franchise. In the same year he began to edit *Vragen des Tijds*. He passed to the First Chamber in 1904. His Rationalist views are best expressed in his *Dijdragen tot den strijt over God, eigendom, en familie* (1878).

**HOUTIN, Albert,** French writer. Houtin is one of the Modernist priests who quitted the Church, and he has since written a number of important critical works (*L'Américanisme*, 1903; *La question biblique chez les Catholiques de France au XIX siècle*, 1902; *La question biblique au XX siècle*, 1906; etc.). He is a Rationalist, and is now a librarian in Paris.

**HOVELACQUE, Alexandre Abel,** French philosopher. B. Nov. 14, 1843. He studied for eight years in a seminary, but he became a Rationalist and left the Church. He then studied law, comparative anatomy, and oriental languages. In 1867 he founded *La revue linguistique*, and, with Asseline, Mortillet, and other Rationalists, he established the *Bibliothèque des sciences anthropologiques* and various other series of works. He was a high authority on Zend and Sanscrit (*Grammaire de la langue Zende*, 1869, etc.), a Socialist member of the Chambre, and an ardent Rationalist. He published extracts from Voltaire and Diderot, and contributed to the *Bibliothèque Matérialiste*. D. Feb. 22, 1896.

**HOWE, Edgar Watson,** American editor. B. May 3, 1854. Howe received only an elementary education, and entered a printing office at the age of twelve. Seven years later he owned and edited the *Golden Globe*. From 1877 to 1911 he owned and edited the *Atchison Daily Globe*. He retired in 1911, but continues to issue a little monthly (*E. W. Howe's Monthly*) which is delightfully independent. He says: "Religion is like an oil well—a promise of great happiness and prosperity in the future. But

our problems are not in the future: they are of to-day" (Aug., 1919). Mr. Howe has written also a score of novels and literary works.

**HOWELLS, William Dean**, American poet and novelist. *B.* Mar. 1, 1837 (of Welsh-Quaker ancestors). He began early to work in his father's printing office, and became in turn compositor, journalist, and editor. His *Poems of Two Friends* (written with Piatt) attracted attention in 1860, and his *Life of Lincoln* in the same year got him the American Consulate at Venice, which occasioned his fine *Venetian Life* (1866). On his return to America he served on the editorial staff of, successively, the *Tribune*, *Times*, and *Nation*. He edited the *Atlantic Monthly* from 1871 to 1881, and in 1886 he took charge of *Harper's Magazine*. His novels and other works give him a high position in American letters. Howells was brought up a Swedenborgian, but his poem, "Lost Beliefs" (*Poems*, 1886, p. 31), intimates that he had ceased to believe three decades ago. He was a Theist, and always tender about religion; but various passages in his *Literary Friends and Acquaintance* (1901) show that he was an advanced Rationalist. He tells an Agnostic friend, Parton: "A new light had then lately come into my life by which I saw all things that somehow did not tell for human brotherhood dwarfish and ugly" (p. 143). *D.* May 11, 1920.

**HUART, Clément.** See IMBAULT-HUART, CLÉMENT.

**HUBBARD, Alice**, American writer. *B.* June 7, 1861. *Ed.* State Normal School, Buffalo, and Emerson College of Oratory, Boston. Miss Moore, as she was originally, married Elbert Hubbard, and was general superintendent of his Roycroft Shop, manager of the Roycroft Inn, and principal of the Roycroft School for Boys. Among her books is *An American Bible* (1911), in which she says of her husband: "Content to live in one world at a time, he has the

genuine faith which does not peep into the Unknown, but lives to the full to-day, assured that the power which cares for us here will not desert us there" (p. 34). She went down on the *Lusitania* May 7, 1915.

**HUBBARD, Elbert**, M.A., American writer. *B.* June 19, 1874. *Ed.* Tuft's College, Boston. He originated the Roycroft Shop, East Aurora, for the revival of handicrafts, especially the production of fine books, and established the *Philistine*. His lectures and very attractive writings—especially *Little Journeys to Homes of Good Men and Great*—gave him great influence in the United States, much to the detriment of the Churches. He and his wife were drowned on the *Lusitania* May 7, 1915.

**HUBER, Marie**, Swiss Deist. *B.* 1694. A most diligent reader, especially of the Bible and religious literature, from her early years, she wrote a number of works on religion (chiefly *Moule Fol préféré au Monde Sage*, 1731; and *Système des Anciens et des Modernes*, 1731) which attracted great attention. She was a beautiful woman of very strict character and religious feeling, and is commonly described as a Protestant; but her express denial of the eternity of punishment and other heresies put her outside all Protestantism of her time. *D.* June 13, 1753.

**HUDSON, Professor William Henry**, writer. *B.* May 2, 1862. *Ed.* private tutors. He was private secretary to Herbert Spencer from 1885 to 1889, Librarian at the National Liberal Club 1889-90, Librarian at Cornell University 1890-92, professor of English literature at Leland Stanford University 1892-1901, and professorial lecturer at Chicago University 1902-1903. In his later years he was Staff Lecturer on literature to the University Extension Board. He wrote, besides other works, *An Introduction to the Study of Herbert Spencer* (1894), *Studies in Interpretation* (1896), *The Satan of Theology*

(1901), and *Rousseau and Naturalism in Life and Thought* (1903). Hudson shared Mr. Spencer's Agnosticism. *D.* Aug. 12, 1918.

**HUEFFER, Francois**, Ph.D., musical critic. *B.* May 22, 1845. *Ed.* Münster, Leipzig, and Berlin Universities. From Berlin, where he became a zealous Wagnerite, he came to London in 1869, and devoted himself to literary work. In 1871 he was appointed associate editor of the *Academy*, and in the same year he wrote a very appreciative notice of Swinburne's *Songs Before Sunrise*. In 1879 he became musical critic to the *Times*. He edited the *New Quarterly Magazine*, and wrote various libretti and works on music. Hueffer was naturalized in 1882. He was a great friend of W. M. Rossetti, and equally Rationalistic. *D.* Jan. 19, 1889.

**HUEFFER, Ford Madox**, writer. *B.* 1873. Mr. Hueffer is a son of the preceding and grandson of Ford Madox Brown [SEE]. In addition to his many novels, poems, and literary works, he has published a *Life of Madox Brown* (1896), in which he sympathetically records his grandfather's Rationalism; also *Rossetti: A Critical Monograph* (1902) and *Henry James* (1914).

**HUERTA, General Victoriano**, Mexican soldier and statesman. *B.* Dec. 23, 1854. *Ed.* Military College, Mexico City. Huerta was a full-blooded Indian, but his talent early attracted attention, and he was sent to College for seven years. When his education was completed, President Diaz offered him any position he cared to take, and he chose that of chief of the geographical and topographical bureau. He carried out very important surveying work in Mexico. Entering the regular army, he attained the rank of General in 1901 and greatly distinguished himself. In 1913 he arrested President Madero and constituted himself Provisional President. It is untrue that he was in any way

involved in the death of Madero, but the United States forced him to resign. He was a born orator and leader, and a thorough Rationalist. *D.* Jan. 13, 1916.

**HUET, Conrad Bushen**, Dutch writer. *B.* Dec. 28, 1826. *Ed.* Leyden University. He studied theology, and was pastor in Haarlem until 1862, when his advanced views compelled him to leave the Church. He was joint editor of the *Haarlemmer Courant* 1862-68, editor of the *Javabode* (in Java) 1868-73, and editor of the *Algemeen Dagblad van Nederlandisch Indie* 1873-76. He afterwards settled in Paris and issued literary criticisms which some French writers compare to the work of Ste. Beuve. His Rationalism is chiefly seen in his *Brieven over den Bijbel* (1857) and the posthumous *Brieven van B. Huet* (1890). *D.* May 6, 1886.

**HUGO, Victor Marie**, French poet, novelist, and dramatist. *B.* Feb. 26, 1802. *Ed.* École Polytechnique, Paris. His father, a general, had him trained in mathematics, but he turned early to literature. He competed for an Academy prize at fifteen, and at seventeen he won three prizes for poems at Toulouse. About the same time he wrote the novel, *Bug Jargol*, which was published long afterwards. His *Odes et Poésies* (1822) won for him a pension from the King. His first drama, *Cromwell*, appeared in 1827, and for the following sixteen years he wrote mainly for the stage. After 1843 he wrote chiefly fiction, and he took an active part in advanced politics. With so many other Rationalists, he had to fly to Belgium in 1852. His greatest novel, *Les Misérables* (10 vols., 1862), appeared simultaneously in ten languages. In 1876 he entered the Senate. Hugo's Deistic Rationalism appears in many of his poems ("Le pape," "Religions et religion," etc.), but the last and most definite word may be read in Grant Duff's *Ernest Renan* (1901). He met Hugo in 1881, a few years before his death, and Hugo said that Christianity would soon

disappear and for it would be substituted "God, the Soul, Responsibility." *D.* May 22, 1885.

**HUMBOLDT, Baron Alexander von**, German naturalist. *B.* Sep. 14, 1769. *Ed.* private tutors, and Frankfort and Göttingen Universities. He devoted himself early to science, publishing a geological work in 1790. In 1791 he entered the Academy of Mining, and he was Superintendent of Mines for Bayreuth and Anspach 1792-95. His famous travels in South America occupied the years 1799 to 1804. He then settled in Paris, and published the results in thirty large volumes. His *Ansichten der Natur* (2 vols.) was published in 1808, and circulated all over Europe. In 1827 he returned to Berlin and wrote his chief and most Rationalistic work, *Kosmos* (4 vols., 1845-58), a naturalistic account of the universe. One of the most encyclopædic scientists of the time, Humboldt was a Pantheist like his friend Goethe, and a contemptuous anti-clerical like his friend F. Arago. His letters (see, especially, *Correspondance d'A. de Humboldt avec F. Arago*, 1907) use very strong language about the Churches to the end of his life. He calls Luther "that diabolical reformer." *D.* May 6, 1859.

**HUMBOLDT, Baron Karl Wilhelm von**, German statesman. *B.* June 22, 1767. *Ed.* private tutors, and Frankfort and Göttingen Universities. In 1790 he was appointed Referendary in the Berlin Supreme Court and Councillor of Legation. He lived at Jena, a close friend of Schiller and Goethe, from 1794 to 1797, and was Prussian minister at the Papal Court from 1801 to 1808. He became Privy Councillor and Minister of Education in 1809, founded Berlin University in 1810, and was second Plenipotentiary of Prussia at the Vienna Congress in 1814. After discharging other important State missions, he became Minister of the Interior in 1819, but he was too progressive for the court and was compelled to resign. In 1830 he rejoined

the State Council. Baron Wilhelm was a philologist of distinction and a generous patron of art and science. He was a Deist, though less outspoken than his brother. *D.* Apr. 8, 1835.

**HUME, David**, historian and philosopher. *B.* (Edinburgh) Apr. 26, 1711. It is said that he studied Greek at Edinburgh University at the age of thirteen, but his early life is obscure. He devoted himself to classical literature and philosophy. Living in France from 1734 to 1737, he seems to have developed his heresies there, and written most of his *Treatise on Human Nature* (2 vols., 1739; 3rd vol., 1740). This and his *Essays, Moral and Political* (1741 and 1742) received little attention, and he became tutor to the Marquis of Annandale, and then secretary to General St. Clair. The *Essay Concerning the Human Understanding* (1748) and *Enquiry Concerning the Principles of Morals* (1751) attracted little more notice than their predecessors, and Hume in 1752 became librarian to the Faculty of Advocates and began to write his history. In 1757 he published his *Four Dissertations* (including the *Natural History of Religion*, which was heatedly attacked), which had been written earlier. In 1763 he was appointed secretary to the English ambassador at Paris. Hume professed Theism, though he dissolves into verbiage all the current arguments for it, and his philosophy of the mind is one of the chief bases of later Agnosticism. His argument against miracles, contrasting the unreliability of human testimony with the perceived uniformity of nature, had great influence; and he had also considerable influence on political economy and on ethics. He was "the acutest thinker in Great Britain of the eighteenth century" (*Dict. Nat. Biog.*), and one of the most painstaking and conscientious of historians. Christians put out malicious legends about his condition in his last days. Sir L. Stephen shows (in the *Dict. Nat. Biog.*) that he died "with great composure," but genially admits that "a man dying of

cancer may have been sometimes out of spirits." *D. Aug. 25, 1776.*

**HUNEKER, James Gibbons**, American critic. *B. Jan. 31, 1860. Ed. Roth's Military Academy and Law Academy, Philadelphia, and Paris.* He settled in New York in 1885, and taught music for ten years at the National Conservatory. He was musical editor of the *Sun*, then musical critic of the *Recorder*, and later of the *Advertiser*. Huneker has written, besides works on music, two volumes on modern advanced thinkers (*Iconoclasts, 1905; Visionaries, 1905*), in which his sympathies are not concealed.

**HUNT, James**, anthropologist. *B. 1833.* He studied medicine, and took his father's place as a specialist in the cure of stammering. He was secretary of the Ethnological Society from 1859 to 1862, and, as it would not discuss man's origin and antiquity, he founded the Anthropological Society, of which he was president from 1863 to 1868. He also edited the *Anthropological Review*, issued a translation of Vogt's *Lectures on Man* (1865), and rendered great service to his science. *D. Aug. 29, 1869.*

**HUNT, James Henry Leigh**, poet and essayist. *B. Oct. 19, 1784. Ed. Christ's Hospital School.* He became a clerk, but a volume of poems he had written in boyhood (*Juvenilia, 1801*) was so successful that he turned to journalism and literature. From 1808 to 1821 he edited the *Examiner*, which raised the tone of London journalism. He was three times prosecuted for attacking abuses, and in 1812 he got two years in prison for criticizing the Prince Regent. Shelley, a great friend, and Byron invited him to edit a new liberal magazine; but it soon failed owing to the death of Shelley. Hunt, who was a Deist, was very drastic in his conversations on religion with Keats and others. In *The Religion of the Heart* he severely criticizes Christianity (pp. viii-ix) and scouts opinions "dictated by theo-

logians." He was a man of exceptionally simple and sober life; and Dickens, who considered him "the very soul of honour and truth" (*Dict. Nat. Biog.*), warmly regretted that the more unpleasant features of his "Skimpole" in *Bleak House* were attributed to Hunt. *D. Aug. 28, 1859.*

**HUNT, Thornton Leigh**, journalist, son of preceding. *B. Sep. 10, 1810. Ed. privately.* His father wished to make an artist of him, but he turned to art criticism, then to general journalism. He was, in succession, political editor of the *Constitutional* and editor of the *Cheshire Reformer* and the *Argus*. He contributed to the *Spectator* for twenty years, and was on the staff of the *Daily Telegraph* from 1855 to 1873. Hunt was associated with Lewes and Holyoake in founding the *Leader* in 1849, and he shared their views (see Holyoake's *Sixty Years*, ch. xlii, for a sketch of him, and McCabe's *Holyoake*, i, 161-69). *D. June 25, 1873.*

**HUNT, W. F.**, merchant. Mr. Hunt made a courageous protest against the oath as early as 1875 in a London Chancery Court, and Sir George Jessel permitted him to "swear by his word." He had some years previously deserted Spurgeon's chapel for Secularism, and he has been for years a zealous and generous member of the R. P. A. It was largely through his assistance that Mr. McCabe was able to make a Rationalist lecturing tour in Australasia in 1910.

**HUNTER, Professor William Alexander**, M.A., LL.D., lawyer. *B. May 8, 1844. Ed. Aberdeen Grammar School and University.* He was first prizeman in logic, moral philosophy, Christian evidences, botany, and chemistry, and he gained the Ferguson, Murray, and Shaw scholarships. He was called to the English Bar in 1867, but he preferred teaching. He was professor of Roman Law at London University College 1869-78, and professor of jurisprudence 1878-82. From 1885 to

1896 Hunter was M.P. for North Aberdeen, and he warmly supported Bradlaugh in the House of Commons. In a published lecture to the Sunday Society, *The Past and Present of the Heresy Laws* (1878), he expresses his very advanced Rationalism. D. July 21, 1898.

**HUTCHESON, Francis**, philosopher. B. Aug. 8, 1694. Ed. private schools and Glasgow University. He obtained a license to preach in Ireland, where he was born, but he abandoned the idea of being a minister and opened a school. The success of his *Inquiry into the Original of our Ideas of Beauty and Virtue* (1725) and his *Essay on the Nature and Conduct of the Passions* (1728) brought him offers of preferment, which he refused, as "his theology differed little from the optimistic Deism of his day" (*Dict. Nat. Biog.*). In 1729 he was appointed professor of moral philosophy at Glasgow University. Hutcheson was a Utilitarian, and he approached closely to the "greatest happiness" principle (E. Albee, *Hist. of English Utilitarianism*, 1902, p. 62). D. 1746.

**HUTCHINSON, Professor Woods**, M.A., M.D., American physician. B. (England) Jan. 3, 1862. Ed. Pennsylvania College and Michigan University. He began to practise medicine in 1884, was professor of anatomy at Iowa University 1891-96, of comparative pathology at Buffalo University 1896-1900, Stato Health Officer, Oregon, 1903-1905, clinical professor of medicine at New York Polyclinic 1907-1909, and lecturer on comparative pathology at the London Medical Graduates College 1899-1900. He edited *Vis Medicatrix* (1890-91) and the *Polyclinic* (1899-1900). Professor Hutchinson has published, besides his medical works, *The Gospel According to Darwin* (1898) and *We and our Children* (1912—see especially pp. 346-47), in which his strong Rationalist views are given.

**HUTTON, James**, M.D., geologist. B. June 3, 1726. Ed. Edinburgh High School

and University, Paris, and Leyden. In 1750 he forsook medicine and took to chemistry, agriculture, and geology, in each of which he distinguished himself. Settling in Edinburgh in 1768, he became "the first great British geologist" (*Dict. Nat. Biog.*), and he also made discoveries in chemistry. In 1794 he startled the orthodox by issuing, in three volumes, a *Deistic Investigation of the Principles of Knowledge and of the Progress of Reason from Sense to Science and Philosophy*. His *Theory of the Earth* (2 vols.), one of the foundations of modern geology, was published in 1795. D. Mar. 26, 1797.

**HUXLEY, Leonard**, writer, son of T. H. Huxley. B. Dec. 11, 1860. Ed. University College School, St. Andrew's, and Oxford (Balliol). He was first class in Classical Moderations (1881) and in Litteræ Humaniores (1883). After some years as assistant master at the Charterhouse, then as assistant to Prof. Campbell at St. Andrew's University, he devoted himself to letters, and became reader to Smith, Elder, and Co. He is now editor of the *Cornhill*. Among his works are *Life and Letters of Huxley* (2 vols., 1900), *Scott's Last Expedition* (1913), and *Life and Letters of Sir J. Hooker* (1918). Mr. Huxley shares his father's views and cordially supports the R. P. A., of which he is an Honorary Associate.

**HUXLEY, the Right Honourable Thomas Henry**, M.D., Ph.D., LL.D., D.C.L., F.R.S., physiologist. B. (Ealing, London) May 4, 1825. Ed. private schools, London University, and Charing Cross Hospital. He was naval surgeon on the *Rattlesnake* 1846-50, and during its cruise he collected material for important papers on the Medusæ and other Invertebrates. For these papers he was admitted to the Royal Society in 1851, and he received its medal in 1852. In 1854 he was appointed lecturer on Natural History at the Royal School of Mines, and naturalist to the Geological Survey. His zoological and

anatomical work from 1850 to 1860 gave him a high position in science, and at the appearance of Darwin's *Origin of Species* in 1859 his powerful and fearless advocacy beat down its opponents. He routed Sir R. Owen, who urged imaginary differences between man and the apes, and by a series of essays and addresses, of great lucidity and charm of style, he imposed the truth upon England. In 1863 his *Evidence as to Man's Place in Nature* made the first serious application of evolution to man. At the same time he enriched science by his hundreds of able memoirs, sat on many Royal Commissions, and was Hunterian Professor at the Royal College of Surgeons (1863-69) and Fullerian Professor at the Royal Institution (1863-67). In 1870 he was elected to the London School Board, in 1871 he became secretary to the Royal Society, in 1888 he received the Copley Medal, and in 1894 the Darwin Medal. He had also the Wollaston medal, and was an honorary member of forty-three foreign societies. In 1890 he retired from his splendid and successful work and went to live at Eastbourne. He was made Privy Councillor in 1892. Following Hume's metaphysic, Huxley held that we know nothing of "the nature of either matter or spirit," so he condemned both Materialism and Theism, and defined his position as "Agnostic." He had begun early to doubt the creeds, and his well-known letter to Kingsley in 1860 (*Life*, i, 217-22), at the death of his son, shows that he had by that time discarded all religious ideas. There is a legend still current in clerical literature that he in later life told a Christian friend that he "wished he could believe." The letters of his last three years show that this is ludicrous. He writes to Romanes in 1892: "I have a great respect for the Nazarenism of Jesus—very little for later Christianity" (ii, 339). Five months before he died he had a conversation on religion with his son, and was cheerfully contemptuous of Christianity. "The most remarkable achievement of the Jew," he said, "was to impose

on Europe for eighteen centuries his own superstitions" (ii, 427). The three lines carved on his tombstone were put there only because they were composed by Mrs. Huxley, who was a Theist. They are Agnostic as to a future life. See *Life and Letters of T. H. Huxley* (2 vols., 1900), by Leonard Huxley. D. June 29, 1895.

**HYNDMAN, Henry Mayers, B.A.**, Socialist leader. B. Mar. 7, 1842. *Ed.* privately and Cambridge (Trinity College). He was war correspondent of the *Pall Mall Gazette* in 1866, and he continued at journalism for some years. A friend of Mazzini, Garibaldi, and other strugglers against oppression, he adopted Socialist views, founded the Social Democratic Federation (1881), and took an active part in the creation of the International. He was a member of the International Socialist Bureau 1900-1910, and there are few reforms that have not had his spirited assistance. In his *Future of Democracy* (1915) he remarks that "the hope of another world, with its sempiternal happiness for disembodied spirits," is "a popular delusion" (p. 34); and his frank Agnosticism appears in his *Record of an Adventurous Life* (1911), *Further Reminiscences* (1912), and *Clemenceau* (1919).

**HYSLOP, Professor James Hervey**, Ph.D., LL.D., psychologist. B. Aug. 18, 1854. *Ed.* Leipzig and John Hopkins Universities. He was instructor in philosophy at Lake Forest 1880-82 and 1884-85, at Smith College 1885-86, and at Bucknell University 1888-89; tutor of philosophy, ethics, and psychology 1889-91, instructor in ethics 1891-95, and professor of logic and ethics at Columbia University 1895-1902. Since 1903 he has been secretary of the American Institute for Scientific Research, and he is editor of the *Journal* of the American Society for Psychological Research. Professor Hyslop thinks that the psychic evidence is in favour of survival, but he stands apart entirely from the creeds (*Science and a Future Life*, 1905,

and article in the *Hibbert Journal*, Oct., 1916, p. 152).

**IBSEN, Henrik**, Norwegian dramatist. *B.* Mar. 20, 1828. *Ed.* private school Skein. Ibsen was an apothecary's apprentice for six years (1843-49), and he then went to Christiania University to study medicine. A play which he wrote, *The Warrior's Mound*, was so well received that he turned from medicine to the stage, and after a short period as stage-manager at Bergen he was in 1857 appointed Director of the Norwegian Theatre at Christiania. Five years later he was awarded a travelling scholarship, and he went to Italy, where he wrote *Brand* (1866), *Peer Gynt* (1867), and several other of his great dramas. He was in Dresden from 1868 to 1874, but most of his more famous plays were written after his return to Norway. Professor Aall (*Henrik Ibsen*, 1906) shows that he had become a Rationalist before he was twenty, but he maintained a lenient and sympathetic attitude towards religion until 1871, when Georg Brandes inspired him with militant sentiments. His great play, *The Emperor and the Galilean* (Eug. trans., 1876), is an outcome of this mood. It depicts the superiority of the Pagan to the Christian. "Bigger things than the State will fall," he wrote to Brandes in 1871; "all religion will fall" (Aall's *Ibsen*, p. 215). He remained Agnostic to the end, a stern enemy of all illusions, employing his severe art to bring home to people the realities of life. *D.* May 23, 1906.

**IGNELL, Nils**, Swedish writer. *B.* July 18, 1806. Ignell was ordained priest in 1830, and he remained a preacher for many years, though a strong suspicion of heterodoxy kept his superiors from recognizing his great ability. In time he put himself entirely outside the Church by translating Renan's *Vie de Jésus*; and he published an *Examination of the Principal Doctrines of Lutheranism* (1843), *The Teaching of Jesus Christ* (1844), and other Rationalist works. *D.* June 3, 1864.

**IHERING, Professor Hermann von**, M.D., Ph.D., German zoologist. *B.* Oct. 9, 1850. *Ed.* Giessen Gymnasium, and Giessen, Leipzig, Berlin, and Göttingen Universities. Until 1880 Ihering was a private teacher of zoology at Erlangen and Leipzig Universities. He then went to Brazil, and was appointed naturalist to the Rio de Janeiro National Museum. He is now Director of the São Paulo Museum. Professor Ihering writes in English, French, German, and Portuguese, and has made important contributions to his science. He is a special authority on the Mollusca, and is editor of the *Rivista do Museu Paulista* (since 1895). In *Was Wir Ernst Haeckel Verdanken* (i, 402) he records his very high appreciation of Professor Haeckel and his *Riddle of the Universe*.

**ILES, George**, American writer. *B.* (Gibraltar) June 20, 1852. *Ed.* Montreal Common School. From 1857 to 1887 Mr. Iles was engaged in business in Montreal, and he has a considerable number of inventions to his credit. Since 1887 he has lived in New York, where he has taken a keen interest in education, both for the child and the adult. He has for twenty years urged "the appraisal of literature," or the selection of books by competent authorities, and the provision of guidance for readers; and he gave \$10,000 to the American Literary Association to defray the cost of a Guide to American History. For the Society of Political Education he edited *The Reader's Guide on Economic, Social, and Political Science* (1891); and he has also edited *Little Masterpieces of Science* (6 vols., 1902), *Little Masterpieces of Autobiography* (6 vols., 1908), and other works. Mr. Iles is an Agnostic and a great admirer of Ingersoll (personal knowledge, and see his *Voices of Doubt and Trust*, 1897).

**ILIVE, Jacob**, printer and writer. *B.* 1705. Son of a London printer, he set up in business as a type-founder and printer in 1730, and published various works of his

own. His *Layman's Vindication of the Christian Religion* (1730) purported to be a reply to Anthony Collins, but it was heterodox, and Ilive soon became widely known as a bold "infidel." In 1733 he delivered and published an address in which he denied the doctrine of eternal torment, and he followed it up with *A Dialogue between a Doctor of the Church of England and Mr. Jacob Ilive upon the subject of the Oration spoke at Joyner's Hall, wherein is proved that the miracles said to be wrought by Moses were artificial acts only*. In 1738 he wrote a criticism of Felton's *True Discourses*, and rejected the idea of personal resurrection. When he went on in 1756 to attack the Bishop of London's sermons, and rejected the divinity of Christ and "all revelation," he was sent to jail for three years. In prison he wrote a number of humanitarian pamphlets on the reform of the penal system. Ilive was one of the bravest of the Deists. He used to lecture in London halls on "The Religion of Nature." *D.* 1768.

**IMBAULT-HUART, Professor Clément**, French Orientalist. *B.* Feb. 15, 1854. *Ed.* École des langues orientales vivantes, École pratique des hautes études, and Collège de France. As he had acquired a thorough knowledge of Arabic, Turkish, Persian, and modern Greek, he was appointed to the French embassies at Damascus and Constantinople. In 1898 he was recalled to France and nominated professor at the Special School of Oriental Languages and First Secretary for foreign languages to the Government. Writing in the name of Clément Huart, he has issued a large number of works on oriental literature and history, including a very useful study of Behaism (*La Religion du Bab*, 1889).

**IMMERMANN, Karl Leberecht**, German poet and dramatist. *B.* Apr. 24, 1796. *Ed.* Magdeburg Gymnasium and Halle University. At the close of his academic career he took a commission in the army

against Napoleon, and fought at Ligny and Waterloo. In 1817 he entered the State service and rose to a distinguished position. He was Referendary from 1817 to 1819, Auditor at Münster from 1819 to 1824, Criminal Judge at Magdeburg from 1824 to 1827, and Legal Councillor at Düsseldorf from 1827 to 1835. During nearly all this time Immermann was writing enthusiastically for the stage. His early plays (*Die Prinzen von Syrakus*, 1821, etc.) did not please the public, but he presently proved his power and was much esteemed. For three years (1835-38) he was Director of the Düsseldorf Theatre, which he raised to a high level of art. He also wrote various novels, and translated Scott's *Ivanhoe*. Immermann was a Pantheist of Goethe's school (see his mystic poem *Merlin*, 1832; his novel *Die Epigonen*, 1835, etc.). *D.* Aug. 25, 1840.

**INGERSOLL, Robert Green**, American orator. *B.* Aug. 11, 1833, son of a Congregationalist minister. *Ed.* private schools and Princeton. In 1852 Ingersoll taught for a few months in a private school, and he seems already, in spite of his rigorous upbringing, to have developed germs of Rationalism. Pressed one day by a group of ministers to say if he thought baptism useful, he replied: "Yes—with soap." In 1853 he began the study of law, and in the following year he was admitted to the Bar. He entered the office of a clerk of the county court at Shawneetown, but presently set up a legal firm with his brother, and in 1857 removed to Peoria. He was quickly recognized as one of the most promising barristers in the States. In 1862 he married Eva A. Parker, an Agnostic like himself, who still survives and maintains her thorough Rationalism. The Civil War withdrew Ingersoll from the law for a time, and he served as Colonel of the Eleventh Illinois Cavalry Volunteers, which he had organized. He had delivered his first Rationalist lecture, at Pekin (Illinois), in 1860; and from 1869 onward he lectured regularly. There was

not a town of any size in the States that he did not visit in the course of his great thirty years' campaign. He was admittedly the foremost orator of the United States, and he is probably second to Voltaire in the record of enlightenment. His complete works were published in twelve volumes in 1900; and an admirable selection was published by Messrs. Watts (*Lectures and Essays*, 3 vols., 1904-1905). The best biographies of him are those of E. G. Smith (1904) and H. E. Kittredge (1911). In person Ingersoll was a man of exceptional fineness and tenderness of feeling, his private letters faithfully reproducing the glow of humane sentiment which adorns his public orations. *D.* July 21, 1899.

**INGERSOLL-BROWN, Eva**, American social worker, daughter of Robert G. Ingersoll. *Ed.* by private tutors. She married the contractor Walston Hill Brown [SEE] in 1889, and she is prominent among the humanitarians and social workers of New York. She is President of the Child Welfare League, member of the Advisory Board of the New York Peace Society, and member of the Consumers' League, the Women's Trade Union League, the National Child Labour Committee, the New York Child Labour Committee, the New York Society for the Prevention of Cruelty to Animals, the Society for the Advancement of the Coloured People, and about a score of other beneficent organizations. Her younger sister, aunt, and mother, who live with her, share this large humanitarian activity, and all four are outspoken champions of the Agnostic ideals of Colonel Ingersoll.

**INGRAM, Professor John Kells**, B.A., D.Litt., LL.D., economist. *B.* July 7, 1823. *Ed.* Trinity College, Dublin. In the course of his brilliant and precocious studentship Ingram occasionally wrote verse, and in 1843 he produced the famous Irish song, "The Memory of the Dead" (popularly called "Who Fears to Speak of

Ninety-Eight?"). He was not then a Unionist, as he afterwards became. Trinity College dispensed him from taking orders, and made him a Fellow; and he was also a Fellow of the Royal Irish Academy. He was appointed professor of oratory at Trinity in 1852, regius professor of Greek in 1866, and librarian in 1879. A very able economist, he helped to found the Dublin Statistical Society; and he wrote many volumes on economic, social, and ethical questions. His *History of Political Economy* (1888) was translated into eight languages, and his *History of Slavery and Serfdom* (1895) is the most useful work on its subject in English. Dr. Ingram joined the Positivist Society about 1851. He was always outspoken (see his *Outlines of the History of Religion*, 1900, etc.), and the influence of the Positivist ideal is found in all his work. *D.* May 1, 1907.

**INMAN, Thomas**, M.D., writer. *B.* Jan. 27, 1820. *Ed.* Wakefield, and King's College, London. After a brilliant medical course Inman was appointed house-surgeon to the Liverpool Royal Infirmary, and he also practised privately in Liverpool. Stimulated by the work of Godfrey Higgins, he devoted his leisure to the study of the evolution of religion, mainly on phallic lines, and published his conclusions in his *Ancient Faiths* (3 vols., 1868-76). He was a Theist, but he dissolved Christianity and all other religions into ancient myths, the key to which he found in the phallic cult. Inman was a learned and esteemed member of the Liverpool Literary and Philosophical Society, and he wrote a number of excellent works on hygiene. *D.* May 3, 1876.

**IRELAND, Alexander**, journalist. *B.* May 9, 1810. Ireland was a business man of Edinburgh, who met Emerson in 1833 and became a life-long friend and disciple. In 1847 he was appointed publisher and business-manager of the *Manchester Examiner*, and he was one of the founders of the Manchester Free Library. Emer-

son's English tour in 1847-48 was arranged by him, and he wrote a biography of Emerson which confesses his ethical faith. An admirable little anthology, which is known to many as *The Book-Lover's Enchiridion* (1883), was compiled by Ireland. D. Dec. 7, 1894.

"**IRON, Ralph.**" See SCHREINER, OLIVE.

**ISOARD DELISLE, Jean Baptiste Claude**, French writer. B. 1743. He was an Oratorian priest, who accepted the ideas of the philosophers and quitted the Church to join them. A very learned but inelegant writer, he published more than a hundred books, for one of which, his Deistic *Philosophie de la nature* (1769), he was condemned to perpetual exile. Public indignation in Paris was so great that he was pardoned, and he continued his educational and Rationalist activity. His *Histoire des hommes* (1781) runs to forty-one volumes, and is the most readable of his works. Delisle—as he was generally called—was one of the most fertile writers of the time, and a man of immense erudition and of original ideas. He remained until death a Deist, and somewhat amused his Atheistic colleagues by writing a *Mémoire en faveur de Dieu* (1802). D. Sep. 22, 1816.

**JACOB, General John**, soldier and author. B. Jan. 11, 1812. Ed. Addiscombe College. In 1828 he obtained a commission in the Bombay Artillery, and during the Mutiny he commanded "Jacob's Irregular Horse," which rendered splendid service. In 1843 he was appointed political superintendent of the frontier of Upper Sind, and he was made Brigadier-General during the Persian War in 1857. In addition to a few works on his campaigns and on army reform, General Jacob issued for private circulation in 1855 a thoughtful work on religious questions, entitled *Letters to a Lady on the Progress of Being in the Universe*. He dismisses the teaching of Christianity as "nursery tales" (p. 17),

and professes a high-minded Theism. D. Dec. 5, 1858.

**JACOBSEN, Jens Peter**, Danish botanist and novelist. B. Apr. 7, 1847. Ed. Copenhagen University. Jacobsen won the university gold medal for a botanical essay, and had a sound knowledge of that science, but he was more attracted to literature. His novel *Mogens* (1872) opened a career of distinction in fiction, and his *Marie Grubbe* (1876) and *Niels Lyhne* (1880) and other stories gave him the first place among the novelists of Denmark. His Rationalism is apparent in the most popular of his novels; but, apart from them, he did much for the popularization of Darwinism in his country. He translated into Danish Darwin's *Origin of Species* and *Descent of Man*, and was associate-editor of the *New Danish Monthly*. Danish Rationalists regard him as one of the leading champions of enlightenment as well as one of their most brilliant literary men. D. Apr. 30, 1885.

**JACOLLIOT, Louis**, French writer. B. 1806. He studied law, and entered the French magistrature. For twenty years (1843-63) he was President of the Court at Chandernagor, in the French Indies, and he devoted his leisure to a thorough study of native languages and religions. After his return to France he embodied his Rationalist conclusions in *La bible dans l'Inde* (1868), which set up a great controversy. This was followed by *Fétichisme, polythéisme, monothéisme* (1875), *Histoire naturelle et sociale de l'humanité* (1884), and other Rationalistic works, besides a few novels and volumes of travel. D. 1890.

**JAMES, Henry, O.M.**, novelist. B. (America) Apr. 15, 1843. Ed. New York, Switzerland, France, London, and Harvard Law School. James was educated for the law, but in 1869 he abandoned it for letters, producing his first story, *Watch and Ward*, in 1871. From that time until the end of the century he issued about forty books, mostly

novels which were distinguished for their severe art and remarkable psychological penetration and realism. He settled in England in 1880, was naturalized in 1915 to show his admiration of England's share in the War, and received the Order of Merit on January 1, 1916. James had been brought up a Swedenborgian, his father being an American clergyman of that sect, and he remained throughout life somewhat mystic, though quite outside Christianity. His friend W. D. Howells says that his "piety" was "too large for any ecclesiastical limits" (*Literary Friends and Acquaintance*, p. 266). He rejected the Swedenborgian and every other creed, and had no sympathy with Spiritualism; but he "liked to think" (as he put it) that there was some ground for the belief in immortality (see his paper in the American symposium, *In After Days*, ch. ix). *D.* Feb. 28, 1916.

**JAMES, Professor William, M.D., LL.D., Ph.D., Litt.D.,** American psychologist; brother of preceding. *B.* Jan. 11, 1842. *Ed.* private tutors in America and Europe, Lawrence Scientific School, and Harvard University. James was appointed teacher of physiology and anatomy at Harvard in 1872, and of psychology and philosophy in 1878. From 1880 to 1907 he was professor at Harvard, at first of psychology, later of philosophy. His thorough training in physiology had a most useful effect upon his psychology (*Principles of Psychology*, 1890; *Text-Book of Psychology*, 1892), and he did great service in stressing the empirical element in his science; but when he confronted religious questions he advocated Pragmatism (*The Will to Believe*, 1897). His early Swedenborgian training clung to him, yet he was bold and very heterodox. His conception of God was so vague that he expressly called himself Polytheistic rather than Theistic (in the last section of *Varieties of Religious Experience*, 1902, and in his Hibbert Lectures, *A Pluralistic Universe*, 1907), and he wrote very disdainfully about

the Christian idea of God. He dabbled much in the more refined forms of Spiritualism, but he is inaccurately quoted as a Spiritualist, though he believed in the existence of spiritual beings. Most of his Spiritualist inquiries excited his contempt, and to the end he never attained a clear conviction of personal immortality. In his Ingersoll Lecture, *Human Immortality* (1908), he makes no plain profession of belief in it, and he says: "I have to confess that my own personal feeling about immortality has never been of the keenest order" (p. 13). He was, in short, very sceptical and quite outside Christianity, though his Pragmatism dissociated him from Rationalism in the ordinary sense. He was a member of the National Academy of Sciences and the Royal Danish Academy of Sciences, and a corresponding member of the French Institute and the Royal Prussian Academy of Sciences. *D.* Aug. 27, 1910.

**JAMESON, The Right Honourable Sir Leander Starr, M.D., C.B., P.C.,** physician and soldier. *B.* 1853. *Ed.* London University. He was for a time house surgeon and demonstrator of anatomy, but the state of his health compelled him to go to South Africa, and he settled in practice at Kimberley. Becoming an intimate friend of Cecil Rhodes, he was in 1891 appointed Administrator of Rhodesia, and he organized the campaign against the Matabele in 1893. On Dec. 29, 1895, he invaded the Transvaal with six hundred men, and he was imprisoned for ten months. He afterwards fought in the South African War. Elected to the Cape Colony Assembly in 1902, he took a commanding position in it, and was Premier from 1904 to 1908. He was called to the Privy Council in 1907, and created baronet in 1911. Jameson was an Agnostic. His biographer, G. Seymour Fort, says: "With his natural, fine ethical character, and his clear practical reasoning, he early divorced himself from any theological or metaphysical leanings, and devoted his energy to the scientific study of his pro-

fession and of the actual processes of human life" (*Dr. Jameson*, 1908, p. 54). *D. Nov. 26, 1917.*

**JASTROW, Professor Joseph, M.A.,** Ph.D., American psychologist. *B. Jan. 30, 1863. Ed. Pennsylvania University.* Jastrow was fellow in psychology at John Hopkins University in 1885-86, and he has been since 1888 professor of psychology at Wisconsin University. He was head of the Psychological Section of the Chicago Exhibition in 1893, and President of the American Psychological Association in 1900; and he was for some years associate-editor of the *Psychological Review*. Among his many works on psychology is a *Psychology of Conviction* (1918), in which his Rationalism finds expression. He resents "the mist with which dogma has enveloped the atmosphere" (p. 42).

**JASTROW, Professor Morris,** Ph.D., American orientalist, brother of preceding. *B. Aug. 13, 1861. Ed. Pennsylvania University.* The Jastrows are sons of a Polish rabbi, and were brought to America in 1866. After graduating at Pennsylvania, Morris went to study oriental languages and religions at Leipzig and Paris, and on his return to America he was appointed professor of Semitic languages at Pennsylvania University. He edited James Darmesteter's *Selected Essays* (1895) and a number of important oriental works. His *Study of Religion* (1901, in the "Contemporary Science Series") best shows his independence of the creeds, Jewish or Christian, and contains a fine bibliography of the subject. He scouts the idea that one religion is superior to another (p. 127), or that any is more than a purely natural development. Professor Jastrow was President of the American Oriental Society in 1915.

**JAUCOURT, Louis de,** F.R.S., French Encyclopædist. *B. Sep. 27, 1704. Ed. Geneva, Cambridge, and Leyden Universities.* Jaucourt studied nearly every branch

of learning of his time, under the most eminent professors in Europe. He settled at Paris in 1736, and worked with Diderot and D'Alembert, contributing a remarkable series of articles to the *Dictionnaire Encyclopédique*. Jaucourt was less aggressive than his colleagues, but he admitted no creed. He was a member of the English Royal Society, and of the Academies of Berlin and Stockholm. He spoke nearly every language in Europe, and was equally acquainted with ancient and modern literature; and he had a thorough knowledge of medical science. In religious philosophy he agreed with Leibnitz rather than with the French Deists. *D. Feb. 3, 1779.*

**JAURÈS, Professor Jean Léon,** D. es L., French Socialist leader. *B. Sep. 3, 1859. Ed. Lycée Louis le Grand and École Normale Supérieure.* Jaurès, who came of a well-to-do middle-class family, took a diploma in philosophy and graduated in letters, and from 1880 to 1885 he taught philosophy at the Albi Lycée. He was then professor of philosophy at Toulouse University for four years and Republican deputy in the Chambre. In 1892 he first entered the Chambre as a Socialist, and he led his party there almost uninterruptedly until his death. In 1903-1904 he was Vice-President of the Chambre. His moderation, in his speeches and journal *L'Humanité* (which he founded in 1904), led him into conflict with the extreme Socialists under Jules Guesde, but he was a firm and sober anti-clerical. He and his party steadily supported the Radical-Republican bloc in the disestablishment of the Church and the secularization of France. Like most of his Socialist colleagues, Jaurès was an Agnostic. He was a highly cultivated man, a serious thinker, a speaker of rare eloquence, and an idealist of the purest character. Five volumes of the *Histoire Socialiste* (12 vols., 1901-1908) were written by him. He was assassinated by a patriotic fanatic on July 31, 1914.

**JEFFERIES, Richard,** naturalist and

novelist. *B.* Nov. 6, 1848. *Ed.* village school. As a boy Jefferies ran away from home with the intention of walking to Moscow. The proprietor of the *North Wiltshire Herald* then adopted him into provincial journalism, and he also tried experiments in fiction. His early novels (*The Scarlet Shawl*, 1874, etc.) had little success. In 1877 his *Gamekeeper at Home* attracted attention, and he wrote a series of nature books which endeared him to all lovers of nature. He wrote further and more successful novels, but his chief work is his autobiographical *Story of my Heart* (1883), in which he gives expression to his Pantheistic philosophy, and sheds "the last traces and relics of superstition," as he says. From early years he had been a great admirer of Goethe. In an article in *Knowledge* (Jan. 5, 1883) he says: "In our age nothing is holy but humanity." Sir Walter Besant stated in his *Eulogy of Richard Jefferies* (1888) that he returned to Christianity before he died, but Mr. H. S. Salt has shown, in his *Faith of Richard Jefferies* (1905), that there is no truth in the story. He was a very liberal Pantheist and ardent humanitarian. *D.* Aug. 14, 1887.

**JEFFERSON, Thomas**, third President of the United States. *B.* Apr. 2, 1743. *Ed.* privately, and at William and Mary's College. He was admitted to the Bar in 1767, and was in 1769 elected to the House of Burgesses, where he led the opposition to the British authorities. In 1774 he published *A Summary View of the Rights of British America*. Elected to the Continental Congress in 1775, he drew up its reply to Lord North, and this, adopted on July 4, is known as the Declaration of Independence. Jefferson then spent two years in revising the whole code of laws of Virginia, and he was elected Governor of Virginia in 1779. In 1784 he went to Europe with Franklin and Adams (both Rationalists), and, remaining until 1789 as American representative at Paris, he associated intimately with D'Alembert and the

French Rationalists. In 1789 he became First Secretary of State, in 1796 Vice-President of the Republic, and in 1800 President. He was re-elected in 1804. In the *Memoir and Correspondence of T. Jefferson* (1829) there are many letters, written in his later years, which show that he lived and died a very heterodox Deist. Though he believed in God and a future life, he called himself a Materialist. In a letter to Adams in 1820 he says: "To talk of immaterial existences is to talk of nothings" (iv, 331). He describes the Christian God as "a hocus-pocus phantasm of a God, like another Cerberus, with one body and three heads" (Dec. 8, 1822); and he entirely rejects the idea of revelation (Apr. 11, 1823). *D.* July 4, 1826.

**JEFFREY, Lord Francis**, judge. *B.* Oct. 23, 1773. *Ed.* Glasgow High School and University, and Oxford (Queen's College). He was admitted to the Bar in 1794. Making little progress, however, he cultivated letters, and helped to found, and later edited, the *Edinburgh Review*. In 1829 he became Dean of the Faculty of Advocates, in 1830 Lord Advocate, and in 1834 Judge of the Court of Session. He was Lord Rector of Glasgow University in 1820. Hugh Miller says (in *The Treasury of Modern Biography*) that, although Jeffrey was "infected in youth and middle age by the widespread infidelity of the first French Revolution," he was later "of a different spirit." There is no trace of such a change in Lord Cockburn's *Life and Letters of Lord Jeffrey* (1852). *D.* Jan. 26, 1850.

**JENSEN, Professor Peter Christian Albrecht**, Ph.D., German orientalist. *B.* Aug. 16, 1861. *Ed.* Schleswig Domschule, and Leipzig and Berlin Universities. He was appointed extraordinary professor of Semitic languages at Marburg University in 1892, and he has been ordinary professor there since 1895. Professor Jensen is one of the chief living authorities on the Hittites, Babylonians, and Assyrians, and

he has written many valuable works on them. His thorough Rationalism is best seen in his *Moses, Jesus, Paulus* (2 vols., 1909-1910), and *Hat der Jesus der Evangelien wirklich gelebt?* (1910). He holds that Jesus is a mythic derivation from the Babylonian Gilgamesch.

**JERVAS, Charles**, painter. *B.* (Ireland) about 1675. He studied painting under Sir Godfrey Kneller at London, and afterwards in Rome, and he was so successful with portraits that he was appointed principal painter to George I and George II. Jervas married a wealthy widow, and their house, which was rich in art treasures, was much frequented by the brilliant Deists of the day. Pope took lessons from him, and was several times painted by him; and he was also a close friend of Lady Mary Montagu and other eminent heretics. Horace Walpole tells us that he "piqued himself on total infidelity" (*Letters*, xi, 335). Jervas translated or revised the translation of *Don Quixote*. *D.* Nov. 2, 1739.

**JODL, Professor Friedrich**, Ph.D., German philosopher. *B.* Aug. 23, 1849. *Ed.* Munich Humanist Gymnasium and University. In 1873 he became a teacher of general history at the Royal Military Academy, in 1880 teacher at Munich University, in 1885 professor at Prague University, and in 1896 professor of philosophy at Vienna University. He is a member of the Vienna Royal Academy of Sciences, and has written very sympathetic studies of Hume (*Leben und Philosophie David Hume's*, 1872) and Feuerbach, as well as various works on psychology and ethics. In 1890 he joined the editorial board of the *International Journal of Ethics*, and he contributes to the *Monistische Jahrhundert*, the organ of the German Monist League. Much influenced by Mill and Comte and Spencer in his earlier years, he has remained faithful to the positive conception of knowledge, and dissociates ethics from religion. He is Agnostic in regard to the

existence of higher powers, and regards the mind as the activity of the organism, not an immaterial entity. See his *Geschichte der Ethik in der neueren Philosophie* (2 vols., 1882 and 1889) and *Moral, Religion, und Schule* (1892). Professor Jodl is one of the most distinguished supporters of the Ethical Movement in Germany and Austria.

**JOHNSON, Richard Mentor**, Vice-President of the United States. *B.* Oct. 17, 1780. *Ed.* Transylvania University. Johnson was a Kentucky lawyer who entered politics, and was elected to the Lower House in 1805. He was a member of Congress from 1807 to 1813, when he took command of a regiment in the war against England. He was again in Congress from 1814 to 1818, and in the Senate from 1819 to 1829. Colonel Johnson was a strong supporter of General Jackson, through whose influence he was elected Vice-President (1837-41). He was, however, unsuccessful as Democratic candidate for the Presidency. He wrote nothing about religion, but whenever it became a practical question, as when the Sabbatarians wanted to suppress postal service on Sundays and when religious liberty was threatened, he spoke boldly and effectively on the Rationalist side. *D.* Nov. 19, 1850.

**JOHNSON, Samuel**, D.D., American writer. *B.* Oct. 10, 1822. *Ed.* Harvard University and Divinity School. Johnson was a Unitarian minister at Dorchester, but he was compelled to resign his chapel on account of his opposition to slavery. He developed out of Unitarian theology, and in 1851 he opened a "free" (or Theistic) church at Lynn. His views are given in his *Worship of Jesus* (1868), *Oriental Religions* (3 vols., 1872-85), etc. See also Samuel Longfellow's *Memoir of Samuel Johnson* (1883). *D.* Feb. 19, 1882.

**JOHNSTON, Sir Harry Hamilton**, K.C.B., G.C.M.G., ethnologist. *B.* June 12, 1858. *Ed.* Stockwell Grammar School

and King's College, London. He studied painting at the Royal Academy of Arts (1876-80), and exhibited at the Academy and elsewhere. He also studied zoology and anatomy at the Royal College of Surgeons. In 1884 he directed a scientific expedition, on behalf of the Royal Geographical Society, to Mount Kilimanjaro. He became Vice-Consul for the Cameroons in 1885, Acting Consul for the Bights of Benin and Biafra in 1887, Consul for Portuguese East Africa in 1889, Commissioner and Consul-General in British Central Africa in 1891, Consul-General for the Regency of Tunis in 1897, and Special Commissioner to Uganda in 1899. He was created K.C.B. in 1896, and received the Gold Medal of the Royal Geographical Society in 1902; and he belongs to many learned bodies. In 1918 Sir Harry gave the Conway Memorial Lecture (*On the Urgent Need for Reform in Our National and Class Education*). He concludes his chapter on "Science and Religion" in the Ethical symposium, *A Generation of Religious Progress* (1916), with the words: "Let us.....serve Man before we waste our time in genuflections and sacrifices to any force outside this planet" (p. 29).

**JONES, Ernest Charles**, Chartist orator. *B.* Jan. 25, 1819. His father being equerry to the Duke of Cumberland, he was born and educated in Germany. On settling in England, he studied law, and was called to the Bar in 1844; but he did not practise. He joined the Chartists, and was one of their leading orators and writers. In 1848 he suffered two years in prison for a "seditious" speech, and he afterwards edited *The People's Paper*. In 1853, when the movement collapsed, he took to law practice and literature. *D.* Jan. 26, 1869.

**JORDAN, David Starr**, M.D., Ph.D., LL.D., Chancellor of Leland Stanford University. *B.* Jan. 19, 1851. *Ed.* Cornell University. He was instructor of

botany at Cornell from 1871 to 1872, professor of natural history at Lombard University in 1872-73, principal of Appleton Collegiate Institute in 1873-74, teacher at Indianapolis High School in 1874-75, professor of biology at Butler University from 1875 to 1879, professor of zoology from 1879 to 1885, president from 1885 to 1891, and president of Leland Stanford University from 1891 to 1913. He has been Chancellor since 1913. He has written many ethical and social as well as zoological works, and is one of the foremost champions of peace in America. He was Chief Director of the World's Peace Foundation from 1910 to 1914, and President of the World's Peace Congress in 1915. Dr. Jordan has sat on many Government Commissions, and belongs to a large number of learned societies. He is a Theist, but he believes that "the creeds have no permanence in human history" (*The Stability of Truth*, 1911, p. 44). See also his *Religion of a Sensible American* (1909). In 1909 he was President of the American Association for the Advancement of Science.

**JOUFFROY, Professor Theodore Simon**, French philosopher. *B.* July 7, 1796. *Ed.* Pontarlier, Dijon, and École Normale. He followed Cousin, his master, in philosophy, and after the 1830 Revolution was appointed professor at the École Normale. From 1832 to 1837 he was professor at the Collège de France. One of the most distinguished members of the Eclectic School, a member of the Academy of Moral and Political Science and the Educational Council, he edited various works by representatives of the Scottish School, and wrote *Mélanges Philosophiques*, etc., in which his Pantheism is expounded. *D.* Mar. 1, 1842.

**JOWETT, Benjamin**, M.A., LL.D., Hellenist. *B.* Apr. 15, 1817. *Ed.* St. Paul's School and Oxford (Balliol). He was, on account of his brilliant work, elected a fellow of Balliol while he

was still an undergraduate. He became a tutor, and had a deep liberalizing influence on two generations of Oxford men. Keenly interested in theology, he issued in 1855 an edition of Paul's Epistles, the heterodox notes of which gave great offence; and there was strong opposition when he was appointed Regius Professor of Greek in the same year. Another agitation occurred when he contributed to *Essays and Reviews* in 1859, and he published nothing further on theology. He became Master of Balliol in 1870, and he was Vice-Chancellor of the University from 1882 to 1886. His chief work is his magnificent translation of Plato (1871). Jowett's letters show that he not only discarded all ideas of the supernatural, but did not even believe in a personal God or personal immortality. In the *Life and Letters* he says that "Voltaire has done more good than all the Fathers of the Church put together" (ii, 38), and "whether we shall recognize others in another life we cannot tell" (ii, 91). In *Letters of B. Jowett* he writes, a year before his death, to Sir R. Morier [SEE]: "I fear that we are both rather tending to some sort of Agnosticism" (p. 236). *D.* Oct. 1, 1893.

**JUAREZ, Benito Pablo**, President of the Republic of Mexico. *B.* (of Indian parents) Mar. 21, 1806. *Ed.* Guelatao Seminary. Juarez was admitted to the Mexican Bar in 1834, and was appointed Judge of the Civil Court in 1842. When the Provisional Government was set up in 1845 he became its secretary, and two years later he was appointed Governor of Oajaca. Under his able and enlightened administration Oajaca made such progress that Juarez came to be regarded as one of the leading statesmen of the country. In 1855 he was chosen Minister of Justice and Ecclesiastical Affairs, and the corrupt clergy felt the heavy hand of their former brilliant pupil. He suppressed all the reactionary privileges of the Army and the Church. In 1857 he became Secretary of

the Interior and Chief Justice, and he was President of the Republic from 1858 to 1862 and from 1867 to 1872. Juarez was a sincere and effective reformer and a deadly enemy of the vicious Mexican Church. *D.* July 18, 1872.

**JUDGE, Mark Hayler**, architect. *B.* Feb. 26, 1847. *Ed.* St. Mary's National School and Parker's Endowed School, Hastings. His family name was Hayler, and he adopted the name of Judge in 1861. He was a member of the Paddington Vestry from 1886 to 1892, Chairman of the Metropolitan Board of Works Inquiry Committee from 1886 to 1889, Curator of the Parkes Museum of Hygiene from 1878 to 1882, and for some time Chief Surveyor to the Sanitary Assurance Association. Mr. Judge found time to work in numbers of educational movements. He was one of the founders of the Hampstead Ethical Society, and wrote *The Ethical Movement in England* (1902). He also helped to found the Shakespeare Society (1873), the London Sunday Society (1875), the Sunday Philharmonic Union (1894), the Ruskin Union (1900), and various others.

**JUNGHUHN, Franz Wilhelm**, German naturalist. *B.* Oct. 29, 1812. *Ed.* Halle and Berlin Universities. Junghuhn was a surgeon in the Prussian Army, but was condemned to twenty years' imprisonment on account of a duel. He escaped, and fled to Algiers, where he joined the Foreign Legion. In 1834 he took military service in the Dutch Indies, and he was appointed sanitary officer in Batavia. He wrote several scientific works on the Dutch islands, especially *Licht en Schaduwbeelden uit de binnenlanden van Java* (1854), in which he freely expresses his Agnostic convictions. On his retirement to Holland he took an active part in propaganda, and helped to establish the *Dageraad*, the organ of the Dutch Rationalists. *D.* Apr. 20, 1864.

**KADISON, Alexander, M.A.**, American

writer. *B.* Feb. 23, 1895. At college Mr. Kadison won medals for Greek and logic; he was Class Orator at Graduation; and he took a post-graduate course in Latin philology and literature. Declining the post of university instructor in German, he entered the business world; but he occasionally publishes poems and essays in the American and English periodicals. His chief work, *Through Agnostic Spectacles* (1919), tells his position in its title. It includes a caustic and valuable account of "Billy Sunday's" plagiarisms. Mr. Kadison is a member of the R. P. A., and writes at times in the *Literary Guide*.

**KALISCH, Marcus**, Ph.D., Jewish biblical critic. *B.* May 16, 1825. *Ed.* Berlin and Halle Universities. Kalisch took part in the revolutionary movement of 1848 in Germany, and at its failure he took refuge in England. He was secretary to the chief rabbi, Dr. Adler, until 1853, when he was appointed tutor to the children of Baron Lionel Rothschild. The Rothschilds gave him assistance in publishing a commentary on the Pentateuch, which was of value in the early days of Biblical criticism. *Exodus* appeared in 1855, *Genesis* in 1858, and *Leviticus* (2 vols.) in 1867 and 1872. He wrote also a *Hebrew Grammar* (2 vols., 1862-63), a volume of poems (*Leben und Kunst*, 1868), and other works. Kalisch was a moderate Rationalist. *D.* Aug. 23, 1885.

**KALTHOFF, Albert**, German writer. *B.* 1850. Kalthoff was a Lutheran pastor at Bremen who grew too broad for his Church. For some years he tried to blend liberal Christianity and evolution, but in time he outgrew all theology. His *Rise of Christianity* (Eng. trans., 1907) is an excellent and scholarly study of the world in which Christianity grew up. His mature views are given in his *Religiöse Weltanschauung* (1903) and *Die Religion der Modernen* (1905). He joined Haeckel's Monist League, and was its first President. *D.* 1906.

**KAMES, Lord.** See HOME, HENRY.

**KANT, Immanuel**, German philosopher. *B.* Apr. 22, 1724. *Ed.* Königsberg University. After a few years as private tutor, he began to teach at the university in 1755, and he became professor of logic and metaphysics in 1770. Kant's early writings are mainly physical and mathematical. His *Allgemeine Naturgeschichte des Himmels* (containing an early form of a sort of nebular hypothesis) was published in 1755. His philosophical views, which were largely inspired by reading Home and Hutcheson, developed slowly; and it was not until 1781 that he wrote (in four months) his famous *Kritik der reinen Vernunft*. Although his later *Kritik der praktischen Vernunft* (1788) seemed to undo the destructive effect of this, by deducing a personal God and personal immortality from the moral sense, the work has had enormous influence in dissolving the old metaphysical bases of Theism. He explained away the ideas of cause and effect, contingency and necessity, etc., as purely subjective forms of thought. In his third great work, *Die Religion innerhalb der Grenzen der blossen Vernunft* (1793), he at least discards all supernaturalism. *D.* Feb. 12, 1804.

**KARMIN, Otto**, Ph.D., Swiss writer. *B.* (Courland) Mar. 28, 1882. After graduating in philosophy, Dr. Karmin settled in Switzerland, where he was naturalized; and he taught at Geneva University. He wrote a number of sociological works and a pamphlet (*Can One Remain a Christian?*) which has had a large circulation. He was secretary of the International Swiss Federation of Freethinkers and President of the Geneva Circle of Monists. He was zealous and active at the annual Congresses, and to his efforts was largely due the raising of a monument to Servetus in Switzerland. *D.* Apr. 7, 1920.

**KAUTSKY, Karl Johann**, Austrian Socialist leader. *B.* Oct. 16, 1854. *Ed.* Vienna Gymnasium and University. He

began in 1875 to contribute to the Socialist press, and in 1883 he established the *Neue Zeit*, the weekly organ of his school, at Stuttgart. Like all the other continental Socialist leaders, Kautsky has no religion but Socialism. His opinion of religion may be read in his *Sozial Demokratie und die Katholische Kirche* (1902) and *Der Ursprung des Christenthums* (1908). He has written a number of works on politics and economics.

**KEANE, Professor Augustus Henry**, LL.D., F.R.G.S., anthropologist. *B.* (Cork) June 1, 1833. *Ed.* Jersey, Italy, Dublin, and Hanover. Keane was educated for the Catholic priesthood, but he discarded his orders and his creed, and took to travel and the study of ethnology. He joined the Anthropological Institute in 1879, and he was put on the council in the following year. In 1886 he was elected Vice-President of the Institute. In 1883 he was appointed professor of Hindustani at University College, and in 1897 he was put on the Civil List "for his labours in the field of ethnology." His *Man: Past and Present* (1899) and *Ethnology* (1901) are authoritative manuals; and his *World's Peoples* (1908) and other ethnological and geographical works had a wide circulation. Keane was a corresponding member of the Anthropological Societies of Italy and Washington, and he had several academic honours in recognition of his numerous and learned papers. *D.* Feb. 3, 1912.

**KEARY, Charles Francis**, M.A., writer. *B.* 1848. *Ed.* Marlborough School and Cambridge (Trinity College). Mr. Keary was on the staff of the British Museum, and he wrote several novels and a number of esteemed works on Norway, comparative religion, and various other subjects (*Outlines of Primitive Belief*, 1882; *The Vikings of Christendom*, 1890, etc.). His Rationalist views are set forth in his *Pursuit of Reason* (1910). He puts Christian doctrines disdainfully aside, and believes only in the existence of the Absolute. *D.* Oct. 26, 1917.

**KEATS, John**, poet. *B.* (London) Oct. 31, 1795. *Ed.* Enfield. He was apprenticed to a surgeon in 1810, but he broke off the apprenticeship in 1814 and studied at St. Thomas's and Guy's Hospitals. In 1816 he became a dresser at Guy's Hospital, and passed as licentiate. Encouraged by Leigh Hunt, he abandoned surgery for poetry, which he had long cultivated, and published *Poems of John Keats* (1817). *Endymion* (1818) had little more success with the public, but *Hyperion* (1820) convinced the world of his power. He was, however, already in consumption. Leigh Hunt, his chief friend, and Shelley, Dilke, and other Rationalists, persuaded him that "nothing in the world is proveable." *Endymion* is "a very pretty piece of Paganism" (Wordsworth), and the sonnet, "Written in Disgust of Vulgar Superstition" (1901 ed., ii, 174), could hardly reject Christianity more drastically:

The church bells toll a melancholy round

Still, still they toll, and I should feel a damp,—

A chill as from a tomb, did I not know

That they are dying like an outburnt lamp;

That 'tis their sighing, wailing ere they go

Into oblivion;—that fresh flowers will grow,

And many glories of immortal stamp.

W. Sharp relates in his *Life of Severn* (1892, p. 85), which is authoritative, that Keats persevered in Rationalism to the end, and died without any belief in a future life. *D.* Feb. 23, 1821.

**KEENE, Charles Samuel**, artist. *B.* Aug. 10, 1823. *Ed.* Ipswich Grammar School. Disliking the work of his father's (a solicitor) office, he was apprenticed to architecture, and later to wood engraving. After serving his time he devoted himself to the illustration of books and periodicals, some of his work winning the Gold Medal of the Paris Exhibition in 1890. His connection with *Punch* began in 1854. Keene was a man of high and modest character, and a thorough Rationalist. When Holman Hunt tried to persuade him, in his last illness, of a future life, he said: "Do you really believe this? I can't think so"

(*Life and Letters of C. S. Keene*, 1893, by G. S. Layard, p. 423). *D.* Jan. 4, 1891.

**KEITH, George**, tenth Earl Marischal. *B.* about 1693. *Ed.* private tutors. He succeeded his father in the earldom in 1712, and held a commission in the army. Having joined the Pretender, he fled to France, then to Spain, and commanded the Spanish expedition to Scotland in 1719. Keith then went to Prussia, and he was appointed Prussian ambassador to Paris (1751-52). In 1759 he was Prussian ambassador in Spain. George II pardoned him, and he went back to Scotland; but Frederick the Great induced him to return to Potsdam, where "neither priests nor attorneys" would trouble him (as Frederick wrote). The Earl was highly cultivated and a drastic Deist, a friend of Voltaire, Rousseau, and D'Alembert. His recent biographer, Mrs. E. E. Cuthell, observes that "in almost every letter he writes there is a gibe against some sort or other of ecclesiastical lamas, as he called them" (*The Scottish Friend of Frederick the Great*, 2 vols., 1915). D'Alembert, in an eloquent oration before the Berlin Academy, said that he was "a man of pure and classic morals, whom the best ages of Roman probity might have envied of our time." *D.* May 28, 1778.

**KEITH, James Francis Edward**, Marshal Keith, brother of the preceding. *B.* June 11, 1696. *Ed.* Aberdeen and Edinburgh. He studied law, but joined the army, and was, like George, exiled for aiding the Pretender. After some years of study in Paris, he served in the Spanish army (1719-26), then in the Russian army (1728-47), becoming a General and Governor of the Ukraine. From 1747 to 1758 he was a Field Marshal in the Prussian army, and one of Frederick's best generals. From the letters of Frederick and of Earl Marischal, and a poem addressed to Keith by Frederick, it is clear that he was a Deist like his brother. *D.* Oct. 14, 1758.

**KELLGREN, Johann Henrik**, Swedish poet. *B.* Dec. 1, 1751. *Ed.* Åbo University, Finland. Kellgren was literary collaborator for many years to the poet-king Gustav III. He then developed advanced ideas and joined the staff of the *Stockholms Posten*, the organ of the "Young Swedes" of the time. He had a passion for religious and political freedom, and published in the *Posten* some very fine poems of revolt. *D.* Apr. 20, 1795.

**KENRICK, William**, LL.D., writer. *B.* about 1725. He was brought up as a manual labourer, but he had ability, and became a hack writer in London. In 1751 he published, under the pseudonym "Ontologos," a tract in which he proved that the soul is not immortal; and in the following year he cynically published a refutation of it. His *Epistles, Philosophical and Moral* (1756) is an openly sceptical poem. Kenrick translated several works of Rousseau, Voltaire, and Buffon. *D.* June 10, 1779.

**KEY, Ellen Karolina Sofia**, Swedish writer. *B.* Dec. 11, 1849. *Ed.* privately. Miss Key is a daughter of the Countess S. Posse, but her father lost his fortune and she became a teacher. She taught in a school at Stockholm from 1880 to 1900, and lectured at the Workers' Institute from 1883 to 1903. Her numerous works on social questions have won for her a remarkable influence in Scandinavia and a high reputation in other lands. Of her thirty volumes seven have been translated into English between 1909 and 1914. She is a Monist, and writes for the organ of Prof. Haeckel's League. L. Nyström's *Ellen Key* (1913) gives a good account of her work and career.

**KEYSER, Professor Cassius Jackson**, A.M., Ph.D., American mathematician. *B.* May 15, 1862. *Ed.* Michigan, Ann Arbor, Kenton, and Columbia Universities. He was the principal of various schools from 1885 to 1890, instructor in mathematics at

Minnesota University 1891-92, professor of mathematics at the State Normal School, New Paltz, from 1892 to 1894, and instructor in mathematics until 1911, when he became professor at California University. Professor Keyser, who is a member of the American Board of the *Hibbert Journal*, is a Theist, but he rejects personal immortality (see a fine article on "The Significance of Death" in the *Hibbert*, July, 1914; his *Science and Religion*, 1914; and *The New Infinite and the Old Theology*, 1915). He is a mathematical writer of distinction, and belongs to many learned bodies.

**KIELLAND, Alexandr Lange**, Norwegian novelist. *B.* Feb. 18, 1849. *Ed.* Christiania University. He studied law, but preferred to lead a quiet literary life at Stavanger, his native town, of which he was Mayor in 1891. After 1879, when his first *Novellets* appeared, he produced a long series of novels, of the realistic school, in which he attacks conservatism and reaction in all forms. Two have appeared in English. He wrote also several dramas, and stood next to Björnson in Norwegian letters. His thorough Rationalism peeps out even in his *Napoleon's Men and Methods* (Eng. trans. by J. McCabe, 1907, p. 348, etc.). *D.* Apr. 7, 1906.

**KIERKEGAARD, Sören Aaby**, Danish writer. *B.* May 5, 1813. *Ed.* Copenhagen University. After completing his studies, Kierkegaard devoted himself to the study of religion. Always profoundly religious in a liberal sense, he developed a fierce hostility to what he called "existing" Christianity. His *Either.....Or* (1843), *Stages on Life's Journey* (1845), and later works, stirred Scandinavia and Denmark. Ibsen, who partly dramatizes him in *Brand*, felt his influence. He has been called the Feuerbach of the north, but he pleaded for an æsthetic and moral Christianity, though in the doctrinal sense he weakened the Churches hardly less than Feuerbach did in Germany. *D.* Nov. 11, 1855.

**KING, The Right Honourable Peter**, seventh Baron King. *B.* Aug. 31, 1776. *Ed.* Eton and Cambridge (Trinity College). He succeeded to the title in 1793, and, being of a Whig family, he supported Lord Holland [SEE] in the House of Lords. Baron King was a high authority on questions of currency, of which he made a profound study; and in 1803 he took an active part in stopping money payments at the Bank of England. He supported Catholic Emancipation, and opposed Government grants to the Society for the Propagation of the Gospel. In 1820 he published a valuable *Life of John Locke*, from material in the possession of his family. He seems to have been a Deist. "Of late years," said the *Gentleman's Magazine* in its obituary notice (1833, ii, 80), "Lord King had chiefly signalized himself as the bitter enemy of the Church, and particularly of the Episcopal bench." He was a man of great learning and high character (see the memoir by Earl Fortescue prefixed to *Selections from the Speeches and Writings of Lord King*, 1844). *D.* June 4, 1833.

**KINGLAKE, Alexander William, M.A.**, historian. *B.* Aug. 5, 1809. *Ed.* Eton and Cambridge (Trinity College). He was called to the Bar in 1837. In 1844 he won a high literary reputation by his *Eothen*, a beautiful record of a tour in the East; and, having been in the Crimea during the war, he was requested to write the official history of it (*Invasion of the Crimea*, 8 vols., 1863-87). From 1857 to 1868 he was M.P. for Bridgewater. His heterodoxy appears in *Eothen*, and more plainly in an unpublished letter to Grant-Duff (*Spectator*, May 10, 1919, p. 590). He says approvingly, speaking of Hayward's death, "No clergyman invaded his peace," and he seems to share the Agnostic sentiments he quotes. *D.* Jan. 2, 1891.

**KINGSLEY, George Henry, M.D.**, F.L.S., traveller and writer. *B.* Feb. 14, 1827. *Ed.* King's College, London, and Edinburgh, Paris, and Heidelberg Univer-

sities. Son of the elder Rev. Charles Kingsley, and brother of the more famous Canon Kingsley, he showed from his youth a strong and adventurous character which had little affinity with Church ideals. He was at Paris during the Revolution of 1848, and he enthusiastically lent a hand at the barricades and received a musket-ball. At the close of his very thorough medical training he chose to travel with private patients, and he thus visited most parts of the world. From 1867 to 1870 he was in Polynesia with the Earl of Pembroke, and they described their experiences in *South Sea Bubbles* (1872). Kingsley was a keen sportsman as well as a naturalist, a man of wide culture and strong personality. In an excellent memoir—one of her best pieces of work—prefixed to his *Notes on Sport and Travel* (1900), his daughter, Mary Kingsley, gives a fine sketch of his character, and the letters she includes have constant expressions of his Rationalism. Chapter iii ("Musings on Manning's 'Old New Zealand'") is severe on the Churches, especially the "foul brutality and baseness" of the Roman Church (p. 326). He seems from her description to have been an Agnostic and the first inspirer of her own scepticism. *D.* Feb. 5, 1892.

**KINGSLEY, Mary Henrietta**, traveller and writer, daughter of the preceding. *B.* Oct. 13, 1862. *Ed.* "mostly by herself" (she says). Miss Kingsley was from her early years an omnivorous reader, and she attained a very wide knowledge of science and literature. She lived at Cambridge after 1886, and found herself in the large and stimulating circle of her father's friends. Travel especially interested her, on account of his rich experience, and she began with him the study of comparative religion. After his death she got commissions from Cambridge University and the British Museum, and made adventurous journeys through Africa (1893 and 1895). She passed through a good deal of country in which no European had yet set foot, but her relations with the natives were

made easy by mutual respect. In part she paid her way by trading in rubber and oil, and her collections proved very useful to science. Her works and lectures on Africa were greatly esteemed, and did much for the cultivation of proper feeling towards the natives. Miss Kingsley was a woman of great tenderness and refinement, as well as virile intelligence and healthy humour. In a letter which Mr. Clodd reproduces in his *Memories* (p. 79) she tells him that she is, like him, an Agnostic. She went to South Africa to nurse the wounded Boers in 1900, and she contracted enteric fever. *D.* June 3, 1900.

**KLAATSCH, Professor Hermann, M.D.**, German anthropologist. *B.* Mar. 10, 1863. *Ed.* Heidelberg and Berlin Universities. He was appointed assistant to Waldeyer in 1885, teacher in 1890, and professor of anatomy at Heidelberg in 1895. From 1904 to 1907 he travelled in Australia on behalf of the Berlin Academy of Sciences, and on his return he was appointed professor of anatomy and anthropology at the Berlin Medical Faculty and Curator of the Royal Anatomical Institute. Klaatsch was one of the leading German authorities on primitive man and a distinguished anthropologist generally. He was a Monist, and contributed occasionally to the organ of the League, *Das Monistische Jahrhundert*. *D.* Jan. 5, 1916.

**KLEIST, Heinrich von**, German poet and dramatist. *B.* Oct. 18, 1777. Kleist served in the army against the French from 1795 to 1799, but the military life was distasteful to him, and he got permission to retire to Frankfort University, where for two years he studied mathematics and philosophy. He again discovered that he had chosen a wrong course, and he buried himself in Switzerland for two years (1801–1802) and began to compose tragedies. They were of high quality, but unsuccessful, and he tried story-writing, returning later to tragedy. It is now

recognized that his *Zerbrochene Krug* and other dramas are of a very high artistic order, but Kloist enjoyed little appreciation until near the close of his brief and pathetic life. Goethe and Schiller, with whom he was friendly, warmly recognized his great power, and his work now stands high in German literature. He adopted the Kantist philosophy and dissented from all creeds. *D.* Nov. 21, 1811.

**KNEELAND, Abner**, American journalist. *B.* Apr. 7, 1774. Kneeland was a carpenter until 1801, when he joined the Baptist Church and worked as a preacher. In 1803 he passed to the Universalists, and became a minister in that liberal school (1811). Some years later he abandoned every shade of Christianity, and adopted journalism as his profession. He edited the *Philadelphia University Magazine* (1821-23) and the *Olive Branch* (1828); and in 1831 he settled at Boston and founded the *Investigator*, the oldest Rationalist periodical in America. In 1833 he was sentenced to two months in prison for saying that he did not believe in God. He learned Hebrew, Greek, and Latin in order to make a thorough study of the Bible, and published the New Testament, with notes, in Greek and English. He edited Voltaire's *Philosophical Dictionary* (2 vols., 1852), and wrote *The Deist* (2 vols., 1822), *Review of the Evidences for Christianity* (1829), and other works. He also lectured constantly on Rationalism. *D.* Apr. 27, 1844.

**KNOFF, Professor Otto Heinrich Julius**, German astronomer. *B.* Sep. 24, 1856. *Ed.* Hildburghausen Gymnasium, and Jena and Berlin Universities. He was assistant at the Wilhelm Gymnasium at Berlin in 1880-81, calculator at Cordoba Observatory (Argentina) from 1881 to 1883, and assistant at the Berlin Reden Institute from 1884 to 1889; and he has been Director of the Jena University Observatory since 1889, and professor of astronomy at Jena since 1897. Professor

Knopf has written many works on astronomy, and he is also an active worker in the Monist League. In the tribute to Professor Haeckel (*Was Wir Ernst Haeckel Verdanken*, ii, 298-303) he expresses his thorough Rationalism. He sees no "plan" in nature, and he thinks that the old psychology, which taught a soul capable of living apart from the body, is "struck out of the list of sciences."

**KNOX, Robert, M.D.**, anatomist. *B.* Sep. 4, 1791. *Ed.* Edinburgh High School and University. In 1815 he was appointed assistant surgeon in the army. Two years later his regiment was sent to the Cape, and Knox made valuable scientific research there in ethnology and zoology. Returning to Europe in 1821, he completed his studies under the great French masters of zoology, and he then settled in Edinburgh, contributing to the scientific journals. In 1825 he entered into partnership with Barclay in his school of anatomy, and in the following year he became sole proprietor and was recognized as one of the ablest anatomical teachers in Britain for many years. He was an outspoken Deist (see Lonsdale's *Life of Knox*, 1870), and seems at times in his letters to be near Agnosticism. His heresies contributed to the ruin of his school, and in 1846 he removed to London and engaged in the popularization of science. In 1856 he was appointed pathological anatomist to the Brompton Cancer Hospital, and in 1861 he was made a member of the Anthropological Society of Paris. *D.* Dec. 20, 1862.

**KNOWLES, Sir James**, F.R.I.B.A., K.C.V.O., editor. *B.* 1831. *Ed.* University College, London, and Italy. Although he was trained as an architect and practised for some years, Knowles began early to take an interest in literature, and contributed to the magazines. In 1860 he published his only work, *The Story of King Arthur*. In 1870 he succeeded Dean Alford as editor of the *Contemporary Review*. Seven years later, desiring a

greater liberty of expression for the brilliant group of Victorian Rationalists who worked with him, he established the *Nineteenth Century*, which he edited and owned until his death. Sir James suggested the Metaphysical Society, which was founded in 1869; and he was intimate with all the great writers of his time. He wrote very little, but his Rationalism may easily be gathered from Huxley's lively correspondence with him (*Life and Letters of T. H. Huxley*, 2 vols., 1900). *D.* Feb. 13, 1908.

**KNUTZEN, Matthias**, German Atheist lecturer. *B.* 1645. *Ed.* Königsberg. After studying philosophy at Königsberg he discarded all religion, and went about Germany teaching the authority of the human reason and conscience only. He explicitly rejected Theism as well as Christianity in a Latin letter (reproduced in Thomasius's *Historia Atheismi*, 1692). He had a few followers, but he and his movement ended in obscurity. See Robertson's *Short History of Free Thought*, ii, 296. The year of his death is unknown.

**KOLBE, Professor Hermann**, German chemist. *B.* Sep. 27, 1818. *Ed.* Göttingen University. In 1842 he became Bunsen's assistant at Marburg, and in 1845 Playfair's assistant at London. He returned to Marburg, where he worked with Frankland, and in 1852 he was appointed professor of chemistry. In 1865 he passed to Leipzig. Kolbe was one of the leading organic chemists of Germany and made numerous discoveries. Sir E. Frankland, who knew him well and often discussed religion with him, tells us that he was "an Agnostic" (*Sketches from the Life of E. Frankland*, p. 50). He edited (after 1870) the *Journal für Praktische Chemie* and wrote a number of works, which are regarded as foundations of his science. *D.* Nov. 25, 1884.

**KORN, Selig**, German-Jewish orientalist. *B.* Apr. 26. 1804. Under the

pseudonym of "F. Nork" he wrote a number of works (*Mythen der alten Perser als Quellen christlicher Glaubenslehren*, 1835; *Biblische Mythologie des alten und neuen Testaments*, 1842, etc.), which had considerable value at the time in tracing mythical ingredients of the Christian system. His similar treatment of the Old Testament shows that he had completely abandoned orthodox Judaism. *D.* Oct. 16, 1850.

**KRAUSE, Ernst Ludwig**, German writer ("Carus Sterne"). *B.* Nov. 22, 1839. He studied chemistry, but the emergence of evolution attracted him, and he followed the doctrine over a wide range of sciences. In co-operation with Haeckel, he founded the Rationalist monthly *Kosmos*, and contributed constantly to it. His *Werden und Vergehen* (1876) is a vivid application of evolution to the universe, which was even more popular than Haeckel's *Natural History of Creation*; and his later works (*Die Krone der Schöpfung*, 1884; *Plaudereien aus dem Paradiese*, 1886, etc.) had great influence. He wrote always as "Carus Sterne," and had the same Monistic views as Haeckel. *D.* Aug. 24, 1903.

**KRAUSE, Karl Christian Friedrich**, German philosopher. *B.* May 6, 1781. *Ed.* Jena University. Under the influence of Schelling and Fichte he became a Pantheist. He was appointed professor at Jena in 1802, at the Dresden Academy of Engineers in 1805, at Göttingen in 1824, and at Munich in 1831. Krause attempted to reconcile the Absolutism of Hegel with the Subjectivism of Fichte in a system which he called Panentheism. He had distinguished followers (Ahrens, Leonhardi, etc.), but his somewhat mystic system is now forgotten. *D.* Sep. 27, 1832.

**KREJCI, Professor Franz**, Bohemian psychologist. *B.* 1858. After teaching for some years in a school at Novy Bydov, he was appointed professor of

philosophy and psychology at the Tsech University at Prague. He is a member of the Franz Joseph Academy, and a frequent contributor to academic periodicals. Krejei is, in spite of the bigotry of the Austrian authorities, an open and disdainful Rationalist. He was President of the fourteenth annual Congress of Freethinkers, which was held at Prague in 1907. "Reaction," he says, "is the real subversive element, because it shuts down the energy of motive forces until they accumulate and explode."

**KREKEL, Arnold**, American judge. *B.* Prussia Mar. 14, 1815. He was taken to America in 1832 and studied law. In 1842 he became a Justice of the Peace, was appointed County Attorney a few years later, and in 1852 was elected to the State Legislature (Missouri). He served as a colonel in the Civil War, and was president of the Constitutional Convention of 1865. Lincoln made him a Federal Judge in 1865, and he had a high reputation for integrity. Krekel was an outspoken Agnostic, and is included in Putnam's *Four Hundred Years of Free-thought* (p. 756). *D.* July 14, 1888.

**KROPOTKIN, Prince Peter Alexeievitch**, geographer. *B.* Dec. 9, 1842. *Ed.* Petersburg College of Pages and University. He won the gold medal of the Russian Geographical Society for exploration in Manchuria in 1864, and became, in succession, aide-de-camp to the Governor of Transbaikalia, attaché to the Governor General of Eastern Siberia, and secretary to the Physical Geography section of the Geographical Society. In 1872 he joined the International. He was arrested, and confined in a fortress; but he escaped, and fled to England. Passing to Switzerland, he founded the *Révolle*, and was expelled. He was next imprisoned at Lyons (1883-86), and has since lived in England until 1919, when he went to Russia. His *Fields, Factories, and Workshops* (1899), *Memoirs of a Revolutionist* (1900), and *Mutual Aid* (1902) have circulated

very widely. He has written many other works, and is as radical in religion as in politics.

**LAAS, Professor Ernst**, German philosopher. *B.* June 16, 1837. *Ed.* Berlin University. Laas was at first devoted to theology, but he deserted it for philosophy, and in 1872 he was appointed professor at Strassburg University. Originally a Kantian, he turned rather to Mill and Comte, and he became the leading German Positivist (in philosophy). He thought God or the Absolute "an ideal freely imagined according to need" (*Idealismus und Positivismus*, 1879, p. 143), and rejected all theology. *D.* July 25, 1885.

**LABANCA, Professor Baldassare**, Italian philosopher. *B.* Aug. 17, 1829. *Ed.* Naples University. He took an active part in the 1848 Revolution, and was imprisoned and then expelled. Returning with the triumph of Italy, he became professor of philosophy at Padua University, then professor of the history of Christianity at the University of Rome. Professor Labanca treats Christianity, and religion generally, in an objective Rationalist spirit (see his *Study of Religion in the Italian Universities*, Eng. trans., 1909). He wrote many works on philosophy and religion (of the latter see especially his *Gesù Cristo nella letteratura contemporanea*, 1903, and *Il Papato*, 1905), and was a Commander of the Order of the Crown of Italy.

**LABICHE, Eugène Marin**, French dramatist. *B.* May 5, 1815. *Ed.* Collège Bourbon and École de Droit. From the study of law he turned to journalism, and a successful play (*La cuvette d'eau*) which he produced in 1837 opened for him a prosperous and distinguished career as playwright. He wrote more than a hundred comedies, and the collected edition of his plays (10 vols., 1879) had an unprecedented sale. Labiche, whom Jules Claretie rightly describes as "Voltairean,"

was a member of the Academy and an Officer of the Legion of Honour. *D.* Jan. 13, 1888.

**LABOUCHERE, Henry Du Pré**, journalist. *D.* Nov. 9, 1831. *Ed.* Eton and Cambridge (Trinity College). Labouchere, who was of French extraction, entered the diplomatic service in 1854, and was, successively, attaché and secretary at Washington, Munich, Stockholm, Frankfort, St. Petersburg, and Dresden. He retired in 1864, and entered Parliament in 1865. In 1868 he took up journalism, and in 1876 established *Truth*. He was first elected M.P. for Northampton in 1880, and he gave loyal and fearless support to Bradlaugh. Labouchere was himself "as completely non-religious as a man could be," and, on the principles of Hume and Kant, with which he was familiar, "a strict Agnostic" (*Life of H. Labouchere*, by A. L. Thorold, 1913, p. ix). His last word was characteristic. A spirit lamp was upset in his chamber as he lay dying, and Labouchere muttered: "Flames? Not yet." *D.* Jan. 15, 1912.

**LACAITA, Sir James Philip**, LL.D., K.C.M.G., Anglo-Italian statesman. *B.* Oct. 4, 1813. *Ed.* Naples University. He graduated in law, and was in 1836 admitted to the Neapolitan Bar. Adopting liberal ideas, he made friends with the English and Americans at Naples, and he was appointed legal adviser to the British Legation. The Revolutionaries of 1848 appointed him secretary to the Neapolitan Legation at London, but they failed, and the reactionaries cancelled the appointment. It was mainly from Lacaita that Gladstone in 1850 got the information about the clerical-royalist horrors which he afterwards published in a *Letter* to Lord Aberdeen. Lacaita was imprisoned for a few days on that account. When the *Letter* was published (1852) he had to fly from Naples, and he settled in England, where he was naturalized in 1855. From 1853 to 1856 he was professor of Italian

at Queen's College, and he wrote most of the Italian articles in the eighth edition of the *Encyclopædia Britannica*. In 1856 he accompanied Lord Minto to Italy, and in 1857 he became private secretary to Lord Lansdowne. The title was conferred on him chiefly for taking part in Mr. Gladstone's mission to the Ionian Islands in 1858. He returned to Naples after the expulsion of the Bourbons and the chastening of the clergy, and was elected to the Italian Parliament. Lacaita was a Knight of the Brazilian order of the Rose, and a Knight Commander of the orders of SS. Maurice and Lazarus and the Corona d' Italia. *D.* Jan. 4, 1895.

**LACÉPÈDE, Bernard Germain Étienne de la Ville**, Comte de, French naturalist. *B.* Dec. 26, 1756. Equally friendly with Gluck and Buffon, Voltaire and D'Alembert, Lacépède's attention was at first divided between music and science. He wrote operas and symphonies, as well as scientific works. The latter alone succeeded, and Buffon got him a place in the King's Cabinet, which enabled him to devote himself to natural history. He accepted the Revolution, and represented Paris in the Legislative Assembly, though he protested against the increasing brutalities. Later he was professor of natural history at the museum, member of the Institut, and President of the Senate (1801). Napoleon made him Grand Chancellor of the Legion of Honour (1803) and Minister of State (1809). He was stripped of his dignities at the Restoration, and, though he was again admitted to the House of Peers, he never changed his Deistic opinions. *D.* Oct. 6, 1825.

**LAFAYETTE, Marie Jean Paul Roch Yves Gilbert Marie**, Marquis de, French soldier. *B.* Sep. 6, 1757. *Ed.* privately. Sharing the widespread enthusiasm for the American rebellion, he in 1777 crossed the ocean and became a general in the American army. Returning to France in 1781, he helped the spread of liberal principles,

and he was in 1789 appointed commander of the Paris National Guard. Lafayette was for a constitutional kingdom, and was compelled to leave France until 1799. He was inactive under Napoleon, but under the reactionary monarchy he sat on the extreme left in the Chambre of Deputies (1818-24), holding his advanced and Deistic views to the end. In 1824-25 he visited America, and received a remarkable ovation. *D.* May 20, 1834.

**LAFFITTE, Jacques**, French statesman. *B.* Oct 24, 1767. The son of a carpenter, he entered a bank as clerk and later was a member of the firm. In 1809 he was Regent of the Bank of France, and in 1814 he became Governor of the Bank and President of the Chamber of Commerce. During the Restoration he was an anti-clerical member of the Chambre; and he financed the Revolution of 1830, and was appointed Minister of Finance and Premier. Laffitte, who in 1842 was President of the Chambre, stubbornly resisted reaction all his life. *D.* May 26, 1844.

**LAFFITTE, Professor Pierre**, French Positivist. *B.* Feb. 21, 1823. He was a teacher of mathematics at Paris who zealously supported Comte, and was made one of his executors. In the schism which followed the death of Comte, when Littré formed a Positivist school without ritual, Laffitte headed the orthodox Comtists. In 1892 he was appointed professor of the general history of science at the Collège de France. He wrote *Les grands types de l'humanité* (2 vols., 1875) and other works. *D.* Jan. 4, 1903.

**LAGARRIGUE, Jorge, M.D.**, Chilean Positivist. *B.* 1854. After studying law he turned to medicine, and graduated at Paris. There he became an ardent apostle of Positivism, and in 1883 returned to Chile to disseminate it. In 1886, however, he settled in Paris, and devoted himself to the Positivist cause there. He edited Comte's letters to Edger (1889), and wrote

*La rôle de la France dans l'histoire de l'humanité, Positivism et Catholicisme*, etc. *D.* 1894.

**LAGARRIGUE, Juan Enrique**, Chilean Positivist, brother of preceding. *B.* 1852. He was trained in law, and, visiting Paris in 1880, became a warm adherent of the Religion of Humanity. He has written *La religion de la Humanidad* (1893) and other Positivist works, besides a volume on Diderot and several Pacifist pamphlets.

**LAGRANGE, Count Joseph Louis**, French mathematician. *B.* Jan. 25, 1736. *Ed.* Turin College. Lagrange made such astonishing progress in mathematics that at the age of nineteen he submitted to Euler the solution of the most difficult problems. Recognized at once as a mathematical genius, he was appointed professor of mathematics at Turin Artillery School in 1756, won the prize of the Paris Academy of Science in 1764 for research on the libration of the moon, and in 1766 succeeded Euler as Director of the Berlin Academy. He returned to Paris in 1787, and was professor at the Polytechnic School during the Republic, and head of the commission which installed the decimal system. Napoleon made him Count and Senator; and even the Restoration, which he detested alike on political and Rationalist grounds, was compelled to respect one of the greatest mathematicians of his time. Lagrange was what we should now call Agnostic. *D.* Apr. 10, 1813.

**LA GRASSERIE, Raoul de**, French sociologist. *B.* June 13, 1839. *Ed.* Rennes. He practised as a barrister at Rennes, and was appointed judge at Loudeac, and afterwards at Rennes. Privately he became a high authority on philology, and in later years on the sociological aspect of religion (*Des religions comparées au point de vue sociologique*, 1899). His Rationalism is also expressed in his poems (*Hommes et singes*, 1889; *Les contrastes*, 1910, etc.), and he wrote on law and other subjects. *La*

Grasserie is a very learned, versatile, and prolific writer.

**LAING, Samuel**, writer and man of business. *B.* Dec. 12, 1812. *Ed.* private tutor and Cambridge (St. John's). In 1834 he became a fellow of St. John's, and he was admitted to the Bar (Lincoln's Inn) in 1837; but he accepted a secretaryship to Lord Taunton and entered the business world. In 1843 he was appointed secretary to the railway department of the Board of Trade, and he was chiefly responsible for the adoption of a uniform cheap fare. He was a member of the Railway Commission in 1845, Chairman and Managing Director of the L. B. and S. C. Railway from 1848 to 1855, Chairman of the Crystal Palace Company from 1852 to 1855, Member of Parliament from 1852 to 1885, financial secretary to the Treasury in 1859, Financial Minister in India in 1860, and again Chairman of the Brighton Railway from 1867 to 1894. Laing wrote his well-known Rationalist summaries of science (*Modern Science and Modern Thought*, 1885, etc.) in his later years. He was an Agnostic. *D.* Aug. 6, 1897.

**LAISANT, Professor Charles Ange**, D. es Sc., French mathematician. *B.* Nov. 1, 1841. *Ed.* École Polytechnique. He served for some years in the army as an engineer, and became a captain. In 1879 he was appointed editor of the *Petit Parisien*, but he was chiefly devoted to mathematics, on which he wrote a number of important works. In 1887-88 he was President of the Mathematical Society of France, and in 1903-1904 President of the French Association for the Advancement of Science. He is an Officer of the Legion of Honour, and Vice-President of the Astronomical Society and the National Society for the Promotion of the Education of Youth. Professor Laisant is an active Rationalist and Agnostic.

**LAKANAL, Joseph**, French statesman. *B.* July 14, 1762. He studied for the

priesthood, and became professor of philosophy in the Church, but he abandoned his orders and religion at the Revolution. As a member of the Convention (1792-95) he was largely responsible for the great educational reforms it carried and the founding of the École Normale and the Institut. Proscribed in 1814, he retired to America, where he had a very generous reception, Congress voting him 500 acres of land. He became President of the University of Louisiana, but returned to France in 1830. *D.* Feb. 14, 1845.

**LALANDE, Joseph Jérôme le Français de**, French astronomer. *B.* July 11, 1732. *Ed.* Jesuit College, Lyons, and Paris. Lalande—an adopted name, his natal name being Le Français—made such progress in astronomy that at the age of nineteen he was sent by the Academy of Sciences on a mission to Berlin, where he met Voltaire and other Rationalists. He joined the staff of the Paris Observatory in 1752, and was admitted to the Academy in 1753. He became professor of astronomy at the Collège de France in 1761, and Director of the Observatory in 1765. Although he was an Atheist, he risked his life by sheltering priests at the Observatory in 1794. The chief of his many important works was his *Traité d'astronomie* (2 vols., 1764), which inspired Dupuis with his solar-myth speculations. Lalande also inspired Maréchal's *Dictionnaire des athées* (1800) and wrote supplements to it. He was in the front rank of the brilliant French astronomers and mathematicians of the time, and a zealous Atheist. *D.* Apr. 4, 1807.

**LAMARCK, Jean Baptiste Pierre Antoine de Monet de**, French naturalist. *B.* Aug. 1, 1744. *Ed.* Jesuit College, Amiens. Destined for a clerical career, he ran away from school and joined the army, and, on being disabled, devoted himself to botany at Paris. His *Flore Française* (1778) gave him a high reputation, and he was admitted to the Academy in 1779.

He was appointed Royal Botanist in 1781, and professor of invertebrate zoology at the Natural History Museum in 1793. His famous *Philosophie Zoologique*, which contains an early theory of evolution that is not without distinguished advocates (in modified form) to-day, appeared in 1809. The *Catholic Encyclopædia* claims Lamarck as orthodox, but he was quite clearly a Deist. The Catholic writer ignores entirely his mature work (published in 1830), *Système analytique des connaissances positives de l'homme*, which (apart from the existence of God) is purely Positivist. "All knowledge that is not the real product of observation, or of consequences deduced from observation, is entirely groundless and illusory," he says (p. 84); and he expressly describes spiritual things as unknowable. The distinguished anthropologist Quatrefages, in a careful and documented study of his views, says that he was "essentially Deistic" (*Émules de Darwin*, 1894, i, 12). D. Dec. 18, 1829.

**LAMB, Charles**, essayist. B. Feb. 10, 1775. Ed. Christ's Hospital School. An impediment in his speech prevented Lamb from going to the university, and he became a clerk. He was in the accountant's office at East India House for thirty-three years. His poems and other publications had little success until he and his sister wrote, for Mr. Godwin, *Tales from Shakespeare*. The *Essays of Elia* appeared in 1823, and to the 1879 and later editions is appended a reply to Southey, in which he says: "The last sect with which you can remember me to have made common profession were the Unitarians" (1879 ed., ii, 430). He had therefore abandoned Unitarianism, and he was not even a very firm Theist. E. V. Lucas quotes two letters of the year 1801, in one of which Lamb says that he is not an "enemy to all religion," while in the other he is completely Agnostic (*Life of C. Lamb*, 1905, pp. 210-11). D. Dec. 27, 1834.

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**LAMETTRIE, Julien Offray de**, French philosopher. *B.* Dec. 23, 1709. *Ed.* Jesuit College, Caen, and Leyden University. At first a military surgeon, having refused to become a priest, he entered upon active service, and was severely wounded. Observing that his "soul" weakened with his body, he developed a Materialistic and Atheistic philosophy, which he embodied in his *Histoire naturelle de l'âme* (1745). He was expelled from France, and went to Holland; but his *L'homme-machine* (1748) caused his expulsion from Holland, and he found a congenial home at the court of Frederick II. Lamettrie's works are of great ability, and the occasional scorn of them which one hears comes from people who have never seen them. *D.* Nov. 11, 1751.

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though a Theist. In a letter to Mrs. Lynn Linton (*Mrs. L. Linton*, p. 123) Landor rejects the orthodox idea of a future life. *D.* Sep. 17, 1864.

**LANE, Ralph Norman Angell**, economist ("Norman Angell"). *B.* Dec. 26, 1874. *Ed.* St. Omer. His youth was spent in ranching, prospecting, and journalism in the United States. He returned to England in 1898, edited Galignani's *Messenger* from 1899 to 1903, and was manager of the *Paris Daily Mail* from 1905 to 1914. Besides *The Great Illusion* (1910), which was translated into fifteen languages, he has written various works in the cause of arbitration. In 1913 he delivered the Conway Memorial Lecture (*War and the Essential Realities*), in which his Rationalism finds expression. He concludes by endorsing Conway's words: "Entreat for peace not of deified thunderclouds, but of every man, woman, and child thou shalt meet."

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ment of the Church. Lanessan is political editor of *Le Siècle*. He has the decorations of the White Eagle, S.S. Maurice and Lazarus, the Northern Star, the Rising Sun, the Double Dragon, etc. He edited the works of Buffon, and has written many scientific and philosophical works. His Agnostic views may be read in his *Morale des religions* (1905), *Morale naturelle* (1908), etc.

**LANFREY, Pierre**, French historian. *B.* Oct. 26, 1828. *Ed.* Jesuit College, Chambéry, Collège Bourbon, Paris, and Grenoble and Turin Universities. He was expelled from the Jesuit College for writing Voltairian skits on the Jesuits. He then qualified for the law, but abandoned it for philosophy and history, publishing *L'Église et les philosophes*, a vigorous defence of Rationalism, in 1855. His *Histoire politique des papes* (1860) is on the *Index*, and he published other Rationalist works. His chief work is his *Histoire de Napoleon I* (4 vols., 1867), a classic authority. In 1871 he entered the Chambre and became Minister to Switzerland. In 1875 he was nominated Life Senator. *D.* Nov. 15, 1877.

**LANG, Andrew**, poet and critic. *B.* Mar. 31, 1844. *Ed.* Edinburgh Academy, St. Andrew's, and Oxford (Balliol). He became a fellow of Merton, and undertook journalistic work on the *Daily News* and the *Morning Post*. An accomplished classical scholar, he translated Theocritus, Bion, and (with collaborators) Homer. Lang also obtained some distinction with his own verse, beginning with *Ballads and Lyrics of Old France* (1872). He was for many years literary editor of *Longman's Magazine*, and wrote a number of historical and literary works (*History of Scotland*, 1900, etc.). From the Rationalist point of view he is best known by his *Custom and Myth* (1884), *Myth, Ritual, and Religion* (1887), and *Magic and Religion* (1901). *D.* July 20, 1912.

**LANG, Professor Arnold**, Ph.D., Swiss

zoologist. *B.* June 18, 1855. *Ed.* Geneva and Jena Universities. He began to teach at Berne University in 1876, and was assistant at the Naples Zoological Station from 1878 to 1885 and Ritter professor of phylogeny at Jena University in 1886. He has been professor of zoology and comparative anatomy at Zurich University, and Director of the Zoological Institute, since 1889. In 1898-99 he was Rector of the university. His works (chiefly his *Text-Book of Comparative Anatomy*, Eng. trans., 1891) are authoritative in his science. In a glowing tribute to his master, Professor Haeckel, he describes himself as "an Agnostic Freethinker" (*Was Wir Ernst Haeckel Verdanken*, 1914, ii, 265).

**LANGDALE, Baron**. See BICKERSTETH, HENRY.

**LANGE, Professor Friedrich Albert**, Swiss philosopher. *B.* Sep. 28, 1828. *Ed.* Zurich and Bonn Universities. From 1852 to 1861 he taught, successively, at Cologne, Berne University, and Duisburg. In 1870 he was appointed professor of inductive philosophy at Zurich University, and in 1873 at Marburg. The most notable of his many philosophical and economic works is his *History of Materialism* (Eng. trans., 3 vols., 1881), which is written from the Agnostic point of view (see, especially, the last chapter). The 1887 edition of his works has a biography by Cohen. *D.* Nov. 23, 1875.

**LANGLEY, Walter, R.I.**, painter. *B.* 1852. *Ed.* Birmingham National School and School of Art. He was apprenticed to a lithographer, but he devoted his evenings to study, won a scholarship, and spent two years at South Kensington. He took up painting as his profession, and in 1882 settled in Cornwall. Langley has won gold medals by his pictures at Paris and Chicago, and he has had the coveted honour of being invited to paint an auto-graph portrait for the gallery of the Uffizi

at Florence. He is a thorough Rationalist and a warm admirer of Mr. Bradlaugh.

**LANKESTER, Sir Edwin Ray**, K.C.B., M.D., LL.D., Sc.D., F.R.S., zoologist. *B.* May 15, 1847. *Ed.* St. Paul's School, Cambridge (Downing Coll.), and Oxford (Christ's Church Coll.). He became a fellow and lecturer of Exeter College in 1872, and was professor of zoology and comparative anatomy at London University College from 1874 to 1890, Linacre professor of comparative anatomy at Oxford from 1891 to 1898, and Director of the National History Departments of the British Museum from 1898 to 1907. He has edited the *Quarterly Journal of Microscopic Science* since 1869, and he edited the Oxford *Treatise of Zoology* (1900-1909). He was also Regius professor of natural history at Edinburgh in 1882, and Fullerian professor of physiology and comparative anatomy at the Royal Institution 1898-1900. Sir Ray (knighted in 1907) was President of the British Association in 1906. He holds the Royal Medal of the Royal Society, the Copley Medal, and the Darwin-Wallace medal; and he is a member or corresponding member of the Institut de France, the Petrograd, Bohemian, New York, and Philadelphia Academies of Science, the American Philosophical Society, the Accademia dei Lincci, etc. He is an Honorary Associate of the Rationalist Press Association.

**LANSON, Professor Gustave**, D. es L., French historian. *B.* Aug. 5, 1857. *Ed.* Lycée d'Orléans, Lycée Charlemagne, and École Normale Supérieure. After some years of teaching experience, Lanson was appointed professor of French literature at the University of Paris. His valuable *Histoire nationale de la littérature Française* (1896) is useful to Rationalists, and he has edited Voltaire's *Lettres philosophiques* (1908). He is a Chevalier of the Legion of Honour, Vice-President of the Société d'histoire Littéraire de la France, and President of the Société des Textes Français Modernes.

**LAREVEILLIÈRE-LÉPAUX, Louis Marie de**, member of the French Directoire. *B.* Aug. 24, 1753. *Ed.* (by Oratorian priests) Angers. Graduating in law and serving for some time in a procurator's office, he adopted the ideas of Rousseau, and cultivated letters and philosophy. He accepted the Revolution, and was in 1792 a member of the Convention; but he resigned as a protest against the crimes committed. In 1795 he returned to it, and was its last President. He passed to the Council of Ancients, and he was afterwards a member of the Directoire. A severe and high-minded administrator, he zealously urged the substitution of Theophilanthropy for Christianity. After Napoleon's seizure of power he refused office or pension. *D.* Mar. 27, 1824.

**LARKIN, Professor Edgar Lucien**, American astronomer. *B.* Apr. 5, 1847. *Ed.* La Salle College (Illinois). He opened the New Windsor Observatory in 1880, and directed it until 1888, when he passed to the Knox College Observatory. Since 1900 he has been Director of the Lowe Observatory, Echo Mountain, California. He is a Fellow of the American Astronomical Society and the Illinois Natural History Society, and a member of the Astronomical Society of the Pacific and the Astronomical and Astrophysical Society of America. In an article in the *Truth-seeker* (reproduced in the *Freethinker*, Oct. 21, 1906) Professor Larkin says:

Religion is totally useless in a universe based on law, and every creed and belief will be swept from the earth when men get out of infantile stages of growth."

**LAROMIGUIÈRE, Professor Pierre**, French philosopher. *B.* Nov. 3, 1756. *Ed.* Collège de Villefranche. Joining the Congregation of the Christian Brothers, he taught philosophy in their schools from the age of seventeen until the Revolution, when the Congregation was suppressed. He left the Church and wrote a *Projet d'éléments de métaphysique* (1793), which got him the

position of professor of philosophy at the Central School, and later at the Faculty of Letters. His chief work is *Leçons de philosophie sur les principes de l'intelligence* (2 vols., 1815-18), which is Theistic but empirical. Laromiguière was "the father of university-philosophy in France" (Larousse). *D.* Aug. 12, 1837.

**LAROUSSE, Pierre Athanase**, French writer. *B.* Oct. 23, 1817. *Ed.* Versailles. After teaching for some years in the provinces and at Paris, he became, in 1851, a professor at the Institut Jouffrot and joint-editor of the "Librairie Classique," which includes many educational works from his pen. His chief work is the well-known *Grand Dictionnaire Universel du XIX siècle* (15 vols., 1864-76), a thoroughly Rationalist work, inspired by Diderot's *Dictionnaire Encyclopédique*. Larousse edited several other dictionaries which are indispensable to the reader of French. *D.* Jan. 3, 1875.

**LARRA, Mariano José**, Spanish writer. *B.* Mar. 24, 1809. *Ed.* France. In 1828 he founded *El Duende Satirico*, and in 1831 *El Pobrecito Hablador*, two satirical and anti-clerical periodicals which caused much agitation. The latter was suppressed. Later he edited *La Revista Española* and *El Mundo*, and wrote a number of plays and novels. His works were published in four volumes in 1843. Larra, who generally wrote under the pseudonym of "Figaro," used to say that "all the truths in the world would go in a cigarette-paper" (Larousse). His caustic and brilliant pen served liberalism in religion as well as in politics. *D.* Feb. 13, 1837.

**LARROQUE, Patrice**, D. es L., French philosopher. *B.* Mar. 27, 1801. He taught the Humanities, and later philosophy, at various schools until 1830, when he became Inspector at the Toulouse Academy. After 1836 he was rector of various provincial academies, but he was deposed in 1849 on account of his out-

spoken Deism. Besides several philosophical works he wrote *De l'esclavage chez les nations chrétiennes* (1857), one of the first works to disprove the claims of the Church in regard to slavery, and *Examen critique des doctrines de la religion chrétienne* (2 vols., 1859). *D.* June 15, 1879

**LASSALLE, Ferdinand Johann Gottlieb**, German Socialist leader. *B.* Apr. 11, 1825. *Ed.* Leipzig Trade School, and Breslau and Berlin Universities. Son of a rich Jewish merchant named Lassal (which Ferdinand changed to Lassalle), he refused to enter business, and devoted himself to the study of philosophy and social questions. He took part in the Revolution of 1848, and later helped Marx to found Social Democracy. He was an assiduous student of science and philosophy, as one sees in his *Die Philosophie Herakleitos* (2 vols., 1858) and other learned works; but in the sixties he turned entirely to advanced politics, and was several times prosecuted. He disdained all creeds. E. Bernstein has edited his *Reden und Schriften* (4 vols., 1891-94). *D.* Aug. 31, 1864.

**LASTARRIA, Professor José Victorino**, Chilean juriconsult. *B.* 1812. His early life was devoted to journalism and letters, but in 1838 he was appointed professor of public law and letters at the Santiago National Institute. For some years he was one of the leading orators and most ardent reformers in the Chilean Parliament, having adopted the Positivist philosophy. His works on law and literature are important, and he contributed to advanced Rationalist journals such as *El Progreso*. In 1863 he was appointed Plenipotentiary Minister to Peru, in 1864 to Brazil; and he was Dean of the Faculty of Law and Political Science at the University of Chile.

**LATHAM, Robert Gordon**, M.D., B.A., I.R.C.P., ethnologist and philologist. *B.* Mar. 24, 1812. *Ed.* Eton and Cambridge

(King's College). After graduating, he went to the continent for a year to continue the study of philology, and in 1839 he was appointed professor of the English language and literature at University College. His early work, *The English Language* (1841), was a great success, but he turned to the study of medicine and graduated at London University. He was appointed lecturer on forensic medicine at the Middlesex Hospital, and in 1844 he became assistant physician at that institution. In 1849 he abandoned medicine and devoted himself entirely to philology and ethnology. In 1852 he was put in charge of the ethnological department at the Crystal Palace. Latham, who was a prodigy of learning—he was described as “one who for brilliance of intellect and range of knowledge had scarcely an equal among his contemporaries” (*Dict. Nat. Biog.*)—was one of the first to disprove the supposed Asiatic origin of an Aryan race. Huxley tells us that Latham said that “the existence of the Established Church was to his mind one of the best evidences of the recency of the evolution of the human type from the Simian” (*Life and Letters of T. H. Huxley*, by L. Huxley, ii, 383). D. Mar. 9, 1888.

**LAU, Theodor Ludwig**, German writer. B. June 15, 1670. *Ed.* Königsberg and Halle Universities. He became Minister of Finance to the Duke of Courland, then entered the service of the Elector Palatine. Adopting the Pantheistic philosophy of Spinoza, he published a small Latin work (*Meditationes Theologica-Physica*, 1717), for which he lost his position, and was charged with Atheism before the Consistory of Königsberg. D. Feb. 8, 1740.

**LAUBE, Heinrich**, German dramatist. B. Sep. 18, 1806. *Ed.* Glogau Gymnasium, and Halle and Breslau Universities. He was for a time a private tutor, then an independent writer. In 1834 he was expelled from Saxony for his advanced opinions. In 1848 he sat in the National

Assembly, and in the following year he became Art Director of the Vienna Court Theatre, which he raised to a high level. He passed to the Leipzig Town Theatre in 1869, and to the Vienna City Theatre in 1872. His novels, dramas, and literary works were published in sixteen volumes (1875-82). D. Aug. 1, 1884.

**LAURENCE, James**, writer. B. 1773. *Ed.* Eton and Göttingen. Laurence was a clever and versatile writer, acquainted with Goethe and Schiller and other distinguished Rationalists, and wrote a heterodox novel, *The Empire of the Nairs* (1807), in German, French, and English. When Robert Owen denounced “all the religions of the world” at the London Tavern in 1817 Laurence applauded him in a poem (in *The Etonian Out of Bounds*). D. Sep. 26, 1841.

**LAURENT, Professor François**, D. es L., Belgian writer. B. July 8, 1810. *Ed.* Louvain and Liège Universities. After serving for some years as a provincial solicitor, Laurent in 1834 entered the Ministry of Justice at Brussels, and in 1835 he became professor of Civil Law at the University of Ghent. As he was an outspoken Agnostic and a brilliant lecturer, the Clericals endeavoured to dislodge him, but he kept his chair. His views are expressed in his *Van Espen* (3 vols., 1860-63), *Études sur l'histoire de l'humanité* (16 vols., 1860-70), *Lettres sur les Jésuites* (1865), etc. D. Feb. 11, 1887.

**LAURIE, James Stuart**, educationist. B. 1832. *Ed.* Edinburgh, Berlin, and Bonn Universities. At first a tutor in Lord John Russell's family, he in 1854 became an Inspector of Schools. He resigned in 1863, and discharged various educational commissions for the Government, being at one time Director of Public Instruction in Ceylon. He also studied law, and was called to the Bar in 1871; but he devoted most of his time to literary and educational work. His Theistic views

are given chiefly in *Religion and Bigotry* (1894) and *Gospel Christianity versus Dogma* (1900). *D.* July 13, 1904.

**LAVELEYE, Professor Émile de**, Belgian economist. *B.* Apr. 5, 1822. *Ed.* Ghent University. In 1864 he received the chair of national economy at Liège University. He was elected member of the Institut in 1869, was associate editor of the *Revue de Belgique*, and wrote a large number of economic and sociological works which gave him a European reputation. Professor de Laveleye's Rationalism is warmly expressed in his work, *Le parti clérical en Belgique* (1874). There are biographical studies of him by Potvin (1892) and Goblet d'Alviella (1895). *D.* Jan. 3, 1892.

**LAVISSE, Professor Ernest**, French historian. *B.* Dec. 17, 1842. *Ed.* École Normale Supérieure. After spending a few years as secretary of the historian Duruy, then as teacher in provincial schools, Lavissee became in 1875 a professor at the Paris Normal School, and in 1888 professor of modern history at the University. His chief work, written in collaboration with Rambaud, is the standard *Histoire générale du IV siècle à nos jours*. (12 vols., 1893-1901). His Rationalistic agreement with Duruy is seen in his biography of that statesman and historian (*Un ministre: V. Duruy*). He is a Grand Officer of the Legion of Honour, a member of the Academy, and Director of the École Normale Supérieure.

**LAVROY, Professor Pytr Lavrovich**, Russian mathematician. *B.* 1823. *Ed.* private tutors and St. Petersburg Artillery School. After two years in the army, he was in 1844 appointed professor of mathematics at the Artillery School; but he adopted revolutionary opinions, and was banished to the provinces. Escaping to Paris in 1870, he edited the revolutionary *Uperyyod* in that city and at London. Lavrov wrote a number of able works, but his chief work (*The Evolution and History*

of *Human Thought*) was left unfinished at his death. He was a close student of philosophy, and an Agnostic. *D.* Feb. 5, 1900.

**LAW, Harriet**, lecturer. *B.* 1832. Mrs. Law, a London lady, used to attend the Secular Hall for the purpose of refuting the speakers. Mr. Law, whom she married, shared her work, and both were converted to Secularism. For thirty years she was the only woman Secularist lecturer in England, and she had to endure much insult and even assault. In 1878 she edited the *Secular Chronicle*. *D.* 1897.

**LAWRENCE, Sir William**, F.R.S., surgeon. *B.* July 16, 1783. *Ed.* private school and St. Bartholomew's Hospital. In 1805 he became a member of the Royal College of Surgeons, in 1813 assistant surgeon at St. Bartholomew's, in 1814 surgeon to the London Eye Hospital, and in 1815 surgeon to the Royal Hospitals of Bridewell and Bethlehem and professor of anatomy at the Royal College of Surgeons. From 1824 to 1867 he was surgeon at St. Bartholomew's. He delivered the Hunterian Oration in 1834 and 1846, and was surgeon to the Queen, President of the Medical and Chirurgical Society (1831), and President of the Royal College of Surgeons (1846 and 1855). The lectures he delivered at the College of Surgeons in 1817-18 (*Lectures on Comparative Anatomy, Physiology, Zoology, and the Natural History of Man*) were violently criticized by theologians, but in the later editions (9th edition in 1848) he retains the offending passages, plainly denies the inspiration of the Bible (pp. 168 69), warmly praises Voltaire, and professes only a Deistic belief in God and immortality. *D.* July 5, 1867.

**LAYARD, The Right Honourable Sir Austen Henry**, G.C.B., D.C.L., P.C., Assyriologist. *B.* Mar. 5, 1817. *Ed.* Ramsgate and Moulins. At the age of sixteen he was apprenticed to an uncle who was a solicitor, but in 1839 he abandoned the law, and went to the East. He

joined the Turkish Embassy in 1842, and three years later the Ambassador employed him to explore the ruins of Nineveh (*Nineveh and its Remains*, 1848). In 1849 he was appointed attaché, but he continued his explorations, which are of prime importance in the history of archæology. He entered Parliament in 1852, and was Under-Secretary for Foreign Affairs in 1853 and 1861-68. In 1868 he became Chief Commissioner of Works, and was called to the Privy Council. Later in the same year he went as Ambassador to Madrid, passing in 1877 to Constantinople. In his *Autobiography* (1903) Sir Austen says that the discourses of W. J. Fox at South Place and the conversation of Crabb Robinson "rapidly undermined the religious opinions in which I had been brought up, and I soon became as independent in my religious as I had already become in my political opinions" (i, 56). For this, he says, he "ever felt grateful" to Fox and Robinson. In 1853 he wrote: "The best thing the Turks could do would be to turn all the Christians out of Jerusalem" (ii, 200). He scorned the identifications of "Holy Places." *D.* July 5, 1894.

**LAYTON, Henry**, writer. *B.* 1622. *Ed.* Oxford. It is known only that he was the son of a Yorkshire gentleman, and that he entered Gray's Inn and was called to the Bar. Between 1692 and 1704 he published, anonymously, a series of quarto pamphlets (*Search After Souls*, etc.) in which he denied the immortality of the soul, and he brought upon himself a violent controversy. It is curious that he believed in the divinity and second coming of Christ. *D.* Oct. 18, 1705.

**LAZARUS, Professor Moritz**, German philosopher. *B.* Sep. 15, 1824. From 1860 to 1867 he was professor of philosophy at Berne, and in 1873 he became professor of philosophy at Berlin University. Professor Lazarus presided at the first and second Israelitic Synods, but he was quite outside Judaism in the dogmatic sense (see

*Professor Lazarus als religiöser Reformator*, 1887). He followed Herbart, wrote *Das Leben der Seele* (3 vols., 1883) and many other philosophical works, and was one of the founders of "Folk-Psychology." *D.* Apr. 13, 1903.

**LE BON, Gustave**, M.D., French sociologist. *B.* 1841. *Ed.* Paris. Although he graduated in medicine, he devoted himself to writing on medical and anthropological subjects. One of his early works was crowned by the Academy of Sciences and the Anthropological Society, and he made a research mission to India on behalf of the Government. His chief works at this stage were *L'homme et les sociétés* (2 vols., 1881), *Les lois psychologiques de l'évolution des peuples* (1894), and his well-known *Psychology of the Crowd* (Eng. trans., 1895). Later he devoted himself to physics, and attracted much attention by his thoroughly Rationalistic *Evolution of Matter* (Eng. trans., 1907) and *Evolution of Force* (Eng. trans., 1908). Le Bon is an Officer of the Legion of Honour, member of the Belgian Royal Academy of Sciences, etc. See E. Picard, *G. Le Bon et son œuvre* (1909).

**LECKY, The Right Honourable William Edward Hartpole**, O.M., M.A., LL.D., D.C.L., Litt.D., historian. *B.* Mar. 26, 1838. *Ed.* private schools, Cheltenham, and Trinity College, Dublin. In youth he took a warm interest in theology, and proposed to enter the ministry; but his *Religious Tendencies of the Age* (1860) shows that his views were early modified. His *Declining Sense of the Miraculous* (1863), later incorporated in his *History of Rationalism* (2 vols., 1865), was completely Rationalistic, and its success persuaded him to embark on a literary career at London. His *History of European Morals* (2 vols.) was published in 1869, and was an even greater literary success, though its tendency to flatter Christianity, in despite of the facts it records, gave offence to many Rationalists. The tendency was due merely to policy, or a desire

to conciliate; not to any wavering of Lecky's Agnosticism. His chief work is his *History of England in the Eighteenth Century* (8 vols., 1878-90). Besides other slight works, including two volumes of poems, he wrote *Democracy and Liberty* (2 vols., 1896) and *The Map of Life* (1899). In 1892 he declined the appointment of Regius professor of modern history at Oxford. He became M.P. for Dublin University in 1895, and Privy Councillor in 1897; and he received the Order of Merit in 1902. *D.* Oct. 22, 1903.

**LECONTE, Professor Joseph, M.D.**, American geologist. *B.* Feb. 26, 1823. *Ed.* Franklin College, New York College of Physicians and Surgeons, and Harvard University. He had already practised medicine for three years when he went to Harvard to study medicine under Agassiz. In 1851 he became professor of natural science at Oglethorpe, and in 1852 at Franklin College. He was professor of chemistry and geology at South Carolina College from 1857 to 1869, then professor of geology and natural history at California University until his death. His *Elements of Geology* (1878) is still used in America. Leconte is much quoted by some Christian writers, but he was not even an orthodox Theist. In his *Evolution and its Relation to Religious Thought* (1888) he accepts the title "Pantheist" (p. 284), discards revelation and miracles, and says that there is "no test of truth but reason" (p. 310). His *Autobiography* was published in 1903. *D.* June 6, 1901.

**LECONTE DE LISLE, Charles Marie René**, French poet. *B.* Oct. 23, 1818. He settled in Paris, after travel in the East, in 1846, adopted the views of Fourier, and took part in the 1848 Revolution. He afterwards abandoned Fourierism for a Pantheistic philosophy, and became one of the first French poets of the period. His *Poèmes antiques* (1852), *Poésies nouvelles* (1854), and beautiful translations of Theocritus, Anacreon, Hesiod, Homer, and

Æschylus made him famous, and opened the doors of the Academy. In his *Poèmes barbares* (1862) he repeatedly rejects immortality ("Divine mort, où tout rentre et s'efface," etc.) and a personal God. Mr. Robertson describes him as "one of the most convinced and aggressive freethinkers of the century." *D.* July 17, 1894.

**LE DANTEC, Professor Félix Alexandre**, French biologist. *B.* 1869. *Ed.* Paris (under Pasteur and Metchnikoff). After teaching for some years at Lyons, he was appointed professor of general biology at the Sorbonne. During the War he wore himself out in the hospitals and brought on a fatal illness. Le Dantec was a brilliant and stimulating writer on biology, though only one of his works (*The Nature and Origin of Life*, 1907) appeared in English. He had "a passion for veracity" and a strong repugnance to "superstitious sentimentalism, metaphysical verbiage, and intellectual hypocrisy" (*Nature*, Aug. 16, 1917). He was an Agnostic, accepting only "the mysterious and universal agent which we call energy" (*Athéisme*, 1906). *D.* June 6, 1917.

**LEE, Charles**, American commander. *B.* 1731. *Ed.* Bury St. Edmunds Grammar School, and Switzerland. Son of Major-General Lee of the British army, he adopted his father's profession, served in America and Portugal, and reached the rank of major. In 1764 he passed to the Polish army, and in 1773 settled in America. He was a major-general in the American army in the War of Independence, and in 1776 he was second in command to Washington. General Lee was a Deist (see *Memoir of C. Lee*, appended to *The Correspondence of Sir T. Hanmer*, 1838, pp. 475-78). *D.* Oct. 2, 1782.

"**LEE, Vernon.**" See PAGET, VIOLET.

**LEFÈVRE, André**, French poet. *B.* Nov. 9, 1834. *Ed.* École de Chartres. He entered the Imperial Archives, but at an

early age attracted attention by his poetry. In 1857 he became one of the editors of the *Magasin pittoresque*, and he was later on the editorial staff of the *Revue de l'instruction publique* and the *Revue des Deux Mondes*. He translated Lucretius and Vergil's *Bucolics*, edited Voltaire and Diderot, and published several historical works and volumes of verse (*La fête de Pan*, 1861; *La lyre intime*, 1864, etc.). Lefèvre, a zealous Rationalist, contributed to the Rationalist periodicals *La libre pensée* and *La pensée nouvelle*, and wrote *La renaissance du matérialisme* (1881) and *La religion* (1891).

**LE GALLIENNE, Richard**, poet. B. Jan. 20, 1866. Ed. Liverpool College. After seven years in the office of a chartered accountant, and a short period as secretary to Wilson Barrett, he turned to letters and journalism, beginning with *My Lady's Sonnets* (1887). In 1891 he became literary critic of the *Star*. He has edited Omar Khayyam and other works, and written many volumes of verse and literary criticism. His views on religion are fully given in his *Religion of a Literary Man* (1893). "Those who want to believe in a future life may do so," he concedes (p. 54). He thinks that "organized Christianity has probably done more to retard the ideals that were its Founder's than any other agency in the world" (p. 61), and that "soon, maybe, we shall need no Churches." See also his *If I Were God* (1897).

**LEIDY, Professor Joseph**, M.D., LL.D., American biologist. B. Sep. 9, 1823. Ed. Pennsylvania University. In 1844 he was appointed assistant in R. Hare's chemical laboratory, in 1846 demonstrator of anatomy in Franklin College, in 1847 prosector to the professor of anatomy at Pennsylvania University, in 1852 professor of anatomy at the same, in 1871 professor of natural history at Swarthmore College, and in 1884 Director of the Department of Biology at Pennsylvania University. Leidy held the Lyell Medal of the London Geological

Society, and was a member of the American Academy of Sciences and many other learned bodies. He published more than 800 papers, and many volumes on biology and palæontology. R. A. Proctor quotes him in *Knowledge* (Oct. 1, 1888, p. 281) as declaring that the facts of science make it difficult to believe in personal immortality. Sir William Osler (who thinks Leidy "one of the greatest naturalists of America") describes him as Agnostic. "I have often heard him say," he tells us, "that the question of a future state had long ceased to interest him" (*Science and Immortality*, p. 41). D. Apr. 30, 1891.

**LEIGHTON, Gerald**, M.D., F.R.S.E., L.R.C.P., pathologist. B. Dec. 12, 1868. Ed. Nelson (N.Z.) College, Manchester Grammar School, and Edinburgh University. After a few years in medical practice, he devoted himself to zoology and comparative pathology. In 1902 he was appointed professor of pathology at the Edinburgh Royal Veterinary College, and in the same year he founded *The Field Naturalist's Quarterly*. Until 1915, when he undertook war work, he was Inspector of Abattoirs and Dairies under the Scottish Local Government Board. He has written a number of works on zoology and pathology. In *The Greatest Lie* (1908) he warmly expresses his dissent from the creeds, though he pleads for "a scientific Christianity." His system is a blend of a liberal Theism with an admiration of the ethic of Christ. He thinks that "the modern religious mind, which is at the same time scientific, has the opportunity of reaching an infinitely grander conception of the universe than was ever possible before" (p. 92), and he holds that the nature of the "soul" is unknowable.

**LELAND, Charles Godfrey** ("Hans Breitmann"), American humorist. B. Aug. 15, 1824. Ed. Princeton, Heidelberg, Munich, and Paris Universities. Leland was one of the American delegates who congratulated Paris on the Revolution of

1848, and he joined in the struggle at the barricades. He studied law, and was admitted to the American Bar in 1851; but he preferred to devote himself to letters and journalism. His *Hans Breitmann's Barty* (1856) made him known throughout America as one of the leading humorists. The *Hans Breitmann Ballads* were ultimately published in five volumes (1867-70). He translated Heine, wrote a life of Lincoln (1879), published several volumes of serious verse, and was a remarkably good linguist and man of wide culture. In his *Memoirs* (2 vols., 1899) he frequently expends his wit on Christianity. He pokes fun at "the grandeur of monotheistic trinitarianism" (ii, 189), and is occasionally very disdainful (ii, 272-73). His own frame of mind he describes as "a warring of superstitious feelings and scientific convictions" (ii, 200). D. Mar. 20, 1903.

**LENBACH, Franz von**, German painter. B. Dec. 13, 1836. *Ed.* Augsburg, and Munich Academy. In 1857 he went as a pupil with Piloty to Rome, and from 1860 he taught in the Weimar Art School for a few years. Lenbach was especially devoted to portrait painting, under the inspiration of the models of Rembrandt and Velasquez; and the fineness of his colouring and his power of portraying character put him at the head of his branch of art in Germany. He was ennobled by the Prince Regent of Bavaria, and had many gold medals and orders. One of the best of his portraits is that of Professor Haeckel, with whom he agreed. D. May 5, 1904.

**LEON, Sir Herbert Samuel**, first Baronet, third Chairman of the Rationalist Press Association. B. Feb. 11, 1850. *Ed.* privately. Sir Herbert has been occupied throughout life with financial business, and occupies a high position in the financial world. He was M.P. for the Northern Division of Buckinghamshire from 1891 to 1895, and is an Alderman of the Bucks County Council and Chairman of the Finance Committee. He was created

Baronet in 1911. He has retired from business, and is a zealous and generous supporter of the cause of enlightenment.

**LEON, Professor Nicola**, Ph.D., Rumanian parasitologist. B. 1864. *Ed.* Jassy and Jena Universities. Leon is professor of parasitology at Jassy University, and one of the most distinguished Rationalists of Rumania. He is a member of the English Zoological Society, the Paris Entomological Society, and other learned bodies, and is a high authority on insects and parasites. In *Was Wir Ernst Haeckel Verdanken* (1914, ii, 73) he pays one of the highest tributes to his old master, and rejoices that he has "freed millions of men from the chains of philosophic and theological mysticism." Professor Leon was a member of the Commission for the Reform of Rumanian Schools in 1899, and he boasts that he "introduced the study of Darwinism and Haeckelism" into the schools of his country.

**LEOPARDI, Count Giacomo**, Italian poet. B. June 29, 1798. Leopardi was so fascinated in boyhood by classical literature that he had read nearly the whole of the Latin and Greek writers before he was seventeen. Overwork and the painful spectacle of Papal Italy in comparison with the splendour of pagan Rome brought on a mood of melancholy which appears in his earliest poetry (*Ode to Italy*, 1818). In 1822 Niebuhr tried to attract him to the new Berlin University, but he declined. His orthodox father was very hostile to his studies and sentiments, which increased his pessimism, and in 1825 he left home and devoted himself to letters. He collaborated on the Florence *Antologia*, and edited the works of Petrarch. Although he published only about forty poems, he is counted one of Italy's great poets. There have been innumerable studies of Leopardi and many editions of his works. In the last year of his life he denied, in a letter, that his pessimistic philosophy was due to suffering. He refused to seek consolation "in frivolous

hopes of a pretended future felicity" (quoted in Sainte Beuve's *Portraits Intimes*, vol. iii). D. June 14, 1837.

**LÉPINE, Louis Jean Baptiste**, French statesman. B. Aug. 6, 1846. *Ed.* Lycée de Lyon and Faculté de Droit, Paris. He served in the war of 1870-1 and won the Military Medal. At the close of the war he completed his legal studies and practised for four years at the Lyons bar. From 1877 onward he was Sub-Prefect or Prefect of various departments until 1893, when he became Prefect of Polico. In 1897 he was Governor-General of Algeria, and in the following year he was admitted to the State Council. He returned to the Prefecture of Police in 1899. M. Lépine, who wears the Grand Cross of the Legion of Honour, loyally supported the measures against the French Church.

**LERDO DE TEJADA, Sebastian**, President of the Republic of Mexico. B. Apr. 25, 1827. *Ed.* Puebla Roman Catholic Seminary and Mexico City. He joined the Liberals at an early date, while practising his profession of lawyer. In 1855 he was admitted to the Supreme Court, in 1857 he was Minister for Foreign Affairs, in 1858 President of Congress, and in 1863 again Minister for Foreign Affairs. Lerdo was a staunch supporter of the anti-clerical Juarez, and shared his fortunes when he was driven from power. He afterwards became President of the Supreme Court of Mexico, and from 1872 to 1876 he was President of the Republic, to the great chagrin of the clergy. D. Apr., 1889.

**LERMINA, Jules**, French writer. B. Mar. 27, 1839. *Ed.* Lycée Saint Louis, Paris. He entered a bank, and the banker-owner of the *Petit Journal* found him a place on that paper. Later he became editor of the *Soleil*. Lermina was so fierce a critic of the Second Empire that he was imprisoned. The Revolution of 1870 released him, and he afterwards devoted himself to letters. Among his

works is a useful and spiritedly anti-clerical *Dictionnaire Universel* (1884). He helped to found, and was perpetual secretary of, the International Literary and Artistic Association.

**LERMOLIEFF, Ivan**. See MORELLI, Giovanni.

**LERMONTOV, Mikhail Jurgevich**, Russian poet. B. Oct. 15, 1814. *Ed.* private tutors, University College for Nobles, Moscow, and Military Academy, Petrograd. He held a commission in the army, and in 1837 he was sent to the Caucasus for writing a rebellious poem on the death of Pushkin. He was pardoned in the following year, but exiled again until 1840; and he wrote some of his finest work in exile. He has been called "the Russian Byron," and was not less advanced in religion than in politics (see the English translation of his poem *The Demon*). D. July 27, 1841.

**LEROUX, Pierre**, French philosophical writer. B. Apr. 6, 1797. He was put to printing as a boy, and worked his way into journalism. Joining the Saint-Simoniens, he founded the *Globe*, which became their organ. Leroux quitted the sect and founded a distinct Quaker school. He was associate editor of the *Encyclopédie Nouvelle* (8 vols., 1841), and wrote a number of social works. In his chief exposition of his system (*De l'humanité*, 2 vols., 1840) he contends that all religion is summed up in the word "humanity," but he introduces a good deal of mysticism. In 1841 he co-operated with George Sand in founding the *Revue Indépendante*, and after the Revolution of 1848 he was one of the chief orators of the Radicals in the Legislative Assembly. He was proscribed in 1852, and lived in exile until 1870. His mysticism was generally abandoned in his later years. D. Apr. 12, 1871.

**LERROUX Y GARCIA, Alejandro**, Spanish politician. B. 1864. For nearly

a quarter of a century Lerroux has conducted a spirited fight for Republicanism, Socialism, and Rationalism in Spain. He has edited nearly every advanced organ in Spain, and is now editor and owner of *El Progreso*. He has thrice represented Barcelona in the Cortes, and has been condemned no less than three hundred times for his press utterances. Thirty years in prison and several years of exile represent the sentences passed on this irrepressible warrior against reaction.

**LESSING, Gotthold Ephraim**, German dramatist and critic. *B.* Jan. 22, 1729. *Ed.* Leipzig University. Lessing was destined for the Church, but he deserted theology for the study of medicine and philosophy. In 1750 he again, under pressure from his father, a pastor, took up theology, but he was now far advanced in Rationalism, and he turned to journalism and letters. He opened his dramatic career with *Miss Sara Sampson* in 1755; and his *Minna von Barnhelm* (1767) is still regarded by many as the greatest of German comedies. In 1760 he was admitted to the Berlin Academy. His *Laokoon* (1766) is a magnificent study in aesthetics; and his best-known work, *Nathan der Weise* (1779), embodies his ripe Rationalism. From 1769 to 1775 he was in charge of the Wolfenbüttel Library, and he there edited the *Wolfenbüttel Fragments*, which opened the era of Biblical criticism. His timid and wavering utterances often suit the orthodox, but (as Robertson shows in a lengthy analysis in his *Short History of Freethought*, ii, 323-26) he took a purely naturalist view of Christianity, and was "from first to last a free-thinker in the sense that he never admitted any principle of authority." *D.* Feb. 15, 1781.

**LETOURNEAU, Professor Charles Jean Marie**, anthropologist. *B.* 1831. Letourneau, who was professor of the history of civilizations at the Parisian School of Anthropology and was in 1886

President of the Anthropological Society, followed the principle of evolution with great learning and thoroughness through biology and sociology. Each of his works (*L'évolution de la morale*, 1886; *L'évolution du mariage*, 1888; *L'évolution de l'esclavage*, 1895, etc.) is valuable, and together they form a library of modern culture (*La Bibliothèque Anthropologique*). His works are very numerous and varied. He was a Materialist. "We know that there is nothing in the whole universe except active matter," he held. He translated Haeckel and Büchner into French. *D.* 1902.

**LEUBA, Professor James Henry**, Ph.D., American psychologist. *B.* Apr. 9, 1868. *Ed.* Neuchâtel (Switz.), Clark University (U.S.), and Leipzig, Halle, Heidelberg, and Paris Universities. He settled in America in 1887, and in 1889 he was appointed professor of psychology at Bryn Mawr College, where he still is. He belongs to the American Psychological Association, the College of Teachers of Education, and other societies. His chief interest is the psychology of religion, on which he is a high authority (*The Psychological Origin and the Nature of Religion*, 1909; *A Psychological Study of Religion*, 1912; *The Beliefs in God and Immortality*, 1916). In the preface to his *Psychological Study of Religion* he defines himself as an "empirical idealist." He thinks that "belief in a personal God seems no longer possible" (p. 125), he finds "little that is acceptable in the Roman Catholic and the Protestant dogmas" (p. 275), and he believes that "it is no longer the consciousness of God, but the consciousness of Man, that is the power making for righteousness" (p. 311). He pleads for religion rather on the lines of a new Positivism.

**LEVALLOIS, Jules**, French writer. *B.* May 18, 1829. He undertook journalistic work (on *L'Opinion*, etc.) in Paris in 1850, and five years later he became secretary to Sainte Beuve. He completed Michelet's *History*, and wrote a number of

works, of which the *Corneille inconnu* (1876) was crowned by the Academy. Levallois was himself a Theist, but he gives frank testimony to the Agnosticism of Sainte Beuve, whose life he wrote (1872). *D. Sep.*, 1903.

**LÉVY-BRUHL, Professor Lucien**, French writer. *B.* Apr. 10, 1857. *Ed.* Lycée Charlemagne and École Normale Supérieure, Paris. After teaching for some years in various colleges, he was in 1895 appointed lecturer at the École Normale Supérieure, and in 1899 professor of literature at the Sorbonne and lecturer at the École Libre des Sciences Politiques. He edited the letters of J. S. Mill to Comte (1899), and there are English translations of his valuable *History of Modern Philosophy in France* (1899) and *Philosophy of Auguste Comte* (1903). Professor Lévy-Bruhl is not a Positivist, but Mr. F. Harrison says that "no one abroad or at home has so truly grasped and assimilated Comte's ideas" as he has done.

**LEWES, George Henry**, philosophical writer. *B.* 1817. *Ed.* private schools. Lewes was a grandson of the actor, C. L. Lewes. He wrote a play at the age of sixteen, and in later years appeared several times on the stage. He was, however, fascinated by philosophy in his youth. He was a clerk in London, and he belonged to a small club which often discussed philosophy. Before he was twenty years old he projected a work on philosophy physiologically interpreted. From 1840 onward he supported himself by his pen, and had considerable repute as a literary critic. His *Biographical History of Philosophy* (2 vols., 1845-46) is Comtist to the extent of slighting metaphysics and theology, but he was never a thorough Positivist. He was literary editor of the *Leader* in 1850, and a familiar figure in the brilliant Rationalist group of the time. In 1854 he sacrificed his position by leaving an uncongenial wife and going with Miss Evans ("George Eliot") to Germany. He

continued to work hard for the support and proper education of his children. In Germany he wrote his *Life of Goethe* (1855). On his return to England he made a severe study of physiology and zoology, and he was first editor of the *Fortnightly Review* (1865). His mingled interest in philosophy and physiology led at last to the production of his chief work, *Problems of Life and Mind* (4 vols., 1873-79), in which he may be described as Agnostic with a leaning to Materialism. Lewes was a brilliant scholar, a generous and fine-minded man, and a chivalrous controversialist. *D. Nov.* 28, 1878.

**LEYDS, Willem Johannes, LL.D.**, South African statesman. *B.* (Java) 1857. *Ed.* Amsterdam University. He went to South Africa and entered the service of the Republic. In 1880 he became Secretary of State, in 1884 Attorney General, in 1889 Justice of Peace for the whole Republic, and again Secretary of State in 1893. In 1897 he came to Europe as representative of the Transvaal. Dr. Leyds has written a number of works on law and on South African history.

**LICHTENBERGER, Professor Henri**, French writer. *B.* (in Alsace) Mar. 12, 1864. *Ed.* Strassburg Gymnasium, Lycées Condorcet and Louis le Grand, and Paris and Strassburg Universities. He has been professor of the German language and literature at Paris University since 1887, and he follows the Rationalism of Nietzsche (*La philosophie de Nietzsche*, 1898). He has written also on Heine and on Wagner, as well as on German questions.

**LICK, James**, American philanthropist. *D.* Aug. 22, 1796. Lick had a poor education, but he came to possess a prosperous piano-manufacturing business in New York, France, and South America. In 1847 he settled in San Francisco and invested all his money in real estate, which made him in the course of time one

of the richest men in the west. He gave away very large sums to charity (including a generous donation to the Paine Memorial Hall), and two years before he died he drew up a will in which he left three million dollars (more than £600,000) for charitable purposes. Out of a bequest to the California University of £125,000 was built the great Lick Observatory, with the largest telescope in the world. He left £110,000 to found and endow the California School of Mechanical Arts, £30,000 for free baths, £20,000 for a home for aged ladies, and so on. Few Christians of like fortune have equalled the generosity of this Materialist, as Lick was. Putnam includes him in his history of American Rationalism (*Four Hundred Years of Free thought*, pp. 762-64). *D.* Oct. 1, 1876.

**LIEBKNECHT, Wilhelm**, German Socialist. *B.* Mar. 29, 1826. *Ed.* Giessen, Berlin, and Marburg Universities. Like so many of the continental Socialist leaders, Liebknecht was the reverse of the uncultured worker that superficial people imagine. He was a keen and informed student of philosophy and philology, but he was won by the advanced ideas of his time, and took part in the Revolution of 1848. He was imprisoned, and then fled to England, where he remained until 1862. In 1865 he was forced to leave Prussia, and at Leipzig he founded and conducted the *Demokratische Wochenblatt*. He was again imprisoned for two years (1872). From 1874 until he died he was a Socialist leader in the Reichstag, and shared with Bebel the editing of *Vorwärts*. Like Bebel, he rejected all religion. *D.* Aug. 6, 1900.

**LILIENTELD, Paul von**, Russian sociologist. *B.* Jan. 29, 1829. *Ed.* Petrograd University. He entered the service of the Ministry of Justice, and was for many years a Justice of the Peace. In 1867 he was appointed Vice-Governor of Petrograd. In 1885 he became Governor of Courland and Senator. Lilienfeld had much cultural distinction as well as high

political honours. He was one of the leaders of "organistic" sociology and a powerful writer. O. Henne am Rhyn shows in his biography (*Paul von Lilienfeld*, 1892) that he was a Theist, with an ethical regard for Christianity; but he rejected its supernatural claims, and did not admit personal immortality. *D.* 1903.

**LIMA, Sebastião de Magalhaes**, Portuguese reformer. *B.* (Rio de Janeiro) May 30, 1850. *Ed.* Coimbra University. While he was still at the University Magalhaes Lima published two Rationalist books (*Priests and Kings* and *The Pope Before the World*) which gave great offence, and he has remained to this day the outstanding figure in Portuguese Rationalism. He is an enthusiastic Pacifist (*O livro da Paz*, 1896) as well as a Republican and Rationalist leader; and his journal, *O Vanguarda*, a Lisbon daily, was often suspended before the Revolution. The ripeness of the country for disestablishment at the time of the Revolution was mainly due to his splendid efforts during long years of reaction.

**LINCOLN, Abraham**, sixteenth President of the United States. *B.* Feb. 12, 1809. Lincoln had very little schooling, and was all his youth engaged in manual labour, but he read much. His reading included Volney and Paine, and he became an advanced Rationalist and wrote a strong essay against religion, which is said to have been burned. In 1833 he became postmaster at New Salem, where he entered politics, and was returned to Congress. He studied law, was licensed as attorney in 1837, and practised at Springfield. He retired from Congress in 1848, and set up a law business with W. H. Herndon; but he was again elected to Congress in 1854. He was elected President of the Republic in 1860, and his strong and sagacious lead saved the Union. The veneration for the memory of Lincoln in America is so great that repeated attempts have been made to represent him as a Christian; but there is

overwhelming evidence that he was never more than a Theist. His life-long friend and partner, Herndon, is emphatic in this sense, and quotes the explicit confirmation of Mrs. Lincoln and others (*Abraham Lincoln*, 1892 edition, ii, 145-56). Colonel Ward Hill Lamon, another intimate friend, whose testimony was challenged by H. W. Beecher, strongly repeated in the next edition of his book: "He was not a Christian" (*Recollections of Abraham Lincoln*, Appendix to 1911 edition, p. 335). The supposed witnesses to the contrary are neither so authoritative nor so clear. General C. H. T. Collis, who tried to defend Lincoln's orthodoxy against Ingersoll, could only say that Lincoln in later years attended a Presbyterian church in Philadelphia and used Theistic language (*The Religion of A. Lincoln*, 1900). He could not meet Ingersoll's challenge to prove that Lincoln believed in the divinity of Christ or in revelation; and no one has ever claimed that Lincoln was baptized or a regular member of any Church. H. B. Rankin, another orthodox claimant, relies mainly on his (Rankin's) mother's verbal report of a conversation with Lincoln; yet even as it stands it is only an appreciation of the ethical side of Christianity (*Personal Recollections of A. Lincoln*). All the evidence is collected, and Lincoln's Rationalism proved, in J. E. Remsburg's *A. Lincoln: Was He a Christian?* (1893) and *Six Historic Americans*. The truth seems to be well expressed in C. G. Leland's *A. Lincoln* (1879), that "as he grew older his intensely melancholy and emotional temperament inclined him towards reliance on an unseen Power and belief in a future state" (p. 56), and that prudent regard for his position induced him to use rather exaggerated expressions of his Theism in his speeches. He was shot by an assassin and died on the following day, Apr. 15, 1865.

**LINDH, Anders Theodor**, Finnish poet. B. Jan. 13, 1833. *Ed.* Helsingfors University. He won attention by a volume

of admirable lyrics (*Dikter*) in 1862, and two years later he opened a successful dramatic career with *Konung Birger och hans bröder*. He lives in Sweden, and writes in Swedish, into which he has translated many German, Danish, English, French, and Italian works. He is a member of the Town Council of Borgå, and an outspoken Rationalist.

**LINDKVIST, Alfred**. See LUNDQVIST, A.

**LINDNER, Ernst Otto Timotheus**, German writer. B. Nov. 28, 1820. *Ed.* Leipzig University. After graduating, he tried to secure an academic career, but "his open unbelief in religious matters caused so much annoyance in high quarters" (*Allgemeine Deutsche Biographie*) that he had to be content with private tutorship. He turned eventually to journalism, and became editor of the *Vossische Zeitung*. A man of wide accomplishments, both in art and philosophy, he wrote a number of works on music and on Schopenhauer, of whom he was a great friend. D. Aug. 7, 1867.

**LINTON, Eliza Lynn**, novelist. B. Feb. 10, 1822. In 1845 she left her home in Keswick for London, and opened a literary career. Her early historical novels were not very successful, and she acted as Paris correspondent of London newspapers (1851-54). In 1858 Miss Lynn married W. J. Linton, but their characters were so ill assorted that they soon separated, retaining a marked affection for each other throughout life. The differences are indicated in her *Autobiography of Christopher Kirkland* (1885). Mrs. Linton's high reputation as a novelist began in 1872 with her *True History of Joshua Davidson*, a Rationalist novel; as is also her *Under Which Lord?* (1879). G. S. Layard, her biographer, amply tells of her Agnosticism (*Mrs. Lynn Linton: Her Life, Letters, and Opinions*, 1901, pp. 66, 155-56, etc.). He includes a statement by Mr. Benn, who

knew her well, that she "professed Agnosticism with complete sincerity" (p. 202). In her earlier years she had believed in a Providence, but this she entirely abandoned, and she was severe against Christianity. In the year before her death she wrote a fine Agnostic letter to a clergyman: "I see no light behind that terrible curtain. I do not think one religion better than another, and I think the Christian [religion] has brought far more misery, crime, and suffering, far more tyranny and evil, than any other" (p. 367). She was a frequent contributor to the *Agnostic Annual*. D. July 14, 1898.

**LINTON, William James**, engraver. B. Dec. 7, 1812. *Ed.* private school. At the age of sixteen he was apprenticed to wood-engraving, and he won the repute of being one of the most skilful engravers in London. In 1845 he edited *The Illuminated Magazine*. Linton was, however, early kindled with an enthusiasm for advanced causes, and he worked with Hetherington and Watson and other Rationalists and humanitarians. For some years he printed and published *The English Republic*. In 1855 he lost his first wife, and in 1858 he married Eliza Lynn. [See preceding paragraph.] He migrated to the United States in 1866. He wrote many political articles, some fine poems, a *Life of J. Watson* (1879), and *Memories* (1895). Mrs. Lynn Linton tells us that "his theological creed was a large loose jumble of Christianity and Pantheism" (in Layard's *Mrs. Lynn Linton*, p. 95). He was, in fact, a Pantheist with an ethical esteem of Christianity. He was a stern seeker of justice, a passionate friend of every oppressed class or nation. D. Dec. 30, 1897.

**LIPPERT, Julius**, Austrian ethnologist. B. Apr. 12, 1839. *Ed.* Prague University. He entered the monastic order of the Benedictines at Prague, but abandoned it and studied history. In 1868 he was appointed Director of the Budweis Communal School, and he founded a League for the Dissemina-

tion of Useful Knowledge in Bohemia. In 1874 he was elected to the Bohemian Parliament. The Catholics unseated him, but he returned later, and eventually sat in the Reichsrath. Lippert, whose many works on ethnology are important, has done much for the Rationalist enlightenment of Bohemia. His *Christenthum, Volksglaube, und Volksbrauch* (1882) and *Allgemeine Geschichte des Priestertums* (2 vols., 1883-84) embody his Rationalism. His chief work is *Kulturgeschichte der Menschheit* (2 vols., 1886-87).

**LIPPS, Professor Theodor**, Ph.D., aesthetist. B. July 27, 1851. *Ed.* Erlangen, Tübingen, Utrecht, and Bonn Universities. He became professor at Bonn in 1884, at Breslau in 1890, at Munich in 1894; and he is now at the Royal Bavarian Academy. Professor Lipps, who shows the influence of Hume (whose *Treatise on Human Nature* he edited in the German in 1895) and Kant, is a Pantheist, and believes in "a divine world-I" or world-spirit. He has written important works on æsthetics and psychology (*Grundtatsachen des Seelenlebens*, 1883; *Psychologische Studien*, 1905, etc.).

**LISCOW, Christian Ludwig**, German satirist. B. Apr. 29, 1701. *Ed.* Rostock, Jena, and Halle Universities. He adopted Rationalist views at the university, and wrote a Rationalist pamphlet (published in 1755). He was private tutor for two years (1728-29), then secretary to the Duke of Mecklenburg (1735-40) and Count Brühl (1740-45). From 1745 to 1750 he was on the Polish Council of War. During all these years, and later, he published satires which have moved many to call him the German Swift. The essay *Über die Unnützigkeit der guten Werke zur Seligkeit* (quoted by Wheeler) is spurious, but he often satirized religion. There are biographies by Helbig, Lisch, Classen, and Litzmann. D. Oct. 30, 1760.

**LITTRÉ, Maximilien Paul Émile**,

French philologist. *B.* Feb. 1, 1801. *Ed.* Lycée Louis le Grand. He was at first secretary to Count Daru. He then took up the study of medicine, but the death of his father compelled him to abandon it, and he became a teacher of mathematics. In 1839 he was admitted to the Academy of Inscriptions, and in 1871 to the French Academy. He was elected to the National Assembly in 1871, and was in 1875 made a life member of the Senate. The literary work by which Littré won these distinctions had put him in the first rank of French writers. He translated Hippocrates from the Greek, Pliny from the Latin, and Müller and Strauss (*Leben Jesu*) from the German. His chief work, the *Dictionnaire de la langue française* (5 vols., 1866-77), is monumental. Littré was a Positivist, though he was less mystical than Comte. He was for years kept out of the Academy by Bishop Dupanloup, who resigned when he was admitted; and he wrote a number of Positivist works. With consummate insolence the *Catholic Encyclopædia* claims him as a Catholic, and says: "Towards the end of his life, yielding to the entreaties of his wife and daughter, he had long interviews with Fr. Millériot, S.J., and finally asked to be baptized; and he died in the Catholic Church." The truth about Littré's end, which even Professor Caro leaves obscure in his *M. Littré et le Positivisme* (1883), is told by a Catholic writer, J. d'Arsac, in his *Émile Littré* (1893). He shows that the Jesuit baptized Littré when he was dying and speechless ("ne parlait plus"). *D.* June 2, 1881.

**LLORENTE, Juan Antonio**, Spanish historian. *B.* Mar. 30, 1756. He was ordained priest in 1779, and rose to high office in the Church. In 1781 he became Advocate of the Council of Castile, in 1782 Vicar-General of Calahorra, in 1789 General Secretary of the Spanish Inquisition, in 1806 Canon of the chief church of Toledo, and in 1807 Knight of the Caroline Order. But the Voltairian infiltration into Spain enlightened him, and he joined the French

and was banished in 1813. In France he wrote an outspoken history of the Inquisition (*Historia critica de la Inquisicion de España*, 10 vols., 1822), for which he was suspended and forbidden to teach Spanish. He replied with an anti-Papal work, *Portraits politiques des Papes*, for which he was expelled from France. He went to Madrid, but died a few days after his arrival, Feb. 5, 1823.

**LLOYD, John T.**, lecturer. *B.* Aug. 15, 1850. Mr. Lloyd went to the United States in his youth, and, after education in Lafayette College (Pa.) and the Union Theological Seminary (New York), he entered the Presbyterian ministry. He was appointed to the Noble St. Presbyterian Church in Brooklyn in 1876, and later he served in the Presbyterian Church at Johannesburg. In 1903 a long mental struggle ended in his emancipation, and he returned to England and joined the National Secular Society, of which he is one of the leading lecturers.

**LOCKE, John**, philosopher. *B.* Aug. 29, 1632. *Ed.* Westminster School and Oxford (Christ's Church). He took pupils after graduating, and from 1661 to 1664 lectured at Oxford. In 1666, having taken up the study of medicine, he went to live as medical attendant in Lord Shaftesbury's house. Under his influence he was in 1672 appointed Secretary of Presentations, then Secretary to the Council of Trade. In 1675 he went to live in Montpellier for four years, and there he wrote the greater part of his famous *Essay Concerning Human Understanding* (published in 1690, after seventeen years' labour on it), which has had an incalculable share in the rationalization of modern philosophy. It rejects all innate ideas, and makes experience the base of all real knowledge. Locke returned to England in 1688, and was appointed Commissioner of Appeals. He wrote also on toleration and education, and, to promote the royal scheme of uniting the Churches, he published a work which

he calls *The Reasonableness of Christianity* (1695). In this, however, he regards the ethical and humanitarian essence, not the doctrines, of Christianity. He was a Theist, and sanctioned the suppression of Atheists; and his language must be read in relation to the persecuting age in which he lived; but his philosophy of the mind raises a question whether he can have believed in personal immortality. *D.* Oct. 28, 1704.

**LOCKROY, Étienne Auguste Édouard**, French statesman. *B.* 1838. In 1860 Lockroy fought in Garibaldi's army, and from 1860 to 1864 he was Renan's secretary. He then adopted journalism and politics. He was elected to the National Assembly in 1871. In 1886-87 he was Minister of Commerce and Industry, in 1888 Minister of Public Instruction, in 1889, 1893, and 1902-1905 Vice-President of the *Chambre*, and in 1895-96 and 1898-99 Minister of Marine. Lockroy wrote a number of political and naval works. There is much incidental Rationalism in his *Au hazard de la vie* (1903). *D.* Nov. 22, 1913.

**LOEB, Professor Jacques**, American physiologist. *B.* Apr. 7, 1859. *Ed.* Berlin Gymnasium, and Berlin, Munich, and Strassburg Universities. Loeb was assistant in physiology at Würzburg University 1886-88, and at Strassburg University 1888-89. The next two years he spent at the Naples Biological Station, and in 1891 he settled in America. He was associate professor of biology at Bryn Mawr 1891-92, assistant professor of physiology and experimental biology at Chicago University 1892-95, associate professor 1895-1900, professor 1900-1902, and professor at California University 1902-1910. Since 1910 he has been head of the Department of Experimental Biology at the Rockefeller Institute for Medical Research, New York. His chief works are *The Comparative Physiology of the Brain and Comparative Psychology* (1902), *The Dynamics of Living*

*Matter* (1906), *The Mechanistic Conception of Life* (1912), *The Organism as a Whole* (1916), and *Forced Movements, Tropisms, and Animal Conduct* (1918). An exact and brilliant investigator, and one of the leading masters of experimental biology, he detests all mysticism. His *Organism as a Whole* is "dedicated to the group of Freethinkers, including D'Alembert, Diderot, Holbach, and Voltaire, who first dared to follow the consequences of a mechanistic science to the rules of human conduct." He is a strong humanitarian and advocate of peace, an Honorary Associate of the Rationalist Press Association, and a member of the American National Academy of Sciences, the American Philosophical Society, the Linnæan Society, the Cambridge Philosophical Society, the French Institut, the Brussels and Cracow Academies of Science, and other learned bodies.

**LOISY, Alfred Firmin**, French orientalist. *B.* Feb. 28, 1857. *Ed.* Châlons Seminary. He was ordained priest, and discharged the customary duties for two years (1879-81). Appointed professor of Hebrew and of Biblical literature at the Catholic Institute of Paris in 1881, he became one of the most distinguished scholars of the Roman Church, but his *Histoire du canon de l'ancien Testament* (1890) drew upon him the attention of the authorities. Three years later he was removed on account of his liberalism, and for five years he served as chaplain to the Dominicans at Neuilly, repeatedly troubling the Roman authorities with his publications. His brilliant *Religion d'Israel* (1901) was put on the *Index*, as have been all his later works. From 1900 to 1904 he was lecturer at the *École des Hautes Études* (Paris University). In 1915 he signaled his complete abandonment of theology by publishing *Guerre et Religion*, in which he pleads for a purely humanitarian faith. He no longer finds "any precise meaning" in the words "Glory to God in the highest," but stresses more than ever the "Peace on

earth to men of goodwill" (p. 89). In *La religion* (1917) he develops the same Agnostic religion of humanity and inspiring human idealism.

**LOMBROSO, Professor Cesare, M.D.**, Italian criminologist. *B. Nov. 18, 1836. Ed.* Turin and Pavia Universities. Lombroso, who came of Jewish parents, composed poetry and tragedy at the age of eleven, and before he was twenty he knew Chinese, Chaldaic, and Hebrew, and had a remarkable command of philology and archæology. In 1862 he was appointed professor of mental diseases at Pavia University, and he was afterwards professor of legal medicine and the clinic of nervous and mental diseases at Turin University until he died. He was an Officer of the Order of the Crown of Italy, and a member of many learned societies. From 1863 onward he wrote voluminously on mental disease, and in the seventies he took up the study of crime as a form of disease. For many years he edited the *Archivio di psichiatria*. His chief work, *L'Uomo Delinquente* (1875), did much to hasten prison reform. He was an Agnostic, and an Honorary Associate of the R. P. A. In his last five years he was seduced by Spiritualist frauds, and worked out a curious theory that the mind was a material fluid, but immortal. His daughter explains in her biography that in those years her father was a physical wreck, and could neither eat nor sleep (*C. Lombroso*, 1915, p. 416). *D. Oct. 19, 1909.*

**LONDON, Jack**, American novelist. *B. Jan. 12, 1876.* He went to sea at the age of seventeen, and then tramped over the United States and Canada. For a time, in 1894, he studied at California University, but he abandoned his studies to join the rush to Klondike. He next devoted himself to journalism, especially in Socialist periodicals, and discovered attractive literary qualities. His novels (*Son of the Wolf*, 1900; *Call of the Wild*, 1903, etc.) were powerful and popular, and

his premature death was greatly deplored. His drastic Rationalism finds some expression in his *Before Adam* (1907). *D. Nov. 22, 1916.*

**LONG, George**, classical writer. *B. Nov. 4, 1800. Ed.* Macclesfield Grammar School and Cambridge (Trinity College). After a distinguished scholastic course, Long went as professor of ancient languages to the University of Virginia, where he became very friendly with Jefferson. He returned to England, and was professor of Greek at London University College from 1828 to 1831. In 1831 he began to edit the *Quarterly Journal of Education*, and he was for years the most active spirit in the Society for the Diffusion of Useful Knowledge. He worked also in geology, and was one of the founders of the Geological Society. He edited *The Penny Cyclopadia* 1833-46, was professor of Latin at London University College 1842-46, and was classical lecturer at Brighton College 1849-71. His able translations of the classics (chiefly Marcus Aurelius and Epictetus) belong to the last phase. In his chief work, *The Decline of the Roman Republic* (5 vols., 1864-74), he shows his dissent from Christianity, though he was a Theist; and his Rationalism is more plainly expressed in his *An Old Man's Thoughts About Many Things* (1862, pp. 24, 46, 213, etc.). There is a biographical sketch by H. J. Matthews (1879). *D. Aug. 10, 1879.*

**LONG, Professor John Harper, Sc.D.**, American chemist. *B. Dec., 1856. Ed.* Tübingen, Wurzburg, and Breslau Universities. In 1881 he was appointed professor of chemistry at the North Western University Medical School, and from 1913 to 1917 he was Dean of the School of Pharmacy at that institution. He is a member of the Referee Board of consulting scientific experts of the U.S. Department of Agriculture, the Council on Pharmacy and Chemistry of the A.M.A., and the Washington Academy of Sciences. In 1903-1904

he was President of the American Chemical Society, and he has written a number of valuable chemical works. In an article on "Evil Spirits" in the *Popular Science Monthly* (July, 1893) Prof. Long severely criticizes all the Churches and warmly applauds the work of the early Rationalists.

**LONGFELLOW, Henry Wadsworth**, American poet. *B.* Feb. 27, 1807. *Ed.* Bowdoin College. In 1823 he was appointed professor of modern languages at Bowdoin, but he was sent to Europe for three years (1826-29) to complete his studies. He had begun to write verse at the age of thirteen, but a volume of these poems (published in 1826) and a book of travel (*Outre-Mer*, 1834) had little success. In 1836 he became Smith professor of modern languages at Harvard University, and in the same year his *Psalm of Life* gave proof of his poetic power. *Evangeline* (1847) and *The Song of Hiawatha* (1855) placed him permanently in the front rank of American poets. He resigned his chair at Harvard in 1854. W. D. Howells, who was intimate with Longfellow in his later years, says: "I think that as he grew older his hold upon anything like a creed weakened, though he remained of the Unitarian philosophy concerning Christ [*sic!*]. He did not latterly go to church" (*Literary Friends and Acquaintance*, 1901, p. 202). It is hardly necessary to add that the "Unitarian philosophy concerning Christ" is the one Rationalist element of that body. *D.* Mar. 24, 1882.

**LORAND, Louis Georges Auguste**, Belgian lawyer and journalist. *B.* 1860. *Ed.* Bologna University. Lorand was trained in law, but he quickly adopted advanced Rationalist ideas, and entered with great spirit into the enlightenment of Belgium. He edited *La Réforme*, a strongly anti-clerical Brussels daily, and wrote many pamphlets. He worked also in the Pacifist movement. *D.* 1918.

**LORIA, Professor Achille**, Italian

economist. *B.* Mar. 2, 1857. He was a professor at, in succession, Siena (1881-91) and Padua (1891-1902). Since 1902 he has been professor of political economy at Turin University, and he is a distinguished member of the Accademia dei Lincei, the Royal Economic Society, the Sociological Society, and the International Institute of Sociology. His *Analisi della proprietà capitalistica* (1889) won the Royal Prize of the Accademia dei Lincei (10,000 lire). Loria is a Positivist of the Ardigò school, and has no place for religion.

**LOTI, Pierre**, French novelist. *B.* Jan. 14, 1850. "Pierre Loti" is the adopted name of Louis Marie Julien Viaud. He entered the French navy in 1867, and attained the rank of lieutenant before he resigned in 1898. His voyages over the world with the fleet gave him material for his brilliant novels, the first of which, *Aziyadé*, appeared in 1879. *Rarahu* followed in the next year, and established his reputation. He was admitted to the Academy in 1891. Loti is an artist in sentiment, not a scholar; but his Rationalism appears in all his work, and especially in his *Livre de la pitié et de la mort* (1891) and *Figures et choses qui passent* (1897).

**LOTZE, Professor Rudolf Hermann**, German philosopher. *B.* May 21, 1817. *Ed.* Leipzig University. In 1842 he was appointed extraordinary professor of philosophy at Leipzig, and in 1844 ordinary professor at Göttingen. In 1881 he passed to Berlin University. Lotze, who had been educated in medicine and wrote on that science as well as on philosophy, had an extraordinary influence in Europe, as he tried to reconcile the mechanism of science with a liberal natural religion. In his works (chiefly *Mikrocosmos*, 3 vols., 1856-64, and *System der Philosophie*, 2 vols., 1874-79) he is anti-Vitalist yet anti-Materialist, metaphysical yet emotional and ethical. He admits God as the Absolute, but declares it an insoluble mystery

how the world proceeded from him. *D.* July 1, 1881.

**LOUBET, Émile, D. en D.**, seventh President of the French Republic. *B.* Dec. 31, 1838. *Ed.* Paris. Loubet was in his early years a barrister at Montélimar, where he took an active part in Liberal politics. He was Mayor from 1870 to 1899. In 1876 he entered the Chambre, and sat with the Gambettist anti-clericals. He passed to the Senate in 1885, and was Minister of Public Works 1887-88, Premier in 1892, President of the Senate in 1896 and 1898, and President of the Republic from 1899 to 1906. It was under his Presidency and sympathetic guidance that the struggle with the Church was brought to its triumphant conclusion.

**LOUYS, Pierre**, French poet and novelist. *B.* Dec. 1, 1870. *Ed.* Lycée Janson-de-Sailly and Sorbonne, Paris. Louys has won a high position in France by his beautiful translations of the Greek poets (especially *Poésies de Méléagre*, 1893) and a series of finely-written and thoroughly pagan novels of ancient Greek life (*Astarte*, 1892; *Aphrodite*, 1896, etc.). *Aphrodite* has been presented on the stage. He is a member of the Société des Anciens Textes and the Société d'Anthropologie, and a brilliant classical scholar.

**LOYEJOY, Professor Arthur Oncken**, A.M., American philosopher. *B.* Oct. 10, 1873. *Ed.* California, Harvard, and Paris Universities. He was assistant professor of philosophy at Leland Stanford University 1899-1901, professor of philosophy at Washington University (St. Louis) 1901-1908, at the University of Missouri 1908-1910, and at John Hopkins University 1910-19. He has translated Bergson for the American public, and is a member of the American Philosophical Association. His dissent from the creeds may be read in an article in the *Hibbert Journal* (January, 1907). He thinks that Christianity would be "invaluable" if it were

stripped of its "historical elements" (its characteristic doctrines).

**LOWELL, James Russell**, American poet and essayist. *B.* Feb. 22, 1819. *Ed.* Harvard University. Lowell was educated in law, but it was uncongenial, and he never seriously practised. In 1841 he published his first volume of poems, but it was in 1846, when he began to publish in serial form *The Biglow Papers*, that he won the attention of the American public. In 1854 he succeeded Longfellow as Smith professor at Harvard, and he taught there until 1877. From 1857 to 1862 he edited the *Atlantic Monthly*, and he was then for eight years associate editor of the *North American Review*. Most of his lucid and genial essays were written in these magazines and collected later (*Among My Books*, 1870; *My Study Windows*, 1871, etc.). His poetry ranks very high in American literature, and he edited Keats, Shelley, Donne, and Wordsworth. From 1877 to 1880 he was American Minister at Madrid, and from 1880 to 1885 at London. His letters to Sir Leslie Stephen and many of his poems (which are sung as hymns in the Ethical Societies) show his Rationalist sentiments, but his position is most clearly stated by his friend and fellow Rationalist, W. D. Howells (*Literary Friends and Acquaintance*, 1901, p. 228). His father was a Unitarian minister, but Lowell "more and more liberated himself from all creeds," and in his later years was sceptical about a future life. When Howells asked him if he believed in "a moral government of the universe," he answered evasively that "the scale was so vast, and we saw such a little of it." It is plain that, while his poems contain Theistic expressions, he ended in Agnosticism. *D.* Aug. 12, 1891.

**LOWELL, Percival**, American astronomer, cousin of J. R. Lowell. *B.* Mar. 13, 1855. *Ed.* Boston Latin School and Harvard University. He lived in Japan from 1883 to 1893, and his *Soul of the Far East* (1886) shows him in close agreement with

the cultivated Japanese. It is Agnostic, and not very respectful to religion. He regards religions as man's "self-constructed idols" (p. 162), and thinks that the future is "deeply shrouded in mystery" (p. 163). On his return to America he devoted himself entirely to astronomy. He established the Lowell Observatory at Flagstaff, in connection with the Harvard Observatory, in 1894. In 1902 he was appointed non-resident professor of astronomy to the Massachusetts Institute of Technology. For his protracted and splendid work in connection with Mars he got the Janssen medal of the French Astronomical Society and the gold medal of the Sociedad Astronomica of Mexico. See his *Mars* (1895) and *Mars and its Canals* (1906). His *Evolution of Worlds* (1909) is the finest work of its kind. D. Nov. 13, 1916.

**LOZANO, Fernando**, Spanish writer. Lozano is one of the bravest and most fiery of popular Spanish Rationalists. He has been prosecuted more than a hundred times, and he boasts that nearly every bishop in Spain has excommunicated him. He has ever been a prominent figure at the annual Congresses. He edits *Las Dominicales del Libre Pensamiento*, and has written a number of Rationalist works.

**LUBBOCK, Sir John**. See AVEBURY.

**LUCIANI, Professor Luigi**, Italian physiologist. B. Nov. 23, 1842. Ed. Bologna and Leipzig Universities. Luciani was in early years professor at Parma, then at Siena. In 1881 he was appointed professor of physiology at the Institute of Higher Studies, Florence, and he succeeded Moleschott as professor of physiology at Rome University and Director of the Physiological Institute. His *Localizzazioni funzionali del cervello* (1885) was crowned by the Lombard Institute. He is a Senator, a Commander of the Orders of S. S. Lazarus and Maurice and the Crown of Italy, member of the Accademia dei Lincei, and foreign member of the Imperial

German Academy and the Brussels Academy of Medicine. His views resemble those of Moleschott, and are of a Materialist tendency.

**LUDOVICI, Anthony**, writer. B. 1882. Ed. privately and abroad. Ludovici began his career as an artist and illustrator, but he turned to literature, and became especially an advocate of Nietzscheanism. He has translated six of Nietzsche's works, and written *Nietzsche* (1910) and *Nietzsche and Art* (1911). He served in the War (1914-19) as captain, and has since been attached to the Intelligence Staff of the War Office. He shares Nietzsche's view of religion, and is an able lecturer as well as writer.

**LUGONES, Professor Leopoldo**, South American poet. B. 1869. Lugones is the leading poet of Argentina. He is professor of literature at the National College at Buenos Aires, and editor of the *Revue Sud-Américaine*. South Americans compare him to Gabriele d'Annunzio, and there is fine poetry in his *Montanas de Oro*. He has also written novels and literary works, and a Rationalistic account of the famous Jesuit missions in Paraguay (*El Imperio Jesuitico*).

**LUNDQVIST, Alfred**, Swedish writer. B. Oct. 21, 1860. Ed. Upsala University. At the university he absorbed the works of Mill, Darwin, and Spencer, and became an enthusiast for Rationalism. He lost a scholarship at the university by translating from the Danish a Rationalistic life of Christ, and took to journalism. In 1888 he joined the active Rationalist movement, and became one of its most influential writers. In the same year he suffered a month in prison for translating a pamphlet by Joseph Symes.

**LUTTRELL, Henry**, writer. D. about 1765. He entered the Irish Parliament in 1798, but in 1802 went out to the West Indies to manage his father's estates (being

a natural son of Earl Carhampton). When he returned he was conspicuous in the most brilliant London circles, and a frequent guest at Holland House. Luttrell wrote little—a few small volumes of verse and prose—but was one of the wittiest conversationalists of the day. He was, says Greville, “one of the most accomplished men of his time,” an “honourable and high-minded gentleman,” and “a sceptic in religion” (*Memoirs*, i, 9). *D.* Dec. 19, 1851.

**LUTTRELL, Hugh Courtney Courtenay Fownes**, politician. *B.* Feb. 10, 1857. *Ed.* Cheltenham College. After a few years as Captain of the Rifle Brigade, he became A.D.C. to Lord Cowper, and later to Lord Spencer, Viceroy of Ireland. Afterwards he was secretary to General Sir John Adye, Governor of Gibraltar. He represented Tavistock in Parliament 1892–1900 and 1906–1910, and took a generous part in promoting the Spurious Sports Bill. An obituary notice in the *Bere Ferrers Parish Magazine* candidly admitted that he “was a professed Free-thinker” and a man of very high character. *D.* 1918.

**LYALL, The Right Honourable Sir Alfred Comyn**, K.C.B., G.C.I.E., D.C.L., LL.D., P.C., statesman. *B.* Jan. 4, 1835. *Ed.* Eton and Haileybury College. He entered the Indian Civil Service in 1856 and fought during the Mutiny. In 1865 he was appointed Commissioner of Nagpur, and in 1867 of West Berar. Six years later Lyall was promoted to the post of Home Secretary to the Government of India, and from 1881 to 1887 he was Governor of the North West Provinces. He retired in 1887 from an administration which had won high praise, and he entered the India Council. In 1902 he was admitted to the Privy Council. Sir Alfred was not without distinction as a writer. The first series of his *Asiatic Studies* appeared in 1882, and in 1889 he issued a volume of poems (*Verses Written in India*), including one

boldly entitled “Theology in Extremis,” which expresses his Rationalism. He wrote also lives of Warren Hastings and the Marquis of Dufferin. In 1891 he gave the Rede Lecture at Cambridge, in 1908 the Ford Lecture at Oxford, and in 1902 he became a Fellow of the British Academy. Mr. Clodd (*Memories*, pp. 101–104) shows that he was consistently Agnostic. “I don’t know,” he used to say, when religion was discussed, “but then who does?” *D.* Apr. 10, 1911.

**LYELL, Sir Charles**, M.A., F.R.S., LL.D., geologist. *B.* Nov. 14, 1797. *Ed.* private schools and Oxford (Exeter College). Lyell entered at once upon the study of geology, and in 1819 joined the Geological and the Linnæan Societies. In 1823 he was appointed secretary of the Geological Society. His *Principles of Geology* (3 vols., 1830–33) swept the old catastrophic theory (which had been used in defence of *Genesis*) out of geology and prepared the way for evolution in biology. In 1831 he was appointed professor of geology at King’s College, but he gave few lectures there. His *Elements of Geology* appeared in 1838. He was knighted in 1848, and created a baronet in 1864. Lyell strongly supported Darwin when the *Origin of Species* appeared, and in 1863 he again prepared the way for advance by proving the great antiquity of man on earth (*The Antiquity of Man*). He received the Wollaston Medal of the Geological Society in 1867, and was corresponding member of the Institute of France. In the earlier part of his life Lyell was a Theist, but by 1873 he had, apparently, discarded the idea of immortality and all Christian doctrines. Writing to Miss F. P. Cobbe (who elsewhere makes the strange statement that he believed firmly in immortality) in that year, he said that the supposed proofs of a future life were interesting, “but they confirm my opinion that we are so much out of our depth when we attempt to treat of this subject that we gain little but doubt in such speculations” (*Life, Letters, and*

*Journals of Sir C. Lyell*, 1881, ii, 452). This Agnosticism seems to have spread to his belief in God. In a letter to Darwin in 1869 he thinks that "probably" there is a "Supreme Intelligence" (ii, 442). It is notable that the letters of the last twenty years of his life have only faint allusions to even natural religion. The Church he castigated severely as early as 1843 (ii, 82). *D.* Feb. 22, 1875.

**LYNCH, Arthur, M.A., L.R.C.P., M.R.C.S.,** writer. Mr. Lynch was born in Australia and educated at Ballarat, Melbourne University, a Paris hospital, and St. Mary's Hospital Medical School, London. He qualified in electrical engineering as well as medicine. During the South African War he held a commission in the Boer forces, and was prosecuted. Since 1909 he has been M.P. for West Clare. In his *Religio Athletæ* (1895) he disdains all religion but the cult of the beautiful. He has written also in French, but his chief work is *Psychology: A New System* (2 vols., 1912).

**MACARTNEY, Professor James, M.D., F.R.S., F.R.C.S.,** Irish anatomist. *B.* Mar. 8, 1770. *Ed.* College of Surgeons School, Dublin, and Hunterian School, London. In 1800 he was admitted to the Royal College of Surgeons, and practised in London. He was lecturer on comparative anatomy and physiology at St. Bartholomew's Hospital from 1800 to 1811, and professor of anatomy and surgery at Dublin University from 1813 to 1837. Dr. Macartney was much persecuted by the clergy of Dublin on account of his Rationalist views. In a biography of him (*James Macartney*, 1900) Professor Macalister admits that he "did not formally commit himself to any creed" (p. 279), which is the Christian way of saying that he was an outspoken Deist. He said that "every revelation, no matter whether it be real or supposed, must produce hatred and persecution among mankind" (p. 281). *D.* Mar. 6, 1843.

**McCABE, Joseph Martin,** writer. *B.* Nov. 11, 1867. *Ed.* Catholic School, Manchester; Forest Gate Seminary, London; and Louvain University. He entered the Franciscan Order in 1883, was ordained priest with the name "Father Antony," and appointed professor of philosophy in 1890. The rules of his order forbade him to take a University degree. Appointed head of a College at Buckingham in 1895, he left the Church six months later (February, 1896). After two years as private secretary and literary struggler, he spent a year as secretary of the Leicester Secular Society (1898-99). Since that time he has devoted himself to writing and lecturing, largely for the Ethical and Rationalist movements. He has written about sixty works (see *Who's Who?*), besides a score of translations. Mr. McCabe is an Agnostic, but he has no doubt that, when man's knowledge is complete, Materialism will prove to be the correct theory of reality.

**MACCALL, William, M.A.,** writer. *B.* Feb. 25, 1812. *Ed.* Glasgow University and a Protestant Seminary, Geneva. Maccall was being trained for the Presbyterian Church, but he abandoned this for the Unitarian body, and he was Unitarian minister at Bolton and Crediton from 1837 to 1846. He then came to London, where, after preaching for a time, he abandoned Unitarianism and became a Pantheist. He translated Letourneau's *Biology* (1877) and wrote several books. His views are best seen in his posthumous *Christian Legends* (1884) and *Moods and Memories* (1885). In an article in the *Secular Chronicle* a month before he died (Mar. 31, 1878) Maccall describes himself as an Agnostic. *D.* Apr. 17, 1878.

**MACCHI, Mauro,** Italian writer. *B.* July 1, 1815. He was professor of rhetoric at Milan, but the Austrian authorities deposed him in 1839. He took to journalism, and founded the *Italia* and the *Industrial Spectator*; but he was expelled,

and continued his work in Turin. Macchi was a strong Rationalist, and a contributor to the *Libero Pensiero*. He was expelled from Turin, and later from Genoa; and he joined the revolutionaries in 1848. In 1861 he was elected, as republican and anti-clerical, to the Italian Parliament, and in 1879 he passed to the Senate. He wrote a number of economic and political works, and contributed constantly to Rationalist periodicals. *D.* Dec. 24, 1880.

**MACDONALD, Eugene Montague**, American journalist. *B.* Feb. 4, 1855. *Ed.* private school. He worked on a farm in Maine from his thirteenth to his fifteenth year, and he was then put in a printing-house in New York. *D. M. Bennett* [SEE], founder of the *Truthseeker*, took him as foreman, and when Bennett died in 1883 Macdonald and two others bought the paper and established the *Truthseeker* Company. He edited the American organ of Rationalism for twenty-six years, relinquishing it to his brother when his health failed, a year or two before his death. *D.* Feb. 26, 1909.

**MACDONALD, George Everett**, editor of the *Truthseeker*, brother of the preceding. *B.* Apr. 11, 1857. As a boy he worked on his uncle's farm and got a little schooling. At the age of seventeen he went to New York, and joined his brother in printing. He contributed to the *Truthseeker*, and educated himself while learning printing. In 1877 he went to California and founded the San Francisco Rationalist paper, *Free-thought*. It failed in 1881, and after twelve years as a provincial journalist he returned to New York. In 1907 he took over the New York *Truthseeker* from his brother, and still edits it.

**MACH, Professor Ernst von**, Austrian physicist. *B.* Feb. 18, 1838. *Ed.* Vienna University. In 1864 he became professor of mathematics at Gratz University, and in 1867 professor of physics at Prague University. He was Rector of Prague

University 1879-80, and professor at Vienna University from 1895 to 1901. He was ennobled and admitted to the Austrian House of Peers on his retirement in the latter year. Mach's works are of great importance in his science. He was especially occupied with the relation of physics to psychology, and the development of his views brought him to an advanced Rationalist position. He maintained that there was no essential difference between the physical and the psychic—that both consisted of elements—thus cutting the root of the Christian doctrine. Several of his works were translated into English (*The Analysis of Sensations*, 1886; *The Science of Mechanics*, 1893, etc.). *D.* Feb. 19, 1916.

**MACHADO, Bernardino**, third President of the Republic of Portugal. *B.* 1851. For many years before the Revolution Machado was a professor at Coimbra University. He was an outspoken Republican and Rationalist, and has taken part in the annual Freethought Congresses. He joined the Revolutionaries in 1910, and became Minister for Foreign Affairs in the Provisional Government. In 1915 he was elected President by 134 votes against 45, but the Revolution of 1917 unseated him.

**MACKAY, Charles, LL.D.**, poet and journalist. *B.* Mar. 27, 1814. *Ed.* private schools London and Brussels. In 1830 he became a private secretary in Belgium. Two years later he returned to London and engaged in journalism. He was sub-editor of the *Morning Chronicle* from 1835 to 1844, editor of the *Glasgow Argus* from 1844 to 1847, and editor of the *Illustrated London News* from 1852 to 1858. Mackay was best known to his generation as a song writer. In 1834 he issued *Songs and Poems*, and from 1846 onward he regularly wrote songs which were set to music, and were in some cases ("There's a Good Time Coming, Boys," etc.) extraordinarily popular. He was a more serious artist than was generally imagined, and was very sym-

pathetic to advanced movements (McCabe's *George Jacob Holyoake*, i, 157). *D.* Dec. 24, 1889.

**MACKAY, Robert William, M.A.**, philosophical writer. *B.* May 27, 1803. *Ed.* Oxford (Brasenose College). In 1828 he was admitted to Lincoln's Inn, but he turned from the law to the study of theology and philosophy. Hamerton speaks of him in his *Autobiography* (p. 146) as much absorbed in theology; and he was, like Hamerton, a Theist. His chief work, *The Progress of the Intellect* (2 vols.), was published in 1850. His Rationalism is more clearly expressed in his *Sketch of the Rise and Progress of Christianity* (1854). He translated two of Plato's Dialogues, and was a fine literary scholar as well as a reputable thinker. *D.* Feb. 23, 1882.

**MACKENZIE, Professor John Stuart, M.A., LL.D., Litt.D.**, philosopher. *B.* Feb. 29, 1860. *Ed.* Glasgow, Cambridge, and Berlin Universities. He was G. A. Clark Fellow of Glasgow University 1882-84, Shaw Philosophical Fellow of Edinburgh University 1884-89, Fellow of Trinity College, Cambridge, 1890-96, assistant lecturer on philosophy and Cobden lecturer on political economy at Owen's College 1890-93, and professor of logic and philosophy at the University College of South Wales 1895-1915. Professor Mackenzie has for twenty years taken an active interest in the Ethical Movement. He is a member of the editorial board of the *International Journal of Ethics*, and he was for eight years (1908-16) President of the Moral Education League. In his *Manual of Ethics* (1893) he observes that it is time to discard the doctrines of Christianity, and "what remains essential in religion is the reality of the moral life" (p. 450). In *A Generation of Religious Progress* (1916, p. 93) he writes: "Most religious creeds are really as difficult to understand as philosophical theories, and have the additional disadvantage of having to be accepted without definite proof." His chief

work is *Elements of Constructive Philosophy* (1917).

**MACKAY, Sampson Arnold**, astronomical writer. Mackey was a shoemaker of Norwich who became an amateur astronomer, and followed the theory of astronomical mythology. He wrote *The Mythological Astronomy of the Ancients* (2 parts, 1822 and 1823), *A Companion to the Mythological Astronomy* (1824-25), *Pious Frauds* (1826), and *The Age of Mental Emancipation* (3 parts, 1836-39). *D.* 1846.

**MACKINTOSH, Sir James**, philosopher. *B.* Oct. 24, 1765. *Ed.* King's College, Aberdeen, and Edinburgh University. In 1788 he settled in London, and he gave cordial support to Horne Tooke and the humanitarians. Against Burke he wrote a famous defence of the early French Revolution (*Vindiciæ Gallicæ*, 1791); though in later years he abandoned the advanced political opinions of his youth. He was called to the Bar (Lincoln's Inn) in 1795, and prospered in the legal profession. In 1803 he was knighted and appointed Recorder of Bombay. He returned to England in 1811, and two years later he entered Parliament, where he conspicuously supported liberal reforms, especially in criminal law. From 1818 to 1824 Sir James was professor of law at Hailbury College, and in 1830 he was appointed Commissioner to the Board of Control. His chief work is his *Dissertation on the Progress of Ethical Philosophy* (1830), a moderate Utilitarian treatise. Sir James was one of the brilliant group of Rationalists who foregathered at Holland House. Allen, who often met him there, says that he made a declaration of religion on his death-bed, though he "had never believed at all during life" (Greville's *Memoirs*, iii, 331). This is inaccurately expressed, as Mackintosh had always been a liberal Theist, and the attempt of his pious son to wring from him a profession of Christianity when he was dying was a failure (*Memoirs of the Life of Sir J. Mackintosh*,

1836, iv, 485-90). Lord Coleridge, in a letter to Baron Bramwell of October 18, 1877, speaks of "men so very unclerical as Sir J. Mackintosh, the Mills, Tyndall, and Huxley" (quoted in *A Memoir of Baron Bramwell*). D. May 30, 1832.

**M'TAGGART, John M'Taggart Ellis**, LL.D., Litt.D., philosopher. B. 1866. Ed. Clifton College and Cambridge (Trinity College). Mr. M'Taggart has been a Fellow since 1891, and a lecturer since 1897, at Trinity College. He is one of the most eminent English Hegolians (see his *Studies in the Hegelian Dialectic*, 1896, and *Studies in Hegelian Cosmology*, 1901). In the latter work he observes (p. 94) that "the Absolute is not God, and, in consequence, there is no God." In *Some Dogmas of Religion* (1906) he sees no reason to think that "positive belief in immortality is true," and "no reason to suppose that God exists" (p. 291). He is a Fellow of the British Academy.

**MADACH, Imre**, Hungarian poet. B. Jan. 21, 1823. Ed. Buda Pesth University. He was trained in law, and became Vice-Notary, then Over-Commissary, of his district. In 1852 he was imprisoned for a year for his share in the revolutionary movement, though illness had prevented him from fighting. In 1861 he wrote a long, somewhat Schopenhauerian, poetical chronicle of human history (*The Human Tragedy*), of a pronounced Rationalist character. His poetic and dramatic works (3 vols., 1880) were extremely popular in Hungary. Madaach was a brilliant writer and scholar, a member of the Hungarian Academy. D. Oct. 5, 1864.

**MADISON, James**, fourth President of the United States. B. Mar. 16, 1751. Ed. private schools and Princeton University. After graduating at Princeton, he remained for a year to study Hebrew; and he continued for some time to make a serious study of theology, as well as of law and history. He had no rival at the time in

America in knowledge of history and constitutional law, and his learning and integrity soon won him public recognition. In 1776 he was sent as delegate to the State Convention. Being appointed to a committee for drafting a constitution for the State of Virginia, he protested vehemently against the religious clause, and got it altered, thus securing complete freedom of conscience. He was elected to the first Virginia legislature, and when, in 1784, a proposal to make contributions to the Churches compulsory was laid before it, Madison again strongly opposed—though he was at first almost alone—and won the complete separation of Church and State. His political services in other matters were equally important. He became Secretary of State (to Jefferson) in 1801, and he was President of the Republic from 1809 to 1817 (two terms). One might infer from his public action that he was, like Adams, Franklin, Washington, and so many of the great early Americans, not more than a Deist, and his letters (published in *The Writings of James Madison*, 9 vols., 1910) make this quite clear. On Mar. 19, 1823, he protests disdainfully that he will not have the American university turned into "an Arena of Theological Gladiators" (ix, 126). To the end of his days he resisted any concession to the Churches. In 1832 (near the end of his life) he gave, in the course of a letter to a clergyman, what seems to have been the extent of his own creed: "There appears to be in the nature of man what ensures his belief in an invisible cause of his present existence, and an anticipation of his future existence" (ix, 485). Theistic expressions never occur in his letters. He seems to have been on the Agnostic side of Deism. D. June 28, 1836.

**MAETERLINCK, Maurice**, Belgian writer. B. Aug. 29, 1862. Ed. Jesuit College and Ghent University. He studied philosophy and law, and practised as an advocate at Ghent from 1887 to 1896. Since the latter date he has lived at Paris,

issuing the series of works which, by their beauty of style no less than their elevation of moral sentiment, have earned for him a high place in the world's literature. His views are, perhaps, best seen in *Le trésor des humbles* (1896), *La sagesse et la destinée* (1898), and *Le temple enseveli* (1902). He is mystical in his conception of ethics, but not a Theist, and certainly not a Christian. In his work on Spiritualism (*La mort*, 1913) he leaves the question of survival open. Maeterlinck was awarded the Nobel prize for literature in 1911.

**MAGELLAN, Jean Hyacinthe de**, F.R.S., writer. *B.* 1723. João Jacinte de Magalhaes, as he was originally named, was a Portuguese, a descendant of the famous explorer, who entered the monastic order of St. Augustine. He devoted himself, however, to the study of science, and in 1763 he left the Order and the Church of Rome, without entering any other branch of Christianity. In the following year he found refuge in England, and he was highly esteemed by contemporary scholars. He had a special distinction in the making of astronomical and other scientific instruments, and wrote on them. He was admitted to the Royal Society (1774), and was a corresponding member of the Academies of Science of Paris and Madrid. *D.* Feb. 7, 1790.

**MAITLAND, Professor Frederick William**, M.A., LL.D., D.C.L., jurist. *B.* May 28, 1850. *Ed.* Eton and Cambridge (Trinity College). In 1873 he was Whewell International Law Scholar. He entered Lincoln's Inn in 1872, and was called to the Bar in 1876. In 1884 he was appointed reader in English law at Cambridge, and in 1888 he became Downing Professor of English law. He founded the Selden Society (1887), and initiated a very important investigation of the law of England. The chief of his many works is his *History of English Law before the Time of Edward I* (2 vols., 1895). He was Ford Lecturer at Oxford in 1897 and Rede Lecturer at Cam-

bridge in 1901; and he was a Fellow of the British Academy (1902) and corresponding member of the Royal Prussian Academy and the Royal Bavarian Academy. Maitland was the secretary of the "Sunday Tramps," a distinguished group of Rationalists who gathered about Sir L. Stephen, and he wrote a very sympathetic life of Stephen (*Life and Letters of Leslie Stephen*, 1906). "Then, as always, he was a dis-senter from all the Churches," says Mr. H. A. L. Fisher in his biography (*F. W. Maitland*, 1910, p. 100). He was an Agnostic. *D.* Dec. 19, 1906.

**MAILLOT, Arthur François Ève**, French dramatist. *B.* May 21, 1747. He served in the army in his early years, and then became an actor. Embracing the Revolution with enthusiasm, he was nominated a Commissary of the Convention. In 1797 he brought out a very successful comedy, and continued in that branch of art. Maillot clung firmly to the advanced ideas of the Revolutionists, and he was several times imprisoned under Napoleon I. *D.* July 18, 1814.

**MALHERBE, François de**, French poet. *B.* 1555. *Ed.* Caen, and Heidelberg and Basle Universities. He was trained in law and lived at Aix as secretary of the Grand Prior of France; but his poetry won the favour of Henri IV, and he was installed at the Court. His fine lyrics greatly helped the advancement of French poetry. The best edition of his works is that of 1862-69 (5 vols.). Malherbe was so outspoken a sceptic that contemporary literature ascribes many pungent sayings to him. *D.* Oct. 6, 1628.

**MALLEY, David**, M.A., poet and dramatist. *B.* 1705. *Ed.* Crieff parish school and Edinburgh University. He began to publish poetry in 1720, and in the course of the next ten years he attained a high position in literary and dramatic circles at London. In 1742 he was appointed under-secretary to the Prince of Wales. He

edited Bolingbroke's works (5 vols., 1754), and was a great friend of Hume and Gibbon. Mallet was "a great declaimer in all the London coffee-houses against Christianity" (*Dict. Nat. Biog.*). D. Apr. 21, 1765.

**MALON, Benoit**, French politician. B. 1841. Son of a peasant, and at first himself a Parisian worker, Malon won a prominent position, and was one of the founders of the International. In 1869 he joined the staff of the *Marseillais*, and he was a Moderate member of the Commune of 1871 and of the first National Assembly. He fled to Switzerland, and continued his work there. He wrote a novel (*Spartacus*, 1877) and several economic works, and translated Lassalle's *Capital and Labour*. In religion he was not less advanced than in politics.

**MALOT, Hector Henri**, French novelist. B. May 20, 1830. Ed. Rouen and Paris. Malot was trained in law, but he quitted it for journalism, and became London correspondent of *L'Opinion Nationale*. In 1859 he published the first novel of a trilogy (*Les amants*, 1859; *Les époux*, 1865; *Les enfants*, 1866) which won considerable attention by their fineness of art and sentiment; and his numerous later stories gave him a high position in French letters. His works are distinguished by their delicate moral tone, of a purely humanitarian character. The French Academy crowned his *Sans Famille* (1878). D. 1907.

**MALTE-BRUUN, Konrad**, Danish geographer. B. Aug. 12, 1775. Ed. Copenhagen. In 1800 he was banished from Denmark on account of his advanced opinions, and he settled at Paris. Malte-Bruun was one of the first geographers of his time. In collaboration with Mentelle he published a large geographical work in sixteen volumes (1804-1807), and in 1808 he founded the *Annales des Voyages*. His chief work is his *Précis de géographie et de l'histoire* (8 vols., 1810-29). D. Dec. 14, 1826.

**MAMIANI DELLA ROVERE, Count Terenzio**, Italian statesman. B. Sep. 19, 1799. In 1831 Mamiani was a member of the Provisional Government which was set up at Bologna in rebellion against the Papacy. When it failed, he fled to Paris, where he devoted himself to letters and philosophy. He returned to Italy in 1848, and, being one of the moderate Liberals, he was Pius IX's Minister of the Interior during his brief spell of Liberalism, pleasing neither party. In 1857, after the checking of the Papacy, he was appointed professor of the philosophy of history at Turin University, and he entered the Italian Camera. He was Minister of Education in 1861, Italian representative at Athens 1861-65, ambassador at Berne 1865-67, and Vice-President of the Senate in 1867. Mamiani, who is greatly disliked by most of the Italian Rationalists, was a Theist. His philosophy is largely built upon the ideas of Hegel, and he talked of a reconciliation of the Catholic Church with modern culture. In his *La Religione dell'Avvenire* (1880), however, he shows that he means a religion without revelation or miracles or dogmas. He was a non-Christian Theist. D. May 21, 1885.

**MANDEVILLE, Bernard**, M.D., writer. B. (in Holland) 1670. Ed. Rotterdam and Leyden Universities. The date at which he came to England is unknown, but seems to have been soon after 1690. In 1705 he published at London a satirical poem, *The Grumbling Hive*. In 1714 he published his well-known study of the origin and nature of morals, *The Fable of the Bees*, which was furiously attacked and had a good circulation. In 1723 he issued an enlarged edition of it, and this was mentioned for prosecution by the Grand Jury of Middlesex. Mandeville had meanwhile published his *Free Thoughts on Religion, the Church, and National Happiness* (1720), which is one of his best works. Though he affected to support Christianity, Christian writers have very readily rejected his profession, and acknowledged his Deism,

because of the supposed viciousness of his ethical doctrine. Mr. J. M. Robertson (*Pioneer Humanists*, 1907, pp. 230-70) shows that there is a great deal of prejudice and inaccuracy in this familiar charge. His thesis, that "private vices are public benefits," is largely a paradoxical hit at moral conventionalism, and largely a glorification of private enterprise (or private appetite, avarice, etc.). *D.* Jan. 21, 1733.

**MANEN, Professor Willem Christian van**, D.D., Dutch theological writer. *B.* Aug. 8, 1842. *Ed.* Utrecht University. After graduating, Dr. Van Manen served at various places as a pastor of the Dutch Reformed Church from 1865 to 1884. In the latter year he was appointed professor of theology at Groningen University, and in 1885 professor of Ancient Christian Literature and New Testament Exegesis at Leyden University. He edited the *Theologische Tijdschrift* (1890-1905), and wrote a large number of theological works (chiefly *Paulus*, 3 vols., 1890-96) and papers. He remained a Theist to the end, but in 1904 he became an Honorary Associate of the R. P. A. *D.* July 12, 1905.

**MANGASARIAN, Mangasar Mugurditch**, American lecturer. *B.* (in Turkey, of Armenian parents) Dec. 29, 1859. *Ed.* Robert College, Constantinople, and Princeton Theological Seminary. He was ordained a minister of the Congregational Church in 1878, and accepted a pastorate at Marsovan (Turkey). After two years in Turkey he spent three further years (1882-85) as pastor of Spring Gardens Church, Philadelphia. He severed his connection in 1885, and was for four years an independent preacher at Philadelphia. From 1892 to 1897 he was lecturer to the Chicago Society of Ethical Culture, and in 1900 he established the Chicago Independent Religious Society, a purely Rationalistic body. Mr. Mangasarian is an eloquent Agnostic lecturer, with much influence in Chicago, and has written *A New Catechism* (1902) and other Rationalist works.

**MANTEGAZZA, Professor Paolo**, Italian anthropologist. *B.* Oct. 31, 1831. *Ed.* Pisa, Milan, and Pavia Universities. He practised medicine for some years in the Argentine, and returned to Italy in 1858. Two years later he was appointed professor of pathology at Pisa University, and in 1870 he became professor of anthropology at the Florentine Istituto di Studi Superiori. He founded an anthropological museum and journal at Florence, and showed great zeal for popular education. Professor Mantegazza wrote some distinguished medical and anthropological works, but his Agnostic views are chiefly expressed in a novel, *Il Dio Ignoto* (1876). He also actively supported the Anti-Papal party in politics, entering the Camera in 1865 and the Senate in 1876.

**MARAT, Jean Paul**, French Revolutionist. *B.* May 24, 1744. Marat was a student of medicine who deserted his science for teaching and writing. In 1774 he taught French in Edinburgh, and in the same year he embodied his advanced ideas in his *Chains of Slavery*. In the following year he published *De l'homme* (3 vols., 1775), a thoroughly Materialist work, and he wrote various other scientific works. At the outbreak of the Revolution he, though a cultivated man, became a leader of the extremists. He edited the *Ami du Peuple*, and later the *Journal de la République*. He was assassinated by Charlotte Corday July 13, 1793.

**MARCHENA, José**, Spanish writer. *B.* 1768. Marchena was educated for the Catholic priesthood, and made brilliant studies, but he adopted and freely expressed the ideas of the French Rationalists. In order to escape the Inquisition he fled to France, where he wrote an *Essai de théologie* (1797), and translated into Spanish Molière's anti-clerical *Tartufe*, Dupuis's *Origine de tous les cultes*, and some of Voltaire's works. The cruelties of his revolutionary friends (Marat, etc.) shocked him, and he was expelled for criticizing.

He returned later, and was secretary of General Moreau, and afterwards of Murat. He went to Spain with Murat, and was arrested by the Inquisition, but released by the French. *D.* Jan. 10, 1821.

**MARCHESINI, Professor Giovanni**, Italian philosopher. *B.* Sep. 18, 1868. Marchesini is an enthusiastic Positivist of the school of Ardigó [SEE]. He is professor of philosophy and pædagogogy at the University of Padua. His works on philosophy and ethics are numerous, and are as rigorously opposed to theology or theism as those of Ardigó. See especially his *Morale Positiva* (1892), *Problema Monistico della Filosofia* (1892), *Crisi del Positivismo* (1898), and *Simbolismo nella Conoscenza e nella Morale* (1901).

**MARÉCHAL, Pierre Sylvain**, French writer. *B.* Aug. 15, 1750. He was trained in the law, and was admitted to the Paris Parlement; but a defect in his speech caused him to turn to letters. For some time he was sub-librarian at the Collège Mazarin, but in 1784 he lost his position by publishing his caustic *Livre échappé au déluge*, a brilliant satire in the ancient Hebrew style on the Old Testament. It is signed "S. Ar. Lamech" (an anagram of his name). His *Almanach des honnêtes gens* (1788) was burned by order of the Parlement, and Maréchal was imprisoned for four months. The Revolutionists liberated him and restored his position at the Mazarin Library. He accepted the Revolution, and was one of the most zealous in urging the cult of reason; but he was equally zealous against the cruelties and atrocities of some of the Revolutionaries. His chief work is nominally on the travels of Pythagoras (6 vols., 1799), and he composed also a (rather exaggerated) *Dictionnaire des athées* (1798). He was an emphatic Atheist. *D.* Jan. 18, 1803.

**MARETT, Robert Ranulph**, M.A., D.Sc., anthropologist. *B.* June 13, 1866. *Ed.* Victoria College, Jersey, and Oxford

(Balliol). After a brilliant academic career he took up the study of law and was called to the Jersey bar. In 1891 he became a Fellow and lecturer in philosophy of Exeter College, Oxford, and he was sub-rector from 1893 to 1898. He is now university reader in Social Anthropology and Dean of Exeter College. From 1913 to 1918 he was President of the Folklore Society. Mr. Marett accepts an impersonal Theism, but rejects all supernatural religion. See his essay, "The Origin and Validity of Ethics," in *Personal Idealism* (1902), and his *Threshold of Religion* (1909).

**MARGUERITE, Victor**, French novelist. *B.* Dec. 1, 1866. *Ed.* Lycée Henri IV. He was for a time an officer in the French cavalry, and he passed from the army to the Ministry of War. He soon discovered a high capacity for fiction, and has published a long series of distinguished novels. There are English translations of his *Disaster* (1898), *The Commune* (1904), *Vanity* (1907), and *Frontiers of the Heart* (1913). Marguerite is a member of the Academy, Officer of the Legion of Honour, President of the Société des Gens de Lettres and of the Ligue Républicaine d'Action Nationale, and Vice-President of the Commission of the National Fund for Literary Travel.

**MARIETTE, François Auguste Ferdinand**, French Egyptologist. *B.* Feb. 11, 1821. *Ed.* Boulogne Municipal College and Douai. He was appointed professor at Boulogne College, but he turned to the study of Egyptology, and was put on the staff at the Louvre in 1849. In the following year he went on a Government mission to Egypt, and he remained there until the end of his life. Mariette was one of the greatest of Egyptian explorers. He received the rank of "pasha," was admitted to the Legion of Honour, and had the decorations of the Medjidieh, the Red Eagle of Prussia, SS. Maurice and Lazarus, Francis Joseph of Austria, etc. From 1858 onward he was Conservator of Egyptian Monuments.

He belonged to most of the learned societies of Europe. In his *Mariette Pacha* (1904) his brother, E. Mariotte, explains that he had no religious beliefs. He never entered a church, and he "found no charm in the pastorals and fictions of which we have a prodigious heap in Christianity" (p. 226). D. Jan. 19, 1881.

**MARILLIER, Professor Léon**, French writer. B. 1842. Marillier lectured on the religions of non-civilized peoples at the École des Hautes Études, and was professor of psychology and ethics at the Sèvres École Normale Supérieure des Jeunes Filles. He was a high authority on the psychology of religion, and he translated into French Andrew Lang's *Myths, Cults, and Religions* (1896). He was also joint editor of the *Revue de l'histoire des religions*. A zealous and grave idealist, he lectured frequently for the Anti-Alcoholic League, the Peace League, and the Moral Improvement League. D. 1901.

**MARIO, Alberto**, Italian statesman. B. June 3, 1825. Mario took a very prominent part in the emancipation of Italy. He edited the *Tribuno* and *Italia Libre*, and was closely associated with Garibaldi in his campaigns. In 1857 he married Miss Jessie White, an English lady, who joined devotedly in the work. Mario was no more religious than Garibaldi, as he shows in his *Slavery and Thought* (1860). He was several times imprisoned in the course of the struggle. D. June 2, 1883.

**MARIO, Jessie White**, writer. B. May 9, 1832. Ed. private schools. Miss White was a daughter of the ship-builder Thomas White, and she developed advanced views on religion while at school. She took to writing and teaching, her first novel, *Alice Lane*, appearing in 1853. At Paris she adopted the views of Lamennais [SEE], but she went on to Italy and became an enthusiastic follower of Mazzini and Garibaldi. She translated Garibaldi's Memoirs,

and rendered immense service to the Italian cause in England, America, and Italy. In 1857 she married Alberto Mario, and she shared the fortunes of the insurgents until they triumphed. Her *Birth of Modern Italy* (1909) is one of the best accounts of the great struggle. The introduction is a sketch of her life by the Duke Litta Visconti Arese. She wrote also lives of Garibaldi and Mazzini and other works. Her funeral was, by her command, purely secular, and was greatly honoured by the Italians. D. Mar. 5, 1906.

**MARK, Professor Edward Laurens**, Ph.D., LL.D., American anatomist. B. May 30, 1847. Ed. Michigan and Leipzig Universities. He was instructor in mathematics at Michigan University 1871-72, astronomer of the U.S. North-West Boundary Survey 1872-73, instructor in zoology at Harvard 1877-83, assistant-professor 1883-85, and has been Hersey professor of anatomy at Harvard and Director of the Bermuda Biological Staff of Research since 1885. Professor Mark is a member of the National Academy of Sciences, the American Academy of Arts and Sciences, the Anatomische Gesellschaft, and other learned bodies. In *Was Wir Ernst Haeckel Verdanken* (ii, 305) he has a high appreciation of Professor Haeckel, and believes that his Monistic philosophy "will in time deeply influence all thoughtful and impartial people."

**MARKS, Professor Erich**, German historian. B. Nov. 17, 1861. Ed. Strassburg, Bonn, and Berlin Universities. In 1887 he was appointed teacher of history at Berlin University, and in 1893 ordinary professor at Freiburg. Since 1894 he has been professor of history at Leipzig University. Professor Marks has written a study of Queen Elizabeth and other historical works. He occasionally lectures for the German Ethical Societies.

**MARKS, Murray**, merchant. B. 1840. Mr. Marks was one of the most expert and

reliable dealers in art treasures. He was intimate with Rossetti and Whistler, who purchased through him, and was advisor to most of the great collectors. The obituary notice in the *Times* (May 8, 1918) stresses his "probity" as well as his high artistic skill. He gave very generously to the museums and public collections, and was greatly esteemed. He followed the creed of Spinoza, of whom he was a close student. *D.* May 6, 1918.

**MARLOWE, Christopher**, poet and dramatist. *B.* Feb. 8, 1564. *Ed.* King's School, Canterbury, and Cambridge (Corpus Christi College). He settled in London and began to write for the stage. In 1590 he produced his *Tamburlane*, which was far in advance of all the dramatic literature of the age; and it was worthily seconded by his *Tragedy of Dr. Faustus* (1594). Marlowe is admittedly the greatest of English dramatists before Shakespeare, and he published also verse and translations. Writers of the time speak of him as an Atheist, and, although the name was then loosely applied to Freethinkers, it seems probable that Marlowe was an Atheist or Agnostic. With Sir Walter Raleigh and others, he formed the first Rationalist group in English history, and their discussions were so violently anti-Christian that a few weeks before his death the Privy Council decided to proceed against him. He escaped the terrible penalties of heresy by being killed in a quarrel on June 1, 1593.

**MARMONTEL, Jean François**, French Encyclopædist. *B.* July 11, 1723. *Ed.* Toulouse. He entered the clergy, and was appointed professor at the Bernardine Seminary, Toulouse. Adopting Deism, he quitted the Church and, at the invitation of Voltaire, settled at Paris and wrote for the stage. He was especially successful in comedy, and was admitted to the Academy in 1763, and appointed historiographer of France in 1771. His novel, *Bélisaire* (1766), was condemned for its heterodoxy by the Sorbonne, and his *Éléments de lit-*

*térature* (6 vols., 1787) contains the very numerous articles he contributed to the *Dictionnaire Encyclopédique*. To modern readers he is best known by his *Contes moraux* (2 vols., 1761). His collected works appeared in 19 vols. (1818-19). *D.* Dec. 31, 1799.

**MARRYATT, Thomas**, M.D., physician. *B.* 1730. He was educated for the Presbyterian ministry, and made such progress that he could read any Greek or Latin author before he was nine years old. Abandoning the creed for Doism, he studied medicine at Edinburgh and in various Continental schools, and for some years practised in America. From 1766 he practised in various towns of Ireland and England. Besides a few medical works he wrote a Rationalistic *Philosophy of Masons*. A sketch of his life is prefixed to the 1805 edition of his *Therapeutics*, and it is said that, while he was commonly regarded as an Atheist, he was a Deist (p. xx). *D.* May 29, 1792.

**MARSHALL, Henry Rutgers**, M.A., D.Sc., American architect and writer. *B.* July 22, 1852. *Ed.* Columbia University. He has been in practice as an architect at New York since 1878. In 1894-95 he lectured on æsthetics at Columbia, and in 1906-07 and 1915-17 at Yale University. He was President of the American Psychological Association in 1907, and is a member of the American Philosophical Society. His chief works, which are profound and scholarly, are *Pain, Pleasure, and Æsthetics* (1894), *Instinct and Reason* (1898), and *Consciousness* (1909). In the latter work Dr. Marshall professes a Theistic or Pantheistic creed, rejecting the belief in personal immortality as "a crude and inadequate expression of the whole truth." "As much of myself as is of the Eternal will join with it in death," he says (p. 657).

**MARSTON, Philip Bourke**, poet. *B.* Aug. 13, 1850. An injury to the eyes,

which he sustained while he was a child, brought on total blindness in youth, and Marston sought to express his thoughts in poetry. He became a great friend of Rossetti and Swinburne, and shared their scepticism. His three volumes of poems (*Songtide*, 1871; *All in All*, 1875; and *Wind Voices*, 1883) often refer to death, and are always sceptical about a future life. He directed that he should be buried, without religious ceremony, in unconsecrated ground. *D.* Feb. 13, 1887.

**MARSY, François Marie de**, French writer. *B.* 1714. Marsy was educated by the Jesuits and joined their Society, but he abandoned the Catholic faith and devoted himself to letters. In 1755 he spent several months in the Bastille for writing an *Analyse des œuvres de Bayle* (4 vols.), in which he gave prominence to the most Rationalistic passages of Bayle's *Dictionary*. He published Latin poems of great elegance, and several literary and historical works. *D.* Dec. 16, 1763.

**MARTEN, Henry, B.A.**, Puritan leader. *B.* 1602, son of Sir H. Marten. *Ed.* Oxford (University College). He entered Parliament in 1640, and he was soon recognized as one of the leaders of the popular party. During the Civil War he commanded a troop of horse, and in 1649 he was elected to the Council of State and awarded an annuity of £1,000. He was one of the judges of Charles I, and was not less opposed to Cromwell's seizure of power. At the return of Charles II he was sentenced to prison for life. Wood tells us (*Athen-Oxon*, iii, 1241, note) that he "never entered upon religion but with design to laugh both at it and morality"; but other writers relieve his character of the calumnies which clergy and Royalists heaped on it. He insisted on toleration and saved the lives of many Royalists, though he was assuredly a rare type of "Puritan." *D.* Sep. 9, 1680.

**MARTIN, Alfred Wilhelm, A.M.**,

American writer. *B.* Jan. 21, 1862 (Cologne). *Ed.* McGill and Harvard Universities. Mr. Martin, who was early taken to America, was ordained Unitarian minister in 1888. From that year until 1892 he was pastor at Chelsea (Mass.), and was then for fifteen years pastor of an independent church, having left the Unitarians. Since 1907 he has been assistant leader of the Ethical Culture Society of New York, University Extension Lecturer, and lecturer for the Brooklyn Institute of Arts and Sciences. He has written *Great Religious Teachers of the East* (1911), *The Dawn of Christianity* (1914), and other works. In a chapter on "The Higher Criticism" in *A Generation of Religious Progress* (1916) he remarks that astronomers have "banished from the firmament the divinities with which a superstitious reverence had endowed the planets and stars" (p. 43).

**MARTIN, Professor Bon Louis Henri**, French historian. *B.* Feb. 20, 1810. Martin studied law, but devoted himself to letters and published a number of historical novels. He early conceived his monumental history of France, which appeared in fifteen volumes (1837-54). The Academy of Inscriptions awarded him a prize of nine thousand francs, in 1851 the French Academy gave him a further prize (its first award), and in 1869 the Institut granted him twenty thousand francs. After the Revolution of 1848, with which he thoroughly sympathized, being both Rationalist and Republican, he was appointed professor of modern history at the Sorbonne, but the renewed reaction caused him to lose his chair. He was elected to the National Assembly in 1871, the Senate in 1876, and the Academy in 1878. Martin was strongly anti-clerical to the end, and occasionally contributed to Rationalist periodicals. *D.* Dec. 13, 1883.

**MARTIN, Emma**, writer and lecturer. *B.* 1812. Mrs. Martin was a Bristol lady whom Southwell converted from Baptistism

to Secularism. She was a lady of some culture, and had written *The Exiles of Piedmont* and translated a work of Guicciardini. The persecution of the Owenites fired her zeal, and she became a very effective and eloquent speaker in the early Secularist movement. She wrote *Baptism a Pagan Rite* (1843) and a number of Rationalist tracts. *D.* Oct. 1851.

**MARTINEAU, Harriet**, writer. *B.* June 12, 1802. *Ed.* privately. The Martineau family was descended from refugee Huguenots, and had embraced Unitarianism. In her youth Harriet was a zealous follower of Lant Carpenter, and she wrote pious works. In 1829 she met W. J. Fox, of South Place Chapel, and began to advance, though in 1830 and 1831 she won the three prizes offered by the Central Unitarian Association for propagandist essays. Her *Illustrations of Political Economy* (9 vols., 1832-34) laid the foundation of her high literary reputation. In spite of continual illness, she three times refused a Government pension, and supported herself by her pen. In 1844 she believed that she owed much to mesmerism, and the study of it brought her into touch with H. G. Atkinson [SEE], who completed her development into an Agnostic. She collaborated with him in writing the *Letters on the Laws of Man's Social Nature and Development* (1851), which alienated her brother, James Martineau. For a time she sustained the influence of Comte, and wrote *The Philosophy of Comte* (2 vols., 1851). In her *Autobiography*, which was published after her death (1877), she describes herself as "an Atheist in the vulgar sense—that of rejecting the popular theology—but not in the philosophic sense of denying a First Cause" (ii, 351). She rejected the idea of immortality, and was severe on Christianity. Miss Martineau was probably the ablest woman Rationalist we have yet had, and her *Autobiography* reflects a character of fine impulses and moral delicacy. *D.* June 27, 1876.

**MARTINS, Professor Charles Frédéric**, M.D., French botanist. *B.* Feb. 6, 1806. After practising medicine for a time, he devoted himself to the study of science, and he was in 1846 appointed professor of botany at Montpellier. In 1863 he was admitted as a corresponding member of the Academy of Sciences. He wrote much on botany, meteorology, and natural history, and translated Goethe's works on natural history. In an introduction to Lamarck's *Philosophie Zoologique* (2 vols., 1873) he professes Agnosticism, and is severe against myths and Churches. He rejects both Materialism and Spiritualism, as we know nothing about the nature of either matter or spirit (p. lxxxiii). *D.* Mar. 8, 1889.

**MARVIN, Francis Sydney**, M.A., F.R.H.S., Positivist writer. *B.* Aug. 6, 1863. *Ed.* Merchant Taylors' School and Oxford (St. John's College). For some years he taught in elementary schools and lectured for the University Extension Movement. In 1890 he became an inspector of schools, and from 1903 to 1915 he was Divisional Inspector and Inspector of Training Colleges. He has organized a large number of courses of lectures for teachers. Mr. Marvin, who is a Positivist, has written *The Living Past* (1913) and other works, and edited a number of volumes.

**MARX, Karl**, economist. *B.* May 5, 1818 (of Jewish extraction). *Ed.* Bonn and Berlin Universities. In 1842 he became editor of the *Rheinische Zeitung*, which was suppressed in the following year. He went to Paris, and there founded the famous Socialist paper *Vorwärts* (1844). Being expelled from France at the instance of the Prussian Government, he spent three years at Brussels in the study of economics. In 1847 he joined Engels in founding the Communist League. After sharing in the unsuccessful German Revolution of 1848, he returned to Paris, but was again expelled, and he spent the

remainder of his life in London. He was foreign correspondent of various American journals, and was engaged in his chief work, *Das Kapital* (3 vols., 1867, 1885, and 1894). From London he organized the International, and helped to found the Social Democratic Party of Germany. Like all the other German Socialist leaders, he had no religion. *D.* Mar. 14, 1883.

**MASARYK, Professor Tomas Gar-  
rigue**, Bohemian writer. *B.* Mar. 7, 1850. *Ed.* Vienna and Leipzig Universities. In 1879 he was appointed teacher of philosophy at Vienna University, and in 1882 professor at the Tchek University at Prague. For some years he led the Young Tcheks in the Austrian Parliament, and in 1900 he founded the Tchek Volks-Partei. Professor Masaryk is an Agnostic and an ardent humanitarian. He translated Hume's *Inquiry into Tchek*, and has written *Grundzüge einer Konkreten Logik* (1887), *Die Ideale der Humanität* (1902), and other works in German and Bohemian. He stresses the ethical element of life.

**MASCAGNI, Pietro**, Italian composer. *B.* Dec. 7, 1863. *Ed.* Milan Conservatory. In his early years Mascagni was the director of a touring opera company, and then of the municipal musical service at Cerignola. His first opera, *In Filanda* (1881), was not successful, but his *Cavalleria Rusticana* (1890) made his fame throughout the world. From 1895 to 1903 he was Director of the Rossini Conservatory at Pesaro, and later of the Scuola Musicale Nazionale at Rome. Mascagni is thoroughly pagan, even in his Church music. See G. Bastianelli's *Pietro Mascagni* (1910).

**MASCI, Professor Filippo**, Italian philosopher. *B.* Sep. 29, 1844. Masci was a professor, at Naples University, of the evolutionary Monistic School. He held that matter and spirit are two aspects of one evolving reality (see his *Psicologia religiosa*, 1886; *Elementi filosofici*, 1899,

and especially an article in the *Atti* of the Neapolitan Reale Accademia, 1909, vol. xxxiii, on "Il materialismo storico"). He was a Commander of the Crown of Italy, Rector of Naples University, Secretary of the Royal Society of Naples, and member of the Council of Higher Education. *D.* 1901.

**MASON, Sir Josiah**, philanthropist. *B.* Feb. 23, 1795. Mason began at the age of eight to earn his living by hawking food on the streets. After trying various trades, he was in 1821 appointed manager of a key-ring works, and he invented a machine for making the rings. He afterwards took to the manufacture of pens and electro-plating, and he made a fortune of more than £500,000. The greater part of this was spent in charity, especially in building orphanages and alms-houses. He spent £250,000 on a beautiful orphanage, and £180,000 on a College of Science (now incorporated in Birmingham University). He was knighted in 1872. His biographer, J. T. Bunce, says that he described himself as "not a religious man according to the views of sect or party" (*Josiah Mason*, 1882, p. 72). He was a Theist, but he forbade the teaching of the catechism in his institutions, as "the dogmatic and ecclesiastical aspects of religion were repugnant to him" (p. 163). *D.* June 16, 1881.

**MASSENET, Jules Émile Frédéric**, French composer. *B.* May 12, 1842. *Ed.* Paris Conservatoire. He won the Prix de Rome in 1862, and perfected his education in Italy. In 1878 he was elected to the Académie des Beaux Arts and appointed professor of advanced composition at the Conservatoire. Some of his oratorios (such as *Marie Madeleine*, 1873) and operas are plainly Rationalistic, but his sentiments are best seen in the last chapter of his reminiscences (*Mes Souvenirs*, 1912). *D.* Aug. 13, 1912.

**MASSEY, Gerald**, poet. *B.* May 29, 1828. Massey was the son of a canal

boatman, and was sent to the mill at the age of eight. He settled in London, studied much, and was influenced by Paine and Volney. The advanced movements of the time filled him with enthusiasm, and he wrote songs for the Chartists and edited *The Spirit of Freedom*. In the fifties he published several volumes of verse, which were considered of high quality, and had a considerable literary position. His later years were spent in futile investigations into the history of Spiritualism (to which he adhered) and mysticism, and the origin of such ideas in ancient Egypt (*Ancient Egypt the Light of the World*, 1907). *D.* Oct. 29, 1907.

**MASSOL, Marie Alexandre**, French writer. *B.* Mar. 18, 1805. *Ed.* by his father, an ex-priest. After teaching for some years in his father's school at Marseilles, he went to Paris (1831) and became an apostle of Saint-Simonianism. He was banished, but he returned after the 1848 Revolution, edited *La Réforme*, and collaborated with Proudhon in his *Voix du peuple*. In 1865 he established *La Morale Indépendante*, in which he pleaded for the severance of ethics from theology. *D.* Apr. 20, 1875.

**MAUBERT DE GOUYEST, Jean Henri**, French writer. *B.* Nov. 20, 1721. He was a Capuchin monk, who deserted the creed and the Church and joined the army. Being taken prisoner in Poland, he was compelled to resume his monastic habit, but he escaped again and fled to Switzerland and took to letters. The Protestant theology, which he had now embraced, proved as distasteful as the Catholic, and he fled to England and was engaged in the Foreign Office. Betrayed by friends, he wandered from country to country, and was again arrested as an apostate monk, in Germany, in 1764, and suffered eleven months in prison. *D.* Nov. 26, 1767.

**MAUDE, Aylmer**, writer. *B.* Mar. 28,

1858. *Ed.* Christ's Hospital, London, and Moscow Lyceum. He was engaged in business at Moscow from 1880 to 1897, and became an intimate friend of Tolstoi, whose mysticism, however, he does not entirely share. His wife is partly Russian, and has collaborated in his translations of Tolstoi's works. He has written also *Tolstoi and his Friends* (1901) and *Life of Tolstoi* (2 vols., 1908-10). Mr. Maude is director of various commercial companies.

**MAUDSLEY, Professor Henry, M.D.**, LL.D., F.R.C.P., alienist. *Ed.* Giggleswick School and University College Hospital. He was Superintendent of the Manchester Royal Lunatic Hospital 1859-62, physician to the West London Hospital 1864-74, and professor of medical jurisprudence at London University College 1869-79. From 1862 to 1878 he edited the *Journal of Medical Science*; and he was admitted to the Royal College of Physicians in 1869, and was Gulstonian Lecturer in 1870. Professor Maudsley was an outspoken Materialist, not only in lectures for the London Sunday Lecture Society, but in his numerous popular works (*The Physiology of Mind*, 1867; *The Pathology of Mind*, 1867; *Body and Mind*, 1870; *Natural Causes and Supernatural Seemings*, 1886). In 1908 he gave £30,000 to the London County Council Asylums Committee for the treatment of the mentally deranged. *D.* Jan. 23, 1918.

**MAUPASSANT, Henri René Albert Guy de**, French novelist. *B.* Aug. 5, 1850. He was at first a clerk in the Ministry of Marine, and he fought in the Franco-German War. Becoming friendly with Flaubert and Zola, he turned his mind to writing, and his first story, *Boule de suif* (1880), gave him at once a high position in the naturalistic school. A volume of verse in the same year (*Des Vers*) showed the same high art and sensual sentiment. Maupassant was a consummate master of the art of the short story, of which he wrote more than two hundred. His

complete works fill twenty-nine volumes (1908-10). Unhappily his constitution was ruined, and he died, prematurely, under the shadow of mental disease. His works sufficiently reflect his disdain of religion. *D.* July 7, 1893.

**MAUPERTUIS, Pierre Louis Moreau de**, F.R.S., French mathematician. *B.* July 17, 1698. *Ed.* Collège de la Marche, Paris. He served in the army from 1718 to 1723, and was then affiliated geometrician of the Paris Academy of Sciences. In 1725 he became associate geometrician. He was one of the first Frenchmen to adopt Newton's views, and was admitted to the English Royal Society (1728). In 1736 he was engaged to measure a degree of the meridian. He was elected to the Academy in 1743, and was in 1746 President of the Berlin Academy. A friend of Voltaire, he spent some years at Frederick the Great's Rationalistic court, and breathed its atmosphere with ease. His works are, however, purely mathematical and astronomical, and do not discuss religion, though in 1751 he published anonymously a philosophic work which betrays an advanced Rationalism. *D.* July 27, 1759.

**MAUVILLON, Jakob von**, German writer. *B.* Mar. 8, 1743. Mauvillon rendered military service during the Seven Years' War, and rose to the rank of lieutenant-colonel. He afterwards taught at Ilfeld, and, after 1771, at the military school at Kassel. Mirabeau induced him to write a four-volume history of Germany under Frederick the Great, and he published also several anonymous translations and works of a pronounced Rationalist character (chiefly *Das zum Theil einzige wahre System der Christlichen Religion*, 1787). *D.* Jan. 11, 1794.

**MAXIM, Sir Hiram Stevens**, inventor. *B.* (America) Feb. 5, 1840. He had little education, and was early apprenticed to a coachbuilder. He passed from one mechanical industry to another, and dis-

covered a great faculty for invention. By 1881, when he came to England, he already had a number of important inventions to his credit. He had a grievance against the American Government, and brought his idea of the "Maxim gun" to this country, where he was naturalized. In 1894 he constructed a flying machine. Altogether he had more than a hundred international patents. For many years he was a member of the firm of Vickers Sons and Maxim. He was knighted in 1901, and was a Chevalier of the Legion of Honour. Maxim had a profound disdain of all religion, as he sufficiently expresses in *Li Hung Chang's Scrap-Book* (1912) and *My Life* (1915). *D.* Nov. 24, 1916.

**MAX MÜLLER, Professor Friedrich**, Ph.D., M.A., philologist. *B.* (Germany) Dec. 6, 1823. *Ed.* Dessau Grammar School, and Leipzig and Berlin Universities. He was a son of the poet W. Müller, but his godfather prefixed the name "Max" to Müller. After devoting four years to a profound study of Sanscrit, he went to Paris, where Burnouf induced him to prepare a new edition of the *Rigveda*. Before he concluded it he passed to England (1846), and the East India Company undertook the expense of publishing it. It was in 1848 that he settled at Oxford, and he was appointed Deputy Taylorian Professor of modern European languages. He became professor in 1854. He was Curator of the Bodleian Library 1856-63 and 1881-94. In 1859 he published his *History of Ancient Sanskrit Literature*, and in the following year he would have had the chair of Sanscrit at Oxford, but the clergy, knowing his Rationalist views, kept him out. He then turned to general comparative philology and mythology. In 1868 a chair of comparative philology was founded for him, and he occupied it until 1875, when he undertook the control of publication of *The Sacred Books of the East*. Max Müller held the Prussian order Pour le mérite, the Crown of Italy, the Northern Star of Sweden,

the Legion of Honour, the Medjidieh, the Bavarian Maximilian, and the German Albert the Bear; and he was a member of about forty learned societies. His Pantheistic views are best seen in his Hibbert Lectures, *The Origin and Growth of Religion* (1878), and works on mythology. *D.* Oct. 28, 1900.

**MAXSE, Frederick Augustus**, admiral. *B.* 1833. He entered the navy, and as early as 1855 won the rank of commander by his "conspicuous gallantry." In 1867 he became Rear-Admiral, and retired. He then took an active part in advanced movements, and published a number of Radical lectures and speeches. Mr. Howard Evans tells in his *Radical Fights of Forty Years* (1913) that "a calendar of Positivist saints occupied a prominent place in his study" (p. 33). There are probably few naval commanders among the austere Positivists, but we gather from George Meredith's *Letters* (p. 169) that Maxse was fiery enough as a Rationalist. Meredith was not himself very reserved, yet we find him repeatedly checking the aggressiveness of Maxse. *D.* June 25, 1900.

**MAY, Professor Walther Victor**, Ph.D., German zoologist. *B.* June 12, 1868. *Ed.* Cassel Gymnasium and Leipzig and Jena Universities. In 1891 he was dismissed from Leipzig for Socialism, and he edited the Socialist *Beobachter* at Chemnitz. He was imprisoned for twenty-two months for blasphemy. In 1898 he was appointed assistant at the Hamburg Botanical Gardens, and from 1899 to 1904 he was assistant at the Carlsruhe Zoological Institute. In 1905 he became professor of zoology at the Carlsruhe Technical College. Professor May has written, besides zoological works, *Goethe, Humboldt, Darwin, Haeckel* (1904), *E. Haeckel* (1909), and other volumes on Evolution. In *Was Wir Ernst Haeckel Verdanken* he explains that he does not strictly follow Haeckel, but is "as far removed as ever from any ecclesiastical creed" (i, 282).

**MAZZINI, Giuseppe**, LL.D., Italian patriot. *B.* June 22, 1805. *Ed.* Genoa University. He practised law for a time at Genoa and contributed to the literary journals. Very early, however, he threw himself into the movement for the emancipation of Italy, and inaugurated his heroic career of struggle and sacrifice. In 1828 he founded the *Indicatore Genovense*, which was suppressed. Mazzini joined the Carbonari in 1830, and was expelled from Italy. In Switzerland, under sentence of death if he re-entered Italy, he organized the "Young Italy" movement, and infused energy into his compatriots. Expelled from Switzerland in 1837, he came to England, where he found a home and great esteem until 1870. In 1848, when the Pope fled from Rome, Mazzini went there, and was the virtual head of the short-lived Roman Republic. He returned to England at its failure, and, maintaining himself by literary work, continued the struggle for liberation. He returned to live in Italy in 1870. Mazzini was a very earnest Theist, as every page of his writings testifies. His difficulties with Garibaldi and other friends of Italy were in part due to his strong insistence on natural religion. He strongly opposed the doctrines of Christianity, and spoke of a "religion of humanity," but of a Theistic nature. The best statement of his beliefs is in a letter to Holyoake in 1855 (*McCabe's Life and Letters of G. J. Holyoake*, 1908, i, 240-43). *D.* Mar. 10, 1872.

**MEDWIN, Thomas**, writer. *B.* Mar. 20, 1788. *Ed.* Sion House, Brentford. In 1810 he collaborated with Shelley, who was his cousin, in writing *Ahasuerus the Wanderer*, which publishers rejected as "Atheistic." It was finally published in 1823. Medwin served in the army, but kept his literary tastes, and was intimate with Byron as well as Shelley. In 1824 he published a *Journal of the Conversations of Lord Byron*, and after Shelley's death he wrote *A Memoir of P. B. Shelley* (1833), which he later expanded into *The Life of*

*P. B. Shelley* (2 vols., 1847). D. Aug. 2, 1869.

**MEISSNER, Alfred, M.D.**, German poet. B. Oct. 15, 1822. Having graduated in medicine, he went to live at Paris, but returned to Germany after the Revolution of 1848. In 1850 he retired to Prague, and devoted himself entirely to poetry. His *Poems* (1845), *Zisha* (1846), and other volumes of verse, fiction, and drama were of so high a character that Heine called him "the heir apparent of Schiller." He wrote *Souvenirs de la vie de H. Heine* (1856), and was not less heterodox than his friend. D. May 29, 1888.

**MEISTER, Jean Henri**, Swiss writer. B. Aug. 6, 1700. In 1741 he became a Lutheran pastor and ministered at various places in Germany until 1757, when he quitted the Church. Expelled from Zurich, he went to Paris, and became intimate with the great Rationalists there. For a time he was Grimm's secretary. The chief of his Rationalist works is *Jugement sur l'histoire de la religion chrétienne* (2 vols., 1768-69). His *Origine des principes religieux* (1768) was publicly burned at Zurich. D. 1781.

**MELBOURNE, Lord.** See LAMB, William.

**MÉLINE, Félix Jules**, French statesman. B. May 20, 1838. He was a lawyer at Paris when the war and political troubles of 1870-71 broke out, and he then entered politics as a Radical leader. He was returned to the National Assembly in 1872, and to the Chambre in 1876, working with the anti-clerical Gambettists. M. Méline was Minister of Agriculture 1883-85, President of the Chambre 1888-89, and Premier and Minister of Agriculture 1896-98. He quitted the Chambre, where he had loyally supported all measures against the Church, for the Senate in 1903. He is an Officer of the Legion of Honour.

**MELVILLE, Herman**, American writer. B. Aug. 1, 1819. His early years were spent at sea, gathering the experiences for his later stories of adventure. From 1866 to 1885 he was engaged in the New York Custom House, but the novels by which he had won the esteem of many distinguished American writers had already been published. *Typee* appeared in 1848, and its great success was sustained by the sequel, *Omoo*. Melville was in later years an intimate friend of Hawthorne, and his Rationalism is often noted in Hawthorne's Diary and letters. Mr. H. S. Salt has prefixed a short sketch of his life to the 1893 edition of *Omoo*. D. Sep. 28, 1891.

**MÉNARD, Louis Nicolas, D. es L.**, French painter and writer. B. Oct. 19, 1822. *Ed.* Lycée Louis le Grand and École Normale. Ménard devoted himself at first to chemistry, and made various discoveries; but the revolution of 1848 drew him into advanced politics. He was compelled in 1849 to fly from France, and at his return he deserted politics for poetry, painting, and the study of religion. It was then that he graduated in letters (1860). He was a very versatile and elegant writer, and a very pronounced Rationalist. His views are best expressed in his *Études sur les origines du christianisme* (1867) and his *Réveries d'un païen mystique* (1876). D. Feb. 12, 1901.

**MENDELSSOHN, Moses**, Jewish philosophical writer. B. Sep. 6, 1729. He was the son of poor parents, but he studied diligently, and the reading of Maimonides, Locke, and Shaftesbury soon detached his faith from the Bible and Talmud. In 1750 he was engaged as private tutor by a Berlin merchant, and he was later taken into partnership. In 1775 he collaborated with Lessing in a work on Pope, and from that time onward he issued various notable works. His *Abhandlungen* (1763) was crowned by the Berlin Academy; and his *Phädon* (1767), *Morgenstunden* (1785), etc., sustained his high repute. In his later

works he contends for personal immortality and a personal God ; but, as Baur observes, " he lived entirely in the sphere of Deism and of natural religion " (quoted in Robertson's *Short History of Freethought*, ii, 323). *D.* Jan. 4, 1786.

**MENDES, Catulle**, Jewish-French novelist and dramatist. *B.* May 22, 1841. At the age of eighteen he founded the *Revue fantaisiste* at Paris. Two years later (1861) he was prosecuted for his *Roman d'une nuit*, which he published in his review. His *Poésies* (1872) opened a long series of poems, novels, dramas, and literary works, which have placed him among the most brilliant of recent French writers. He was an ardent Wagnerite (*Richard Wagner*, 1886) and a powerful dramatic critic (*L'art au théâtre*, 3 vols., 1896-1900). His disdainful Rationalism is best seen in his poems and his *Pour dire devant le monde* (1891). *D.* Feb. 9, 1909.

**MENDIZABAL, Juan Alvarez**, Spanish politician. *B.* 1790. He was the son of a Jew named Mendez, which he changed to Mendizabal, and he prospered in business until he adopted advanced ideas and was involved in the conspiracy of 1819. He fled to England, and founded a flourishing bank there. In 1835 he was recalled to Spain by the Liberals to be Minister of Finance. In the brief spell of power of the Voltairean Liberals he severely checked the monastic bodies of Spain, and enriched the national treasury from their swollen coffers. *D.* Nov. 3, 1853.

**MENDUM, Ernest**, American journalist. *B.* Aug. 1, 1853. *Ed.* Melrose High School and Harvard University. He left Harvard to join his father in the office of the *Investigator* at Boston, and he rendered great service to Rationalists in connection with the Paine Memorial Hall, at which he often lectured. Mendum was one of the organizers of the Ingersoll Secular Society, and after his father's death he undertook the business management of the *Investi-*

*gator*. Putnam records his services with much honour in his *Four Hundred Years of Freethought* (pp. 775-77).

**MENDUM, Josiah P.**, American journalist, father of preceding. *B.* July 7, 1811. Mendum in 1844 succeeded Abner Kneeland as proprietor and editor of the Boston *Investigator*, the first Rationalist organ in the United States, and succeeded in winning for it a position of some influence. He conducted also a publishing business, and spread the works of Paine, Voltaire, Volney, and other Rationalists. In 1870 he began an agitation for the erection of a hall in memory of Thomas Paine, and the Paine Memorial Hall was opened in 1874. For more than forty years he was one of the chief popular propagandists of Rationalism in the United States. *D.* Jan 11, 1891.

**MENTELLE, Professor Edme**, French geographer. *B.* Oct. 11, 1730. *Ed.* Collège de Beauvais. After spending a few years in the Ministry of Finance at Paris, he devoted himself to history and geography. In 1760 he was appointed professor of geography and history at the Military School, and from 1794 to 1810 he was professor at the École Normale. During that time he wrote his drastically Rationalist *Précis de l'histoire des Hébreux* (1798) and *Précis de l'histoire universelle*, in which he questioned the historicity of Jesus. *D.* Dec. 28, 1815.

**MERCIER, Charles Arthur**, M.D., F.R.C.P., F.R.C.S., alienist. *B.* 1852. *Ed.* Merchant Taylors' School and London Hospital. He began life as a cabin boy, passed to a warehouse and then an office, and somewhat late became a medical student. After acting as physician to various asylums for the insane, he was appointed physician for mental diseases to Charing Cross Hospital, and Examiner in Mental Diseases to London University. Mercier wrote a number of works on mental disease and mental physiology

(*Psychology: Normal and Morbid*, 1901; *Conduct and its Disorders*, 1911, etc.), and *A New Logic* (1912). He professed a belief in Vitalism, but was scornful of creeds (especially in *Conduct and its Disorders*). The recrudescence of Spiritualism suited his caustic and incisive pen, and he wrote one of the most damaging criticisms of it (*Spiritualism and Sir Oliver Lodge*, 1917). D. Sep. 2, 1919.

**MEREDITH, Evan Powell**, writer. B. 1811. Ed. Pontypool College. Meredith was a Welsh Baptist minister who had a high reputation in Wales as a preacher. He translated the Bible into Welsh. He, however, became a Rationalist, and quitted the ministry and the Church. In 1864 he published a life of Jesus, *The Prophet of Nazareth*, in which he discarded all the supernatural claims of Christianity. His later *Amphilogia* (1867) is a reply to his clerical critics. In his last years he was caught in the Spiritualist wave which swept over the country. D. July 23, 1889.

**MEREDITH, George**, poet and novelist. B. Feb. 12, 1828. Ed. St. Paul's School, Southsea, and Moravian School, Nouwicz. In 1845 Meredith was articled to a London solicitor, but he sought relief in writing poems and articles for the magazines in his leisure, and at length found himself free for letters. His first volume of verse (*Poems*, 1851), and even *The Shaving of Shagpat* (1855), had little success, and for fifteen years he had to sustain a severe struggle. *The Ordeal of Richard Feverel* (1859), in which his genius is apparent, did not reach a second edition until nineteen years afterwards. He supplemented his income by journalism, and in 1862 became a reader for Chapman and Hall. In 1866 he was war correspondent of the *Morning Post* in Italy, and in the following year he settled at Box Hill, where the most brilliant writers of his time loved to gather. Most of his finer novels follow this date. He is now appreciated as one of the ablest writers of his generation, but it is still a mark of

intelligence and cultivated taste to read his subtle and finely humorous stories. Meredith's Rationalism is reflected in all his work. "When I was quite a boy," he wrote in a letter to Mr. Clodd (*Memories*, p. 153), "I had a spasm of religion which lasted six weeks.....But I never since have swallowed the Christian fable." In his earlier letters there is a mild Theism. In later years he was quite Agnostic, and he strongly and openly supported Mr. Foote in his most aggressive attacks on all religion. D. May 18, 1909.

**MÉRIMÉE, Prosper**, French poet. B. Sep. 28, 1803. Mérimée was the illegitimate son of an artist. He studied law, but turned to letters and journalism. In 1831 he became secretary of cabinet to the minister, Count d'Argout, and inspector of historical monuments. Two years later he was head of a bureau in the Ministry of Marine. He was a Conservative, and very friendly with the royal family; but a little booklet on Beyle (*H. B.*, by "P. M."), which he published privately in 1853, shows that his Conservatism in politics was associated with Atheism in religion. His exquisite poems, novels, and dramas—his work is often likened to carving in marble—put him among the *élite* of French writers. He was admitted to the Academy in 1844, and to the Senate in 1853; and in 1866 he became a Grand Officer of the Legion of Honour. D. Sep. 23, 1870.

**MERRITT, Henry**, artist. B. June 8, 1822. Ed. charity school. He spent his early years in poor circumstances, but he studied art, and earned some repute for art criticism and picture renovating. From 1847 onward he lived for some years in the house of G. J. Holyoake, and he occasionally contributed to the *Reasoner* under the pseudonym of "Christopher." He was a friend of Ruskin, and was often consulted by the National Gallery and the Royal Academy. His *Robert Dalby* (1865) is an autobiographical novel. D. July 10, 1877.

**MESLIER, Jean**, French writer. *B.* 1678. *Ed.* Catholic seminary. Meslier was a priest, the *curé* of Etrépigny, in Champagne, who was held in high esteem by all for his austerity and charity. People were astonished, when he died, to learn that he had been a secret student of Bayle and Montaigne, and had left the manuscript of a sceptical work, *Mon Testament*, in which Christianity was severely criticized. He left his property to his parishioners, and desired to be buried in his garden. Voltaire secured a copy of the manuscript, and it was published in 1762. Meslier's criticism was very acute, and was of much use to later writers. Voltaire proposed for him the following epitaph: "Here lies a very honest priest, who at death asked God's pardon for having been a Christian." *D.* 1733.

**METCHNIKOV, Professor Il'ya**, Russian embryologist and zoologist. *B.* May 15, 1845. *Ed.* Kharkov, Giessen, and Munich Universities. From 1870 to 1882 he was professor of zoology at Odessa, but the remainder of his life has been devoted to research in France. His early works were on embryology, but later works of a more popular and philosophical character (*The Nature of Man*, Eng. trans., 1904; *The Prolongation of Life*, 1906, etc.) have brought him to the notice of the general public. His very important researches were rewarded by the Nobel Prize in 1908; and he was an Officer of the Legion of Honour, Officer of Public Instruction, Member of the Academy of Medicine, Director of the Pasteur Institute, and member of many learned societies. Metchnikov was a Monist, and he contributed to the *Monistische Jahrhundert*. His Rationalism is also clear in his *Nature of Man*. The Albert Medal of the Royal Society of Arts was awarded him just after his death. *D.* July 16, 1916.

**MEYER, Hans**, Ph.D., LL.D., German writer. *B.* Mar. 22, 1858. *Ed.* Leipzig, Berlin, and Strassburg Universities. He

studied law, but in 1882 he set out on a great voyage round the world, and has climbed some of the highest ranges of Asia, Africa, and America, and written various works of travel. In 1884 he joined his father in the famous Meyer publishing firm, and edited the *Konversations-Lexikon* (the chief German encyclopædia) and other works. In 1891 he married Professor Haeckel's daughter Lisbeth, and he shares the views of his father-in-law. Meyer is a Privy Councillor of Saxony, and member of a dozen geographical societies.

**MIALL, Professor Louis Compton**, D.Sc., F.R.S., biologist. *B.* 1842. From 1876 to 1907 he was the professor of biology at Leeds University, and he has written a number of biological works (including a *History of Biology* for the Rationalist Press Association, 1911). Other of his chief works are *Thirty Years of Teaching* (1897) and *The Early Naturalists* (1912). He was Fullerian professor of physiology at the Royal Institution in 1904-1905, and President of the Zoological Section of the British Association in 1897 and of the Education Section in 1908.

**MICHELET, Jules**, D. es L., French historian. *B.* Aug. 21, 1798. *Ed.* Collège Charlemagne. In 1821 he was appointed professor of history at Sainte-Barbe College, and five years later he published his first historical work, *Tableau chronologique de l'histoire moderne*. After the July Revolution he was appointed supervisor of the historical section of the Imperial Archives, tutor of the Princess Clementine, and professor of history at the Sorbonne. He had already written a Rationalist history of the Jesuits (1843, in collaboration with E. Quinet) and his very anti-clerical *Le prêtre, la femme, et la famille* (1845); and he had published several volumes of his great *Histoire de France* (18 vols., 1833-66). In the preface to the 1869 edition of this he writes that "man is his own Prometheus," and that he has "no faith but humanity" (pp. viii and xvii). The entire preface is a

profession of Agnosticism, and the work is very severe on the Churches, though not so severe as this later-written preface. Michelet's second great work, *Histoire de la révolution française* (7 vols., 1847-53), is not less anti-clerical. The sound Rationalism of one of its greatest historians has been an important factor in French development. All the more recent historians (Duruy, Martin, Lavisse, Aulard, etc.) have followed Michelet's lead, though none approach him in vigour and picturesque-ness of style. *D.* Feb. 9, 1874.

**MICHELET, Professor Karl Ludwig**, Ph.D., German philosopher. *B.* Dec. 4, 1801. *Ed.* Berlin University. In 1829 he was appointed extraordinary professor at Berlin. Michelet was one of Hegel's most devoted followers, and he led the left wing in the schism which followed the master's death. He was equally advanced in Rationalism and politics. He translated Aristotle's *Ethics* (2 vols., 1829-35), and his *Examen Critique de l'ouvrage d'Aristote intitulé Métaphysique* (1835) was crowned by the French Academy of Moral and Political Sciences. His views—more radical than those of Hegel—are best read in his *Vorlesungen über die Persönlichkeit Gottes und die Unsterblichkeit der Seele* (1841). *D.* Dec. 16, 1893.

**MIDDLETON, Conyers, D.D.**, writer. *B.* Dec. 27, 1683. *Ed.* Cambridge (Trinity College). For a time he served as a curate near Cambridge, and he was then rector of Coveney for a few years. In 1721 he was appointed librarian of Trinity College, and from 1731-34 he was Woodwardian professor. Middleton showed a certain measure of Rationalism in his *Letter from Rome* (1729), and was openly accused of "infidelity" when he published his *Letter to Dr. Waterland* (1738). In 1741 he issued his chief work, *The History of the Life of M. Tullius Cicero* (2 vols.), and in 1749 appeared his *Free Inquiry into the Miraculous Powers which are supposed to have subsisted in the Christian Church from*

*the Earliest Ages* (1749). He nowhere avows his scepticism, but there is no illusion about his views. He rejected all supernatural claims, and was especially drastic against the Roman and Anglican Churches. Evidence is given in the *Dict. Nat. Biog.* that he concealed his Deistic views in order to get preferment. *D.* July 28, 1750.

**MILELLI, Domenico**, Italian poet. *B.* Feb., 1841. He was educated for the Church, but he developed Rationalist views and became a teacher of Latin and Italian literature. His first poetry appeared in 1879 (*In giovinezza*); and his later *Odi pagane* (1879), *Canzonieri* (1884), etc., were emphatically "pagan," as he claimed.

**MILL, James**, philosopher. *B.* Apr. 6, 1773. *Ed.* private schools and Edinburgh University. Son of a country shoemaker, Mill entirely pleased the patrons who paid for his education by his brilliant progress at Edinburgh. He made a thorough study of Greek philosophy and of divinity, and was in 1798 licensed to preach. The Greek philosophers had unsettled his orthodoxy, and after giving a few sermons he preferred to be a tutor. In 1802 he went to London, where he edited the *Literary Journal* (1802-5) and the *St. James's Chronicle* (1805-8). In 1808 he became an intimate friend of Bentham, and surrendered the last elements of his religious belief and became an Agnostic. His son tells us that it was the reading of Butler's *Analogy* which destroyed his faith; Professor Bain says that it was conversation with General Miranda, of South America; Mr. Benn emphasizes the influence of Greek philosophy; and others prefer the influence of Bentham. No doubt these influences successively increased the scepticism which the Greeks had first engendered. Mill was a very versatile writer and severe thinker. His *History of India* (3 vols., 1817), *Elements of Political Economy* (1821), and *Analysis of the Phenomena of the Human Mind* (1829)

are all works of commanding ability. On the ethical side he zealously propagated Bentham's Utilitarianism, and he was not less active in practical movements like the reform of education and the improvement of the workers. *D.* June 23, 1836.

**MILL, John Stuart**, philosopher. *B.* May 20, 1806. He was educated by his father, James Mill, so severely that he could read Greek at the age of seven, had a large acquaintance with the classics and began to study logic at the age of twelve, and took up political economy at thirteen. He continued his studies until 1821, when he took a clerkship in India House (where he remained until 1858). In 1823 he began to contribute to the reviews, and the famous group of "Philosophic Radicals" (which grew out of his father's ideals) gathered about him. His chief works (*A System of Logic*, 2 vols., 1843; *Principles of Political Economy*, 2 vols., 1848; *On Liberty*, 1859; *Utilitarianism*, 1863; and *The Subjection of Women*, 1869) had a profound influence in rationalizing English thought, and his high character and elevated public activity extorted the admiration even of his opponents. From 1865 to 1868 he was M.P. for Westminster. It is well known that Mr. Gladstone spoke of him as "the saint of Rationalism"; and the refusal of Gladstone to subscribe to the erection of a statue of Mill, when some early zeal of his for Malthusianism was unearthed, is ludicrous. Mill had, of course, been brought up in his father's Agnosticism; but under the influence of Wordsworth he, about 1830, began to modify his position. He had, partly to keep clear of Materialism, adopted Berkeley's idealism, and this may have helped. We find him writing to Carlyle in 1834 that he has "only a probable God" (*Letters*, p. 90). At his death, however, he left the manuscript of *Three Essays on Religion* (1874), which go beyond "probability." Lord Morley tells us (*Recollections*, i, 106) that he and other Agnostics read them with pain and surprise, and

regarded them as "a laboured evasion of plain answers to plain questions." Mill's "God," however, was impersonal and not infinite—a "limited liability god"—and he never accepted personal immortality. His later years were spent at Avignon. *D.* May 8, 1873.

**MILLAR, Professor John**, jurist. *B.* June 22, 1735. *Ed.* Glasgow University. Millar was intended for the Church, but discussion on religion with James Watt, the inventor [SEE], and the study of Adam Smith undermined his religious beliefs. He became tutor to the son of Lord Kames, at whose house he often met Hume, and adopted his philosophy. In 1760 he became an advocate, and in the following year professor of law at Glasgow University. He was a member of the "Friends of the People," and often defended liberal opinions at the Glasgow Literary Society. His *Origin of the Distinctions of Ranks* (1806) is discreetly Rationalistic (see pp. 272-75), and in the biographical sketch which is prefixed to it Mr. J. Craig tells us that Millar "was a zealous admirer of Mr. Hume's philosophical opinions" (p. lxi). *D.* May 30, 1801.

**MILLE, Constantin**, LL.D., Rumanian writer. *B.* Dec. 21, 1861. *Ed.* Paris, and Brussels University. On his return to Rumania he practised law, and he took an active part in the dissemination of Rationalism and Socialism at Bucharest. He founded the *Drepturile omului* (*Rights of Man*) and other journals, and gave public lectures on the Materialistic conception of history. He has also published verse and novels, and contributed to all advanced periodicals. For some years he was in the Rumanian Parliament.

**MILLER, Florence Fenwick**, writer. *B.* Nov. 5, 1854. In her early years Miss Miller—she has retained her maiden name in marriage, with her husband's consent—made a thorough study of anatomy and headed her class in the London Ladies

Medical College. After considerable experience in hospitals, she began to practise, especially for women and the poor, often refusing fees. She published a popular work on physiology, *The House of Life* (1878), and wrote much in periodicals. From 1876 to 1882 she sat on the London School Board, and she abandoned medical practice in order to devote her time to reform movements. In a lecture delivered to the London Sunday Lecture Society on March 11, 1877, on Harriet Martineau, she repudiates "superstition and priestcraft," and declares herself an Agnostic like Miss Martineau.

**MILLERAND, Alexandre**, French statesman. *B.* Feb. 10, 1859. *Ed.* Lycée Henri Quatre and Lycée Michelet. Millerand was educated for the Bar and practised with great success. In 1883 he joined the staff of Clemenceau's paper, *La Justice*, and he later edited *La Petite République*. He entered the Chambre, as a Radical-Socialist, in 1885, and soon became a leader of his party. In 1899 he broke with the extreme Socialists and accepted the Ministry of Commerce. During his three years' administration he secured many benefits to Labour, especially in connection with Old Age Pensions. He was again Minister of Commerce in 1909, then Minister of Public Works, and in 1912-14 Minister of War. In 1920 he was elected Premier.

**MILLIÈRE, Jean Baptiste**, LL.D., French politician. *B.* Dec. 13, 1817. Millière, a son of poor parents, went early from his village school into a cooper's shop, but he studied assiduously, and succeeded in graduating in law. The Revolution of 1848 attracted him to Paris, where he engaged in advanced journalism. After Napoleon III's *coup d'état* he was deported to Algiers. Returning at the amnesty of 1859, he collaborated with Rochefort on the *Marseillaise*, and in 1871 he was elected to the National Assembly. He had taken no part in the Commune, but he

was accused of having done so, and was shot, crying "Long Live Humanity," on May 26, 1871.

**MILNES, Richard Monckton**, Baron Houghton, M.A., D.C.L., LL.D., writer and politician. *B.* June 19, 1809. *Ed.* privately, Cambridge (Trinity College), and London University College. He settled in London in 1835, and entered Parliament two years later. At first he was a Conservative, but he later passed to the Liberal side and conspicuously supported reforms. He published several volumes of verse (1838 and 1840), *The Life and Letters of Keats* (1848), and a series of *Monographs* (1873) which give admirable character-sketches of his numerous friends. In 1863 he passed to the House of Lords as Baron Houghton, and he was at various times President of the Social Science Congress, President of the London Library, Foreign Secretary of the Royal Academy, and Trustee of the British Museum. His poems often suggest his Rationalism, but it is more pointedly expressed in a collection of his sayings appended to Sir T. Wemyss Reid's *Life, Letters, and Friendships of R. Monckton Milnes* (1890). He defines himself as "a Puseyite sceptic," and says that "Christianity is the consummation, the perfection, of idolatry" (ii, 491, 492). *D.* Aug. 11, 1885.

**MILYUKOV, Professor Pavel Nikolae-vitch**, Russian historian. *B.* 1859. *Ed.* Moscow University. From 1886 to 1895 he was a teacher of history at Moscow University. Being banished for his liberal views, he accepted the chair of history at Sofia University in 1897-98, and afterwards travelled a good deal. From 1901 to 1905 he was on the staff of the Chicago University. In the latter year he returned to Russia, was elected to the Duma, and was one of the leaders of the "Cadets" (=C.D.'s, or Constitutional Democrats). He edited the *Free Nation* and *Popular Rights*, and was one of the Liberal leaders who effected the Revolution of 1917.

Since the Bolshevik seizure of power he has lived in England. Professor Milyukov is an advanced Rationalist (personal knowledge) and a man of fine culture and character.

**MIRABAUD, Jean Baptiste de**, French writer. *B.* 1675. Mirabaud spent some years in the army, then devoted himself to literature. He joined the Oratorian priests, but presently left the society and became tutor to the children of the Duchesse d'Orléans. He translated Tasso and Ariosto, and is regarded as the author of a Deistic work, *Réflexions sur l'évangile* (1769). Mirabaud's name, however, was freely used by the Encyclopædists after his death to cover their Rationalist works and evade the authorities, so that one has to refuse him the credit of most of them. No doubt the use of his name implies that he was known to be heterodox. He was admitted to the Academy, and was in 1742 appointed its Perpetual Secretary. *D.* June 24, 1760.

**MIRABEAU, Honoré Gabriel Victor Riquetti**, Comte de, French statesman. *B.* Mar. 9, 1749. Until 1770 Mirabeau served in the army, but an intrigue compelled him to fly to Holland, where he wrote an *Essai sur le despotisme*, which was acclaimed by the Liberals. He was arrested at Amsterdam, and lodged in Vincennes for three years and a-half. He there wrote his *Essai sur les lettres de cachet* (2 vols., 1782). From the date of his release he passionately attacked the semi-feudal system, and he joined the States General in 1789 as a candidate of the Tiers État. His fiery eloquence put him at the head of the Revolution, which he tried to lead towards the acceptance of a reformed monarchy. His stern attitude towards the clergy was free from any religious bias, and he does not seem to have believed in personal immortality or been a very serious Deist. "If that isn't God," he said of the sun, as he lay dying, "it is at least his cousin" (Carlyle's

*French Revolution*, ii, 120). *D.* Apr. 2, 1791.

**MIRANDA, General Francisco**, South American soldier. *B.* June 9, 1756. Miranda was a Venezuelan officer in the Spanish army in his early years. He then joined the American army in the War of Independence, and later became major-general in the French Revolutionary army. The insurrection he tried in South America failed, and he returned to the United States. From 1808 to 1810 he was in England, and J. S. Mill credits him with the chief share in converting his father to Agnosticism. He was enthusiastic for Bentham's views. In 1812 he liberated Venezuela, and became Vice-President of the Republic. But he fell into the hands of the Spaniards in 1813, was shipped to Spain, and died in the dungeons of the Inquisition at Cadiz on July 14, 1816.

**MIRBEAU, Octave**, French novelist. *B.* Feb. 16, 1850. *Ed.* Jesuit College at Vannes. Mirbeau says that at the college he "learned, above all things, to detest his teachers." He then began the study of law at Paris. Military service in 1870-71 interrupted his studies, and at the close of the war he turned to journalism and letters. He was a great friend of the Goncourt brothers, and, if possible, even less religious than they. He regards religions as "the monstrous flowers and the hideous instruments of the eternal suffering of man." His stories are of a high artistic order, but very sensuous and defiant of conventions.

**MITCHELL, Peter Chalmers**, M.A., D.Sc., LL.D., F.R.S., F.Z.S., O.B.E., zoologist. *B.* Nov. 23, 1864. *Ed.* Aberdeen, Oxford (Christ's Church College), Berlin, and Leipzig Universities. He took honours in mental philosophy, and was university medallist in literature. From 1888 to 1891 he was university demonstrator in anatomy; from 1891 to 1893 organizing secretary for technical instruction to the Oxfordshire County Council

and lecturer on biology at Charing Cross Hospital; from 1892 to 1896 and 1901-1903 examiner in zoology to the Royal College of Physicians; and since 1903 he has been secretary of the Zoological Society. Dr. Mitchell has translated several of Metchnikov's works, and written a number of volumes on biology as well as a life of Huxley (*T. H. Huxley*, 1900). He is an Agnostic with a leaning to Materialism. "All that we know of ultimate reality is that it is not us," he says; but he goes on to describe himself as "one who dislikes all forms of supernaturalism, and who does not shrink from the implications even of the phrase that thought is a secretion of the brain as bile is a secretion of the liver" (*Evolution and the War*, 1915, pp. 7 and 107).

**MITTERMAIER, Professor Karl Joseph Anton**, German jurist. *B.* Aug. 5, 1787. *Ed.* Heidelberg University. After teaching for a few years at Landshut, he was appointed professor at Bonn in 1819, and at Heidelberg in 1821. Mittermaier was elected to the Bavarian Parliament in 1831, and became one of the leaders of the Liberals. In 1847 he was President of the second chamber, and he succeeded in getting many reforms passed. After the unsuccessful Revolution of 1848 he resigned his professorship of law, and was content to work for prison reform. He wrote a number of weighty volumes on law and penal reform, and founded the *Kritische Zeitschrift für Rechtswissenschaft*. *D.* Aug. 28, 1867.

**MOLESCHOTT, Professor Jakob, M.D.**, German physiologist. *B.* Aug. 9, 1822 (of Dutch parents). *Ed.* Heidelberg University. Moleschott closely studied the Hegelian philosophy as well as physiology, and in 1845 he won the prize of Haarlem University for an essay on Liebig's theory of plant nutrition. In the same year he began medical practice at Utrecht, but he was essentially a student, and in 1847 he began to teach at Heidelberg University.

In 1850 he published his *Physiologie der Nahrungsmittel*. His next and chief work, *Die Physiologie des Stoffwechsels* (1851), raised a great outcry of Materialism, and the Government and the University authorities warned him. He resigned, but in 1856 he was offered the chair of physiology at Zurich, and in 1861 at Turin. In the increasingly liberal atmosphere of Italy Moleschott found great honour. He was raised to the Senate in 1876, and was appointed professor of physiology at Rome University, to the horror of the Catholics, in 1878. Moleschott was a very distinguished physiologist, and a number of discoveries are recorded in his scientific works and papers. He is, however, chiefly known now as "the father of the modern Materialistic movement," as Lange calls him. He accepted the title "Materialist" with great courage, and was as consistent in his writings as he was generous and idealistic in his life and character. There is a fine chapter on him in Büchner's *Last Words on Materialism* (Eng. trans., 1901). *D.* May 20, 1893.

**MOLESWORTH, The Right Honourable Robert**, F.R.S., first Viscount Molesworth, Irish politician. *B.* Sep. 7, 1656. *Ed.* Dublin University. He supported the Prince of Orange in the Revolution of 1688, and was afterwards called to the Privy Council and employed at London. He sat in the Irish Parliament from 1695 to 1699, and in the English Parliament from 1705 to 1708 and 1714 to 1725; and he was on the Irish Privy Council (1697-1712 and 1714-25). The Royal Society admitted him in 1698, and he was created Baron and Viscount in 1719. Molesworth was an intimate friend of Toland and Shaftesbury, and shared their Deistic views quite openly. He gives them expression in the preface to his *Account of Denmark as it was in the year 1692* (1694), a work which greatly pleased the London Deists. *D.* May 22, 1725.

**MOLESWORTH, Sir William**, writer

and statesman. *B.* May 23, 1810. *Ed.* Edinburgh and Cambridge (St. John's and Trinity Colleges). He entered Parliament in 1832, and worked with the reformers. In 1835 he founded the *London Review* as an organ of the Philosophic Radicals, and in 1836 he amalgamated it with the *Westminster Review*, which he purchased. He quitted Parliament, after nine years' excellent work, in 1841, but returned in 1845. In 1853 he became First Commissioner of the Board of Works—in which capacity he secured the opening of Kew Gardens on Sundays—and in 1855 Colonial Secretary. He brought out at his own expense and edited the works of Hobbes (16 vols., 1839-45). Molesworth was an intimate friend of Mill, Grote, and all the great Rationalists of the time, and he was very far from concealing his Agnostic sentiments. J. S. Mill says that he "died a firm adherent of anti-religious opinions," and begged Mill to see that his opinions were respected in regard to any inscription on his grave (*Letters of J. S. Mill*, i, 187). Harriet Grote says that he "repudiated the Christian mysteries, refused to attend church, and laughed at those who did" (*The Philosophical Radicals*, 1866, p. 3). He had discarded all religious beliefs at Cambridge. A man of means, he sought earnestly all his life to further reform movements and better the lot of others, under a purely Utilitarian inspiration. *D.* Oct. 22, 1855.

**MOLIÈRE, Jean Baptiste Poquelin**, French poet. *B.* Jan. 1622. *Ed.* Collège de Clermont. Jean Baptiste Poquelin—he took the name of Molière later, when he joined the stage—was the son of a royal valet. He made at college a close study of philosophy under Gassendi, and was especially fond of Lucretius. At the close of his schooling he succeeded his father as valet to the King, but in 1643 he took to the stage and became manager of a travelling company (1647-58). In the latter year his company settled at Paris, and Molière found great favour with the King. From

that time he began to produce the comedies which place him among the world's greatest writers—*Les précieuses ridicules* (1659), *Don Juan* (1665), *Le misanthrope* (1666), *Tartuffe* (1667), etc. In these comedies Molière shows increasing boldness in attacking religion. The last scene of *Don Juan* so plainly ridicules the idea of hell that a Christian writer of the time describes the play as "a school of Atheism in which, after making a clever Atheist say the most horrible impieties, he entrusts the cause of God to a valet who says ridiculous things." The play had to be modified. In *Le misanthrope* there are two lines from Lucretius (Act ii, sc. iv, 723-24). But *Tartuffe* is a piece of Rationalism from beginning to end, a satire on piety. Molière first made the ridiculous hero a priest. This he was forced to alter, but the comedy was so drastic an attack on the religious—who came to be called "Les Tartuffes"—that it was proscribed for five years, and some of the clergy demanded that Molière be burned alive. He was excommunicated (1667), and only the King's favour protected him from the usual dreadful punishment. Even when he lay dying, and his wife sent for the clergy, they refused to attend; and it was only under pressure from the King that they buried him by night, in the cemetery for suicides, with curtailed ceremonies. He had died excommunicated. Now the *Catholic Encyclopædia* shamelessly claims him as a Catholic. For the details about his beliefs and end see Lanson's *Histoire de la littérature française* (1896, p. 520), Trollope's *Life of Molière* (1905), and the admirable articles in Larousse and the *Grande Encyclopédie*. *D.* Feb. 17, 1673.

**MOLTENO, Sir John Charles**, K.C.M.G., first Premier of Cape Colony. *B.* June 5, 1814. *Ed.* private school, Ewell. The Molteno family was of Italian origin, but had long been domiciled in London. Young Molteno, after a short term of schooling, was put in a shipping office, and

at the age of seventeen he went to South Africa and became an assistant in the Cape Town Public Library. In 1837 he entered business, first at Cape Town and then up country, and he prospered so well that in 1852 he founded the banking business of Alport and Co. He was elected to the Legislative Assembly in 1854, and he won such a commanding position that he was selected as first Premier of Cape Colony (1872-78). He was Colonial Secretary in 1881-82, and he then retired from public life and was created K.C.M.G. Molteno had been brought up a Catholic, but he early abandoned the creed. His son, Mr. P. A. Molteno, says in his biography (*The Life and Times of Sir J. C. Molteno*, 2 vols., 1900; ii, 465): "Mr. Molteno's life was in the highest sense deeply religious, but the prevailing forms of religion repelled him. His religion was above the narrow formularies of any sect. He often quoted Pope's lines :

'For modes of faith let graceless zealots fight ;  
His can't be wrong whose life is in the right.' "

D. Sep. 1, 1886.

**MOMERIE, Professor Alfred Williams**, M.A., D.Sc., theologian. B. Mar. 22, 1848. *Ed.* City of London School, Edinburgh, and Cambridge (St. John's). After a brilliant career at Cambridge, Momerie joined the ministry of the Church of England (1879), and he served as curate at Leigh. In 1880 he was appointed professor of logic and mental philosophy at King's College, and in 1883 preacher to the Foundling Hospital. His successive books (*The Defects of Modern Christianity*, 1882; *Agnosticism*, 1884, etc.) raised increasing murmurs of heresy, and a lecture he delivered in 1891 deprived him of both his positions. In this (*The Fate of Religion*, published 1893) he said that "the orthodoxy common to all the Churches is a monstrous outgrowth of ecclesiasticism." He retained his clerical title, but was a pure Theist, preaching as such in Portman Rooms. D. Dec. 6, 1900.

**MOMMSEN, Professor Theodor**, German historian. B. Nov. 30, 1817. *Ed.* Altona Gymnasium and Kiel University. From 1844 to 1847 Mommsen studied archæology in France and Italy on an annuity provided by the Berlin Academy. In 1848 he was appointed professor of law at Leipzig, but he was deposed for taking part in the Revolution. In 1852 he became professor of Roman law at Zurich, in 1854 at Breslau; and in 1858 he was chosen professor of ancient history at Berlin. He entered the Prussian Parliament in 1873 as a Liberal, and in the same year he was appointed Perpetual Secretary of the Berlin Academy of Sciences. Mommsen, editor of the *Corpus Inscriptionum Latinarum* and the *Monumenta Germaniæ Historica*, and author of *Römische Geschichte* (5 vols., 1854-85) and other classical works on ancient Rome, was the highest authority on the pre-Imperial period, and one of the first scholars of Europe in the nineteenth century. He obtained the Nobel Prize in 1902. L. M. Hartmann, his biographer (*Theodor Mommsen*, 1908), tells us that at college he "left Christianity for Deism, then Deism for Atheism" (p. 64). In later years he returned to a vague Theism, but he hated "Kaplanokratie" (the rule of priests) all his life, and described himself as "homo minime ecclesiasticus" (p. 81). He left his great *History of Rome* unfinished, partly, Hartmann says—probably mainly—because "he found no pleasure in describing the substitution of the Nazarene for the ancient spirit" (p. 81). D. Nov. 1, 1903.

**MONBODDO, Lord.** See BURNETT, JAMES.

**MONGE, Gaspard, Count de Péluse**, French physicist. B. May 10, 1746. *Ed.* Beaume College. Monge was so precocious that the Oratorian priests of Lyons set him to teach physics and mathematics in their college at the age of sixteen, and tried to induce him to enter their Society. His

father saved him from their intrigues, and sent him to the Military Engineering School at Mézières. In 1768 he was appointed professor of mathematics there, and in 1780 professor of hydraulics at Paris. He became Examiner to the Navy in 1783, and Minister of Marine in 1792. In 1794 he founded the famous Polytechnic School and taught mathematics there. Monge accompanied Bonaparte to Egypt in 1798 as part of his scientific staff. He entered the Senate in 1805, and was created Count de Péluse in 1808. His mathematical works are of the first importance in the development of modern geometry, and he is hardly less distinguished as a physicist. He was one of the greatest of the great French mathematicians. Maréchal classes him as an Atheist in his *Dictionnaire des Athées*, and at the restoration of royalty he was stripped of all his dignities and regarded as irreconcilable. He was a man of high character, and is said to have astonished Napoleon by his disinterestedness. *D.* July 28, 1818.

**MONGEZ, Antoine**, French archæologist. *B.* Jan. 20, 1747. Mongez joined the Regular Canons of St. Geneviève, and he was entrusted with the care of their archæological collection. His first work (*Marguerite d'Écosse*, 1777) was historical; but in 1783 he won the prize of the Academy of Inscriptions, and he was admitted to that body two years later. He accepted the Revolution with enthusiasm, and quitted the Church. In the Convention he was associated with the painter David on the committee in charge of historical monuments. He was admitted to the Institut in 1796, and in 1804 he became Administrator of the Mint, a position which he occupied for twenty-three years, until the royalist-clericals deposed him in 1827. His *Dictionnaire d'Antiquités* (5 vols., 1786-94) was of great importance at the time. Mongez declared before the Institut that he "had the honour of being an Atheist." *D.* July 30, 1835.

**MONROE, J. R., M.D.**, American physician. *B.* 1825. *Ed.* Louisville School of Medicine. He settled in practice at Rockford in 1848, devoting his leisure to journalism and literature. The Abolitionist agitation roused him to public action, and he in 1855 established the *Rockford Herald* to support that and other reforms. He removed to Seymour in 1857, and there founded the *Seymour Times*. During the Civil War he rendered devoted medical service, and at the close of the war he took up with great ardour and self-sacrifice the Rationalist cause. His paper, which still flourished, was very outspoken, and when it was changed into *The Ironclad Age* in 1882 it became an aggressive Rationalist journal. Dr. Monroe was a caustic and effective writer, a prosperous physician, and a high-minded reformer. *D.* Nov. 9, 1891.

**MONSEY, Messenger**, B.A., F.R.C.P., physician. *B.* 1693. *Ed.* Cambridge (Pembroke Colloge). Monsey studied medicine after leaving Cambridge, and was admitted to the College of Physicians in 1723. He settled in practice at Bury St. Edmunds. Moving from there to London, he was appointed physician to the Chelsea Hospital. A friend of Sir R. Walpole and Lord Chesterfield, he took a very prominent position in London society, and was well known as a Rationalist. He—to quote the quaint language of a religious writer in Monk's *Roll of the Royal College of Physicians* (ii, 85)—"shook off the manacles of superstition and fell into the comfortless bigotry of scepticism." He left his body for dissection, directing that the useless remnants should be thrown away. *D.* Dec. 26, 1788.

**MONTAGU, Basil**, M.A., K.C., writer and philanthropist. *B.* Ap. 24, 1770. *Ed.* Cambridge (Charterhouse and Christ's Colloge). A natural son of the Earl of Sandwich, Montagu failed to get the money which was settled on him, and he studied law. He was called to the Bar in

1798. In 1806 he was appointed a Commissioner in Bankruptcy, and he secured very material reforms in the bankruptcy court. He became K.C. in 1835, and from 1836 to 1846 he was Accountant-General in Bankruptcy. The liberal ideas of the time appealed to Montagu, and he worked in various reform movements, notably in a society, which he founded, for abolishing the death penalty. He edited the works of Bacon (16 vols., 1825-37), and wrote a number of volumes on law and philosophy. Harriet Martineau says in her *Autobiography* (i, 402): "Before his death he distinctly declared in a message to me his approbation of the avowal which his friend Mr. Atkinson and I had made of opinions like his own." These opinions (in *Letters on the Laws of Man's Social Nature and Development*, 1851) were Agnostic. *D. Nov. 27, 1851.*

**MONTAGU, Edward**, first Earl of Sandwich, admiral. *B. July 27, 1625.* He fought on the Parliamentary side in the Civil War, and was a friend of Cromwell. In 1654 he was appointed one of the Commissioners of the Treasury, and two years later he was made conjoint-general at sea with Blake. Montagu accepted King Charles II, and he was created Knight of the Garter, Viscount Hinchinbroke, Earl of Sandwich, and Master of Trinity House. He continued in command of the Fleet, and died in action on his ship. Pepys, the Diarist, a pious Christian, was the Earl's secretary, and he tells us that he was "very indifferent in all matters of religion" (*Diary*, Oct. 7, 1660). The phrase is a very temperate expression of the Earl's views and actions, as Pepys constantly describes them. "I found him to be a perfect sceptic," he says elsewhere (Oct. 22, 1660). He gives us a piquant picture of the Admiral laboriously composing an anthem for the King's Chapel, and cursing volubly as he composed it. *D. May 28, 1672.*

**MONTAGU, Lady Mary Wortley**,

writer. *B. May, 1689.* She was so bright a child that her father, the Earl of Kingston, had her elected to the Kit-Kat Club before she was eight years old. Her intellectual promise fully developed, and in her twentieth year she translated Epictetus from the Latin. In 1712 she married Edward Wortley Montagu, grandson of the first Earl of Sandwich, and he seems to have been not less liberal than his grandfather and his wife. Lady Mary's house was one of the most brilliant centres of London wit and culture. Pope (until she had a famous quarrel with him), Lord Hervey, and other Deists met there. She was one of the most cultivated and capable women of the century, and is still well known as a letter-writer. Her correspondence is full of Rationalistic passages. "Priests can lie, and the mob believe, all over the world," she says (*Letters*, 1906 ed., p. 88). Writing to a sceptical French *abbé* (p. 108), she says that, like him, she "condemns the quackery of all the Churches." She had a "firm belief in the Author of Nature" and a disdain of "creeds and theological whimsies." *D. Aug. 21, 1762.*

**MONTAIGNE, Michel Eyquem de**, French essayist. *B. Feb. 28, 1533.* He studied so assiduously under his father that he spoke Latin fluently, and had a fair knowledge of Greek, at the age of six. His school-course, at the Collège de Guyenne, was completed at the age of thirteen, and he took up the study of law. In 1555 he succeeded his father as councillor of the Bordeaux court, and, after his resignation in 1570, he began to write the essays which have given him an immortal name. Montaigne had previously published only a translation of Raymond of Sebonde's *Théologie naturelle* (1569), and Charles X made him a Chevalier of the Order of St. Michael and a gentleman of his court. The first two volumes of his *Essays* were published in 1580, and he then quitted France for Germany and Italy, in disgust at the religious war and its atrocities. At

his return he accepted the office of Mayor of Bordeaux; and he published the third volume of the *Essays* in 1588. To the end of his life Montaigne professed Catholicism, and there is no explicit questioning of its doctrines in his work. When he was dangerously ill he sent for a priest, which reminds one of a passage in the *Essays* where he says that "you can at any time get a priest to hold your head and rub your foot." Catholic writers have at times sought to show that he was really a Christian, but the majority even of Catholics never had any illusion on that point, and the *Essays* was put on the *Index* in 1676. The pervading disdain of things and doctrines ecclesiastical denotes a mind far removed from them, but unable to speak freely. The Massacre of St. Bartholomew had occurred in his time, and he was a friend of Charron. "What do I know?" was his favourite phrase; and he pointedly observes that he is not going to express "illegitimate and punishable" views which may be to his personal taste. See Robertson's *History* (i, 475-80), where sufficient evidence of his Deism is given. The Catholic authorities enjoined him to modify some passages of the *Essays*, but he does not appear to have done so. *D. Sep.* 13. 1592.

**MONTEIL, Charles François Louis Edgar**, French journalist. *B. Jan.* 26, 1845. *Ed.* Lycées de Lyon and St. Étienne. Monteil, who was on the staff of the *Rappel*, took a prominent part in the struggle against the reaction of the second Empire. He held a commission in the Communist army, but he afterwards returned to journalism, writing on the *République Française* and the *Petite République*. For a violent attack on the Christian Brothers (*Histoire d'un Frère Ignorantin*) he was in 1874 condemned to a year in prison and ten thousand francs damages. In later years he held less advanced political opinions, but he has not moderated his Rationalism, as one sees in his *Manuel d'instruction* for schools. In

1883 he was made a Chevalier of the Legion of Honour.

**MONTESQUIEU, Charles de Secondat**, Baron de la Brède et de, French jurist. *B. Jan.* 18, 1689. *Ed.* Paris. Montesquieu was educated in law, and in 1714 he became a councillor of Bordeaux Parliament. Two years later, though he was only twenty-seven years old, he was appointed President of it. He was, however, more interested in letters and philosophy than in law, and he opened his literary career with his (anonymous) *Lettres persanes* in 1721, which greatly excited the clergy by its disdainful references to religious matters. He founded the Bordeaux Academy, and in 1728 he was admitted to the Academy at Paris. Montesquieu resigned his legal functions in 1726, and travelled extensively over Europe, studying the laws and constitutions of various countries. He was admitted to the Royal Society at London, and he gathered material, year by year, for his great work, *De l'esprit des lois*. It appeared, in two volumes, in 1748, the fruit of twenty years of study, and was translated into most of the languages of Europe. Like Montaigne, he never explicitly attacked religion, and Catholics claim that he never deserted it. He was a man of very generous and philanthropic disposition, and very far from audacious; and it was an age when the Jesuits were still powerful. Helvétius, to whom he submitted his manuscript, vainly asked him to be bolder. But ecclesiastical writers of the time described the book as "Atheistic," and the high praise of it by Voltaire is an indication of what was known in philosophical circles about Montesquieu's real views. The entirely secular spirit of the book, coupled with the positive expressions in his *Lettres persanes* and the pagan sympathies of his *Grandeur et décadence des Romains* (1734), leaves no doubt about his Rationalism. His posthumously published *Pensées* is openly Deistic (see Robertson's *History*, ii, 218). The

Jesuits pressed him to receive the sacraments when he was dying, and he consented, but did not ask them. *D.* Feb. 10, 1755.

**MONTESQUIOU-FEZENSAC, Anne Pierre, Marquis de**, French soldier. *B.* Oct. 17, 1739. From the service of the French court, in his early years, he passed to the army, in which he attained the rank of marshal. In 1781 he received the collar of the Order of the Holy Ghost, and in 1784 he was admitted to the Academy. Elected deputy to the States General in 1789, he broke his connection with the Court party and took command of the revolutionary armies. The excesses naturally disgusted him, and he was compelled to retire from France from 1792 to 1795, when he returned and lived quietly at Paris. The Marquis wrote several able memoirs on economics, and a few smaller works. *D.* Dec. 30, 1798.

**MONTGOMERY, Edmund**, Ph.D., American writer. *B.* 1835. Montgomery was reared and educated in Germany, though born in Scotland. He studied under Moleschott and Kuno Fischer at Heidelberg University, and was a friend of Feuerbach. He wrote a work in German on the philosophy of Kant in 1871, and in the same year migrated to America. He contributed frequently to the *Index* and the *Open Court*, as well as to *Mind* and the *Popular Science Monthly*, and was Agnostic.

**MONTGOLFIER, Joseph Michel**, French aeronaut. *B.* 1740. *Ed.* Collège de Tournon. Montgolfier was a youth of very independent and inventive spirit. In great privation he devoted himself to chemical experiments, and he then set up a paper-making business. With his brother Étienne he in 1783 made the first balloon, which was inflated with warm air. In the following year he invented the parachute. Warmly welcoming the Revolution, he accepted the post of Administrator of the Conservatoire des Arts et des Métiers,

and he was a member of the consulting staff for industry of the Ministry of the Interior. He was a member of the Legion of Honour and the Institut. Lalande, who knew him well, tells us that he was an Atheist. *D.* June 26, 1810.

**MOOK, Friedrich**, Ph.D., M.D., German writer. *B.* Sep. 29, 1844. *Ed.* Tübingen and Utrecht Universities. Deserting philosophy and theology, in which he had been trained, for medicine, he abandoned this in turn, and devoted himself to writing and lecturing. At Nuremberg (1871-73) he had one of the "free religious" communities, which we should now call Theistic, and he wrote one or two moderately Rationalist works, chiefly his *Leben Jesu* (2 vols., 1872-73). He seems gradually to have lost all religion, and after his thirtieth year did little but travel. In 1880 he set out on a three years' tour round the world, and was drowned in the Jordan on Dec. 13, 1880.

**MOORE, Professor Benjamin**, M.A., D.Sc., F.R.S., physiologist. *Ed.* Queen's College, Belfast, and Leipzig University. For five years Professor Moore was on the staff of University College, London, and he then spent some years on the staff of Yale University. He was for some time lecturer on physiology at Charing Cross Medical School, and from 1902 to 1914 he was professor of bio-chemistry at Liverpool University. He is a pronounced Theist, but otherwise an equally pronounced dissenter from the creeds. In his *Origin and Nature of Life* (Home University Library, 1913) he thinks the God of theology "a perfected superman" (p. 24), though the beauty of the world suggests to him "an infinite intelligence." He seems to be Agnostic as to immortality, and not displeased that what he calls the dogmas of a century ago are "now buried in a merciful oblivion" (p. 9).

**MOORE, George**, novelist. *B.* (Ireland) 1853. *Ed.* private tutor and Oscott

(Catholic College). His father proposed to put him in the army, but he preferred art, and studied at London and Paris. The French influence is visible in his earliest work (*Flowers of Passion*, 1877), but he had a very severe conception of realism in fiction, and for many years struggled to perfect his art and gain recognition. After the issue of many volumes of verse and fiction he obtained a wider audience with his *Esther Waters* (1894), and he continues to sustain his high reputation. Mr. Moore sometimes describes himself in conversation as a "Protestant," though this means no more than that he would like to see Protestantism oust Catholicism in Ireland. His whole work, including his autobiographical *Hail and Farewell* (3 vols., 1911-14), is pagan. The preface to his *Apostle* (1911), a literary drama in which St. Paul kills Christ, is a charmingly free study of the Bible. The theme grew in his mind, and, after a visit to Palestine in 1913, he presented it again in his beautiful rationalized version of the life of Christ, *The Brook Kerith* (1916).

**MOORE, George Edward**, Litt.D., LL.D., ethical writer. *B.* 1873. *Ed.* Dulwich College and Cambridge (Trinity College). Dr. Moore was First Class in the Classical Tripos and Craven University Scholar, and First Class in the Moral Sciences Tripos. From 1898 to 1904 he was a Fellow of Trinity College. Since 1911 he has been a lecturer in moral science at Cambridge University. He is a Fellow of the British Academy. His chief work is *Principia Ethica* (1903). In an article in the *International Journal of Ethics* (October, 1901) he says that there is "not one atom of evidence" of the existence of a good, wise, and all-powerful God; and he observes in his *Ethics* (Home University Library, 1912): "I think myself that, in all probability, there is no such being—neither a God nor any being such as philosophers have called by the names [the Absolute, etc.] I have mentioned" (p. 151).

**MOORE, John Howard**, A.B., American writer. *B.* Dec. 4, 1862. *Ed.* Oskaloosa College and Chicago University. From 1890 to 1893 he was a lecturer, and from 1898 until he died a teacher in various High Schools at Chicago. His numerous works (especially his stimulating *Better-World Philosophy*, 1899) embody a very high and earnest humanitarian idealism, and he is more directly Rationalistic in his *Savage Survivals* (American edition, 1916; English, 1918). *D.* June 17, 1916.

**MORAITA, Professor Miguel**, Spanish historian. *B.* 1845. He was for many years professor of history at Madrid University, and Grand Master of the Spanish Freemasons. In 1844 he introduced into his lectures free critical comments on the orthodox claims for the Old Testament, and caused a considerable agitation. He was excommunicated, and the Catholics sought to remove him, but the rebellion of the students prevented his dismissal. He has written an important history of Spain and other works.

**MOREAU, Hégésippe**, French poet. *B.* Apr. 9, 1810. Being an illegitimate son, he had little education, and was early apprenticed to printing. He went to Paris to try his fortune in literature, but his years of struggle only ended in recognition at a time when he was fatally stricken by consumption. Moreau fought at the barricades in 1830, and was a thorough Rationalist. He wrote very fine verse and stories, and after his death Sainte-Beuve published them under the title *Myosotis*. *D.* Dec. 20, 1838.

**MOREAU, Jacques Joseph**, M.D., French alienist. *B.* 1804. *Ed.* Paris. After a very distinguished medical course, he became a travelling medical attendant until 1839. In 1840 he was appointed physician at Bicêtre. Later he passed to La Salpêtrière. Moreau was one of the founders of the *Annales médico-psychologiques* and a high authority on mental disease. He was a Materialist.

**MORELLET, André**, French Encyclopædist ("the Abbé Morellet"). *B.* Mar. 7, 1727. *Ed.* Jesuit Seminary, Paris, and the Sorbonne. In 1752 he became tutor to the son of the Polish King's Chancellor. He returned to Paris with an annuity, and, although he kept the clerical title of Abbé, he was one of the most industrious and notorious of the Encyclopædists. He was an intimate of Voltaire, D'Alembert, and Diderot, and was very friendly with Franklin and Lord Shelburne. Morellet "did more than any in spreading the views of the philosophers" (*Grande Encyclopédie*). He was admitted to the Academy in 1785. He published his writings under the title *Mélanges de littérature et de philosophie du xviii siècle* (4 vols., 1818), and left behind him the manuscript of his valuable *Mémoires sur le xviii siècle* (2 vols., 1821). It was Morellet who translated Beccaria into French. *D.* Jan. 12, 1819.

**MORELLI, Giovanni**, Italian writer and politician. *B.* Feb. 25, 1816. *Ed.* Bergamo, Aarau, Munich, Erlangen, Paris, and Siena. Morelli had a remarkably varied and sound scientific education, but in the course of his extensive travels he turned rather to art. The rebellion against the Papacy and Austria drew him into active life in 1848, and at the collapse of the Republic he returned to the cultivation of art. His valuable critical essays were mostly written under the pseudonym of "Ivan Lermolieff," but he wrote, in Italian and German, several notable volumes on the Italian and foreign galleries. The renewal of the insurrection again drew him into active life, and in 1859 he was commander of the National Guard at Magenta. From 1860 to 1870 he sat in Parliament for Bergamo, and in 1873 he passed to the Senate. *D.* Feb. 28, 1891.

**MORELLY, N.**, French writer. *B.* about 1769. Little is known concerning Morelly except that he was a priest who turned Rationalist and drew upon himself the zeal of the orthodox by his writings. He began with his *Essai sur l'esprit humain*

(1843), and later wrote a series of works in glorification of reason and natural law. His *Naufrage des îles flottantes* (2 vols., 1753) is an early Utopian romance, and in that and his *Code de la nature* (1755) he pleads for a rational communistic life.

**MORFILL, Professor William Richard**, M.A., Ph.D., philologist. *B.* Nov. 17, 1834. *Ed.* Tonbridge School and Oxford (Oriental College). After a few years as a coach at Oxford, he travelled extensively in eastern Europe, and became a high authority on Slav life and languages. He was three times invited to deliver the Ilchester Foundation lecture on Slavonic literature. In 1889 he was appointed university reader in Russian, and in 1900 professor of Russian and of the Slavonic languages. In 1903 he was elected to the British Academy. Professor Morfill composed grammars of the Russian, Polish, Sorb, Tchok, and Bulgar languages. He was familiar also with Turkish, Irish, Welsh, and various other languages. His Rationalist sentiments appear in his article on Slav religion in *Religious Systems of the World*, and he wrote histories of Russia and Poland in the "Story of the Nations" series. *D.* Nov. 9, 1909.

**MORGAN, Professor Conwy Lloyd**, biologist. *B.* Feb. 6, 1852. *Ed.* Royal Grammar School, Guildford, and Royal College of Science. He was Duke of Cornwall's Scholar, Murchison Medallist, and De la Beche Medallist. After five years (1878-83) as lecturer in English and physical science at the Diocesan College, Rindebosch (South Africa), he returned to England and became professor of zoology and geology at Bristol University College. He was Principal of the College from 1887 to 1909, and was first Vice-Chancellor of Bristol University. The latter office he resigned within three months, and he then took the chair of psychology. Professor Lloyd Morgan's chief works (*Animal Life and Intelligence*, 1890; *Habit and Instinct*, 1896; *Instinct and Experience*, 1912, etc.)

deal with animal psychology, on which he is one of the leading British authorities. His Rationalist views are best seen in an article in the *Contemporary Review*, June, 1904. He had been invited to demolish Professor Hæckel's *Riddle of the Universe*, and his response disconcerted the orthodox. He admits only an impersonal "First Cause," rejects personal immortality, and thinks that "the general trend of Hæckel's constructive scheme of scientific interpretation is on lines which are winning, or have won, acceptance" (p. 776).

**MORGAN, Thomas, M.D.**, physician and writer. *B.* last quarter of the seventeenth century. Of Welsh origin, Morgan first appears as a poor working lad in the house of a Somersetshire farmer. A dissenting minister gave him education, and in 1716 he entered the Presbyterian ministry. He had a chapel at Marlborough, but in 1720 he was deposed for heresy, and he took to the study of medicine and settled in practice at Bristol. In his later years he adopted Deism—he called himself a "Christian Deist"—and published several works of admirable boldness for the time. His *Moral Philosopher* (1737) is a plea for a rational ethic and a moderate attack on revelation and the supernatural. He replied to his critics in *A Further Vindication of Moral Truth and Reason* (1739). *D.* Jan. 14, 1743.

**MORGAN, Sir Thomas Charles, M.D.**, F.R.C.P., physician and writer. *B.* 1783. *Ed.* Eton, the Charterhouse, and Cambridge (Peterhouse). He practised as a surgeon at London for many years, and he then accompanied the Marquis of Abercorn, as physician, to Ireland. In 1812 he was appointed physician to the Marshalsea, Dublin. Morgan spent many years abroad, and was in close friendship with the French Materialists, Bichat and Cabanis. He sought to recommend their ideas in his *Sketches of the Philosophy of Life* (1818) and *Sketches of the Philosophy of Morals* (1822). The clergy so violently assailed

him for his Materialism that he lost his practice. In 1835 he was a member of the Commission on Irish Fisheries. Morgan was an outspoken champion of religious liberty and tolerance. *D.* Aug. 28, 1843.

**MORIER, The Right Honourable Sir Robert Burnett David, K.C.B., P.C., LL.D.**, diplomatist. *B.* Mar. 31, 1826. *Ed.* private school and Oxford (Balliol College). In 1851 he entered the Education Department, but in the following year he passed to the diplomatic service. He became *attaché* at the Vienna Embassy in 1853, second secretary at the same Embassy in 1862, and British Commissioner for the arrangement of the tariff in 1865. In the latter year he passed to Frankfort as secretary of legation, and he subsequently became *chargé d'affaires* at Stuttgart (1871), the same at Munich (1872), Minister Plenipotentiary to the King of Portugal (1876), Minister at Madrid (1881), and Minister at Petrograd (1884). Sir Robert was a most conscientious, but unconventional, diplomatist, and it is said that his genial and liberal ways annoyed Bismarck. He was created K.C.B. in 1882 and Privy Councillor in 1885. He had also the Grand Cross of St. Michael and St. George (1886) and the Grand Cross of the Order of the Bath (1887). He was a very warm friend of Jowett, and not less liberal and high-minded, as their correspondence shows (*Jowett's Letters*, p. 182, etc.). In 1892 (the year before Sir Robert's death) Jowett wrote him: "I fear that we are both rather tending to some sort of agnosticism" (p. 236). He was an impersonal Platonist Theist, like Jowett. *D.* Nov. 16, 1893.

**MORIN, André Saturnin**, French writer. *B.* Nov. 28, 1807. Morin practised as a lawyer until the Revolution of 1848, in which he applauded the victory over the clerical reaction. He was appointed a sub-commissary of the Republic, then a sub-Prefect. When the Empire was restored he returned to the opposition, and was for twenty years one of the most

spirited Rationalist writers of France. He wrote under the pseudonym of "Miron" in the Rationalist periodicals of both France and Italy, and his drastic works (*Examen du Christianisme*, 3 vols., 1862; *Jésus réduit à sa juste valeur*, 1864; *Séparation de l'église et de l'état*, 1871; *Le prêtre et le sorcier*, 1872, etc.) did much to secularize his countrymen. In 1876 he was elected to the Paris Municipal Council. D. July 5, 1888.

**MORISON, James Augustus Cotter**, M.A., writer. B. Apr. 20, 1832. *Ed.* Oxford (Lincoln College). Morison was at Oxford with Viscount Morley and Mark Pattison, who greatly esteemed him. He took to letters, and in 1863 won recognition by his *Life and Times of St. Bernard*, which, however, is weakened by a Positivist leniency to the medieval Church and some injustice to Abélard. He was one of the early writers on the *Fortnightly Review*, and he wrote *Gibbon* (1878) and *Macaulay* (1882) in Morley's "Men of Letters" series. He was a member of the Positivist Church, and often lectured there. From an early date he contemplated writing an ambitious history of France under Louis XIV, but he had not the health and strength to accomplish so sustained a task. Part of his material is embodied in his excellent *Service of Man: An Essay Towards the Religion of the Future* (1887), a work in which he makes ample Rationalist amends for the weaknesses of his *St. Bernard*. He intended to supplement it, constructively, by a second part, to be entitled *A Guide to Conduct*, but the state of his health prevented him. Morison was a man of the most delicate and generous character, and was deeply appreciated by the great Rationalists of his time. George Meredith dedicated to him a volume of his poems. D. Feb. 26, 1888.

**MORLEY, The Right Honourable John**, Viscount Morley of Blackburn, P.C., O.M., M.A., LL.D., D.C.L., F.R.S., statesman

and author. B. Dec. 24, 1838. *Ed.* Cheltenham College and Oxford (Lincoln College). At Lincoln Cotter Morison, who was six years his senior, greatly influenced him in the direction of liberalism (*Recollections*, ch. ii), and when he went on to London to study law he leaned much to Positivism. He was called to the Bar (Lincoln's Inn) in 1873; but he had begun to edit the *Fortnightly Review* in 1867, and he adopted the profession of letters. His own virile contributions were among the best that appeared in the thoroughly Rationalist *Fortnightly* of those days. In 1874 he published his *On Compromise*, his aim being "that we should learn to look at one another with steadfast eyes, marching with steady step along the paths we choose." He had already published *Burke* (1867), *Voltaire* (1871), and *Rousseau* (1873); and in 1878 he wrote *Diderot*. From 1880 to 1883 he edited the *Pall Mall Gazette*. In spite of his avowed Agnosticism and brilliant polemic for Rationalism, Lord Morley entered Parliament in 1883. He represented Newcastle from 1883 to 1895, and the Montrose Burghs from 1896 to 1908. He was Chief Secretary for Ireland in 1886 and from 1892 to 1895, Secretary of State for India from 1905 to 1910, and Lord President of the Council from 1910 to 1914, when he retired from politics as a protest against the War. He was created Viscount in 1908, and has been since the same year Chancellor of Victoria University. His chief literary work is his *Life of Gladstone* (3 vols., 1903), but one finds a final and decisive expression of his Agnosticism in his *Recollections* (1917). Whatever may be the verdict of technical politicians on Lord Morley's work, his assertion of the humanitarian conscience throughout his public career—an idealism that at one time elicited the name of "honest John Morley"—and his splendid services to the cause of enlightenment place him among the great Englishmen of his time. In 1919 he became an Honorary Associate of the Rationalist Press Association.

**MORRIS, William**, poet and artist. *B.* Mar. 24, 1834. *Ed.* private school, Marlborough, and Oxford (Exeter College). Morris developed in his youth a great love of nature and of the artistic aspects of the Middle Ages, and the friendship of Burne-Jones at Oxford confirmed this. He read a good deal of theology and ecclesiastical history, and was at one time expected to join the Church of Rome. He devoted his fortune to founding a "monastery," in which he and his friends should form a "Brotherhood" for the production of religious art. He had been artiled to an architect, but Rossetti turned his thoughts to painting and literature. In 1862 he ceased to paint, and confined himself to producing beautiful books and to the reform of house-decoration. For the latter work he and other members of his Brotherhood established a firm of decorators, and did much to raise the appalling level of taste of the time. His *Life and Death of Jason* (1867) and *Earthy Paradise* (1868-70) put him among the distinguished poets of his time, and they also mark his transition to Rationalism, which is rather obscure. From 1876 onward he took a fervent interest in social questions, and in 1883 he joined the Socialists. W. Allingham (*Diary*, 1907, p. 316), who was a friend of Morris, shows that by this time he had quite ceased to take an interest in theology. "It's so unimportant, it seems to me," he said to Allingham. From this nonchalant attitude he passed to Atheism, and surviving friends of his tell how he used to declaim with great zest a certain scornfully anti-Christian couplet of Swinburne's, which is unpublished. For the Socialists he wrote his fine *Dream of John Ball* (1888), *News from Nowhere* (1891), and other works. In his later years he withdrew into purely artistic and literary work. See *Life of W. Morris*, by J. W. Mackail (1899). *D.* Oct. 3, 1896.

**MORRISON, George Ernest**, M.D., C.M., Australian writer. *B.* Feb. 4, 1862.

*Ed.* Melbourne and Edinburgh Universities. In 1882-83 he crossed Australia on foot from the Gulf of Carpentaria to Melbourne, and in the following year travelled from Shanghai to Rangoon. He became the Peking correspondent of the *Times*, and made other remarkable journeys in Asia. He covered the whole of China, and was Political Adviser to the President of the Chinese Republic. Dr. Morrison had the Chinese decoration of the Order of the Excellent Crop (first class). In his *Australian in China* (1895) he shows personal regard for the missionaries, but reveals the utter futility and (in places) hypocrisy of their work. He estimates that they convert "nine-tenths of a Chinaman per worker per annum" (p. 5). He is very disdainful of the Christian effort. *D.* May 30, 1920.

**MORSE, Professor Edward Sylvester**, A.M., Ph.D., American zoologist and art expert. *B.* June 18, 1838. *Ed.* Harvard. He was professor of comparative anatomy and zoology at Bowdoin College from 1871 to 1874, lecturer at Harvard in 1872-73, and professor at the Tokyo Imperial University from 1877 to 1880. On his return to America in 1880 he became Director of the Peabody Museum at Salem, and he has been Keeper of Japanese pottery at the Boston Museum of Fine Arts since 1892. He is a Fellow of the American Academy of Arts and Sciences and member of a score of foreign societies; and he was at one time President of the American Association for the Advancement of Science (1886) and of the American Association of Museums. Professor Morse has done very good work in zoology as well as in the fine arts, and has written on zoology as well as on Japan and China. He has the order of the Rising Sun (1898). In an article in *Knowledge* (Oct. 1, 1888, p. 281) Proctor quotes him as saying: "I have not yet seen anything in the discoveries of science which would in the slightest degree support or strengthen a belief in immortality."

**MORSELLI, Professor Enrico Agostino**, M.D., Italian alienist. *B.* 1852. Morselli has been professor at Florence, Macerata, and Turin; and since 1889 he has been professor of the clinics of mental and nervous diseases at Genoa University and Director of the Villa Maria Sanatorium. He is one of the leading Positivists (in the Italian sense) and Monists of Italy, and has issued more than two hundred volumes and scientific papers of importance. He translated some of Spencer's works into Italian, and wrote the preface to the Italian version of Haeckel's *Riddle of the Universe* (1904). Spiritualists quite wrongly claim him as a co-religionist (see his *Animismo e Spiritismo*). He despises Spiritualism, but believes that mediums like Eusapia Palladino have abnormal natural powers.

**MORTILLET, Adrien de**, French anthropologist. *B.* Sep. 5, 1853. He was born in Switzerland while his father (next paragraph) suffered exile there for his advanced opinions. He sustains his father's views in every respect, and became professor at the School of Anthropology founded by him (largely for the correction of theology) at Paris. He also edits the review *L'Homme Préhistorique*, and has published various works on prehistoric man.

**MORTILLET, Louis Laurent Gabriel de**, French anthropologist, father of preceding. *B.* Aug. 29, 1821. *Ed.* Jesuit College Chambéry and Paris Museum of Natural History. Mortillet, a revolutionary of 1848, was driven out of France in the following year, and took up museum work in Switzerland. During a trip to Italy in 1858 he became interested in prehistoric man, and, partly because of the value of the science for Rationalistic purposes, he made himself one of the leading authorities on the subject. He was, on his return to France, Curator of the Museum at Saint-Germain. In 1864 he founded the review *Matériaux pour*

*l'histoire positive et philosophique de l'homme*, and in 1876 he co-operated with Broca in establishing the School of Anthropology. In 1885 he entered the Chambre, cordially supporting the anti-clericals. Besides his technical works (chiefly *Le Pré-historique*, 1882) he wrote *Le signe de la croix avant le Christianisme* (1866) and many other Rationalist works and articles. He was one of the founders of prehistoric archaeology in France, and was created Chevalier of the Legion of Honour. *D.* 1898.

**MOSCHELES, Felix**, portrait-painter, son of the pianist Ignaz Moscheles. *B.* (London) 1883. *Ed.* King's College, Hamburg, and Carlsruhe. After the close of his scholastic career Moscheles turned to art, and studied at Paris and Antwerp. He was a great friend of Whistler, Du Maurier, and other eminent artists, and he exhibited regularly at the Academy and the galleries. To him we owe a very fine portrait of Mazzini, and he painted many of the Victorian celebrities. He edited Mendelssohn's letters to his parents, and he has some genial shots at "the exponents of the Christian dogma" in his *Fragments of an Autobiography* (1899). Moscheles was an ardent humanitarian as well as a thorough Rationalist and fine artist. He was President of the International Arbitration and Peace Association and of the London Esperanto Club. He was so earnest and informed a student of contemporary life that in conversation one hardly realized that he was an artist. *D.* Dec. 23, 1917.

**MOSS, Arthur B.**, lecturer and writer. *B.* May 8, 1855. Mr. Moss is one of the veterans of the Secularist movement, having lectured in all parts of England, and written in the successive Secularist periodicals, for more than forty years. Various early pamphlets of his are collected in his *Waves of Freethought* (1885), and further essays and lectures are given in his *Lectures and Essays* (1889). He was

engaged for a long period under the London School Board, which for a time forbade him to lecture, and retired on a pension in 1920.

**MOSSO, Professor Angelo, M.D.**, Italian physiologist. *B.* May 30, 1846. *Ed.* Asti Lyceo, and Turin and Leipzig Universities. Of poor parents, Mosso supported himself while studying at the university, but he attained such a command of his science, as well as of French and German, that he was appointed assistant to Moleschott at Turin University. Later he was nominated professor of physiology, and he came to be recognized as one of the greatest Italian physiologists, and an international authority in certain fields of his science. His works were numerous and important; and he was a Commander of the Order of S.S. Maurice and Lazarus and of the Crown of Italy, Member of the Accademia dei Lincei, the Royal Society of Naples, and the Turin Academy of Sciences, and Senator. He was an Agnostic (see the memorial volume, *Angelo Mosso: la sua vita e le sue opere*, 1912, p. 105); and his funeral, at which learned societies were imposingly represented, was purely secular. *D.* Nov. 24, 1910.

**MOTLEY, John Lothrop, D.C.L.**, American historian. *B.* Apr. 15, 1814. *Ed.* Harvard, Göttingen, and Berlin Universities. Motley was so precocious and gifted a scholar that he entered Harvard at the age of thirteen. After his return to the United States he took up the study of law, but he had little love of it. In 1839 he made an unsuccessful venture in letters with a novel, and two years later he was appointed under-secretary of the American Legation at Petrograd. The Russian climate proved too rigorous for him, and he returned to the States and began to win attention by his brilliant essays in the *North American Review*. His novel *Merry Mount* appeared in 1849. He decided to write a history of Holland, and, after studying in Holland and America, he in 1856 issued his famous *History of the Rise of*

*the Dutch Republic* (3 vols.). The first two volumes of his *History of the United Netherlands* followed in 1860, and the third and fourth volumes in 1868. Motley had settled in England in 1858. From 1861 to 1867 he was American Minister at Vienna, and in 1869-70 at London. He then retired from public work and confined himself to history. In power of research, fineness of sentiment, and literary excellence Motley is the first American historian, and one of the great historians of the nineteenth century. The Rev. L. P. Jacks says in his *Life and Letters of Stopford Brooke* (1917, i, 312) that Motley frankly acknowledged his Rationalism to Stopford Brooke, saying that he did not believe in personal immortality. *D.* May 29, 1877.

**MOZART, Wolfgang Amadeus**, musical composer. *B.* Jan. 27, 1756. Mozart was the son of a Catholic musician, and he began himself to compose at the age of five. Seven years later he conducted a Mass of his own composition at Vienna. In 1769 he was taken by his father to Italy, and the Pope was so impressed by his playing that he made him a Knight of the Golden Spur. He was for many years concert master to the Archbishop of Salzburg, but in 1781 he threw up his appointment in disgust. He was already accused of neglect of the practice of his religion, and in 1786, the year in which he brought out *Le nozze di Figaro*, he joined the Freemasons at Vienna. In the following year he composed *Don Giovanni*, and in 1791, just before he died, *The Magic Flute*. Catholics emphasize that his last composition was his beautiful Requiem Mass, but the circumstances in which he composed this famous piece of church music are now well known. A mysterious stranger (who turned out to be Count Walsegg, an amateur) had paid him a large sum of money to compose the Mass and allow him (Walsegg) to pass it off as his own. Mozart was poor until his last year. As to his religion, Wilder makes it clear in his *Mozart* (Eng. trans., 1908) that the

great musician was merely a Theist. He took his Freemasonry (which is sternly condemned by the Catholic Church) very seriously, and in a letter to his father in 1778 he explained that this was his only creed (Wilder, pp. 232-33). When he lay in resigned expectation of death, he refused to ask for a priest; and, although his wife sent for one, the request was refused. He was buried in the common grave of the poor, with no service (pp. 310-11). The *Catholic Encyclopædia*, in claiming him, conceals all these undisputed facts, and half the popular lives of Mozart are hardly less misleading. The authoritative life by A. Ulibichev (*Mozart's Leben*, 1847) tells how he said, referring to the orthodoxy of his youth: "That is all over, and will never come back" (i, 243). *D.* Dec. 5, 1791.

**MUIRHEAD, Professor John Henry**, M.A., LL.D., philosopher. *B.* 1855. *Ed.* Glasgow Academy and University, and Oxford (Balliol). Muirhead was first class Classical in Moderations. He was appointed assistant to the professor of Latin at Glasgow University, and later lecturer in philosophy at Bedford College, London, and the Royal Holloway College. From there he passed to the chair of philosophy and political economy at Mason University College, Birmingham, and, since its incorporation in 1900, he has been University professor of philosophy. Professor Muirhead has taken a great interest in the Ethical Movement, though he belongs rather (like Bosanquet) to the school of Absolute Idealists. His views are chiefly given in his *Philosophy and Life* (1902), *Elements of Ethics* (1910), and *Social Purpose* (1918). In an article which he contributed to the Ethical symposium, *Ethics and Religion* (1900), he says: "The claims of priests and Churches to be the depositories and administrators of a system of divinely-given commands are groundless" (p. 304).

**MÜLLER, Professor F. Max.** *See* MAX MÜLLER, PROFESSOR F.

**MÜNSTERBERG, Professor Hugo**, Ph.D., M.D., American psychologist. *Ed.* Leipzig and Heidelberg Universities. From 1887 to 1892 Münsterberg taught psychology at Freiburg University. He then went to America, and was appointed professor of psychology and director of the psychological laboratories at Harvard University. He resigned in 1914, when a wealthy American offered ten million dollars to the University if it would dismiss him (for defending Germany's action in the War). He was a very able psychologist, and was President of the American Psychological Association (1898), Vice-President of the International Congress of Arts and Sciences at St. Louis (1904) and of the International Philosophical Congress at Heidelberg (1908), and Fellow of the American Academy of Arts and Sciences. From 1903 to 1914 he edited the *Harvard Psychological Studies*, and his works (*Psychology and Life*, 1899; *Science and Idealism*, 1906; *Eternal Life*, 1908; *Psychology and the Teacher*, 1909, etc.) had much importance for applied psychology. He disdainfully rejected the idea of *personal* immortality, and thought it could be desirable "only to a cheap curiosity" (*Psychology and Life*, p. 280), but contended for "eternal life" in a vague, impersonal sense. *D.* Dec. 16, 1916.

**MURCHISON, Sir Roderick Impey**, Bart., K.C.B., D.C.L., LL.D., F.R.S., geologist. *B.* Feb. 19, 1792. *Ed.* Durham Grammar School and Great Marlow Military College. In 1807 Murchison joined the 36th regiment and fought in Portugal. Four years later he was A.D.C. to General Mackenzie. When the war was over and he quitted the army, he thought at first of entering the Church, but he turned to geology instead of theology, and reached the front rank of his science. He was the leading authority on the Silurian rocks (*The Silurian System*, 1838), and was admitted to the Royal Society in 1826. From 1843 to 1847 he was President of the Geological Society, and was knighted

in 1846. In 1854 he was appointed Director General of the Geological Survey. He had the Wollaston medal of the Geological Society, the Copley medal of the Royal Society, the Brisbane medal of the Royal Society of Edinburgh, the French Prix Cuvier, and the orders of St. Anne and of Stanislaus of Russia. He was created K.C.B. in 1863, and Baronet three years later. Sir A. Geikie, who was orthodox, is not very candid about his religious opinions in his *Life of Sir R. J. Murchison* (2 vols., 1875), but he includes a letter to him from his pious colleague Sedgwick, written near the close of his life, trusting that God will give him Christian faith and hope—which he obviously lacks (ii, 338). *D.* Oct. 22, 1871.

**MURGER, Henri**, French poet and dramatist. *B.* 1822. Murger was the son of a Parisian tailor, and he got little schooling. He secured the position of secretary to Count Tolstoi, of the Russian Embassy, and he began to write poems and dramas of an advanced character. His father disowned him, and, living and struggling for recognition in a poor attic, he became one of the leading Bohemians of Paris (see his *Scènes de la vie de Bohème*, 1851, which made him very popular). His realistic novels and his comedies were from that date much appreciated, but Murger had ruined his health and died prematurely. "Réponds lui que j'ai lu Voltaire," he replies to an imaginary character who suggests that he should see a priest (in his poem *Le Testament*). *D.* Jan. 28, 1861.

**MURRAY, Professor George Gilbert Aimé**, M.A., LL.D., D.Litt., F.B.A., F.R.S.L., Hellenist. *B.* Jan. 2, 1866 (Australia), son of Sir T. A. Murray, President of the Legislative Council of New South Wales. *Ed.* Merchant Taylors' School, London, and Oxford (St. John's College). In 1888 he was elected Fellow of New College, and from 1889 to 1899 he was professor of Greek at Glasgow Univer-

sity. Since 1908 he has been Regius Professor of Greek at Oxford, and he has been a Trustee of the British Museum from 1914. Since the publication of his first work, *A History of Ancient Greek Literature*, in 1897, Professor Murray has not only reached the front rank in the academic world, but has helped and charmed a much wider circle of readers by his superb translations of Euripides (1901, etc.). His Agnostic philosophy is best expounded in his *Religio Grammatici* (1918), his presidential address to the Classical Association. His religion relates to "the great unknown purpose which the eternal spirit of man seems to be working out upon the earth" (p. 44). He contributed to the *R. P. A. Annual* for 1918, 1919, and 1921.

**MUSSET, Louis Charles Alfred de**, French poet and dramatist. *B.* Nov. 11, 1810. *Ed.* Collège Henri IV. De Musset graduated with honours, and in 1830 published his first volume of verse, *Contes d'Espagne et d'Italie*. This was followed by his *Poésies diverses* (1831) and *Le spectacle dans un fauteuil* (1832); and critics began to speak of him as "the Byron of France." The sceptical note was dominant from the first. He continued to produce poetry and comedies until 1833, when his association with George Sand and the painful rupture which followed spoiled his work for a few years. It was while De Musset was in this morbid mood that he wrote his *Espoir en Dieu*. Its "banal religiosity" (Lanson, *Histoire de la littérature française*, p. 951) does not represent his normal mind or art, and in the later years, when he became himself again, he was plainly Agnostic as to a future life and far removed from Christian doctrines, though always a Theist. His works were collected in ten volumes in 1865. With firmer character De Musset would have been, perhaps, the greatest poet of his time. As it is, the exquisite art of his verse, stories, and literary plays puts him very high in French literature. *D.* May 2, 1857.

**NADEN, Constance Caroline Woodhill**, poet. B. Jan. 24, 1858. *Ed.* private school, Birmingham. Miss Naden first took up painting, but her efforts were not very successful, and she turned to literature. She taught herself French, German, Latin, and Greek, and she followed the courses of science at Mason College, Birmingham, in 1881. For a time the Pantheistic mysticism of James Hinton influenced her, but her education in science led her on to a great admiration of Herbert Spencer. She won the Paxton Prize for a geological essay in 1885, and the Heslop Gold Medal for an essay (*Induction and Deduction*) in 1887; and she was a member of the Aristotelian Society. Her Rationalism is often expressed in *Songs and Sonnets* (1881) and *The Modern Apostle* (1887; especially in her *Pantheist's Song of Immortality*). Her "Pantheism" differs little from Spencer's Agnosticism, and she rejects personal immortality. D. Dec. 23, 1889.

**NAIGEON, Jacques André**, French philosophical writer. B. 1738. Naigeon was at first a student of the fine arts, but he was drawn into the Encyclopædist group, with Holbach and Diderot, and wrote a number of articles for them. La Harpe called him "the ape of Diderot," but he was an original and weighty writer. He styled himself an Atheist, and bitterly opposed Robespierre's cult of the Supreme Being. He was admitted to the Institut in 1795; and he edited the works of Diderot and Holbach and Montaigne's *Essays* (1802), and wrote a *Dictionnaire de philosophie ancienne et moderne* (1791) and other works. Naigeon defined the theological virtue of charity as "to love above all things a god whom we do not know and priests whom we know too well." D. Feb. 28, 1810.

**NANSEN, Professor Fridtjof**, G.C.V.O., D.Sc., D.C.L., Ph.D., F.R.G.S., Norwegian explorer. B. Oct. 10, 1861. *Ed.* Christiania University. He made his first voyage,

to the Greenland Sea, in 1882, and on his return he was appointed Curator of the Bergen Natural History Museum. He returned to Greenland in 1888, and was then for four years Curator of the Museum of Comparative Anatomy at Christiania University. It was from 1893 to 1896 that he made his most famous expedition to the Arctic, reaching the highest latitude yet known. After his return he was for some years professor of zoology at Christiania University, and from 1906 to 1908 he was Norwegian Minister at St. James's. Since 1908 he has been professor of oceanography at Christiania University, of which he is now Rector Magnificus. Nansen has described his expeditions in *The Norwegian North Polar Expedition* (1893-96) and *Northern Mists* (1911). He is a Rationalist of the school of Björnson, an outspoken Agnostic, as one may read in his lecture (published by the R. P. A., 1909) *Science and the Purpose of Life*. He thinks that "the religion of one age is, as a rule, the literary entertainment of the next" (p. 3).

**NAPIER, General Sir Charles James**, G.C.B., soldier. B. Aug. 10, 1782. *Ed.* privately. In 1794 he got a commission in the 33rd Regiment, and in 1805 he was appointed A.D.C. to General H. E. Fox. His position brought him into touch with Charles James Fox (a cousin of the General) and the Deists of the time, and Napier joined them in discarding Christianity. He served in the Peninsular War from 1808 to 1811, and was promoted Lieutenant-Colonel. After a year in the American War, he was in 1814 made C.B., and he continued in military appointment until 1822, when he was made resident at Cephalonia. Napier won distinction by his humane and enlightened administration during eight years. He became Major-General in 1837, and K.C.B. in 1838. From 1841 to 1851 he held a command in India. He was "the conqueror of Sind," and he showed prodigious energy in reorganizing the country. He was created G.C.B. in 1843. The writer

on Napier in the *Dict. Nat. Biog.*, Col. Vetch, says: "His journals testify to his religious convictions, while his life was one long protest against oppression, injustice, and wrong-doing." His journals are reproduced in *The Life and Opinions of Gen. Sir C. J. Napier* (4 vols., 1857) by Lt.-Gen. Sir W. Napier, and they show that he was merely a Deist, with doubts about a future life and no doubt whatever about the falseness of Christianity. "Jesus of Nazareth! the thing is impossible," he writes (i, 385), summing up his rejection of Christianity. As to the future life, he says: "'Tis an idle waste of thought thus to dwell on what no thought can tell us" (iv, 325). Napier was much maligned—even called "bloody Napier"—by his enemies, yet we find him writing, for no eye but his own, in his journal: "I would rather have finished the roads of Cephalonia than have fought Ansterlitz or Waterloo" (iv, 96). He was a high-minded man as well as a great soldier. *D.* Aug. 29, 1853.

**NAQUET, Professor Alfred Joseph**, M.D., French politician. *B.* Oct. 6, 1834. *Ed.* Paris. After graduating in medicine, Naquet devoted himself to chemistry, and in 1863 he became associate professor at Paris. From 1863 to 1866 he was professor of chemistry at Palermo. He returned to Paris, and expressed so openly the advanced views he had cultivated among the Garibaldians that in 1867 he got fifteen months in prison. In 1869 he courageously returned to the attack with his book, *Religion, Propriété, Famille*, and was fined five hundred francs and sentenced to four months' imprisonment and the loss of civil rights for life. He went to Spain, but the Revolution of 1870 reopened Paris to him. From 1871 to 1882 he was in the *Chambre*, and he fought with great energy and perseverance for a rational law of divorce. He passed to the Senate in 1882, and two years later he secured the passing of the present liberal divorce law. In 1898 he retired from politics, but continued to devote his time to advanced causes. *M.*

Naquet was one of the leading champions at Paris of the innocence of F. Ferrer, and is a thorough Agnostic.

**NASCIMENTO, Francisco Manuel do**, Portuguese poet. *B.* Dec. 23, 1734. Nascimento was a priest who accepted the Deistic ideas which reached Portugal from France, and translated Molière's anticlerical *Tartuffe* (1778). The Portuguese Inquisition issued an order for his arrest, and he was compelled to leave the country. His poems and satires were generally written under the pseudonym of "Filinto Elysio." *D.* Feb. 25, 1819.

**NEGRI, Gaetano**, Italian historian. *B.* July 11, 1838. After a brilliant career in the army of liberation, which he quitted in 1862, Negri settled at Milan and became the leader of the Conservatives there. He was elected to the Municipal Council in 1873, was later Mayor of the city, and then Senator of the Kingdom of Italy. Among his numerous historical and literary works (4 vols., 1905-1909) there are several which deal with religion. He is tender to Christianity, though his *Giuseppe Garibaldi* (1883) and *George Eliot* (2 vols., 1891) already showed how far he was from retracting his early ardour against the Papacy. In his best known work, *Julian the Apostate* (Eng. trans., 1905), he still shows the leniency towards Christianity which some have misunderstood. But he speaks of it as an "irrational illusion," and was to the end, as Villari says in the Preface, "a confirmed Rationalist." *D.* July 31, 1902.

**NEGRI-GARLANDA, Ada**, Italian poet. *B.* Feb. 8, 1870. *Ed.* Lodi. Signorina Negri began to teach in a school at Motta-Visconti at the age of eighteen. She came of working-class parents, and her recollection of the sufferings of the poor inspired her to write verse which is regarded as of high quality. Her poems are collected in *Fatalità* (1892), *Tempeste* (1895), and *Maternità* (1896). She was appointed

teacher of Italian literature at the Normal School Gaetana Agnesi at Milan, and was awarded the annuity of the Giannini Milli Fund. In 1896 she married Garlanda, a merchant, and gave up the annuity. Signora Negri-Garlanda is a Socialist, and, like all the Italian Socialists, a Rationalist. See P. Papa's *Ada Negri e la sua poesia* (1893).

**NELSON, Gustav**, M.D., American physician and writer. *B.* July 30, 1863. *Ed.* Copenhagen Latin Academy and University. Nelson adopted advanced ideas at the university and contributed to the press. He took a commission in the Danish army, but his activity in the political field brought trouble upon him, and he emigrated to America. In 1890 he joined the staff of the *Truthseeker*, and wrote in that journal. Meantime he studied medicine, graduated, and began to practise. Nelson, who is a Materialist, reads eight languages, and is a man of wide erudition. He was a member of the Freethought Federation of America.

**NEUMANN, Carl**, German writer. *B.* Jan. 19, 1871. Neumann is the editor of Reclam's "Universal Bibliothek," one of the most useful and extensive series of popular editions in Germany. He is a Monist, and a great admirer of Professor Haeckel; and he is also an authority on ornithology. He edited Haeckel's *Natur und Mensch* in Reclam's series, and he has written a biographical sketch of the Monist leader (*Ernst Haeckel*, 1905). In this, and in the Haeckel Memorial Volume (*Was Wir E. Haeckel Verdanken*, 1914), he expresses the highest appreciation of the master and complete adherence to his teaching.

**NEVINSON, Henry W.**, writer. *Ed.* Shrewsbury School and Oxford (Christ's Church). Nevinson took to journalism, and joined the staff of the *Daily Chronicle*. He was its correspondent in the Græco-Turkish War in 1897, in Spain in 1898, and in the South African War from 1899 to 1902. In 1904-1905 he visited Central

Africa, and on his return he exposed the Portuguese traffic in slaves. His fearless pen rendered a similar service after a visit to Russia in 1905-1906, and he visited India for the *Manchester Guardian* in 1907-1908. He had left the *Chronicle* in 1903, and he was on the staff of the *Daily News* in 1908 and 1909. Since 1906 he has been on the staff of the *Nation*, and he writes for the *Daily Herald*. Of his many works his *Essays in Rebellion* (1913) best expounds his opinions. In ch. xxxv he examines Maeterlinck's *La Mort*, and pronounces himself Agnostic: "I do not know. ....Talk of that kind rests on no sounder basis than the old assertions about the hours and the happy hunting-grounds" (p. 313). He is not less outspoken in his Conway Memorial Lecture, *Peace and War in the Balance* (1911), which reflects his fiery idealism.

**NEWCOMB, Professor Simon**, American astronomer. *B.* (Canada) Mar. 12, 1835. *Ed.* in his father's school, Nova Scotia, and Harvard. He passed to the United States in 1853, and became a teacher. In 1857 he was appointed computer to the *Nautical Almanac*, and it was after that date that he studied at Harvard, graduating there in 1858. After three years' further study he was nominated professor of mathematics to the U.S. Navy. From 1871 to 1874 he was secretary of the Transit of Venus Commission, and directed several Eclipse Expeditions. In 1877 he was appointed senior professor in the Navy and director of the *Nautical Almanac*; and from 1884 to 1894 he was professor of mathematics at Johns Hopkins University. For many years Newcomb edited the *American Journal of Mathematics*, and he is regarded as one of the greatest of the early American astronomers. He had the Gold Medal of the Royal Astronomical Society (1874), the Copley Medal of the Royal Society (1890), and the Bruce Medal of the Astronomical Society of the Pacific; he was associate of the French Institute, Commander of the

Legion of Honour, and Knight of the Prussian Order Pour le Mérite; and he was at various times President of the American Association for the Advancement of Science (1877), the American Mathematical Society (1897-98), and the Astronomical and Astrophysical Society of America (1899 and 1905). More than three hundred papers and a number of books were written by him. Newcomb was a well-known Rationalist. "It seems difficult," he said, "to assign any limit in the series at which we can suppose so great a break to have occurred as is implied in the passage from mortality to immortality" (quoted by R. Proctor in *Knowledge*, Oct. 1, 1888, p. 281). *D.* July 11, 1909.

**NEWMAN, Ernest**, musical critic. *B.* Nov. 30, 1868. *Ed.* Liverpool College and University. He was intended for the Indian Civil Service, but his health broke down, and he abandoned study and entered business in Liverpool. He devoted himself to musical and literary work in his leisure, and in 1903 joined the staff of the Birmingham Midland Institute. In 1905 he became musical critic of the *Manchester Guardian*, and since 1906 he has been musical critic of the *Birmingham Post*. He is also musical critic of the *Observer*. His works on music are numerous (*Gluck and the Opera*, 1895; *R. Strauss*, 1908, etc.), and he is a special authority on Wagner. In his *Study of Wagner* (1899) he dissents from even the sentimental Christianity of the great composer and declares himself a Rationalist (pp. 357-60).

**NEWMAN, Professor Francis William**, B.A., writer. *B.* June 27, 1805. *Ed.* private school Ealing, and Oxford (Worcester College). At Oxford he began to diverge from his famous elder brother, John Henry, and became rather sceptical about immortality. Their father, a London banker, a great admirer of Franklin and Jefferson, had been a very liberal man, if not a Rationalist. Francis won his degree

with double first in classics and mathematics, but he refused to subscribe to the Articles, and so never became M.A. In 1827-28 he was a private tutor in Dublin. After some years' travel in the East he became classical tutor at Bristol College, and in 1840 professor of classical literature at Manchester New College, Oxford. At this time he was a liberal Christian, and in his *Catholic Union* (1844) he appeals for a union of all the sects on an ethical basis. From 1845 to 1869 he was professor of Latin at London University College, and in 1848 he became Principal of University Hall. Newman translated Horace and Homer, and was a fine classical scholar; but he is best remembered for the literary works in which he discusses religious questions. Mr. Benn regards his *Phases of Faith* (1850) as "the most formidable direct attack ever made against Christianity in England." He was a devout Theist. In 1876 he joined the Unitarian Association, and in 1879 he was its Vice-President; but he came in time entirely to reject the doctrine of immortality, and was thus a decided non-Christian and dissenter from Unitarianism. Mr. Benn, in his *History*, shows that in *The Soul* (1849) Newman was uncertain about it; in *Theism* (1858) he accepted it; and in his *Palmodia* he firmly rejected it. See also his *Mature Thoughts on Christianity* (1897) and an article on Newman's religion in the *Fortnightly Review*, July, 1905. Newman supported women suffrage and other reforms of his time, and wrote various literary and social works. His intellect was never clouded by the obscurantism, and his stern character never tainted by the casuistry, which befel his more brilliant brother, the Cardinal. Their younger brother, Charles Robert, who died in 1884, was an even more advanced Rationalist, but an unfortunate temperament and poor health condemned him to obscurity. Francis Newman died Oct. 4, 1897.

**NEWNES, Sir George**, Baronet, publisher. *B.* Mar. 13, 1851. *Ed.* private

school, Silcoates, and City of London School. He was apprenticed at the age of sixteen to a fancy-goods dealer, and three years later he was put in charge of the Manchester branch. He there conceived the design of *Tit-Bits*, which he began to publish in 1881. Presently he was able to establish the firm of Newnes and Co., which started a large number of successful magazines. In 1891 he founded the *Strand Magazine*; in 1893 the *Westminster Gazette*. By 1897 his firm had a capital of £1,000,000. He represented the Newmarket Division in Parliament from 1885 to 1895, and Swansea from 1900 to 1910; and he was created a baronet in 1895. Sir George was very generous and philanthropic. In 1898 he financed the South Polar Expedition, and his benefactions were numerous. Although he was the son of a clergyman, and married a clergyman's daughter, he rejected Christianity, and was merely a Theist. Hulda Friedrichs tells us in her *Life of Sir G. Newnes* (1911) that in regard to the idea of a future life he was "a reverent and open-minded Agnostic" (p. 302). *D.* June 9, 1910.

**NICHOL, Professor John, M.A., LL.D.**, writer. *B.* Sep. 8, 1833. *Ed.* Glasgow Western Academy and University, and Oxford (Balliol College). Nichol, who shared his father's Rationalism, refused to graduate until the theological tests were abolished, and he then passed with first-class honours in the final school. In 1859 he entered Gray's Inn, but he presently abandoned the law for letters and philosophy, and from 1862 to 1889 he was professor of the English language and literature at Glasgow University. Nichol was one of the most brilliant professors of his university and one of the best popular lecturers on literature. As a Liberal (in his earlier years) and warm social idealist, he took a keen interest in education, and was one of the pioneers of university extension work. Professor Knight, who writes his biography (*Memoir of John*

*Nichol*, 1896), tells us that he was one of the highest characters he ever met, and an advanced Rationalist. "Neither he nor his father," Knight says (p. 301), "ever belonged to the Unitarian community," as had been claimed. Nichol was sceptical about immortality, and rejected the Christian idea of God. "An omnipotent beneficence," he said, "is flatly contradicted by the facts of the universe every hour" (p. 289). He professed only an ethical regard for Christianity. *D.* Oct. 11, 1894.

**NICHOL, Professor John Pringle, LL.D., F.R.S.E.**, astronomer, father of preceding. *B.* Jan. 13, 1804. *Ed.* King's College, Aberdeen. He took the highest honours in mathematics and physics, but he was at the time religious, and he simultaneously took a course of divinity and was licensed as a preacher. After a few sermons "his mind was turned away from the Church of Scotland," his son says (in Knight's *Memoir*, p. 9). He then became, in succession, master of the Hawick Grammar School, editor of the *Fife Herald*, master of Cupar Academy, and rector of Montrose Academy. In 1836 he was appointed Regius Professor of Astronomy at Glasgow University. He also lectured much to the public, and wrote a number of popular works on astronomy. His chief work was *A Cyclopædia of the Physical Sciences* (1857). An earnest Theist and idealist, Nichol was a great friend of Martineau, as well as of J. S. Mill, and this has led some to call him a Unitarian. Professor Knight, who knew father and son well, shows that this is wrong (preceding paragraph). "In religion he thought for himself, and, of course, arrived at his own conclusions," his son says (*Memoir*, p. 58). He was a Fellow of the Royal Astronomical Society, the Royal Society of Edinburgh, and the Royal Society of Education. *D.* Sep. 19, 1859.

**NICHOLSON, William**, inventor. *B.* 1753. *Ed.* private schools. At the age of sixteen he entered the service of the

East India Company, but he returned to England in 1776 and became commercial agent in Europe of Josiah Wedgwood. Later he taught mathematics in a London school. Nicholson wrote an *Introduction to Natural Philosophy* (2 vols., 1781) and other scientific works, and translated works of Chaptal and others from the French. For some years he edited the *Journal of Natural Philosophy*; and he made various discoveries in chemistry and invented a number of instruments. His Rationalist views are given in his *Doubts of the Infidels* (1781), which was much esteemed in the early Rationalist movement. *D.* May 21, 1815.

**NICOLAI, Christoph Friedrich**, German literary critic. *B.* Mar. 18, 1733. *Ed.* Halle Orphan School. The pious atmosphere of the school nauseated Nicolai, and he early developed Rationalist sentiments. He became a bookseller at Frankfurt, and educated himself so effectively that he came to be regarded as one of the most prominent figures in the Aufklärung. His first book was a study of Milton (1753), and he worked for some years with Lessing. In 1793 he founded the "New Universal German Library," which ran to fifty volumes, and some of the ablest men of the time gathered round him; though he had an unfortunate feud with Goethe and his admirers. Nicolai was one of the finest aesthetists and literary critics of his day, and an advanced Rationalist (see, especially, his novel, *Leben und Meinungen des Magisters Sebaldus Rothanker*, 3 vols., 1773-76, which is a pungent satire on orthodoxy). He included many works of English and French Deists in his "Library," and was bitterly assailed by theologians for spreading "infidelity." *D.* Jan. 11, 1811.

**NIEBUHR, Professor Barthold Georg**, German historian and statesman. *B.* Aug. 27, 1776. *Ed.* private schools and Kiel University. From 1796 to 1798 he was private secretary to Count Schimmelmann, and he then studied for two years

at London and Edinburgh. In 1800 he entered the Danish Civil Service, and in 1806 he took an important position in the Prussian State service. For two years (1810-12) he lectured on Roman history at the new Berlin University, but he returned to his work in the financial department, and in 1816 he was sent as diplomatic agent to Rome. During his seven years at Rome Niebuhr perfected the vast knowledge of ancient Rome which made him one of the greatest European authorities on the subject. He lectured at Bonn University after his return to Germany, and continued to write his *great Roman History* (3 vols., 1811-32), which occupied him for more than twenty years. He knew twenty languages, and was a man of extraordinary erudition. His Bonn lectures fill seven volumes, and his graceful *Stories of Greek Heroes* had a very wide circulation. In the *Life and Letters of B. G. Niebuhr* (English version by S. Winkworth, 3 vols., 1852) it is explained that, although Niebuhr was always a Theist, he had entirely rejected Christianity (ii, 118-29). In earlier years he was aggressive, but he refused in later years to discuss religion, and thought it good for the masses. He expressly disclaimed the name of Christian (i, 345), and said: "I would not overthrow the dead Church; but, if she fall, it will cause me no uneasiness." He refused, when urged by Bunsen, to apply his historical method to the Gospels, and deprecated active criticism, but he added: "I cannot on that account go over to the opposite party" (ii, 126). *D.* Jan. 2, 1831.

**NIEMOJEWSKI, André**, Polish writer. *B.* Jan. 23, 1863. *Ed.* Dorpat. He studied law, and then entered the business world, but since 1897 he has devoted himself to letters and the study of religion. In 1899 his advanced opinions brought upon him an imprisonment for three months. In 1902 his chief work, *Legends*, was suppressed in Austria and Russia, but Niemojewski won the right of circulation after a prolonged struggle. He dissolves the

Christian stories into astral and other myths (as Professor Drews describes in his *Witnesses to the Historicity of Jesus*, 1912). Deported from Poland for his assiduous Rationalist lecturing, he passed to Austria, and there narrowly escaped a sentence of ten years in prison. He was allowed to return to Poland in 1906, and he has continued to be the leading active Rationalist in a backward land. He edits *Myse Niepodlegla*, has written many works, and is an excellent orientalist.

**NIETZSCHE, Friedrich Wilhelm**, German writer. *B.* Oct. 15, 1844. *Ed.* Pforta elementary school, and Bonn and Leipzig Universities. Son of a Protestant clergyman, Nietzsche applied himself to philology and philosophy, and soon came to reject all religious beliefs. In 1869 he was appointed extraordinary professor of classical philology at Basle University, and from 1870 to 1879 he was ordinary professor. His *Birth of Tragedy* (1872) opened the series of his brilliant works; and in *Human, All-Too-Human* (3 parts, 1878-80) he inaugurated the mordant and unsystematic gospel for which he is known all over the world. At first he was enthusiastic for Wagner, on artistic grounds, but the apparent approach to Christianity of the great composer [See WAGNER] turned him into a bitter opponent. He was compelled by trouble with his eyes and brain to resign his professorship in 1877, and after that date he lived mainly in Switzerland and Italy. The stream of fiery and often paradoxical utterances which one may call his message culminates in his *Thus Spake Zarathustra* (4 parts, 1883-91), *Beyond Good and Evil* (1886), and *Genealogy of Morals* (1887). Nietzsche is fierce against all religion, but particularly against Christianity, the moral standards of which he derides constantly. He was a man of refined and most sober character, and those who seek to connect any form of disorder with his stern and eloquent call to men to be masters of themselves and their destinies betray a ludicrous ignorance (see Mügge's

*Friedrich Nietzsche*, 1909, and the various English translations of his works). Poor health, overstrain, and the use of soporifics led in 1889 to mental disease, from which he never recovered. The suggestion that he was earlier insane is absurd. His art was superb, and his sentiments need only patient consideration. *D.* Aug. 25, 1900.

**NIUWENHUIS, Domela Ferdinand**, Dutch writer. *B.* May 3, 1848. He was a Lutheran minister for eight years, but in 1877 he announced that he was compelled to abandon Christianity, and he became one of the most active Rationalists of Holland. He contributed to advanced periodicals, and in 1879 founded the Rationalist-Socialist periodical, *Recht voor Allen*. Nieuwenhuis has written a large number of Rationalist works (chiefly *The Religion of Reason* and *The Religion of Humanity*), and has maintained a high standard of work and character. For many years he was a Socialist member of the Dutch Parliament, and he led the party in Holland and edited the Socialist paper.

**NIGHTINGALE, Florence, O.M.**, reformer. *B.* May 12, 1820. *Ed.* in her father's house. As her parents were rich, Miss Nightingale had an excellent education; but she chafed at the limitations of the sphere marked out for women in her time, and in 1844 she began to take an interest in hospital work. She visited the hospitals of France, Germany, and Ireland, and in 1853 she was appointed Superintendent of a Hospital for Invalid Gentlewomen at London. In the following year the Crimean War offered her a great opportunity, and, settling at Scutari, she worked for two years with such devotion, skill, and power of organization that the sufferings of the wounded were incalculably reduced. At the close of the war the nation subscribed £50,000 for a Nightingale School for Nurses. Her health was seriously affected, but she carried on her beneficent work for a further fifty years.

She was frequently consulted by the Government. Miss Nightingale was the first woman to receive the Order of Merit; and she had also the freedom of the City of London, the German Cross of Merit, the French gold medal for helping the wounded, and other honours. Sir Edward Cook shows in his *Life of Florence Nightingale* (2 vols., 1913) that, while she was a fervent Theist, she was entirely outside Christianity. He says less than the truth when he observes that "she had little interest in rites and ceremonies as such, and she interpreted the doctrines of Christianity in her own way" (ii, 243). Her own words, in a letter of 1896 which he quotes (ii, 392), are: "The Church is now more like the Scribes and Pharisees than like Christ.....What are now called the 'essential doctrines' of the Christian religion he [Christ] does not even mention." In 1873 she wrote two articles on religion in *Fraser's Magazine* (May and July) in which she is not less outspoken. Curiously enough, the Unitarians have included a pamphlet on her (*Florence Nightingale as a Religious Thinker*, 1914) in their "Penny Library," in which the author, W. G. Tarrant, quotes her saying: "I am so glad that my God is not the God of the High Church or of the Low; that he is not a Romanist or an Anglican—or a Unitarian" (p. 12). *D.* Aug. 13, 1910.

**NOIRÉ, Ludwig**, German philosophical writer. *B.* Mar. 26, 1829. *Ed.* Giessen University. Noiré was a teacher at Mayence who made a profound study of Spinoza and Schopenhauer, and published a series of able philosophical writings under their influence. His aim was to incorporate Darwinism with philosophy, and teach a system of Monism in harmony with modern science (*Die Welt als Entwicklung des Geistes*, 1874; *Die Monistische Gedanke*, 1875, etc.). He contended that there is only one reality, of which sensation and movement are different aspects. Noiré, a very able and learned writer, contributed the Preface to Max

Müller's English translation of Kant's *Critique of Pure Reason*. Max Müller greatly esteemed him as a philologist. *D.* Mar. 27, 1889.

**NÖLDEKE, Professor Theodor**, German orientalist. *B.* Mar. 2, 1836. *Ed.* Göttingen, Vienna, Leyden, and Berlin Universities. In 1864 he was appointed extraordinary professor of theology at Kiel University, and in 1866 ordinary professor. The chief works he published in this period (*Geschichte des Korans*, 1860; and *Das Leben Muhammads*, 1863) show a divergence from Christianity; and in 1872 Nöldeke became professor of Semitic philology at Strassburg University. He is one of the most learned authorities on his branch of oriental philology, and has written nearly six hundred scholarly works, pamphlets, and articles.

**NORDAU, Max Simon, M.D.**, French writer. *B.* July 29, 1849. *Ed.* Buda-Pesth University. Of a wealthy Jewish-Hungarian family, Nordau spent six years, after graduating, in travelling over Europe. He then practised medicine for two years at Buda-Pesth, and in 1880 went to settle at Paris. His early writings (*Vom Kreml zum Alhambra*, 1880, etc.) attracted little notice; but in 1884 his *Konventionelle Lügen der Kulturmenschheit* (Eng. trans., *Conventional Lies of Our Civilization*, 1895) was discussed all over Europe. The religious lie was not the least sardonically attacked. His *Paradoxe* (1885) and *Entartung* (2 vols., 1892; Eng. trans., *Degeneration*, 1893) were less successful. He has written in all about thirty volumes and a number of plays.

"**NORK, F.**" See KORN, SELIG.

"**NORTH, Christopher.**" See WILSON, JOHN.

**NORTON, Professor Charles Elliot**, Litt.D., LL.D., D.C.L., L.H.D., American historian. *B.* Nov. 16, 1827. *Ed.* Harvard University. Norton entered the

business world at Boston, but continued in his leisure to cultivate a fine literary taste. During the Civil War he edited the Loyal Publication Society's papers, and from 1864 to 1868 he was associated with J. R. Lowell in the control of the *North American Review*. From 1875 to 1898 he was professor of the history of art at Harvard University; and he was first President of the Archæological Institute of America and member of the American Academy of Arts and Letters. He translated Dante's *New Life* (1867) and *Divine Comedy* (2 vols., 1891-92), and wrote a number of volumes (including his fine *History of Ancient Art*, 1891). Professor Norton was one of the most cultivated Americans of his generation, and he had an excellent influence on its standard of culture. He was a friend of Sir L. Stephen, who owed the title *Essays on Freethinking and Plainspeaking* to him. Stephen dedicated the book to him, and says in one of his letters that Norton and Morley are the only two men from whom he expects perfect agreement about religion (*Life of Leslie Stephen*, 1906, p. 235). Stephen's letters to him imply that he is a brother-Agnostic with the most disdainful feeling towards Christianity (pp. 245, 247, etc.). D. Oct. 21, 1908.

**NOVIKOV, Yakov**, Russian sociologist. B. Sep. 29, 1849. Ed. Florence, Naples, and Odessa Universities. Novikov studied law, but the fascination of Italy drew him to art and letters, and from these he later turned to sociology. He settled at Odessa, and wrote a number of important sociological works. He was President of the first International Sociological Congress, and one of the leading Russian Pacifists (*War and its Alleged Benefits*, Eng. trans., 1912). His Rationalist views appear in his *La justice et l'expansion de la vie* (1905), and he has taken part in various International Freethought Congresses.

**NOYES, Rufus King**, M.D., American physician. B. May 24, 1853. Ed. privately,

at Atkinson Academy, and Dartmouth Medical College. Graduating in 1875, he was appointed house-surgeon at the Boston City Hospital, and he later had a very prosperous practice. Dr. Noyes made some name by reform in medical practice, and wrote a number of popular medical works. He is a Materialist (Putnam's *Four Hundred Years of Freethought*, p. 781), and makes open profession of his views in his *Science and Art of Ignorance; or, the Conspiracy of Christian Ministers, Priests, and Theologians Against Humanity*.

**NYSTRÖM, Anton Kristen**, Ph.D., M.D., Swedish writer. B. Feb. 15, 1842. Ed. Upsala, Stockholm, Copenhagen, Berlin, Vienna, Paris, and London. Nyström settled in medical practice at Stockholm; but he adopted the Positivist creed and took an active part in public life. He founded a branch of the Positivist Society in 1879, and the Workmen's Institute at Stockholm in 1880. He has edited the Positivist Hymn Book and written a number of Positivist works. Dr. Nyström is, however, also an active Rationalist and a member of the Freethought Federation of Sweden. His views are chiefly expressed in his important history of civilization (*Allmän Kulturhistoria*, 6 vols., 1886-93) and his *Kristendom o. den Friatanken* (1908). See also *Anton Nyström* (1891), by C. E. Farnell. He is one of the foremost champions of Rationalism in Sweden. There is an English translation of his *Before, During, and After 1914* (1915).

**O'BRIEN, James** ("Bronterre O'Brien"), Irish agitator. B. 1805. Ed. Trinity College, Dublin. He entered Gray's Inn in 1830, and was called to the bar, but the advanced movements of the time attracted him, and he became a lecturer and journalist. In 1831 he began to edit H. Hetherington's unstamped paper, *The Poor Man's Guardian*, and under the pseudonym of "Bronterre O'Brien," by which he became generally known, he

wrote in *The Poor Man's Conservative*. In 1837 he founded *Bronterre's National Reformer*, and in 1838 *The Operative*. He shared the vehemence of the early Chartist movement, writing violent articles in the *Northern Star*, and in 1840 he was sent to prison for eighteen months. O'Brien was, however, opposed to physical force. He was regarded as the scholar of the Chartist movement, and he later edited *The British Statesman* (1842), *The National Reformer* (1845), and *Reynolds's Newspaper* (1848). He published one volume of a *Life of Robespierre* (1837) and some poetry. In a letter to Robert Owen he says: "As respects my allusions to religious responsibility, etc., I beg you to understand me, not as pleading indulgence for my own prejudices, but for those of others. If I mistake not, your ideas and my own are the same, or nearly so, on these subjects" (Podmore's *Robert Owen*, p. 431). He was a Theist. *D.* Dec. 23, 1864.

**O'CONNOR, General Arthur Condorcet**, B.A., Irish soldier. *B.* July 4, 1765. *Ed.* Trinity College, Dublin. He was called to the Irish bar in 1788, but never practised. From 1791 to 1795 he was in the Irish Parliament, and he then joined the United Irishmen, and was prosecuted and imprisoned (1797). After his release he edited their organ, *The Press*, and he was again in prison from 1798 to 1803. O'Connor had adopted the ideas of the French Deists and humanitarians in his youth, and after 1803 he transferred his services to France, entered the army, and became a general of division. In 1807 he married Condorcet's daughter, and added "Condorcet" to his name. He was naturalized in 1818. O'Connor, who was a man of great ability, thoroughly agreed with Condorcet. He, with F. Arago, edited his works (12 vols., 1847-49), and in some of his political writings used the pseudonym "A Stoic." In his later years, during the period of reaction, he edited a Rationalistic *Journal de la liberté religieuse*. *D.* Apr. 25, 1852.

**ODGER, George**, agitator. *B.* 1813. Son of a Cornish miner, and a shoemaker in his youth, Odger educated himself and settled in London. He was an esteemed worker in the early Trade Union movement in the fifties. He joined the London Trade Council at its formation in 1860, and was its secretary from 1862 to 1872. The English welcome to Garibaldi in 1864 was organized by him; and he was one of the most anti-clerical of the Labour leaders, though he never wrote on religion. He helped to found the International, and was president of its General Council in 1870. In 1872 he brought out *Odger's Monthly*, which failed after the second issue, and he published *Rhymes for the People* (1871), and a number of political pamphlets. *D.* Mar. 4, 1877.

**OERSTED, Professor Hans Christian**, Danish physicist. *B.* Aug. 14, 1777. *Ed.* Copenhagen University. After teaching chemistry for a few years, Oersted spent some time (1801-1803) travelling from university to university and studying under the most eminent professors in Europe, especially the great French chemists. In 1806 he was appointed professor of physics at Copenhagen University, and he continued the brilliant research which culminated in his discovery of electro-magnetism. In 1824 he founded the Danish Society for the Spread of Natural Science. He was called to the State Council in 1828, and was appointed head of the Copenhagen Polytechnic in the following year. Oersted, who had the Gold Medal of the French Academy of Sciences and was Perpetual Secretary of the Copenhagen Academy of Sciences, was one of the most eminent physicists of his time, and his name stands out in the history of science. He was a Pantheist, and in many of his works (especially *Aanden i Naturen*, 2 vols., 1849-50) expounded his views on science and religion. His complete works were published in 1850-51; and there are biographies by Hauch and Forchhammer. The citizens of Copenhagen erected a fine house for

their distinguished compatriot, and they raised a bronze statue in memory of him after his death. *D.* Mar. 9, 1851.

**O'HIGGINS, General Bernardo**, Chilean soldier and statesman. *B.* Aug. 20, 1776. *Ed.* Richmond College, London. He was a natural son of the Marquis O'Higgins, Governor of Chile, an Irish Catholic who had settled in South America. He developed advanced ideas, largely through the influence of General Miranda, and joined the revolutionaries in Chile. In 1813 he was appointed to the command of the national forces. Five years later the Spaniards were expelled, and O'Higgins was entrusted with the administration of the country. His dictatorship was very beneficent and progressive and anti-clerical, but in 1823 he quietly yielded to the clamour for a constitutional regime and retired to Peru. *D.* Oct. 24, 1842.

**OKEN, Professor Lorenz**, M.D., Ph.D., German natural philosopher. *B.* Aug. 1, 1779. *Ed.* Würzburg and Göttingen Universities. His real name was Ockenfuss (which he himself changed to Oken), and he was the son of a peasant and supported himself during his education. In 1807 he was appointed extraordinary, and in 1812 ordinary, professor of medicine at Jena University, but his lectures dealt mainly with what was then called natural philosophy. In 1817 he founded a periodical, *Isis*, of so free and advanced a character that the Government asked him either to suppress it or resign his chair. Oken nobly chose the latter alternative, and *Isis* continued its invaluable work in educating Germany. In 1822 he organized the first Natural History Congress to be held in Germany. He was appointed professor of natural history at Munich University in 1828, and at Zurich in 1832. Oken expounds a Pantheistic philosophy of nature in his chief works, the *Lehrbuch der Naturgeschichte* (3 vols., 1813-27), the *Lehrbuch der Naturphilosophie* (3 vols., 1808-11), and the *Allgemeine Natur-*

*geschichte für alle Stände* (13 vols., 1833-45; Eng. trans., *Elements of Physio-Philosophy*, 1844-47). He mainly followed Schelling in philosophy, and contended that man and all things are ideas in the divine mind; but his evolutionary and Monistic scheme, though naturally full of errors, rendered great service in preparing Germany for the later science of evolution. *D.* Aug. 11, 1851.

**OLDFIELD, Josiah**, D.C.L., physician and reformer. *Ed.* Newport Grammar School and Oxford (second class in the Honours School). He entered Lincoln's Inn, and was called to the Bar and practised on the Oxford circuit. Turning to medicine, he qualified at St. Bartholomew's, and founded the Humanitarian Hospital of St. Francis at London. In 1903 he was appointed Warden and Senior Physician of the Lady Margaret Hospital, Bromley. Dr. Oldfield won his degree from Oxford by a thesis on capital punishment, and he founded the Society for the Abolition of Capital Punishment (1901). He was Chairman of the Romilly Society in 1910; and he raised and commanded a Casualty Clearing Station and a Field Ambulance during the War. In the compilation *Do We Believe?* (1905) he says: "We all need a wider conception [than the Christian] of God as the basis of our creed" (p. 136). He is a Theist, and has mystic ideas about the soul.

**OMBONI, Professor Giacomo**, Italian geologist. *B.* June 29, 1829. *Ed.* Pavia University. Omboni interrupted his studies in 1848 to take part in the war against Austria and the Papacy. He returned to the university in 1851, and was appointed teacher in 1853. In 1869 he became professor of geology at Padua University, and he was one of the leading geologists of Italy. He wrote a number of school manuals of natural history as well as a large number of papers and works on his science.

**OPPERT, Professor Jules**, Ph.D.,

French-Jewish orientalist. *B.* July 9, 1825. *Ed.* Heidelberg, Bonn, Berlin, and Kiel Universities. After brilliant studies in Hebrew, Arabic, Sanscrit, and Zend, Oppert, who was of German-Jewish parents, settled in France in 1847, as Germany offered no career to a Jew, and taught German at Laval. His papers on oriental inscriptions attracted the attention of the Institut, and in 1854 he was associated with the Government's scientific expedition to Mesopotamia. He shares with Rawlinson the prestige of finding the key to the cuneiform inscriptions, and he was one of the most successful scholars in deciphering them. In 1855-56 the French Government sent him to study the Assyrian remains in the museums of England and Germany, and nominated him professor of Sanscrit. In 1873 he was appointed professor of Assyrian philology and archæology at the Collège de France. His works and papers on Sanscrit, Persian, Assyrian, and Hebrew literature are very numerous and important. Oppert shed his Hebrew creed and adopted no other. *D.* Aug. 21, 1905.

**ORAGE, Alfred Richard**, editor of the *New Age*. *B.* Jan. 22, 1873. *Ed.* privately. Orage was trained as a teacher (certificated in 1893), and he taught under the Leeds County Council until 1905. In the following year he migrated to London, and engaged in journalism. He is now proprietor and editor of the *New Age*. He has written several sympathetic works on Nietzsche (chiefly *Friedrich Nietzsche and the Dionysian Spirit of the Age*, 1905, and *Nietzsche in Outline and Aphorism*, 1907) and a few economic works.

**ORELLI, Professor Johann Kaspar von**, Swiss philologist. *B.* Feb. 13, 1787. *Ed.* Zurich and Pestalozzi's School at Yverdon. Orelli came of Italian Protestants who had taken refuge in Switzerland. He entered the Calvinist ministry, and from 1807 to 1814 was a pastor at Bergamo. He developed Rationalist views, and left the Church for teaching. In 1819

he was appointed professor of eloquence and hermeneutics at the Zurich Carolinum; in 1833 professor of philology at the Zurich University, which he had helped to found. Orelli became one of the most learned and distinguished classical scholars of his time. He edited Cicero (7 vols., 1826-38), Horace (2 vols., 1837-38), and Tacitus (2 vols., 1846-47), and wrote a large number of works on his subject. The collection of Latin Inscriptions which he edited (1828) was of great importance. He remained a Rationalist, and strongly supported the appointment of Strauss, when he was compelled to leave Germany, to the chair of dogmatic theology at Zurich. *D.* Jan. 6, 1849.

**ORENSE, José Maria**, Marquis d'Albaida, Spanish statesman. *B.* 1800. Of a noble and wealthy Spanish family, Orense entered the army and joined in the efforts of the Liberals to dislodge the clerical-royalist reaction which followed Waterloo. The triumph of the reactionaries drove him to England, but he returned to Spain after the death of Ferdinand VII, and was a Republican deputy in the Cortes. In 1848 he was expelled for taking part in a Republican conspiracy, and he fled to France. Expelled from there in 1851, he joined Victor Hugo in Brussels. He returned to Spain in 1854, but his splendid spirit brought upon him a fresh sentence of expulsion. After the Revolution of 1868 the Marquis was at length free to settle in his country. He became President of the Cortes, and after the accession of Alfonso XII he was the leader of the democratic and anti-clerical opposition. *D.* Nov. 7, 1880.

**ORTMANN, Professor Arnold Edward**, Ph.D., Sc.D., American zoologist. *B.* Apr. 8, 1863. *Ed.* Jena, Kiel, and Strassburg Universities. Born in Magdeburg, Ortmann served his term in the German Army (1882-83) and then continued his studies. In 1890 he was appointed zoologist and palæontologist to the German

scientific expedition to Zanzibar. In 1894 he migrated to the United States, and was appointed Curator of invertebrate palæontology at Princeton. Since 1903 he has been Curator of invertebrate zoology at the Carnegie Museum, Pittsburg. He became instructor in geological geography in 1909, and has been professor of physical geography since 1910 at Pittsburg University. Ortmann was a member of the Princeton Arctic Expedition in 1899, and is associate editor of *The American Naturalist*. His scientific works are numerous, and he belongs to many American and foreign learned societies. In *Was Wir Ernst Haeckel Verdanken* (i, 336-38) Professor Ortmann tells us that he has never departed from the teaching of his old master at Jena.

**OSLER, Sir William**, first baronet, M.D., D.Sc., LL.D., D.C.L., F.R.S., F.R.C.P., physician. *B.* (Canada) July 12, 1849. *Ed.* Trinity College School and Trinity College, Toronto; and Toronto, M'Gill, London, Berlin, and Vienna Universities. He was professor of the Institutes of Medicine at M'Gill University from 1874 to 1884, professor of clinical medicine at the University of Pennsylvania from 1884 to 1889, and professor of medicine at Johns Hopkins University from 1889 to 1904. Since 1904 he has been Regius Professor of medicine at Oxford University. He was created baronet in 1911. Sir William has received honorary degrees from no less than fourteen universities. He has been President of the Bibliographical Society (1913-18) and of the Classical Association (1918-19), and is a Corresponding Member of the Paris Academy of Medicine. Besides his scientific works he has written several of a humanitarian character (*Æquanimity and Other Addresses*, 1904; *Counsels and Ideals*, 1905; and *Michael Servetus*, 1909). In his Ingersoll Lecture, *Science and Immortality* (1904), he puts the case of science against the belief very powerfully; but he is not disposed entirely to ignore the appeal

of the emotions. He would "rather be mistaken with Plato than be in the right with those who deny altogether the life after death" (p. 81). In effect he is Agnostic, and he says: "It may be questioned whether more comfort or sorrow has come to the race since man peopled the unseen world with spirits to bless and demons to damn him" (p. 52).

**OSSOLI**, the Marchioness. See FULLER, MARGARET.

**OSTWALD, Professor Wilhelm**, M.D., Sc.D., LL.D., German chemist. *B.* Sep. 2, 1853. *Ed.* Riga and Dorpat Universities. In 1882 he was appointed professor at the Baltic Polytechnic at Riga, and in 1887 professor of physical chemistry at Leipzig University. He was Visiting Professor at Harvard and Columbia in 1905, and he retired in 1906. Ostwald is one of the most distinguished physical chemists in Europe. He is a Privy Councillor, has honorary degrees from Cambridge, Liverpool, Aberdeen, and other universities, and is a member of the Danish, Russian, Austrian, Dutch, Prussian, Hungarian, Norwegian, American, and other Academies of Science. In 1910 he joined Professor Haeckel in the Presidency of the Monist League, and worked zealously for Rationalism in that form. He has published three volumes of *Monistic Sunday Sermons* (1911-13). He pays a high tribute to Haeckel in *Was Wir Ernst Haeckel Verdanken* (i, 195-200), but in his philosophy energy alone is the fundamental reality (see *Die Energie*, 1908).

**OSWALD, Eugene**, M.A., Ph.D., writer. *Ed.* Heidelberg and Göttingen Universities. Born and educated in Germany, Oswald entered the Civil Service of the Grand Duchy of Baden, but he was compelled to leave his country on account of his share in the revolutionary movement of 1848. For a time he did journalistic work at Paris, contributing to the Rationalist *Liberté de Penser*. He came to England,

and, after serving as tutor for some time, was appointed German Instructor at the Royal Naval College, Greenwich. In later years he was an Examiner under the Admiralty and the Civil Service Commission. Dr. Oswald took a very active interest in all the progressive movements of his time. He was President of the Carlyle Society, Secretary of the Goethe Society, member of the Council of the Working Men's College, and a warm friend of all the international refugees who found shelter in England. His chief work is *Goethe in England and America* (1899); and he wrote a study of Positivism in England (*Der Positivismus in England*, 1884). *D.* Oct. 16, 1912.

**OSWALD, Felix Leopold**, M.D., American writer. *B.* (Belgium) 1845. Educated for a medical career in Belgium, Dr. Oswald passed to the United States, and devoted himself to the study and popularization of science. For many years he was Curator of Natural History in Brazil. He wrote frequently in the *New York Truth-seeker*, and gave "most valuable service to Freethought, philosophy, and science" (Putnam's *Four Hundred Years of Freethought*, p. 782). In *The Secrets of the East* (1883) he sought to prove that Christianity is derived from Buddhism. His views are further expressed in his *Bible of Nature, or the Principles of Secularism* (1888).

**OSWALD, John**, writer. *B.* about the middle of the eighteenth century. Oswald's early life is obscure. We know only that he came of poor Scottish parents, and, after years of manual work, bought a commission in the 42nd Highlanders. He served in America and India, and in his leisure he taught himself Greek, Latin, and Arabic. Having abandoned Christianity, he mixed much with the Brahmins in India. In 1783 he sold his commission and returned to England. A republican by conviction, he entered the French Revolutionary Army, and was killed in the

Vendean War. Besides a few political works and some poetry (published under the pseudonym "Sylvester Otway") he wrote an anti-religious pamphlet (*Rana Comica Evangelizantes, or the Comic Frogs Turned Methodists* (1786). "He was professedly an Atheist" (*Dict. Nat. Biog.*). *D.* Sep., 1793.

"**OUIDA.**" See RAMÉE, LOUISE DE LA.

**OVERSTREET, Professor Harry Allen**, A.B., B.Sc., American philosopher. *B.* Oct. 25, 1875. *Ed.* California University and Oxford (Balliol). He was, successively, instructor, assistant professor, and associate professor of philosophy at California University from 1901 to 1911. Since 1911 he has been professor of philosophy and head of department at the City of New York University, and has written a number of works on his subject. In a couple of articles in the *Hibbert Journal* (January, 1913, and October, 1914) Professor Overstreet professes an advanced Rationalism. He rejects the idea of God as a father, creator, person, or "ideally perfect being," and accepts only "a god that is ourselves and grows with the world."

**OWEN, Robert**, reformer. *B.* May 14, 1771. *Ed.* private school. He was appointed usher at his school in his native place, Newtown (Montgomeryshire), at the age of seven, and began to work in a haberdasher's shop at the age of nine. He served in shops at London, Stamford, and Manchester until 1789, when he set up a small spinning mill at Manchester. In 1799 he and his partners bought the New Lanark mills on the Clyde, and Owen went to manage them. Owen had been much influenced by reading Seneca in his fourteenth year, and had concluded that all religions were wrong. He already in some form conceived his famous Determinist principle—that "man's character is made for him, and not by him." Association with John Dalton and other advanced

thinkers at Manchester had developed his humanitarian creed. At New Lanark he put it into practice, and he transformed a low industrial community of about 2,500 souls into a model village which attracted reformers from all parts of the world. He released the younger children from work and built wonderful schools for them (including the first infant-school in Britain); and he changed the entire character of the adults, discarding all clerical or religious assistance. Owen then appealed to manufacturers and the Government to apply his scheme generally, but he was challenged on the subject of religion, and when he described "all religions" as false (at the City of London Tavern, Aug. 21, 1817) the clergy began to oppose him. He expounded his views in *Essays on the Principle of the Formation of Human Character* (1816), and spent half his fortune in propagating them. In 1821 he founded the *Economist* for the purpose of his propaganda; and he was the pioneer of factory reform, which was later taken over by Shaftesbury and others. Owen turned to the workers, founded *The British Co-operator* (1830), and inspired Labour Exchanges and early forms of Co-operative Societies. In 1834 he established *The New Moral World*, and founded a kind of ethical movement, which he called "Rational Religion," with "Halls of Science" and ten "missionaries." He had at one time 100,000 followers, and through the Trade Unions, of which he was one of the stoutest champions, a deep influence on more than a million workers. His attempt to create a model community at New Harmony in America (1825-28) failed, costing him £40,000 of his own money. His entire fortune was spent in the service of his fellows, and until the close of his life he struggled, by pen and lecture, to better the world. There was hardly a reform which he did not initiate or embrace (industrial, educational, penal, feminist, etc.). He was the father of British reformers, and one of the highest-minded men Britain ever produced. Owen was

nominally a Theist, though really an Agnostic, saying: "When we use the term Lord, God, or Deity we use a term without annexing to it any definite idea" (*Debate on the Evidences of Christianity*, 1829, p. 104). It was only in 1854, his eighty-fourth year, that he was "converted" by fraudulent mediums to Spiritualism. F. Podmore's *Robert Owen* (2 vols., 1906) is far from adequate in recognizing Owen's greatness. D. Nov. 17, 1858.

**OWEN, Robert Dale**, son of Robert Owen, American reformer. B. Nov. 9, 1801. Ed. Fellenberg's School at Hofwyl (Switzerland). He was born at New Lanark, and added his mother's family name (Dale) to that of his father. In 1825 he accompanied his father to New Harmony, and at the failure of the scheme he remained in America and was naturalized. He edited the *New Harmony Gazette* (which was a drastically Rationalist periodical), and worked with Mme. Darusmont [SEE] in all the reforms of the time. In 1835 he was elected to the legislature of the State of Indiana, and in 1843 to the House of Representatives. From 1853 to 1858 he was American Minister at Naples. Owen, with less ability, carried his father's lofty idealism into American politics, and he assisted in every reform. He was one of the chief organizers of the Smithsonian Institution, a strong Abolitionist, Pacifist, and Socialist, and a conspicuous worker in the Malthusian and Feminist movements. He was seduced by the early wave of Spiritualism in America, and his death was eventually hastened, and his mind clouded, by the discovery that his favourite medium was a shameless impostor. He never accepted Christianity. D. June 17, 1877.

**PAALZOW, Christian Ludwig**, German writer. B. Nov. 26, 1753. Paalzow, who was a distinguished lawyer, translated into German Voltaire's commentary on Montesquieu's *Esprit des Lois* and other French Deistic works. He wrote a *History of*

*Religious Cruelty* (1800), and was an outspoken Deist. *D.* May 20, 1824.

**PAGANINI, Niccolò**, Italian violinist and composer. *B.* Oct. 27, 1782. *Ed.* Genoa and Parma. Paganini composed his first sonata before he was nine years old, and made his first public appearance in 1793. He played in various parts of Italy, and in 1805 was appointed first violinist at the Lucca Court. During the three years he was there he studied and practised his art with such severity that he became the most accomplished violinist in Europe. For the next twenty years he confined himself to Italy, and he then made world-tours which aroused wonderful enthusiasm. In Vienna he received the Gold Medal of St. Salvator. In 1834 he retired to live in his villa at Parma. Paganini was so marvellous an executant that he was popularly credited all over Italy with magical powers and intercourse with evil spirits. There was at least good foundation for the charge of "Atheism," as he lived and died entirely without religion. Count Conestabili, his religious biographer, admits his "religious indifference" (*Vita di Niccolò Paganini*, 1851, p. 186), and says that he received neither the sacraments of the Church when he was dying nor its ceremonies afterwards. *D.* May 27, 1840.

**PAGANO, Professor Francesco Mario**, Italian jurist. *B.* 1748. *Ed.* Naples. He became associate professor of ethics to Filangieri [SEE], of whom, and other leading Rationalists, he was a great friend. After some years he studied law, and he was appointed professor of criminal law at Naples University. He supported Beccaria's ideas of penal reform, and drew up various plans (*Considerazioni*, 1789). His chief work was *Essais politiques sur l'origine, les progrès, et la décadence des sociétés* (3 vols., 1783-92). It embodied his Deistic views, and was fiercely assailed by the clergy for its "impiety and Atheism." The pressure forced him to

abandon active reform work, but Pagano courageously defended the Liberals whom the Government selected for prosecution. He was himself arrested, and kept three months in prison, on a charge of treason. He went to Milan, but returned at the Revolution of 1799, and joined the Provisional Government. On the return to power of the royalist-clericals he was, although he had received a guarantee of safety from Cardinal Ruffo, sent to the scaffold on October 6, 1800.

**PAGE, Professor David**, LL.D., F.G.S., geologist. *B.* Aug. 24, 1814. *Ed.* village school Lochgelly, and St. Andrews University. Son of a stonemason, Page was sent to the university at the age of fourteen to prepare for the ministry, but he abandoned theology for science. He took to lecturing and journalism, edited a Fife-shire paper, and in 1843 was appointed "scientific editor" to Messrs. W. and R. Chambers. He wrote a number of attractive works (*The Earth's Crust*, 1864; *Geology for General Readers*, 1866, etc.), and he contributed also to the Academic side of his science. In 1871 he was appointed professor of geology at Durham University College of Physical Science. Page assisted Robert Chambers in writing the *Vestiges*, and he seems to have shared his Theistic views. *D.* Mar. 9, 1879.

**PAGET, Violet**, writer ("Vernon Lee"). *B.* 1856. Miss Paget, who lives at Florence and was a friend of Mr. A. W. Benn, entered the literary field with *Studies of the Eighteenth Century in Italy* in 1880, and has since written a large number of essays and novels. In her philosophical dialogues (*Baldwin*, 1886—in which, Mr. Benn tells us, "Baldwin" represents herself—and *Althea*, 1893) and her various volumes of essays (*Belcaro*, 1883; *Euphorion*, 2 vols., 1884, etc.) she often expresses her disdain of all creeds. The subject is more pointedly treated in *Vital Lies: Studies of Some Varieties of Recent Obscurantism* (2 vols., 1912), in which she scourges all "obscu-

rantisms" and all efforts to rehabilitate Theism. A thorough Agnostic and anti-Pragmatist, Miss Paget grants only that "there might come to be a kind of religious importance and use in our thought of an unthinking (not an unthinkable!) Beyond" (ii, 211). Her writings on medieval Italy are important and attractive.

**PAINE, Thomas**, writer. *B.* (Thetford, Norfolkshire) Jan. 29, 1737. *Ed.* Thetford Grammar School. Son of a Quaker of humble position, Paine attended school only until he was thirteen. He was then put to his father's business of making stays, but at nineteen he left home and for a time went to sea. For two years (1759-61) he worked at stay-making in London, and he was then an exciseman for five years. Returning to London in 1766, he taught (and, apparently, preached occasionally) there for two years, and he then returned to the excise for six years (1768-74). In 1774 he went to America, and for eighteen months edited the *Pennsylvania Magazine*. He was already known to Franklin, and his vigorous pen soon made a name for him among the radical-republicans. In 1776 he published, anonymously, *Common Sense*, of which 120,000 copies were sold in three months. In the same year he had a short term of service in the army, he was for three years in the employment of Congress, and then for a year clerk to the Pennsylvania Assembly. In 1781 he discharged a mission to France. His services to America, especially by his pen, were such that Congress in 1782 awarded him \$800, and \$3,000 in 1785; and in 1784 the State of New York granted him 277 acres and £500. During the next few years he devoted himself quietly to perfecting an iron bridge, which he invented. He took this to France in 1787, then to London, where his model was exhibited. The publication of his *Rights of Man* (1791 and 1792—a reply to Burke), however, drew upon him a sentence of outlawry in England; and Paine, who had already been elected to the Convention by the Pas-de-

Calais, escaped to France. He did not speak French, and he opposed the more violent, so that he was himself presently imprisoned. He had already (in Paris) written the first part of his *Age of Reason*, and he completed it in jail (1793-94). No other work of so little scholarship has ever had so wide and deep an influence as this caustic and penetrating criticism of the plain Christian story. It was the pronouncement of "common sense" on the Christian claims, the first democratization of Deism. He returned to the United States in 1802, but his outspoken Deism had ruined his popularity. His later years were not happy, but the persistent slanders about his character and the ludicrous story about his despair when he was dying are finally refuted in Dr. Moncure Conway's masterly *Life of Thomas Paine* (2 vols., 1892). Dr. Conway has also edited his complete works (4 vols., 1894-96). Paine's bones were brought to England by the direction of Cobbett in 1819, but they subsequently disappeared. *D.* June 8, 1809.

**PAINLEVÉ, Professor Paul**, French mathematician. *B.* Dec. 5, 1863. *Ed.* École Normale Supérieure. He graduated in the mathematical sciences in 1887, and was appointed professor of general mathematics at Paris University. Painlevé is one of the most brilliant mathematicians of France, and has received a shower of honours. He is a Chevalier of the Legion of Honour, Officer of Public Instruction, Knight of the Polar Star of Sweden, and Member of the Institut, the Administrative Council of the Conservatoire of Arts and Trades, the Academies of Science of Bologna and Stockholm, the Accademia dei Lincei, etc. He is a philosophical Rationalist, and supported the erection of a statue to Servetus.

**PALLAS, Peter Simon, M.D.**, German zoologist. *B.* Sep. 22, 1741. *Ed.* Göttingen and Leyden Universities. Pallas won early distinction by his zoological writings (*Elenchus Zoophytarum*, 1766; and *Miscel-*

*lanæ Zoologica*, 1766), in which there were ideas anticipating later research, and in 1768 Catherine II invited him to Russia. He was admitted to the Russian Academy and appointed professor at the St. Petersburg College. From 1768 to 1774 he was at the head of the scientific expedition to observe the transit of Venus and explore Eastern Russia (*Reisen durch verschiedene Provinzen des russischen Reichs*, 3 vols., 1771-76). Eight further volumes described his results, and in 1777 he made another great scientific expedition. In 1787 he became historiographer of the Admiralty College. Pallas was equally distinguished in geology, zoology, and anthropology, and Catherine loaded him with honours. He was a Knight of the Order of St. Vladimir, and a member of the Academies of Science of St. Petersburg, Berlin, and Stockholm. His very numerous works were highly esteemed all over Europe. *D.* Sep. 8, 1811.

**PALMEN, Professor Baron Ernst**, Ph.D., Finnish historian. *B.* Nov. 26, 1849. *Ed.* Helsingfors University. In 1877 he began to teach northern history at Helsingfors University; in 1884 he was appointed professor; and in 1911 he became professor emeritus. He received his title in 1877; and he was a member of the Historical Society and the Geographical Society of Finland. Palmén is one of the most eminent scholars of his country, and he has shown a generous zeal for the enlightenment of the people. He is an outspoken Monist, and greets Professor Haeckel as a Prometheus, "like every bringer of truth and light" (*Was Wir Ernst Haeckel Verdanken*, ii, 314).

**PALMER, Courtlandt**, American writer. *B.* Mar. 25, 1843. *Ed.* Columbia Law School. Palmer became a Rationalist in his youth, and, inheriting wealth, he used it liberally for the spread of advanced ideas in New York. In 1880 he established the Nineteenth Century Club, chiefly for the purpose of discussion of religion, and was

its first President. He, said the *New York Sun* in its obituary notice, "accomplished a surprising feat in making fashionable in New York a sort of discussion which before had been frowned upon as in the last degree pernicious." Large and distinguished audiences, of both sexes, thus heard Rationalism defended. Palmer himself contributed to the *Truthseeker* and the *Freethinkers' Magazine*. His sister married Professor J. W. Draper, with whom and Ingersoll he was familiar. *D.* July 23, 1888.

**PALMER, Elihu**, American author. *B.* 1764. *Ed.* Dartmouth College. He was withdrawn from his study of divinity by becoming a Deist in 1791, and he gave lectures on Deism. In 1793 an attack of yellow fever led to total blindness, and Palmer slowly meditated the Deistic works which he eventually dictated (*Principles of Nature*, 1802, reprinted by Richard Carlile in 1819; and *Prospect or View of the Moral World from the year 1804*). He was the head of the Society of Columbian Illuminati, which he founded in New York in 1801. *D.* Apr. 7, 1806.

**PALMERSTON, Henry John**, third Viscount, statesman. *B.* Oct. 20, 1784. *Ed.* Harrow, and Edinburgh and Cambridge (St. John's College) Universities. He succeeded to the peerage in 1802, and entered Parliament in 1807. Palmerston was at once appointed a Lord of the Admiralty. Two years later he was offered the Chancellorship of the Exchequer, which he declined, and he became Secretary at War, a function which he discharged for nearly twenty years with conscientious efficiency. In 1818 he was nearly assassinated by a man who suffered from one of the many reforms he effected. He repeatedly refused higher positions, and attached himself to neither party in the political world. In 1830 he undertook Foreign Affairs, and in the course of eleven years of office, and again from 1846 to 1851, he became one of the most accomplished Foreign Ministers

in Europe. Liberals complained of his provocativeness, but he preserved the peace, and he rendered many a service to oppressed peoples. He sympathized with the Greek Rebellion, protected Kossuth and other refugees, aided the Garibaldians in Italy, and generally despised and thwarted the more despotic monarchs of Europe. He worked energetically for the suppression of the slave-trade, and supported Shaftesbury in his efforts to reduce the working hours of women and children. In 1852-53 he was Home Secretary, and from 1855 to 1858, and 1859-65, he was Prime Minister. Talleyrand said that Palmerston was the only statesman in England in his time. He was a very industrious worker, an unostentatious and kindly man; and he ended his life loaded with dignities and honours. Palmerston never wrote or spoke about religion, and his biographers are silent on the point, but in the inner political circle it was well known that he was an advanced Rationalist, if not an Agnostic. In his *Life of Gladstone* Lord Morley, who presumably heard it from Gladstone, says: "The Church in all its denominations was on terms of cool and reciprocated indifference with one who was above all else the man of this world" (i, 543). *D.* Oct. 18, 1865.

**PANCOUCKE, Charles Joseph**, French publisher and writer. *B.* Nov. 26, 1736. Pancoucke established a book-selling business at Paris in 1764, went on after a time to publishing, and was highly esteemed by the great Rationalists of the age. He bought the *Mercur de France*, and published the works of Voltaire and Buffon, the memoirs of the Academy of Sciences and the Academy of Inscriptions, and most of the important works of the time. He was himself a writer of considerable culture. He translated Lucretius (2 vols., 1768), wrote a *Discours philosophique sur le Beau* (1779), and translated Tasso (5 vols., 1785). In 1789 he founded the *Moniteur*, which became the organ of the Revolutionary Government. *D.* Dec. 19, 1798.

**PANIZZA, Professor Mario, M.D.**, Italian physiologist. Panizza is professor of the physiological anatomy of the nervous centres at Rome University, and is a high authority on that branch of his science. He is a member of the Higher Council of Public Instruction and of the Academy of Medicine. Ueberweg, in his *History of Philosophy*, classes him as a Positivist, but the word must be taken in the Italian sense of strictly excluding theology and metaphysics, not in the religious sense. His chief work, *La fisiologia del sistema nervoso e i fatti psichici* (1887), rejects the idea of a spiritual soul; and he has published a fine eulogy of Giordano Bruno (*Anniversario del supplizio di Giordano Bruno*, 1890).

**PAPILLON, J. Henri Fernand**, French writer. *B.* June 5, 1847. After finishing his scholastic career, Papillon devoted himself to scientific and political journalism. He contributed to the *Courrier Français*, which was suppressed in 1868, then to the Rationalistic *La Liberté* and Larousse's *Grand Dictionnaire*. After a few years as provincial editor, he returned to Paris and earned high esteem by his articles in the *Revue de Philosophie Positive* and the *Revue des Deux Mondes*, and by the scientific and philosophic memoirs he addressed to the Academy of Moral Sciences. His views are best given in a work, *Nature et la vie* (1873), which he published just before his premature death. He leaned rather to Rationalism of the spiritual kind in his later years, and sought to reconcile science and philosophy, but never embraced Christianity. *D.* Dec. 31, 1873.

**PAQUET, René Henri Remi**, French writer. *B.* Sep. 29, 1845. *Ed.* Metz and Paris. He studied law, and practised for some years at the Paris Court of Appeal; but his chief interest was in science, and he early abandoned the law. Under the name of "Nérée Quépat" he wrote in the *Revue de Zoologie* and other scientific papers. He is especially expert on orni-

thology. His views are given in his *Lorgnette philosophique* (1872) and *Essai sur la Mettrie* (1873).

**PARE, William**, Owenite reformer. *B.* 1805. Pare was the son of a Birmingham cabinet-maker, and he was a shopkeeper in the Midland town when the reform movement began. He joined the Political Union in 1830, and in 1835 he was appointed the first Registrar for civil marriages at Birmingham. He ardently embraced the gospel of Robert Owen, and became one of his most powerful supporters. He helped to establish the first Birmingham Co-operative Society and Labour Exchange, was Vice-President of Owen's "Association of All Classes of All Nations," and he often lectured for the movement. In 1842 he was deprived of his position on account of his opinions, and Owen made him Governor of the colony at Queenwood. When it failed he became a railway statistician in London, and later (1846-55) head of a large ironworks in Ireland. He was Owen's literary executor, and compiled the first volume of the *Biography of Robert Owen*. There were few men so high-minded and unselfish as Pare in the early Rationalist movement. *D.* June 18, 1873.

**PÄRIS, Bruno Paulin Gaston**, D. es L., French philologist. *B.* Aug. 9, 1859. *Ed.* Collège Rollin, and Bonn and Göttingen Universities. After his return from Germany he was appointed teacher at, then Director of, the École des Hautes Études at Paris. In 1869 he became associate professor (with his father) of the French language and literature of the Middle Ages at the Collège de France, and he succeeded his father in 1872. He was admitted to the Academy of Inscriptions in 1876, and to the French Academy in 1896. In 1895 he succeeded Gaston Boissier as administrator of the Collège de France, where he used to deliver Sunday lectures. Paris was one of the finest students of early French literature, and himself one of the first literary men of France in his time (*La poésie du*

*moyen âge*, 1885; *Poèmes et légendes du moyen âge*, 1900; *François Villon*, 1901; etc.). He was, says the *Athenæum* (Mar. 14, 1903), "one of the most distinguished and learned Frenchmen of modern times." He was not an aggressive Rationalist, but in his beautiful *Penseurs et Poètes* (1896) he expresses his agreement with Renan (especially in his funeral discourse on Renan, Oct. 7, 1892) and Sully-Prudhomme. See, also, E. Teza's *Gaston Paris*. *D.* Mar. 6, 1903.

**PARKER, Professor Edward Harper**, M.A., orientalist. *B.* Jan. 3, 1849. *Ed.* private school and Royal Institution School, Liverpool. From 1864 to 1866 he was engaged in the silk and tea trade with China. He studied Chinese, and from 1869 to 1871 he was student-interpreter at Peking. He served in various Chinese Consulates until 1881, when he returned to London to study law. He was called to the bar in 1882, but he again went out to China in the consular service. He was Consul at Kuingchow in 1892, Adviser on Chinese Affairs in Burma in 1892-93, and at Hoikow in 1893-94. From 1896 to 1901 he was reader in Chinese at Liverpool University College, and since the latter date he has been professor of Chinese at the Manchester Victoria University. His works on Chinese religion are of particular value, as they are written from a Rationalist point of view. "The Chinese intellect," he says, "is quite robust enough to take care of itself, and it is not likely that it will ever surrender itself to the dogmatic teaching of any Christian sect, Catholic, Protestant, or Orthodox" (*Studies in Chinese Religion*, 1910, p. 23). Professor Parker is a serious and richly informed student of Chinese matters.

**PARMELEE, Professor Maurice**, A.M., Ph.D., American sociologist. *B.* Oct. 20, 1882. *Ed.* Yale and Columbia Universities. He was the Chief Statistician of the New York Board of Water Supply in 1905-1906, and he then spent a year at research in

Europe. He was expert investigator for the Russell Sage Foundation at Boston in 1907-1908, professor of economics at Syracuse University in 1909, assistant professor of sociology and economics at the University of Kansas in 1909-1910, assistant professor of sociology at the University of Minnesota from 1910 to 1913, at Michigan in 1913, and at the University of the City of New York in 1913-14 and 1917. In 1915 he was awarded the Grant Squires prize for social research by Columbia University, and he represented the United States War Trade Board in 1918-19. Professor Parmelee is a member of the American Sociological Society and an associate of the International Institute of Sociology. He is a member of the R. P. A., and often expresses his Rationalist views in his works. His *Science of Human Behaviour* (1913) is "an attempt to explain human behaviour on a purely mechanistic and materialistic basis." See, also, his *Personality and Conduct* (1918).

**PARNY, Évariste Désiré de Farges**, Vicomte de, French poet. *B.* Feb 6, 1753. *Ed.* Collège de Rennes. Parny entered the lower grades of the Catholic clergy, but he presently quitted the Church for the army. In 1777 he began to write in the *Almanach des Muses*, and in the following year he published his *Poésies érotiques*, which prompted Voltaire to address him as "Mon cher Tibulle." The Revolution ruined his fortune, but he continued to produce poetry breathing a passionate and rebellious joy in life. In 1803 the Viscount was admitted to the Academy, and Napoleon granted him a pension. His long poem *La guerre des dieux* (1799) is an extremely free parody of the Bible, and his disdain of religion is not less open in his *Paradis perdu* (1805). *D.* Dec. 5, 1814.

**PARRY, Professor Sir Charles Hubert Hastings**, M.A., D.C.L., first baronet, composer. *B.* Feb. 27, 1848. *Ed.* Eton and Oxford (Exeter College). Parry began to compose at an early age, and three years

after leaving Oxford he devoted himself entirely to music. In 1883 he was appointed Choragus at Oxford University, and in 1891 professor of composition and musical history at the Royal College of Music. He succeeded Sir George Grove as Director in 1894, and from 1899 to 1908 was professor of music at Oxford. From 1880 onward Sir Hubert Parry—he was knighted in 1898 and created baronet in 1902—wrote an immense number of oratorios, concertos, choral odes, etc. Many authorities regarded him as the first composer of his time, and he was certainly the most accomplished student of music. A great deal of his music was sacred, and found a text in the words of the Bible; but he was a Rationalist. As the *Times* (Oct 8, 1918) observed in its obituary notice: "From his earliest years Parry had had no sympathy with dogmatic theology, but as his mind concentrated more and more upon the problem of human struggle and aspiration, of life and death, failure and conquest, he found his thoughts most perfectly expressed in the language of the Bible." One might add that, like the other great Rationalist musicians, he purveyed what the musical public seemed to want. *D.* Oct. 7, 1918.

**PARTON, James**, American biographer. *B.* (Canterbury, England) Feb. 9, 1822. *Ed.* New York. Parton had been taken to New York in 1827. After teaching for some years in Philadelphia and New York he turned to journalism, and worked on the staff of the *Home Journal*. In 1855 his *Life of Horace Greeley* was so well received that he devoted himself to literature and literary lecturing. His best work is his very able *Life of Voltaire* (2 vols., 1881), and he wrote also lives of Benjamin Franklin, Washington, Jefferson, and other Deists. Parton was himself an Agnostic. W. D. Howells, who was familiar with him, says: "In the days when to be an Agnostic was to be almost an outcast, he had the heart to say of the Mysteries that he did not know" (*Literary Friends and*

*Acquaintance*, 1901, p. 143). He adds that "no man ever came near him without in some measure loving him." *D.* Oct. 17, 1891.

**PASCOLI, Professor Giovanni**, Italian poet. *B.* Dec. 31, 1855. *Ed.* Bologna University. Pascoli made brilliant studies in Italian, Latin, and Greek, and was appointed professor of Greek and Latin at Messina University. From there he passed to Pisa, and he succeeded Carducci in the chair of Italian literature at Bologna. He translated Homer's *Iliad* and *Odyssey*, and his own verse (*Versi per Nozzi*, 1887; *Epos*, 1897, etc.) put him in "the first rank of living Italian poets" (*Athenæum*, Apr. 13, 1912). There were Italian authorities who regarded him as "the greatest Latin poet since the Augustan Age" (*Annual Register*, 1912, p. 100). Pascoli was anti-Papal, and he in much of his verse rejoices at the triumph of Garibaldi and the liberators of Italy; but he was a Theist, with a certain moral tenderness for Christianity. He called upon the clergy to "get rid of the ashes and scum [of dogma and ritual] upon their souls and present Christianity as a torrent of love" (*Patria e umanità*, 1914, p. 81). His views were based on humanitarian sentiment rather than on a clear philosophy. *D.* Apr. 6, 1912.

**PASSERANI, Alberto Radicati**, Count de, Italian philosopher. *B.* end of the seventeenth century. Passerani, who was attached to the court of Victor Amadeo II, took an active part in that monarch's struggle with the Papacy. The pamphlets he wrote were so violent against the priests that he was summoned before the Inquisition. He fled to England, and his property was confiscated. He afterwards lived in France, and then Holland. He "was a great enemy of the clergy, having adopted the ideas of the philosophers which were then current" (*Larousse*). His Rationalistic and humanitarian sentiments are expressed in his pamphlet, *Une dissertation*

*sur la mort* (1733), for which he was imprisoned; *La religion mahométane comparée à la païenne* (1737), and a number of posthumous writings, in which he scathingly criticizes Christianity. The Count was a practical and fervent humanitarian, and left all his property to the poor of Amsterdam, where he died, in exile, in 1737.

**PASTORET, Claude Emmanuel Joseph Pierre**, Marquis de, French jurist and statesman. *B.* Oct. 25, 1756. *Ed.* Oratorian Colloge, Lyons. At the outbreak of the Revolution he was Maître des Requêtes at the Paris Cour des Aides. He had accepted the ideas of the philosophers, and published an *Éloge de Voltaire* (1779) and other small Deistic works. Adopting the moderate ideas of the Revolution, he was appointed Procureur Général Syndic for the Seine. It was Pastoret who led a deputation to ask the Convention to convert the church of Ste. Geneviève into the Pantheon. He was the first President of the Legislative Assembly in 1795, and he was later President of the Council of Five Hundred. In 1804 he was appointed professor of international law at the Collège de France, and in 1809 professor of philosophy at the Faculty of Letters. He was promoted to the Senate in 1809. Accepting the restoration, he became a Peer in 1814, Minister of State in 1826, and Chancellor of France in 1829. In 1830 he lost his position by refusing to take the oath to the reactionary monarchy. A member of the Academy and the author of important works on law, Pastoret held a very high position in the France of his day, and never abandoned his early Deism. *D.* Sep. 28, 1840.

**PATER, Walter Horatio**, M.A., writer. *B.* Aug. 4, 1839. *Ed.* private school Enfield, King's School Canterbury, and Oxford (Queen's Colloge). Pater's family was of Dutch-Catholic origin, though his parents had embraced Protestantism at London. He at first intended to study for

the Church, but the influence of Ruskin turned him to art. The Hegelian philosophy next captivated him, and he had for a time an idea of studying for the Unitarian ministry. He became a tutor at Oxford in 1862, and in 1864 he was elected a Fellow of Brasenose. From philosophy he turned again to art and letters, and "with the accession of humanistic ideas he gradually lost all belief in the Christian religion" (Edward Gosse in the *Dict. Nat. Biog.*). His articles began to make a reputation for him, and his masterly study of refined Paganism and æsthetic humanism, *Marius the Epicurean* (2 vols., 1885), completed his position. *Imaginary Portraits* (1887) sustained his high standard. Benson diplomatically says that "his intellectual subtlety prevents his aiming at any very precise definition of his creed." There was very little need to define the thoroughly Pagan creed of life embodied in *Marius*. *D.* July 30, 1894.

**PATERSON, Thomas**, Owenite lecturer.

Pateron was born about the beginning of the last century, somewhere near Owen's mills at New Lanark, and was early attracted to Owenism. He seems in youth to have served in the army. He belonged to the aggressively Rationalist and plain-spoken group, and he edited the *Oracle of Reason* when Holyoake was sent to prison. He then opened a shop in London, and was prosecuted for exhibiting profane placards (1843) and sent to prison for three months. He next went to Edinburgh, where a courageous struggle for the right of free speech was proceeding, and he was sentenced to fifteen months in prison for selling "blasphemous" books. Some years later he emigrated to America, and his further fortunes cannot be traced.

**PATERSON, William Romaine**, M.A., novelist ("Benjamin Swift"). *B.* July 29, 1871. *Ed.* Lausanne, and Glasgow University. He graduated with first-class Philosophical Honours, and after leaving the university he travelled extensively over

Europe in order to acquire modern languages. His first novel, *Nancy Noon*, appeared in 1896, and few years have since elapsed without a story from his prolific pen. From the first he adopted the pen-name "Benjamin Swift." He has written also *The Eternal Conflict: An Essay* (1901) and *Life's Questionings* (1905). His Rationalism is, however, best expounded in a pamphlet, *The Credentials of Faith*, which he published in his own name in 1918. It is a searching criticism of Christianity in the form of a dialogue.

**PAYNE, John**, poet. *B.* Aug. 23, 1842.

*Ed.* private school. Between the ages of thirteen and nineteen Payne translated the whole of Dante, much of Goethe, Lessing, and Calderon, and fragments of other French, German, Spanish, Italian, Portuguese, Turkish, Persian, Arabian, Greek, and Latin writers. He acquired nearly all these languages by personal study. Unfortunately, his father suffered a serious reverse of fortune, and he was compelled to become a clerk. He entered a solicitor's office in 1861. Payne continued to cultivate poetry, and in 1870 he won attention by his *Masque of Shadows*. He translated François Villon (1878), the *Decameron* (1883), the *Arabian Nights* (1884), and other works, and published further volumes of his own verse (*Songs of Life and Death*, 1872, etc.). His poetical work was collected in two volumes in 1902 (*Poetical Works of John Payne*). Several of his songs in *Songs of Life and Death* repudiate the idea of immortality; and Thomas Wright shows in his biography (*Life of John Payne*, 1919) that he entirely rejected Christianity. He never went to church, and he thought Christianity "of no practical value as a moral agent" (p. 99). He observed that "the best faith is that without a priest, a faith that is pure of the poisonous parasite" (p. 247). A follower of Emerson in his earlier years, he turned in time to Schopenhauer, and eventually he looked mostly to the Vedas and called himself a Pantheist. Payne was one of the

most brilliant of English translators, and a man of extraordinary literary erudition. *D.* Feb. 11, 1916.

**PEACOCK, John Macleay**, poet. *B.* Mar. 31, 1817. Of poor family, Peacock was sent as a boy to work in a tobacco factory. He afterwards became a boiler-maker, and in the course of his work he travelled in various parts of the world and educated himself. For many years he was at Laird's works at Birkenhead, and his poetical production was so esteemed that in 1864, at the Shakespeare tercentenary, he was invited to plant the memorial oak. He was "until his death an energetic Secularist," and he took an active part in the Chartist movement in the forties. His poems were published in three volumes in 1864 (*Poems and Songs*), and a posthumous volume appeared in 1880. In his later years Peacock was a news vendor and in poor circumstances. *D.* May 4, 1877.

**PEARSON, Professor Karl**, M.A., LL.B., F.R.S., Eugenist. *B.* 1857. *Ed.* University College School and Cambridge (King's College). He studied law, and was called to the Bar (Inner Temple) in 1882. He was, however, more interested in science, especially mathematics, and he has done much for the mathematical precision of the doctrine of evolution (chiefly in his *Grammar of Science*, 1899). The friend and biographer of Sir F. Galton (*Life and Letters of Galton*, 1915), he took up with great zeal the Eugenic movement which Galton founded, and became Galton Professor of Eugenics and Director of the Laboratory for National Eugenics at the University of London. He also edits *Biometrika*, the organ of the movement. His Rationalist views are given in his *Ethics of Freethought* (1887). He is for "a concrete religion which places entirely on one side the existence of God and the hope of immortality" (p. 8).

**PELLETAN, Charles Camille**, French writer and politician. *B.* Dec. 15, 1848.

*Ed.* Lycée Louis le Grand and École des Chartes. He secured the diploma of palæographic archivist, but he engaged in political journalism and struggled against reaction. For one of his articles he had a month in prison. In 1888 he began to edit Clemenceau's paper *La Justice*. From 1902 to 1905 he was Minister of Marine in the Combes Cabinet. Pelletan has edited Victor Hugo's works, written a biographical sketch of Clemenceau (*Georges Clemenceau*, 1883), and published various historical works (*De 1815 à nos jours, Les guerres de la révolution*, etc.).

**PELLETAN, Pierre Clément Eugène**, French writer and politician. *B.* Oct. 29, 1813. *Ed.* Poitiers and Paris. He studied law, but abandoned it for journalism and letters. His philosophical novel *La lampe éteinte* drew attention to his work as early as 1840, and during the reaction of the Second Empire he was one of the most brilliant writers in the Opposition papers. He was elected to the Legislative Body in 1864, and edited the *Tribune Française*. In 1870 he was a member of the Provisional Government; in 1871 he was elected to the National Assembly; and in 1876 he was raised to the Senate, where he sat on the extreme left. Pelletan was Vice-President of the Senate in 1884, and was nominated Perpetual Senator. His drastic Rationalism was expressed in many of his works, such as *Les Dogmes, le clergé, et l'état* (1848), *La profession de foi du XIX siècle* (1852), and *Le Grand Frédéric* (1878). The State recognized his life-long services to progressive France by granting his widow a pension of 6,000 francs a year. *D.* Dec. 13, 1884.

**PELLETT, Thomas**, M.D., F.R.C.P., physician. *B.* 1671. *Ed.* Cambridge (Queen's College) and Padua University. Pellett began to practise medicine in London in 1707. He was elected a Fellow of the Royal College of Physicians in 1716; and he was Censor in 1717, 1720, and 1727, and President of the College from 1735 to

1739. He delivered the Harveian Oration in 1719. He edited Newton's *Chronology of Ancient Kingdoms* (1728), and was distinguished in London society as one of the most studious and learned physicians of the day. Viscount Percival says in his *Diary*: "Dr. Holmes told me that now Dr. Tyndal [Tindal] is dead the head of the unbelievers is Dr. Pellett, the physician, who, though he never published anything, is a man of the best learning and the coolest speculative infidel of the whole pack" (i, 402).

**PEMBERTON, Charles Reece**, actor and writer. *B.* Jan. 23, 1790. *Ed.* Unitarian Charity School, Birmingham. He was apprenticed to a brassfounder, but, being seized by a press-gang at Liverpool, he went to sea and served some years in the Navy. He was then on the stage for many years, and was at one time manager of a theatre in the West Indies. Returning to England in 1827, he won great esteem as a lecturer and reciter, as well as on the stage. He played Shylock at Covent Garden in 1829. Pemberton was a friend of W. J. Fox, of South Place, and wrote in his *Monthly Repository*. In that magazine he began an autobiographical novel, *Pel Verjuice*, which he did not live to complete. It was published, with three plays and other pieces, and a memoir, after his death (*Life and Literary Remains*, 1843). He was a friend of G. J. Holyoake, whose views he shared. *D.* Mar. 3, 1840.

**PENZIG, Rudolph**, Ph.D., German educationist. *B.* Jan. 30, 1855. *Ed.* Breslau and Halle Universities. Penzig adopted teaching, and from 1879 to 1889 he was head of a school at Adramundt. He then directed an institution at Montréux for four years, and since 1893 he has lived at Berlin, lecturing for the Humanist Society and writing. His first work was on Schopenhauer (*Arthur Schopenhauer und menschliche Willensfreiheit*, 1879), and his later works are mostly concerned with education. He edits *Ethische Kultur*, and

works in the Moral Instruction Movement and the Monist League. His Rationalist views may be read in his *Laienpredigten* (1905, a collection of Ethical addresses) and *Ohne Kirche* (1907).

**PERIER, Casimir**, French statesman. *B.* Oct. 12, 1777. *Ed.* Oratorian College, Lyons, and Paris. He joined the army, and greatly distinguished himself in the Italian wars. In 1802 he founded, with his brother, a banking-house, and became a wealthy man. He entered the *Chambre* in 1817, and, though a strong opponent of the clerical-royalist reaction, he was nominated Minister of Finance and Commerce in 1828. The more radical anti-clericals resented his action, but Perier was a man of moderate politics and often opposed them. He resigned, however, when the reactionary Polignac became Premier, and he supported the Revolution of 1830. He was elected President of the new *Chambre*, and in the following year was nominated President of the Council and Minister of the Interior. Perier was the grandfather of Casimir-Perier, whose father altered the name to that form. He was a Deist (*Opinions et Discours*, edited by Rémusat, 1838), and his differences from the more advanced Rationalists were mainly political. *D.* May 16, 1832.

**PERIER, Jean Paul Pierre Casimir**. See CASIMIR-PERIER.

**PERRENS, Professor François Tommy**, D. es L., French historian. *B.* Sep. 20, 1822. *Ed.* Bordeaux École Normale. In 1853 he was appointed professor of rhetoric at the Lycée Bonaparte, and in 1878 at the Polytechnic. He was admitted to the Academy of Moral and Political Sciences in 1887, and was from 1875 to 1891 an inspector for the Paris Academy. Three of his historical works (*Jérôme Savonarole*, 2 vols., 1853; *L'église et l'état sous le règne de Henri IV*, 2 vols., 1872; and *La démocratie en France*

*au moyen âge*, 2 vols., 1873) were crowned by the Academy. His chief work is his *Histoire de Florence* (6 vols., 1877-84), but the work of most interest to Rationalists is his *Les Libertins en France au XVII siècle* (1896). D. Feb., 1901.

**PESTALOZZI, Johann Heinrich**, Swiss educator. B. Jan. 12, 1746. Ed. Zurich University. At the university Pestalozzi joined a group of advanced students, and already began to dream of reforming education. He studied theology and law, but, under the influence of Rousseau's ideas, devoted himself to scientific agriculture. In 1767 he bought a hundred acres and endeavoured to carry out the new ideas. It was in educating his children according to Rousseau's theory that he discovered its defects and invented a system of his own. He converted his house into a school for poor children in 1775; but he failed five years afterwards, and applied himself to the general reform of education by books. The first volume of *Leonard and Gertrude* appeared in 1781. From 1787 to 1797 he was again engaged in agriculture. He was made a citizen of France in 1792. After teaching in various places, he, in 1805, established his famous Institute at Yverdon, and his theories were discussed all over the world. The best account of them is his *Wie Gertrud ihre Kinder lehrt* (1801). E. Langner, in a careful study of Pestalozzi's views (*J. H. Pestalozzi's Anthropologische Anschauungen*, 1897), shows that he held the same opinion as Rousseau in regard to religion. He was a Deist with an ethical regard for Christianity. He "rejected all sectarian claims," and said: "Christianity is purely morality.....National religions, which have made emblems of State and profession of the Fisherman's Ring and the Cross, these Christianities are not the teaching of Jesus" (*Works*, 1869-73, vol. x, 194-95). In the course of a *Report to Parents* on his Yverdon school he says: "We seek the foundations of dogma and of all religious opinion in human nature." D. Feb. 17, 1827.

**PETRUCELLI DELLA GATTINA, Ferdinando**, Italian historian. B. 1813. He took part in the revolutionary movement of 1848, and was elected to the Neapolitan Parliament. At the triumph of the reactionaries he fled, and his property was confiscated. He settled in France, and gave splendid assistance with his pen to the French Rationalists. He returned to Naples with the Garibaldians, and was in 1861 elected to the first Italian Parliament, where he sat on the extreme left, among the republicans and strong anti-clericals. His chief work is his piquant history of Papal elections, *Histoire diplomatique des conclaves* (4 vols., 1864-65), which was bitterly resented at Rome. "No other Italian, and few Frenchmen, wrote French as well as he," says Larousse. In 1871, at the triumph of the moderates, he was expelled from France, and he ceased to be a friend of that country.

**PETTY, William**, first Marquis of Lansdowne, Earl of Shelburne, statesman. B. May 20, 1737. Ed. privately and Oxford (Christ Church). He entered the army, and served in France and Germany. In 1761 he was elected to both the English and Irish Parliaments; but his father died, and he took his seat in the English House of Lords. In 1763 he was admitted to the Privy Council, and was appointed President of the Board of Trade. Very liberal in his ideas, he sturdily opposed the prosecution of Wilkes and lost the King's favour. In 1764 he entered the Irish House of Lords as the Earl of Shelburne. In 1766 he became Secretary of State for the Southern Department. He supported the Nonconformists in their claim of relief, strongly opposed the American and the Dutch War, and pleaded eloquently for Irish and other reforms. In 1782 he was made Secretary of State for the Home Department, and he continued his attempt to secure reforms. In the same year, 1782, he became Premier; and he made peace with America; but he was treacherously attacked, and he resigned. Two years later he was created Viscount

Colne and Calstone, Earl Wycombe, and Marquis of Lansdowne. For the remainder of his life he abstained from office, but he supported Fox and the reform party and courageously opposed war with France and repression at home. His habitual opposition to the corrupt Court and Government has brought a good deal of calumny on Shelburne; but, in spite of a few weaknesses, he sustained all his life a brave fight for reform. He agreed entirely with Jeremy Bentham, of whom he was a warm friend in his later years. Sir John Bowring tells us in his *Memoir of Bentham* that "Lord Shelburne avoided talking on religious subjects for fear, he hinted, of getting into a scrape, but he avowed to Bentham that his opinions were what is called sceptical" (Bentham's *Works*, 1843 ed., x, 88). *D.* May 7, 1805.

**PETZOLDT, Professor Joseph**, Ph.D., German philosopher. *B.* Nov. 4, 1862. *Ed.* Jena, Munich, Geneva, Leipzig, and Göttingen Universities. In 1889 he was appointed to teach at the Humboldt Gymnasium at Berlin, and in 1891 at the Royal Spandau Gymnasium. Since 1904 he has taught at the Berlin Technical High School. He is President of the Society of Positive Philosophers, and is strongly opposed to pure speculation. Like Mach, and more or less following Avenarius, he pleads for a psycho-physical parallelism, holding that the psychic and the physical, or what are commonly called spirit and matter, are two aspects of a Monistic reality. He describes himself as an Empirio-critical Positivist. His chief presentments of his system are *Einführung in die Philosophie der reinen Erfahrung* (2 vols., 1900-1902) and *Das Weltproblem* (1906).

**PEYRARD, François**, French mathematician. *B.* 1760. Peyrard was an able French mathematician, who translated Euclid and Archimedes into French. He is said, also, to have been the first to propose a Suez Canal. During the Revolu-

tion, which he cordially supported, he worked for the extinction of religion, and was instrumental in inducing the Bishop of Paris, Gobel, to acknowledge "no religion but liberty" (see Carlyle, bk. v, ch. iv). He was a great friend of "Atheist Maréchal," and helped him to compile his *Dictionnaire des Athées*. Lalande was intimately associated with them. *D.* Oct. 3, 1822.

**PEYRAT, Alphonse**, French writer and politician. *B.* June 21, 1812. *Ed.* Toulouse Seminary and École de Droit. In 1833 Peyrat abandoned the study of law, and went to Paris to engage in journalism. He joined the *Tribune*, which sank under a burden of fines amounting to 150,000 francs, and then continued the fight against reaction in the *Presse*. In 1857 he became editor of the *Presse*, and in 1862 he founded *L'Avenir*. In 1871 he was returned to the National Assembly. He passed to the Senate in 1876, and was elected Vice-President in 1882 and 1885. Peyrat was one of the brilliant and devoted journalists who laid the foundations of French secularism. His detestation of religion is seen in *Un nouveau dogme* (1855), *Études historiques et religieuses* (1863), and especially his *Histoire élémentaire et critique de Jésus* (1864). *D.* 1891.

**PHELIPS, Vivian**, writer ("Philip Vivian"). *B.* Mar. 31, 1860. *Ed.* Wellington College, King's School, Canterbury, and R. I. E. C., Cooper's Hill. He entered the Indian P. W. D. in 1881, and retired, after a full term of service, in 1903. Like so many other Anglo-Indians, Mr. Phelps buried his Church of England beliefs in India, and after his retirement took up the serious study of religion. He became a militant Rationalist, and published his conclusions, under the pen-name of "Philip Vivian," in his well-known *Churches and Modern Thought* (1906), which has had a very considerable influence in the spread of Rationalism. The

Bishop of London has spoken of it as "that most dangerous of books." Mrs. Phelps shares her husband's Agnosticism, and cordially supports his work.

"PHILALETHES." See FELLOWES, R.

**PHILLIPS, Sir Richard**, writer and publisher. B. 1767. Ed. private schools London. In 1786 he began to teach at Chester, and two years later he passed to a school at Leicester. In 1790, however, he opened a hosiery shop, which he presently converted into a book-shop. He went on to printing and publishing, and founded the *Leicester Herald*. Phillips was a very advanced thinker and a republican, and his paper was very outspoken. In 1798 he was sentenced to eighteen months in prison for selling Paine's *Rights of Man*, and he continued in jail to edit his paper. In 1795 he founded *The Museum*, but in the same year he migrated to London, where he established the *Monthly Magazine*. His own vigorous contributions to it were signed "Common Sense." His business prospered, and he was elected a Sheriff of London (1807) and then knighted (1808). His *Golden Rules of Social Philosophy* (1826), which he dedicated to Bolivar, expresses his Deistic views. D. Apr. 2, 1840.

**PHILLIPS, Stephen**, poet. B. July 28, 1868. Ed. Stratford-on-Avon, Peterborough Grammar School, and Cambridge (Queen's College). He left Cambridge at the end of the first term to join Benson's Theatrical Company, and was six years on the stage in that company. He next taught English history for a short time in a college for army candidates; but his literary gifts forced recognition, and he devoted himself entirely to cultivating them. His first work was in collaboration with two other authors, *Primavera* (1890). In 1894 his *Eremus* drew attention to his high poetical power, and in 1896 he firmly established his reputation with *Christ in Hades*, and *Other Poems*. In the following

year his new volume, *Poems*, was awarded by the *Academy* a prize of a hundred guineas as the best book of the year. *Paolo and Francesca* appeared in 1899, *Herod* in 1900. Phillips nowhere presents a definite view of life, but his independence of the Christian doctrine and ethic is seen in all his work. D. Dec. 9, 1915.

**PHILLPOTTS, Eden**, poet, novelist, and dramatist. B. (India) Nov. 4, 1862. Ed. Plymouth. From 1880 to 1890 Phillpotts was a clerk in the Sun Fire Insurance Office at London. He studied for the stage, but literary experiments discovered his real gifts, and in 1896 his *Lying Prophets* won a repute which was more than confirmed by his *Children of the Mist* (1898). Poor health had compelled him to leave London and settle at Torquay, where he began the great epic of Devonshire life which runs through the majority of his novels. Phillpotts early adopted the high and severe standard of art of the French masters of fiction, Flaubert and Maupassant, and no other English novelist of our time approaches him in purely æsthetic quality. His fine descriptions of nature are also in part inspired by the genuine earth-joy of a thinker who disdains all supernatural illusions. He is an expert and devoted gardener, and is author of several volumes on gardening. Of recent years he has written much for the stage. His *Secret Woman* was dramatized in 1912, and *The Mother* in 1913; and he has written *The Shadow*, *The Angel in the House*, *The Farmer's Wife*, *St. George and the Dragons*, and other plays. His poems appear frequently in the magazines, and he has contributed long poems to various issues of the *R. P. A. Annual*, in which his complete rejection of all creeds and fine vindication of nature and human life find expression. He is an Agnostic, and is rare among our poets and novelists, not only for the standard of his art, but for his possession of a very definite philosophy of life, based on wide reading, and his outspoken enmity to all forms of obscurantism.

He deems didacticism in novels an artistic error, and expresses his personal views apart from them.

**PI Y MARGALL, Francisco**, Spanish writer and statesman. *B.* 1824. At the age of fifteen he wrote a work on the monuments of the Catalan provinces (*España, obra pintoresca*, 1842) which drew attention to his ability, and in 1851 he issued the first part of his history of painting (*Historia de la pintura en España*), which was condemned by the Church for its Rationalistic expressions. He qualified in law, and became a barrister; but the Revolution of 1854 attracted him to advanced politics. He adopted Positivist views, edited *La Discusion*, and was compelled to fly to France for his share in the insurrection of 1866. After the Revolution of 1868 he returned to Spain and entered the Cortes. A strong republican and anti-clerical, he was active in setting up the republic of 1873, and he became Minister of the Interior. He was also an unsuccessful candidate for the Presidency. In spite of his very advanced views, and his steady opposition under the restored monarchy, Pi y Margall was greatly respected by all parties except the clerical. His Rationalism is given especially in his *Las Luchas de nuestros días* (1890). *D.* 1901.

**PICTON, James Allanson**, M.A., educationist. *B.* Aug. 8, 1832. *Ed.* Liverpool High School, and Owen's College, Manchester. Son of Sir J. A. Picton, an architect, whose educational benefices to Liverpool are commemorated in the "Picton Hall," he entered his father's office at the age of sixteen and proposed to adopt his profession. A few years later he wished to join the Congregationalist ministry, and he was trained at Owen's College and the Lancashire Independent College. The authorities regarded him with some suspicion, as he largely adopted the theories of the German philosophers; but he became a minister, and served the

Cheetham Hill Congregational Church for six years (1856-62). He was again accused of heresy, and he took a more liberal congregation at Leicester, where he entered public life. He was M.P. for Leicester from 1884-94. He had gone from Leicester to Hackney, where he served the St. Thomas's Square Church for ten years (1869-79), and he represented Hackney on the London School Board from 1870 to 1879. For three years he was Chairman of the School Management Committee. Picton was a strong advocate of secular education (*The Bible in School*, 1901), and he ended his own religious development as a Pantheist (*The Religion of the Universe*, 1904; *Pantheism*, 1905, etc.). *D.* Feb. 4, 1910.

**PIERSON, Allard**, D.D., Ph.D., Dutch writer. *B.* Apr. 8, 1831. *Ed.* Utrecht University. From 1854 to 1857 Pierson was pastor of an Evangelical chapel at Louvain, and from 1857 to 1863 he had charge of the Walloon chapel at Rotterdam. In 1864 he resigned, and he expressed his dissent from orthodox theology in a pamphlet which caused a lively controversy. He retired to Germany, and was appointed professor of theology at Heidelberg University. He evolved beyond liberal theology (see his *Studie over de Geschriften van Israels Profeten*, 1877, etc.), and occupied the chair of æsthetics and the history of art at Amsterdam University. He wrote a novel and a volume of verse in addition to his many theological works. *D.* May 27, 1896.

**PIGAULT-LEBRUN, Charles Antoine Guillaume**, French novelist and dramatist. *B.* Apr. 8, 1753. *Ed.* Oratorian College, Paris. Lebrun was very devout when he was at college, and the Oratorian priests tried to capture him, but his father, fortunately, was unwilling. His real name was Antoine Pigault d'Épinoy, but he took to the stage and changed it, as his father disowned him on account of his adventures. The Belgian clergy once had him expelled

from Brussels on account of his attacks on them, and he was several times imprisoned. In 1791 he joined the revolutionary army; but in the following year his novel, *L'enfant du carnaval*, was so successful that he devoted himself to letters. His numerous stories and plays, which made him one of the most popular writers in France, were published in twenty volumes (1822-24). In *Le citateur* (1806) he makes a merciless attack on Christianity, largely by quotations from Voltaire and the philosophers. *D.* July 24, 1835.

**PILCHER, Edward John**, Assyriologist ("Chilperic Edwards"). *B.* July 6, 1862. *Ed.* Ireland, where he spent his boyhood. Mr. Pilcher grew up among the Wesleyan Methodists, but the study of Biblical prophecy, especially in *Daniel* and *Revelation*, convinced him of "the baselessness of Christianity" (he says). He adopted the anagram "Chilperic" when he began to write for the *National Reformer* in 1886. Many of his articles were republished under the name "Chilperic Edwards"—which has become familiar to Rationalists—with the title *The Witness of Assyria* (1893). He has published, also, an excellent translation of the Babylonian code of law (*The Hammurabi Code*, 1904; *The Oldest Laws in the World*, 1906) and *The Old Testament* (1913); and has contributed for years to the *Reformer*, *Freethinker*, and *Literary Guide*.

**PILLSBURY, Parker**, American reformer. *B.* Sep. 22, 1809. Pillsbury had little schooling in his youth. We find him driving an express-wagon in 1829, then farming for a few years. In 1838 he decided to enter the Congregationalist ministry, and he studied for a year at the Gilmanton and Andover Theological Seminaries. He was licensed as a preacher in 1839, and he took charge of a chapel at New London. Realizing how grossly the Churches supported slavery, he abandoned the ministry and the creed, and threw himself ardently into the Abolitionist movement.

He edited *The Herald of Freedom*. His attitude to the Churches at this time is warmly expressed in his *Church as It Is* (1885). When American slavery was suppressed he took up woman suffrage and other reforms, collaborating with Elizabeth Cady Stanton, a fellow Rationalist, on *The Revolution*. He was a powerful and assiduous lecturer, and he preached frequently for the Free (Theistic) Churches at Salom, Toledo, and Battle Creek. His *Acts of the Anti-Slavery Apostles* (1884) is largely autobiographical. *D.* 1898.

**PINEL, Professor Philippe**, M.D., French physiologist. *B.* Apr. 20, 1745. *Ed.* Toulouse and Montpellier. In 1791, when his work *Sur l'aliénation mentale* first drew attention to his sane and advanced views on mental disease, Pinel was appointed Directing Physician at the Bicêtre Hospital. In 1794 he passed to the Salpêtrière. He brought about a great reform in the treatment of the insane, upon whom the barbarous methods of the Middle Ages were still used. Later he was appointed professor of physics and hygiene, and then of pathology, at the Paris School of Medicine. He was admitted to the Institut in 1803. His works, especially his *Traité medico-philosophique sur l'aliénation mentale* (1801), are classics of mental pathology; and his *Nosographie philosophique* (1898) is believed by many to have rendered equal service to general medicine. He was a Materialist, an ardent humanitarian, and a man of simple and most generous life. *D.* Oct. 25, 1826.

**PIRBRIGHT, Baron.** See DE WORMS, H.

**PISACANE, Carlo**, Italian soldier. *B.* Aug. 22, 1818. *Ed.* Military College of La Nunziatella. Son of the Duke of San Giovanni, and serving in the army in Algeria as an officer of engineers until 1848, Pisacane joined the revolutionary forces against Austria and the Papacy. He was, in fact, the chief organizer of

Mazzini's army. When the Roman Republic fell, he fled to Switzerland, and then to England. He wrote in Mazzini's *Italia del Popolo*. In 1857 he led a small and desperate venture against the reactionary Neapolitan power; but it failed, and Pisacane fell in the fight. He disented strongly from Mazzini's Theism, and was a complete Agnostic and scornful of all religion (Jessie White Mario's *Birth of Modern Italy*, 1909, pp. 197-98). *D.* 1857.

**PISAREV, Dmitri Ivanovich**, Russian critic. *B.* 1840. *Ed.* St. Petersburg Classical Gymnasium and University. Son of a wealthy landowner and very precocious, Pisarev was admitted to the university at the age of fifteen and made brilliant progress. He was devoted to literature and philology, and in 1860 he translated Heine's *Atta Troll* and became assistant editor of the *Russian World*. The authorities suppressed it, and Pisarev, though still a young man, republished the article of his which had offended. He was condemned to five years in the Schlüsselberg Fortress, and much of his finest literary criticism was written in jail. He was the idol of the "young Russians," who particularly admired his *Scholastics of the Nineteenth Century*. Pisarev followed the English Utilitarians and had no place for religion, towards which he held a Nietzschean attitude. He was released in 1867, but was drowned in the Black Sea—many say with the connivance of the authorities—in July, 1868. Although he died in his twenty-ninth year, his remarkable writings fill ten volumes (1870).

**PITT, William**, first Earl of Chatham, statesman. *B.* Nov. 15, 1708. *Ed.* Eton and Oxford (Trinity College). He obtained a cornetcy in Lord Cobham's Horse, and in 1735 entered Parliament. One of his earliest speeches (1736) was so offensive to the King that he was dismissed from the army, and he was appointed to the household of the Prince of Wales. In the

House of Commons his oratory soon made a mark, and it was frequently employed in the cause of reform. In 1746 he became joint Vice-Treasurer of Ireland, Paymaster General of the Forces, and Privy Councillor. In 1756 he was nominated a Secretary of State, and he led the House of Commons. By 1760 Pitt—"the Great Commoner," as he was called—was the most powerful man in England; and he had the honourable distinction, in a profoundly corrupt age, that he never took a single penny beyond his due salaries, although he was not a man of wealth. In 1766 he became Lord Privy Seal and Earl of Chatham. He eloquently opposed the American War, especially denouncing the use of Indians against the Colonists; and his death was brought about by his insisting on delivering a last oration against what he regarded as a great crime. It has often been said that Pitt was the author of a more than Deistic *Letter on Superstition*, which appeared in the *London Journal* in 1733, and was republished under his name by Austin Holyoake in 1873. It pleads for "a religion of reason," and closes with the statement that "the only true divinity is humanity." In his careful *Life of William Pitt* (2 vols., 1913) Mr. Basil Williams objects that a cornet in the army (as Pitt was in 1733) would hardly take that risk. But, beside that the article was not signed, it is recorded above that Pitt was actually dismissed from the army for a bold speech two years later. On the other hand, Mr. Williams proves that the Diary of Lord Egmont, at the year 1733, ascribes the article to a civil servant named "Pit" who then wrote in the *Journal*; and it seems highly probable that it has been wrongly ascribed to William Pitt. Yet the biographer gives (i, 216-17) ample evidence that Pitt really was a Deist, and had only "a simple faith in God." From an unpublished document he quotes Pitt writing a "fierce denunciation" of those who "converted a reverential awe into a superstitious fear of God..... and ran into one of those extremes:

mediating, interceding, atoning beings; or represented God hating, revenging, punishing, etc." This is a plain rejection of Christianity; and, if Pitt at times called himself a Protestant, he equally called Frederick the Great "the bulwark of Protestantism." On his death-bed he bade his son read to him Homer's description of the death of Hector (Williams, ii, 331). Neither in Williams nor in Thackeray's standard *History of William Pitt* (2 vols., 1827) is there any question of church-ministration before his death. In fine, William Wilberforce, who was intimate with his son, plainly refers to the father when he says: "Lord C. died, I fear, without the smallest thought of God" (*Correspondence of William Wilberforce*, 1840, ii, 72). The text had just dealt with W. Pitt, junior. D. May 11, 1778.

**PITT, William**, statesman, son of the preceding. B. May 28, 1859. *Ed.* privately and Cambridge (Pembroke Hall). As Pitt was a delicate child, his father directed his education at home, and from the start destined him to be a political orator. He composed a tragedy at thirteen, and went up to Cambridge at fourteen. After graduating he took up law, and was called to the Bar in 1780. He practised only a short time, and entered Parliament in 1781. He at once made a deep impression on the House; and he was made Chancellor of the Exchequer at the age of twenty-three, and Prime Minister in the following year. He was returned to power in 1784 and 1790, and as Chancellor of the Exchequer he did wonders for the country's disordered finances. Until the French Revolution entered upon its violent phase Pitt had been on the side of the reformers, but he then harshly treated advanced political movements on the ground that they led to revolution. He conducted the war against France with consummate ability, and he resigned in 1800 mainly because the King refused to entertain Catholic Emancipation, which Pitt considered just.

Like his father, he showed a fine example of integrity in a corrupt world. Though he was heavily in debt when he quitted office, and had very little private income, he refused a gift of £100,000 from the merchants of London and of £30,000 from the King. He was hardly less distinguished in private morals. "In an age of eager scandal his life was beyond reproach," says Lord Rosebery (*Pitt*, 1891, p. 266); and the common reports of his drunkenness are much exaggerated, though excess in drink was then universal. Satirists called him "the Immaculate Boy." He resumed power in 1804, and literally wore himself out in his country's cause, dying in debt and without title. William Wilberforce, an earnest Christian, was a life-long friend of Pitt, and he plainly intimates that Pitt was a Rationalist. He says that Pitt "never gave himself time for due reflection on religion," and that Butler's *Analogy* "raised in his mind more doubts than it had answered" (*Life of W. Wilberforce*, by his sons, 1838, i, 95). Lord Rosebery, Macaulay, and other biographers, quite improperly repeat the story of Pitt's death-bed conversion to Christianity which was given out by the Bishop of Lincoln, who attended him. The story itself implies that Pitt had lived entirely outside the Church, and had never prayed, but describes him as ending in a mood of Christian fervour and trust in "the merits of Christ." Lady Hester Stanhope, who was more intimate with him than any, and lived in his house until he died, bluntly says that the story is "all a lie," and adds that Pitt "never went to church in his life" (*Memoirs*, iii, 166-67). Wilberforce fully confirms this. In a letter written a few weeks after Pitt's death, he says that the story, which then began to appear in the press, was "impossible to be true," and that he has heard in confidence that Pitt at first refused to pray with the Bishop, that the Bishop then "prayed with him," and that nothing further happened (*Correspondence of W. Wilberforce*, 1840, ii, 72). Lord Brougham tells us (*Correspondence of*

*Macvey Napier*, p. 334) that Wilberforce had his information from the Bishop of Winchester. These are Pitt's most intimate friends, and the story is thus shown to be merely one more pious fabrication about an "infidel's death-bed." We do not know if Pitt even accepted Deism; but he certainly lived and died outside Christianity. Walpole, Chatham, Pitt, and Fox, four of England's greatest statesmen, rejected Christianity. *D.* Jan. 23, 1806.

**PLACE, Francis**, reformer. *B.* Nov. 3, 1771. *Ed.* private schools. At the age of thirteen Place was apprenticed to a breeches-maker, and he became secretary of his trade club and other clubs. He took also an active part in the advanced political societies of the time. In 1795, when the excesses of the French Revolution brought a blight upon English reform, he opened a tailor's shop at Charing Cross, and his business greatly prospered. In 1796 he co-operated with Williams in producing an edition of Paine's *Age of Reason*. Williams refused to share the profit with him; yet, when Williams was afterwards imprisoned, Place helped to support his widow and children. With the return of better days Place's shop at Charing Cross became one of the best known meeting-places of reformers in the metropolis, even after Place retired from actual business in 1817. Godwin, Mill, Bentham, Owen, etc., all knew him. He revised Owen's first work, compiled Bentham's *Not Paul, but Jesus*, and was on the committee of the British and Foreign Schools Society. It was Place who inspired the run on gold in 1832 which did much to defeat Wellington and secure the Reform Bill. His greatest service was, however, in the organization and defence of the early Trade Unions and Chartism. Graham Wallas, in the only complete biography of him (*Life of Francis Place*, 1918), says that after reading Hume's *Essays* and Paine's *Age of Reason* he became an Agnostic. Mr. Benn describes him as an Atheist, and Lord Morley

(*Recollections*, i, 150) says that he was "regarded as an Atheist" by his colleagues. We may remember that the word "Agnostic" was then unknown. He was, like Bentham and Grote, an Atheist in the sense of rejecting all shades of Theism as well as Christianity. *D.* Jan. 1, 1854.

**PLATE, Professor Ludwig**, Ph.D., German zoologist. *B.* Aug. 16, 1862. *Ed.* Jena, Bonn, and Munich Universities. In 1887 he was appointed official examiner in natural science for high schools. In the following year he began to teach zoology at Marburg University, and he then made a series of scientific expeditions. He visited the west coast of Europe and South America (1893-95), Greece and the Red Sea (1901-1902), the West Indies (1904-1905), and Ceylon (1913-14). For a time he was Curator of the Institute of Marine Science at Berlin University, and since 1909 he has been professor of zoology and Director of the Phyletic Museum at Jena University. Professor Plate is a Monist, one of the founders of the Monist League; and he has publicly debated in defence of Monism against Christianity (*Ultramontane Weltanschauung und Modern Lebenskunde*, 1907).

**PLUMER, William**, American politician. *B.* June 25, 1759. Plumer was a Baptist minister, who abandoned his creed for Deism. He studied law and was admitted to the American Bar in 1787. For many years he was solicitor for Rockingham County, and he served eight terms in the State Legislature. He was President of the Senate of his State 1810-11, and was elected to the Senate of the United States. From 1812 to 1816 and in 1817-18 he was Governor of New Hampshire. After 1820 he devoted himself chiefly to literary work and journalism, generally using the pen-name "Cincinnatus." His *Address to the Clergy* (1814) gives his Rationalist views. *D.* June 22, 1850.

**PODMORE, Frank**, writer. *B.* Feb. 5, 1855. *Ed.* Elstree High School, Hailey-

bury, and Oxford (Pembroke College). Podmore obtained a second class in classical moderations and a first class in natural science. He entered the service of the Post Office in 1879, and retired on a pension in 1907. He had become a Spiritualist while he was at Oxford, and contributed to the Spiritualist organ *Human Nature*; but in 1880 he disturbed the National Association of Spiritualists by informing them that he had become a sceptic. He was a member of the Council of the Society for Psychical Research from 1882 to 1909, when he wearily abandoned the futile search, and was one of its ablest and most critical investigators. He collaborated with Gurney and Myers in compiling *Phantasms of the Living* (1886), and believed strongly in telepathy; but his *Modern Spiritualism* (1902) and *The Newer Spiritualism* (1910) are the two finest exposures of Spiritualism. He worked also in the Fabian Society, and published a most painstaking, but hypercritical, *Life of Robert Owen* (2 vols., 1906). Podmore was an Agnostic (personal knowledge). *D.* Aug. 14, 1910.

**POE, Edgar Allan**, American poet. *B.* Jan. 19, 1809. *Ed.* Richmond (U.S.), Manor House School, London (England), and Virginia University. Son of an actor and actress, who died early, he was adopted by a Mr. Allan, whose name he added to his own. Allan put him in an office at the end of his academic course, but he quitted it for letters, opening his career with *Tamurlane, and Other Poems* (1827). He then served in the U. S. army for two years (1827-29). His *Poems* (1831) drew general attention to his remarkable powers, and in 1833 he won a prize for a story and developed his unique gifts in that field. Many of his stories appeared in the *Southern Literary Messenger*, which he edited for some years. *The Raven, and Other Poems*, which completed his reputation as the best poet America had yet produced, appeared in 1845. He had, however, an unfortunate

temperament, and this the early loss of his parents had left uncorrected, so that his career ended prematurely and tragically. The year before he died he published *Eureka*, which he called a "prose-poem." It is not an important work, but it embodies a Pantheism which is not far removed from Agnosticism. He says that the idea of God, Infinity, or Spirit "stands for the possible attempt at an impossible conception" (p. 23), and that we know nothing about the nature of God (p. 28). Nature and God are one, and there is no personal immortality (pp. 141-43). G. E. Woodberry shows in his *Life of E. A. Poe* (2 vols., 1909) that this was Poe's settled creed. A doctor's wife read a page of the Bible to him when he was dying, and this "is the only mention of religion in his entire life" (ii, 345). Writers who speak of Poe's "drunkenness" may be reminded that a small quantity of alcohol was poison to him. *D.* Oct. 7, 1849.

**POINCARÉ, Professor Jules Henri**, D.Math., Ph.D., Sc.D., LL.D., M.D., French mathematician. *B.* Apr. 29, 1854. *Ed.* École Polytechnique and École Supérieure des Mines. He became a mining engineer, and in 1879 was appointed professor of the Faculty of Sciences at Caen. From 1881 to 1885 he taught under the Faculty of Sciences at Paris; in 1885-86 he was professor of physical mechanics at Paris University; from 1886 to 1896 he was professor of physical mathematics; and from 1896 until he died he was professor of mathematical astronomy at the University, of general astronomy at the Polytechnic, and of theoretical electricity at the Higher School of Posts and Telegraphs. Poincaré was one of the most brilliant mathematicians of recent times. He had eight gold medals and nine honorary degrees, and was a member or associate of forty foreign academies, and president or member of the council of twenty French societies. He was also a Commander of the Legion of Honour, and President of the Paris Academy of Sciences

and the Bureau des Longitudes. Few living Frenchmen had an equal load of high honours. He was a thinker of high ethical idealism and a thorough Rationalist. In his *Dernières Pensées* (1913) he dissociates himself firmly from the Churches, and is Theistic only in the sense that God is the moral ideal. *D.* July 17, 1912.

**POINCARÉ, Professor Lucien**, D.Sc., French physicist. *B.* 1862. *Ed.* Lycée de Bar-le-Duc, Lycée Louis le Grand, and École Normale Supérieure. From 1886 to 1893 he taught at Bourges and Marseilles, and then at the Lycée Louis le Grand. He was appointed lecturer at Paris University in 1899, and was professor at the École Normale Supérieure de Sèvres from 1894 to 1900. In 1902 he was nominated Inspector General of Public Instruction. Poincaré is an Officer of the Legion of Honour, and his works on physics, of which several (*The New Physics and its Evolution*, 1907; *Electricity, Present and Future*, 1909) have appeared in English, are of the first importance.

**POINCARÉ, Raymond**, D.enD., L.es L., ninth President of the French Republic. *B.* Aug. 20, 1860. *Ed.* Lycée de Bar-le-Duc, and Lycée Louis le Grand. He is the cousin of Henri, and the brother of Lucien; but he took to law instead of science, and practised with distinction at the Paris Bar. He entered politics, on the anti-clerical side, during the final struggle with the Church, and made rapid progress. He was Minister of Public Instruction in 1893 and 1895, and Minister of Finance in 1894 and 1906. From 1911 to 1913 he was Premier, and from 1913 to 1920 President of the Republic. Poincaré was admitted to the Academy in 1909, and he was elected Rector of Glasgow University in 1914. He takes a warm interest in ethical culture in France, and is Vice-President of the Society for the Encouragement of Virtue. His official positions imply that he has never been an aggressive

Rationalist, but in his speeches as Minister of Education and his fine addresses at the graves of distinguished Rationalist colleagues he makes his position clear (*Idées contemporaines*, 1906—a collection of his speeches).

**POLLOCK, The Right Honourable Sir Frederick**, third Baronet, M.A., LL.D., D.C.L., jurist. *B.* Dec. 10, 1845. *Ed.* Eton and Cambridge (Trinity College). He was admitted to the Bar in 1871. In 1882–83 he was professor of jurisprudence at London University College; from 1883 to 1903 he was Corpus professor of jurisprudence at Oxford; and from 1884 to 1890 professor of Common Law at the Inns of Court. He was called to the Privy Council in 1911, and has been Judge of the Admiralty Court of Cinque Ports since 1914. He had succeeded his father as baronet in 1888. He is a Fellow of the British Academy (1902), Correspondent of the French Institut (1894), and Associate of the Royal Academy of Belgium (1913). Sir Frederick's works on law are numerous and weighty, but his literary activity is not confined to jurisprudence. Besides an *Introduction to the History of the Science of Politics* (1890) and other volumes, he has written a learned and sympathetic work on Spinoza (*Spinoza: Life and Philosophy*, 1880), in which his own Rationalism finds frequent expression. "It has hitherto," he says, "been the aim of religions to fix man's ideal in life once for all. We now find that man's life and thought will not be fixed, that our ideals themselves are shifting and changing shapes" (1912 edition, p. 345). He pays generous tribute to Clifford and Haeckel; says that "it is the makers of articles and dogmas who are irreverent" (p. 346), and resents "the great and deadly serpent—Superstition" (p. 347). He seems to be nearer Agnosticism than to Spinoza's Pantheism (which he prefers to call Theism).

**POMEROY, Ernest Arthur George**, seventh Viscount Harberton, writer. *B.*

Dec. 1, 1867. *Ed.* Charterhouse and Cambridge (Trinity College). For some years he served in the 20th Hussars, and was then Captain in the Royal Dublin Fusiliers, taking part in the South African War (1900). He succeeded his father in 1912. Viscount Harberton has written a number of advanced books, notably his *Idol of Four* (1905), in which he treats Christian ideas with little respect. The first section is a defence of Judas Iscariot, and its characterization of Christ is Voltairian.

**PONSONBY, Arthur Augustus William**

**Harry**, writer and politician. *B.* Feb. 16, 1871. *Ed.* Eton and Oxford (Balliol College). Son of General Sir Henry Ponsonby, he acted as a Page of Honour to Queen Victoria from 1882 to 1887, and was in the diplomatic service from 1894 to 1899 (Constantinople and Copenhagen). From 1900 to 1903 he was in the Foreign Office, from 1906 to 1908 private secretary to Sir H. Campbell-Bannerman, and from 1908 to 1918 M.P. for the Stirling Burghs. His *Conflict of Opinion* (1919) is a dialogue on religion between a doctor and a parson, in which the parson and his Church are routed. Mr. Ponsonby does not believe in any "Director, Creator, Controller, King, Governor, Protector, or Father." He accepts only a God who is "the spirit of perfection outside of us" (p. 144), and thinks that "we may conceivably in time succeed in creating God more definitely" (p. 145).

**POPE, Alexander**, poet. *B.* May 21, 1688. *Ed.* private tutors (priests) and Twyford Catholic School. His father, a merchant, had embraced Catholicism in Portugal, and the boy, cut off from the public schools, had a desultory education. But he was precocious and a diligent student. He read Greek, Latin, French, and Italian in his early teens, and wrote poetry which attracted attention (*Pastorals*, 1709) before he was eighteen. By 1711, when he published the *Essay on Criticism*, he

was one of the most prominent men in the London literary set of the time. *The Rape of the Lock* was written in the following year. He gave a magnificent rendering in English of Homer's *Iliad* (6 vols., 1715-20). Pope settled at Twickenham, and was familiar with Lady Mary Montagu (until she quarrelled with him), Bolingbroke, and other Deists. It is now accepted that his famous *Essay on Man*, of which the first book appeared in 1733, was manufactured out of material supplied by Bolingbroke, of whom he was an enthusiastic pupil. Such couplets as

"Know thou thyself, presume not God to scan;  
The proper study of mankind is man,"

are sufficiently clear bolittlements of Christian theology. To it, in 1738, Pope added his "Universal Prayer." It is purely Deistic. Dilke, in his *Papers of a Critic*, describes Pope as a Christian on the strength of certain statements in his letters. The best recent writer on Pope, "George Paston," more justly accepts Lord Chesterfield's characterization (*Letters*, iii, 1410), that he was "a Deist believing in a future state" (*Mr. Pope: His Life and Times*, 1909, p. 471). Pope is included in the *Catholic Encyclopædia* on the ground of one of the customary "death-bed conversion" calumnies. The writer says that Pope "willingly yielded" to a friend's suggestion that he should receive the ministrations of the Church. What Pope really said was: "I do not suppose that it is essential, but it will look right. I heartily thank you for putting me in mind of it" (Paston, p. 696). On Catholic principles, of course, it would have been especially essential in the case of a man who, like Pope, had been out of the Church for decades. He had entirely deserted Catholicism for Deism, and the death-bed ceremony was only for appearances. Pope was a very abstemious man in a very drunken age, and kindly and generous, but vain and quarrelsome. *D.* May 30, 1744.

**POTVIN, Professor Charles**, Belgian poet and journalist. *B.* Dec. 2, 1818. *Ed.*

Louvain University. In 1849 he founded and edited *La Belgique Démocratique*, and from 1863 onward he gave public lectures at Brussels on Belgian and foreign literature. In 1869 he established the *Revue de Belgique*, and edited it until 1874, when he was appointed professor of the history of literature at the Military Museum, Brussels. He was admitted to the Belgian Academy in 1881, and in 1883 he became Curator of the Wiertz Museum. Potvin was one of the courageous workers with Victor Hugo in the stormy days. Between 1838 and 1862 he published twelve volumes of poems and songs of a fiery democratic and anti-clerical nature. He was a fine lyricist, and a learned student of old French literature. His more outspoken Rationalist works were published under the name "Dom Jacobus," and from 1873 to 1883 he was President of the Brussels *Libre Pensée*. D. 1902.

**POUCHET, Professor Félix Archimède**, M.D., French natural historian. B. Aug. 26, 1800. Ed. Rouen and Paris. After graduating in medicine in 1827, Pouchet devoted his attention to the study of science, and in 1828 he was appointed Director of the Rouen Natural History Society. In 1838 he became professor at the School of Medicine. He was a Corresponding Member of the Paris Academy of Sciences, and he made many valuable contributions to microscopic science. He is said to have spent one half of his life at the microscope. His best work is *L'Univers* (1865); but he is chiefly remembered for his spirited championship of spontaneous generation against Pasteur and others (*Traité de la génération spontanée*, 1852, etc.). His philosophy was Materialistic. D. Dec. 6, 1872.

**POUCHET, Professor Henri Charles Georges**, M.D., Sc.D., son of preceding, French anatomist. B. Feb. 24, 1833. Ed. Rouen, Paris, and (under Sir Richard Owen) London. In 1865 Pouchet was appointed assistant naturalist at the Paris

Museum, and in 1870 he became General Secretary of the Prefecture of Police. He was a good anthropologist, but the appointment was largely political, as he was a strong republican. He returned to science, and in 1875 he succeeded Paul Bert at the University, and lectured at the *École Normale Supérieure*. In 1879 he was nominated professor of comparative anatomy at the Museum. He was admitted to the Legion of Honour in 1880. Pouchet wrote a number of biological and anthropological works (*De la pluralité des races humaines*, 1858; *Précis d'histologie humaine*, 1863, etc.), and contributed to the *Revue des deux Mondes*, the *Philosophie Positive*, and other periodicals. D. Mar. 29, 1894.

**POUGENS, Marie Charles Joseph de**, French writer and archæologist. B. Aug. 15, 1755. Pougens, who was believed to be a natural son of the Prince de Conti, was extraordinarily precocious; but in the course of his studies of art and diplomacy in Italy he lost his sight, at the age of twenty-four, through a bad attack of small-pox. He was not entirely excluded from public life, since it was he who negotiated the commercial treaty with England in 1786. He devoted his time mainly to letters and philosophy, however, and shared the views and the society of the Encyclopædists. In 1886 he published *Récréations de philosophie et de morale*. The Revolution deprived him of his fortune, but he became a prosperous bookseller and publisher. He married a niece of the English Admiral Boscawen. His *Lettres Philosophiques* (1825) and *Mémoires et Souvenirs* (1834) are full of interesting information about the great Rationalists of the eighteenth century. Maréchal includes Pougens in his *Dictionnaire des Athées*. D. Dec. 19, 1833.

**POULTIER D'ELMOTTE, François Martin**, French writer. B. Dec. 31, 1753. After a varied career as soldier, clerk, and opera-singer, Poultelier d'Elmotte became a

Benedictine monk, and was professor of mathematics in the Benedictine monastery at Compiègne. At the Revolution he joyously discarded his frock, and commanded a regiment of volunteers. He was elected to the National Convention in 1791, and was drastic against the Church. He edited the *Ami des Lois*, and sat in the Council of Five Hundred. Expelled as a regicide in 1816, he settled in Belgium, and wrote plays and poems. He tells his adventurous story in an autobiographical novel, *Victoire, ou Les Confessions d'un Bénédictin*. His philosophy is expounded in his *Conjectures sur l'origine et la nature des choses* (1821). He was a Deist or (during the Directoire) Theophilanthropist. D. Feb. 16, 1825.

**POWELL, Professor Frederick York**, LL.D., historian. B. Jan. 14, 1850. Ed. Rugby and Oxford (Christ's Church). He was "already a strong Socialist and Agnostic" when he went to Oxford (*Dict. Nat. Biog.*). Proceeding to the study of law, he was called to the Bar in 1874, and in the same year he was appointed lecturer in law at Christ's Church. He was, however, rapidly making a reputation as a scholar of English medieval history, and in 1894 he succeeded Froude as Regius Professor of modern history. He was one of the founders of the *English Historical Review* in 1885, and his *Early England up to the Norman Conquest* and other works are of high authority. He was also an expert on the language and history of Iceland, and wrote a number of volumes on them (*An Icelandic Reader*, 1879; *Origines Islandicæ*, 1905, etc.). His command of European literature was extraordinary, and he even studied Irish, Maori, Gypsy, and Persian. His Socialism was modified in his later years, though he helped to found Ruskin College; but he remained to the end "a decent heathen Aryan," as he called himself. Mr. Clodd quotes him saying of Gladstone: "What an extraordinary thing it is that a man with such brains for finance shouldn't

be able to throw off the superstitious absurdities of the past" (*Memories*, p. 129). D. May 8, 1904.

**PRADES, Jean Martin de**, French writer. B. 1720. He was supposed to be studying for the Church at the Sorbonne, but his doctorate-thesis caused a sensation in 1751 by comparing the miracles of Christianity to those of Æsculapius and rejecting all supernatural religion. De Prades was already at that time a close friend of the Encyclopædists, and had written for the *Dictionnaire Encyclopédique*. His thesis was condemned by the Church, and he had to fly to Holland. Voltaire recommended him to Frederick the Great, who engaged him as reader and cynically bestowed on him two canonries of the Church. Voltaire called the clerical heretic "Frère Gaillard." In the end he went through some sort of conversion. D. 1782.

**PRELLER, Professor Ludwig**, German philologist and archæologist. B. Sep. 15, 1809. Ed. Leipzig, Berlin, and Göttingen Universities. He began the study of theology with a view to entering the ministry, but Schleiermacher undermined his orthodoxy and he turned to philology. He began to teach at Kiel in 1833, and was appointed professor at Dorpat University in 1838. In 1843-44 he travelled in Italy, and he then took a chair at Jena in 1844, and became Librarian at Weimar in 1847. Preller was one of the first authorities of his time on Greek and Roman religion. His *Griechische Mythologie* (2 vols., 1854) and *Römische Mythologie* (2 vols., 1858) are classics, and he wrote many other works. In his later years he adopted Freemasonry, and his friend Stiehling tells us that he became very sceptical (and apparently Agnostic). D. June 21, 1861.

**PRÉMONTVAL, André Pierre le Guay de**, French writer. B. Feb. 16, 1716. His original name was A. P. Le Guay, but he quarrelled with his family about religion and changed it. He then lectured on

mathematics at Paris, and was a member of the Berlin Academy of Sciences. In 1735 he drew upon himself the zeal of the clerical authorities by an attack on religion, and he was compelled to fly. After visiting Switzerland and Holland he settled in Berlin in 1752, and wrote a number of Deistic works, besides several works on mathematics. Prémontval is now chiefly remembered for his *Mémoires* (1749). *D.* Sep. 2, 1764.

**PRÉVOST, Eugène Marcel**, French novelist. *B.* May 1, 1862. *Ed.* Jesuit Seminary, Orléans, and other Jesuit colleges, and École Polytechnique. Prévost entered the business world at Lille, but in 1891 he abandoned it, and engaged in literary work at Paris. He had published a novel, *Le scorpion* (1887), which had been very successful. It was based upon his experiences of the Jesuits as teachers, and did not spare them. *Chonnette* (1888), *Mademoiselle Jaufre* (1889), and subsequent stories sustained his success, and he came to be regarded as one of the masters in his school of fiction. He excels in the emotional analysis of character, especially of female character, and is very far from respecting ecclesiastical precepts. Prévost was admitted to the Academy in 1909, and he is an Officer of the Legion of Honour and Honorary President of the Société des Gens de Lettres.

**PRÉVOST, Professor Louis Constant**, D. es L., D.Sci., French geologist. *B.* June 4, 1787. *Ed.* École Centrale, Paris. Absorbed at first in anatomy and medicine, Prévost turned after a time to geology, and became one of the most devoted explorers in Europe. From 1821 to 1829 he was professor of geology at the Paris Athenæum. In 1831 he was appointed assistant professor, and later professor, at the Faculty of Sciences (the University). He was one of the chief founders of the French Geological Society (1830). He was admitted to the Academy of Sciences in 1843. Prévost did a work in France analogous to

that of Lyell in England. He swept out Biblical reactionaries and insisted on uniformity. *D.* Aug. 17, 1856.

**PRÉVOST, Professor Pierre**, Swiss physicist. *B.* 1751. Son of a Swiss clergyman, Prévost was put to the study of theology with a view to entering the ministry. He became a Rationalist, and took to the study of law and education, as he was a friend and disciple of Rousseau. Frederick the Great appointed him professor of philosophy at the Berlin Academy of Sciences. Prévost was, however, a very learned and versatile man, and familiarity with Lagrange at Berlin changed his interest to physics and mathematics, in which field he achieved great distinction. In 1784 he had received the chair of philosophy at Geneva, and in 1810 he exchanged it for the chair of physics. There were few fields of culture in which Prévost was not at home. *D.* Apr. 8, 1839.

**PRÉVOST-PARADOL, Lucien Anatole**, D. es L., French historian. *B.* Aug. 8, 1829. *Ed.* Collège Bourbon and École Normale. In 1850 he competed against a brilliant group for the Academy prize for eloquence, and won it. He was appointed professor of French literature at Aix in 1855, but he resigned in the following year, and joined the staff of the *Journal des Débats* and the *Courrier du Dimanche*. A spirited opponent of the clerical-imperialists, he was sent to prison in 1866, and the *Courrier* was suppressed. In 1870 he accepted the post of French Ambassador at Washington, for which his advanced colleagues blamed him. The Franco-Prussian War, which at once broke out, so depressed him that he shot himself in America, which at least proved that in accepting the Empire he had not embraced its theology. He was a member of the Academy, and author of a number of able historical works. *D.* July 20, 1870.

**PREYER, Professor Wilhelm Thierry**, German physiologist. *B.* July 4, 1841.

*Ed.* Bonn, Berlin, Heidelberg, Vienna, and Paris Universities. He began in 1865 to teach zoochemistry and physiology at Bonn, and four years later he was appointed professor of physiology at Jena University. In 1888 he lectured at Berlin University. Preyer, an indefatigable research worker, covered many fields of his science, and was one of the first to welcome the doctrine of evolution and point out its value for physiology and psychology. His works are very numerous and weighty, but he is especially distinguished as the founder of child-psychology. His *Die Seele des Kindes* (1881; Eng. trans., *The Soul of the Child*, 1889) was translated into most languages, and is still valuable. He wrote also a fine Rationalistic volume on Darwin (*Darwin, Sein Leben und Wirken*, 1896). *D.* July 15, 1897.

**PROCTOR, Richard Anthony**, astronomer. *B.* Mar. 23, 1837. *Ed.* King's College, London, and Cambridge (St. John's College). At Cambridge Proctor studied theology and mathematics. For a time he then devoted himself to law; but he presently settled in his life-work—astronomy and mathematics. His *Saturn and His System* (1865) was his first successful book. In the following year he lost a large part of his fortune; and he cultivated the art of popular lecturing and writing, in which he had few equals. For some years the struggle was severe, and he taught mathematics for a time in a private school at Woolwich. In 1873 he toured the United States, and in 1879 and subsequent years he made phenomenally successful tours in Australasia and America. After 1881 he lived chiefly in America, but in that year he founded *Knowledge*, and took a deep interest in its direction. It was in its early years a scarcely veiled Rationalist periodical. Proctor had at one time embraced Catholicism, but had abandoned it for Deism, as his early articles in *Knowledge* show. From 1885 onwards the paper was more aggressive and outspoken, and in an article of July 1, 1887, Proctor

expressly describes himself as Agnostic. Mr. Edward Clodd informs us in his *Memories* that he was an Agnostic to the end. Mr. Clodd's book gives valuable information of the views of other men of science. *D.* Sep. 12, 1888.

**PROUDHON, Pierre Joseph**, French economist. *B.* July 15, 1809. *Ed.* Collège de Besançon. As he was the son of a worker, Proudhon had little schooling, and was mainly self-educated. In 1828 he took to printing, and eight years later he set up a printing business, which failed. Winning a scholarship of 1,500 francs a year in 1838 by an *Essai de grammaire générale*, he was able to attend the Collège de Besançon, and in 1840 he moved to Paris and published his famous work, *Qu'est-ce que la propriété?* As he replied that "property is theft," the Besançon College withdrew his scholarship. From 1844 to 1847 he was in business at Lyons, and he continued to issue economic works, in which he incidentally rejected all religion. During the 1848 Revolution he went to Paris, and founded *Le Représentant du Peuple*, which was suppressed. Other papers that he founded in succession were *Le Peuple*, *La Voix du Peuple*, and *Le Peuple de 1850*. He started a People's Bank, which failed, and he was condemned to three years in prison. From 1858 to 1860 he continued his work in Belgium. Proudhon was a serious and well-informed Rationalist, as one may read in his *Philosophie du Progrès* (1853). He studied Kant and Hegel, and "occupies an important place in the history of French thought" (*Grande Encyclopédie*). Sainte-Beuve has a high appreciation of him in his *P. J. Proudhon* (1873). He taught himself Hebrew in order to study the Bible, and his style is moulded on that of the Bible in a way which is rare in France. Among the manuscripts which he left behind were two very drastic Rationalist works, *Vie de Jésus* and *Histoire de Jehovah*. His complete works fill twenty-six volumes. *D.* Jan. 16, 1865.

**PSICHARI, Professor Jean**, French Hellenist and novelist. *B.* May 15, 1854. *Ed.* Lycée Condorcet and Sorbonne, Paris. In 1880 Psichari, who was of Greek extraction—his real name being Joannes Psuchares—was appointed Treasurer to the University, and four years later he became lecturer on Neo-Greek philology at the *École des Hautes Études*. In 1903 he succeeded to the chair of modern Greek at the *École des Langues Orientales Vivantes*. Of his numerous works on modern Greece and Greek his *Essai de grammaire historique néo-grecque* (1887) won the Volney Prize of the Institut, and his *Autour de la Grèce* (1895) was crowned by the Academy. He married Renan's daughter, and he has given us a deeply sympathetic account of Renan's last days in his novel, *Sœur Anselme* (1919). Professor Psichari is Vice-President of the *Ligue des Droits de l'Homme*, and member of various learned societies.

**PULSZKY, Franz Aurel**, Hungarian writer and politician. *B.* Sep. 17, 1814. *Ed.* Miskolecz and Eperies. He studied philosophy and law, and then spent several years travelling over Europe. His account of England (*Aus dem Tagebuch eines in Grossbritannien reisenden Ungarn*, 1837) opened the doors of the Hungarian Academy to him, and at Rome he was admitted to the Archæological Institute. He was elected to the Diet in 1839, and in 1848 he was appointed Under-Secretary of State in the Ministry of Finance. For his share in the revolutionary movement of 1849 he was compelled to fly to England, where he became a friend of G. J. Holyoake. The Austrian Government condemned him to death. After 1860 he lived in Italy, taking part in the work of liberation, until 1866, when he was allowed to return to his country. He was again in the Diet from 1867 to 1876. Pulszky wrote a number of scholarly works, and was Director of the National Museum at Buda-Pesth (1869-94) and President of Section of the Hungarian Academy of

Philology and the Fine Arts. *D.* Sep. 9, 1897.

**PUSHKIN, Alexandr Sergejevich**, Russian poet. *B.* June 6, 1799. *Ed.* private tutors, and Imperial Lyceum, Tsarkoe Selo. As early as 1815 Pushkin, who was of aristocratic birth, attracted attention by a poem, *Recollections of Tsarkoe Selo*. He entered the Ministry of Foreign Affairs, but he continued to cultivate letters, and he adopted very advanced ideas. His romantic epic, *Rusland and Ludmila*, was published in 1820. Some of his poems, inspired by the French Rationalists, so heavily satirized religion that he was, while still a young man, banished to South Russia. In 1824 he was allowed to settle on his mother's estate, and in 1826 to return to St. Petersburg. During these years he continued to produce Byronic poetry which classes him among the very greatest poets of Russia. In 1831 he again entered the Government service, and he was after that date largely occupied in writing official histories. In 1836 he founded the review *Sovremennik*. He was mortally wounded in a duel, on his wife's behalf, with Baron Heeckeren. His complete works were published in twelve volumes (1838-41), but the best edition is that issued by the Russian Imperial Academy of Science (1899-1916). *D.* Feb. 10, 1837.

**PUTNAM, George Haven, A.M., LL.D.**, American publisher. *B.* (London) Apr. 2, 1844. *Ed.* Columbia Grammar School, New York, the Sorbonne, Paris, and Göttingen University. Mr. Putnam quitted the university for the army at the outbreak of the Civil War, and he rose from the ranks to the position of Major. He was a prisoner during 1864-65. In 1866 he became deputy-collector (to his father) of internal revenue; but in a few months father and son left the Civil Service to open a publishing business. He is now President of G. P. Putnam's Sons and Director of the Knickerbocker Press.

Taking over the agitation from his father, he in 1887 had the chief part in organizing the American Copyright League, and was for some years its secretary. The reform was won in 1891. Besides works on copyright Mr. Putnam has written a number of scholarly works (notably his *Censorship of the Church of Rome*, 2 vols., 1906-1907; *Abraham Lincoln*, 1909; *G. P. Putnam*, 1912; and *Memories of a Publisher*, 1915). He wears the Cross of the Legion of Honour, and was President of the American Rights League in 1915-16 and the Free Trade League in 1916. Mr. Putnam is one of the most sincere and influential workers for amity between England and America, and he is an Agnostic and a humanitarian of very high ideals. Although he was over seventy when the European War broke out, and is still fully employed in business, none in America worked with more energy and self-sacrifice to bring the nation to a sense of its duty.

**PUTNAM, Samuel Palmer**, American writer and lecturer. *B.* July 23, 1838. *Ed.* common schools Cornish and Epsom (U.S.), Pembroke Academy, and Dartmouth College. Son of a Congregationalist minister, he left college just as the Civil War began, and rose from the ranks to the position of Captain. He afterwards studied for three years in the Chicago Theological Seminary, and in 1868 became a Congregationalist minister. In 1871 he seceded from the Congregationalists and joined the Unitarians. After some years as Unitarian minister he "gave up all relations whatsoever with the Christian religion, and became an open and avowed Freethinker" (he says in his *Four Hundred Years of Freethought*, p. 788). He was in the Civil Service until 1887, when he was appointed Secretary of the American Secular Union, and later in the same year President. He was President of the California State Liberal Union in 1891, and of the Freethought Federation of America in 1892. In 1887 he founded the San Francisco *Freethought*. Putnam

estimated that in ten years he travelled more than a hundred thousand miles giving Rationalist lectures, and his pen was hardly less active. His chief work is a large and eloquent history of Rationalism, especially in America (*Four Hundred Years of Freethought*, 1894).

**PYAT, Aimé Félix**, French writer and politician. *B.* Oct. 4, 1810. *Ed.* Jesuit Collège de Bourges and Paris University. After a brilliant course of law, Pyat took to political journalism, writing in the *Figaro*, *Charivari*, *Revue de Paris*, and other journals. He took part in the 1830 Revolution, was imprisoned for six months in 1844, and was very active in the 1848 Revolution. Although he was a millionaire (in the French sense), he was an advanced Socialist, and a bitter enemy of the Church and royalty. Proudhon called him "the aristocrat of the democracy." He had abandoned Christianity at the university. In 1852 he was driven from France, and he lived in England until he was amnestied in 1869. He at once incurred a fresh prosecution, fled to England, and was condemned in his absence to five years in prison. He joined the Commune in 1871, and in the same year was sent to the National Assembly. Once more he was driven out of France, and was condemned to death in his absence, though he was again pardoned, and was elected to the *Chambre*. *D.* Aug. 3, 1899.

**QUATREFAGES DE BRÉAU, Jean Louis Armande**, M.D., D. es Sci., French zoologist and anthropologist. *B.* Feb. 10, 1810. *Ed.* Collège de Tournon, Collège de Strassburg, and Paris University. Quatrefages was trained in mathematics and philosophy as well as medicine. He began to practise at Toulouse, and founded the *Journal de Médecine et de Chirurgie de Toulouse*. In 1838 he was appointed professor of zoology at the Toulouse Faculty of Sciences, and two years later he went to Paris and engaged in scientific journalism. He discharged several scientific missions in

various parts of Europe, and was soon esteemed one of the leading zoologists of his country. In 1850 he was appointed professor of natural history at the Lycée Napoléon, and in 1855 he succeeded Flourens in the chair of anthropology. He was admitted to the Academy of Sciences in 1852; and he was a Member of the Institut and honorary member of the English Royal Society. As Quatrefages never accepted Darwinism—though it was chiefly he who got Darwin elected a corresponding member of the French Academy—and came of an old French Protestant family, he is often described as a Christian. He was always a liberal Theist, but his last work (*Émules de Darwin*, 2 vols., 1894) plainly shows that he certainly did not accept revelation, and was not far removed from Agnosticism. He regards the origin of life and of species as a "mystery," accepting neither the Christian nor the Darwinian version. Against Dubois-Reymond's "Ignorabimus" he gives his own verdict as "Ignoramus" ("We do not know," vol. i, p. 4). *D.* Jan. 12, 1892.

**QUENTAL, Anthero de**, Portuguese poet. *B.* Apr. 18, 1842. *Ed.* Coimbra University. He studied law, but never practised, having been attracted from his early years to poetry, letters, and philosophy. He lived quietly in the small town of Villa do Conde until within a few months of his death. His early poems (*Odes modernas*, 1865; *Primoveras romanticas*, 1871; etc.) are of the romantic school, fiery and advanced. In the seventies he wrote a number of prose works, historical and philosophical (chiefly *Tendências geraes da philosophia na secunda metade do seculo XIX*); but his development from an early mysticism to a pessimistic Atheism, and then to a tranquil Agnosticism, is best traced in *Os sonetos completos* (1886). Quental was the second greatest lyrical poet of Portugal, and his fine Rationalistic verse had much influence in preparing the country for its present secular development.

There is an excellent study of him by Björkmann (*Anthero de Quental*, 1894), and the leading Portuguese writers compiled a volume in his honour (*In Memoriam*, 1896). *D.* Sep. 11, 1891.

**QUESNAY, François**, M.D., French political economist. *B.* June 4, 1694. Quesnay had little schooling in his early years. He worked in the fields, and could not read until he was twelve years old. Then he conceived a passion for study, learned Latin and Greek, and went to Paris for medicine, surgery, mathematics, and philosophy. He attained great distinction as a surgeon, and did much for his science and for medicine, especially by opposing bleeding. A defect in his sight compelled him to abandon surgery for medicine. He was body-physician to Louis XV, and used his leisure to study economics. Contemporaries spoke of him as "the European Confucius." Quesnay is chiefly remembered as an economist, the founder of the Physiocratic School (*La physiocratie*, 2 vols., 1707-1708); but he was a man of very wide erudition and emancipated ideas. He never wrote on religion, but he contributed several articles to Diderot's *Dictionnaire Encyclopédique*. Oncken has published a complete edition of his economic and philosophic works (*Oeuvres économiques et philosophiques*, 1888), with an excellent biography. *D.* Dec. 16, 1774.

**QUÉTELET, Lambert Adolphe Jacques**, Belgian astronomer and statistician. *B.* Feb. 22, 1796. *Ed.* Ghent. In 1814 he was appointed teacher of mathematics at the Collège Royal at Ghent, and seven years later at the Brussels Athenæum. He superintended the building of the Brussels Observatory, and in 1828 became Director of it. In 1836 he was appointed teacher of astronomy, geodesy, and mathematics at the Military School, and in 1841 Director of the Statistical Central Commission for Belgium. He was also Perpetual Secretary

of the Academy of Sciences from 1834 onward. Quételet wrote very popular astronomical works (*Astronomie élémentaire*, 1826, etc.) as well as academic papers of importance. He was one of the founders of the modern science of meteorology, and may almost be described as one of the founders of statistical science. He was eight times President of European Congresses of Statisticians. Other able works of his deal with anthropology (*Sur l'homme et le développement de ses facultés*, 2 vols., 1835—a Rationalist work), physics, and mathematics. He edited the *Annales de l'Observatoire Royal de Bruxelles* and the *Annuaire de l'Observatoire*. There is a biography by Mailly (1875), and a monument has been erected to him at Brussels. D. Feb. 17, 1874.

**QUINET, Professor Edgar**, French poet and historian. B. Feb. 17, 1803. Ed. Strassburg, Geneva, Paris, and Heidelberg Universities. Quinet was an industrious student of French and German literature in his early years. He translated Herder's Rationalistic *Ideen zur Philosophie der Geschichte der Menschheit* (3 vols., 1827) and wrote an *Essai* on it (1828). Under a commission from the Institut, he accompanied the French expedition to the Morea, and published a work on it (1830). In 1840 he was appointed professor of foreign literature for the Lyons Faculty of Letters. The publication of his lectures on religion (*Le génie des religions*, 1842), in which he pleaded for liberal religion and denounced the Churches, so raised his reputation that he was appointed professor at the Collège de France. He mercilessly attacked Catholicism, even from his chair, and in 1846 he was deposed for collaborating with Michelet in writing *Les Jésuites* (1844) and publishing *Le christianisme et la révolution* (1845). He took an active part in the Revolution of 1848, and he shared the exile of so many Rationalists in 1852. From that date he lived for twenty years in Brussels, lecturing and issuing work after work of an advanced

Rationalist character (*Merlin l'enchanteur*, 2 vols., 1860; *Histoire de mes idées*, 1860; *La création*, 2 vols., 1870; etc.) He returned to Paris in 1871, and sat among the anti-clericals in the National Assembly. Quinet's works form a collected edition of twenty-eight volumes (1857-79), and were of the highest importance in the rationalization of France and Belgium. D. Mar. 27, 1875.

**RABL, Professor Carl**, M.D., Austrian anatomist. B. May 2, 1853. Ed. Leipzig, Jena, and Vienna Universities. He began to teach at Vienna University in 1883, and two years later became professor there. In 1886 he removed to Prague University, and since 1904 he has been at Leipzig. In 1908 he refused an invitation to Vienna University. He is professor of anatomy and Director of the Anatomical Institute at Leipzig, Privy Councillor, and a member of the Munich, Vienna, Göttingen, Christiania, Erlangen, and other scientific Academies. In *Was Wir Ernst Haeckel Verdanken* (ii, 1-5) he tells how Haeckel made a Rationalist of him in his youth. "I was happy," he says, "to find a free doctrine, based on human knowledge, displace the Church teaching in which my whole environment was steeped." In the famous controversy about "Haeckel's forgeries" in 1909 Professor Rabl warmly defended Haeckel and completely discredited his opponent (*Frankfurter Zeitung*, Mar. 5, 1909).

**RAMBAUD, Professor Alfred Nicolas**, D. es L., French historian. B. July 2, 1842. Ed. École Normale Supérieure. In 1871 Rambaud was appointed professor under the Faculty of Letters at Caen, and in 1873 at Nancy. He was an authority on Russia, having won his degree by a thesis on Russian history, and in 1872, 1874, and 1877 he discharged Government missions in Russia. He was an important intermediary in the Franco-Russian *entente*. In 1879 Jules Ferry, whom he supported, made him *chef de cabinet* and Minister of Public Instruction. In 1883 he became

professor of contemporary history at Paris University. He was elected to the Senate in 1895, and was again Minister of Public Instruction from 1896 to 1898. He was a member of the Academy of Moral and Political Sciences and of the Institut. Rambaud was one of the most distinguished historians of France in his time. His works on Russia were indispensable, and he wrote an *Histoire de la civilisation française* (2 vols., 1887) and other important works. In conjunction with Lavissee, he edited the great French *Histoire générale du xv siècle à nos jours* (12 vols., 1892-1900), which was written by the ablest historical students of the time. Like his friend Jules Ferry, he was a thorough Rationalist, and his work as Minister was part of the secularization of the schools of France. D. Nov. 10, 1905.

**RAMÉE, Marie Louise de la**, novelist ("Ouida"). B. Jan. 1, 1839. Ed. by father, a Frenchman who gave lessons at Bury St. Edmunds. The family name was Ramé, and was changed by her to de la Ramée. She moved to London in 1859, and Harrison Ainsworth, of whom she became a friend, encouraged her to write fiction. She had written a story, *Idalia*, in 1855. After 1860 she lived much in Italy, and in 1874 she settled permanently in Florence. The popularity of her novels—more than forty in number—waned after 1890, and "Ouida" (a child's lisping pronunciation of Louisa, which she adopted as pen-name) had to rely partly on a Civil List Pension. She was an ardent humanitarian and anti-vivisectionist, and a disdainful opponent of Christianity. In her *Views and Opinions* (1895) she has a chapter entitled "The Failure of Christianity." Its radical defect is that it tried to win the world by "a bribe," and it has become "a nullity." "Of all powerless things on earth," she says, "Christianity is the most powerless" (p. 114). She spares neither Catholic nor Protestant, and is caustic about the "cant" to which they give birth. D. Jan. 25, 1908.

**RAMON Y CAJAL, Professor Santiago**, M.D., Spanish histologist. B. May 1, 1852. Ed. Saragossa University. In 1881 he was appointed professor of anatomy at Valencia University, in 1886 professor of histology at Barcelona, and in 1892 professor of histology at Madrid. His work in histology (*Manual de histología normal y técnica micrográfica*, 1889; *Elementos de histología normal*, 1895; etc.) is of the first importance, and he shared the Nobel Prize for medicine in 1906. Ramon y Cajal had devoted his research particularly to the brain and nervous system, and has done, perhaps, more than any to destroy the illusion of an immaterial mind. In 1900 the International Medical Congress awarded him its highest prize; and he has the Grand Cross of the Order of Isabella and Alfonso XII, and is a member of the Academy of Medicine and Academy of Science. He is an outspoken Rationalist, and wrote a manual for F. Ferrer's Modern School.

**RAMSAY, Sir William, K.C.B., F.R.S., Ph.D., D.Sc., LL.D., M.D.**, chemist. B. Oct. 2, 1852. Ed. Glasgow Academy, and Glasgow, Heidelberg, and Tübingen Universities. Ramsay graduated in philosophy at Tübingen, and his orthodox beliefs were undermined in that period. In 1872 he was appointed assistant in the Young Laboratory of Technical Chemists at Glasgow, and two years later he was a Tutorial Assistant in Glasgow University. He became professor of chemistry at Bristol University College in 1880, and Principal of the College in 1881. In 1887 he obtained the chair of chemistry at London University College, and held it until he retired in 1912. His world-famous research in chemistry began early. In 1894 he, in collaboration with Lord Rayleigh, isolated argon, and in the following year he discovered terrestrial helium. In 1898 he announced neon, krypton, and xenon, and in 1905 radio-thorium. Ramsay was, in fact, one of the most brilliant and most honoured inorganic chemists of

modern times. He won the Nobel Prize in 1904, had honorary degrees from fourteen universities, and received the Davy, Hofmann, Grosse Goldene Wilhelm II, Association Française, Elliot Cresson, Longstaff, Barnard, Leconte, and other medals. He was an Officer of the Legion of Honour, and member of more than forty Scientific Academies and other learned bodies. Ramsay's pious biographer, Sir W. A. Tilden, does not emphasize his complete rejection of Christianity, but he admits that he was an Agnostic, or wavered between a liberal Theism and Agnosticism (*Sir William Ramsay*, 1918). He quotes a letter, of the year 1903, in which Ramsay illustrates his attitude towards religion by two long quotations (p. 292). One is a thoroughly Agnostic passage from W. D. Howells, and the other a thinly Theistic passage (but Agnostic as to a future life) from Jerome K. Jerome. Five years later Ramsay wrote to a friend: "Life has been pretty good to us—perhaps I should say 'God.' I feel inclined to" (p. 300). A few pages later Sir W. A. Tilden closes his account of Ramsay's career with a crudely orthodox Christian motto! *D.* July 23, 1916.

**RAMSEY, William James**, publisher. *B.* June 8, 1844. Ramsey joined the Secularist movement in early life, and sold literature at the London Hall of Science. Later he was manager of the Freethought Publishing Company. He established a business of his own, and published the *Freethinker*. He was involved in the prosecution of Mr. Foote in 1882, and was in the following March sentenced to nine months in prison. He afterwards printed the paper, and took a keen and active interest in the movement. *D.* Nov. 26, 1916.

**RANC, Arthur**, French writer and politician. *B.* Dec. 20, 1831. *Ed.* Poitiers College and Paris University. Trained in law, Ranc was dragged into the political whirlpool of the forties. He was imprisoned for a year (1853-54), and at the

close of his term returned to the study of law. In 1856 he was again in conflict with the authorities, and was transported to Africa. He escaped, and for some years taught in Switzerland. At the amnesty of 1859 he returned to France, and in 1867 he was again in prison for four months. During the siege of Paris in 1870 Ranc left the city in a balloon, and he was appointed head of the police at Tours. He was elected to the National Assembly in 1871, but his opposition to the new reactionaries brought upon him a fresh prosecution. After spending six years in Belgium, he went back to France and entered the Chambre. He was promoted to the Senate in 1903, and two years later he succeeded Clemenceau as editor of the *Aurore*. *D.* Aug. 10, 1908.

**RAPISARDI, Professor Mario**, Italian poet. *B.* Feb. 25, 1844. He is professor of literature at Cataneo University, and a poet of distinction. Rapisardi has not only rendered Lucretius, Tibullus, and Shelley in Italian verse, but he has written many volumes of poetry, including a series of philosophic poems (*Palingenesi*, 1868; *Lucifero*, 1877; *Giobbe*, 1884; and *Atlantide*, 1892), in which he deals very independently with Christian ideas. *Lucifero* chants the victory of the devil over the Christian God. He is mystic, but entirely outside Christianity.

**RASPAIL, François Vincent**, French chemist and politician. *B.* Jan. 24, 1794. *Ed.* Catholic Seminary, Avignon. Raspail entered the lower stages of the Catholic ministry, and was professor of philosophy at the Avignon Seminary. He became a Rationalist, quitted the Church (1813), and took to lecturing on science at Paris. Equally advanced in politics, as the political world was then wholly clerical, he took an active part in the Revolutions of 1830 and 1848, and was more than once imprisoned. Louis Philippe offered to admit him to the Legion of Honour, but he refused the gift at such hands. In

1869-70 he sat on the extreme left in the Chambre. He demanded the expulsion of the Jesuits and the separation of Church and State. Raspail was at one time so distinguished in organic chemistry that he is often described as one of the founders of the science in France. In 1833 he won the Montyon Prize of the Academy of Sciences (10,000 francs). *D.* Jan. 7, 1878.

**RATCLIFFE, Samuel Kerkham**, journalist and lecturer. *B.* 1868. Mr. Ratcliffe is one of the regular lecturers for the Ethical Societies at London. He edited the *Echo* in 1900, and from 1903 to 1906 he was acting-editor of the Calcutta *Statesman*. At one time secretary of the Sociological Society, he now spends a considerable part of each year lecturing on sociological subjects in America, and is London representative of the New York *New Republic*. He contributed a chapter to the Ethical symposium, *A Generation of Religious Progress* (1916). Mr. Ratcliffe concludes that "the very revival of superstition and the manufacture of new creeds are evidence of profound dissatisfaction with the established orthodoxies, and of the determination of the human spirit to find a satisfying means of expression for the craving after reality" (p. 109).

**RAU, Albrecht**, German writer. *B.* Nov. 19, 1843. In his earlier years Rau was a student of, and writer on, chemistry. In middle life he became more interested in philosophy and psychology, and published a number of outspoken Rationalist works (*Ludwig Feuerbach's Philosophie*, 1882; *Die Ethik Jesu*, 1899; *Der moderne Panpsychismus*, 1901; *Das Wesen des menschlichen Verstandes und Bewusstseins*, 1910; etc.). He was one of the founders of the Monist League.

**RAWLINSON, Major-General Sir Henry Creswicke**, baronet, K.C.B., F.R.S., D.C.L., LL.D., Assyriologist. *B.* Apr. 11, 1810. *Ed.* Wrington and Ealing. He secured a cadetship in the East India

Company's service, and, going out to the East, distinguished himself by his rapid mastery of the Hindu and Persian languages. From 1833 to 1839 he was employed in Persia, where he reorganized the army. He returned to India, and was appointed assistant to Sir W. Macnaghten in Afghanistan, and in the following year political agent at Kandahar. For his services in the Afghan War he was made Commander of the Bath (1844), and he received the Persian Order of the Lion and the Sun and the Durrani Order. This closed the military part of his career, the remainder of his life being devoted to oriental studies. He was appointed Consul at Baghdad, and in the course of 1844-46 he discovered the key to the Cuneiform script and opened Assyrian literature to the world. He was created K.C.B. and nominated Crown Director of the East India Company in 1856, minister plenipotentiary to Persia in 1859, member of the India Council in 1868, Trustee of the British Museum in 1876, and baronet in 1891. In 1858-59 and from 1865 to 1868 Sir Henry sat in the House of Commons. He had the Prussian Order Pour le Mérite and numerous decorations, and belonged to a large number of learned bodies. From 1878 to 1881 he was President of the Royal Asiatic Society, and in 1871-72 and 1874-75 of the Royal Geographical Society. As Sir Henry's biography was written by an ecclesiastic (his brother, Canon Rawlinson), his Rationalist views are not obtruded on the reader; but the Canon does not attempt to misrepresent them. He diplomatically says: "Not committed to the daily performance of those religious acts and practices which to many are the essentials of an upright life, he held the broad view of doing good because it was good; because it was for the benefit of human creatures generally, and at the same time for the glorification of the Creator.....his views were the reverse of dogmatic" (*A Memoir of Major-General Sir H. C. Rawlinson*, 1898, p. 303). In short, he was a non-Christian Theist who

never prayed or went to church, and whose very high ethic was utilitarian. *D. Mar. 5, 1895.*

**RAYNAL, Guillaume Thomas François**, French writer. *B. Apr. 11, 1713. Ed. Jesuit College, Pézenas.* Raynal entered the Jesuit Society and became a priest. After preaching for some time at Pézenas, he was in 1747 attached to the Saint Sulpice parish at Paris. There he became a great friend of Helvétius and D'Holbach, and adopted Deistic opinions. He was ejected from the Society, and was appointed editor of the *Mercure*. The "Abbé Raynal," as he continued to be called, was one of the most prolific writers of the time, and a man of great learning and ability. His chief work is his *Histoire philosophique et politique des établissements et du commerce des Européens avec les deux Indes* (4 vols., 1770), in which he scourges the Jesuits and the Inquisition. It was reprinted in 1780, with more violent attacks on religion, and was burned by the hangman in the following year. Raynal fled to Prussia, then to the Court of Catherine the Great. He was permitted to return to France in 1778 and live in the provinces. He was elected to the States General, but declined the honour on account of his age; and he was a member of the Institut. *D. Mar. 6, 1796.*

**READ, Professor Carveth, M.A.**, philosopher. *B. Mar. 16, 1848. Ed. Cambridge (Christ's Church College), Leipzig, and Heidelberg Universities.* Professor Read was enabled to study at the German universities by winning the Hibbert Travelling Scholarship. He lectured on philosophy and literature for some years at Wren's, and from 1903 to 1911 he was Grote Professor of philosophy at London University and lecturer on comparative psychology at University College. His views are best given in his *Metaphysics of Nature* (1905) and *Natural and Social Morals* (1909). The ninth chapter of the latter work discusses "Religion and

Morals," rejects Theism and Pantheism, and puts ethics on a purely humanitarian base. "With the spread of civilization the religious spirit declines, because so much strength of character exists as to make civilization possible" (p. 252). Professor Read is a member of the R. P. A.

**READE, William Winwood**, writer. *B. Dec. 26, 1838* (nephew of Charles Reade). *Ed. Winchester and Oxford.* Reade opened his literary career in 1860 with a novel (*Liberty Hall*, 3 vols.), and in the following year he published a history of the Druids (*The Veil of Isis*), in the course of which he often criticizes religion. During 1862-63 he travelled in Africa, and after his return he entered St. Mary's Hospital as a student. He volunteered for service at the Cholera Hospital at Southampton in 1866. During the Ashanti War he was correspondent for the *Times* (*The Story of the Ashanti Campaign*, 1874), and his health never recovered from the strain. His *Martyrdom of Man* had been published in 1872, and proved one of the most brilliant and popular anti-Christian books of the period. An introduction by F. Legge to the eighteenth edition (1910) gives an interesting account of the courageous author and his opinions. He was not "an Atheist," as the *Dict. of Nat. Biog.* says, but a Spencorian Agnostic. He gave the name of God to the "First Cause and Inscrutable Mystery," rejected the idea of immortality, and was very drastically opposed to Christianity. His final beliefs are embodied in *The Outcast*, a novel dealing with the hardships of a professed heretic, which he wrote in 1874. *D. Apr. 24, 1875.*

**RECLUS, Professor Élie Michel**, French ethnologist. *B. 1827.* Élie Reclus and his two distinguished brothers were the sons of a French Protestant pastor. Élie took part in the Revolution of 1848, and was driven out of France. He was appointed professor of comparative mythology at Brussels University. In 1871 he

returned to France, and took part in the Commune, for which he was again proscribed. Besides collaborating in many works with his more famous brother Elisée, he wrote a number of important volumes on ethnology and comparative religion. His first book, *Les Primitifs* (1885), was translated into English (*Primitive Folk*, 1891), and his Rationalism is mainly developed in his *L'âme comme souffle* (1896), *Les croyances populaires* (1908), and *La doctrine de Luther* (1908). His brother Elisée has given us a fine sketch of Professor Élie (*Élie Reclus*, 1905). *D.* Feb. 12, 1904.

**RECLUS, Professor Jean Jacques Elisée**, French geographer, brother of preceding. *B.* Mar. 15, 1830. *Ed.* Protestant Seminary, Montauban, and Berlin University. Forced to fly from France for his resistance to the *coup d'état* of 1851, he travelled for some years in north and south America, and was permitted to return to his country in 1858. His works on travel and geography (notably *La Terre*, 2 vols., 1867-68) laid the foundation of his high scientific reputation; but Reclus continued to struggle ardently against religious and political reaction. He joined the International in 1869, and in 1871 he was sentenced to transportation for life for his share in the Commune. His scientific distinction was already so great that the scholars of Europe saved him by a petition to the French Government. He was banished, and lived at Geneva until 1879, when he returned to Paris. Three years later he incurred a fresh sentence, and in 1893 he was appointed professor at Brussels University. His great work, *Nouvelle Géographie Universelle* (19 vols., 1876-94), was translated into English (*The Earth and its Inhabitants*, 19 vols., 1878-94). His contemptuous rejection of all religion is plain enough in *La Terre* and other works, but is most pointedly expressed in his preface to Bakunin's *God and the State* (1883) and *L'Anarchie et l'Église* (1901). There is an admirable sketch of Reclus in A. Brisson's *Portraits Intimes*, and Prince Kropotkin

has written a biography of him (1905). As even the *Annual Register* says (1905), he was a man of "charming amiability and simplicity of character, of lofty ideals and singular generosity." *D.* July 5, 1905.

**RECLUS, Professor Paul, M.D.**, French surgeon. *B.* Mar. 7, 1847. Paul Reclus was the youngest and least aggressive of the sons of Pastor Reclus. He studied medicine at Paris, and in 1879 became a hospital surgeon. In 1895 he was appointed professor of clinical surgery at the Paris University; and he was a member of the Academy of Medicine and a Commander of the Legion of Honour. His writings deal only with his science, in which he had considerable distinction, particularly in connection with the introduction of anæsthetics. He shared the Rationalist views, though not the Anarchist philosophy, of his brilliant brothers. *D.* 1914.

**REGHILLINI, Professor Mario**, Italian chemist. *B.* 1767. He was professor of chemistry and mathematics at Venice during the Napoleonic period, and adopted the views of the French Rationalists. When Venice was restored to the Austrians in 1815, he fled to Brussels, and then to Paris, where he published a number of books on Freemasonry. At the Revolution of 1848 he returned to Venice, but he was again compelled to fly to Brussels when it failed. *D.* 1853.

**REGNARD, Albert Adrien**, French writer. *B.* Mar. 20, 1836. Regnard was one of the spirited Rationalist writers of France during the second Empire. In his *Essais d'histoire et de critique scientifique* (1865) he advocated Materialism, and he was one of the founders of the *Revue Encyclopédique* and the *Libre Pensée*. In 1867 he got four months in prison for one of his articles in the *Libre Pensée*. He was general secretary to the Prefecture of Police during the Commune, and at its fall he fled to London, where he

continued to issue Rationalist works. In 1884 he translated Büchner's *Force and Matter* into French. He took part in several International Congresses of Free-thinkers.

**REGNAUD DE SAINT-JEAN D'ANGÉLY, Count Michel Louis Étienne,**

French politician. *B.* 1761. *Ed.* Paris. He was trained in law, but entered the Navy, and in 1789 he was sent to the States General. He was prominent in the National Convention, and it was at his demand that Voltaire's remains were removed to the Pantheon and a statue was erected to him at Paris. He edited the *Journal de Versailles*. In 1793 he was appointed hospital administrator to the Army of Italy, and he accompanied the expedition to Egypt. Napoleon admitted him to the Council of State, and in 1810 made him Secretary of State for the Imperial Family. In 1816 he was proscribed, and he sailed for America. Three years later he was permitted to return, but he died of joy on being restored to his family in 1819.

**REID, Sir George Archdall O'Brien,** K.B.E., M.B., C.M., A.R.S.E., physician and writer. *B.* 1860. *Ed.* Edinburgh University. He lived for some time in India, where he was born, and New Zealand, and travelled in many other lands. Sir George sums up his early career, briefly, as having been in succession a schoolmaster, a Kauri-gum digger, a stockman, a hunter, and joint-editor of *Bedrock*. As a scientific writer, particularly on questions of heredity, he first won attention by his *Present Evolution of Man* in 1896. *Alcoholism* (1901), *The Principles of Heredity* (1905), *The Laws of Heredity* (1910), and other works and scientific papers, have since given him a position of authority. He received his title in 1919. In his *Principles of Heredity* Sir George very freely expresses his thorough Rationalism. "Almost without exception," he remarks, "religions have restrained the instinct of curiosity—hence

the prolonged intellectual and social stagnation in which so many races have sunk" (p. 296). Chapter xxiii abounds in such expressions. "Probably in all history," he says, "there is no instance of a society in which ecclesiastical power was dominant which was not at once stagnant, corrupt, and brutal" (p. 309).

**REIL, Professor Johann Christian,**

M.D., German physician. *B.* Feb. 28, 1759. *Ed.* Göttingen and Halle Universities. He practised for some years at Rhaude, and was in 1787 appointed extraordinary professor of medicine at Halle University. In the following year he became professor of therapeutics and Director of the Halle Clinic. In 1810 he obtained the chair of clinics at Berlin University. During the Napoleonic troubles Reil was general superintendent of the war hospitals, and in the course of his devoted service he contracted typhus. He was "one of the most distinguished physicians and medical writers of the time" (*Allgem. Deutsche Biog.*). Master of every branch of his science, he was a special authority on the nervous system and on fevers (on which he wrote a five-volume work, 1799–1815), and he brought about great reforms in the treatment of the insane. He founded the *Magazin für psychische Heilkunde* in 1803. In his *Exercitationum anatomicarum Fasciculus I* (1796) he professes Materialism: "All phenomena are either matter or presentations," he says. He rejects the idea of the immaterial. *D.* Nov. 22, 1813.

**REIMARUS, Hermann Samuel,**

German writer. *B.* Dec. 22, 1694. *Ed.* Jena and Wittemberg Universities. After travelling in Holland and England, Reimarus was appointed rector of Weimar Gymnasium (1723). In 1728 he became professor of Hebrew and mathematics at Hamburg Gymnasium. In philosophy he followed Wolff. He accepted natural religion (or Deism) only, and denied that there was anything supernatural in Chris-

tianity. His views were first embodied in the anonymous *Wolfenbüttelsche Fragmente*, which Lessing published in 1774. The work created a sensation, and opened the fruitful period of Biblical criticism in Germany. Reimarus had, however, sufficiently disclosed his Rationalism in a work published during his lifetime, *Vornehmste Wahrheiten der natürlichen Religion* (1754). In 1750 he had edited the Roman historian Dio Cassius. *D. Mar.* 1, 1768.

**REINACH, Joseph**, L. en D., French writer and politician. *B. Sep.* 30, 1856. *Ed.* Paris. The Reinachs were of a Jewish family which had come from Frankfort and settled in France. Joseph Reinach studied law, and was admitted to the Paris Bar; but under the influence of Gambetta, with whom he entirely agreed, he took to politics. In 1877 he became associate editor of the *Révolution Française*. Four years later Gambetta made Reinach his *chef de cabinet*. He returned to his paper at the fall of Gambetta, but he secured election to the Chambre in 1889, and he was one of the most spirited defenders of Dreyfus and opponents of the Church. From 1890 to 1898 he was a member of the Conseil Supérieur de l'Agriculture and of the Conseil Supérieur de l'Assistance Publique; and in 1907 he was appointed to the Conseil Supérieur des Prisons. Dr. Reinach belongs to the Legion of Honour. His works include a sympathetic study of Diderot (1894) and an authoritative life of Gambetta (*Léon Gambetta*, 1884); and he edited the eleven volumes of Gambetta's speeches.

**REINACH, Salomon**, French philologist and archaeologist, brother of the preceding. *B. Aug.* 29, 1858. *Ed.* Lycée Condorcet, École Normale, and École d'Athènes. In 1882 he was appointed secretary of the Archæological Commission of Tunisia; in 1886 he joined the staff of the National Museum; in 1888 he became auxiliary professor at the Louvre; and since 1902 he has been Conservator of the National

Museum of Antiquities at Saint Germain and professor at the Louvre. Since the publication of his *Manuel de philologie classique* (2 vols., 1883-84) Professor Reinach has published a large number of valuable literary and archæological works. His *Apollo* (1904; Eng. trans., *The Story of Art Throughout the Ages*) is a notable manual of the history of art, and he is one of the leading French authorities on the science of religion, from which he removes all supernatural elements (*Cultes, mythes, et religions*, 3 vols., 1905-1908; and *Orpheus*, 1909; Eng. trans., 1909). The latter work is an important and original study of the evolution of religion on advanced Rationalist lines. M. Reinach is an Officer of the Legion of Honour, and a member of the Academy of Inscriptions, the German Archæological Institute, the Berlin and Vienna Anthropological Societies, the Archæological Society of Athens, and the Swedish Academy. He translated into French Schopenhauer's *Über den Willen in der Natur* (1886).

**REINACH, Professor Théodore**, D. en Dr., D. es L., French historian and archæologist, brother of the preceding. *B. July* 3, 1860. *Ed.* Lycée Condorcet, École des Hautes Études, and École de Droit. At the termination of his brilliant academic course Reinach—the youngest of the three distinguished brothers—qualified in law, and practised at the Paris Court of Appeal. He was, however, chiefly interested in history and archæology, and his series of learned works opened with his *Histoire des Israélites* in 1885. His *Mithridate Eupator* (1890) was crowned by the Academy. In 1894 he was appointed professor at the Faculty of Letters, and in 1901 at the École des Hautes Études. From 1888 to 1907 he edited the *Gazette des Beaux Arts* and the *Revue des Études Grecques*. He is an Officer of the Legion of Honour and of Public Instruction, President of the Société des Études Juives and the Société de Linguistique, Commander of the Order of the Medjidieh and

the Order of the Saviour, member of the Academy of Inscriptions and the Royal Belgian Academy, etc. In his *Religions et Sociétés* (1905; a collection of his lectures at the *École des Hautes Études*) he pleads for religion in a liberal sense, but is Agnostic as regards theology. "The Unknowable remains," he says, but "all the hypotheses which have become beliefs, all the hopes of a beyond and the moral laws which piety has raised on these anthropo-cosmological bases, have been gradually shattered by the pitiless ram of a better-observed reality and a better-conducted experience" (p. 39).

**REINHOLD, Professor Ernst Christian Gottlieb**, German philosopher. B. Oct. 18, 1793. *Ed.* Kiel University. He became a teacher and sub-rector of a college at Kiel. In 1822 he began to teach at Kiel University, and in 1824 he was appointed professor of logic and metaphysics at Jena University. In the main he followed the ideas of his father (see next paragraph), but in some respects he was nearer to Kant. He called himself a "Speculative Theist." His ideas are best found in his *Theorie des menschlichen Erkenntnisvermögens und der Metaphysik* (2 vols., 1832-34) and *System der Metaphysik* (1854). D. Sep. 17, 1855.

**REINHOLD, Professor Karl Leonhard**, German philosopher, father of preceding. B. Oct. 26, 1758. *Ed.* Jesuit College, Vienna. Reinhold became a Jesuit in 1772, but the Society was suppressed in the following year, and he entered a Barnabite College and taught philosophy there. He adopted the Rationalist ideas which were current in Vienna under Joseph II, and abandoned Catholicism. He joined the Freemasons and a Rationalist Society at Vienna called "Zur Wahren Eintracht." Catholic Vienna troubled him so much that he expatriated himself and settled in Germany. He studied at Leipzig University and adopted Kant's philosophy. Later he lived at Weimar, where he collaborated

on Wieland's *Deutsche Mercur* and married Wieland's daughter. In 1787 he was appointed professor of philosophy at Jena, and in 1794 at Kiel. For a time Reinhold, who won great distinction as a teacher, adhered to the mysticism of Jacobi, but his last work (*Die alte Frage, Was ist Wahrheit?*, 1820) shows that he returned to a Rationalistic Theism. D. Apr. 10, 1825.

**REMSBURG, John E.**, American writer. B. Jan. 7, 1848. His father lost his sight when John was six years old, and he had little schooling. He entered the army at the age of sixteen, and fought in the Civil War. He then became a teacher, and was engaged in education until 1880. For four years he was a Superintendent of Public Instruction. In 1880 he began his long period of service to American Rationalism by publishing a *Life and Vindication of Paine*. Since that time he has written many important Rationalist works, especially proving the opinions of the various Rationalistic Presidents of the United States, and has lectured all over America. S. P. Putnam estimates that, in various languages, "fully three hundred thousand copies of his lectures have been circulated" (*Four Hundred Years of Freethought*, p. 791).

**RÉMUSAT, Count Charles François Marie de**, French historian and statesman. B. Mar. 14, 1797. *Ed.* Lycée Napoléon and École de Droit, Paris. Rémusat deserted the law, in which he was trained, for letters and political journalism. He at first supported Guizot, but after a time he passed to the left centre in French politics. He entered the Chambre in 1830, and became Under-Secretary of State in 1836 and Minister of the Interior in 1840. Though by no means a Radical, he opposed Louis Napoleon's *coup d'état* in 1851, and was banished. He returned at the general amnesty in 1859, and devoted himself to science and letters. From 1871 to 1873 he was Minister of Foreign Affairs and a warm supporter of his friend Thiers.

He was a member of the Academy of Moral and Political Sciences (1842) and the French Academy (1846). Count Rémusat translated Cicero's *De Legibus* and part of Goethe, and wrote a large number of philosophical and historical works (chiefly *Essais de philosophie*, 2 vols., 1842; *Abélard*, 2 vols., 1845; and *Histoire de la philosophie en Angleterre*, 1875). He was a special authority on English literature and wrote lives of Bacon, Lord Herbert, Hartley, and Channing. He was an eclectic Theist in regard to religion. "Of the principles of the eighteenth century he retained the love of free thought and confidence in reason" (*Nouvelle Biographie Générale*). *D.* Jan. 6, 1875.

#### RÉMUSAT, Professor Jean Pierre

**Abel**, M.D., French orientalist. *B.* Sep. 5, 1788. *Ed.* Paris. He was trained in medicine, and he served in the hospitals of Paris and wrote several medical works. But from an early age he was attracted to the study of Chinese, and as early as 1811 he won attention by his *Essai sur la langue et la littérature chinoises*. In 1814 he was appointed professor of Chinese at the Collège de France. In the following year he was admitted to the Academy of Inscriptions. He now abandoned medicine and became one of the most learned philologists in Europe. There were few European languages, ancient or modern, which he did not master, and he had a remarkable knowledge of Chinese literature. He was one of the first to vindicate the high morality of Lao-Tse and Buddha, and he severely criticized the missionaries for their Chinese translation of the Bible. Professor Rémusat founded the Asiatic Society of Paris in 1822, and was its secretary until he died. He was Administrator of the oriental manuscripts at the Bibliothèque Royale; and he was a member of the Asiatic Societies of London, Calcutta, and Batavia, and the Academies of Berlin, St. Petersburg, and Turin. He was also an Officer of the Legion of Honour. *D.* June 4, 1832.

#### RÉMUSAT, Count Paul Louis Étienne,

French writer and politician, son of Count C. F. M. de Rémusat. *B.* Nov. 17, 1831. He studied law, but, like his father, turned from it to literature and political journalism. In 1857 he became associate editor of the *Journal des Débats*. In 1870 he accompanied Thiers on his tour of the courts of Europe, and, being elected to the National Assembly, he was made *chef de cabinet* to his father while he was Foreign Minister. In 1876 he was elected to the Senate. Count Paul wrote a biography of Thiers (1889), and published a volume of his articles from the *Revue des Deux Mondes* (*Les sciences naturelles*, 1857). He was admitted to the Academy of Moral and Political Sciences. *D.* Jan. 22, 1897.

#### RENAN, Henriette, sister of J. Ernest

Renan. *B.* July 22, 1811. *Ed.* by nuns. The father, a Breton fisher, was drowned in 1828, and Henriette opened a school at Tréguier, where she and Ernest were born. It failed, and she went to teach at Paris, partly in order to pay her father's debts. She induced the ecclesiastical authorities at Paris to send for Ernest, who was studying for the priesthood, and, as she shortly afterwards abandoned Catholicism, she was ready to strengthen her brother's resolution when his period of doubt arrived. Their letters during that period (1842-45) were published in 1896 (*Lettres intimes*; Eng. trans., *Brother and Sister*), and they reveal Henriette's magnificent character. Ernest lived with her after 1856, and Lockroy tells us (in his *Au hazard de la vie*, p. 48) that whenever Ernest seemed to regret the loss of his faith his sister would say: "Allons, allons, Ernest." She inspired his idea of writing a life of Christ, accompanied him to Syria, and copied out his notes. In the East she contracted a fatal illness. She was unconscious when a priest administered the rites of the Church to her. Canon W. Barry, in his scandalous life of Renan (1905), suppresses this fact in describing her end (p. 102). Renan himself, in his beautiful little work

on his sister (*Ma Sœur Henriette*, 1862), tells us that what Barry calls "a good Maronite priest" was "a sort of fool" who pestered them for days, and only got admission to Henriette when both brother and sister were unconscious from fever. She never returned to the Church, but helped Renan with his *Vie de Jésus* until a few days before her death. *D. Sep. 24, 1861.*

**RENAN, Joseph Ernest**, French orientalist. *B. Feb. 27, 1823. Ed. Tréguier Seminary, Saint Nicolas Seminary, Paris, Issy Seminary, and Saint Sulpice.* Renan was only five years old when his father was drowned, and he owed his early education to his sister. He was delicate and precocious, and was destined for the Church. His sister Henriette had him transferred to the seminary at Paris in 1838; but the contrast of the ecclesiastical insincerities and culture of Paris with the simple piety and ignorance of Brittany soon began to disturb him. At Issy he studied the German philosophers, and further developed. He took only the minor orders of the Church, and in 1845, encouraged by Henriette, he abandoned it. He then undertook teaching at a night school, spending the day in the study, especially, of Semitic languages. Berthelot was at the same school, and he completed Renan's Rationalist education. At the time Renan followed a kind of Hegelian Theism or Pantheism, which he embodied in *L'avenir de la science* (not published until 1890). In the same year, 1848, he won the Volney Prize by an essay on the Semitic languages, and two years later he won a second prize, and was sent by the Academy of Inscriptions to Italy (1849-50). Admitted to the Academy of Inscriptions in 1856, and married in the same year to Ary Scheffer's niece, he began to write with more confidence. His first Rationalist work (*Études d'histoire religieuse*, 1857) startled the orthodox by its challenge, but did not hinder his progress. He accepted a Government commission in Phœnicia, and set out with Henriette in 1860. There

they wrote, together, the notes for the *Vie de Jésus*, until Henriette died, and Ernest returned (1861). In the following year he was appointed professor of Hebrew, Syriac, and Chaldaic at the Collège de France, the highest teaching institution in France. His *Life of Jesus* appeared in the following year, and the fierce controversy excited by its brilliant success—it has sold 300,000 copies in France alone, and has been translated into nearly every European language—led the authorities to depose him. The work is fine literature, but not critical history. Renan, however, made it the starting-point of a real history of early Christianity, and developed his programme in his successive *Les apôtres* (1866), *Saint Paul* (1869), *L'antichrist* (1873), *Les évangiles et la seconde génération chrétienne* (1877), *L'église chrétienne* (1879), and *Marc-Aurèle* (1881). In 1864-65 he was again in the East in search of colour and material. He recovered his chair at the Collège de France in 1871; but the events of that year and the subsequent recovery of reaction for some years tinge his subsequent work with melancholy. The most important later work is his *Histoire du peuple d'Israël* (1888-94), and he wrote a number of ethical-philosophical dramas which are collected in his *Drames philosophiques* (1888). Renan's expressions vary much on the philosophical side. He constantly speaks of "God," and sees "something divine" in Christ. But in a note which he left behind, to prevent any talk about a death-bed conversion, there is merely a faint allusion to "the Eternal." He was really an Agnostic, and he never believed in personal immortality. In 1863 he expressed this in closing the little work on his sister; and his son-in-law, Professor J. Psichari, tells us, in a beautiful account of Renan's last days in his *Sœur Anselmine*, that when he lay dying he said: "I know that when I am dead nothing of me will remain." His fine character sustained him tranquilly to the end. "My work is done, and I die happy," he said. *D. Oct. 2, 1892.*

**RENARD, Professor Georges François**, French writer. *B.* Nov. 21, 1847. *Ed.* Lycée Bonaparte and École Normale, Paris. Renard served as a volunteer in the Franco-German War. Proscribed for his active share in the Commune, he fled to Switzerland, and in 1875 he was appointed professor of French literature at the Lausanne Academy. In 1879 the French Academy crowned his *Poésie de la science*, and his sentence of banishment was annulled. For some time he taught at the École Monge at Paris; but in 1887 he returned to Lausanne, having accepted a chair at the new university. Besides a number of beautiful descriptive books (*Autour du Léman*, 1891, etc.) and some political works (chiefly *Études sur la France contemporaine*, 1888), Professor Renard has written a spirited life of Voltaire (1883) and other Rationalist works. He took an active part in the Congress of Freethinkers at Rome in 1904.

**RENOUVIER, Charles Bernard**, French philosopher. *B.* Jan. 1, 1815. *Ed.* École Polytechnique. He was trained in mathematics and national economy, but he devoted himself to philosophy, and Eisler describes him in his *Philosophen Lexikon* (1912) as "one of the most important French thinkers of the nineteenth century." He was associate editor of the *Année Philosophique*, and he founded the *Critique Philosophique*. Renouvier, who calls his system a "phenomenal neo-criticism," was influenced by Comte as well as Kant, and rejects the "noumena" of the German thinker. He therefore rejects a personal God and personally immortal soul, though he contends for an impersonal immortality which is quite inconsistent with Christianity (see his *Uchronie*, 1900). His general ideas are chiefly given in his *Science de la morale* (1869) and *La nouvelle monadologie* (1899). The latter work shows the influence of Leibnitz. See G. Séallies, *La philosophie de C. Renouvier* (1905). *D.* Sep. 1, 1903.

**REUSCHLE, Karl Gustav**, German geographer. *B.* Dec. 26, 1812. *Ed.* Tübingen, Paris, and Berlin Universities. In 1840 he was appointed professor of mathematics and natural science at Stuttgart Gymnasium, but he was best known as a writer on geography. His chief work is his *Vollständige Lehrbuch der Geographie* (2 vols., 1851-52). He wrote also on astronomy and other branches of science. His Rationalist ideas are given in his *Philosophie und Naturwissenschaft* (1874), which he dedicated to Strauss. *D.* May 22, 1875.

**REYBAUD, Marie Roch Louis**, French economist and politician. *B.* Aug. 15, 1799. He was sent into commerce by his father, but he turned to journalism and letters, and, settling at Paris in 1829, joined in the attack on the restored monarchy. He worked on the *Tribune*, *Corsaire*, *National*, and other advanced papers in the thirties, and wrote a history of the French Expedition to Egypt (10 vols., 1830-36). His *Études sur les réformateurs* (1840) won the Montyon Prize of the Academy, and in 1850 he was admitted to the Academy of Moral and Political Sciences. Reybaud was a distinguished economic writer, a moderate progressive in politics, a thorough Rationalist in regard to religion. He was elected to the Chambre in 1846, and to the Legislative Assembly in 1848; and in 1872 he accepted a position under Thiers. Reybaud was politically more conservative in his later decades, but he retained his Rationalism. *D.* Oct. 28, 1879.

**REYNAUD, Jean Ernest**, French writer. *B.* Feb. 14, 1806. *Ed.* École Polytechnique. He became a mining engineer in Corsica, and after his return to Paris he joined the Saint-Simonians and collaborated with Pierre Leroux and Hippolyte Carnot. In 1838 he was appointed Under-Secretary of State, and from that year to 1852 he lectured at the School of Mines. His chief work, *Terre et Ciel* (1854), was con-

demned by a Council of Bishops; yet it was equally rejected by advanced Rationalists, as the author mixes a good deal of mysticism with his humanitarianism. He, however, entirely rejected Christian doctrines. *D.* June 28, 1863.

**REYNOLDS, Charles B.**, American lecturer. *B.* Aug. 5, 1832. Reynolds's parents, who had recently come from England, died before he was five years old, and he got little education. He became a preacher for the First Day Adventists in 1868, and passed to the Seventh Day Adventists in the following year. He later became a Rationalist, and made his first appearance at the New York Freethinkers' Convention in 1883. In the following year he was elected chairman of the executive committee of the American Secular Union. In 1887 he was prosecuted for blasphemy, and was eloquently defended by Ingersoll. It was one of the last trials for heresy in the States, and Ingersoll's speech (*Trial for Blasphemy*) is one of his finest. Reynolds was fined, but he continued to lecture all over America. He has contributed regularly to the Rationalist papers of America.

**RHODES, The Right Honourable Cecil John**, M.A., D.C.L., statesman and philanthropist. *B.* July 5, 1853. *Ed.* Bishop Stortford Grammar School and Oxford (Oriel College). His father, a clergyman, destined him for the Church, but he evaded the vocation. On account of his delicate health he was sent to South Africa in 1869, and he spent two years growing cotton in Natal. In 1871 he went to the Kimberley diamond fields, and laid the foundations of his fortune. Stubbornly resolved to complete his education, he returned to England in 1873 to study at Oxford. He developed tuberculosis, but he contrived, between 1874 and 1881, to put in sufficient terms at Oxford to graduate, fostering his South African business all the time. He entered the Cape Parliament in 1880, and pressed his well-known Imperialist views. In

1884 he got a Protectorate established in Bechuanaland, and was appointed Deputy Commissioner. Four years later he organized the De Beers Company, and in 1889 the British South Africa Company. From 1890 to 1894 he was Premier at the Cape, and in 1895 he was called to the Privy Council. The subsequent years he devoted to the development of Rhodesia. By his will Mr. Rhodes left his whole fortune of £6,000,000, apart from a few bequests, for public purposes, including a gift of £100,000 to Oriel, land for a university in Rhodesia, and a hundred and fifty scholarships of £300 a year each at Oxford. Many affected to be surprised by his idealism, but he had been a most generous philanthropist and a man of high ideals all his life. Marcus Aurelius was his favourite author, and he was sincerely convinced that in his Imperialism he was working for humanity. He was a great admirer of Gibbon, and was himself an Agnostic. Sir T. F. Fuller discusses at length his views on religion, and tells us that he rejected the idea of a future life and thought the chances about equal whether there was a God or not (*The Right Hon. Cecil J. Rhodes*, 1910, pp. 235-50). *D.* Mar. 26, 1902.

**RHYS, The Right Honourable Sir John**, philologist. *B.* June 21, 1840. *Ed.* Bangor Normal College and Oxford (Jesus College), Paris, Heidelberg, Leipzig, and Göttingen Universities. In 1871 he was appointed school inspector for Flint and Denbigh, and in 1877 professor of Celtic at Oxford University. He was elected a fellow of Jesus College in 1881. In 1886 he gave the Hibbert lectures, and in 1889 the Rhind lectures on Archæology at Edinburgh University. He was made Principal of Jesus College in 1895, and Fellow of the British Academy in 1903. His title was given in 1907, and he entered the Privy Council in 1911. Sir John was the leading British authority on the Celtic languages, literature, and religion, and he was keenly interested in comparative mythology, from the Rationalist point of view. He was

President of the Anthropological Section of the British Association in 1900. Mr. Clodd publishes in his *Memories* (p. 184) a pungent letter which Sir John wrote him when Mrs. Humphry Ward was trying to secure membership of the Church of England for people who rejected the Virgin Birth. "If they were only called by the same name of Christians," he says, "it matters not that they are ritualists or agnostics: the name is the great thing which would enable them to enjoy the Eucharist together." *D.* Dec. 16, 1915.

**RIBEYROLLES, Charles de**, French writer and politician. *B.* 1812. *Ed.* Catholic seminary. Ribeyrolles's parents sent him to study for the Church, but the spirit of the Revolution of 1830 reached him, and he discarded theology. He spent ten years of journalistic struggle and study at Paris, until in 1840 he joined the staff of the *Revue de France*. For a few years he edited *L'Émancipation* at Toulouse, but he returned to Paris to share the battle, and became editor of *La Réforme*. He was banished after the *coup d'état*, and went to Jersey. Expelled from there in turn, he went to London, then on to Brazil, where he caught yellow fever. Victor Hugo, a fellow exile, greatly admired Ribeyrolles, and wrote verses for his tomb. *D.* June 13, 1861.

**RIBOT, Alexandre Félix Joseph**, *L. es L., I. en D.*, French statesman. *B.* Feb. 7, 1842. *Ed.* Lycée St. Omer and Lycée Bonaparte. He was admitted to the Paris Bar in 1864, and was appointed Substitute at the Tribunal de la Seine in 1870. Ribot entered politics, and became secretary general at the Ministry of Justice in 1878; and he was Minister for Foreign Affairs from 1890 to 1893, Premier and Minister of the Interior in 1892-93, Premier and Minister of Finance in 1895, Minister of Finance from 1914 to 1917, and Premier again in 1917. In 1909 he was elected to the Senate. Ribot is a moderate Liberal, and he opposed the drastic anti-clerical

policy of M. Combes; but he supported the final settlement of the Church, and co-operated in the secularization of the French schools. He is a member of the French Academy and the Academy of Moral and Political Sciences. In 1887 he was President of the Société de Legislation Comparée, and from 1887 to 1902 he was President of the Société Générale des Prisons. He wrote a biography of Lord Erskine (1866) and a number of political and educational works.

**RIBOT, Professor Théodule Armand**, *D. es L.*, French philosopher. *B.* Dec. 18, 1839. *Ed.* Lycée de Saint Brieux and École Normale Supérieure. He was appointed professor of philosophy at the Lycée de Vesoul, and in 1876 he founded and edited the *Revue philosophique*. In 1885 he became professor of experimental psychology at the Sorbonne, and in 1888 professor of experimental and comparative psychology at the Collège de France. Ribot's works on psychology (beginning with his *Psychologie anglaise contemporaine*, 1870) are among the most authoritative in his science in France. He translated into French Herbert Spencer's *Principles of Psychology*, and rendered great service in detaching French psychology from metaphysical and theological matters. He rejects entirely the idea of a spiritual principle, separable from the body, and regards consciousness as an epiphenomenon (see, especially, *Les maladies de la personnalité*, 1884). Like Maudsley and Lewes, he studies mind from the point of view of physiology. *D.* Dec. 9, 1917.

**RICARDO, David**, economist and philanthropist. *B.* Apr. 19, 1772. Son of a Dutch Jew who had settled in London, Ricardo had little schooling, and he entered his father's stockbroking business at the age of fourteen. He quarrelled with his father by abandoning the Jewish creed, and set up a financial business of his own, at which he made a fortune. He took a very keen and wide interest in science, and was

one of the first members of the Geological Society. In 1799 he read Adam Smith's *Wealth of Nations*, and was stimulated to make a serious study of economics. By 1817, when he published his famous *Principles of Political Economy and Taxation*, he was regarded as one of the leading British economic authorities. From 1819 until he died he sat in Parliament, and he supported the Radicals in their demands for parliamentary and general reform. He denounced all religious persecution, particularly the many prosecutions of Richard Carlile, and he gave strong support to Robert Owen and to the Utilitarians. He married a Quaker, and never rejoined the Jewish faith or accepted any other (D. R. Lee's *Diary*, 1797, p. 25). Ricardo was a most generous donor to London charities. He maintained an almshouse and two schools near his own house. *D.* Sep. 11, 1823.

**RICCIARDI, Count Giuseppe Napoleone**, Italian writer and politician. *B.* July 19, 1808. *Ed.* by his mother, who taught him republican and advanced ideas. Ricciardi abandoned religion, and threw himself into the struggle for the liberation of Italy before he was twenty. Noble and endowed by birth, he founded a rebellious review (*Il Progresso*) in 1832, and was compelled to leave his country. He returned in 1834, and was thrown into prison for his renewed efforts. For some years he then supported himself by literary and journalistic work at Paris. He returned to Italy at the Revolution of 1848, and was elected to the Neapolitan Parliament. When reaction triumphed, he organized a rebellion in Calabria. It failed, and he fled again to Paris; and he was in his absence sentenced to death and the loss of his property. In 1859 he was able to return to Italy, and he sat in the first Italian Parliament. When the Pope convoked the Vatican Council in 1869, Ricciardi convoked a congress of Rationalists at Naples. His contempt of the Church may be read in any of his works, especially in

*Les Papes et l'Italie* (1862) and his drama *Torquemada, ou l'Inquisition Espagnole* (1865). He was a strong idealist, advocating every kind of humanitarian reform. His life of struggle and sacrifice is recorded by himself in his *Mémoire autographe d'un rebelle*, 1857, and *Mémoires d'un vieillard*, 1874. *D.* June 3, 1885.

**RICHARDSON, Sir Benjamin Ward**, M.A., M.D., LL.D., F.R.S., physician. *B.* Oct. 31, 1828. *Ed.* Barrow Hill School and Anderson's University, Glasgow. In 1850 Richardson was admitted as a licentiate of the Glasgow Faculty of Physicians and Surgeons. He migrated to London in 1854, and was appointed physician to the Blenheim Street Dispensary and lecturer at the Grosvenor Place School of Medicine. In the same year he won the Fothergillian Gold Medal of the London Medical Society. In 1856 he won the Astley Cooper Prize (three hundred guineas) for another medical work, was admitted to the Royal College of Physicians, and was appointed physician to the Royal Infirmary for Diseases of the Chest, and the Metropolitan, the Marylebone, and the Margaret Street Dispensaries. He was President of the London Medical Society in 1868, and was several times President of the Health Section of the Social Science Association. He was admitted to the Royal Society in 1867, delivered the Croonian Lecture in 1873, and was knighted in 1893; and he was an honorary member of the American Philosophical Society and the Imperial Leopold Carolina Academy of Sciences. Sir Benjamin was Vice-President for many years of the London Sunday Lecture Society, which gave many drastically Rationalist lectures. In his autobiography (*Vita Medica*, 1897) he rejects the idea of personal immortality. He thinks that the vital spirit which animates the universe is eternal, but the individual is "no more immortal than the thing on which he has written his learning" (p. 390). He was as zealous a humanitarian (especially in the work of temperance) as he was distin-

guished in medicine. In his eagerness to lessen pain and misery he introduced no less than fourteen new anaesthetics in medical and surgical practice. *D.* Nov. 21, 1896.

**RICHEPIN, Jean**, French poet, novelist, and dramatist. *B.* 1849. *Ed.* Lycées Napoléon and Charlemagne, and École Normale Supérieure. A *franc tireur* in the war of 1870, Richepin, who was a fiery Algerian by birth, took to Parisian journalism and the composition of poems which enlivened the Quartier Latin. For the first volume which he published (*La chanson des gueux*, 1886) he got a month in prison and a fine of five hundred francs. He went to sea for a time, then returned to Paris and continued to produce rebellious poetry, as well as novels and dramas. In 1883 he took the leading part, with Sara Bernhardt, in his *Nana Sahib*. Both in the novel and on the stage he has had brilliant success; while his opinion of religion may be read by the adventurous in *Les blasphèmes* (1884) and other of his works. From 1883 to 1891 he was banished from France. To-day he is an Officer of the Legion of Honour, member of the Academy and the Conseil Supérieur de l'Enseignement, Vice-President of the Société des Auteurs Dramatiques, President of the Association Générale des Publicistes Français, and one of the most eminent of Parisian writers.

**RICHET, Professor Charles**, M.D., French physiologist. *B.* Aug. 26, 1850. *Ed.* Lycée Bonaparte. He began to teach physiology in 1878, and in 1887 he was appointed professor at the Medical Faculty of Paris. He has done distinguished research in his science, and is the discoverer of serotherapy; and he has written novels and poetry, in addition to his scientific works. In 1913 he was awarded the Nobel Prize for medicine. He edited the *Revue Scientifique* for many years, and is a member of the Academy of Medicine and President of the French Arbitration Society. Professor Richet is also Presi-

dent of the French Society for Psychical Research, and is often quoted as a Spiritualist. It is true that he credits mediums with abnormal powers, but he has never endorsed Spiritualism. In his latest work he speaks of Spiritualism as containing "many truths which for us are still enveloped in mystery" (*Should Spiritism be Seriously Studied?*, 1912, p. 46). He contributes to the organ of Professor Haeckel's Monist League.

**RICHTER, Johann Paul Friedrich** ("Joan Paul"), German writer. *B.* Mar. 21, 1763. *Ed.* Hof Gymnasium and Leipzig University. Richter studied theology at the university, but he fell under the influence of Rousseau and deserted the Church for the school, then turned to literature. After some years of struggle and privation, he settled at Weimar in 1796, and published his *Blumen-, Frucht-, und Dornenstücke* (4 vols., 1796-97), which at once placed him in the position of one of Germany's greatest humorists and satirists. In 1804 he settled at Bayreuth. Besides his poetry and stories, "Jean Paul" wrote an important work on aesthetics (*Vorschule der Aesthetik*, 1804), and another on pedagogy (*Levana*, 1807). His complete works were issued in sixty volumes in 1879. De Quincey wrote a biography of him (1845), and there are innumerable lives and studies of him in German. Richter remained very much in the position of Rousseau, as regards religion, all his life, though, as he was more developed emotionally than intellectually, he shows many moods and phases. Kahnis says in his *Internal History of German Protestantism* (1856, p. 78): "Jean Paul's religion was a chaotic fermenting of the mind, out of which now Deism, then Christianity, then a new religion, seems to come forth. The prevailing religious view was a sentimental Deism." His final creed is partly given in his posthumous *Selina, oder über die Unsterblichkeit der Seele* (2 vols., 1827). He accepts immortality, but on philo-

sophical grounds only, rejecting all theological arguments and ignoring the Christian doctrine. *D.* Nov. 14, 1825.

**RICKMAN, Thomas "Clio,"** bookseller and writer. *B.* July 27, 1761. Rickman was born of Quaker parents at Lewes, and he there became intimate with Thomas Paine. They were both members of the Headstrong Club. He contributed verse, under the name of "Clio," to the *Black Dwarf*, and came to be known by that name. In 1783 he opened a bookselling business in London. Paine lodged with him, and wrote there, in 1791-92, the second part of his *Rights of Man*. His house was a meeting-place of reformers (Horne Tooke, Mary Wollstonecraft, etc.), and he often incurred persecution by circulating Paine's books. He was loyal to Paine to the end, and wrote a useful biography of him (*Life of Paine*, 1819). Rickman held the same Deistic views as Paine, and gave such names as Volney, Rousseau, and Paine to his children. He wrote *The Atrocities of a Convent* (3 vols.), *Rights of Discussion*, and a few other works. *D.* Feb. 15, 1834.

**RIEHL, Professor Aloys, Ph.D., LL.D.,** Austrian philosopher. *B.* Apr. 27, 1844. *Ed.* Vienna, Innsbruck, Munich, and Gratz Universities. In 1870 he began to teach at Gratz University, and in 1878 he was appointed professor of philosophy there. In 1882 he became professor of philosophy and Director of the Philosophical Seminary at Freiburg. He passed to Kiel in 1895, Halle in 1898, and Berlin in 1905. Riehl describes himself as a philosophical Monist. He advocates psycho-physical parallelism, and rejects the idea of a separable spiritual principle. His chief work is *Der philosophische Criticismus und seine Bedeutung für die positive Wissenschaft* (2 vols., 1876-87). But his Rationalism is plainer in his *Giordano Bruno* (1900) and *Friedrich Nietzsche* (1905). He has an honorary degree from Princeton University, and is a Privy Councillor of Germany.

**RIGNANO, Eugenio,** Italian writer. Rignano is the editor of the important international scientific review, *Scientia*. In his *Essays in Scientific Synthesis* (Eng. trans., 1918), chapter vi, he discusses "The Religious Phenomenon." He predicts the gradual disappearance of religion, and says that "we may regard it with tranquil serenity," as it "no longer responds to our needs" (p. 186).

**ITCHIE, Professor David George,** M.A., LL.D., philosopher. *B.* Oct. 26, 1853. *Ed.* Jedburgh Academy, and Edinburgh and Oxford (Balliol) Universities. He took first-class honours in classics at Edinburgh and a first-class in classical moderations in the final classical school at Oxford. In 1878 he became a fellow of Jesus College, and in 1881 tutor there. From 1882 to 1886 he was also a tutor at Balliol. From 1894 until his death he was professor of logic and metaphysics at St. Andrews University. He was President of the Aristotelian Society in 1898-99. Professor Ritchie's writings usually deal with political philosophy, but in his posthumous *Philosophical Studies* (1905) he emphatically rejects a personal Deity (p. 230). The only God he admits is "the highest or ideal good" (p. 252). He complains somewhat bitterly that his academic position prevented him from being more outspoken in life. *D.* Feb. 3, 1903.

**RIVET, Gustave,** French writer and politician. *B.* Jan. 25, 1848. *Ed.* Paris University. He was a professor of rhetoric at Dieppe, and was deposed for writing, under the influence of Victor Hugo, poetry of a very advanced character. After teaching for some further years at Meaux, then at the Lycée Charlemagne, he in 1877 deserted the schools for journalism. He wrote in the *Homme Libre*, the *Voltaire*, and other Rationalist papers. In 1878 he received a position in the Ministry of the Interior, and in the following year he was *chef de cabinet* in the Ministry of Fine Arts. He was elected to the Chambre in

1883, and was Questeur of the Chambre from 1898 to 1903. It was Rivet who proposed the abolition of the oath in France. Passing to the Senate in 1903, he cordially supported the legislation against the Church. He has written a number of dramas.

**RIZAL, José**, M.D., Ph.D., Philippine physician and reformer. *B.* 1861. *Ed.* Jesuit College, Manila, and Madrid, Paris, Heidelberg, Leipzig, and Berlin Universities. Rizal was a remarkable illustration of a member of a backward race displaying brilliant talent and seeking to displace the priesthood which checked the growth of his people. After obtaining in the universities of Europe a distinguished command of modern science, he returned to the Philippines and began at once to attack the Church. His novel, *Noli Me Tangere* (Eng. trans., *Friars and Filipinos*), drastically exposed Spanish maladministration and lashed the clergy and the monks. The year after its publication (1886) he ventured home; but the clergy and the Spanish officials compelled him to leave. He travelled over Asia and Europe, and in 1891 he followed up his attack with another caustic novel, *El filibusterismo*. He organized the Liga Filipina to expel the monks and secure religious liberty, and had an enormous influence over his countrymen. In 1892 he got permission to return, but he was arrested and banished to the provinces. Four years later he volunteered for service in the yellow-fever epidemic at Cuba, and started. He was treacherously arrested on the way, and shot as a traitor. See Blumentritt's *Biography of Dr. José Rizal* (Eng. trans., 1898). *D.* Dec. 30, 1896.

**ROALFE, Mathilda**, reformer. *B.* 1813. Miss Roalfe was active with Holyoake and Paterson in the London Anti-Persecution Union of the early forties. Hearing in 1843 that an Edinburgh bookseller had been prosecuted for selling Rationalist literature, she went north, opened a shop,

and published a defiant circular calling attention to the fact. She was prosecuted, and was imprisoned for two months in 1844; but she resumed her sale of books like those of Paine when she was set at liberty. She afterwards married a Mr. Sanderson, and settled in Scotland. *D.* Nov. 29, 1880.

**ROBERTS, Isaac**, D.Sc., F.R.S., astronomer. *B.* Jan. 27, 1829. *Ed.* Denbigh. In 1844 he was apprenticed to a Liverpool builder. Four years later he set up a business of his own, and he was able to retire with considerable means in 1888. Roberts was in his earlier years keenly interested in geology. He was a Fellow of the Geological Society, and in 1878 he read a paper at the meeting of the British Association. From that date, however, he transferred his interest to astronomy, and he came to be regarded as one of the most eminent amateur astronomers in England. He was president of the Liverpool Astronomical Society, and was one of the few amateurs invited to attend the Conference of Astronomers at Paris in 1887 to arrange for a great chart of the heavens. The photographs he took with his 20-inch reflector were not surpassed in his time. He was admitted to the Royal Society in 1890, received an honorary degree from Trinity College in 1892, and won the gold medal of the Royal Astronomical Society in 1895. Roberts was one of the Governors of the University of North Wales, and he had a strong feeling for progress and reform. His letters to George Jacob Holyoake (published in McCabe's *G. J. Holyoake*, 1908) express a thorough Agnosticism. He wrote: "We seem to be now as ever the playthings of some Being that permits us to blunder into the maximum of discomfort in life, and at the end has arranged that we must return to the state of unconscious atoms" (ii, 300). *D.* July 21, 1903.

**ROBERTS, Morley**, novelist. *B.* Dec. 29, 1857. *Ed.* Bedford Grammar School and Owens College, Manchester. In 1876 he

went to Australia, and worked on the railways and on farms. After a few years at sea, and some time as clerk in the War Office and the India Office, Roberts migrated to America, and again took to railroad and farming work (1854-86). In later years he has travelled in nearly every part of the world, gathering experiences for his adventurous stories. His first novel, *The Western Avernus*, appeared in 1887. It has been followed by about fifty novels, a volume of verse, a volume of plays, and a collection of essays. In the latter (*The Wingless Psyche*, 1904), especially in the sections "The Church" and "Restoration," Mr. Roberts expresses his Agnosticism and his disdain of theology very freely. He thinks, looking round the world, that "God must be very young, and that is his only excuse." "When I say God," he adds, "I mean the common conception of Him. It certainly is not mine, if I have any" (p. 42).

**ROBERTSON, George Croom, M.A.**, philosopher. *B.* Mar. 10, 1842. *Ed.* Aberdeen Grammar School, Marischal College, and London, Heidelberg, Berlin, Göttingen, and Paris Universities. Robertson was a brilliant scholar, and made his way from college to college by winning prizes and scholarships. He was the son of an Aberdeen tradesman. In 1864 he was appointed assistant to Professor Geddes, and in 1866 professor of mental philosophy and logic at London University College. He was examiner in philosophy at London University from 1868 to 1873, and from 1883 to 1888. In 1876 Bain, who was a warm friend and admirer, got him appointed editor of *Mind* (a title suggested by Robertson for the new philosophical review). He was a member of the Metaphysical Society, and he took an interest in women suffrage, the education of women, and other reforms. Robertson wrote only a small work on Hobbes (1886); but his articles were posthumously collected in a volume (*Philosophical Remains*, 1894, with a memoir by Professor Bain), and his lectures were edited in two volumes

(*Elements of General Philosophy and Elements of Psychology*) by Mrs. Rhys Davids in 1896. He never wrote on religion, but he agreed with his friends Sir L. Stephen (*Life*, p. 414) and Professor Bain, and was one of the heretical "Sunday Tramps." *D.* Sep. 20, 1892.

**ROBERTSON, The Right Honourable John Mackinnon**, writer and politician.

*B.* Nov. 14, 1856. *Ed.* Stirling, Mr. Robertson, who was born in the Isle of Arran, left school at the age of thirteen. In 1878 he became a leader-writer on the staff of the *Edinburgh Evening News*. Six years later he migrated to London, to work on the *National Reformer*, and he edited that paper from Bradlaugh's death in 1891 until it ceased in 1893. In 1893 he started and edited the *Free Review*, which lasted two years. In 1897-98 he made a lecturing tour in the United States, and in 1900 he went to South Africa to explore the working of martial law, sending his reports to the *Morning Leader*. He represented Tynside in Parliament from 1906 to 1918, and he was Parliamentary Secretary to the Board of Trade from 1911 to 1915, and called to the Privy Council in 1915. Mr. Robertson has been the most considerable force in English Rationalism since the death of Bradlaugh, to whom he was greatly attached. His works on comparative mythology, as bearing on the problem of Christ (whose historicity he denies—see his *Christianity and Mythology*, 1900, and *Pagan Christs*, 1903), are works of impressive learning; and his *Short History of Christianity* (1902) and *Short History of Freethought* (2 vols., 1915) are equally valuable on the historical side. He drastically rejects religion in every shape, and has been for decades a powerful Rationalist and Ethical lecturer. He is at the same time a very able and critical economist, a weighty writer on certain fields of English literature, a good linguist, and an outstanding figure in the political world. No man has rendered higher service to British Rationalism in the last four decades, and

few, especially among self-educated men, have attained such reputable command of so many branches of culture.

**ROBERTY DE LA CERDA, Professor Eugène de**, Russian sociologist. *B.* 1843. *Ed.* St. Petersburg, Heidelberg, and Jena Universities. Professor de Roberty settled at Paris, and associated with Littré and the Positivists, though he did not accept their Church in the religious sense. He was a professor at the Free University of Brussels, and later at the Paris *École Russe des Hautes Études*. He wrote in the *Revue de Philosophie Positiviste*, and nearly all his works reflect his Positivist ideals. They were suppressed in Russia. His chief works are his *Étude d'économie politique* (1869) and *Sociologie* (1880); but his Rationalism is best given in his *L'Inconnaissable, sa métaphysique, sa psychologie* (1889). Osip-Lurii, the historian of Russian literature, remarks that, while Roberty is "generally called a Positivist, he is rather an Agnostic." Himself a Russian noble, Professor de Roberty in 1906 proposed to his fellow nobles at Tver that they should voluntarily surrender all their privileges. Had they followed his advice, the history of Russia would have run differently.

**ROBESPIERRE, Maximilien François Marie Isidore de**, French politician. *B.* May 6, 1758. *Ed.* Collège d'Arras and Lycée Louis le Grand. Robespierre was the son of a lawyer, and he made a brilliant course in the study of philosophy and law, and won a number of scholarships. He practised as barrister in his native town, Arras, and made many enemies by his inflexible integrity. He was a man of considerable culture, a member of the Arras Academy; and two of his papers were crowned by the Royal Society of Metz and the Amiens Academy. From early years he followed the teaching of Rousseau, and impressed all by his earnestness. "That man will go far—he believes what he says," Mirabeau observed, when he appeared in the States General in 1789. Marat named

him "the Incorruptible." Carlyle, who misrepresents him, does not say that, as Attorney General of the Republic, he tried to secure the abolition of the death sentence and other reforms. He became President of the Convention, and got his Deism (the cult of the Supreme Being) substituted for the cult of Reason. Atheism, he said, was an aristocratic fad. His rivals united against him, and he was guillotined July 28, 1794.

**ROBIN, Professor Charles Philippe**, M.D., French anatomist. *B.* June 4, 1821. *Ed.* Paris University. In 1847 he was appointed professor of the Paris Faculty of Medicine. He was an avowed Positivist, and, in spite of his very marked ability, the clericals made strenuous efforts to dislodge him. The students fought (literally) for him, and, in the teeth of sustained hostility, he remained and earned admission to the Academy of Medicine (1858) and Academy of Sciences (1866). In 1862 he had passed to the chair of histology, and he did magnificent work in that branch of anatomy. Clemenceau was one of his pupils. He became President of the Faculty, and his works (*Dictionnaire de médecine*, 1855; *Anatomie microscopique*, 1868; *Traité du microscope*, 1871; etc.) were of very high authority. He collaborated with Littré in founding the French Sociological Society in 1871, and in 1876 he was raised to the Senate. Robin never wrote on religion; but he was so notorious an Agnostic that from 1872 to 1876 (a period of reaction at Paris) his name was struck off the list of Paris jurymen on the express ground that he did not believe in God. *D.* Oct. 5, 1885.

**ROBINET, Jean Baptiste René**, French writer. *B.* June 23, 1735. Robinet was a Jesuit priest, but he adopted Deism, left the Church, and wrote a Rationalist work entitled *De la nature*. It was published in Holland, anonymously, in 1776, and created a sensation in Paris. The chief thesis is eccentric—that everything in the

universe is alive—but its spirit is such that it was attributed to Diderot and Helvétius. Robinet then acknowledged the authorship. He opened a bookseller's shop, published Voltaire's *Lettres secrètes*, and translated several works from the Dutch. In 1778 he was appointed Royal Censor. There is an obscure story of conversion in his last days. *D.* Mar. 24, 1820.

**ROBINET, Jean François Eugène**, M.D., French physician and writer. *B.* Apr. 24, 1825. *Ed.* Paris University. Dr. Robinet was the medical attendant and friend of Auguste Comte, who nominated him one of his three executors. He took part in the Revolution of 1848 and the resistance to the *coup d'état* of 1851. In the troubles of 1870-71 he was mayor of one of the districts of Paris, and he worked hard to preserve peace. In 1890 Robinet was appointed to the staff of the library and the historical collections at Paris, and became sub-curator. Besides his valuable work on Comte (*Notice sur l'œuvre et sur la vie d'Auguste Comte*, 1860), he wrote lives of Condorcet, Danton, and a few other works. *D.* Nov. 3, 1899.

**ROBINSON, Henry Crabb**, lawyer and journalist. *B.* Mar. 13, 1775. *Ed.* private schools. He was articled to a solicitor at Colechester in 1790, and six years later he passed to a solicitor's office in London. In 1798, however, he inherited money and abandoned the law. He travelled over Europe, and studied for three years (1802-1805) at Jena University. For some years he was on the staff of the *Times*, representing it in Denmark and in the Peninsular War. In 1809 he resumed the study of law, and he was called to the Bar (Middle Temple) in 1813. He retired in 1823. Crabb Robinson had met Schiller and Goethe at Weimar, and in London he was a friend of Lamb, Wordsworth, Coleridge, Southey, and other eminent literary men. He published nothing during his life, but left behind him a hundred manuscript volumes of diary, letters, and

reminiscences. Three volumes of selections from these (*Diary, Reminiscences, and Correspondence of H. Crabb Robinson*) were published in 1869. Sir A. H. Layard tells us in his Autobiography that it was largely the conversation of Crabb Robinson that made a Rationalist of him (*Autobiography*, 1903, i, 56). *D.* Feb. 5, 1867.

**ROD, Professor Louis Édouard**, Swiss novelist. *B.* Mar. 31, 1857. *Ed.* Collège de Nyon, and Lausanne, Bonn, and Berlin Universities. Rod went to Paris in 1884, and edited *La Revue Contemporaine*. He returned to Switzerland two years later, and from 1886 to 1893 he was a professor at Geneva University. From that time until his death he worked in France, and was regarded as one of the most distinguished novelists and men of letters. He wore the Cross of the Legion of Honour and the decoration of the Crown of Italy. Until about 1889, when he wrote a pamphlet in defence of Zola's *Assommoir*, he belonged to the Naturalist and more boldly Rationalistic school. He then fell under the influence of Tolstoi, and joined what he called the Intuitionist school. His *Sens de la vie* (1888), which won the Prix de Jouy of the Academy, shows that he remained thoroughly sceptical. The section entitled "Religion" closes with a drastic piece of prose poetry which he calls an "Atheistic Hymn to the Lord." His *Idées morales du temps présent* (1891) is also interesting in this respect. His attitude was rather emotional than intellectual, and, while Lanson calls him a "Neo-Christian," the Catholic Delfour quotes him saying: "In reality I have the soul of a believer who has fallen into scepticism." *D.* Jan. 30, 1910.

**RODIN, François Auguste**, D.C.L., French sculptor. *B.* Nov. 4, 1840. *Ed.* at his uncle's school, Beauvais, and the Paris art-schools. Rodin was born of poor Parisian parents, and he had a hard struggle for education. In 1863 he entered the service of the art-director of the famous

Sèvres porcelain works. In the following year he proved his remarkable power by producing his *Homme au nez cassé*; but there were still years of struggle and comparative obscurity. He studied and worked in Belgium for seven years, and it was near the end of the seventies when he secured recognition. In the eighties he created wonderful portrait-busts, and his later statuary is known all over the world. He was a Commander of the Legion of Honour, President of the International Society of Sculptors, Painters, and Engravers, and Vice-President of the National Society of Fine Arts. His degree in Civil Law was awarded by Oxford University, and he was generally admitted to be the greatest sculptor since Michael Angelo—some say since Pheidias. As one would gather from the spirit of his entire work, Rodin was a thorough Rationalist. His favourite authors were Rousseau and Baudelaire, and his funeral was purely secular. His biographer, C. Mauclair, mildly observes that he was "independent of any religious doctrine" (*Auguste Rodin*, Eng. trans., 1905, p. 26). D. Nov. 17, 1917.

**ROGEARD, Louis Auguste**, French writer. B. Apr. 25, 1820. *Ed.* École Normale, Paris. For ten years Rogeard taught grammar and rhetoric in the provinces; but he was dismissed because he refused to attend Mass. He went to Paris, to engage in private teaching, and worked with the Rationalists and Republicans. In 1856 he was arrested for joining a secret society, and in 1865 he was condemned to prison for five years. He escaped from France, and did not return until 1870, when he collaborated with Pynat on *Le Vengeur*. He was expelled again in 1873, returning at the general amnesty. Much of his journalistic work, signed "Atheist," was very anti-clerical. D. Dec. 7, 1896.

**ROGERS, Professor James Edwin Thorold**, M.A., economist. B. 1823. *Ed.* Southampton, King's College, London, and Oxford (Magdalen Hall). Thorold Rogers

was an ardent High Churchman in his Oxford days. He was ordained priest, and acted as curate at Oxford until 1859, when he became a Rationalist and quitted the Church. When the Clerical Disabilities Relief Act, which he had energetically promoted, was passed, he was the first to avail himself of it and formally get rid of his orders. He had become a classical tutor at Oxford, and was university examiner from 1857 to 1862. From early years he had taken a keen interest in economic questions, and in 1859 he was appointed the first Tooke Professor of statistics and economic science at King's College, where he taught until his death. From 1862 to 1867 and from 1888 to 1890 he was also Drummond Professor of political economy at Oxford. Thorold Rogers was a great friend of Cobden and Bright and a strenuous Liberal worker for reform. He sat in Parliament from 1880 to 1886. His chief work, *History of Agriculture and Prices* (8 vols., 1866-87), is a very valuable compilation. D. Oct. 12, 1890.

**ROKITANSKY, Professor Baron Karl von**, M.D., Bohemian anatomist and pathologist. B. Feb. 19, 1804. *Ed.* Leimeritz Gymnasium, and Prague and Vienna Universities. In 1828 he was appointed assistant at the Pathological-Anatomical Institute; and from 1834 to 1875 he was professor of pathological anatomy at Vienna University and Professor at the Vienna Grand Hospital. Rokitansky was the founder of the German school of pathological anatomy, and his labours are largely responsible for the medical reputation which the universities of Prague and Vienna obtained. He brought about great reforms in medicine, and his works (chiefly his *Lehrbuch der pathologischen Anatomie*, 3 vols., 1842-46) were of high value. D. June 23, 1878.

**ROLAND DE LA PLATIÈRE, Jean Marie**, French politician. B. Feb. 18, 1734. He was in his early years trained by an

inspector of factories, and he became an inspector himself at Amiens. He made a careful study of economies, and went to Germany and England in search of experience. In 1784 he was appointed inspector general of factories for the Lyons area. In his leisure he still studied assiduously, and he read papers to the Academies of Lyons and Villefranche, to which he belonged. He was elected to the Constituent Assembly in 1790, and rose to prominence. As Minister of the Interior, in 1792-93, he pleaded for moderation, and, when excesses could not be checked, he resigned his position. His arrest was ordered, and he fled to Lyons, where he was hidden for some months. When he heard that the vindictive extremists had put to death his beautiful and devoted wife, he took his own life. Roland had published a number of economic and commercial works. *D.* Nov. 10, 1793.

**ROLAND DE LA PLATIÈRE, Marie Jeanne**, French patriot, wife of preceding. *B.* Mar. 17, 1754. Marie Jeanne Phlipon, as she was named before marriage, was a very precocious child. She could read at the age of four, and, as she grew up, she devoured books. The works of Bossuet had the effect of disturbing her faith, and she went on to read the works of the great Rationalists of the time, and abandoned Catholicism. As virtuous as she was beautiful and accomplished, she took the Stoic morality for her inspiration. In 1780 she married Roland, a Rationalist like herself, and they worked and studied in close co-operation. She accepted the sober principles of the Revolution, and before long "Mme. Roland" was one of the most familiar names at Paris. She helped to found *Le Républicain*. But their moderation made many enemies, and at the fall of the Girondins her husband had to fly. Mme. Roland was thrust into a prostitutes' jail, and there for five months she helped her unfortunate fellow prisoners and wrote her *Memoirs*. Still a Deist, at the most, she tried to end her life, but the

extremists succeeded in bringing her to the guillotine. There was a statue of Liberty near the scaffold, and she uttered the famous words: "O Liberté, que de crimes on commet en ton nom!" Carlyle, who found little good in the Revolution, is dithyrambic in his praise of this wonderful woman (*French Revolution*, III, bk. v, ch. ii), though he has to admit that her "clear perennial womanhood" was nourished only on "Logics, *Encyclopédies*, and the Gospel according to Jean-Jacques." *D.* Nov. 8, 1793.

**ROLLAND, Professor Romain**, D. es L., French writer. *B.* Jan. 29, 1866. *Ed.* Collège de Claumcy, École Normale Supérieure, and École Française de Rome. In 1892-93 Rolland discharged a mission in Italy, and he was professor of the history of art at the École Normale Supérieure from 1895 to 1904. In the latter year he was appointed professor at the Sorbonne. Rolland has written finely on many subjects—biography, music, politics, history, drama, and literature—and in 1915 he obtained the Nobel Prize for literature. His finest work, and the one in which his ideas are best formulated, is the unique ten-volume novel, *Jean Christophe*, in which he surveys all contemporary life. He uses Theistic language, but he explains that his God is "undefinable," and is only vaguely expressed by such metaphors as Life and Love. There is a long analysis of the work, with letters of Rolland's in support, in P. Seippel's *Romain Rolland* (1913).

**ROLLESTON, Thomas William**, writer. *B.* 1857. *Ed.* St. Columba's College, Rathfarnham, and Trinity College, Dublin. From 1879 to 1883 Rolleston lived in Germany. He then edited the *Dublin University Review* for a time (1885-86). In 1892 he was appointed Taylorian Lecturer at Oxford and first secretary of the Irish Literary Society of London; and in 1893 he became assistant editor of the *New Irish Library*. Since then he has been mainly occupied in writing, lecturing,

and the organization of lectures and exhibitions. For his second wife he in 1897 married Stopford Brooke's daughter. Mr. Rolleston has given us an excellent translation of *The Encheiridion of Epictetus* (1881), and written *The Teaching of Epictetus* (1888) and many other works. His Rationalism is developed in *Parallel Paths* (1908). He adopts impersonal Theism, and leaves the question of immortality open.

**ROMAGNOSI, Professor Giovanni**

**Domenico**, LL.D., Italian jurist and philosopher. B. Dec. 11, 1761. *Ed.* Alberoni College and Parma University. Soon after leaving the University Romagnosi wrote his finest work, *La genesi del diritto penale*, a powerful plea for penal reform on the lines of Beccaria and the French Rationalists. In 1802 he was appointed professor of public law at Parma University, and he rendered great service in codifying the penal law. In 1806 he occupied the chair of civil law at Pavia, and in 1824, having fled from the reactionaries of Italy, who deposed him, he became professor of law at Corfu University. Romagnosi was regarded by his Italian contemporaries as "one of the greatest thinkers of the century." His *Suprema economia dell' umano sapere* and other philosophical works are entirely Rationalistic, and affiliated to the French Sensualist school. His collected works were published in nineteen volumes (1832-35). D. June 8, 1835.

**ROMILLY, Sir Samuel**, jurist and reformer. B. Mar. 1, 1757. *Ed.* private school. Romilly was a clerk in a lawyer's office until 1778, when he entered Gray's Inn. He adopted Rationalist views in his twenties, and from 1781 onwards he was very friendly with Diderot, D'Alembert, Raynal, and the other leading French philosophers. He was called to the Bar in 1783, and under the influence of the continental Rationalists he wrote a number of pleas for legal reform, which brought

him the friendship of Bentham and Mill. He became King's Counsel in 1800, and was soon recognized as one of the leaders in the Court of Chancery. From 1805 to 1815 he was Chancellor for the County of Durham. In 1806 he was appointed Solicitor General, and knighted; and from 1806 to 1818 he sat in Parliament, and made many a powerful speech in the cause of reform. He protested against the restoration of the feudal monarchs of Europe in 1816, pleaded for Catholic Emancipation and the abolition of black slavery, and reformed British law in many points. He, in fact, drafted a comprehensive scheme for the reform of the laws; but the death of his wife in 1818 threw him into such profound grief that he committed suicide. He is little noticed by Rationalists (though mentioned in Mr. Robertson's *History*), but no one questions that Romilly was from early years merely a Deist. "He early lost all faith in Christianity," says the *Dictionary of National Biography*, "but embraced with ardour the gospel of Rousseau." The writer justly adds that "his principles were austere to the verge of Puritanism"; and no man in high public office was in those days so outspoken a humanitarian. Professor Bain reproduces in his *James Mill* (1882, pp. 451-52) a letter in which Bentham says that Romilly assured him he agreed with every word of his *Church of Englandism*. In the *Selections from the Correspondence of Macvey Napier* (1879, pp. 333-34) there is a letter of Brougham's in which that courtly trimmer is indignant because Romilly's son has, after his death, "proclaimed to the world that Romilly was not a Christian." He admits that there is "not the least doubt" about the truth of the statement. D. Nov. 2, 1818.

**ROMME, Charles Gilbert**, French mathematician. B. Mar. 26, 1750. *Ed.* Paris. Romme was a tutor in a Russian family until 1775, when he returned to France and threw himself into the advanced movement. He was elected to the Legis-

lative Assembly, and later to the National Convention. He rendered much service to the Republic, especially in connection with education; but his best-known work was the creation of the Republican Calendar. He was a very able mathematician, and the scientific part of his work was adopted; but the names of months, weeks, and days which he wished to substitute (somewhat in anticipation of Comte) for the old clerical names were not accepted. He also compiled the *Annuaire* for the instruction of the people, and was very active in the interest of moderation and sober idealism, and in promoting the cult of Reason. Being condemned to death, in one of the unhappy political quarrels, he committed suicide on June 17, 1795.

**ROORDA VAN EYSINGA, Sicco Ernst Willem**, Dutch writer. *B.* Aug. 8, 1825. After some years in the Dutch civil service in Java, he, like other Rationalists, attacked the Government for exploiting the natives of the East Indies, and he was compelled to leave the country for France and Switzerland. He was a Positivist, and contributed to the Dutch Rationalist paper, *De Dageraad*, as well as to the *Revue Positive*. *D.* Oct. 23, 1887.

**ROSE, Ernestine Louise Lasmond Potovsky**, Polish-American reformer. *B.* Jan. 13, 1810. Born in Poland, of a Jewish rabbi named Potovsky, Ernestine read and travelled, and at an early age she rejected the Jewish creed. She visited Germany and France, and in 1829 came to England, where she embraced the views of Robert Owen and became an ardent follower. She married William E. Rose, and in 1836 migrated with him to America. For more than thirty years Mrs. Rose was one of the most strenuous and most eloquent of the band of American women who fired their sisters to rebellion against tradition. She openly professed Atheism (and wrote a *Defence of Atheism*); but her advocacy of women's rights, the abolition of slavery, and every humanitarian cause made her

one of the foremost women lecturers of the time. Putnam says in his *Four Hundred Years of Freethought* (p. 495) that "no orthodox man could meet her successfully in the arena of debate." She returned to live in England in 1873, and "until death she was a champion of Freethought" (Putnam says). The date of her death is not given.

**ROSENKRANZ, Professor Johann Karl Friedrich**, German philosopher. *B.* Apr. 23, 1805. *Ed.* Berlin, Halle, and Heidelberg Universities. In 1831 he was appointed professor of philosophy at Königsberg University. During the Revolution of 1848 he was Councillor to the Ministry of Cults, and at the failure of the Revolution he resumed his chair, and held it until he became totally blind. Rosenkranz was one of the ablest and most widely cultivated of the followers of Hegel, and one of the most advanced in his application of the Hegelian ideas. He organized an Encyclopædia of learning on a Hegelian basis, edited the works of Kant, and wrote many volumes on philosophy. His Rationalism is found in his *Naturreligion* (1831) and a work on Diderot (1866). *D.* June 14, 1879.

**ROSKOFF, Professor Georg Gustav**, German ethnologist. *B.* Aug. 30, 1814. *Ed.* Halle University. In 1844 he went to study at the Protestant College at Vienna, and became a professor there. In 1864 he resigned his connection, and joined the staff of the Austrian Council of Education. Many of Roskoff's works (*Die hebräischen Alterthümer in Briefen*, 1857; *Die Simsonsage und die Heraklesmythus*, 1860; etc.) are Rationalistic, and still useful to Rationalists. His study of the origin of early religion (*Das Religionswesen der rohesten Naturvölker*, 1880) is one of the best of its kind for the time. *D.* Oct. 20, 1889.

**ROSNY, Joseph Henri**, French novelist. *B.* 1856. *Ed.* Ecole Normale de Bruxelles.

His real name is Boex, and in fact most of the novels which bear the name "J. H. Rosny" have been written by the two brothers Boex in collaboration, but the above pen-name has become his usual name. From Belgium Boex migrated to Paris, and began to write novels of the naturalistic school. His first story dealt with an English Salvation Army girl (*Nell Horn*, 1885). He was more or less influenced by Tolstoi, and was repelled by Zola's conception of naturalist art; and about 1890 he turned to social idealism and entered into collaboration (under a single name) with his brother Justin. Both are Agnostics, and the French complain that their high artistic power is hampered by their introduction of so much erudition and moral philosophy. In the words of the *Grande Encyclopédie*: "They constantly mingle a fine, vague, and very noble anthropological mythology with their Agnostic cosmogony." Joseph Rosny contributed to the *Mercure de France* (December, 1916) a criticism of Balfour's *Theism and Humanism*, in which he rejects all Theistic belief. He is an Officer of the Legion of Honour, and a member of the Académie des Goncourts, the Société Astronomique de la France, and the Société des Gens de Lettres.

**ROSNY, Professor Louis Léon Lucien Prunol de**, French orientalist. B. Aug. 5, 1837. *Ed.* École des Langues Orientales. He was appointed professor of Japanese at the Imperial Library, and was in 1863 attached as interpreter to the Japanese ambassadors who visited France. Since 1868 he has been professor of Japanese at the École des Langues Orientales, professor of oriental religions at the École des Hautes Études, and Associate-Director of the latter. Professor de Rosny is one of the greatest of French orientalists, and his works have done much for the appreciation of Confucianism and Buddhism in Europe. He has encouraged the cult of Buddhist morality at Paris, though he is a Theist (see his small work, *Le poème de Job*, 1860).

He has translated many works from the Chinese, written a long series of important works on Chinese and Japanese literature (see, especially, his *Morale de Confucius*, 1893), and edited *La Bibliothèque Ethnographique*. He started Orientalist Congresses in France, and founded the Ethnographical Society, the American Society of France, the Oriental Athenæum, and the Society for Japanese Studies. He is a member of the Council of Administration of the Colonial School, President of the Alliance Scientifique Universelle, and member of the Royal Academy of Madrid, the Geographical Society of Geneva, the Byzantine Academy of Constantinople, the Royal Academy of Bucharest, the American Philosophical Society, the Berlin Geographical Society, and the Japan Society of London.

**ROSS, Professor Edward Alsworth**, Ph.D., LL.D., American sociologist. B. Dec. 12, 1866. *Ed.* Berlin and Johns Hopkins Universities. He was professor of economics at Indiana University in 1891-92, associate professor of political economy and finance at Cornell in 1892-93, professor of sociology at Leland Stanford Junior University from 1893 to 1900, at Nebraska University from 1901 to 1906, and since 1906 at Wisconsin. In addition he was lecturer on sociology at Harvard in 1902, and at Chicago in 1896 and 1905. He has been on the Advisory Board of the *American Journal of Sociology* since 1895, was President of the American Sociological Society in 1914-15, and is a member of the Institut International de Sociologie. In many of his sociological-ethical studies Professor Ross handles the creeds and Churches severely for their pretence of moral usefulness. In *Changing America* (1912) he says that "the religion a hierarchy ladles out to its dupes is chloroform," and that "the end of clericalism is in sight" (p. 9). *Sin and Society* (1907) is of much the same character. He pleads for a human and up-to-date ethical idealism.

**ROSS, Colonel Sir Ronald, K.C.B., LL.D., D.Sc., M.D., F.R.S.,** medical discoverer. *B.* May 13, 1857. *Ed.* St. Bartholomew's Hospital. He entered the Indian Medical Service in 1881, and in 1892 he began the special study of malaria which has enabled him to reach such brilliant and beneficent results. In 1895 he won the Parke's Gold Medal. In 1897 and 1898 he traced the life history of the malaria parasite in the mosquito, and he led the expedition which discovered the malaria-bearing mosquitoes in Africa in 1899. For this incalculable service in reducing disease Ross received the Nobel Prize in 1902, as well as the title of C.B. He was knighted in 1911. Sir Ronald has been, at various times, Vice-President of the Royal Society, President of the Society of Tropical Medicine, and Physician for Tropical Diseases to King's College Hospital; and he is a corresponding member of the Paris, Turin, and Upsala Academies of Science. He edits *Science Progress*. Apart from his medical works, he has published a small volume of poems (*Philosophies*, 1910) and a small volume of literary plays (*Psychologies*, 1919) in which he expounds his very serious and idealist views of life. In the former there is a poem entitled "Dogma," which puts in a few lines the very strong dissent from the creeds which pervades both works. He is a Theist, and he imagines God saying:—

I gave, not awe,

But Praise; no church but God's; no form, no creeds;

No priest but conscience, and no lord but law.

**ROSS, William Stewart** ("Saladin"), writer. *B.* Mar. 20, 1844. *Ed.* New Abbey parish school, Hutton Hall Academy, and Glasgow University. Son of a Scottish farm servant, Ross spent two years as usher at Hutton Hall, and then went to Glasgow University to prepare for the ministry. He became a Rationalist, abandoned theological study, and began to write stories and poems for the Scottish press. His *Mildred Merloch*, a novel, ran

serially in the *Glasgow Weekly Mail*. Laurie invited him to London to assist in publishing educational works, and in 1872 he set up a publishing business of his own in Farringdon Street under the name of W. Stewart and Co. For some years he published educational works and magazines, and he edited the *School Magazine*; but he gradually became absorbed in Rationalist propaganda. In 1880 he was joint editor with C. Watts of the *Secular Review*, and four years later he became sole editor and proprietor. He changed its name in 1889 to *The Agnostic Journal and Secular Review*, and contributed weekly to it under the name of "Saladin." His best works are *God and His Book* (1887) and *Woman: Her Glory and Her Shame* (2 vols., 1894). He also wrote several volumes of poetry; and he won a gold medal for the best poem on Robert Burns at the unveiling of a statue in 1879, and another for a poem describing the visit of Kossuth to the grave of Burns. *D.* Nov. 30, 1906.

**ROSSETTI, Dante Gabriel**, poet and painter. *B.* May 12, 1828. *Ed.* King's College, London, Cary's Drawing Academy, and Royal Academy. Rossetti's father was a refugee from the "white terror" at Naples. Dante Gabriel was a very precocious boy, and learned much at home. He wrote drama at the age of six, and poetry at the age of twelve; and he was at King's College only from nine to thirteen. He seemed at first more successful in translating Dante and writing verse than in art; as early as 1847 he wrote *The Blessed Damozel* and other fine poems. He joined the Pre-Raphaelites for a time, and between 1850 and 1860 made great progress in painting. He again gave more attention to poetry after 1860, when his reputation as an artist was established, and in 1870 published his *Collected Poems*. In his later years the state of his health compelled him to use chloral, and his life was unhappy; but he continued to produce such exquisite verse as *The White Ship* and *The King's Tragedy*. Rossetti was

anything but a severe thinker. He was very anti-scientific, and was at one time attracted by the medieval glamour of Rome and at another by the specious promise of Spiritualism. He had, however, a disdain of creeds as such, and he remained an Agnostic all his life. He was "a decided sceptic.....professed no religious faith and practised no regular religious observances" (Memoir prefixed to his *Works*, i, 114). *D.* Apr. 9, 1889.

**ROSSETTI, William Michael**, writer, brother of Dante Gabriel. *B.* 1829. *Ed.* King's College School. In 1845 he entered the Excise Department of the Civil Service. He was promoted Assistant Secretary in the Excise Office in 1869, and retired in 1894. Rossetti's interest in art and letters was therefore cultivated in his leisure. In 1848 he joined the Pre-Raphaelites, and edited their organ, *The Germ*. He translated Dante's *Inferno*, edited Blake (1913) and many other poets, and wrote a *Life of Keats* (1887) and a number of other literary works. He edited Dante Gabriel's works and wrote several volumes on him. In the lengthy memoir which he prefixes to Blake's poems he incidentally expresses his own Rationalist views. *D.* Feb. 5, 1919.

**ROSSMÄSSLER, Emil Adolf**, German naturalist. *B.* Mar. 3, 1806. *Ed.* Leipzig University. Rossmässler was trained in theology, but he developed Rationalist views, and turned to what was then called natural history. He was a professor at the Academy of Agriculture at Tharandt from 1830 onward. In 1848 he was elected to the Frankfort Parliament, and was active among the most radical. For this he was prosecuted, and, although he was acquitted, he lost his chair, and took to the popularization of science, in which he attained distinction. He was a good zoologist, and wrote a standard *Iconographie der europäischen Land- und Süßwassermollusken* (3 vols., 1835-62). But his main task was the scientific education of the public and his chief work *Der Mensch im Spiegel der*

*Natur* (5 vols., 1850-55). See also his autobiography, *Mein Leben und Streben im Verkehr mit der Natur*. *D.* Apr. 8, 1867.

**ROSTAND, Edmond**, French dramatist. *B.* Apr. 1, 1868. *Ed.* Collège Stanislas, Paris. He studied law, but he spent his early years as a clerk in a bank. The few poems he wrote at this stage show that he had adopted Rationalist views. In 1894 he gave a first proof of his dramatic power by producing *Les romanesques*, which had a fair success, and he applied himself seriously to the stage. *Cyrano de Bergerac* (1897) gave him a world-wide reputation, which was sustained by *L'Aiglon* (1900) and *Chantecler* (1910). He was admitted to the French Academy in 1901, and was regarded as one of the greatest of modern French playwrights. Rostand had a very high and serious conception of dramatic art, which his humour concealed from the general public. He considered that the theatre must now undertake the function of the superannuated creeds. Jules Haraszti (*Edmond Rostand*, 1913) quotes him saying: "It is now only in the theatre that souls can feel their wings." Haraszti, who seems to be religious, plaintively remarks that Rostand overlooked the churches. *D.* Dec. 2, 1918.

**ROTTECK, Professor Karl Wenzeslaus Rodecker von**, German jurist and historian. *B.* July 18, 1775. *Ed.* Freiburg University. In 1798 he was appointed professor of history at Freiburg University, and in 1818 he passed to the chair of natural law and state science. His outspoken Rationalism led to frequent collisions with the authorities. He was elected to the Senate in 1819, and, when the reactionaries fiercely attacked and defeated him, he was returned to the Chamber of Deputies, where he led the Liberals for ten years. In 1832 he was ejected from his chair, and his journal, the *Freisinnige*, was suppressed. When he was elected Mayor of Freiburg, the authorities quashed the election. Rotteck was a zealous worker for reform and education,

a courageous opponent of reaction. The most important of his many works is his *Allgemeine Geschichte* (9 vols., 1812-27), which ran to twenty-five editions; and he founded and partly compiled the *Staatslexikon* (12 vols, 1834-44). A monument was erected in honour of him at Freiburg in 1863. D. Nov. 26, 1840.

**ROUSSEAU, Jean Jacques**, Swiss reformer. B. June 28, 1712. Rousseau was born at Geneva of French Huguenot parents. His mother, a parson's daughter, died in childbirth, and he was early apprenticed to an engraver. At the age of sixteen he ran away, and went to Savoy, where he was more or less compelled to embrace Catholicism. He entered domestic service, but a wealthy lady, Mme. de Warens (a pious Catholic), adopted him as her lover, and for many years he devoted himself to the study of philosophy and literature at her house. In 1741 he went to Paris, and for some years he acted as private secretary. The arrogance of his master stung him into what would now be called Socialistic sentiments, but he was not yet articulate on social subjects. He was intimate with Diderot and D'Holbach, and wrote a few articles on music for the *Dictionnaire Encyclopédique*. The five children who were born to him at Paris he took to the Foundling Hospital. In 1750 he won the prize offered by the Dijon Academy for an essay proving that the advance of culture has not improved morals (*Discours sur les sciences et les arts*). He failed to get a further prize, as his doctrine was too strong, and he published his essay, the famous *Discours sur l'inégalité parmi les hommes*. He was now turning emphatically away from the great Rationalists of Paris. They recognized the division of classes, and they relied for progress upon a dissemination of culture among the educated. Rousseau differed on both points. He left Paris in 1754, and, living at the country house of his friend Mme. d'Épinay and other houses, he in the next eight years produced his

three greatest works (*Julie, ou la nouvelle Héloïse*, 1760; *Du contrat social*, 1762; *Émile*, 1762). These works had a profound influence in France in creating a demand for education, for a more natural life, and, ultimately, for a social revolution. The Paris Parlement condemned *Émile*, and ordered the arrest of Rousseau. He fled to Switzerland, but the Swiss condemned both *Émile* and the *Contrat Social*, and expelled him. He then spent three years in Neuchâtel, which belonged to the King of Prussia; but popular hostility on account of his "irreligion" drove him out, and he spent some time in England, writing the greater part of his *Confessions*, his last great book, there. He left England in 1767, wandered, nervous and unhappy, in the south of France for some time, and was allowed to settle in Paris in 1770. Rousseau, whom the clergy fiercely opposed, professed a moral and sentimental attachment to Christianity, but was a Deist. He explains in his *Politique* (1782 ed., p. 169) that established Christianity "drowns the real cult of divinity in a vain ceremonial." He pleaded for "not the Christianity of to-day, but that of the Gospels, which is quite different" (p. 196). His character was far inferior to that of the "irreligious" Deists of Paris. He was, in fact, the most religious and least virtuous of "the philosophers"; far inferior in nobility of character to the Agnostics Diderot and D'Alembert, and more faulty than Voltaire. We must, however, not forget his unhappy circumstances and temperament. He rendered monumental service to his fellows. D. July 2, 1778.

**ROUVIER, Pierre Maurice**, French statesman. B. Apr. 17, 1842. Rouvier studied law and practised at Marseilles, where he also took a prominent part in the anti-clerical opposition under the second Empire. He was elected to the National Assembly in 1871, and strongly supported Gambetta. In 1881-82 he was Minister of Commerce and the Colonies under Gambetta; in 1884-85 Minister of Commerce; in

1887 Minister of Finance and head of the Cabinet; from 1889 to 1892 Minister of Finance; from 1902 to 1905 Minister of Finance in the Combes Cabinet, during the disestablishment of the Church; and in 1905-1906 Premier. He had passed to the Senate in 1903. M. Rouvier was one of the ablest of French financiers, and an energetic worker in the various stages of the secularization of France. *D.* June 7, 1911.

**ROYCE, Professor Josiah**, Ph.D., American philosopher. *B.* Nov. 20, 1855. *Ed.* California, Leipzig, Göttingen, and Johns Hopkins Universities. In 1878 he was appointed instructor in English at California University; in 1882 instructor in philosophy at Harvard; in 1885 associate professor; in 1892 professor of the history of philosophy at Harvard; and in 1914 Alford professor of natural history, moral philosophy, and civil polity. Royce's early works deal with logic and mathematics, and even include a novel; but his later works are among the most important treatises on metaphysics (especially *The World and the Individual*, 2 vols., 1900-1901, the Gifford Lectures) that America has produced. He wrote much on natural religion (*The Religious Aspect of Philosophy*; 1885; *The Conception of God*, 1897; *The Conception of Immortality*, 1900; etc.), to which he attached great importance; though the general public will find it difficult to discover what precise shade of Theism or Pantheism he advocated. On the question of immortality he has a somewhat plainer article in the *Hibbert Journal* (July, 1907). He recognizes an immortality of some heterodox character, but adds: "I pretend to no knowledge about my future fortunes" (p. 744)—which hardly entitles Christian writers to quote him. Professor Royce was President of the American Philosophical Association and the American Psychological Association in 1901; and he was a member of the National Academy of Sciences and the National Institute of Arts and Letters. *D.* Sep. 14, 1916.

**ROYER, Clémence Auguste**, French writer and economist. *B.* Apr. 24, 1830. Mlle. Royer, who came of a Catholic-Royalist family, was educated in a convent, but few women ever emancipated themselves more emphatically or reached a more intellectual standard of work. In 1850 she settled in England for a few years, and she then lived in Switzerland, where she made a thorough study of science and philosophy. In 1859 she lectured on philosophy to women at Lausanne. She attained also a considerable command of economics, was associate editor of *Le nouvel économiste*, and in 1860 shared with Proudhon a prize offered by the Government of Vaud for a work on the theory of taxation (which was published in 1862). In the same year, while the experts hesitated, she translated into French Darwin's *Origin of Species*; and in a courageous preface she pointed out the Rationalistic implications which Darwin had not then cared to notice. In later years she wrote a large number and great variety of works, especially on anthropology, which contributed materially to Rationalist education in France. Her most ambitious work was *La constitution du monde* (1900), in which she elaborated a theory of the atom (superseded by the recent progress of physics) with great learning and mathematical skill. *D.* 1902.

**RUGE, Professor Arnold**, Ph.D., German philosopher. *B.* Sep. 13, 1802. *Ed.* Halle, Jena, and Heidelberg Universities. Ruge, who was severely trained in philology and philosophy, at once joined in the advanced political movement, and he was sentenced to five years in prison. He used the leisure to complete his classical education, translated Thucydides and a tragedy of Sophocles, and wrote a play. He was appointed professor of pædago-gy, and later (1831) of æsthetics, at Halle University. With his colleague Echtermayer, he in 1838 founded the *Hallische Jahrbücher*, which were heavily attacked by the clergy for heresy, and had to be submitted to censorship. In 1839 he translated into

German the *Letters of Junius*. For a time he co-operated with Karl Marx, but would not follow him into Socialism. He opened a bookshop at Leipzig in 1847, and the authorities closed it in 1851. They also suppressed a journal, *Die Reform*, which he founded at Berlin. In fact, Ruge was, at the triumph of reaction, expelled from Germany, and he spent his later years in the respectable position of non-resident master to various schools at Brighton. He maintained his Rationalism to the end, translating into German Buckle's *History of Civilization*, and contributing a volume (*New Germany*, 1854) to Holyoake's "Cabinet of Reason." D. Dec. 31, 1880.

#### RUGGIERI, Cosmo, Italian astrologer.

Ruggieri was an astrologer whom Catherine de Medici brought to Paris and installed at her court. In that atmosphere of gross superstition and fanaticism Ruggieri must have concealed his ideas about religion very carefully. It was only when he lay on his death-bed that his views were discovered. He declared himself an Atheist, and jeered at the monks and priests; and the populace dragged his body through the mud. D. 1615.

**RUSKIN, John, M.A., LL.D.,** writer and reformer. B. Feb. 8, 1819. Ed. private tutor, private school Camberwell, King's College, and Oxford (Christ Church). In his earlier years Ruskin was educated by his mother, a woman of deep piety, and his father, a London wine merchant with great taste for art and letters. Their influence remained over his whole life. They intended that he should enter the Church, but he turned instead to art and poetry. At Oxford he was deeply influenced by Greek art and literature. His health broke, and he travelled for some years. He took up the defence of Turner's paintings, and this led to the commencement of his first notable book, *Modern Painters*, the first volume of which, published in 1843, was brilliantly successful. In the next ten years he leisurely continued this

work, wrote *The Seven Lamps of Architecture* (1849) and *The Stones of Venice* (1851-53), and deepened his considerable knowledge of geology. In the later fifties he began to take a keen interest in the London Working Men's College, and for the rest of his life was devoted to political economy and social progress. *Unto This Last* began to appear in the *Cornhill* in 1860, and so shocked the wealthy that Thackeray had to suspend publication. *Munera Pulveris* appeared in 1862, *Sesame and Lilies* in 1865, and *The Crown of Wild Olive* and *Ethics of the Dust* in 1866. *Fors Clavigera* began as a monthly in 1871, when he retired to Coniston. He founded an Art School at Oxford, a museum at Sheffield, a Guild of St. George with various agricultural communities (which failed), and by pen and lecture sustained a noble struggle for the workers of England. Few wealthy men have led a life of such unselfish strain. "In an earlier age," says Sir E. T. Cook in the *Dict. Nat. Biog.*, "he might have become a saint. In his own age he spent himself, his time, and his wealth in trying to illuminate and ennoble the lives of others." During the finest period of his life Ruskin was a vague Theist, not far removed from Agnosticism. Augustus Hare (*Story of My Life*, ii, 481) says that Ruskin told him about 1860 that he "believed nothing." The entirely Greek spirit of *Ethics of the Dust*, and such passages as that in the introduction to the *Crown of Wild Olive*, show him far removed from Christianity at this time. The Spiritualist frauds of the seventies seduced him to believe again in personal immortality (as he told Holman Hunt), and he began to profess himself a Christian in a very broad sense; but the details given in Sir E. T. Cook's *Life of Ruskin* (2 vols., 1911) show that he never rejoined the Church. He called himself a "Christian Catholic," but explained that this was "in the wide and eternal sense" (including Pagans and Agnostics). He spoke of taking "the Lord's Supper," but Sir E. T. Cook shows at length that this refers to

his meals at his own table (ii, 451). Sir Edward concludes, in fact, that he had "no precise dogmas," and particularly resented the idea that morality depended on religion (p. 453). He was thus never more than a strong Theist, with an ethical and sentimental regard for Christianity. In his later years his mind lost its vigour, and at times he had brain trouble. *D.* Jan. 20, 1900.

**RUSSELL, the Hon. Bertrand Arthur William**, M.A., F.R.S., writer, second son of Viscount Amberley and brother of Earl Russell. *B.* May 18, 1872. *Ed.* Cambridge (Trinity College). He took first class in mathematics and moral science, and was for some years lecturer and fellow of Trinity College. Mr. Russell is an able mathematician, and has considerable repute as a philosophical writer (chiefly for his *Philosophical Essays*, 1910; *Problems of Philosophy*, 1911; and articles in the *Hibbert Journal* and elsewhere). He early took an interest in advanced politics, and published his *German Social Democracy* in 1896. He was admitted to the Royal Society in 1908. His Rationalist views are given in a chapter on "Religion and the Churches" in his *Principles of Social Reconstruction* (1916), and in an article in the *Hibbert* for October, 1912, on "The Essence of Religion." He believes in a god who is a sort of world-soul, but rejects the idea of immortality and all dogmas.

**RUSSELL, John**, Viscount Amberley, eldest son of first Earl Russell, writer. *B.* Dec. 10, 1842. *Ed.* Harrow, Edinburgh, and Cambridge (Trinity College). From 1866 to 1868 he was Liberal member for Nottingham, and J. S. Mill described him in a letter to Carlyle in 1867 as "one of the best of our rising politicians" (*Letters*, ii, 87). He, however, retired from politics in 1868. In 1876 he published an *Analysis of Religious Belief* (2 vols.), in which he discarded all the creeds. A Spenserian Agnostic, he admitted an "Unknown Cause," but he urged that "we should

seek that love in one another which we have hitherto been required to seek in God" (ii, 494). He gave his son, the present Earl Russell, a tutor of advanced views, and the appointment was cancelled after an appeal to the Court of Chancery. *D.* Jan. 9, 1876.

**RUSSELL, John**, M.A., educationist. *B.* 1855. *Ed.* Cranleigh, St. Germain-en-Laye, and Cambridge (St. John's College). Mr. Russell was Foundation Scholar at his college, and took the Theological Tripos. He had prepared for the Church, but he found himself unable to sign the Thirty-nine Articles, and adopted teaching. He was assistant master at, in succession, the Islington High School, the Lycée de St. Omer, Whitgift Grammar School, and University College School (1888 to 1901). From 1892 to 1896 he was Resident Warden of University Hall, and from 1901 to 1920 (when he retired) he was well known among progressive educationists as Head Master of the Hampstead King Alfred School. He is a member of the Teachers' Guild, the Moral Education League, and the Eugenics Education Society; and for many years he was foreign editor of the *Journal of Education*. He has written a number of educational works and pamphlets, and in 1910 he delivered the Conway Memorial Lecture, *The Task of Rationalism*, which gives his views.

**RUSSELL, second Earl**, John Francis Stanley Russell, son of Viscount Amberley, lawyer and writer. *B.* Aug. 12, 1865. *Ed.* Winchester and Oxford (Balliol). Earl Russell has learned electrical engineering, and has qualified and practised as a barrister; and he was a member of the London County Council from 1895 to 1904. He has written *Lay Sermons* (1902) and *Divorce* (1912). So far from departing from the views in which his father educated him, he is the only man in *Who's Who?* to describe himself in that volume as "Agnostic." He is also a Fabian Socialist.

He is a member of the R. P. A., and a much esteemed speaker at its annual dinners.

" **RUTHERFORD, Mark.**" See WHITE, WILLIAM HALE.

**RYDBERG, Professor Abraham Viktor,** Swedish novelist and poet. B. Dec. 18, 1828. *Ed.* Wexiö Gymnasium and Lund. He adopted journalism and letters as his profession; a series of historical novels, which were translated into various languages, gave him a commanding place in Swedish letters. His few lyric poems (*Dikter*, 1882) are among the finest in Swedish. In 1884 he was appointed professor of the history of civilization at Stockholm University. Rydberg was a most powerful influence for Rationalism in Sweden. His critical works (chiefly *Bibeln's lära om Kristus*, 1862; *Medetidens magi*, 1864; and *Romeska sägner om Paulus och Kristus*, 1874) riddled the creeds of all the Churches, and did much for the emancipation of Scandinavia. D. Sep. 21, 1895.

**SAFFI, Aurelio, LL.D.,** Italian statesman. B. Oct. 13, 1819. *Ed.* Farli and Rome. During his studentship he joined the liberal movement and became a strong opponent of the Papal Church and Government. He returned to Farli in 1844, and in the following year he published, anonymously, a *Rimostanza* against the Papal administration of his province; and he helped to organize the rebellion. In 1849 Farli sent him as Deputy to the Constituent Assembly, and he was appointed Minister of the Interior. With Mazzini, of whom he was a warm friend, and Armellini, he formed the second Triumvirate. The failure of the Republic drove him to Geneva, where he collaborated with Mazzini on the *Italia del Popolo*; but he was expelled in 1851, and settled at London for nine years. He wrote in the *Westminster Review* and other magazines, and lectured a good deal on Italy. In 1860 he returned to Italy. Garibaldi offered him

a high position, but he clung to Mazzini, and led the party after Mazzini's death in 1872. He edited Mazzini's writings, and wrote a few historical works; and in 1878 he lectured at Bologna University. D. Apr. 10, 1890.

**SAINTE-BEUVE, Charles François de,** French writer. B. Dec. 23, 1804. *Ed.* Boulogne and Paris (Collège Charlemagne, Collège Bourbon, and École de Médecine). Sainte-Beuve had a thorough training in science, as may be gathered from the psychological power of his later criticisms and biographies. He began as a writer on the *Globe* in 1824, and in 1829 published his first work (*Vie, poésies, et pensées de J. Delorme*). He was at this time a Romanticist, of the school of Victor Hugo, and he "accepted God and all the consequences," as he said. There was then a phase of Saint-Simonism, and for some time he followed Lamennais. In the thirties he abandoned all his Romanticist and Catholic sympathies, and published a realistic novel *Volupté*. In his *Pensées d'août* (1837) he shed the last remnants of religion, and applied himself seriously to the study of history and science, and the writing of the literary criticisms and biographical sketches which made him famous. From 1840 to 1848 he was librarian of the Institut, in 1848-49 professor at Liège, in 1849 professor of Latin poetry at the Collège de France, and from 1857 to 1861 professor at the École Normale. He was admitted to the Academy in 1844, and to the Senate in 1865. In his later years, Lanson says in the *Grande Encyclopédie*, he became "more and more hostile to religion," and was "the protector of Freethought" in the Senate. D. Oct. 13, 1869.

**ST. EYREMOND, Charles de Marguetel de Saint Denis, Seigneur de,** French writer. B. Apr. 1, 1610. Son of the Duc de Montpensier, he was educated by the Jesuits at the Collège de Clermont and the Collège d'Harcourt. He studied

law, but abandoned it for the army, in which he had a brilliant career. Meantime he read much, especially Montaigne, and in 1642 published his *Comédie des académiciens*, and in 1647 his more famous *Maximes*. In 1648 he was compelled to leave the army on account of his criticisms of the Prince de Condé, and in 1661 further political criticisms forced him to leave France. After a short stay in Holland he settled in England, where he published, anonymously, most of his works. The chief is his *Réflexions sur les divers génies du peuple romain*, which is regarded as an anticipation of Montesquieu. Though a well-known sceptic, he was buried in Westminster Abbey. Bayle says in one of his letters that the Florentine envoy sent a priest to St. Evremond as he lay dying. When the priest proposed that he should be reconciled he said: "Certainly—with my stomach." He had grave gastric trouble. Bishop Atterbury sourly complains in his *Correspondence* that St. Evremond "died renouncing the Christian religion, yet the church of Westminster thought fit to give his body room in the Abbey." *D. Sep. 29, 1703.*

#### **SAINT HILAIRE, Jules Barthélemy.**

See BARTHÉLEMY SAINT HILAIRE.

**ST. JOHN, Henry**, Viscount Bolingbroke, statesman. *B. Oct., 1678. Ed. Eton and Oxford.* He entered Parliament in 1701, and won some repute as an orator. From 1704 to 1708 he was Secretary of State for War, and was the Queen's favourite counsellor. From 1710 to 1714 he was Secretary for Foreign Affairs. In 1712 he was created Viscount Bolingbroke. He had, however, relations with the Jacobites, and on the discovery of this, in 1715, he fled to France and was attainted. Ten years later Bolingbroke was suffered to return to England; but his efforts to re-enter politics were fruitless, and he went back to live in France from 1735 to 1743. There he wrote his *Letters on the Study and Use of History*, which

was printed privately, and not openly acknowledged until after his death (2 vols., 1752). It is a covert Deistic attack on Christianity, and was, says Lord Morley, "the direct progenitor of Voltaire's opinions on religion." Most of Bolingbroke's later works (5 vols., 1754) are given to expressions of Deism. It is now well known that he supplied Pope [SEE] with the material for his *Essay on Man*. Bolingbroke was an assiduous student of history and philosophy, and he elaborated a positive creed of mind and morals. His prudence during life—he was a man of weak character and many enemies—and superficial profession of faith saved him from being at the time generally classed as a Deist, but no one questions it to-day; and Voltaire, who knew him well, has much advertised the fact in his works. *D. Dec. 12, 1751.*

**SAINT JUST, Louis Antoine**, French politician. *B. Aug. 25, 1767. Ed. by the Oratorian priests at Soissons, and Rheims.* Saint Just began a legal training, but he abandoned it and devoted himself to study. Plato and Rousseau were his favourites, and he hailed with enthusiasm the outbreak of the Revolution. Very eloquent, ardent, handsome, and cultivated, Saint Just soon became one of the heroes of the Revolution; and it is admitted by all that he was a man of the strictest morals and classical dignity of life. He was appointed lieutenant-colonel of the National Guard, and was in 1792 elected to the National Convention. In 1791 he had published *Esprit de la Révolution et de la Constitution de France*. Austere and well read, he nevertheless sanctioned very drastic measures for the suppression of opponents. In 1793 he was appointed commissary to the army, and, although he greatly distinguished himself, his enemies conspired and brought him to the guillotine. Calm and stoical to the end, he, at the early age of twenty-seven, met his fate with pagan serenity. "He carried his head like a Holy Sacrament," as Desmoulins once said of him. *D. July 28, 1794.*

**SAINT LAMBERT, Jean François**, Marquis de, French writer. *B.* Dec. 26, 1716. *Ed.* by the Jesuits at Pont-à-Mousson. Saint Lambert adopted a military career, and attained a high position at the Lorraine court. He was in his youth very religious, and his early poetry is partly pious (*Ode sur l'Eucharistie*, 1732, etc.) and partly amorous. The latter was much praised by Voltaire, whose influence made an end of his piety. He retired from the army in 1757, and devoted himself to letters. At Paris he was intimate with the Encyclopædists, and he wrote his *Essai sur le luxe* for their great work. His poem *Les saisons* (1769) made him famous, and opened the doors of the Academy to him. During the Revolution, which overlooked him, he worked at a "catechism of morals for children" (as recommended by D'Alembert), which he published in 1798 (*Principes des mœurs chez toutes les nations*, 3 vols.) — a treatise of secular morality on the principles of Holbach and Helvétius. It is quite Materialistic. *D.* Feb. 9, 1803.

**SAINT PIERRE, Jacques Henri Bernardin de**, French writer. *B.* Jan. 19, 1737. *Ed.* by the Jesuits at Caen, and the Collège de Rouen. Saint Pierre was so pious in his youth that he wanted to go as missionary to the Indies. His father refused permission, and he became a military engineer. He had read *Robinson Crusoe* in his boyhood and been fired with an enthusiasm for travel. After some years abroad he settled at Paris in 1771, and published his experiences. Rousseau captivated him, and in 1784 he issued his *Études de la nature*, which is a prolonged and often fantastic argument for the existence of God, on Deistic lines. His famous idyll, *Paul et Virginie*, was published in 1787 as the fourth volume of the *Études*. In 1792 Saint Pierre succeeded Buffon as Director of the Jardin des Plantes. In 1794 the revolutionaries appointed him professor of morals at the École Normale, and in 1795 he entered the Institut. Under the Empire he was admitted to the Legion

of Honour, and received a pension. More advanced Rationalists like Cabanis satirized Saint Pierre and his natural religion; but, after his early youth, he was never more than a Deist of the Rousseau type. *D.* Jan. 21, 1814.

**SAINT PRIEST, Count Alexis Guignard**, French diplomatist and writer. *B.* April 30, 1805. *Ed.* Odessa College. Born at St. Petersburg, and son of the Princess Sophia Galitzin, Saint Priest joined his father at Paris in 1822, and adopted liberal ideas. He applauded the Revolution of 1830, and was a great friend of the Duc d'Orléans. In 1831 he was appointed *chargé d'affaires* at Parma, in 1832 plenipotentiary minister at Rio de Janeiro, in 1835 at Lisbon, and in 1838 at Copenhagen. In 1841 he was recalled to France and raised to the peerage. He devoted himself to letters and history, and in 1849 he was admitted to the Academy. His chief work is his valuable and very anti-clerical *Histoire de la chute des Jésuites* (1844). He was preparing a biography of Voltaire in 1851, when he set out on a voyage to Kussia which proved fatal. *D.* Sep. 27, 1851.

**SAINT SIMON, Count Claude Henri de Rouvroy de**, French reformer. *B.* Oct. 17, 1760. Grandson of the Duc de Saint Simon, author of the famous *Mémoires*, he received at Paris the best education the time could afford. D'Alembert was one of his teachers. He entered the army at the age of seventeen, and went to America to help the colonists. His extensive travels in America broadened his ideas, and after his return to France in 1783 he abandoned the army. Saint Simon, who continued to travel and bring forth ideas of large enterprises, lost his fortune at the Revolution. He made another by dealing in confiscated estates, and in 1797 retired from business to devote himself to the good of humanity. He studied science and history at Paris University, then completed his educational preparation in England and Germany. The

first sketch of his rather primitive Socialism appeared in 1802 (*Lettres d'un habitant de Genève à ses contemporains*); but neither this nor his succeeding works attracted any attention until he published his *Système Industriel* (3 vols.) in 1821-22. He now secured a number of enthusiastic followers, including the future historian Thierry and Auguste Comte, and they supported him—he had lost his second fortune—in his later years, which were spent in great privation. His last work, *Nouveau christianisme* (1825), is the best expression of the sentimental Christianity, rejecting all the Church doctrines, which he advocated. His sect, the Saint Simonians, spread little until after his death. *D.* May 19, 1825.

**SAISSET, Professor Émile Edmond**, French philosopher. *B.* Sep. 16, 1814. *Ed.* École Normale. Saisset belonged to the Eclectic and Pantheistic school of Victor Cousin. After teaching for some years in the provinces, he was appointed professor at the École Normale in 1842, associate professor of Greek and Latin philosophy at the Collège de France in 1853, and professor at the Sorbonne in 1862. He was a member of the Académie des Sciences Morales. His views on religion are best seen in his *Essai sur la philosophie et la religion au XIX siècle* (1845) and *Le scepticisme* (1865). *D.* Dec. 17, 1863.

**SALADIN.** See ROSS, WILLIAM STEWART.

**SALAVILLE, Jean Baptiste**, French writer. *B.* Aug. 10, 1755. *Ed.* Paris. Salaville embraced the cause of the Revolution, and was employed by Mirabeau to copy out or compile his speeches. He collaborated on the *Citoyen Français* and other journals, and wrote a number of works and pamphlets which were characterized by a wise moderation (*De la Révolution Française comparée à celle d'Angleterre*, 1790; *L'Homme et la société*, 1799; etc.). He was a convinced Atheist,

yet he strongly condemned both the Cult of Reason and the Cult of a Supreme Being. See Aulard's *Culte de la Raison*, pp. 86-96. *D.* 1832.

**SALEEBY, Calob Williams, M.D.**, F.R.S.E., writer. *B.* 1878. *Ed.* by his mother (daughter of Caleb Williams), and Edinburgh Royal High School and University. He was first in first-class honours, Ettles Scholar, and Scott Scholar in Obstetrics. At the end of his course he was appointed junior demonstrator of anatomy, and later resident physician to the Edinburgh Maternity Hospital and Royal Infirmary. He passed to London and became assistant to Sir Jonathan Hutchinson at the Polyclinic. He was in those days an ardent Spencerian (*Evolution, the Master Key*, 1906, etc.), describing himself as "a camp follower of those who believe that we cannot know reality" (p. 323). He has not, of course, changed his Agnostic views, but for the last fifteen years he has been chiefly occupied with Eugenist propaganda. He was a member of the National Birth-rate Commission from 1913 to 1916, Chadwick Lecturer in 1915, and Royal Institution Lecturer on Eugenics in 1907, 1908, 1914, and 1917. Dr. Saleeby has edited "The New Library of Medicine," and has sat on various national and scientific commissions.

**SALLET, Friedrich von**, German poet. *B.* Apr. 20, 1812. He entered the army in 1824, and in 1835 went to study at the Berlin Military College with a view to becoming a teacher. The success of some of his poems, however, led him to abandon the military world in 1838 and confine himself to writing. His chief work, *Laien-evangelium* (1842), was furiously attacked as "atheistic," though Sallet professed to expound in it a new ethic by means of which Christianity was to make man divine. It was Hegelian Pantheism. His works were published in five volumes in 1845-48, and there is a biography by Gottschalk. *D.* Feb. 21, 1843.

**SALMERON Y ALONSO, Professor Nicolas**, Spanish statesman. *B.* Apr. 10, 1838. *Ed.* Granada University. At an early age Salmeron was appointed professor of philosophy at Madrid University, and later at the San Isidoro Institute. He joined the republicans in early manhood, and wrote in their organ, *La Discusion* (1860-62). In 1865 he was elected a member of the Madrid democratic-republican committee, and three years later he was condemned to five months in prison for political conspiracy. He was a member of the Provisional Government at the Revolution, and was elected to the Cortes. In 1873 he became Minister of Justice and President of the Cortes, and later in the same year he was elected President of the Republic. There was a good deal of insurrection, and Salmeron, who objected to capital punishment, was compelled to resign. In 1874, when the Bourbons were restored, the clericals got him deprived of his chair; and in 1876 he was forced to fly to Paris, where he taught in the University. He returned to Madrid, and recovered his chair, in 1881. In 1886 he was elected republican member for Madrid. Salmeron was a thorough Rationalist all his life. *D.* Sep. 21, 1908.

**SALT, Henry Stephens**, writer. *B.* (India) 1851. *Ed.* Eton and Cambridge (King's College). He was Browne's Medalist for Greek epigrams and first-class in the classical tripos. From 1875 to 1884 Mr. Salt was an assistant master at Eton, but he developed advanced ideas and abandoned his position. He has since the latter date been one of the most prominent humanitarian workers in England. From 1891 to 1914 he was Honorary Secretary of the Humanitarian League. He has written numerous works, including *P. B. Shelley* (1888), *Life of James Thomson* (1889), *Life of H. D. Thoreau* (1890), and *Richard Jefferies* (1894). He is a member of the Rationalist Press Association; and his sympathies are plainly expressed in his various biographies of famous Rationalists.

**SALTER, William Mackintire, A.M., B.D.**, American lecturer and writer. *B.* Jan. 30, 1853. *Ed.* Yale, Harvard, Göttingen, and Columbia Universities. Mr. Salter was trained in theology at Harvard Divinity School (1871-73), and took a theological degree there in 1876. But he became an Agnostic, and transferred his services to the Ethical Movement. From 1883 to 1892 he was lecturer to the Chicago Society for Ethical Culture. From 1892 to 1897 he served the Philadelphia Society in the same capacity, and he then returned to the Chicago Society for ten years. From 1909 to 1913 he was special lecturer on philosophy at the Chicago University. He is a member of the American Philosophical Association. He has written a number of Ethical-Rationalist works in English and German, notably *Ethical Religion* (1889) and *First Steps in Philosophy* (1892).

**SALTERS, Edgar Evertson**, American writer. *B.* June 8, 1858. *Ed.* St. Paul's School, Concord, and Paris and Columbia Universities. In 1884 he published *Balzac and The Philosophy of Disenchantment* (a study of the pessimistic views of Hartmann and Schopenhauer). His *Anatomy of Negation* (1885) was greatly appreciated by Rationalists. He has since written a number of distinguished literary works and novels.

**SALVERTE, Anne Joseph Eusèbe Baconnière de**, French writer. *B.* July 18, 1771. *Ed.* by the Oratorians of Juilly. He became a lawyer, and was Royal Advocate from 1789 to 1792. He then entered the Civil Service of the Revolution, and was also professor of algebra at the École des Ponts et Chaussées. During the Revolution he published a Rationalistic tragedy based on the death of Christ, an *Essai sur ce qu'on doit croire* (1793), and an *Éloge de Diderot* (1801). When Napoleon seized power he retired to private life and study, and wrote a number of learned works. At the return of the Bourbons

Salverte had to leave the country for some years. He was elected to the *Chambre* in 1828, and at the Revolution of 1830 demanded the disestablishment of the Church. He opposed the reactionaries until death, and insisted on having a secular funeral. Salverte, an excellent scholar, was a member of the Academy of Inscriptions and of the Celtic Academy. *D.* Oct. 27, 1839.

**SAND, George**, French novelist, poet, and dramatist. *B.* July 2, 1804. *Aurore Dupin*, as she was originally named, spent her early years in the country, and was educated by private tutors. She then spent three years (1817-20) with the Augustinian nuns at Paris; but her real education began after her return to the country. She studied Aristotle, Bacon, Locke, Condillac, etc., and lost the pious faith of her earlier years. In 1822 she married Baron Dudevant, but he was totally unworthy, and she soon left him and applied herself to letters. Her first novel (*Rose et Blanche*, 1831) was unsuccessful. The second (*Indiana*, 1832) opened her brilliant career. She had adopted the pen-name of George Sand. In 1833 she went with A. de Musset to Venice, and three years later she secured a judicial separation—divorce being impossible in France—from her husband. *Consuelo* (a novel in eight volumes) was published in 1842. She hailed the Revolution of 1848 with enthusiasm, for she was an advanced democrat, and founded the weekly *La Cause du Peuple*. Her autobiography (*Histoire de ma vie*) runs to twenty volumes (1854-55). George Sand's Rationalist views changed a good deal at different periods, but she never returned anywhere near the Church. She was at one time under the influence of Lamennais, at another time a follower of the mystic Leroux. As Professor Caro says in his *George Sand* (1887), which gives the best account of her opinions, she uses the word God "prodigally" in all her writings, but "it is an avatar of which the meaning is

often an enigma." She wavered between Theism and Pantheism, and was even at the last uncertain about a future life. During most of her life she was aggressively anti-clerical, though in her later years she abandoned this attitude. "She remained outside [the Church], but thundered not," says Caro (p. 190). From an artist of George Sand's temperament one would not expect a severe and consistent philosophy of religion, but her views were seriously based on philosophical reading, and she was at least consistently non-Christian to the end. *D.* June 7, 1876.

**SANDERSON, Sir John Scott Burdon**, M.A., M.D., LL.D., D.Sc., F.R.S., physiologist. *B.* Dec. 21, 1828. *Ed.* privately and Edinburgh and Paris Universities. His original name was Burdon, but he took the name of Sanderson when he married the daughter of Sir J. Sanderson. In 1853 he settled in medical practice at London, and was appointed medical registrar of St. Mary's Hospital. In the following year he began to lecture in the medical school at the Hospital, and in 1856 he became medical officer of health for Paddington. He earned considerable repute by his mastery of epidemic disease. In 1859 he applied for the post of Assistant Physician to the Brompton Hospital. The authorities, who seem to have been informed that he was a Rationalist, demanded testimonials of his orthodoxy. He got the appointment, though the testimonials merely refer to his character. He was admitted to the Royal Society in 1867, and in 1871 he was appointed Superintendent of the Brown Institution and professor of practical physiology and histology at London University College. In 1874 he became Jodrell professor of physiology there. He was Harveian Orator in 1878; won the Baly medal in 1880; and was Waynflete professor of physiology at Oxford from 1882 to 1895, and Regius professor of medicine from 1895 to 1903. He was President of the British Association in 1893, and was created baronet in

1899. In the biography published by his nephew (*Sir J. B. Sanderson*, 1911) his Rationalism is rather grudgingly conceded: "In earlier days Burdon Sanderson seems to have regarded religious questions from the standpoint of the ordinary orthodox Christian—the standpoint in which he was brought up; later on the problems presented seemed more difficult and the solution not so clear" (p. 159). He "seldom spoke of such matters," but he was at least a stalwart Anti-Vitalist all his life. *D. Nov. 23, 1905.*

**SANDWICH, first Earl of.** See *MON-TAGU, EDWARD.*

**SANTA MARIA, Domingo,** President of the Republic of Chile. *B. 1825.* Santa Maria became a lawyer, and he was in 1845 appointed professor at the National Institution. In 1846 he began to edit *El Orden*, and from 1847 to 1850 he was Governor of the province of Colchagua. From 1851 to 1853, when the clericals were in power, Santa Maria had to live in Peru, and from 1858 to 1861 he was again in exile, mainly in England. After his return he became Minister of Finance, then a judge of the Supreme Court. From 1881 to 1885 he was President of the Republic, and he proved one of the ablest and most enlightened of its statesmen. The country was greatly improved, and, in the teeth of fierce clerical hostility, laws of divorce and civil marriage were passed and the privileges of the corrupt Church were restricted. An attempt was made to assassinate Santa Maria. At the close of his term of office he became President of the Senate. *D. 1885.*

**SARCEY, Francisque,** French dramatic critic. *B. Oct. 8, 1827. Ed. École Normale.* Sarcey was a schoolmaster in the provinces for some years, but he lost his position by the free expression of his advanced ideas. He came to Paris in 1858, and devoted himself to journalism, writing on the *Figaro, Illustration*, etc.

In 1859 he opened a brilliant career as dramatic critic on the *Opinion Nationale*, and in 1867 he passed to the *Temps*. For many years Sarcey's verdict was final in dramatic matters, and he also published various works, the most interesting being his autobiographical *Souvenirs de jeunesse* (1884) and *Souvenirs d'âge mûr* (1892). He was an outspoken Rationalist, and closely co-operated, from 1871 to 1884, with his friend About [SEE] on the anti-clerical *XIX Siècle*. *D. May 16, 1899.*

**SARDOU, Victorien,** French dramatist. *B. Sep. 5, 1831.* Sardou began the study of medicine, but the misfortunes of his family compelled him to abandon it and support himself by clerical work and tutoring. He wrote also in the press, and was in time attracted to the stage. His first play, a bad failure, appeared in 1854. For many years he lived in an attic, in great privation, struggling for success. He nearly lost his life; but in the early sixties his plays began to attract attention, and by the middle of the seventies his reputation was established. *Robespierre* (1902) and *Danton* (1905) were written for Sir Henry Irving. Sardou was admitted to the Academy in 1877. He abandoned the Church at an early age and joined one of the first Spiritualist circles at Paris, but did not persevere in that superstition. *D. Nov. 8, 1908.*

**SARLIN, Alfred Bernhard,** Finnish writer. *B. 1860.* Sarlin was an influential journalist who wrote *Rulers by the Grace of God* (1908) and *Russia in the Light of the Facts* (1908), which roused considerable controversy. He was condemned to four months in prison for translating Kropotkin's *Terror in Russia*, and in 1912 he began a large work, *Humbag as Lord of the World*, which was to consist of twenty parts and deal drastically with religious shams. Only nine parts were published at the time of his death. They were aggressively Rationalistic, and Sarlin was condemned to six

months in prison. He had a printing and publishing business of his own for his rebellious works. *D.* 1919.

**SARRAGA DE FERRERO, Belén**, Spanish educationist. Señora Sarraga edited the *Conciencia Libre*, a Rationalist and feminist organ, at Malaga for many years. She is a very eloquent speaker, and had a great influence in emancipating the women of Spain. She was a conspicuous and enthusiastic attendant at the International Freethought Congresses at Rome and Paris (in 1904 and 1905). She is now head of a Normal School in Argentina, and takes no less interest in the spread of Rationalism among the women of South America.

**SARS, Professor Geórg Ossian**, Ph.D., Norwegian zoologist. *B.* April 20, 1837. *Ed.* Bergen, and Christiania and Upsala Universities. He began in 1870 to teach zoology at Christiania University, and since 1874 has been professor there. From 1873 to 1893 he was also Director of the Fisheries Research Department. Professor Sars has written several volumes of the "Challenger Series," besides other works, and is one of the first authorities on the Mollusca. He is a Fellow of the Norwegian Academy of Science and a member of the English Linnæan Society. In the Haeckel Memorial Volume (*Was Wir E. Haeckel Verdanken*, 1914, i, 305-8) he fully endorses the Monistic philosophy of Professor Haeckel. He holds, like Haeckel, that "progress can no longer be promoted by metaphysical speculation and antiquated theological dogmas"; and he speaks of *The Riddle of the Universe* as "the stately structure of the Monistic philosophy."

**SAULL, William Devonshire**, F.G.S., F.R.A.S., geologist. *B.* 1784. Saull was a London business-man, who became an expert geologist and made a fine collection, which was turned into a free museum. He read a paper to the Geological Society in 1849, and others to the Society of

Antiquaries. He was an Owenite Rationalist, and one of the founders of the Hall of Science in City Road. He was also a keen astronomer, though attached to some what fantastic theories. *D.* Apr. 26, 1855.

**SAUNDERS, Thomas Bailey**, M.A., lawyer and writer. *B.* 1860. Mr. Saunders is a barrister who is deeply interested in the teaching of Schopenhauer and has translated into English many of his works (*The Art of Literature*, 1891; *The Art of Controversy*, 1896; etc.). He has also translated Harnack and *The Maxims and Reflections of Goethe* (1893). His own Rationalist views are given in his *Quest of Faith* (1899). He rejects the creeds, and accepts only "a co-ordinating Power."

**SAUNDERSON, Professor Nicholas**, M.A., LL.D., F.R.S., mathematician. *B.* Jan. 2, 1682. *Ed.* Penniston Free School and Cambridge (Christ's College). Saunderson had become totally blind in his second year of life through small-pox, yet he made brilliant studies and became an excellent classical scholar and mathematician. He taught science and mathematics at Cambridge, and in 1711 he was appointed Lucasian professor at the University. He taught for seven or eight hours daily, yet was a man of wide culture and a good flautist. He was admitted to the Royal Society in 1719. He published no works, but he wrote a valuable *Algebra* (in two volumes) and some mathematical papers which were published after his death. Saunderson's extreme Rationalism was so well known that, when he succeeded Whiston as Lucasian professor, the wits said: "They have turned out Whiston for believing in but one God, and they have put in Saunderson who believes in no God at all." Chalmers, who tells this in his *Biographical Dictionary*, is pained that a man who had experienced "the kindness of Providence throughout his extraordinary life" (he was blind for fifty-six years) should have been guilty of "the obtrusion

of infidel opinions." He was an Agnostic. *D. Apr. 19, 1739.*

**SAVARY, Anne Jean Marie René**, Duc de Rovigo, French soldier. *B. Apr. 26, 1774.* He joined the army in 1790, and fought with distinction in the German and Egyptian campaigns. Napoleon made him a brigadier-general after Marengo, and he became a general of division in the Russian campaign. In 1807 he was created Duc de Rovigo, and appointed Governor of East Prussia. In 1808 he commanded an army in Spain. From 1810 to 1814 he was Minister of Police, and he was raised to the peerage in 1815. The Duke wished to accompany Napoleon, to whom he was deeply attached, in exile, but the Allies sent him to Malta, whence he escaped to Smyrna. He returned to France in 1819 to face a trial, and was acquitted. Louis Philippe in 1831 gave him the supreme command in Algeria. Rovigo was, like all Napoleon's great generals, a Rationalist. His *Memoirs* are historically important. *D. June 2, 1833.*

**SAVILLE, Sir George**, Marquis of Halifax, statesman. *B. Nov. 11, 1633.* *Ed.* by his mother and on the continent. Elected to the House of Commons in 1660, he was created Baron Savile and Viscount Halifax in 1668, made a Commissioner of Trade in 1669, and admitted to the Privy Council in 1672. In 1679 he entered the King's Council and was created Earl of Halifax. He opposed the execution of Stafford, and warmly defended the liberties of the American colonists; but his services were so material that he became one of the king's most trusted advisers and was created Marquis (1682). In 1685 Halifax published his *Character of a Trimmer*, and the later meaning of the word has misled many as to his intentions. The work was a defence of liberty and a plea for compromise in the struggle of the time. James II, whom he had honourably opposed, stripped him of his offices when he came to the throne, and Halifax devoted

himself to the study of philosophy and the writing of pamphlets against the triumphant Catholics. He had no share in inviting William to England, but that monarch restored his position, and appointed him Lord Privy Seal. Halifax was a man of great intellectual ability and considerable culture, and he was in a deeply corrupt age exempt from the least charge of corruption. Montaigne was his favourite author, and he was credited with saying: "The man who sits down a philosopher rises an Atheist." Bishop Burnet, who knew him, says that he often used his caustic wit on religion, and "passed for a bold and determined Atheist." He told Burnet, however, that he was not an Atheist, and said that "he believed as much as he could, and hoped that God would not lay it to his charge if he could not digest iron as an ostrich did, nor take into his belief things that must burst him" (*History of His Own Time*, i, 267). He seems to have been an Agnostic with a polite use of Deistic language. Like so many Rationalists of the time, he admitted the ministrations of the clergy when he was dying. *D. Apr. 5, 1695.*

**SAY, Jean Baptiste Léon**, French economist and statesman. *B. June 6, 1826.* Say was educated in law, but he entered a bank, and then the Civil Service. Of a distinguished family of economists, he began in his early twenties to earn a reputation by his brilliant financial articles in the *Journal des Débats* and other writings. His sympathies were with the English school of economists; and he was a Free Trader and a pioneer of the Co-operative Movement in France. In 1871 he was returned to the National Assembly and appointed Prefect of the Seine. In 1872 Thiers, a warm friend of his, made him Minister of Finance, and he is mainly responsible for the wonderful recovery of his country between 1871 and 1876. He was Financial Minister in 1872-73 and 1875-79 (under Gambetta). He became President of the Senate in 1880, and again

Minister of Finance in 1882. In 1886 he was admitted to the Académie des Sciences Morales et Politiques. Say, who was one of the greatest French economists of modern times, shared the moderate Liberalism and the Agnosticism of his friend Thiers. *D.* Apr. 21, 1896.

**SCHÄFER, Sir Edward Albert Sharpey, M.D., Sc.D., LL.D., F.R.S.,** physiologist. *B.* 1850. From 1874 to 1883 he was assistant professor of physiology at London University College, and from 1883 to 1899 Jodrell professor. He was general secretary of the British Association from 1895 to 1900, and President of the Association in 1912, when he delivered at the annual meeting a remarkable address on the origin of life. He was knighted in 1913, and in the same year he was chairman at the annual dinner of the Rationalist Press Association. Sir Edward holds the Baly Medal of the Royal College of Physicians (1897), the Royal Medal of the Royal Society (1902), and the Distinguished Service Medal of the Royal Life-Saving Society (1909). Since 1899 he has been professor of physiology at Edinburgh University, and he is editor of the *Quarterly Journal of Experimental Physiology*. He has written many important works and papers on his science. His Rationalistic views are expressed in an article, "The Origin of Life," in the *R. P. A. Annual* for 1914 (pp. 3-8).

**SCHAEFFER, Ary,** French painter. *B.* Feb. 12, 1795. Son of a German artist, Schaeffer settled in Paris in his nineteenth year and studied under Guérin. He belonged at first to the Romanticist movement, and painted religious and historical subjects. He joined the Carbonari, however, and took an active part in the insurrectionary campaign against the Bourbons and their clerical supporters. In 1829 he visited Holland, and from that date he showed the influence of Rembrandt. He continued to paint religious subjects, but took equal inspiration from Goethe's works.

In a third phase he looked chiefly to Biblical subjects. He was all his life a convinced Theist, with an ethical and sentimental regard for Christianity; but he remained outside it all his life. He was intimate in his later years with Renan, who married his niece Cornélie. In this, his last, phase he was chiefly occupied in painting portraits. *D.* July 17, 1858.

**SCHELLING, Professor Friedrich Wilhelm Joseph von,** German philosopher. *B.* Jan. 27, 1775. *Ed.* Tübingen and Leipzig Universities. In 1798 he was, through the influence of Goethe, appointed extraordinary professor of philosophy at Jena, and in 1803 he went as professor to Würzburg. Three years later he took the post of general secretary of the Royal Academy of Art at Munich, and he was ennobled by the King. In 1820 he quarrelled with Jacobi, President of the Academy, and went to lecture at Erlangen. He returned to Munich in 1827, to take the chair of philosophy at the new university, and he was admitted to the Privy Council and made President of the Academy of Science. In 1840 he was invited to take the chair of philosophy at Berlin University; but the outspoken Rationalism of his lectures raised such a storm that he retired to private life. Schelling has been called "the Proteus of philosophy" on account of the many changes of his views. He underwent, in succession, the influence of Kant, Fichte, Plato, and Hegel. But he was always a Pantheist, and did not accept personal immortality. He was well versed in science, and taught an evolutionary philosophy of nature. *D.* Aug. 20, 1854.

**SCHERER, Edmond Henri Adolphe,** D.D., French writer. *B.* Apr. 8, 1815. *Ed.* Strassburg University. Scherer began to study law, but abandoned it for divinity, in which he graduated. He was ordained a Protestant minister in 1843, and was appointed professor at the École Évangélique at Geneva. Several years later he passed to a moderate Rationalism, and

devoted himself to literature. He founded the *Anti-Jésuite*, which later changed its title to *La Réformation au dix-neuvième siècle*. He presently abandoned his liberal Christianity altogether, and made a high literary reputation in the *Revue des Deux Mondes* and on the *Temps*. In 1871 he was elected to the National Assembly, and in 1875 to the Senate. His works on the Encyclopædists (*Diderot*, 1880; *Grimm*, 1887) express his mature Rationalism. Professor Boutmy observes that he passed "from the narrowest of faiths to the broadest of scepticisms" (*Taine, Scherer, Laboulaye*, 1901, p. 52). See also O. Gréard's *Edmond Scherer* (1890). *D. Mar.* 16, 1889.

**SCHILLER, Ferdinand Canning Scott**, M.A., D.Sc., philosopher. *B.* 1864. *Ed.* Rugby and Oxford (Balliol). From 1893 to 1897 he was instructor in philosophy at Cornell University; in 1897 he was appointed assistant tutor at Corpus Christi College, Oxford; and since 1903 he has been Fellow and Senior Tutor of that college. Mr. Schiller is the chief English representative of Pragmatism, or, as he prefers to call it, Humanism. See his *Riddles of the Sphinx* (1891), *Humanism* (1903), and *Studies in Humanism* (1907). As a method of reaching conclusions Humanism is opposed to Rationalism as generally understood, since it affects to consider other faculties than reason. Like Professor James, however, Mr. Schiller is a Rationalist in his views of theology. He admits a philosophical Theism, but regards the beliefs about a future life as "shadowy possibilities" which the sensible man will not take too seriously (*Humanism*, p. 240).

**SCHILLER, Johann Christoph Friedrich von**, German poet. *B.* Nov. 10, 1759. *Ed.* Ludwigsburg. As his father was a soldier, Schiller was educated in a military school. He wished to study for the Church, but was compelled to take up the uncongenial study of medicine, and in 1780 he began to practise as a military doctor. Before he had left school, however, he

had written *Die Räuber* (published in 1781) and a good deal of poetry, and he felt that his vocation was letters. The Duke of Württemberg, in whose service he was, forbade him to publish further, and he fled, to devote himself to dramatic production. From 1783 to 1785 he had an appointment at the Mannheim Theatre. In 1787 his *Don Carlos* appeared, and increased his reputation. He settled at Weimar in 1787, and two years later Goethe got him a chair at Jena University. Here he made a serious study of philosophy and history, and wrote his history of the Thirty Years' War. For a few years he worked in intimate co-operation and friendship with Goethe, and both men produced their finest poetry. They founded a periodical, *Die Horen*, in 1794; and in 1796 Schiller established the *Musen Almanach*, to which Goethe contributed. Both of Germany's great poets were at this time aggressive Rationalists. They wrote together, and published in the *Musen Almanach* (1797), a series of caustic and brilliant distichs, under the title of *Die Xenien*, in which religion and its representatives were pungently satirized. The *Xenien* were more or less an imitation of the epigrams of Martial, and have been translated into English by Dr. Paul Carus. This stimulating period was followed by *Wallenstein* (1798-99) and Schiller's other great works. He was ennobled in 1802. *D. May* 9, 1805.

**SCHLEIERMACHER, Professor Friedrich Ernst Daniel**, German writer. *B.* Nov. 21, 1768. *Ed.* Niesky Gymnasium, Barby Seminary, and Halle University. Schleiermacher's father was a Lutheran pastor, and Friedrich took up the same vocation. In 1794 he was appointed assistant preacher at Landsberg; in 1796 preacher at the Charity Hospital, Berlin; in 1802 Court preacher at Stolpe; and in 1804 extraordinary professor of theology at Halle University. While at Berlin Schleiermacher had joined the Schlegels in the Romantic movement, and with F.

Schlegel (who, however, did none of the work) he undertook a German translation of Plato (5 vols., 1804-10). From that time he began to write ethical works showing Greek influence, and to develop an advanced Rationalism. In 1810 he was appointed professor at the new Berlin University, which he had helped to found. Both as professor and writer he had an immense influence at Berlin. His *Christliche Glaube nach den Grundsätzen der evangelischen Kirche* (2 vols., 1821-22), his chief work, is an attempt to rationalize Christianity, and Scheiermacher professed to the end to remain a Christian theologian. The profession can scarcely dispense us from including him in this *Dictionary*, as he notoriously rejected quite fundamental Christian doctrines, such as personal immortality. He believed only in an immortality which meant absorption in the Infinite; and his conception of the Deity seems to have been Pantheistic. It is acknowledged that his idea of Christianity and the evolution of its doctrines was naturalistic. He held, however, that religion is not a matter of intellect, but of feeling, and thus was not a Rationalist in the customary sense. In 1811 he was admitted to the Berlin Academy of Sciences, and in 1814 he became secretary of its political section and abandoned clerical work. His collected works comprise no less than thirty volumes (1836-65). *D.* Feb. 12, 1834.

**SCHMIDT, Professor Eduard Oskar**, German zoologist. *B.* Feb. 21, 1823. *Ed.* Halle and Berlin Universities. In 1847 he began to teach zoology at Jena University, and two years later he was extraordinary professor. He was appointed professor at Cracow in 1855, at Gratz in 1857, and at Strassburg (zoology and comparative anatomy) in 1872. Schmidt, who wrote much on zoology and anatomy, was one of the first German men of science to adopt and defend Darwinism (*Deszendenzlehre und Darwinismus*, 1873). He made a very spirited and effective struggle

to get it recognized. His Rationalist views may also be seen in his *Goethe's Verhältniss zu den organischen Naturwissenschaften* (1853) and *Das Alter der Menschheit und das Paradies* (1866). *D.* Jan. 17, 1886.

**SCHMIDT, Kaspar** ("Max Stirner"), German writer. *B.* Oct. 25, 1806. *Ed.* Berlin, Erlangen, and Königsberg Universities. Schmidt was trained in theology as well as philology, and he adopted teaching as his profession. In 1845 he attracted a good deal of attention by a very able and unconventional work, *Der Einzige und sein Eigenthum*, a brilliant plea for the rights of the individual against Church, State, and moralists. He wrote this and various other works (chiefly *Geschichte der Reaction*, 2 vols., 1852) under the pen-name of Max Stirner, which was well known in Germany in the last century. He also translated into German Adam Smith's *Wealth of Nations* and Léon Say's *Manual of Practical Political Economy*. *D.* June 26, 1856.

**SCHOELCHER, Victor**, French politician. *B.* July 21, 1804. At an early age Schoelcher joined the very Rationalistic society at Paris which took the title "Aide-toi, le ciel t'aidera" ("Heaven helps those who help themselves"). He travelled in the French colonies, and became zealous for the abolition of slavery. In 1848 he was appointed Under Secretary in the Ministry of Marine, and he secured the enfranchisement of all slaves in French territory. From 1848 to 1850 he represented Martinique in the Constituent and Legislative Assemblies. He was wounded at the barricades in 1851, and then fled to England. Until 1870, when he returned to Paris, he was very well known in the Rationalist movement in London. He contributed to the *Reasoner* and the *National Reformer*. He sat on the extreme left in the National Assembly from 1871 to 1876, and in the latter year he was made a life-member of the Senate. Besides a number of works on colonial

politics and modern slavery, Schoelcher wrote *La famille, la propriété, et le christianisme* (1873) and *Le vrai Saint Paul* (1879), which give his Rationalist views. *D.* Dec. 26, 1893.

**SCHOLL, Aurélien**, French journalist. *B.* July 14, 1833. Scholl began to write on the Paris press at the age of seventeen, and he came in time to be considered one of the leading journalists of the metropolis. Besides writing in every variety of periodical, he published a volume of poems (*Denise*, 1857), and composed a number of plays. Of his many other works, his *Procès de Jésus Christ* (1877) is most interesting to Rationalists. *D.* 1902.

**SCHOPENHAUER, Adele**, German writer, sister of the famous philosopher. *B.* June 2, 1797. Her mother was a novelist, and her father a rich banker of Hamburg, so that Adele was well educated and able to travel. When the father died, in 1806, she settled with her mother in a very cultivated circle at Weimar. The liberality of her ideas was shown when her brother's Rationalist philosophy led to a quarrel with the mother. Adele adhered to her brother. She frequently expresses her Rationalism in her *Tagebücher* (2 vols., 1909). Apart from this posthumously published Diary, she wrote a few novels of considerable ability (*Anna*, 1845; *Eine dänische Geschichte*, 1848; etc.). *D.* Aug. 25, 1849.

**SCHOPENHAUER, Arthur**, German philosopher. *B.* Feb. 22, 1788. *Ed.* Hamburg, France, and England. The father educated Arthur to succeed him in his banking business at Hamburg, but he disliked it and withdrew when the father died. He then made a thorough study of philosophy at Göttingen, Berlin, and Jena Universities. In 1819 he published his great work, the first presentment of his system, *Die Welt als Wille und Vorstellung*. He spent some time in travel in Italy, and after his return to Germany tried to set up

as a lecturer on philosophy at Berlin. The professional philosophers so effectively frustrated him—which explains much of his caustic treatment of them—that he retired to literary work and study, living at Frankfort. His second great work, *Über den Willen in der Natur*, was published in 1836; the third, *Die beiden Grundprobleme der Ethik*. Schopenhauer's system was largely a reaction from the too purely intellectual nature of the theories of his German predecessors, especially Hegel. For him the fundamental reality is Will, which strives—not as a conscious personality—to realize itself in nature and man. The failure of the attempt, evidenced by human stupidity, leads to Schopenhauer's pessimism. On the ethical side Schopenhauer more successfully opposed the intuitionism of the earlier schools. He showed that moral sentiment is based on sympathy (see *The Basis of Morality*, 1903, translated by A. B. Bullock). He demolishes both the Christian and Kantist ethics with great scorn, and shows the superiority of Buddhism. Schopenhauer's complete works were published in six volumes (1873-74), and have been translated into English. *D.* Sep. 21, 1860.

**SCHREINER, Olive**, novelist. *B.* 1862 (in Basutoland). Her father, a missionary from London, was at work among the natives of South Africa. She wrote the *Story of an African Farm* before she was twenty, and brought it to England for publication. It appeared, under the pseudonym of "Ralph Iron," in 1883; and none suspected that its drastic Rationalism was written by a woman. It is an autobiographical account of the way in which she reacted on her sombre Calvinistic environment and became an Atheist (see pp. 127, 285, etc.). The story was followed by *Dreams* in 1891, and three years later she married Mr. S. C. Cronwright. As Mrs. Cronwright-Schreiner she has published *Trooper Peter Halket* (1897), *Woman and Labour* (1911), and other works; but her fame rests chiefly on the work of her

youth. Mrs. Cronwright-Schreiner's rejection of all religion is partly based on an intense human idealism. "I have seen her," says Edward Carpenter, "shake her little fist at the Lord in heaven, and curse him down from his throne" (*My Days and Dreams*, p. 229). She has taken a very progressive and humane part in the difficult questions of South African life.

**SCHROETER, Eduard**, German-American writer. *B.* June 4, 1810. *Ed.* Jena University. Schroeter was trained in theology, but he outgrew the Christian creed and joined one of the "Free Religious" communities of Germany. In 1850 he migrated to America, and he did a good deal of Rationalist lecturing there. He contributed regularly to the German-American Rationalist publication, *Der Freidenker*, and attended the International Congress of Freethinkers at Brussels in 1881. *D.* Apr. 2, 1888.

**SCHUMANN, Robert**, German composer. *B.* June 8, 1810. *Ed.* Leipzig and Heidelberg Universities. Schumann showed a passion for music at an early age, but his father died, and he went to the universities to qualify for the more lucrative profession of law. It proved too uncongenial, and from 1830 onward he devoted himself entirely to music. He studied at Leipzig, under a famous pianist; but an accident to his finger compelled him to abandon playing and turn to composition. In 1834 he and others (the "David Leaguers") banded themselves together in a campaign for the ejection of "Philistines" from the musical world, and founded the *Neue zeitschrift für Musik*, which Schumann edited. In 1843 he began to teach at the Leipzig Conservatory, and from 1844 to 1850 he was at Dresden. Later he was Musical Director of Düsseldorf. During all these years he was composing the pieces which have put him in the front rank of German musicians. Schumann, as we learn from his letters, rejected the Christian creed during his

student years. His favourite authors, constantly quoted in his letters, were J. P. Richter and Goethe. He followed Goethe's philosophy. Unfortunately, he was subject to morbid fits of melancholia, and he in the end became insane. *D.* July 29, 1856.

**SCHWALBE, Professor Gustav, M.D.**, D.Sc., German anthropologist. *B.* Aug. 9, 1844. *Ed.* Quedlinburg Gymnasium, and Zurich, Bonn, and Berlin Universities. He qualified as a doctor, and began to practise in 1867. Two years later he was appointed assistant physician at the Amsterdam Institute. He served as military surgeon in the Franco-German War, and was at the close invited to a chair at Leipzig University. From 1873 to 1881 he was professor at Jena; from 1881 to 1883 at Königsberg; and since 1883 he has been professor of anatomy and Director of the University Anatomical Institute at Strassburg. Schwalbe's earlier works are physiological; but in the nineties he travelled considerably, and won a high position as an anthropologist (*Studien über den Pithecanthropus Erectus*, 1899; *Die Vorgeschichte des Menschen*, 1904; etc.). His degree in science was awarded by Cambridge University; and he is a member of the Berlin and Stockholm Academies of Science, and other learned bodies. He is an Agnostic.

**SCHWANER, Wilhelm**, German writer. *B.* Nov. 10, 1863. *Ed.* Carlsbach Gymnasium, Hamburg Seminary, and Berlin University. He was a teacher from 1885 to 1894, when he joined the staff of the *Kieler Neueste Nachrichten*. In 1896-97 he was editor of the *Berliner Reform*, and since 1897 he has edited and published the *Volkserzieher* and *Upland*. Schwaner is very zealous for popular enlightenment, and some of his Rationalistic works (*Germanenbibel*, 2 vols., 1896 and 1910; *Gottsuchen der Völker*, 1908; etc.) have had a large circulation. He is a Pantheist of the Goethe school, with a sentimental regard for Christianity and a disdain of its doc-

trines and clergy (*Was Wir Ernst Haeckel Verdanken*, i, 201-203).

**SCHWEITZER, Jean Baptista von**, German dramatist. *B.* July 12, 1833. *Ed.* Berlin and Heidelberg Universities. Schweitzer, who was of an ancient Catholic family, studied law, and practised for a time in his native town of Frankfort. He joined the Social Democratic movement of the sixties, and in 1864, when Lassalle died, he was elected President of the General German Union of Workers and editor of the *Sozialdemokrat*. In 1867 he was sent to the Prussian Parliament. Besides political works, Schweitzer wrote a number of dramas and comedies, and various Rationalistic works (chiefly *Die Zeitgeist und das Christenthum*, 1861). *D.* July 28, 1875.

**SCHWENINGER, Professor Ernst**, M.D., pathologist. *B.* June 15, 1850. *Ed.* Regensburg Gymnasium and Munich University. After teaching pathological anatomy for some time at Munich University, he was appointed private physician to Prince Bismarck. He later became professor once more and Director of the chief Clinic at Berlin. Since 1906 he has been professor of general pathology and therapeutics and the history of medicine at Munich University. His medical works and papers are numerous and valuable. In the Haeckel Memorial Volume (*Was Wir Ernst Haeckel Verdanken*, 1914) Professor Schweningen has a long and most cordial appreciation of the great Monist, whose Rationalism he fully endorses (ii, 130-37). He thinks that Haeckel has raised for himself, in the record of enlightenment, "a monument *memoriâ et aere perennius*."

**SCOTT, Thomas**, writer. *B.* Apr. 28, 1808. Scott was educated, as a Catholic, in France, and he was for some time a page at the court of Charles X. He was wealthy, and travelled much. About the year 1856 he adopted Rationalism, and from 1862 to 1877 he rendered a most valuable service to the cause in England

by printing, at his own expense, and disseminating pamphlets in criticism of religion. They were written by competent men, and chiefly sent to the clergy and educated public. In fifteen years he thus issued more than two hundred pamphlets, which were eventually collected in sixteen volumes. F. Newman, Voysey, M. D. Conway, J. A. Symonds, and other well-known men contributed to the series. Scott also published, from his private house at Ramsgate, Bentham's *Church of England Catechism Examined* and Hume's *Dialogues on Natural Religion*; and he wrote a few pamphlets himself, though not *The English Life of Jesus* (1872), which bears his name. It was written, in part at least, by the Rev. Sir G. W. Cox. Scott was a thorough Hebrew scholar, and a very high-minded man. *D.* Dec. 30, 1878.

**SCRIBE, Augustin Eugène**, French dramatist. *B.* Dec. 24, 1791. Scribe was trained in law, but he forsook it at an early age, and began to write for the stage. His first play, *Le Prétender sans le savoir* (1810), was a failure, and was followed by a dozen other failures; but, with the pertinacity of a great artist, Scribe worked on until, in 1815, his *Une Nuit de la Garde Nationale* inaugurated his long and brilliant success. For nearly forty-five years he showered pieces upon the eager theatres of Paris. Between 1820 and 1830 he, with a few collaborators, wrote a hundred and fifty plays for one theatre, and his complete works fill seventy-six volumes (1874-85). They include a few novels, which were not successful. Scribe was admitted to the Academy in 1836. He avoided politics and controversy, but had no religion. *D.* Feb. 20, 1861.

**SEAILLIES, Professor Gabriel**, D. es L., French philosopher. *B.* June 27, 1852. *Ed.* Lycée St. Louis and École Normale Supérieure. After teaching in provincial colleges for some years, Seailles was, in 1886, appointed *maître de conférences* at the Sorbonne, then controller of

the philosophy lectures. He has been professor of philosophy there since 1898; and he is an Officer of the Legion of Honour and of Public Instruction. His works are very numerous, and his Rationalist views may be read in his *Ernest Renan* (1895) and *Les affirmations de conscience moderne* (1903). At the International Freethought Congress at Rome in 1904 Professor Seailles presented a very drastic report on the need of Rationalist propaganda. "The human mind," he said, "can conceive of no ideas more extravagant or ridiculous than it [the Church] has invented to fool and cheat the ignorant multitude, and to awe and suppress the intellectual minority" (Wilson's *Trip to Rome*, 1904, p. 167).

**SEAYER, Horace Holley**, American journalist. *B.* Aug. 25, 1810. In his twenty-eighth year Seaver, who was a compositor, entered the service of the Boston *Investigator*, and became an ardent Rationalist. He edited the paper while Abner Kneeland [SEE] was in jail, and was later associate editor with J. P. Mendum. For fifty years he edited, or helped to edit, the *Investigator*, and he also lectured a good deal. Mendum and he worked together in the erection of the Paine Memorial Hall. He was an Atheist and Materialist. *D.* Aug. 21, 1889.

**SEELEY, Sir John Robert**, K.C.M.G., historian. *B.* Sep. 10, 1834. *Ed.* City of London School and Cambridge (Christ's College). He was elected a fellow and classical lecturer at Christ's College, and in 1859 he went as classical master to the City of London School. In 1863 he was appointed professor of Latin at London University College. Seeley was during this period making a serious and critical study of religion, and in 1865 he published, anonymously, the work entitled *Ecce Homo*, which was one of the sensations of the time. In 1869 he took the chair of modern history at Cambridge University, and held it until his death. His historical works

(*Life and Times of Stein*, 1878; *The Expansion of England*, 1883; etc.) are weighty. It was expected that he would write a critical sequel to *Ecce Homo*; but the second Rationalist work which he published, *Natural Religion* (1882), is as free from criticism of the creeds as its predecessor. Sir John—he was knighted in 1894—preferred the positive method of expounding the human ethic of Jesus and the case for natural Theism. He best defines his attitude towards Christianity in an essay entitled "Ethics and Religion" in the Ethical symposium *Ethics and Religion* (1900, ch. i). He strongly deprecates hostility to Christianity, but explains that he regards it as "the original Ethical Society" and the Bible as "an ancient text-book." Mr. Benn shows in his *History* (ii, 442) that in his letters Sir John accepted the beliefs in God and immortality, but urged that they should be considered as little as possible. *D.* Jan. 13, 1895.

**SEIGNOBOS, Professor Charles**, D. es L., French historian. *B.* Sep. 10, 1854. *Ed.* Lycée de Tournon and École Normale Supérieure. From 1877 to 1879 Seignobos studied in Germany in virtue of a Government scholarship. After teaching for four years in the provinces, he became in 1883 a free lecturer at the Sorbonne; and he has been a professor of the Faculty of Letters of Paris University since 1890. His chief works are his *Histoire de la civilisation* (1886) and *Cours d'histoire* (9 vols., 1903–1906), in which his Rationalist views appear at times. He is an Officer of the Legion of Honour and of Public Instruction, and a member of the Société de l'histoire de la Révolution, the Société de l'histoire moderne, etc.

**SELLARS, Professor Roy Wood**, A.B., Ph.D., American philosopher. *B.* July 9, 1880. *Ed.* Ferris Institute, Hartford Theological Seminary, and Michigan, Wisconsin, and Chicago Universities. Professor Sellars completed his lavish education in France and Germany, and on his return to America

in 1905 he began to teach philosophy at Michigan University. Since 1912 he has been associate professor of philosophy there. He is a member of the American Western and Eastern Philosophical Associations, and an active Socialist (see his *Next Step in Democracy*, 1916). How very thoroughly he has outgrown his early theological training may be read in his *Next Step in Religion* (1918). He rejects Mr. Wells's God as well as the Christian, and says: "I challenge any one to develop a really tenable system of theology" (p. 164). He wants a "human faith" with "no tottering creed to sustain" (p. 223).

**SELOUS, Sir Frederick Courteney**, D.S.O., traveller and writer. *B.* 1851. *Ed.* Rugby, Neuchatel, and Wiesbaden. At the age of nineteen Selous went to Africa to earn his living as an elephant hunter, and in a few years he was recognized as one of the most skilful hunters. He returned to England in 1881, published *A Hunter's Wanderings*, and was awarded the gold medal of the Royal Geographical Society. He returned immediately to Africa for the purpose of scientific exploration. In 1890 he led the expedition of the Chartered Company into Mashonaland, and he served in the two Matabele Wars. In later years he travelled in many other parts of the world. Contributing to a symposium on "If a Man Die, Shall he Live Again?" in the *Christian Commonwealth* (Mar., 1915), Selous said: "I have no confidence that I shall survive bodily death; nor, until I know what my future state would be, if I did so, do I hope for a survival." He added that he did not believe in "some power which is known to civilized man as God." He volunteered for service in the late War, although over sixty, and was killed in action in East Africa Jan. 4, 1917.

**SEMBAT, Marcel Étienne**, LL.D., French politician. *B.* Oct. 10, 1862. *Ed.* Collège Stanislas. Sembat graduated in law, but developed Socialistic ideas and joined Jean Jaurès in his work. He was

elected to the Chambre in 1893. For a time he edited *La Petite République*, and was later one of the editors of *L'Humanité*. In 1914 he was Minister of Public Works in Viviani's Cabinet. Sembat is an Agnostic.

**SÉMÉRIE, Eugène**, M.D., French physician and writer. *B.* Jan. 6, 1832. *Ed.* Lycée Henri IV and École de Médecine. His doctorate thesis, a treatise on insanity, was so drastically Rationalistic that Bishop Dupanloup tried to have him prosecuted for it. Sémérie published a brilliant and caustic reply to the prelate in 1868, but devoted himself to journalism and Positivist propaganda rather than medicine. During the Siege of Paris he served as military surgeon. In 1872 Robinet and he founded *La Politique Positive*, which failed in the following year. His views are given in his *Positivistes et Catholiques* (1868) and a few other works. *D.* May, 1884.

**SEMON, Professor Richard**, Ph.D., M.D., German anatomist. *B.* Aug. 22, 1859. *Ed.* Wilhelms-Gymnasium (Berlin) and Jena and Heidelberg Universities. He spent some years, after graduating, in exploration in Africa. From 1887 to 1897 he was professor of anatomy at Jena, and he then travelled in Australia and the Malay Archipelago for two years. He retired from professional work in 1897, and has since lived at Munich. Semon is chiefly known in science for his theory that unconscious memory is an attribute of all substance, having both a physical and a psychological aspect (*Die Mnemischen Empfindungen*, 1809, and *Die Mneme als erhaltendes Prinzip im Wechsel des organischen Geschehens*, 1912). He is an outspoken Monist, a founder of the Monist League, and a warm admirer of Haeckel (*Was Wir E. Haeckel Verdanken*, i, 217-22).

**SENANCOUR, Étienne Pivert de**, French writer. *B.* Nov., 1770. As his parents wanted to make a priest of him, Senancour fled to Geneva, where he

adopted the ideas of Rousseau. He returned to Paris in 1800 and devoted himself to literature. He had already published *Réveries sur la nature primitive de l'homme* (2 vols., 1798-99), but he is chiefly known by his autobiographical *Obermann* (2 vols., 1804). It was little regarded at the time; but later generations have found fine qualities in its hypersensitive pages. He wrote also *De l'amour* (2 vols., 1805 and 1834). Brinton describes Senancour as "not at all religious"; but it is more correct to say that, like Rousseau, he was a Theist. *D.* Jan. 10, 1846.

**SERGI, Professor Giuseppe**, Italian anthropologist. *B.* Mar. 21, 1841. *Ed.* Messina University. He was appointed instructor at Messina University, and later at Milan. In 1880 he became professor of anthropology at Bologna University, and since 1884 he has been professor of anthropology and experimental psychology at Rome University and Director of the Roman Anthropological Museum. He has written about a hundred books and pamphlets, and more than two hundred papers in technical periodicals. His earlier works were psychological; but since the beginning of this century he has been mainly occupied with questions about early man, and is the most learned anthropologist in the south of Europe. His *Specie e varietà umane* (1900), *The Mediterranean Race* (Eng. trans., 1901), *Le origini umane* (1913), etc., are well known to students. Professor Sergi, who is loaded with scientific honours, is not only one of the first scholars of Italy, but "the grand old man" of Italian Rationalism. Thorough, and thoroughly outspoken, he has done immense service in enlightening his country. He took a prominent part in the Freethinkers' Congress at Rome in 1904, and in the course of his fiery speech said that "the conceptions of a soul, of a future life, of a God, are all superstitious errors which have clouded the human mind and given a false direction to human conduct" (*Wilson's Trip to Rome*, p. 170).

**SEUME, Johann Gottfried**, German writer. *B.* Jan. 29, 1763. *Ed.* Borna, and Leipzig University. Seume's father died early, and he was adopted by Count von Hohenthal-Knauthain. He began to study for the Church at Leipzig; but the reading of Shaftesbury and Bolingbroke made a Rationalist of him, and he gave up theology and set out for Paris. He was press-ganged on the way, and forced to enter the German regiment which was then in the pay of England. With this he passed some time in America. In 1783 he returned to Europe, and deserted. During the following years he was generally tutor and secretary, and in 1801 he made a famous journey on foot from Germany to Sicily (described in his *Spatziergang nach Syrakus*, 1803). He wrote poetry, drama, an autobiography (*Mein Leben*, 1813), and other works, of which there is a collected edition in eight volumes (1835). There is a monument erected to Seume in Teplitz. He was a Deist, and his works contain many a hard hit at orthodox Christianity, such as: "Grotius and the Bible are the best supports of despotism." *D.* June 13, 1810.

**SEVERN, Joseph**, painter. *B.* Dec. 7, 1793. He was apprenticed to an engraver, but he devoted himself so assiduously in private to art that in 1818 he won the gold medal of the Royal Academy for the best painting by a student. He had made the acquaintance of Keats and Leigh Hunt in 1816; and in 1820 he, with great self-sacrifice, accompanied Keats to Italy and devoted himself to the dying poet during his last few months. In 1821 he won a travelling pension from the Academy. He remained in Italy until 1841, and developed considerable skill in his art. From 1841 to 1860 he worked in England, and from 1860 to 1872 he held the high position of British Consul at Rome. Sharing the Rationalism of Keats, he was no mere passive spectator of the struggle with the Papacy, and more than one of the persecuted Italians had his aid. He continued

to live in Italy after his retirement in 1872. *D.* Aug. 3, 1879.

**SEYMOUR, Edward Adolphus**, twelfth Duke of Somerset and Earl St. Maur, statesman and writer. *B.* Dec. 20, 1804. *Ed.* Eton and Oxford (Christ's Church). He married Sheridan's granddaughter, and entered the House of Commons in 1830 as a Liberal. He became a Lord of the Treasury in 1835, secretary to the Board of Control in 1839, under-secretary to the Home Department in 1841, and First Commissioner of Works, with a seat in the Cabinet, in 1851. In 1855 he succeeded his father as Duke of Somerset, and passed to the House of Lords. He was First Lord of the Admiralty from 1859 to 1866. Seymour was created K.G. in 1862, and Earl St. Maur of Berry Pomeroy in 1863. Heavy domestic losses after his retirement in 1866 led to a period of studious seclusion, though Somerset was not "embittered," as the writer in the *Dict. Nat. Biog.* says. In 1872 the fruit of this was seen in the publication of his *Christian Theology and Modern Scepticism*, in which he rejects all miracles, denies the authority of the Gospels, and opposes dogma and priesthood. He accepts "a Supreme Intelligence," but can only say that this belief gives "a ray of light beyond the mystery of the grave." See the *Letters, Remains, and Memoirs of E. A. Seymour* (1893), edited by W. H. Mallock and Lady Gwendolen Ramsden. *D.* Nov. 28, 1885.

**SHAFTESBURY, first Earl of.** *See* COOPER, ANTHONY ASHLEY.

**SHAFTESBURY, third Earl of.** *See* COOPER, ANTHONY ASHLEY.

**SHAW, George Bernard**, dramatist and critic. *B.* (Dublin) July 26, 1856. *Ed.* private school. At the age of fifteen Shaw became a clerk in a land agent's office at Dublin. In 1876 he left Dublin to try his fortune in London, and entered

upon ten years of literary struggle and considerable privation. He wrote five unsuccessful novels, two of which, *An Unsocial Socialist* and *Cashel Byron's Profession* appeared into *To-day*; and two others were published by Mrs. Besant in *Our Corner*. In 1885 Shaw became art critic on the *Pall Mall Gazette*, and this opened a long and brilliant career as a critic. From 1888 to 1890 he was musical critic on the *Star*, and from 1890 to 1894 on the *World*. From 1894 to 1898 he was well known as the dramatic critic of the *Saturday Review*. His first play, *Widowers' Houses*, appeared in 1892; but his early plays were failures on the stage. He published them (*Plays, Pleasant and Unpleasant*) in 1898. *Man and Superman* (1903) was the first to succeed, though its success was not great until *John Bull's Other Island* conciliated a larger public in 1904. Since 1905 he has enjoyed a European and American reputation as a dramatist. He had joined the Fabian Society at its foundation in 1884, and is one of the chief founders of its present organ, *The New Statesman*. Shaw was a Rationalist long before he was a Socialist. He discarded Christianity at the age of ten, and did not enter a church for twenty years afterwards. He disdains the title of Rationalist, and has said quaint and caustic things about Rationalism; but in this he refers to the narrower meaning of the term—the use of reason only in investigation. To Christianity and Theism he is as scornfully opposed as any Freethinker who ever lived (see McCabe's *George Bernard Shaw*, 1914, pp. 58–82, and the more recent preface to *Androcles and the Lion*, 1916); but he follows Samuel Butler in believing that the supreme reality is a "vital force," and that reason is not the proper instrument for perceiving it. His high idealism and personality, caustic and fearless criticism, and unique skill as a humourist and satirist have made him a great power for good in his generation.

**SHELBURNE, Lord.** *See* PETTY, WILLIAM.

**SHELLEY, Mary Wollstonecraft**, writer. B. Aug. 30, 1797. She was the daughter of Godwin and Mary Wollstonecraft, and, as her mother had died in childbirth, she was educated by her father, and absorbed his liberal and Rationalist sentiments. In 1814 she met Shelley, who fell in love with the beautiful girl. He married her in 1816, and assisted her to educate herself. She mastered Latin, Italian, and French, and learned some Greek. Though more intellectual than the poet, she lived happily with him until his death, and wrote two romances (*Frankenstein*, 1818, and *Valperga*, 1820). At Shelley's death she returned to England, and continued to write stories. She edited Shelley's poems in four volumes in 1839. D. Feb. 1, 1851.

**SHELLEY, Percy Bysshe**, poet. B. Aug. 4, 1792. Ed. Sion House Academy (Brentford), Eton, and Oxford (University College). A very handsome and sensitive boy, Shelley was from the first so bold and independent that even at Eton he was known as "Shelley the Atheist," and wrote *A Poetical View of the Existing State of Things*. He was already a Republican. From Oxford he was expelled, in 1811, for writing a pamphlet entitled *The Necessity of Atheism*. He joined the reformers in London, took an active part in the movement for justice to Ireland, and wrote a powerful remonstrance when D. I. Eaton was condemned for selling Paine's *Age of Reason* (1812). His first notable poem, *Queen Mab*, was published in 1813, though it attracted little notice. The notes to the poem are very Rationalistic. In the following year he left his very uncongenial wife, and went to Switzerland with Mary Godwin. They returned to England in 1815, and, as his wife committed suicide (to escape the consequences of her own misconduct) in 1816, he married Mary. The Court of Chancery refused him the charge of the two children of his first marriage, and when a child was born to him and Mary he went to live in Italy,

lest it should be taken from him. *Alastor* had been published in 1816, and *The Revolt of Islam* in 1818; but it was in Italy that Shelley produced his great works. *Prometheus Unbound* was written in Rome in 1819, and published in 1820; *Epipsychidion* was published in 1821, and *Adonais* in the same year. Shelley had been for some time devoted to Plato, and the "Atheistic Materialism" which he had in earlier years borrowed from the French Encyclopædists (especially from D'Holbach's *Système de la nature*) had yielded place to a spiritual philosophy and mild form of Theism. *Adonais* expresses his later views. Dowden traces his development in his authoritative *Life*. In the last years of his life Shelley used strong language about the Encyclopædists, and believed in "a universal mind." He rejected Christianity as disdainfully as ever, but occasionally referred to "God" (ii, 508). He never clearly believed in immortality. "I hope, but my hopes are not unmixed with fear," he said (ii, 511); and a few months before his death he spoke of prussic acid as "the golden key to the chamber of perpetual rest" (ii, 507). His glorious and audacious poetry lights up the gloom of the sombre period of reaction that followed Waterloo, and it may be many generations yet before the full wisdom of his Rationalist creed of life is recognized. He was drowned, in his thirtieth year, off the Italian coast on July 8, 1822.

**SHOTWELL, Professor James Thomson**, B.A., Ph.D., American historian. B. (Canada) Aug. 6, 1874. Ed. Toronto University. From 1900 to 1902 he was lecturer on history, from 1902 to 1905 instructor, from 1904 to 1907 adjoint professor, and from 1907 onward professor of history at Columbia University. He was assistant general editor of the *Encyclopædia Britannica* in 1904-1905, and he edited the Columbia University publication, *Records of Civilization* (3 vols., 1915-16). Professor Shotwell's Rationalism is finely expressed in his *Religious Revolution of To-day* (1913, of the "William Brewster Clark Memorial

Lectures"). It contains an interesting naturalistic theory of the origin of religion as well as a very able historical account of the dissolution of Christianity.

**SICILIANI, Professor Pietro**, Italian philosopher. *B.* Sep. 19, 1835. Siciliani was professor at the University of Bologna, and a very outspoken Positivist and Rationalist (see his *Socialismo, Sul Renovimento*, etc.). His Rationalist views are chiefly given in his *Modern Psychogeny* (1882). *D.* Dec. 28, 1885.

**SIDGWICK, Professor Henry**, philosopher. *B.* May 31, 1838. *Ed.* Blackheath, Rugby, and Cambridge (Trinity College). In his brilliant career at Cambridge Sidgwick won the Bell scholarship, Craven scholarship, Greek epigram prize, and Chancellor's medal. In 1857 he became a fellow and assistant tutor of his college. Although he was the son of a clergyman and cousin of Archbishop Benson (who had much influence on him at Rugby), he joined eagerly in discussion of religion at Cambridge and developed Rationalistic views. He was greatly influenced by J. S. Mill's works. He learned Arabic and Hebrew in order to study comparative religion thoroughly. In 1869 he was appointed lecturer on moral philosophy at Cambridge, but he resigned on account of the religious tests. These tests were abolished in 1871, and a few years later Sidgwick became prælector on moral and political philosophy. In 1883 he was appointed Knightsbridge professor. He was one of the chief founders of Newnham Hall, and in 1881 he secured the admission of women to university examinations. From 1882 to 1899 he was a member of the General Board of Studies, and from 1890 to 1898 on the Council of the Senate. His chief works are *Methods of Ethics* (1874), *Principles of Political Economy* (1883), and *Elements of Politics* (1891). Lord Morley observes in his *Recollections* that Sidgwick "broke with orthodox Christianity in an early stage of his life, and seems to

have made no return to it" (i, 123). This is confirmed in the memoir written by A. and Mrs. E. M. Sidgwick (his widow). They quote a letter in which Sidgwick tells Tennyson, in 1895, that he is "more sceptical and less Christian" than Tennyson is; and he adds: "This more sceptical attitude has remained mine throughout life" (*H. Sidgwick*, 1906, p. 538). It is also shown that the interest he at one time had in Spiritualism evaporated after the exposure of E. Palladino. Dr. Gore and half-a-dozen bishops tried hard to induce him to die a Christian; but his widow remarks that, although he had a Church of England burial, "his old hope of returning to the Church of his fathers had not been fulfilled." He was a Theist, and strongly opposed to aggression; and his character was an inspiration to all who knew him. *D.* Aug. 28, 1900.

**SIDNEY, Algernon**, politician. *B.* 1622. Son of the second Earl of Northumberland, Sidney was educated at home, and was taken by his father, an ambassador, to Denmark in 1632 and to Paris in 1636. He entered the army and served in Ireland. In 1644 he enlisted in the Parliamentary forces against the king. He was appointed Governor of Chichester in 1645, Lieutenant-General of the Horse in Ireland in 1647, and Governor of Dover in 1648. Although he was on the commission for the trial of Charles I, he took no part in it, and was opposed to the execution. He regarded Cromwell as a usurper and tyrant, and remained out of public life. At the restoration of monarchy he went abroad. He received permission in 1677 to come home and attend to his affairs; but he remained in England and engaged in Republican intrigues. The thousand guineas which he is known to have received from France were spent entirely on the public work for which he received it. He was arrested in 1683, and, after a disgraceful trial by Judge Jeffreys, was sentenced to be beheaded. In an "Apology" which Sidney wrote just before his death he said that he

had always supported "the true Protestant religion." Burnet (*History of His Own Time*, ii, 352) throws sufficient light on this when he says: "He seemed to be a Christian, but in a particular form of his own. He thought it was to be like a divine philosophy in the mind, but he was against all public worship and everything that looked like a Church." He was, in fact, an early and very high-minded Deist. On the scaffold he "refused the aid of the ministers of religion" (Lingard, x, 87). He was executed on Dec. 7, 1683.

**SIEYÈS, Count Emmanuel Joseph**, French statesman. B. May 3, 1748. *Ed.* by Jesuits and at a Paris seminary. Sieyès reluctantly followed his parents' wishes in entering the clergy. He was for a time a Canon in Brittany, then Vicar General to the Bishop of Chartres, and member of the Higher Council of the French clergy. But he "evaded every occasion of clerical work," he says, as he had studied Locke and Condillac at Paris and become a Rationalist. In 1788 he represented his order in the Provincial Assembly at Orleans. He at once threw off his orders and embraced the Revolution when it broke out. It was Sieyès who wrote the famous pamphlet *Qu'est-ce que le tiers état?* (1789). He had great influence in the National Assembly, and drew up the Tennis Court Oath. A further pamphlet of his, *Reconnaissance et exposition des droits de l'homme* (July, 1789), was the first sketch of the Declaration of the Rights of Man. He passed to the Convention, but retired into obscurity after the horrors of 1793. Later he was a leader of the moderates in the Council of Five Hundred, and in 1798 he was sent as plenipotentiary minister to Berlin. Under Napoleon, who made him Count and Senator, he was one of the chief authors of the new Constitution. At the Restoration he was banished to Brussels; but he returned to France after the 1830 Revolution, and was admitted to the Academy. Sieyès never returned to the Church. D. June 20, 1836.

**SIMCOX, Edith**, writer. B. 1844. Miss Simcox contributed a Rationalistic volume, *Natural Law* (1877), to "The English and Foreign Philosophical Library." She traced the natural evolution of man and his ideas. She had, under the pseudonym "H. Lawrenny," previously criticized Theistic arguments in the *Fortnightly Review* (1872). Later she published *Episodes in the Lives of Men, Women, and Lovers* (1882) and *Primitive Civilizations* (2 vols., 1894—a substantial work on anthropology). D. 1901.

**SIMCOX, George Augustus**, M.A., poet. B. 1841. *Ed.* Oxford (Corpus Christi College). He became a fellow of Queen's College, and brought out excellent editions of Juvenal, Thucydides, Demosthenes, etc. In 1883 he published, in two volumes, a *History of Latin Literature*. Simcox, who was influenced by Swinburne and Morris, contributed to the magazines a number of sympathetic studies of Shelley, Harriet Martineau, Renan, and other Rationalists. His own thorough scepticism is best seen in his poems (*Poems and Romances*, 1869) and his drama *Prometheus Unbound* (1867). D. 1885.

**SIMON, François Jules**, French philosopher and statesman. B. Dec. 27, 1814. *Ed.* Collège de L'Orient, Collège de Vannes, and École Normale. He adopted teaching, and was appointed professor of philosophy at Caen in 1836, and at Versailles in 1837. He helped Cousin in his translation of Plato (or did it for him), and was named auxiliary professor to him at the Sorbonne. He was a Rationalist of the moderate school of Cousin; but he helped to found the *Liberté de Penser*, and opposed reaction. In 1848 he was returned to the Constituent Assembly, but he resigned, and entered the Council of State. Simon was not liked by the advanced Rationalists of a later date; yet in 1851, when Louis Napoleon seized power, he made so bold a protest from his chair at the Sorbonne that he was stripped of all his offices. He strongly opposed the clergy under the Second Empire, and

advocated natural religion (*La religion naturelle*, 1856, and *La Liberté de conscience*, 1857). He was admitted to the Academy of Moral and Political Sciences in 1863, and was returned to the Chambre in 1869, and to the National Assembly in 1871, when he became Minister of Public Instruction. In 1875 he was created Life-Senator and was admitted to the Academy, and in the following year he was President of the Council and Minister of the Interior. Simon's moderation greatly annoyed aggressive Rationalists after 1870, and he was reactionary in some respects, but he was never more than a Theist (*Dieu, Patrie, Liberté*, 1883). *D.* June 8, 1896.

**SIMSON, Professor John, M.A.**, theologian. *B.* 1668. *Ed.* Edinburgh and Leyden Universities. He was appointed librarian at Glasgow University at the close of his scholastic career, but he decided to enter the Church. Licensed to preach in 1698 and ordained in 1705, he was in 1708 placed in the chair of divinity at Glasgow University. His lectures drew upon him the suspicion of heresy as early as 1710, and in 1714 he was reported to the ecclesiastical authorities. In 1715 the General Assembly of the Scottish Church referred his case to a committee of thirty ministers and six elders, and he was warned to be more careful. In 1726 he was again impeached, on the ground that he denied the divinity of Christ. He was declared orthodox, but his teaching was described as "subversive," and he was suspended from clerical functions and forbidden to teach. It is difficult to say what Professor Simson really believed, as he never published anything except pamphlets on his protracted trial (*The Case*, 1715, and *Continuations*, 1727); but he taught that reason was "the foundation of theology," and seems to have reached advanced conclusions. *D.* Feb. 2, 1740.

**SINCLAIR, Upton, B.A.**, American writer. *B.* Sep. 20, 1878. *Ed.* College of

the City of New York and Columbia University. He graduated in 1897, and in 1901 opened his literary career with *Springtime and Harvest*. His powerful story, *The Jungle* (1906), forced President Roosevelt to have an inquiry made into the state of the Chicago stockyards. Sinclair assisted in it, and secured many reforms. He, in the same year, organized the New York Home Colony, a small Socialist community, and he founded the Intercollegiate Socialist Society (a sort of New York Fabian Society). He has written many novels and Socialist works (notably *The Cry for Justice*, 1915), and his Rationalist views are freely expressed in his present organ, *Upton Sinclair's Magazine*. "There are a score of great religions in the world.....and each is a mighty fortress of graft," he says (April, 1918). He treats the Churches so drastically in one of his most recent works (*The Profits of Religion*, 1919) that no publisher would accept it, and he had to publish himself.

**SLACK, Henry James**, writer. *B.* Oct. 23, 1818. *Ed.* private schools. He entered the business world, but in 1846 deserted it for journalism. He worked on the provincial press until 1852, when he began to edit and own the *Atlas*. At the same time he contributed to the *Weekly Times* under the name of "Little John." From 1862 to 1868 he edited the *Intellectual Observer*, and from 1868 to 1871 its successor, the *Student*. He was President of the Royal Microscopical Society, and wrote *The Marvels of Pond Life* (1861). Slack, who expounds his moderate Rationalism in *The Philosophy of Progress in Human Affairs* (1860, see p. 197, etc.), was a follower of W. J. Fox, of South Place, and shared his Theism. He was ardent for all reform, as well as for popular scientific education. He worked for the final abolition of slavery, the suppression of paper duties, the elevation of women, the relief of oppressed nationalities, and the rationalization of Sunday. He was President of the Sunday League in 1879, and did much

service in securing lectures and music on Sundays. *D.* June 16, 1896.

**SLACK, Professor Samuel Benjamin**, M.A., philologist. *E.* Dec. 26, 1859. *Ed.* Liverpool College and Oxford (Balliol). Slack was Classical Scholar, Prosser Exhibitioner, first class in Classical Moderations, and honourably mentioned for the Craven Scholarship. From 1884 to 1890 he was second master of the Sheffield Grammar School; and from 1893 to 1895 assistant master at the Oxford Military College. Since 1896 he has been professor of classics and lecturer on comparative philology at McGill University, Montreal. For the R. P. A., Professor Slack translated Dr. van den Bergh van Eysinga's *Radical Views about the New Testament* (1912), with an introduction in which he expresses his own Rationalism.

**SLATER, Thomas**, lecturer. *B.* Sep. 15, 1820. Slater lost his father in early childhood, and was educated by his mother as a Wesleyan Methodist. He joined the Chartists and early Co-operators, and was thus led into contact with Holyoake and his followers. His orthodoxy was left behind about 1850, and he was a familiar figure in the Secularist movement until his death. He was also an apostle of Co-operation, and was for a time on the Bury Town Council. In his later years he had charge of the Secularist Bookstore at Leicester. *D.* 1900.

**SMETANA, Professor Augustin**, Bohemian philosopher. *B.* 1814. Smetana was a Catholic professor of philosophy at Prague University, who accepted the ideas of Hegel, and was expelled from his chair. He thereupon abandoned the Catholic Church and became a prominent Rationalist (1850). His views are given in his *Der Geist, sein Entstehen und Vergehen* (1865) and his autobiographical *Geschichte eines Excommunicierten* (1863). He was formally excommunicated by the Church. See Studemund's *Der moderne Unglaube* (1900). *D.* 1871.

**SMITH, Adam**, F.R.S., economist. *B.* June 5, 1723. *Ed.* Kirkcaldy Burgh School, Glasgow University, and Oxford (Balliol). Smith went to Oxford in virtue of an exhibition which he won at Glasgow University, of which one condition was that he was to become a minister of the Church of Scotland. He evaded this as, his biographer says, "he did not find the ecclesiastical profession suitable to his taste." He had, in fact, already accepted the philosophy of Hume; and he was severely reprimanded at Oxford for reading Hume. He took up lecturing in Kirkcaldy, and his success was such that in 1751 he was called to the chair of logic at Glasgow University. In the following year he passed to the chair of moral philosophy; from 1760 to 1762 he was dean of the faculty; and in 1762 he became Vice-Rector. Most of his students were preparing for the Church, so that Smith had to be careful; but his intimate friendship with Hume, Watt, and Lord Kames sufficiently betrayed his Rationalism. In 1759 he published his *Theory of the Moral Sentiment*. From 1764 to 1767 he acted as tutor to the young Duke of Buccleuch; and at Paris, where they lived for a time, he entered into cordial relations with Voltaire, Rousseau, and the Encyclopædists. He was admitted to the Royal Society in 1767. Retiring to Kirkcaldy, he wrote his famous *Inquiry into the Nature and Causes of the Wealth of Nations* (2 vols., 1776), an epoch-making work, which was translated into nearly every European language. In the following year he published his *Life of Hume*, in which he so plainly endorses Hume's opinions that the Bishop of Norwich and others violently denounced the book as anti-Christian. He was appointed Commissioner of Customs in 1777, and was Lord Rector of Glasgow University in 1787. Smith was so anxious about his position, as he said, that he declined to take charge of the publication of Hume's *Dialogues on Natural Religion*, and shortly before his death he had sixteen volumes of his manuscripts burned. But there is no

dispute about his opinions. The *Dict. Nat. Biog.* concludes that he was a "sincere Deist," and "no an orthodox believer." Chalmers actually complains that his biographer, Dugald Stewart, has made no reference to his "infidelity," and describes his Life of Hume as "a powerful blow against Christianity, and to give proportionable support to the cause of Deism." *D.* July 17, 1790.

**SMITH, George Augustus**, B.A., merchant. *B.* Aug. 15, 1861. *Ed.* University College, London. Mr. Smith was trained for the Swedenborgian ministry, but he left that body in 1882, and entered the business world. In 1887 he married Hilda Caroline Miall, B.A. (daughter of the editor of the *Non-conformist*), and Mrs. Miall-Smith has been closely associated with him in his devoted work for the Ethical Movement for many years. He was nine years on the St. Pancras Borough Council, has been on the Council of the Union of Ethical Societies since its foundation, and is treasurer of the Civic Education League. He is now editor of the *Humanist*, and is, in business, managing director of the firm of John Smith (London Wall) Ltd.

**SMITH, Gerrit**, American philanthropist. *B.* Mar. 6, 1797. *Ed.* Hamilton's College. He became a lawyer, and practised with distinction in both the State and Federal Courts. In 1853 he was elected to Congress; but the corruption of the American political world outraged his fine sentiments, and he immediately withdrew. He had inherited a large fortune from his father, and, like so many wealthy American Rationalists (Girard, Lick, Fels, etc.), his generosity was remarkable. In gifts of land to needy families and other private benefactions he gave away about eight million dollars. He was equally generous with personal service, in the Abolitionist and other reform movements. He was a Theist, and expounded his views in *The Religion of Reason* (1864) and *Nature the Base of a Free Theology* (1867).

He dissented from all the Churches, and tried to establish an independent church (a sort of Theistic Ethical Society) and preached for it. There is a biography of Smith by O. B. Frothingham. *D.* Dec. 28, 1874.

**SMITH, Professor Goldwin**, M.A., D.C.L., LL.D., historian. *B.* Aug. 13, 1823. *Ed.* Eton and Oxford (University College). He won the Hertford scholarship in 1842, the Ireland scholarship and the Chancellor's prize for Latin verse in 1845, the Latin Essay in 1846, and the English Essay in 1847. Choosing the law, he entered at Lincoln's Inn in 1842, and was called to the bar in 1850; but he turned at once from law to literature and journalism. From 1858 to 1866 he was Regius professor of modern history at Oxford. Smith had conveyed to America a message of British sympathy with the north in 1864, and been warmly received. When his father committed suicide in 1867, he migrated to the United States, and was appointed honorary professor of English constitutional history at Cornell. The corrupt public life of the United States drove him in 1871 to Canada, where he lived for the rest of his life. His works are numerous, and his Rationalist views may be traced in his *Guesses at the Riddle of Existence* (1897), *Lines of Religious Inquiry* (1904), *In Quest of Light* (1906), and *No Refuge but in Truth* (1908). He had adopted advanced ideas in his undergraduate days, and as a professor at Oxford he had worked openly for the abolition of clerical control. In Toronto he used to attend church, and his occasional utterances were puzzling. In his last work, however, *No Refuge but in Truth*, he entirely rejects the Christian creed, while pleading for its ideals; he leaves open the question of a future life; and he accepts "some moral power," but thinks it "impossible that we should ever have direct proof through human observation and reasoning of the existence of Deity" (p. 31). *D.* June 7, 1910.

**SMITH, Thomas Southwood, M.D.**, F.R.C.P., physician and reformer. *B.* Dec. 21, 1788. He was educated for the Non-conformist ministry, and did clerical work for some years in Somersetshire. He then quitted the Church and went to Edinburgh University to study medicine. He was still at the university when he wrote his Deistic work, *Divine Government* (1814), which was greatly esteemed. After a few years of medical practice in Somersetshire he settled in London, and was appointed physician to the Fever Hospital in 1824. Smith was a zealous reformer of Bentham's school. He helped to found the Health of Towns Association in 1839, and the Metropolitan Association for Improving the Dwellings of the Industrial Classes in 1842. "It has fallen to the lot of few to accomplish such extensive services for the public benefit as were rendered by Dr. S. Smith" (*Munk's Roll of the Royal College of Physicians*, iii, 236). He is regarded as the chief founder of the science of preventive medicine in England. Dr. Smith was Jeremy Bentham's physician and intimate friend, and it was he who dissected Bentham's body in 1832. His speech on that occasion fully endorses Bentham's principles. *D.* Dec. 10, 1861.

**SMITH, Professor William Benjamin**, A.M., Ph.D., American mathematician. *B.* Oct. 26, 1850. *Ed.* Kentucky and Göttingen Universities. From 1871 to 1880 he was a teacher of science and languages. From 1881 to 1885 he was professor of mathematics, and from 1885 to 1888 of physics, at the Missouri Central College; from 1888 to 1893 he was professor of mathematics at Missouri University; from 1893 to 1906 professor of mathematics at Tulane University; from 1906 to 1915 professor of philosophy; and since 1915 he has been emeritus professor. In 1908 Professor Smith was delegate of the United States Government to the first Pan-American Scientific Congress at Santiago. He is a member of the American Mathematical Society, the German Kant-

Gesellschaft, and the Circolo Matematico di Palermo. Besides his many mathematical works, Professor Smith has published *Der Vorchristliche Jesus* (1906) and *Ecce Deus* (1912), in which he denies the historicity of Jesus and expounds a learned theory of the growth of the Christ-myth.

**SMITH, William Henry**, writer. *B.* Jan., 1808. *Ed.* Radley School and Glasgow University. He was trained as a solicitor, and was afterwards called to the bar, but he never practised law. He devoted himself to study and letters, writing chiefly in *Blackwood's Magazine*. A few plays and novels and some poetry of fair order were published by him, but he is chiefly remembered as the author of two "philosophical dialogues" (*Thorndale: or the Conflict of Opinions*, 1857, and *Gravenhurst: or Thoughts on Good and Evil*, 1861), which were widely discussed at the time. They are Theistic, but Smith had discarded orthodoxy in his early years. He was a friend of Mill and an admirer of Comte. *D.* Mar. 28, 1872.

**SMITH, Professor William Robertson**, M.A., LL.D., D.D., orientalist. *B.* Nov. 8, 1846. *Ed.* privately, Aberdeen University, and New College. Son of a Free Church minister, Smith was himself trained in the Free Church seminary, and he spent a number of terms under distinguished teachers in various German universities. From 1868 to 1870 he assisted Professor Tait at Edinburgh, and he was then appointed professor of languages and Old Testament exegesis in the Free Church College at Aberdeen. He wrote a series of Biblical articles, of a very advanced character, in the ninth edition of the *Encyclopædia Britannica*, and for these and other pronouncements the Scottish Free Church deposed him in 1881. He assisted Professor Baynes in editing the *Encyclopædia* until 1888, when he was invited to occupy the chair of Arabic at Cambridge. In 1886 he became chief librarian of the Cambridge University

Library, and in 1889 Adams professor of Arabic. He was Burnett lecturer at Aberdeen in 1888-91. Robertson Smith may be described as just within the range of our definition of Rationalism, and a decided Rationalist by the standards of his time. He was a strong Theist, but rejected all the supernatural claims of Christianity. See his articles in the *Enc. Brit.*, *Prophets of Israel* (1882), and *Religion of the Semites* (1889). *D.* Mar. 31, 1894.

**SNOILSKY, Count Karl Johan Gustav**, Swedish poet. *B.* Sep. 8, 1841. *Ed.* Upsala University. He entered the diplomatic service, and was for many years either in the Foreign Office at Stockholm or in foreign embassies. In 1879 he retired, to devote himself to letters. His early poems (*Små Dikter*, 1861; *Orchideer*, 1862; etc.) were very successful, and in 1876 he translated into Swedish the ballads of Goethe. His poems were collected in five volumes (*Samlade Dikter*) in 1903-1904. Snoilsky makes eloquent appeals for religious liberty and enlightenment, and in some of his poems shows himself a Theistic Rationalist. *D.* May 19, 1903.

**SNOWDEN, James Keighley**, novelist. *B.* June 23, 1860. *Ed.* Keighley School of Science and Art. His original name is James Snowden. He adopted journalism as his profession, and served on a number of provincial papers. In 1894 he tried the field of fiction with his *Yorkshire Tales*, and since that date he has published a score of successful novels. During the War he edited the *National Food Journal*. His Rationalist views are given in his *Myth and Legend in the Bible* (1915), which was written for the Rationalist Press Association. It is an excellent popular presentation of the results of modern criticism.

**SNYDER, Carl**, American writer. *B.* Apr. 23, 1869. *Ed.* Iowa University and Paris ("but chiefly self-educated," he says). He took to journalism, edited the *Council Bluffs Nonpareil* for some time, and passed

to the staff of the *Washington Post*. In 1903 Snyder attracted a good deal of attention by his vividly written *New Conceptions in Science*. It was uncompromisingly Rationalistic. "The influence of the Christian Church was evil, incomparably evil," he says (p. 27). His *World Machine* (1907) is an equally powerful and up-to-date book. He has also translated works from the German and Italian, and he contributes to the American scientific periodicals.

**SOLOVIEÏ, Vladimir Sergievitch**, Russian sociologist. *B.* 1853. In 1875 he began to teach at Moscow University, and in 1880 he was appointed professor at St. Petersburg. He was deposed for demanding the abolition of the death penalty at a time when the Tsar was using it liberally. Several of his works demand that reform. Quitting the school for literature, he issued a number of sociological works of great ability. In his *Crisis of Western Philosophy* he follows Hegel, and in his French work, *La Russie et l'église universelle* (1889), he discards all supernaturalism. *D.* 1900.

**SOMERSET, twelfth Duke of.** See SEYMOUR, EDWARD ADOLPHUS.

**SOMERVILLE, Mary**, writer. *B.* 1780. Daughter of Vice-Admiral Sir W. G. Fairfax, she made a thorough study of mathematics and Latin, and early attracted attention by her ability. In 1804 she married Captain Greig, who died three years later, and she then married Dr. W. Somerville. In 1816 they moved to London, and Mrs. Somerville soon had a brilliant circle of admirers. The leading statesmen and men of science in London sought her society, and she was esteemed one of the most charming and most cultivated women of her time. In 1827 she wrote a work on astronomy for the Society for the Diffusion of Useful Knowledge, and it brought her such repute that the Royal Society ordered a bust of her, by Chantrey, to be placed in its hall. In her *Connection of the Physical Sciences*

(1834) she pointed out that the perturbations of Uranus probably implied the existence of an outer planet, and this hint led the Cambridge astronomers to look for it and discover Neptune. In 1848 she published her *Physical Geography*. She was elected an honorary member of the Royal Astronomical Society; and she received the gold medal of the Royal Geographical Society (1869) and the gold medal of the Italian Royal Geographical Society. Somerville Hall and the Mary Somerville Scholarship at Oxford perpetuate her memory. Her daughter wrote a kind of biography of her (*Personal Recollections*, 1873), in which she grudgingly admits that Mrs. Somerville was a Rationalistic Theist (pp. 374-76). She discarded Church doctrines at an early age, refused to admit miracles, and took the side of science in the struggle against *Genesis*. On one occasion she was "publicly censured by name from the pulpit of York Cathedral." *D. Nov. 29, 1872.*

**SOREL, Professor Albert**, French historian and sociologist. *B. Aug. 13, 1842. Ed. Paris.* He graduated in law, but for some years followed a diplomatic career; and in 1872 he was appointed professor of diplomatic history at the École des Sciences Politiques. In 1876 he became general secretary to the President of the Senate. Sorel was a member of the French Academy and the Academy of Moral and Political Sciences, corresponding member of the Academies of Cracow, Munich, Copenhagen, Stockholm, and Berlin, and of the English Royal Historical Society. He was President of the Commission Supérieure des Archives Nationales, and Vice-President of the Commission des Archives Diplomatiques. His historical and political works (chiefly *L'Europe et la révolution française*, 8 vols., 1885-91) were numerous; and his *Chûte de la Royauté* (2 vols., 1885-87) was crowned by the French Academy. Sorel wrote no specific works on religion, but he is outspoken in his histories. *D. June 29, 1906.*

**SORLEY, Professor William Ritchie**, M.A., Litt.D., LL.D., philosopher. *B. Nov. 4, 1855. Ed. Edinburgh and Cambridge (Trinity College).* He was elected fellow of Edinburgh University in 1878, and of Trinity College in 1883. From 1882 to 1887 he was on the Cambridge University Local Lecturers Syndicate; in 1886-87 deputy professor of the philosophy of mind and logic at London University College; from 1888 to 1894 professor of logic and philosophy at Cardiff University College; and from 1894 to 1900 professor of moral philosophy at Aberdeen. Since 1900 he has been Knightsbridge professor of moral philosophy at Cambridge. He is a Fellow of the British Academy, and was in 1913-15 Gifford Lecturer. Professor Sorley edited Professor Adamson's works (2 vols., 1903), and has written a number of volumes on philosophy (*The Ethics of Naturalism*, 1885; *The Interpretation of Evolution*, 1910; etc.). He tells of his rejection of "revealed religion" in the *Hibbert Journal*, April, 1913.

**SOURY, Professor Jules Auguste**, D. es L., French writer. *B. May 28, 1842. Ed. Lycée Louis le Grand, Lycée Saint Louis, and École des Chartes.* Soury had followed his father's trade as an optician for some time before he went to college. He studied Hebrew under Renan, and adopted advanced ideas. In 1865 he was appointed sub-librarian at the National Library, and in 1882 professor of physiological psychology at the École Pratique des Hautes Études. In 1897 he became Director of Studies. Soury was a voluminous writer and a very advanced Rationalist. His very drastic opinion of Christ and Christianity is given in his *Jésus et les évangiles* (1878) and *Jésus et la religion d'Israël* (1898), and his general philosophical views in his *Bréviaire de l'histoire de matérialisme* (1880). He translated Haeckel, Nöldeke, and other writers into French; and his *Système nerveux central* (1899) was crowned by the Academies of Science and Medicine. He was an esteemed

physiologist in his later years, and his theory that Jesus was partly insane startled many. *D.* 1906.

**SOUTHWELL, Charles**, lecturer. *B.* 1814. Southwell served with the British Legion in Spain, and on his return took to the stage. He became one of the social missionaries of the Owenite movement, and when it split over the question of Rationalism he and Holyoake and others devoted themselves to Rationalist propaganda. In 1841 Southwell started the *Oracle of Reason*, and in the following January he was condemned to a year in prison and a fine of £100 for an article in it. He lectured a good deal for the movement, and wrote a number of pamphlets. In 1845 he published an autobiographical *Confessions of a Freethinker*. He migrated to New Zealand in 1856, and ceased to be prominent. *D.* Aug. 7, 1860.

**SPAVENTA, Professor Bertrando**, Italian philosopher. *B.* 1817. Spaventa made a thorough study of German and the German philosophy, and in 1859 he was appointed professor at Modena University. Three years later he took the chair of philosophy at Bologna University, and in 1861 at Naples. He was the leader of the Italian Hegelians, and wrote a good deal on Kant and Hegel, and in criticism of Catholic philosophy. He was warmly attacked by the clergy. His views, a sort of Hegelian Pantheism, are best seen in his *Paolottismo, Positivismo, Razionalismo* (1868). Spaventa took no less interest in progressive politics, and was four times returned to the Italian Parliament. *D.* Feb. 22, 1883.

**SPENCER, Herbert**, philosopher. *B.* (Derby) Apr. 27, 1820. *Ed.* privately. In 1837 he became assistant in a school at Derby, but after a few months he left it to take up engineering. When the railway work, on which he was engaged, ended in 1841, Spencer tried his fortune in journalism. He wrote in the *Nonconformist*

a series of letters which were republished as *The Proper Sphere of Government* (1843). They show his pronounced individualism already developed. In 1844 he became sub-editor of the *Birmingham Pilot*, and took an active part in politics. The Rationalist views he had already developed drew hostility upon him, and he returned to civil engineering and mechanical invention. In 1848 he was appointed sub-editor of the *Economist* at London, and he entered upon his life-long friendship with Lewes, Huxley, and Tyndall. He was greatly attracted to George Eliot, and there is good reason to think that he meditated proposing marriage to her. His *Social Statics* (1851) proved his power; and in 1852 he contributed to the *Leader* an article on "The Development Hypothesis," which is one of the earliest statements of evolution. In 1853 he received a legacy of £500, and with this slender capital he retired from the *Economist* to devote himself to study and writing. The *Principles of Psychology* appeared in 1855, and his Rationalism was now so plain that R. H. Hutton attacked him as an Atheist; which, no doubt, led Spencer to stress the religious aspect of his Agnosticism. In 1857 he conceived the great scheme of his Synthetic Philosophy, and appealed for subscribers to the successive volumes. He got four hundred in England and two hundred in America, and applied himself to the programme. *First Principles* was published in 1862, and the *Principles of Biology* (2 vols.) in 1864 and 1867. In 1865 the scheme was endangered through the loss of subscribers; but Spencer's father died and left him some money, and his American admirers invested 7,000 dollars in his name. Through twenty years of ill health he then steadily pursued his programme, and the well-known volumes were laboriously compiled. It was one of the most astounding achievements in literature, and the service Spencer thus rendered to Rationalism throughout the world is incalculable. His philosophy of Agnosticism and religious sentiment for the Unknowable may not be permanent con-

tributions to thought, but his comprehensive and thorough application of evolution to all culture is an historical monument. Of separate works, his *Education* was published in 1861, the *Data of Ethics* in 1879, *Facts and Comments* in 1902, and his *Autobiography* in 1904. His *Autobiography* does not do justice to his fine character, which should rather be studied in Dr. Duncan's *Life and Letters of Herbert Spencer* (1908). His integrity and severity of character are known to the whole world; but he was a much more affectionate, generous, and æsthetic man than is commonly supposed, and more human in personal ideals. "Life is not for learning," he said, "nor is life for working; but learning and working are for life" (Duncan's *Life*, p. 507). He refused honours, and thought only of the enlightenment of his fellows. D. Dec. 8, 1903.

**SPINOZA, Baruch Benedict**, Jewish philosopher. B. Nov. 24, 1632. Ed. Amsterdam. Son of Jewish parents named d'Espinosá, who had come from Portugal to Holland, Baruch was trained as a rabbi; but in 1663 or 1664 he was excommunicated by the Synagogue because of his Rationalistic opinions. He left Amsterdam and Judaism, changing his name from Baruch to Benedict, and, after some wandering, settled at the Hague in 1607. He supported himself by teaching and by grinding optical lenses while he worked out his philosophy and wrote his famous works. He refused offers of money, and even the position of professor at Heidelberg; and, after ten years of privation and of scandalous obloquy from Jews and Christians, he developed consumption, and died prematurely and miserably poor. While Christian writers of the time, and of long afterwards, reviled him as an "Atheist," modern divines are fond of repeating the epithet "God-intoxicated" which Novalis applied to him. He has become famous, and his character is above the dimmest suspicion. It is said that at Amsterdam he had had a Rationalist teacher, who first

inspired him with heresy. However this may be, he took the Cartesian philosophy of the time, which represented "extension" as the attribute of matter and "thought" as the attribute of spirit, and made them aspects of one "substance." He was a Monist or Pantheist. This substance he calls God; but his system leaves no room for free will or personal immortality. His chief works were *De Deo et Homine ejusque Felicitate* (written in 1655), *Tractatus Theologico-Politicus* (1670), and *Ethica ordine geometrico demonstrata* (1677): all written in Latin. His moral idealism was almost a miracle of the corrupt seventeenth century, and was quite dissociated from the personal Theism of any of the creeds. D. Feb. 21, 1677.

**SPITZER, Professor Hugo**, Ph.D., M.D., Austrian philosopher. B. Apr. 7, 1854. Ed. Klagenfurt Gymnasium and Gratz University. In 1882 he began to teach at Gratz University, and since 1893 he has been professor there. Spitzer was one of the earliest advocates of Darwinism in Austria (*Beiträge zur Descendenztheorie*, 1885), and he has especially distinguished himself in tracing æsthetic evolution. In *Was Wir Ernst Haeckel Verdanken* he proclaims himself "a pupil of Haeckel," and speaks in the highest terms of *The Riddle of the Universe*. He thinks that the only philosophers who ought to attack it are those who embrace a "childish Dualism," or who want "not the clearing-up, but the further obscuring and complicating, of the great problems of existence" (ii, 224-32).

**STACPOOLE, Henry de Vere**, J.P., novelist. Ed. Malvern College and St. Mary's and St. George's Hospitals. Son of the Rev. Dr. Stacpoole of Dublin, he followed the medical profession for some years, but developed literary interests which withdrew him from it. He studied Carlyle and German philosophy, then the great French stylists. In 1903 he ventured into literature with a description, in *The World's Work*, of deep-sea exploration, in

which he had taken part. Since that time he has issued a series of very successful novels and dramas, besides translations from the Italian, Spanish, French, German, and Swedish. He has written also a *Life of François Villon* (1916) and translated his work (*Poetry of François Villon*, 1913).

**STAËL-HOLSTEIN, the Baroness Anne Louise Germaine de** ("Mme. de Staël"), French writer. *B.* Apr. 22, 1766. *Ed.* by mother. Her mother, a Protestant Swiss, brought her up in the strictest orthodoxy, but her father, the famous French Minister of Finance, Necker, was more liberal, and in the circle of his friends she soon outgrew the narrow piety imposed on her. She was very clever, and wrote political essays at the age of fifteen. In 1786 she married the Swedish Ambassador, the Baron de Staël. The marriage was not fortunate, and they separated in 1796; but Mme. de Staël returned to take care of him in his last illness (1798-1802). In 1786 she produced a drama (*Sophie*) which opened for her a period of long and fertile literary activity. She studied and followed Rousseau, though the course of the Revolution chilled her democratic ardour. In 1792 she left Paris for five years. Napoleon again drove her into exile, and she travelled in Germany and Italy, producing her long autobiographical novel *Delphine* (4 vols.) in 1802. In Germany she modified her earlier Voltairean attitude, and took up the study of philosophy, but she never returned to Christianity. Chateaubriand said: "My rage is to see Jesus Christ everywhere: Mme. de Staël's is perfectibility." The American envoy J. Q. Adams, who knew her in Paris, says, in a letter to his mother in Nov., 1812: "She spoke much about the preservation of religion, in which, she gave me to understand, she did not herself believe" (*Proceedings of the American Antiquarian Society*, vol. xxiii, 1913, letter dated Nov. 22, 1812). *D.* July 14, 1817.

**STANDRING, George**, writer. *B.* Oct. 18, 1855. Mr. Standring was for some

years a church chorister, but in 1873 he became a Rationalist. In 1875 he was honorary secretary of the National Secular Society, and at a later date he was Vice-President. In 1875 also he founded *The Republican Chronicle*, and he contributed frequently to the *National Reformer*, *Free-thinker*, *Progress*, and other periodicals. For many years he lectured in the Secular Societies.

**STANHOPE, Lady Hester Lucy**, traveller. *B.* Mar. 12, 1776. She was a daughter of the third Earl Stanhope, and her mother was the daughter of Earl Chatham and sister of William Pitt [SEE]. Her education was unsatisfactory, but she had a strong character and fascinating personality, and in 1803 Pitt, her uncle, induced her to keep house for him. She had great influence through Pitt, who had a very high regard for her ability and character. When he died, in 1806, she retired to live in Wales. She had developed very advanced ideas, and the conventionalities and hypocrisies of life in England disgusted her. In 1810 she set out for the East, and in 1814 she settled down to live on the slopes of Mount Lebanon. Many distinguished Europeans visited her in the sort of feudal state she kept up, and all bear witness to the virility of her intelligence. The Arabs regarded her as almost superhuman. Lady Stanhope entirely abandoned Christianity, and adopted a mixture of Mohammedanism and other oriental beliefs. *D.* June 23, 1839.

**STANSFELD, The Right Honourable Sir James, B.A., LL.D.**, politician. *B.* Oct. 5, 1820. *Ed.* London University College. He studied in the Middle Temple, and was called to the bar in 1849, though he never practised law. He owned a brewery in Fulham, and he used his considerable fortune very generously in support of advanced causes. With Mr. W. H. Ashurst [SEE], whose daughter he married, he did much in London for the oppressed nationalities of Europe and the struggling

minorities (Chartists, Secularists, etc.) in England. He was a friend of Holyoake, and seems to have shared his ideas (see his letters in McCabe's *Life and Letters of G. J. Holyoake*). In 1859 he entered the House of Commons, and until 1895, when he retired from it, he gave very bold and generous support to reform. In 1863 he became a Junior Lord of the Admiralty; in 1866 Under-Secretary of State for India; in 1869 Privy Councillor and Financial Secretary to the Treasury; and in 1871 President of the Poor Law Board, and then first President of the Local Government Board. He was created G.C.B. in 1895. *D.* Feb. 17, 1898.

**STANTON, Elizabeth Cady**, American reformer. *B.* Nov. 12, 1815. *Ed.* Johnstown Academy. Miss Cady—she was the daughter of Judge Cady—completed her education very thoroughly, and learned Latin and Greek. In 1840 she married a prominent Abolitionist, H. B. Stanton, and was drawn into the movement. Through Lucretia Mott she passed on to the women's rights movement, and she was its venerated leader in America for fifty years. She was the first President of the National Woman's Suffrage Association, and held that position until 1893. In 1868 she was a candidate for Congress; and she travelled all over America lecturing for the movement. With Miss S. B. Anthony [SEE] she wrote a monumental *History of Women Suffrage* (4 vols., 1887-1902); and she boldly brought out an expurgated edition of the Bible (*The Woman's Bible*, 1895). Like most of the early American reformers, Mrs. Cady Stanton was a Rationalist. In her autobiography she deploras that "the religious superstitions of women perpetuate their bondage more than all other adverse influences" (*Eighty Years and More*, 1897, p. 467). Lloyd Garrison's children record in their biography of their father that at an Abolition meeting Mrs. Cady Stanton said: "In the darkness and gloom of a false theology I was slowly sawing off the

chains of my spirit-bondage when, for the first time, I met Garrison in London. A few bold strokes from the hammer of his truth, and I was free" (*W. Lloyd Garrison*, 1885-89, iv, 336). In December, 1884, she had an article in the *North American Review* on "What Has Christianity Done for Women?" The answer was emphatically negative and hostile to Christianity. She seems to have been an Agnostic. *D.* Oct. 26, 1902.

**STARBUCK, Professor Edwin Diller**, A.M., Ph.D., American psychologist. *B.* Feb. 20, 1866. *Ed.* Indiana, Harvard, Clark, and Zurich Universities. From 1884 to 1886 he taught in the public schools, and in 1890-91 at Spiceland Academy. In 1891 he was appointed professor of mathematics at Vincennes University; in 1897 assistant professor of education at Stanford University; in 1904 at Earlham College; and since 1906 he has been professor of philosophy at Iowa State University. Professor Starbuck is a member of the American Philosophical Society, the American Psychological Association, the Religious Education Association, etc. He is, like Professa Leuba, an expert on the psychological study of religion, and is outside all the creeds (*The Psychology of Religion*, 1899). In *The Forward Look in Philosophy* (1913) he adopts a Pantheist position. There are, he says, "no distinct divine and human beings."

**STEFANONI, Luigi**, Italian novelist. *B.* 1842. Stefanoni was employed in the Ministry of Finance, but in 1859 he published his first novel, *Gli Spagnuoli in Italia*, which gave the greatest offence to the Catholic Austrian authorities. He enrolled in Garibaldi's army and fought in the war of liberation. At first a Mazzinian, he adopted Garibaldi's more drastic Rationalism, and in 1866 founded *Il Libero Pensiero*. In this he published serially his severe *Istoria critica della Superstizione* (republished in 2 vols., 1869). Besides

his many novels he wrote a large number of Rationalist works, and translated Büchner's *Force and Matter*, Feuerbach's *Essence of Religion*, and other foreign works. Stefanoni was a tireless worker and fiery idealist. *D.* 1905.

**STEFÁNSSON, Vilhjálmur**, American explorer and anthropologist. *B.* Nov. 3, 1879. *Ed.* Dakota, Iowa, and Harvard Universities. Stefánsson adopted journalism, and served on a number of provincial papers for some years. He then became assistant instructor in anthropology at Harvard University. He made expeditions to Iceland in 1904 and 1905, explored among the Eskimo for Harvard University in 1906-1907, led an Arctic expedition for the American Museum of Natural History from 1908 to 1912, and commanded the Canadian Arctic Expedition which started in 1913. He has been continuously engaged in scientific exploration since that date, and has received a number of gold medals and academic honours. He describes some of his experiences in his *Anthropological Report on Expedition 1908-1912* and *My Life with the Eskimo* (1913).

**STEINER, Franklin**, American writer. *B.* Sep. 14, 1872. *Ed.* Des Moines elementary school. In his youth he was secretary of a Sunday school and a pious Lutheran; but he outgrew his creed, and began to lecture in the Rationalist movement. He has written various Rationalist works, and has long been an esteemed contributor to the New York *Truthseeker*, and earlier to the Boston *Investigator* and *Secular Thought*. For some years he was Vice-President of the Secular Union. He is a Materialist and Atheist.

**STEINMETZ, Professor Sebald Rudolf**, Jur.D., Dutch sociologist. *B.* Dec. 5, 1862. *Ed.* Hague Gymnasium, and Jena, Leyden, and Leipzig Universities. From 1894 to 1905 he taught ethnology and sociology at Utrecht and Leyden Universities. He had for some years

made a very close study of industrial and economic questions, and in 1907 he went out to the Dutch Indies to extend his observations. Since 1908 he has been professor of political geography and ethnology at Amsterdam University. He has written many sociological and ethnological works in Dutch and German. In an article which he contributed to the London Society's *Sociological Papers* in 1906, commenting on A. E. Crawley's peculiar theory of religion, he says: "Religion was very rarely, if ever, a progressive, way-making power. In higher culture I think religion is a very dangerous help to living, for it makes us forget the realities of life for imaginary gratifications" (pp. 272-75).

**STEINTHAL, Professor Hermann**, German philologist. *B.* May 16, 1823. *Ed.* Berlin University. In 1850 he began to teach philology and mythology at Berlin University. From 1852 to 1855 he studied Chinese at Paris, and in 1863 he was appointed professor of general philology at Berlin. Steintal came to be recognized as one of the most eminent German philologists. He was, with Lazarus, joint editor of the *Zeitschrift für Völkerpsychologie und Sprachwissenschaft*, and he edited Schwarz's *Coptic Grammar* and other works, besides writing many weighty volumes. His Rationalist views are best seen in his *Allgemeine Ethik* (1885) and *Zu Bibel und Religionsphilosophie* (1890). *D.* Mar. 14, 1899.

**STENDHAL, M. de.** See BEYLE, M. H.

**STEPHEN, Sir James Fitzjames**, D.C.L., LL.D., K.C.S.I., judge. *B.* Mar. 3, 1829. *Ed.* Eton, King's College (London), and Cambridge (Trinity College). His father wished him to adopt the clerical career, but he refused, and chose law (Inner Temple). He was called to the Bar in 1854, and practised on the Midland circuit. From 1858 to 1861 he was secretary to the Education Commission, and in 1859 he was appointed Recorder of Newark.

In his leisure Stephen was an industrious journalist, writing in the *Saturday Review* and other periodicals; and from 1865 onward he was one of the chief writers on the *Pall Mall Gazette*. His *General View of the Criminal Law* was published in 1863. He took silk in 1868, and from 1869 to 1872 was in India as legal member of the Council. In 1875 he became professor of common law at the Inns of Court, and in 1879 was raised to the bench. He resigned his judgeship in 1891 on account of failing health, and was created a baronet. Sir James, who was opposed to aggression and thought religion a social need, sufficiently betrayed his Rationalism in two articles on Seeley's *Ecce Homo* in *Fraser's Magazine* (June and July, 1866), and in his *Liberty, Equality, Fraternity* (1873). We have, however, the assurance of his brother, Sir Leslie Stephen, who writes the sketch of Sir James in the *Dictionary of National Biography*, that he had by 1879 "entirely abandoned his belief in the orthodox dogmas." See also Sir Leslie's *Life of Sir J. F. Stephen* (1895). For a judge Sir James cannot be described as reticent; and his conservative attitude made him sincerely apprehensive about what he thought to be social requirements. D. Mar. 11, 1894.

**STEPHEN, Sir Leslie**, LL.D., Litt.D., brother of preceding, writer. B. Nov. 28, 1832. Ed. Eton, King's College (London), and Cambridge (Trinity Hall). He devoted himself particularly to mathematics at Cambridge, and was twentieth wrangler in the mathematical tripos. In 1854 he became a fellow of his college, and was obliged by the conditions to take orders within a year. As he was still orthodox and much influenced by F. D. Maurice, though never keen about religion, he did so. He was ordained priest in 1859, and was junior tutor. He rarely preached, and was much better known to Cambridge as an ardent athlete with a robust vocabulary. From 1865 to 1868 he was President of the Alpine Club; from 1868 to 1871 he

edited the *Alpine Journal*; and in 1871 he published his *Playground of Europe*. Cambridge was so liberal at the time that (as Sir Leslie once told the compiler) a dinner got up on the private understanding that it was for heretics only was crowded beyond anticipation. But Stephen was quietly studying religion and philosophy, and in 1862 he refused to take further part in chapel-services. He said later that he had not lost his faith, but discovered that he had never had any. He resigned his tutorship, and in 1875 divested himself of his orders under the new Act. In 1867 he entered as a student of Inner Temple; but he preferred writing, and his brother introduced him to London journalism. In 1871 he was appointed editor of the *Cornhill*, and in that magazine, as well as *Fraser's* and the *Fortnightly*, he wrote many Rationalist articles. (Matthew Arnold's *Literature and Dogma* appeared in the *Cornhill*.) His articles were republished as *Essays on Freethinking and Plain Speaking* (1873). Three years later he issued *An Agnostic's Apology*. His wife, a daughter of Thackeray, had died in 1875, and he had more deeply realized the hollowness of the Christian message. He married Mrs. Duckworth in 1878. His chief literary works, which gave him one of the highest positions in English letters, appeared after 1875 (*History of English Thought in the Eighteenth Century*, 2 vols., 1876; *Johnson*, 1878; *Pope*, 1880; *Swift*, 1882; *The English Utilitarians*, 3 vols., 1900; etc.). His *Science of Ethics* was published in 1882. He edited twenty-six volumes of the *Dictionary of National Biography*, in which no less than 378 articles came from his own pen. He was knighted, and made a Fellow of the British Academy in 1902. Stephen was one of the most outspoken of the prominent literary men of the last generation. He was a pure Agnostic (from lack of evidence, not on a priori principles), and his high culture and deeply respected personality were a great asset to British Rationalism. See Professor F. W. Maitland's *Life and Letters of Leslie Stephen*

(1906). He died of a painless cancer, and retained to the last (when the compiler visited him) his complete disbelief in all forms of religion. *D.* Feb. 22, 1904.

**STERLING, John**, writer. *B.* July 20, 1806. *Ed.* privately and Cambridge (Trinity College and Trinity Hall). After leaving the university Sterling became associate editor of the *Athenæum* and secretary of a political association. For a time he then managed a sugar plantation in the West Indies. In 1833 he went to study in Germany, and on his return he was ordained a deacon of the Church of England. He was curate to J. C. Hare for a year; but liberal German theology was modifying his beliefs, and he resigned on the ostensible ground of poor health. He took to literature, writing verse, stories, and essays in the magazines. Consumption set in, however, and his later work was done in a struggle for life. His tragedy *Strafford* (1843) was dedicated to Emerson. Julius Hare edited his works (*Essays and Tales of John Sterling*, 2 vols.) in 1848, but he would now be almost entirely forgotten if it were not for the fine biography of him by Carlyle (1851). To Carlyle he wrote just before his death: "I tread the common road into the great darkness, without any thought of fear and with very much of hope. Certainty, indeed, I have none." He did not believe in a personal God. *D.* Sep. 18, 1844.

"**STERNE, Carus.**" See KRAUSE, E.

**STEVENSON, Robert Louis**, novelist. *B.* Nov. 13, 1850. *Ed.* Edinburgh Academy, private schools, and Edinburgh University. His father was an engineer, and Robert Louis was intended for the same profession, but he was too delicate, and he took up the study of law. He was called to the Bar in 1875. He never practised, however, as his health was still poor, and he was much attracted to literature. He settled in London, where his contributions to the magazines commended

him to many of the leading writers. His first book, *An Inland Voyage*, was published in 1878. *Treasure Island* and *The Black Arrow* followed in 1883; and four years later his *Strange Case of Dr. Jekyll and Mr. Hyde* and *Kidnapped* won general recognition of his high qualities. He was chiefly occupied in writing short stories, and in futile wanderings in search of health. In 1888 he visited the South Sea Islands, and, finding there a suitable climate, he settled at Samoa, where for several years he continued to produce brilliant and abundant work. His collected works (1894-96) fill twenty-seven volumes. Stevenson had discarded his Christian faith, if not all religion, at Edinburgh; but this led to a grave quarrel with his father, and he returned to a phase of outward acquiescence. He disliked aggressive Rationalists, went to church occasionally, and at Samoa had daily prayers in his house (though the presence of his pious mother may have influenced this). The two best-informed writers on the matter, Mr. A. Johnston (*R. L. Stevenson in the Pacific*) and Mr. F. Watt (*R. L. S.*, 1913), show that he was almost Agnostic to the end. Mr. Johnston quotes him saying, at Samoa: "I am religious in my own way, but I am hardly brave enough to interpose a theory of my own between life and death. Here both our creeds and our philosophies seem to me to fail." Mr. Watt concludes that "he was destitute of fixed creed or belief, and that he is properly described as an Agnostic" (p. 273). *D.* Dec. 3, 1894.

**STEWART, Sir James.** See DENHAM, SIR J. S.

"**STIRNER, Max.**" See SCHMIDT, KASPAR.

**STÖCKER, Helene**, Ph.D., German writer. *B.* Nov. 13, 1869. *Ed.* Viktoria Lyceum at the Berlin University, and Glasgow University. After graduating in philosophy, Fräulein Stöcker travelled extensively over Europe to complete her

education. In Germany she is well known as a writer on child-welfare and ethical and social questions (*Nietzsche und die Frauen, Die Liebe und die Frauen, etc.*). She is a member of the Goethe Society and the Progressive Women's League; and she is President of the Society for the Protection of Mothers, and editor of *Die Neue Generation*. She is a Monist and great admirer of Haeckel (see her article in *Was Vir Ernst Haeckel Verdanken*, ii, 324-28).

**STOSCH, Friedrich Wilhelm**, German writer. *B.* about 1660. Stosch was a son of the chaplain of the Brandenburg Court, and became Secretary and Councillor of the Kurfürst at Berlin. He published in 1692 a Rationalistic *Concordantia rationis et fidei, sive Harmonia philosophia moralis et religionis Christianae*, for which the clergy got him deprived of his position. He had accepted the Pantheism of Spinoza, and expressly denies the distinction of God and nature and the freedom of the will. He gives a naturalistic view of Christianity, and describes the soul as material. The book made a sensation, as it was the first attack upon orthodoxy in Germany. In 1694 a fine of five hundred thalers was imposed by the Chancellories on any person who was found in possession of a copy of it, and a commission was appointed to try Stosch. He seems to have evaded the sentence, although his Pantheism is clear. *D.* about 1700.

**STOUT, Professor George Frederick**, philosopher. *B.* Jan. 6, 1860. *Ed.* private school and Cambridge (St. John's College). He took a first-class in the classical tripos and first-class, with special distinction, in ancient philosophy and metaphysics. In 1894 he was appointed university lecturer in the moral sciences; from 1896 to 1898 he was Andersonian lecturer in comparative psychology at Aberdeen University; in 1898 he was Wilde reader in mental philosophy at Oxford; in 1899 examiner to London University; and since 1903 he has been professor of logic and metaphysics

at St. Andrews. He was Gifford Lecturer in 1918-20, and has been editor of *Mind* since 1891. Professor Stout was admitted to the British Academy in 1903. His chief works are *Analytic Psychology* (1896) and *Manual of Psychology* (1899).

**STOUT, The Honourable Sir Robert**, K.C.M.G., LL.D., Chief Justice of New Zealand. *B.* (Shetland Isles) Sep. 23, 1844. *Ed.* parish school. He became a teacher in his school; but in 1863 he emigrated to New Zealand, where his long career of distinguished public service has made him one of the most eminent and respected men in the Dominion. At first he was a schoolmaster at Dunedin, but he took up the study of law in 1867, and was admitted to the bar in 1871. In 1872 he became a member of the Provincial Council of Otago, and from 1873 to 1876 he was Provincial Solicitor. He was elected to the House of Representatives in 1875, and was Attorney General and Minister for Lands and Immigration in 1878-79. In 1884 he was again returned to Parliament, and for three years he was Premier, Attorney-General, and Minister of Education. Since 1899 he has been Chief Justice. He is Chancellor of the New Zealand University, and he holds his honorary degree from Manchester University. Sir Robert's Rationalism is so well known in New Zealand that he is described in Mennell's *Australasian Biography* as "an Agnostic." He has done much to promote Rationalism in the Dominion, and his social idealism is such that he is generally credited with the fine progressive legislation which, under the Premiership of Ballance, attracted world-wide attention to New Zealand. He has for many years been a member of the R. P. A.

**STRANGE, Thomas Lumisden**, judge. *B.* Jan. 4, 1808. *Ed.* Westminster School. In 1823 he went to India to join his father, Sir T. L. Strange, who was a judge there, and entered the Indian Civil Service. He was appointed assistant judge and joint

criminal judge in 1831, sub-judge at Calicut in 1843, civil and sessions judge at Tellicherry in 1845, and judge of the High Court in 1862. He published a valuable *Manual of Hindoo Law* (1856). In his *Light of Prophecy* (1852) Judge Strange is still a Christian, but he was one day impressed by seeing a native "convert" abjure Christianity at the point of death, and he began to make a serious study of his creed. He gave the result to the world, after his retirement, in a number of pamphlets which were included in the Scott series and later collected in one volume (*Contributions to a Series of Controversial Writings*, 1831). He wrote also *The Bible* (1871), *The Sources and Development of Christianity* (1876), and other books. He was a Theistic Rationalist. D. Sep. 4, 1884.

**STRAUSS, David Friedrich**, German writer. B. Jan. 27, 1808. Ed. Tübingen University. Strauss was thoroughly trained in theology, and joined the Lutheran clergy. In 1830 he was appointed Vicar, and in 1831 supervisor of studies at Maulbronn Seminary. After a few months he went to Berlin to study theology under Hegel. He then took an appointment at the Theological Seminary and the University at Tübingen; but Hegel's philosophy had deeply influenced him, and in 1835 his famous *Leben Jesu* told the result. It dissolved the New as well as the Old Testament into a series of myths. The circulation was phenomenal, and Strauss replied to his innumerable critics in his *Streitschriften* (1837). The ecclesiastical authorities deprived him of his chair at Tübingen and sent him to Ludwigsberg. In 1836 he gave up his orders and all official connection with the Church. Three years later he was offered the chair of dogmatic theology and ecclesiastical history at Zurich, but the orthodox opposition was so stormy that the authorities pensioned him before he gave a single lecture. His second notable work, *Die christliche Glaubenslehre* (2 vols., 1840-41), was a very

drastic criticism of all Church dogmas; a third, *Der Christus des Glaubens und der Jesus der Geschichte* (1865), furthered his demolition of the Gospels; and in his greatest work, *Der alte und der neue Glaube* (1872), he withdrew all the concessions he had made, broke with every shade of Christianity, and expounded a positive Monistic faith. The work ran to twenty editions. Strauss wrote a number of other works, and there are excellent biographies of him by Zeller and Hausrath. D. Feb. 8, 1874.

**STRAUSS, Richard**, German composer. B. June 11, 1864. Ed. Munich University. Strauss, whose father was a skilful musician, began to learn the piano at the age of four, and to compose at seven. At the university he made a thorough study of philosophy and æsthetics, besides deepening his musical education. In 1885 he became conductor at Meiningen, in 1886 third conductor of the opera at Munich, and in 1889 conductor of the Grand-Ducal chapel at Weimar. In 1894 he conducted the Bayreuth Festival, and later he served as conductor at Munich and Berlin. In 1908 he received the title of General Musical Director for Prussia. He began to publish his compositions in 1883; and his *Tod und Verklärung* (1890), *Till Eulenspiegel's Lustige Streiche* (1895), and *Also Sprach Zarathustra* (1896) won world-wide recognition of his genius. His later music (*Salome*, 1905; *Elektra*, 1909; etc.) is much disputed. As the titles and spirit of his great works plainly suggest, Strauss is a thorough Rationalist.

**STRINDBERG, Johan August**, Swedish novelist, poet, and dramatist. B. Jan. 22, 1849. Ed. Upsala University. Of poor parents (his mother was a barmaid), Strindberg had to struggle hard for education and for his early living. In 1874 he got a post in the Royal Library at Stockholm, and he studied Chinese and had scholarly ambitions. But letters and the stage attracted him, and in 1879 he had

a startling success with his novel, *Röda rummet*. His next story, *Det nya riket* (1882), was an even more caustic satire of conventional life and ideas, and the storm that broke drove him to live abroad. He was the leader of the young Swedish Rationalists who took their inspiration largely from Brandes, and one of the most brilliant writers of the north of Europe. A volume of stories, *Giftas* (1884), was so disdainfully anti-Christian in one passage that it was suppressed and a charge laid against Strindberg. He courageously returned from Switzerland to meet the charge, and, to the general surprise, was acquitted. From 1895 to 1897 he had, unfortunately, a mental breakdown, and both his work and his creed were afterwards lowered. He had been rather romantic until the middle of the eighties, and had then for ten years followed the virile Rationalism of Brandes. He never returned to Christianity, but after his long mental illness he was mystic and rather Swedenborgian. D. May 14, 1912.

**STRUYE, Gustav von**, German reformer. B. Oct. 11, 1805. Son of a Russian State-Councillor, Struve studied law in Germany, and was appointed secretary of embassy at Frankfort. He deserted the Civil Service, and practised as a barrister at Mannheim, where he edited the *Mannheimer Journal*. He was several times imprisoned for the expression of his advanced views. In 1846 he established the *Deutsche Zuschauer*. Two years later he took an active part in the attempt to set up a republic in Baden, and when it failed he fled to Switzerland. Venturing back in 1849, he was condemned to five and a-half years in prison. The Republicans released him, but they again failed, and Struve migrated to America, where he wrote his most important work, *Allgemeine Weltgeschichte* (9 vols., 1853-60). His Rationalist views are given in this and in his *Pflanzenkost* (1869). He fought in the American Civil War, but returned to Germany in 1868. D. Aug. 21, 1870.

**STUCK, Professor Franz Ritter von**, German painter. B. Feb. 23, 1863. Ed. Munich Academy. Professor von Stuck—he is professor at the Munich Academy of Plastic Arts—is one of the best known painters of modern Germany, and is classed with Klinger and Lenbach. Besides a large number of medals, he has received the Bavarian Maximilian Order, the Order of the Bavarian Crown, and the title of nobility. He is a member of the Société Internationale de Peinture et de Sculpture, and the Berlin, Munich, Dresden, Milan, Antwerp, and other Academies. He is an outspoken supporter of Professor Haeckel, and one of the founders of the Monist League.

**SUDERMANN, Hermann**, German novelist and dramatist. B. Sep. 30, 1857. Ed. Elbing Gymnasium, and Königsberg and Berlin Universities. Sudermann was engaged in his earlier years with teaching and journalism, but his drama, *Die Ehe*, was so successful in 1888 that he devoted himself entirely to fiction and the stage. His many plays and novels have put him with Hauptmann at the head of German letters, and he is known throughout the world by some of his stories. His *Frau Sorge* (1888) ran to a hundred and twenty-five editions. He is a stern naturalist, with a deep social and ethical interest. His freedom offends many, but he is a serious artist. Much of the opposition to him is grounded upon the lack of any tinge of Christianity in his work. He is, in fact, an outspoken Monist, and one of the founders of the Monist League. At a great meeting of protest against clerical influence at Berlin in 1900 Sudermann made an eloquent speech, calling upon Germany to undertake a thorough struggle against "obscurantism," in the sense in which "Lessing, Voltaire, and Ulrich Hutten had understood the struggle" (*Das Monistische Jahrhundert*, February, 1913, p. 743).

**SUE, Marie Joseph Eugène**, French novelist. B. Jan. 20, 1804. Ed. Lycée

Bonaparte. Sue was the son of a distinguished Parisian surgeon, and he had the Empress Josephine for godmother. He studied medicine, and was assistant-surgeon in the Spanish expedition of 1823. He then became a naval surgeon, and travelled much with the fleet. In 1829 his father left him a fortune, and he settled in Paris. A novel he wrote in 1830 (*Kernock le pirate*) was so successful that he applied himself seriously to fiction. His *Mystères de Paris* began to appear in the *Journal des Débats* in 1842, and people fought for copies of the paper. It was published in ten volumes in 1843. Another Paris journal gave him a hundred thousand francs for his next novel, *Le juif errant* (10 vols., 1845). In his earlier years he had been aristocratic, but in 1850, when he was returned to the Chambre, he sat on the extreme left with the anti-clericals. He was proscribed at the *coup d'état* of 1851. *D.* Aug. 3, 1857.

**SULLY, Professor James, M.A., LL.D.**, psychologist. *B.* Mar. 3, 1842. *Ed.* Taunton Independent College, Regent's Park College, and Göttingen and Berlin Universities. He was a gold medallist of London University. For some years he lectured on education for the College of Preceptors and at Cambridge University, and he then became professor of psychology at London University College. He is now Professor Emeritus. His chief works are *Pessimism* (1877), *Outlines of Psychology* (1884), *Teacher's Handbook of Psychology* (1886), *The Human Mind* (1892), and *Studies of Childhood* (1895). Professor Sully belongs to the empirical school, and is Agnostic as to the "soul" and its future.

**SULLY PRUDHOMME, René François Armand**, French poet. *B.* Mar. 16, 1839. *Ed.* Lycée Bonaparte. He was the son of a rich merchant, but he served some time in the professions of engineering and of law before he settled down to letters. In the preface to his first volume of poems (*Stances et poèmes*, 1865) he declared him-

self a sceptic, but observed that he did not wish to hurt his father's feelings. *Les épreuves* (1866) and *Les solitudes* (1869) completed his reputation; and he also wrote a few works on aesthetics and translated the first book of Lucretius. He was admitted to the Academy in 1881, and was awarded the Nobel Prize for literature in 1901. Prudhomme, whose poetry takes a very high rank in recent French literature, was a Rationalist of the rare morbid type. He never believed, yet always professed that he wanted to believe. At the most he believed in a sort of Pantheistic "divine," which reveals itself in duty. "His malady," says Gaston Paris in a fine appreciation of him, "is the malady of our age.....he desired an illusion and found it impossible to believe in it" (*Penseurs et Poètes*, p. 233). *D.* Sep. 7, 1907.

**SUMNER, Charles**, American statesman. *B.* Jan. 6, 1811. *Ed.* Harvard University and Law School. He was admitted to the Bar in 1834; but he did so much writing and lecturing in addition to his legal work that he broke down, and spent three years (1837-40) in Europe. On his return to America Sumner took an active part in the Abolition movement. He was one of its foremost orators, and an oration which he made in 1845, "The True Grandeur of Nations," was long remembered in America. In 1851 he was returned to the Senate, where he continued the campaign with such courage that in 1856 a southern Senator dangerously assaulted him. He was disabled for three years, and it is said that the assault was responsible for his fatal illness years afterwards; yet Sumner pleaded that his assailant should be regarded only as "the instrument of a malign power." In 1861 he was appointed Chairman of the Senate Committee on Foreign Relations. Sumner was the most accomplished American statesman of his time, and probably second to none in political and personal integrity. He worked hard for the reform of politics, and advocated the enfranchisement of the

negroes. He was a non-Christian Theist. In a letter published in the *Memoir and Letters of Charles Sumner* (6 vols., 1878-93) he explains to a correspondent that he is "unconvinced that Christ was divinely commissioned to preach a revelation to men," and adds: "I am without religious feeling" (i, 117-19). He believes in God, he says, but rarely thinks about him, and he expresses his opinion about prayer in Coleridge's lines:—

He prayest best who loveth best  
All things both great and small.

His last words, spoken to Judge Hoar, were: "Judge, tell Emerson how much I love and revere him" (W. G. Shotwell's *Life of C. Sumner*, 1910, p. 718). His speeches and writings were published in fifteen volumes (1874-83). D. Mar. 11, 1874.

**SUTHERLAND, Alexander, M.A.**, Australian writer. B. (Glasgow) 1852. Ed. Melbourne University. Sutherland was taken by his father to Australia in 1864, and he became a pupil teacher at Sydney. He studied very industriously, and in 1871 he graduated at Melbourne University. After teaching mathematics for some years at the Scotch College, he in 1877 purchased the Carlton College, which he conducted for the remainder of his life. Sutherland was a prolific writer as well as an able teacher. His *Victoria and its Metropolis* (1888) is the best history of Victoria; and he wrote school-books, poetry, and an admirable work on the evolution of morals (*The Origin and Growth of the Moral Instinct*, 2 vols., 1898), which is one of the best on the subject. His Rationalist views are the main inspiration of it. He was for eight years secretary of the Royal Society of Victoria, and was for a time Registrar of Melbourne University. D. August, 1902.

**SUTTNER, Baroness Bertha von**, Austrian reformer. B. June 9, 1843. Ed. privately. Baroness von Suttner is a daughter of the Bohemian Count and

Field Marshal Kinsky. She studied Kant, Plato, and Humboldt while she was still the young Countess Kinsky, and lost her religious beliefs. She says in her *Memoirs* (1909, i, 36) that if she had been asked at that time what religion she followed she would have said: "None; I am too religious." After her marriage with Baron von Suttner in 1876 she made a thorough study of Buckle, Darwin, Spencer, and Haeckel, and accepted evolution in its full significance. In this mood she wrote (under the pen-name of B. Oulot) her *Inventarium einer Seele* (1880), an imaginary autobiography. Chapter xxx expresses her complete rejection of Christian beliefs, and expounds a vague Theism or Pantheism which is not far removed from Spencerian Agnosticism. In 1887 she met the English Pacifist, Hodgson Pratt, and from that year she has been honourably distinguished as one of the most ardent fighters against war in Europe. Her novel, *Die Waffen Nieder* (1889; in English, *Lay Down Your Arms*, 1892), has circulated all over the world, though the sequel, *Martha's Kinder* (1902), is not so well known. Many of the Baroness's novels have been assailed in Austria and Germany as "Materialistic"—a humorous commentary on the abuse of that term, for she is acknowledged to be a most fervent idealist.

"**SWIFT, Benjamin.**" See PATERSON, W. R.

**SWINBURNE, Algernon Charles**, poet. B. Apr. 5, 1837. Ed. Eton and Oxford (Balliol). Of an aristocratic High Church family, Swinburne was brought up very religiously, and was very pious in his boyhood. He read much, both at Eton and Oxford, abandoned all his religious beliefs, and became a Rationalist and (though a Tory all his life) a Republican. In his twenty-first year (1858) he applauded Orsini's attempt to assassinate Napoleon III. He began to write verse at Oxford, though he was little noticed until 1865, when his *Atalanta in Calydon* forced wide

recognition of his genius. He had settled in London, and come under the influence of D. G. Rossetti, in 1860; and in 1862 he had gone to live with Rossetti and Meredith at Chelsea. His *Poems and Ballads* (1866) caused a sensation and a scandal, one brilliant poem after another breathing the most profound disdain for Christianity and its ethic. Swinburne now surpassed even George Meredith in his impatience of all religion. At the same time he took an ardent interest in the emancipation of Italy (*Songs Before Sunrise*, 1871), and he was in 1878 invited to France to represent English poetry at the commemoration of the death of Voltaire. In the same year he published the second series of *Poems and Ballads*. In 1879 Mr. Theodore Watts-Dunton took Swinburne, who was ruining his health, to live with him at Putney, and the great poet spent the remaining thirty years of his life in comfort there. He continued to write abundantly until 1889, when he issued the third series of *Poems and Ballads*. Except that he developed ethically—one of his last poems was a profoundly ethical piece entitled "The Altar of Righteousness"—Swinburne never altered the opinions which had inspired the magnificent work of his twenties and thirties. No poet was ever less religious, or showed more plainly how little religion is needed for great artistic inspiration. "Glory to Man in the highest, for Man is the master of things," is his key-note. *D. Apr. 10, 1909.*

**SWINNY, Shapland Hugh**, Positivist. *B. Dec. 30, 1857. Ed. Cambridge* (St. John's College). Mr. Swinny has been President of the London Positivist Society since 1901, and of the English Positivist Committee since 1904. He has edited the *Positivist Review* since 1905. A member of the Council of the Sociological Society since its foundation, he was chairman from 1907 to 1909, and was treasurer of the Nationalities and Subject Races Committee from 1908 to 1913. His chief work is a *History of Ireland* (1890), and he has

written a few pamphlets on Positivist subjects (*The Day of All the Dead*, 1892; *Rationalism and International Righteousness*, 1913; etc.).

**SYERS, Edgar**, writer. *B. Mar., 1863. Ed. Fowey Grammar School and Turner Square, Brighton.* Mr. Syers entered the army, and was a lieutenant in the Middlesex Regiment. After leaving the army he was for some time a member of the Compton Comedy Company. He has contributed frequently to the magazines, and has written various works on figure-skating. He is a Director and generous supporter of the Rationalist Press Association.

**SYME, David**, Australian writer and philanthropist. *B. Oct. 2, 1827. Ed. by his father, a schoolmaster, and Heidelberg and Vienna Universities.* Syme (his biographer says) abandoned his Scottish faith at Heidelberg and became a Rationalist. On his return to Scotland he entered the journalistic world at Glasgow, but he shortly afterwards sailed for the American goldfields (1851). From America he passed to Australia, and in 1856 he bought the *Melbourne Age*, of which his brother was editor. David was engaged in road-contracting until his brother died in 1860, when he began to edit the *Age*. He became one of the most influential leaders of the progressives of Victoria, and made his paper a great power. He declined the honour of knighthood. Syme, who left £50,000 at his death to the various charities of Victoria, was an assiduous reader and careful thinker. Besides his *Outlines of an Industrial Science* (1877), he wrote two works (*On the Modification of Organisms*, 1890, and *The Soul*, 1903) on philosophy and religion, in which he attacks both Materialism and Christianity, and professes himself a Pantheist. His biographer, Ambrose Pratt, says that "his religion was humanity," and that he had "emancipated himself from the thralldom of the theological superstitions" (*David Syme*, 1908, p. 257). *D. Feb. 14, 1908.*

**SYMES, Joseph**, lecturer and writer. *B.* Jan. 29, 1841. Symes came of a Methodist family, and was trained for the ministry at the Richmond Wesleyan College. From 1867 to 1872 he served as a preacher, but he then became a Rationalist and resigned. Four years later he began to lecture for the Secularists, and for more than forty years he took a prominent and active part in Secularist propaganda. He lectured constantly, frequently debated, contributed to the *Freethinker*, and wrote a number of Rationalist pamphlets. In 1863 he went to Australia, and he continued his propagandist work there until the year before his death. *D.* Dec. 29, 1906.

**SYMONDS, John Addington**, writer. *B.* Oct. 5, 1840. *Ed.* Harrow and Oxford (Balliol). He won a double first-class in classics, the Newdigate Prize, an open fellowship at Magdalen, and a chancellor's prize for an English essay. In 1864 he settled to the study of law in London, but he became consumptive and had to live abroad for two years. In 1868 he took a house at Clifton, and devoted himself to letters. His first notable books were an *Introduction to the Study of Dante* (1872) and *Studies of Greek Poets* (2 vols., 1873-76); but it was the first volume of his monumental study of medieval history (*The Renaissance in Italy*, 1875) which drew general attention to his fine literary quality and remarkable erudition. Six further volumes were published between 1877 and 1886. Symonds's health again broke down in 1877, and he lived chiefly in Switzerland for the remainder of his life. He was a singular mixture of delicacy and energy, and his literary output was as extensive as it was high in quality. In 1887 he published a beautiful translation of the *Autobiography of Benvenuto Cellini* (2 vols.), in 1890 his *Essays, Speculative and Subjective*, and in 1892 his *Life of Michelangelo* (2 vols.). Symonds was an artist rather than a thinker, but he plainly discarded Christianity and even the belief in personal immortality. See *Life*, by

H. D. Brown (pp. 319, 421, etc.). *D.* Apr. 19, 1893.

**SYMONS, Arthur**, poet and dramatist. *B.* Feb. 28, 1865. *Ed.* private schools. He entered the literary field with an *Introduction to the Study of Browning* in 1886, and his long series of volumes of verse and prose (*Collected Poems*, 1901; *Plays*, 1903; *Tragedies*, 1916; etc.) since that date have won for him a high literary position. He rarely touches religion; but in an autobiographical chapter of his *Spiritual Adventures* (1905) he tells us that he ceased as a boy to go to church. The prayers, he says, "made me ashamed, as if I were unconsciously helping to repeat absurdities to God" (p. 45). He did not so much rebel against Christianity as find that "it had never taken hold of me."

**TADEMA, Sir Lawrence Alma**, Litt.D., D.C.L., R.A., F.S.A., O.M., painter. *B.* (Holland) Jan. 8, 1836. *Ed.* Leeuwarden Gymnasium and Antwerp Royal Academy. He became an Associate of the Royal Academy in 1876, and a full Academician in 1879. His first notable picture, "Clothilde at the Tomb of her Grandchildren," had been exhibited in 1858, and for many years he was devoted to historical subjects. In time he passed to the painting of superb scenes of Greek and Roman life, which have made his art familiar throughout the world. As the spirit of his pictures conveys, Sir L. Alma Tadema was an Agnostic. He received honorary degrees from Dublin and Durham Universities, was knighted in 1899, and received the Order of Merit in 1905. *D.* June 25, 1912.

**TAILLIANDIER, Professor René Gaspard Ernest** (commonly known as "Saint René"), French writer. *B.* Dec. 16, 1817. *Ed.* Paris and Heidelberg. He was appointed professor of literature at Strassburg University in 1841, and at Montpellier in 1843. In 1868 he passed to the chair of French poetry and eloquence at the Sorbonne. Taillandier, who belonged to

the Republican anti-clerical party, became general secretary to the Minister of Education at the Revolution of 1870. He was admitted to the Legion of Honour in 1870, and to the Academy in 1873. He translated into French the correspondence of Goethe and Schiller (2 vols., 1863), and wrote many works, especially on German literature, which were important at the time. His views are given in his *Histoire et philosophie religieuse* (1860). *D.* Feb. 22, 1879.

**TAINÉ, Professor Hippolyte Adolphe**, *D. es L.*, French historian. *B.* Apr. 21, 1828. *Ed.* Rethel College, Collège Bourbon, and École Normale. He was appointed professor of philosophy at Nevers, then of rhetoric at Poitiers. The advanced opinions which he had adopted made him obnoxious to the authorities after 1851, and he retired from teaching and devoted himself to letters and study. He graduated in 1853, his first thesis being rejected as too heterodox, and gave some time to travel. In 1863 he became examiner in history and German at the Military School of St. Cyr, and in the following year professor of the history of art and æsthetics at the School of Fine Arts. In 1871 Tainé lectured at Oxford University on French literature; and he was admitted to the Academy, from which the hostility of the Church had hitherto excluded him, in 1880. Tainé's works (notably his *Histoire de la littérature anglaise*, 3 vols., 1863; *De l'intelligence*, 2 vols., 1870; and *Les origines de la France contemporaine*, 3 vols., 1876-91) made him recognized throughout the world as one of the most eminent French writers of his generation. "He was, with Renan, and perhaps more than Renan, one of the intellectual guides of the generation formed between 1860 and 1890" (*Grande Encyclopédie*). Tainé is so much quoted by reactionary writers that some are puzzled. It was, however, only on the political side that he abandoned his advanced opinions after 1870. He remained all his life an Agnostic (see Professor Boutmy's study of

his opinions in his *Tainé, Scherer, Labouraye*, 1901). *D.* Mar. 5, 1893.

**TALANDIER, Professor Alfred**, French writer. *B.* Sep. 7, 1828. Talandier studied law, and was called to the Bar; but he took an active part in the revolutionary movement of 1848, and was compelled to leave France after the *coup d'état* of 1851. In England, where he found refuge, he worked in the Co-operative and Trade Union movements. He wrote also in the *National Reformer*, and co-operated with the Secularists. Returning to France at the Revolution of 1870, he became professor at the Lycée Henri IV. He lost his chair for expressing advanced opinions in the somewhat reactionary period 1870-75, and entered politics, sitting for many years among the anti-clericals in the Chambre.

**TALLEYRAND-PÉRIGORD, Prince Charles Maurice de**, French statesman. *B.* Feb. 2, 1754. *Ed.* Collège d'Harcourt, Rheims Seminary, and St. Sulpice. Son of the Count de Talleyrand-Périgord, he was lamed in his infancy and thus cut off from the customary professions of the nobles. His family educated him for the Church, and he was ordained at the age of twenty-one. From 1780 to 1785 he was Agent-General of the French clergy, and became very skilful in financial matters. In 1785 he was consecrated Bishop of Autun, and in 1789 he represented Autun in the States General. Talleyrand had been from the first one of the Rationalistic clergy which then abounded in France, and at the Revolution he gradually dissociated himself from the Church and rose to a position of importance. He was President of the Constituent Assembly, and had a large share in the framing of the constitution. It was he who proposed the nationalization of Church property, and he was very zealous and enlightened in working for a system of education. In 1791 he formally abandoned his bishopric and was excommunicated. In the following year he became French ambassador at

London; but he quarrelled with the violent Revolutionaries, and went for a time to America. In 1796 he returned to Paris, and was appointed Minister of Foreign Affairs. In that capacity he was Napoleon's chief adviser in dealing drastically with the Papacy, and the Emperor compelled the Pope to secularize (reduce to the position of a layman) Talleyrand by a special decree. He married in 1802. For his great work under Napoleon he was in 1807 created Vice-Grand-Elector, Prince of Benevento and Ponte Corvo. At the fall of Napoleon he represented France at the Vienna Congress, and proved himself one of the greatest diplomatists of the time. Under Louis XVIII he was Chamberlain and Peer; and in 1830 he was again French ambassador at London. His *Mémoires* (published in 1891) is one of the most valuable diaries of the time. Talleyrand maintained his Agnosticism during twenty years of the period of clerical reaction. In the end he went through a form of reconciliation with the Church; but he made it plain that this was only in order to secure a decent burial and implied no change of opinions (see McCabe's *Talleyrand*, 1906, p. 368). *D.* May 17, 1838.

**TALLIEN, Jean Lambert**, French politician. *B.* Jan. 23, 1767. *Ed.* privately. Employed at first in the Ministry of Finance, Tallien became in 1790 a private secretary, and in 1791 a proof-reader on the official *Moniteur*. He established a society for the education of the people, and started the *Ami des Citoyens*. During the Terror he was one of the chief members of the Paris Commune, but it is recorded that he saved many from the fury of the people. He again gave many proofs of humanity as a member of the Committee of Public Safety, and later of the Council of Five Hundred. He was one of the men of learning taken by Napoleon to Egypt, and became a member of the Egyptian Institute. At the fall of Napoleon he was one of the irreconcilables, and fell into obscurity. *D.* Nov. 16, 1820.

**TAMASSIA, Professor Arrigo**, Italian physician. *B.* June 7, 1849. Tamassia was professor of legal medicine at Padua University and editor of the *Rivista di Medicina Legale*. He wrote a large number of works on his branch of medical science (chiefly his *Aspirazioni della medicina moderna*, 1883), and was a member of the Venice Institute of Science, Letters, and Art. He strongly supported Ardigò [SEE] in his effort to eliminate, as he said, "all tyranny, all corruption, and all vileness."

**TARDE, Professor Gabriel**, French sociologist. *B.* 1843. Tarde studied and practised law, and was for many years an examining magistrate at his native town, Sarlat. His criminological and sociological works earned wide recognition, and he was appointed head of the statistical department at the Ministry of Justice and professor at the Collège de France. He is chiefly known for his theory of imitation in sociology—that a few initiate changes, and the majority imitate them (see his *Lois de l'imitation*, 1900, and *L'opinion et la foule*, 1901). He was admitted to the Academy of Moral and Political Sciences in 1900. *D.* 1904.

**TAROZZI, Professor Giuseppe**, Italian philosopher. *B.* Mar. 24, 1866. Tarozzi, who is professor of moral philosophy at Palermo University and author of many works on philosophy, belongs to the Positivist school of Ardigò. He scorns not only orthodox theology, but the whole "modern delirium of pseudo-idealism" (*Lezioni di filosofia*, 2 vols., 1896-97; *La cultura intellettuale contemporanea*, 1897 etc.).

**TAYLOR, Helen**, reformer. *B.* July 27, 1831. *Ed.* privately. In 1851 her mother married J. S. Mill. She died seven years later, and Miss Taylor devoted herself to the care of her stepfather and was greatly esteemed by him. She co-operated with him in writing his *Subjection of Women* (1869). After Mill's death she lived mainly

in London, and led a very active and useful life. She edited Buckle's works (1872), and Mill's *Autobiography* (1873) and *Essays on Religion* (1874). In 1876, and again in 1879 and 1882, she was elected to the London School Board. Miss Taylor was conspicuous as a friend of the poor children of London. She worked for the abolition of school-fees and the provision of free food and boots for the children of the poorer workers, and exposed many scandals in industrial schools. At her own expense she provided dinners and boots for a large number of children. She worked also for land nationalization and the enfranchisement of women. In 1885 she offered herself at North Camberwell as a Parliamentary candidate, but her nomination paper was rejected. The later years of her life were spent at Avignon. *D.* Jan. 29, 1907.

**TAYLOR, Robert**, writer. *B.* Aug. 18, 1784. *Ed.* Edmonton. He was articled as pupil to a surgeon, walked the hospitals, and was admitted a member of the College of Surgeons in 1807. Taylor entered upon a phase of great piety. After brilliant studies at Cambridge, he was ordained priest in 1813 and appointed curate at Midhurst. Five years later a parishioner induced him to read Rationalist literature, which destroyed his beliefs. He resigned, and advertised in the *Times* for employment, bluntly stating his reasons. At his mother's piteous demand he burned his Deistic literature and returned to the ministry; but his preaching was Deistic, and he was expelled. He went to teach in Ireland, and began to attack the Church. Returning to London in 1824, he petitioned the House of Commons to permit him to lecture on natural religion, and he founded a "Christian Evidence Society." In 1826 he opened a Deistic chapel, and for one of his sermons he was sentenced to a year in gaol; in 1831, again, he was convicted of blasphemy, and sentenced to two years in prison and a fine of £200. Taylor used to "preach" in episcopal garments, and called

himself a Christian. He was a friend of Richard Carlile, and wrote in the *Lion*. But his system was pure Deism. He took up the solar-myth theory of Christianity, and elaborated it with considerable (but not very reliable) learning in his *Syntagma of the Evidences of the Christian Religion* (1828) and *The Diegesis* (1829). *D.* June 5, 1844.

**TAYLOR, Thomas**, Hellenist. *B.* May 15, 1758. *Ed.* St. Paul's School and Sheerness. At Sheerness Taylor read Bolingbroke and Hume, and left the school "a complete sceptic" (*Dict. Nat. Biog.*). He served for a time in a London school, then entered Lubbock's bank. In his leisure he made a thorough study of Greek philosophy, and became a high authority on the Neo-Platonists. Mary Wollstonecraft lived for a time at his house. He was chosen assistant secretary to the Society of Arts in 1798, but resigned in 1806 in order to devote himself entirely to study. Taylor professed a kind of Polytheism of the Neo-Platonist type. He translated from the Greek a large number of works of Plotinus, Proclus, Plato, Aristotle, Iamblichus, Julian, and Porphyry—altogether about fifty volumes—and gave expression to his own similar views in *A New System of Religion* (1791) and *Miscellanies in Prose and Verse* (1805). *D.* Nov. 1, 1835.

**TAYLOR, William**, writer. *B.* Nov. 7, 1765. *Ed.* privately. His father, a Norwich manufacturer, sent him to travel abroad for three years, and he then entered the business. For a time he belonged to a revolutionary society at Norwich, but when the period of repression set in he abandoned politics and joined a "Speculative Society" for the discussion of philosophy. His firm was dissolved in 1791, and Taylor, who was already fairly well known for his translations from the German, devoted himself entirely to study and letters. He obtained a high repute as a literary critic, and was familiarly known as "Taylor of Norwich." His chief

work was his *Historic Survey of German Poetry* (3 vols., 1828-30). Taylor was a friend of George Borrow, and he is one of the characters in *Lavengro*. He described himself as a "Philonic Pantheist," and gives his views in his *Memoir of John Frensham*. He ceased to attend church when his mother died, and in an anonymous *Letter Concerning the Two First Chapters of Luke* (1810) he contended that Christ was a natural son of Mary. *D.* Mar. 5, 1836.

**TCHAIKOVSKY, Peter Ilich**, Russian composer. *B.* May 7, 1840. *Ed.* Petrograd. He studied law, and in 1859 got an appointment in the Ministry of Justice. In the meantime, however, Tchaikovsky had cultivated music, and he presently relinquished his position and began to study at the Conservatory. After three years in that institution he took lessons from Rubinstein. His first opera, *Voyevode*, was presented in 1867, and it was followed by *Undine* in 1869. From that date Tchaikovsky poured out the stream of songs, cantatas, piano-pieces, etc., which entitle him to be considered the greatest of Russian composers. He made a tour in America in 1891. From his letters, included in the *Life and Letters of P. I. Tchaikovsky* (Eng. trans., 1906) by his brother Modeste, it is clear that the great composer was at the most Theistic, and probably in the end Agnostic. In the year before his death he writes to Modeste that he is reading Flaubert's letters with great admiration of their wisdom. "I have," he says, "found some astonishing answers to my questionings as to God and religion in his book" (p. 688). A priest was called in by his brother when he was dying, but the composer was unconscious during the ceremonies. *D.* Nov. 6, 1893.

**TCHKEOV, Anton Pavlovich**, Russian novelist and dramatist. *B.* 1860. *Ed.* Moscow University. Son of liberated serfs, who remained poor and ignorant, Tchekov received an excellent education

and devoted himself to writing. The quaint vein of humour in his stories attracted attention, and after 1890 he was recognized as one of the most powerful writers of fiction in Russia after Turgeniev. He wrote about a hundred and fifty short stories and several novels and dramas, some of his works running to fourteen editions. He was of the purely naturalist and non-Christian school of his art. Unfortunately, he developed tuberculosis in his early forties, and his brilliant career ended prematurely. *D.* 1904.

**TEDDER, Henry Richard**, F.S.A., writer and librarian. *B.* June 25, 1850. *Ed.* privately and in France. In 1873-74 he was librarian to Lord Acton. He then became librarian (and in 1889 secretary) of the Athenæum Club, where he still is. He helped to organize, and was joint secretary of, the First International Conference of Librarians in 1877. From 1878 to 1880 he was joint honorary secretary of the Library Association, and in 1897-98 President of that body. Since 1902 he has been honorary treasurer and secretary of the Advanced Historical Teaching Fund; since 1904 honorary treasurer of the Royal Historical Society; and since 1910 a member of the Royal Commission on Public Records. Besides many contributions to the *Dictionary of National Biography*, the *Encyclopædia Britannica*, *Palgrave's Dictionary of Political Economy*, etc., Mr. Tedder edited the continuation of Herbert Spencer's *Descriptive Sociology*. He is a member of the Rationalist Press Association.

**TEMPLE, The Right Honourable Sir William**, statesman. *B.* 1628. *Ed.* Bishop Stortford School and Cambridge (Emmanuel College). After travelling on the Continent for some years in order to acquire modern languages, Temple was in 1661 elected to the Irish Parliament. He passed to England, and, after a successful diplomatic mission in 1665, he was appointed envoy to the Brussels Court and created a

baronet. In 1668 he was chosen ambassador at the Hague. He retired in 1670 for the purpose of study, and published his *Observations upon the United Provinces* (1672), which the clergy charged with heresy on account of the liberal plea for toleration. In 1674 Temple returned to the Hague as ambassador, and in 1677 he succeeded his father as Master of the Rolls for Ireland. In 1679 he was elected Member of Parliament for Cambridge University and admitted to the Privy Council. In 1680 he definitely closed his brilliant diplomatic career, and retired to the study of letters and philosophy. Temple was one of the most elegant prose writers of the time, and among his secretaries he included Jonathan Swift. His chief works, besides the above, are *Miscellanea* (1680) and *An Introduction to the History of England* (1695). Bishop Burnet says of Temple: "He thought religion was only for the mob. He was a great admirer of the sect of Confucius in China, who were Atheists themselves, but left religion to the rabble" (ii, 70). He also credits Temple with the Epicurean belief that "things were as they are from all eternity." Burnet accordingly tries to belittle Temple's character; but his editor observes in a footnote: "The author should have done more justice to the character of this truly great man.....one of the ablest, most sincere, generous, virtuous ministers that any age has produced." All admit that Temple was "untainted by corruption" (*Dict. Nat. Biog.*) in one of the worst periods of British political corruption. *D.* Jan. 27, 1699.

**TENNYSON, Alfred**, first Baron Tennyson, poet. *B.* Aug. 6, 1809. *Ed.* Louth Grammar School and Cambridge (Trinity College). Tennyson had collaborated with his brother as a boy in writing verse, and together they had published *Poems of Two Brothers* (1827). In 1829 he won the Chancellor's gold medal by his poem *Timbuctoo*, and in the following year

his *Poems, Chiefly Lyrical* convinced many that he had a great future. In 1833 he published *Poems* (including "The Lady of Shalott" and other fine pieces), and two further volumes of poems in 1842 completed his reputation in literary circles. He received a Civil List Pension of £200. In 1847 he produced *The Princess*; and in 1850, when he published *In Memoriam*, he was appointed Poet Laureate. *Idylls of the King* (3 vols.) appeared in 1859, 1869, and 1872. *Enoch Arden* (1864) made a record in poetic circulation at the time, selling about 60,000 copies. Tennyson gave great offence to Freethinkers, and aroused protests in the theatre, by his *Promise of May* (1882), of which the Agnostic hero had an unworthy character; and he is very commonly regarded by religious readers as orthodox. But the plain Pantheism of *In Memoriam*, his most thoughtful production, is a correct expression of his views. The poet Allingham [SEE], who was an intimate friend, often discussed religion with Tennyson, and found him uniformly sceptical. "I believe in Pantheism of a sort," he said (*Diary*, p. 127). In 1867 Allingham found him "uncertain regarding the condition and destiny of man" (p. 149), and, although he later became more hopeful of a future life (p. 368), he never leaned on the Christian doctrine. His son, Hallam Tennyson, sufficiently, if reluctantly, confirms this in his *Alfred Lord Tennyson* (2 vols., 1897). A few months before the poet died he was induced to take the Communion with his family; a fact which was widely advertised. But Hallam tells us (ii, 412) that his father was careful to impress upon the clergyman that he took it only on the understanding, in his own lines:—

It is but a communion, not a mass:  
No sacrifice, but a life-giving feast.

He had no further ministrations from the Church. A few days before he died he spoke with great admiration of Giordano Bruno and Spinoza, and said of the former: "His view of God is in some ways mine" (ii, 424). It is clear that he lived and

died a Pantheist. In the appendix to the biography Jowett describes the poet as "not an upholder of miracle-mongers" (ii, 465); and we may see some reflection of Tennyson's indifference to Christian assurances when Lady Tennyson remarks to Jowett: "About a future life we know hardly anything" (ii, 467). Mr. C. F. G. Masterman comes to much the same conclusion, rather against his will, in his *Tennyson as a Religious Teacher* (1900, ch. xiii). Tennyson disliked aggressive Rationalism, but he completely ignored the doctrinal teaching of Christianity, and was all his life a Pantheist. D. Oct. 6, 1892.

**THACKERAY, William Makepeace**, novelist. B. July 18, 1811. Ed. Charterhouse and Cambridge (Trinity College). Thackeray took to law, and entered the Middle Temple (1831), but deserted it presently for letters. In 1833 he bought *The National Standard and Journal of Literature*. It ran for only a few months, and he went to Paris to study art. Not finding much promise in art, he returned to letters, and was Paris correspondent of the *Constitutional*. In 1836 he settled in London. *The Yellowplush Papers* appeared in *Fraser's Magazine* in 1838, and laid the foundation of his reputation. *The Paris Sketchbook* was published in 1840, and he began to contribute to *Punch* two years later. *Barry Lyndon* appeared in 1844, *Vanity Fair* (in monthly parts) in 1847-48, *Pendennis* in 1848-50, *Henry Esmond* in 1852, and *The Newcomes* in 1853-55. Thackeray had now a commanding position. He was the first editor of the *Cornhill* (1860-62), and made brilliant lecturing tours in the United States in 1852, 1853, and 1855. Thackeray's views are, like those of Tennyson, on the borderline between Rationalism and a profession of Christianity, but it is equally clear that he did not accept Christianity in the doctrinal sense. In the *Letters of Dr. J. Brown* (1912, p. 405) there is a letter in which the novelist speaks of having heard a preacher "on the Evangelical dodge." "Ah, what

rubbish!" he adds. Herman Merivale tells us that "he seems to have formed no very definite creed" (*Life of W. M. Thackeray*, 1891, p. 31). Louis Melville, in the next best study of Thackeray, quotes him saying: "About my future state I don't know. I leave it in the disposal of the awful Father" (*Life of W. M. Thackeray*, 2 vols., 1899, ii, 105). The prayer referring to "Our Lord Jesus Christ" which Melville elsewhere quotes is plainly given on very doubtful authority. Thackeray was, in sum, decidedly Theistic and religious, but Agnostic as to a future life (in spite of a brief interest in Spiritualism) and indifferent to Christian assurances. D. Dec. 22, 1863.

**THÉOPHILE DE VIAU**, French poet. B. 1591. Ed. Saumur Protestant College. He became a playwright at Paris, and in 1617 his *Pyrame et Thisbé* brought him a high reputation. He expended his wit so caustically on religion that in 1619 he was banished for blasphemy. He was permitted to return to Paris in 1620, but again incurred banishment, and went to live in England. In 1621 he was once more allowed to settle in Paris. He abjured Protestantism, in which he had been reared, and embraced Catholicism. But his writings were not in the least changed, and in 1623 the Jesuits set afoot a more serious prosecution. He fled from Paris, and was in his absence condemned to death. At the frontier he was captured, but the sentence was commuted to exile for life, and he spent his remaining years at the court of the Duc de Montmorency. D. Sep. 25, 1626.

**THIBAudeau, Count Antoine Claire**, French historian and statesman. B. Mar. 23, 1765. Thibaudeau was a barrister at Poitiers when the Revolution broke out. In 1792 he was sent as deputy to the Convention and joined "the Mountain." After the death of Robespierre he moderated his political opinions, and became President of the Council of Five Hundred. Napoleon made him Prefect of Bordeaux and State

Councillor, and in 1803 Count and Prefect of the Gironde. He was banished by the reactionaries in 1815, and founded a business at Prague. The Revolution of 1830 permitted him to return to France, but he took no further part in public affairs. Napoleon III raised him to the Senate in 1852. Thibaudeau's historical writings (chiefly *Mémoires*, 12 vols.; *Histoire générale de Napoléon Bonaparte*, 5 vols., 1827-28; *Histoire des États Généraux*, 2 vols., 1843; and *Ma biographie*, 1875) are important for the study of his period. *D.* Mar. 8, 1854.

**THIERS, Adolphe**, French statesman and historian. *B.* Apr. 15, 1797. *Ed.* Marseilles and Aix. He studied law at Aix, and went to practise at the Paris Bar. His articles in the *Constitutionnel* and his *Histoire de la Révolution Française* (1823-27) gave him a high place among the Liberal opposition, and in those early years Thiers did fine work in chastizing the reactionaries. He was elected to the Chambre in 1830, and became secretary to the Ministry of Finance. From 1832 to 1836 he acted as Minister of the Interior, Minister of Commerce and Public Works, and Minister of Foreign Affairs. In 1836 he was President of the Council and Minister of Foreign Affairs, and he returned to those positions in 1840. Thiers, however, became more conservative as the democratic movement developed, and in 1840 he quitted public life for letters and study. The first result was his masterly *Histoire du consulat et de l'Empire* (1845-62). He was still Liberal enough to incur banishment in 1851, but was permitted to return in 1852. In 1863 he was elected to the Corps Législatif, where he strongly opposed all Imperialist adventures and the impending war with Prussia. In 1871 so general was the belief that he was the strong man needed to save France that he was returned by twenty constituencies. He was head of the Provisional Government and first President of the Republic. When he accepted the Republic, the clericals and royalists defeated him in

1873; but he returned to the Chambre in 1876 and defended the Republic to the end. He was admitted to the Academy in 1834. Thiers was one of the greatest French statesmen of the nineteenth century, and his work for the Republic after 1871 was herculean. His memory is disliked by many French Freethinkers on account of his stern attitude to more advanced political bodies; but in his Rationalist faith he never wavered. He was an Agnostic to the end. *D.* Sep. 3, 1877.

**THILLY, Professor Frank, A.M.**, Ph.D., LL.D., American philosopher. *B.* Aug. 18, 1865. *Ed.* Berlin and Heidelberg Universities. In 1891-92 he was instructor in logic and the history of philosophy at Cornell University; from 1893 to 1904 he was professor of philosophy at Missouri University; from 1904 to 1906 professor of psychology at Princeton; and since 1906 he has been professor of philosophy at Cornell. He has been Dean of the College of Arts and Sciences since 1915. Professor Thilly edited the University of Missouri *Studies* (1901-1904), and was associate editor of the *International Journal of Ethics* from 1909 to 1914. He has translated various works from the German, and written *An Introduction to Ethics* (1900) and a *History of Philosophy* (1914). He is a member of the American Psychological Association, the Western Philosophical Association, the American Philosophical Association (President in 1912), and the American Association of University Professors (President in 1917).

**THOMAS, Antoine Léonard**, French writer. *B.* Oct. 1, 1732. *Ed.* Collège de Plessis. Thomas adopted teaching as his profession in order that he might have leisure for writing. He was still religious, and in 1756 he published a criticism of Voltaire (*Réflexions philosophiques et littéraires sur le poème de la Religion Naturelle de Voltaire*). In 1762 he became a secretary in the Ministry of Foreign Affairs.

He was now a thorough Rationalist, and his *Éloge de Descartes* (1765), though it was crowned by the Academy, was warmly attacked by the clergy. In 1765 he was appointed historiographer of the royal residences, and in the following year he was admitted to the Academy. His *Éloge de Marc Aurèle*, which he read at the Academy in 1770, was forbidden publication until 1775. His collected works were published in four volumes in 1775. *D.* Sep. 17, 1785.

**THOMPSON, Daniel Greenleaf**, American psychologist. *B.* 1850. *Ed.* Amherst College. He studied law, and was admitted to practise at the New York Bar in 1872. His leisure was devoted to a thorough study of psychology, especially in relation to religion and sociology, and his excellent works (*System of Psychology*, 2 vols., 1884; *The Religious Sentiment of the Human Mind*, 1888; *Social Progress*, 1889; etc.) were Spencerian. He was president of the Nineteenth Century Club. *D.* 1897.

**THOMPSON, Sir Henry**, first Baronet, F.R.C.S., surgeon. *B.* Aug. 6, 1820. *Ed.* privately and London University College. He took honours in chemistry, a gold medal for anatomy and surgery, and the Jacksonian Prize. In 1863 he was appointed surgeon to University College Hospital, and in 1884 professor of pathology and surgery at the Royal College of Surgeons. He was consulting surgeon to the University College Hospital, and surgeon extraordinary to the King of the Belgians, who made him a Commander of the Order of Leopold. Sir Henry was a fair artist as well as a distinguished surgeon, and exhibited at the Academy and the Paris Salon. He was created baronet in 1899. In addition to his many scientific works he wrote two novels (*Charley Kingston's Aunt*, 1885; and *All But*, 1886). His Rationalist views are given in his *Unknown God* (1902—a reprint of an article which appeared in the *Fortnightly Review* for March). He boldly speaks of his "emancipation from the fetters of all the creeds"

(p. 85), but retains a belief in a beneficent Power which rules the universe. Mr. Edward Clodd reproduces in his *Memories* (p. 48) a letter from Sir Henry in relation to the Theism of his little book. "I am Agnostic to the backbone," he protests. *D.* Apr. 18, 1904.

**THOMPSON, William**, Irish political economist. *B.* about 1785, Thompson was a wealthy Irish landlord who accepted Jeremy Bentham's creed, and became disgusted to find himself living on the labours of the poor peasants. He went on to adopt the principles of Robert Owen, and sought to propagate the co-operative ideal in his country. In 1824 he published an Owenite *Inquiry into the Principles of the Distribution of Wealth Most Conducive to Human Happiness*—one of the earliest works of scientific Socialism and one of the first to raise the question of the distribution of wealth seriously. Thompson contended—long before Marx—that all wealth should go to the producers. He also championed the cause of women (*Appeal of One Half the Human Race—Women—Against the Pretensions of the Other Half—Men—to Retain Them in Political, and Thence in Civil and Domestic, Slavery*; 1825). He came to London in 1827 and joined in the Owenite propaganda. Thompson was a strict vegetarian and teetotaler; one of the highest-minded of Owen's followers. He left his body for propagandist purposes. *D.* Mar. 28, 1833.

**THOMSON, James**, poet. *B.* Nov. 23, 1834. *Ed.* Royal Caledonian Asylum and Chelsea Military Asylum. Thomson was left an orphan at the age of eight. He was sent to Chelsea to be trained as an army schoolmaster, and in 1851 he began to teach in Ireland. Two years later his life was embittered by the death of a beautiful girl whom he loved; but he continued as a schoolmaster, and studied assiduously, until 1862. Bradlaugh then found him work as a clerk and journalist, and he

contributed to the *National Reformer*. He wrote over the initials "B. V.," or "Bysshe Vanolis" (a combination of the names of Shelley and Novalis). He was then a militant Secularist. D. G. Rossetti drew attention to the quality of his poetry; but he unfortunately lacked self-control in respect to drink. Except that he acted as mining agent in Colorado in 1872, and as war correspondent in Spain in 1873, he lived in poverty and obscurity in London after 1866. His famous *City of Dreadful Night* appeared in the *National Reformer* from March to May, 1874, and was reissued, with other poems, by Dobell in 1880. He quarrelled with Bradlaugh, and for a time wrote scathing Rationalist articles (collected in his *Satires and Profanities*, 1884) in the *Secularist*. He issued several other volumes of essays and verse, but his unhappy weakness enfeebled his power and ruined his life. *D.* June 3, 1882.

**THOMSON, Charles Otto**, Swedish writer and lecturer. *B.* Jan. 3, 1833. Thomson went to sea in his youth, and became a captain. He afterwards engaged in business at Eskilstuna, where he founded, and was president of, a Utilitarian Society in 1888. He was an associate editor and business manager of the Rationalist *Fritänkaren*, for which he translated many articles by British and American Freethinkers. He lectured also, and gave energetic support to the work of V. Lennstrand. When Lennstrand was in prison, he got up a petition, with ten thousand signatures, to protest against the brutal treatment of the Swedish leader. Very generous all his life, he was in the end deserted by his children on account of his Rationalist propaganda, and died in a poor-house at Stockholm in the last decade of the nineteenth century.

**THOREAU, Henry David**, American writer. *B.* July 12, 1817. *Ed.* Harvard University. Thoreau was not brilliant in academic work, but from a very early age he was a keen lover and student of nature. At the age of twelve he made a collection

for Agassiz. He took to teaching after leaving Harvard, but presently abandoned the school for writing and lecturing. By that time he had become a Transcendentalist of the Concord school, and a great friend of Emerson. He lived a life of great simplicity, and supported himself chiefly by surveying and farm-work. In 1845 he retired to live for two years in a hut he had built at Walden, a very solitary place, and from his experiences he wrote his beautiful *Walden, or Life in the Woods* (1854). He left Walden in 1847, and supported himself by making lead-pencils. His other principal work is his *Excursions* (1863). Thoreau was more artistic than philosophical, but there was very little mysticism about him. C. J. Woodbury best describes his opinions in his *Talks with Emerson* (pp. 93-94). Thoreau used to quote the line of Ennius: "I say there are gods, but they care not what men do." When Parker Pillsbury wished to discuss religion with him in the last year of his life, he said: "One world at a time." *D.* May 6, 1862.

**THORILD, Professor Thomas**, Swedish poet. *B.* Apr. 18, 1759. *Ed.* Lund. In 1779 Thorild settled at Stockholm and engaged in literature. A great admirer of Ossian and of Klopstock, he opposed the French fashion, and popularized German and English literature. From 1788 to 1790 he was in England, and some of his verse was written in English. After his return to Sweden he was banished on account of the advanced ideas expressed in his *Arligheten*. He was as keen a critic of theology as of political reaction, and was a warm advocate of the emancipation of women. His views are best given in his *Maximum, sive Archimetria* (1799), and in various parts of his *Samlade Skrifter* (2 vols., 1873-74). In 1795 he was appointed professor of Swedish literature at Greifswald, where he remained until his death. Thorild did much by his critical writings for the development of a native poetry in Sweden. *D.* Oct. 1, 1808.

**THORVALDSEN, Bertel**, Danish sculptor. *B.* Nov. 19, 1770. Thorvaldsen was the son of an Iceland wood-carver, and as a boy he worked at the same trade. At the age of eleven he began to study at the Copenhagen Art Academy. He won many prizes, and in 1796 the Government awarded him a travelling pension for study at Rome. He developed a passion for classic art, and at the same time exchanged Christian for classic ideas. In 1798 he sent his first work, "Bacchus and Ariadne," to the Copenhagen Academy; but Sir T. Hope, who recognized his genius, persuaded him to remain at Rome. He became a member of the Copenhagen Academy, and honorary member of the Bologna Academy in 1805; and fourteen years later, when he visited Denmark, he was appointed Councillor of State. Thorvaldsen was now recognized as one of the greatest artists of the time, and his work was almost entirely classical. After 1820, when he returned to Rome, he executed a number of ecclesiastical commissions, including the statue of Paul VII in the Clementine Chapel, and he did a good deal of religious work after his final return to Denmark. But Thorvaldsen himself explained that this work was done in a purely artistic spirit. "Neither do I believe in the gods of the Greeks," he said, "yet for all that I can represent them." His Christian biographer, J. M. Thiele, says, apropos of these religious pieces: "Even his greatest admirers failed to find in him that kindred spirit to Christianity which is deemed essential to the happy delineation of holy and sacred subjects" (*Life of Thorvaldsen*, Eng. trans., 1865). At his death the great sculptor left his works of art and 75,000 thalers to the city of Copenhagen, which constructed therewith the Thorvaldsen Museum. *D.* Mar. 24, 1844.

**THRESH, William Henry**, teacher and lecturer. *B.* May 3, 1868. *Ed.* York Academy, Wakefield, and private tutor. Mr. Thresh engaged in the popularization of science, and he estimates that in the

last twenty-five years he has delivered two thousand lectures with that aim, and has contributed frequently to scholastic journals. Convinced that "Christianity is opposed to progress," he opened a school (Ruskin House) at Southend-on-Sea in 1903 for the education of children on Rationalist lines. Of this he was Principal until, in 1916, the abnormal conditions set up by the War compelled him to close it. His school was often commended to Rationalists in the *Literary Guide* and *Freethinker*.

**THULIÉ, Jean Baptiste Henri**, M.D., French physician and anthropologist. *B.* 1832. *Ed.* Paris. Thulié practised at Paris, where he also took an active part in public affairs. In 1856 he founded a periodical which he called *Réalisme*, and he wrote various medico-social works. In 1885 his *La femme* attracted much attention. He was a Materialist, and contributed to the Rationalist journal, *La Pensée Nouvelle*. He was the first President of the new Paris Municipal Council in 1874, and in 1878 he delivered a remarkable oration on Voltaire at the centenary celebration.

**TIECK, Johann Ludwig**, German poet and philologist. *B.* May 31, 1773. *Ed.* Friedrichswerden Gymnasium (Berlin) and Halle, Göttingen, and Erlangen Universities. He devoted himself to letters, and published a number of successful novels. Tieck, though a personal friend of Goethe and Schiller, and a Rationalist, joined the Romantic movement, in opposition to the Aufklärung. He was a medievalist in his artistic nature, but a thinker on the lines of heterodoxy in the eighteenth century. His poems, stories, and tragedies gave him a position in the front rank of German writers of the time, and he was one of the early German enthusiasts for Shakespeare. He edited Schlegel's translation of Shakespeare (9 vols., 1825-33), translated some of the plays himself, and began a great work on the English poet. He published also a German translation of *Don Quixote*

(4 vols., 1799-1804). From 1825 onward he composed pieces for the Dresden Court Theatre. *D.* Apr. 28, 1853.

**TIELE, Professor Cornelius Petrus**, D.D., Dutch theologian. *B.* Dec. 16, 1830. *Ed.* Amsterdam University. Tiele entered the Protestant ministry, and from 1853 to 1872 he acted as ordinary clergyman, chiefly at Rotterdam. His sermons were noted for their liberality as well as their scholarship. From 1873 to 1877 he was Director of the Leyden Seminary, and in the latter year a chair of the history of religions was created for him at Leyden University. In 1890 he became Rector of the University. Like Kuenen and (later) van Manen, Tiele remained a Christian in the ethical, not the dogmatic, sense. He took an entirely evolutionary and naturalist view of the history of religions, and claimed only a moral superiority for Christianity. With Kuenen, with whom he co-operated in editing the *Theologisch Tydschrift*, he founded the Leyden school of liberal theology. His chief work, *Outlines of the History of Religion* (Eng. trans., 1877), was one of the best on the subject at the time, and was translated into several languages. He received honorary degrees from Dublin, Bologna, and Edinburgh Universities, and was a member of fifteen learned societies. His mature views are best seen in his Gifford Lectures, *Elements of the Science of Religions* (2 vols., 1897-99). He somewhat naively finds that the great virtue of Christianity is that it "creates ever new and higher forms," but adds that these are "ever defective because they are human" (i, 211). He is, of course, a pronounced Theist, but he opines that the creeds have "fallen far below the level of the science and philosophy, the knowledge of the world, and the civilization of a later age" (ii, 259). *D.* Jan. 11, 1902.

**TINDAL, Matthew**, B.A., D.C.L., lawyer and writer. *B.* 1657. *Ed.* County School and Oxford (Lincoln and Exeter Colleges). In 1678 Tindal was elected to a law-

fellowship at All Souls'. Son of a High Church minister, he became a Roman Catholic in the reign of James II, but in 1687 he returned to the Church of England. He had been admitted in 1685 as an advocate at Doctors' Commons, and was occasionally consulted by the Government on important matters. Several pamphlets which he published seemed to be of the Low Church school, and in 1706 he caused a mild sensation by issuing his *Rights of the Christian Church asserted against Romish and all other Priests who Claim an Independent Power over It*. The clergy retorted violently, and from that time onward libels on the character of Tindal were frequent. All authorities now admit that he was a sober and honourable man. The House of Commons ordered his book to be burned by the hangman; but Tindal went on, in 1730, to publish a far more drastic work, *Christianity as Old as Creation*. Although Tindal, who published it anonymously, called himself "a Christian Deist," he now accepted Christianity only in the ethical sense, and severely criticized its doctrines and mysteries. It was not a brilliant work, but was useful to later Deists, including Voltaire. Tindal left in manuscript a reply to his numerous critics, but the Bishop of London prevented the publication of this. *D.* Aug. 16, 1733.

**TISSERAND, Professor François Félix**, French astronomer. *B.* Jan. 13, 1845. *Ed.* Paris. In 1866 Tisserand was appointed assistant at the Paris Observatory, and in 1869 professor of astronomy at the Sorbonne. In 1873 he became Director of the Observatory and professor of astronomy at Toulouse University. In 1874 he went to Japan, and in 1882 to Martinique, to observe the transit of Venus for French science. From 1878 to 1892 he was head of the Paris Bureau des Longitudes and professor at the University, and in the latter year he began to teach at the Observatory. From 1884 onward he edited the *Bulletin Astronomique*. His *Traité de mécanique céleste* (4 vols., 1888-

96) was one of the finest astronomical works of the period, and his *Leçons de cosmographie* (1895) and other manuals were of high academic value. *D.* Oct. 20, 1896.

**TISSOT, Professor Pierre François**, French historian. *B.* Mar. 10, 1768. *Ed.* Collège Louis le Grand. Tissot was trained in law, and he entered the Civil Service at Paris. During the Revolution he volunteered for the Vendean War (against the Catholic Royalists). He was afterwards appointed on the Commission of Fine Arts. Narrowly escaping destruction with "the Mountain," he quitted public life for a time and became an artisan. The Directorate recalled him to the Civil Service, and under Napoleon (1810) he became assistant professor of Latin poetry at the Collège de France. He had published, in 1800, a translation of Vergil's *Bucolics*. In 1813 he was appointed professor. The Bourbons deposed him, but the Revolution of 1830 restored his position. He founded the *Pilote* in 1823, and it was suppressed by the clergy. Later he edited the *Gazette de France*. He was admitted to the Academy in 1833 for his *Études sur Virgile*. The most important of his many works was his *Histoire complète de la révolution Française* (6 vols., 1833-36). Tissot was staunchly anti-clerical and Bonapartist. *D.* Apr. 7, 1854.

**TOCOCCO, Professor Felice di**, Italian philosopher. *B.* Sep. 11, 1845. *Ed.* Naples and Bologna Universities. Tocco occupied the chair of philosophy for some years at Pisa University, and from there he passed to the Institute of Higher Studies at Florence. He is associate editor of the *Rivista Bolognese*, and member of the Accademia dei Lincei, the Società Reale di Napoli, and the Dantesca Italiana. An admirer both of Dante and Giordano Bruno, he has edited the works of Bruno and written very sympathetically on medieval heresy (*L'eresia nel medio evo*, 1884; *Giordano Bruno*, 1886; etc.). He

is a moderate Kantist (*Lezioni di filosofia*, 1869, etc.). *D.* 1911.

**TOLAND, John, M.A.**, Irish Deist. *B.* Nov. 30, 1670. *Ed.* Glasgow College, and Leyden and Oxford Universities. There is some evidence, by no means decisive, that Toland, who was born in north Ireland, was the natural son of a priest. He was, at all events, reared as a Catholic, but he was already Protestant when he was sent to Glasgow. He adopted Rationalism at Leyden, and his first Deistic work, *Christianity not Mysterious*, was written at Oxford in 1695 (and published in 1696). He professed to be a Christian, but rejected mysteries. His work opened the Deistic struggle, and was presented by the grand jury of Middlesex. Toland retired to Ireland, where he was violently assailed from the pulpits, and the Irish House of Commons ordered the burning of his book and the arrest of the author. He went back to London, and devoted himself to letters, editing Milton's prose works and writing a *Life of Milton* (1698) and a number of political pamphlets. He had to endure much privation and persecution, and for some years Shaftesbury allowed him £20 a year. A brilliant linguist and most accomplished man, he was received with great honour at the courts of Hanover, Berlin, Vienna, and Holland; and to the Queen of Prussia he dedicated his *Letters to Serena* (1694), which Lange finds Materialistic. He still professed to be a Christian (on natural lines); but his later pamphlets (*Nazarenus*, 1718; *Pantheisticon*, 1720; etc.) are plainly Deistic and against all supernaturalism. In an epitaph which he wrote for himself he expressed a belief that he would "rise again," but "certainly not the same Toland." It was an age of clerical despotism and fierce persecution, so that Toland's very high ability was never properly applied to his task; but he was one of the first to speak boldly of the natural and mythological character of Christian teaching. *D.* Mar. 11, 1722.

**TOLLEMACHE, The Honourable Lionel Arthur**, writer. *B.* 1838 (son of Baron Tollemache). *Ed.* Harrow and Oxford (Balliol). He was Balliol Scholar in 1856, and first-class Classics and honorary class in Mathematics in 1860. A friend of Charles Austin, he was at one time a prominent figure in the progressive movement in London. His *Safe Studies* (1884), *Stones of Stumbling* (1884), and *Mr. Romanes's Catechism* (1887) give his Rationalist views.

**TOLSTOI, Count Lew Nikolaievich**, Russian reformer. *B.* Aug. 28, 1828. *Ed.* Kazan University. From 1853 to 1856 Tolstoy served in the Crimean War. He gradually outgrew the frivolity of his class, and in 1875 he organized the peasant schools of Russia on a more effective basis. His religious crisis or "conversion" (from absolute scepticism to Theism) occurred in 1878-79, and after that date he held that the high artistic skill, of which he had already given evidence in various stories, must have a moral purpose. From 1885 to 1895 he devoted himself to securing cheaper literature for the people in Russia. In 1891-92 he organized the relief in the area of famine. In 1895 he gave up his property and began to live more or less the life of a peasant. Apart from his novels, he constantly produced small works on religious, ethical, and social questions which, with the dramatic events of his career, made him known all over the world. Whether he is to be termed a Rationalist or no depends on one's definition. He scourged the Orthodox Church so severely that he was excommunicated by the Holy Synod in 1901; nor is there any branch of the Christian Church to which he could have belonged. He professed Christianity, in other words, only in an ethical (and quite uncritical) sense, and was an anti-supernaturalist Theist, though mystic rather than Rationalistic in mood and method. The very rapid disappearance of his name after his death showed that his influence had never been so deep and

wide as was generally believed. *D.* Nov. 20, 1910.

**TONE, Theobald Wolfe**, B.A., LL.B., Irish Deist. *B.* June 20, 1763. *Ed.* private school and Trinity College, Dublin. In 1787 Wolfe Tone entered the Middle Temple, but he returned to Dublin to complete his legal studies, and was called to the Irish Bar in 1789. He always disliked the law, and knew little about it. He preferred politics, wrote a few pamphlets, and joined the United Irishmen. He was already a Rationalist and Republican, with a warm admiration of the French Revolution. In 1795 he, to escape prosecution in Ireland, went to America, and from there he sailed for France, to beg French help in the establishment of an Irish Republic. He became an adjutant-general in the French army. In 1796 he was with the French fleet which set out for Ireland, but was driven back by storms. He returned to Ireland for the rebellion of 1798, and was taken prisoner. He attempted to commit suicide in prison. "I am sorry I have been so bad an anatomist," he coolly said when he was discovered alive; but he died of the wounds. Tone was one of the many Irishmen of the time who embraced French Deism along with French Republicanism. His Diaries (published by Barry O'Brien as *The Autobiography of Wolfe Tone*, 1893) frequently refer to religion, and dissociate him plainly from both Catholics and Protestants. "Horrible thing these religious discords," he writes (i, 114; see also pp. 40-45, 143, etc.). He had no religious minister when he was dying. *D.* Nov. 19, 1798.

**TÖNNIES, Professor Ferdinand**, German sociologist. *B.* 1855. Tönnies occupies a chair at Kiel University. He holds a modified version of Schopenhauer's theory of reality, which he calls "Critical Voluntarism." Will is the ultimate reality, and all sound knowledge is rationalistic and empirical (*Gemeinschaft und Gesellschaft*, 1887; *Hobbes Leben und Lehre*, 1896; *Das*

*Wesen der Soziologie*, 1907; etc.). He supports the German Monist League, and writes in *Das Monistische Jahrhundert*.

**TOOKE, John Horne**, M.A., writer and politician. *B.* June 25, 1736. *Ed.* Soho Square Academy, Westminster, Eton, and Cambridge (St. John's College). His original name was Horne, and he adopted that of Tooke in 1782. In 1756 he was admitted to the Inner Temple, but his father, a London poulterer, insisted on his taking orders, and he was ordained priest of the Church of England in 1760. His father bought the living of Brentford for him; but he was already a Rationalist, and he left his clerical duties to a curate. In 1765 he discarded his clerical dress and threw himself into the political reform movement. He visited Voltaire at Ferney in 1766, and in a letter to Wilkes shortly afterwards he regretted that he had had "the infectious hand of a bishop waved over him." He added that it had not had the usual effect of turning him into a hypocrite. Resigning his living in 1773, he took up the study of law and of philology, and continued his courageous struggle for reform. For many years "the Rev. Horne Tooke" was one of the most conspicuous and respected figures in the London fight against corruption. He was several times prosecuted—always defending his own cases with great ability—and was in 1777 condemned to a year in prison and a fine of £200 for defending the American insurgents. He would have been a powerful barrister, but the legal authorities refused to admit him to the Bar on the ground that he was a clergyman. In 1794 he was charged with high treason, on account of his sympathy with the French Revolution, but at once acquitted. In 1801 he secured the parliamentary seat of Old Sarum, but Parliament passed a Bill excluding clergymen from the house. In those days, of course, an ordained clergyman remained a priest until death in the eye of the law. Tooke consoled himself with letters and philology, and his *Diversions of Purley*

(2 vols., 1786 and 1805) was one of the most successful books of the time. Before death he burned all his papers, and there is little heresy in his *Diversions of Purley*, in which, however, he gives the famous definition of truth as "what each troweth." His biographer, Stephens, even emphasizes that he was "a great stickler for the Church of England." His zeal for it was purely moral and social. He made his Deistic faith plain by leaving instructions that he was to be buried in his garden—which was not done—and his Rationalist friend, Sir F. Burdett, was to speak over the grave. *D.* Mar. 18, 1812.

**TOPINARD, Professor Paul**, M.D., French anthropologist. *B.* Nov. 4, 1830. Topinard spent his youth in the United States. He returned to study medicine at Paris, and in 1870 and 1871 practised in that city. He then entered Broca's Anthropological Laboratory, and from 1872 to 1880 he was Conservator of the Collections of the Anthropological Society and Associate Director of the Anthropological Laboratory at the École des Hautes Études. In 1876 he was appointed professor at the School of Anthropology, and in 1880 he succeeded Broca as editor of the *Revue d'Anthropologie*. Besides his many and weighty works on anthropology he published a thoroughly Rationalistic book entitled *Science and Faith* (Eng. trans., 1899). He did not, he said, want "a grain of mysticism" in life (p. 355). *D.* Dec. 20, 1911.

**TRACY, the Marquis Alexandre César Victor Charles Destutt de**, French writer and statesman. *B.* Sep. 9, 1781. *Ed.* École Polytechnique. His father [next paragraph] carefully supervised his education in liberal ideals. He became a military engineer, and served in all Napoleon's campaigns. In 1814 he received the rank of colonel, and six years later he retired, to devote himself to science. In 1822 he was sent to Parliament, where he sat on the anti-clerical left with Lafayette's son,

who married his sister. He sat in Parliament until 1848, working energetically for the abolition of slavery and the death penalty, the freedom of education, the suppression of the hereditary peerage, and other reforms. In 1841 he was called to the General Council of Agriculture. He was a colonel of the National Guard at the Revolution of 1848, and Louis Napoleon made him Minister of Marine. He protested, however, against the *coup d'état* of 1851, and retired to the study of scientific agriculture, on which he wrote important works. *D.* Mar. 13, 1864.

**TRACY, Count Antoine Louis Claude Destutt de**, French philosopher, father of the preceding. *B.* July 20, 1754. *Ed.* Strassburg University. Destutt de Tracy traced his descent from one of the families of Scottish adventurers in France in the Middle Ages, the name of which is given as Stutt, but may have been Stuart. He distinguished himself at the University, and entered the King's Musketeers, from which he passed to the regular army. He became a colonel in 1776. In 1789 he was deputy of the nobles of his province at the States General. He accepted the Revolution, and was appointed Field Marshal in the Republican army; but the dark days of 1793 disgusted him, and he retired to the study of science. Condorcet and Cabanis [SEE] were intimate associates of his, and he shared their ideas. Imprisoned for a time as a suspect, he took up the study of philosophy, and was much influenced by Locke. He was a member of the Institut from its foundation, and he succeeded Cabanis in the Academy (1808). In 1814 he was raised to the House of Peers. De Tracy, who remained faithful all his life to his Rationalist and Revolutionary principles, devoted his time to letters and philosophy after the Restoration. His system (chiefly presented in his *Éléments d'Idéologie*, 4 vols., 1817-18) was purely empirical and Materialistic. He expressly said that he sought to make philosophy "a part of zoology," and

rejected the idea of soul. Jefferson, who was a friend and admirer, translated his work into English, and strongly recommended it for use in American colleges. De Tracy's chief recreation in his later years was to have Voltaire read to him. He was a man of fine personality and high ideals, and detested all mysticism. *D.* Mar. 9, 1836.

**TRAVIS, Henry, M.D.**, physician and reformer. *B.* 1807. Dr. Travis was one of the many professional men who were drawn by Robert Owen into his "Rational Religion" and other progressive associations. He was greatly esteemed by Owen, who made him his literary executor. He edited *Robert Owen's Journal* from 1851 to 1853, contributed to the *National Reformer*, and wrote a number of small Rationalist books (*Free Will and Law, Moral Freedom and Causation, A Manual of Social Science*, etc.). *D.* Feb. 4, 1884.

**TREE, Sir Herbert Beerbohm**, actor and writer. *B.* Dec. 17, 1853. *Ed.* England and Germany. Though born in London, Tree was a son of a German, Julius Beerbohm, and he at first worked in his father's office. He drifted into amateur acting, and his success led him to adopt the stage as his profession. He made his *début* at the Globe in 1877, and in a few years attained a high position in the theatrical world. In 1887 he became manager of the Comedy Theatre, and from the same year until 1896 he was manager of the Haymarket Theatre. In 1897 he opened *Her Majesty's Theatre*, which he controlled until his death. He rendered special service by his frequent and splendid production of Shakespeare's plays, and he made a very successful tour in Germany in 1907 and in the United States in 1916. In his *Thoughts and After-Thoughts* (1913), one of the few books he penned, Sir Herbert freely expresses his Rationalism. He believes that there will yet be but "one religion—the religion of humanity" (p. 30). Speaking of Shakespeare, of whom he was.

an enthusiastic student and admirer, he says: "His wide spirit will outlive the mere letter of narrow doctrines, and his winged words, vibrant with the music of the larger religion of humanity, will go thrilling down the ages, while dogmas die and creeds crumble in the dust" (p. 205). He was knighted in 1909. *D.* July 2, 1917.

**TREILHARD, Count Jean Baptiste**, French statesman. *B.* Jan. 3, 1742. Treilhard was educated in law, and he began to practise in the Paris Parliament in 1761. He won a high repute for integrity and independence of character, and in 1789 he was sent to the States General as deputy of the Tiers État. In the Assembly he took a very active part in the suppression of the monastic bodies and the secularization of the Church, and he was one of the foremost to demand that Voltaire be buried in the Pantheon. In 1790 he was President of the Assembly. He retired into private life during the Terror, but was afterwards elected to the Council of Five Hundred, and was its President in 1795. In 1797 he was appointed a member of the Court of Cassation, and in 1798 he was made a member of the Directorate. Napoleon made him President of the Paris Court of Appeal in 1800, State-Councillor in 1802, Grand Officer of the Legion of Honour in 1804, Minister of State in 1809, and Count in 1810. He had a very important share in drafting Napoleon's famous Code Civil and in carrying other reforms. Treilhard was a Voltairean of high and austere character; one of the most estimable and enlightened of the men who lived through the Revolutionary and Napoleonic periods. *D.* Dec. 1, 1810.

**TRELAWNY, Edward John**, writer. *B.* Nov. 13, 1792. His education was neglected by his father, and in 1805 he entered the Royal Navy. The experiences of his early years are described in his *Adventures of a Younger Son* (1831). He

deserted at Bombay, and led an exciting life in the East until he returned to England in 1813. In 1821 he joined Shelley in Italy, and hardly left the great poet until he died. It was he who recovered Shelley's body and saved his heart from the flames. He went with Byron to the aid of the Greeks in 1823, returning to Italy, where he wrote his Autobiography (which was revised by Mrs. Shelley) in 1829. From 1833 to 1835 he was in America, where he swam the Niagara just above the Falls. In 1858 he published *Records of Shelley, Byron, and the Author*. Trelawny was an Atheist and an ardent humanitarian. "World-wide liberty's life-long lover," Swinburne called him. Edward Carpenter tells us that Trelawny said to him, talking of Shelley: "He couldn't have been the poet he was if he had not been an Atheist" (*My Days and Dreams*, p. 121). Mr. Carpenter says that he "rolled out the 'Atheist' with evident satisfaction." *D.* Aug. 13, 1881.

**TRELAWNY, Sir John Salisbury, B.A.**, ninth baronet, politician. *B.* June 2, 1816. *Ed.* Westminster and Cambridge (Trinity College). He entered the army and rose to the rank of captain (1840). In 1841 he was called to the Bar (Middle Temple), and shortly afterwards he began his long political career. He was M.P. for Tavistock from 1843 to 1852 and from 1857 to 1865, and for East Cornwall from 1868 to 1874. In 1851 he was Chairman of the Committee of the House of Commons on Church Rates, and his unofficial report (*Epitome of the Evidence given before the Select Committee, 1851-52*) was a diplomatic thrust at the odious institution. In 1870 and 1871 he presided over the Contagious Diseases Commission, and published an *Analysis of the Evidence*. Trelawny was discreet on account of his public position, but his sentiments were fairly expressed in a sympathetic translation (with R. P. Collier) of *The First Two Books of Lucretius* (1842). He had much to do with the

passing of the Affirmation Bill, and in private he was a warm friend of and sympathizer with Holyoake, in whose biography there are various letters of his. *D. Aug. 4, 1885.*

**TRENCH, Herbert**, poet. *B. Nov., 1865. Ed. Haileybury and Oxford.* He became a Fellow of All Souls' College, and from 1891 to 1908 was an examiner for the Board of Education. Trench travelled a good deal in Asia and Africa. He was for some years Director of the Haymarket Theatre, and he was Honorary Vice-Chairman of the Istituto Britannico at Florence. His many volumes of poetry won for him a high reputation among cultivated people, and in many of his poems (especially "Apollo and the Seaman" and other pieces of his *New Poems*, 1907) he gives expression to a vague Pantheistic creed. His sentiments in regard to Christianity are plainly shown in the following fine lines of his "Stanzas to Tolstoi" (in *New Poems*):—

The Man upraised on the Judæan crag  
Captains for us the war with death no more.  
His kingdom hangs as hangs the tattered flag  
Over the tomb of a great knight of yore.

**TRENCHARD, John**, Irish politician and reformer. *B. 1662. Ed. Trinity College, Dublin.* He was called to the Bar, but left the courts to become a Commissioner of Forfeited Estates in Ireland. Inheriting a fortune, he devoted himself to religious and political reform. In 1709, after he had issued a few political pamphlets, he published (anonymously) *The Natural History of Superstition*, an obviously Deistic work, though in reply to criticisms he purported to be a Christian (on ethical grounds). He founded and edited *The Northern Whig* in 1720, and he and Gordon (his co-editor) contributed a weekly letter to the *London Journal* under the joint pseudonym of "Cato." These letters were republished in four volumes in 1724. Trenchard contributed letters separately signed "Diogenes," which were

heavily assailed by the clergy for "infidelity." For some years he was M.P. for Somerset, and, although a rich man, he wore himself out in the cause of reform. He was, Gordon wrote in the *Biographia Britannica*, "one of the worthiest, one of the ablest, one of the most useful men that ever any country was blest withal." His views were so notorious that he was credited with the authorship of *D'Holbach's Contagion Sacrée. D. Dec. 17, 1723.*

**TRENDELBURG, Professor Friedrich Adolph**, German philosopher. *B. Nov. 30, 1802. Ed. Kiel, Leipzig, and Berlin Universities.* After teaching for some years at Berlin University, Trendelburg was in 1833 appointed extraordinary professor, and in 1837 ordinary professor, of philosophy. He was admitted to the Academy in 1846, and in the following year he became perpetual secretary of the historical-philosophical section. He was regarded as one of the most distinguished professors at Berlin, and was equally learned in philology and philosophy. He translated Aristotle's *De Anima* (1833) and *Logic* (1837), and published a weighty commentary on them (1842). His chief works were *Logischen Untersuchungen* (2 vols., 1840) and *Die sittliche Idee des Rechts* (1849); but he wrote with authority on logic, metaphysics, ethics, and æsthetics. In the main he followed Aristotle, regarding the "soul" as an "entelechy," not endowed with personal immortality. He was a Theist. *D. Jan. 24, 1872.*

**TREVELYAN, Arthur**, writer. Trevelyan was a Scottish landowner, brother of Sir Walter Trevelyan, and took an active part in the Secularist and general progressive movement of the middle of the nineteenth century. He was a warm friend of Holyoake, and wrote in the *Reasoner* and the *National Reformer*. "I will thank you to propose me as a member of your Atheistical Society," he wrote to Holyoake in 1844 (*Life and Letters of G. J. Holyoake*, i, 98). His little work, *The Insanity of Mankind*

(1850), first appeared in Holyoake's *Movement*. He wrote a few other pamphlets, and worked in many humanitarian reforms. At one time a Vice-President of the National Secular Society, he supported the movement with great generosity all his life. D. Feb. 6, 1878.

**TREVELYAN, George Macaulay**, historian. B. Feb. 16, 1876. *Ed.* Harrow and Cambridge (Trinity College). Mr. Trevelyan, whose name denotes that he is a grandson of Lord Macaulay's sister, the wife of Zachary Macaulay, became a Fellow of Trinity College in 1898. In the following year he won high regard by his *England in the Age of Wycliffe*. His *England under the Stuarts* (1904), *Garibaldi and the Thousand* (1909), *Garibaldi and the Making of Italy* (1911), and *Recreations of an Historian* (1919) have since given him an assured position among English historians and men of letters. He has written also *The Poetry and Philosophy of George Meredith* (1912) and *Scenes from Italy's War* (1919). He commanded the first British Ambulance Unit for Italy, and was awarded the silver medal for valour. He was for some years a Director, and is now an Honorary Associate, of the Rationalist Press Association.

**TREZZA, Professor Gaetano**, Italian philologist. B. Dec., 1828. Trezza was educated in a seminary, and became a Catholic priest, but in 1860 he discarded the priesthood and Christianity, and was imprisoned by the Austrians at Venice. On his release he passed to central Italy, and, after teaching at various schools for some years, he was appointed professor of Latin literature at the Florence Institute of Higher Studies. He wrote a number of Rationalist works, besides a commentary on Horace's Odes, *Epicuro e l'Epicureismo* (1882), *Dante, Shakespeare, Goethe* (1888), *Giordano Bruno* (1889), and many other literary works. He was an outspoken Agnostic and a brilliant writer. See his *Confessioni d'un scettico* (1878).

**TRIDON, Edme Marie Gustave, LL.D.**, French reformer and writer. B. June 5, 1841. *Ed.* Paris. Tridon fully qualified in law, but, as his parents were rich, he never practised. He adopted advanced ideas, and in 1864 published a sympathetic study of the Hebertists (*Les Hébertistes*), which was seized by the police. In the following year he founded and edited *Le Candide*, a Voltairean periodical, which was suppressed, and Tridon got six months in prison. A fellow prisoner was Blanqui, of whom he became a life-long friend and colleague. He joined the International, and on his release started *La Critique*, which was suppressed. In 1867 he was again in prison for five months. He inherited a fortune of 60,000 francs a year, but he zealously continued his dangerous war against clerical and political reaction. In 1870 he was again prosecuted. He fled to Belgium, and was in his absence condemned to deportation. At the Revolution he was able to return to Paris, and he started *La Patrie en Danger*. He was a moderate supporter of the Commune, and was elected to the National Assembly: but he was compelled again to fly to Belgium, and the failure of his hopes for the people so preyed on his mind that he took his life. Tridon was a fine type of the militant Frenchman of the days of reaction: a rich man who faced prison and exile cheerfully for others. His Rationalist views are best seen in his *Molochisme Juif* (1884—posthumously published) and articles in *La Libre Pensée*. D. Aug. 29, 1871.

**TRÜBNER, Nicholas**, German publisher. B. June 17, 1817. *Ed.* Heidelberg Gymnasium. Trübner was the son of a poor goldsmith, and had no university training, yet he came to found the well-known publishing house. He served in various bookshops in Germany until 1843, when Longmans invited him to London as foreign correspondence clerk. In 1851 he joined David Nutt in a business, especially for the American trade. In his leisure he made a thorough study of Sanscrit and

Hebrew, philosophy, philology, and religion. He was one of the most accomplished publishers in London, and was greatly esteemed by scholars. In 1865 he brought out *Trübner's American and Oriental Record*, and in 1878 he began the issue of "Trübner's Oriental Series," which ran to fifty volumes of oriental works. He published State Papers and the reports of learned societies; and his services were ever ready for scholarly Rationalist works, with which he was in sympathy. His house was a meeting-place of culture, and he received the orders of the Crown of Prussia, the Ernestine Branch of Saxony, the Francis Joseph of Austria, the St. Olaf of Norway, the Lion of Zähringen, and the White Elephant of Siam. *D.* Mar. 30, 1884.

**TRUELOVE, Edward**, publisher. *B.* Oct. 29, 1809. Truelove was early drawn into the Owenite movement, and was for nine years secretary of the John Street Institution. In 1844-45 he took part in the unfortunate community-experiment at New Harmony. In 1852 he opened a bookshop in the Strand, and some years later one in Holborn, largely for the sale of advanced literature; and he published Voltaire's *Philosophical Dictionary* and *Romances*, Paine's works, and other Rationalist literature. In 1858 he was charged with publishing W. F. Adams's *Tyrannicide*. The prosecution was abandoned; but twenty years later he was sentenced to four months' imprisonment for publishing R. D. Owen's *Moral Physiology*, a Malthusian work. His admirers presented him with £200 after his release. *D.* Apr. 21, 1899.

**TRUMBULL, General Matthew Moore**, American soldier. *B.* June 10, 1826. Trumbull migrated to America in his twenty-second year, and took part in the Civil War. Before the end of the war he had risen to the rank of Brigadier-General. General Grant made him Collector of Revenue for Iowa. He settled in Chicago in 1882, and engaged in journalism and literature. He wrote various volumes on

political and economic subjects, and many of his articles dealt with religion and philosophy on Rationalist lines.

**TSCHIRN, Gustav**, German writer and lecturer. *B.* July 9, 1865. *Ed.* Breslau University. Tschirn was deeply religious in his college days, and was training for the Church, but the reading of Hæckel and of anthropological works converted him to Rationalism. In 1889 he took charge of the Free Religious Community (a sort of Ethical Society) at Breslau, where he still is. In 1892 he founded, and has since then edited, *Geistesfreiheit*. He has written a large number of popular Rationalist works (*Bibel nur Menschenwerk*, *Der Mensch Jesus*, etc.), and since 1901 has been President of the German Union of Freethinkers. In 1906 he was prosecuted, and received a month in prison, for a quite moderate Rationalist pamphlet. He recounts his experiences and tells his creed in *Was Wir Ernst Hæckel Verdanken* (i, 369-73).

**TUCKER, Abraham**, philosopher. *B.* Sept. 2, 1705. *Ed.* Bishop Stortford and Oxford (Merton College). He entered the Inner Temple, but was never called to the Bar. Being a wealthy man, he settled on his estate in the country, and devoted himself to agriculture. He was also a Justice of the Peace. Tucker meantime made a very serious study of philosophy, and adopted the principles of Locke and Hartley. In 1763 he published, under the pseudonym of "Edward Search," *Freewill, Foreknowledge, and Fate*, and in 1768 appeared his mildly Rationalistic *Light of Nature Pursued* (in four volumes). Three later volumes of his were published posthumously. He became blind in 1771. *D.* Nov. 20, 1774.

**TUCKER, Benjamin Ricketson**, American writer. *B.* April 17, 1854. *Ed.* Massachusetts Institute of Technology. After working for some years in a printing office, Tucker in 1878 joined the editorial staff of a Boston daily. He adopted the

views of Herbert Spencer in philosophy and of Proudhon in politics and economics, and in 1881 founded, and for many years edited, the Boston Anarchist periodical, *Liberty*. He translated works of Proudhon and Bakunin, and wrote *Instead of a Book* (1893—a Rationalist work), *State-Socialism and Anarchism* (1899), and other works.

**TURATI, Filippo**, LL.D., Italian lawyer and writer. B. Nov. 26, 1857. *Ed.* Bologna University. Graduating in law in 1877, Turati made brilliant progress in his profession, and became a Provincial Councillor at Milan. He adopted Socialism, and from 1891 to 1903 he edited the *Critica Sociale*, the chief organ of his views. In 1895 he began to represent Milan in the Italian Parliament, and he has been for ten years or more one of the most prominent and most enlightened leaders of the Italian Socialists. He has written a number of works, both in prose and verse. Like every other Socialist leader in Italy, he is a thorough Rationalist.

**TUCKETT, Ivor LL., M.D., M.A.**, physiologist. B. Feb., 1873. *Ed.* Marlborough College and Cambridge (Trinity College). He was first-class in the Natural Science Tripos in 1893 (Part I) and 1894 (Part II), and was awarded a Fellowship of Trinity College in 1895. From 1896 to 1899 he was at University College Hospital. In 1899 he took his degree at Cambridge, was elected a Fellow of University College, London, and went as assistant to the Downing Professor of Medicine at Cambridge. He resigned before the end of the year, and devoted himself to research and teaching. In 1906 he was compelled by ill-health to resign the position of Senior Demonstrator of Physiology at Cambridge. He visited New Zealand 1907-1909. Besides a number of valuable papers on his science, Dr. Tuckett has written a critical study of Spiritualism (*The Evidence for the Supernatural*, 1911); and in 1920 he gave the Conway Memorial Lecture (*Mysticism and the Way Out*). He was

brought up in the Society of Friends, but he resigned membership about 1904, and is now "a convinced Agnostic."

**TURGENIEV, Ivan Sergievich**, D.C.L., Russian novelist. B. Nov. 9, 1818. *Ed.* Moscow, St. Petersburg, and Berlin Universities. Turgeniev served for a year in a Government office (1840-41), and then retired to the cultivation of letters. He came of a noble Russian family. His earliest poems (1843) and stories attracted little attention, but in 1852 his *Papers of a Sportsman* made him very widely known. The realistic pictures he gave of the miserable life of the peasants helped considerably to bring on the emancipation of the serfs. A few years later he published a *Letter on Gogol*, for which he was imprisoned for a time, and then ordered to remain on his estates until 1855. After that date, until the publication of *Virgin Soil* (1876), he issued a series of vividly realistic stories which have made him one of the most famous of Russian novelists. His short stories especially are of very high quality. Oxford University conferred on him the degree in Civil Law in 1879. Pavlovsky tells us that Turgeniev "was a Freethinker, and detested the apparatus of religion very heartily" (*Souvenirs sur Tourgénéiev*, 1887, p. 242). See also De Voguë's *Le roman russe* (1886). But Turgeniov's complete naturalism is seen in all his work. D. Sep. 4, 1883.

**TURGOT, Anne Robert Jacques**, Baron de Laune, French statesman and economist. B. May 10, 1727. *Ed.* Sorbonne. Turgot was trained for the Church, but he decided in his twenty-fourth year that he "could not bear to wear a mask all his life," and he abandoned the clerical world. He had imbibed the spreading ideas of the philosophers. He took up the study of law and political economy, and was elected a Councillor of the Paris Parlement. In 1753 he became Maître des Requêtees. In 1760 he met Voltaire in Switzerland, and contracted a warm friendship. He was

a conspicuous figure in the Rationalistic salons, and was one of the most widely cultivated men of the time. His position imposed prudence; but he wrote various articles for the *Dictionnaire Encyclopédique*, and in 1753 he published a *Lettre sur la tolérance* and *Le conciliateur*, which displeased the clergy. From 1761 to 1774 he was Intendant of the financial province of Limoges. Already a convert to the Physiocratic School, Turgot applied their ideas with great zeal to one of the poorest provinces of France, and his reforms attracted general attention. He wrote also a number of economic works (chiefly *Réflexions sur la formation et la distribution des richesses*, 1765). His appointment as Minister of Marine and Controller General of Finance in 1774 was "hailed with enthusiasm by the philosophers"; and every historian records the wonderful work he did for the decaying credit of France. His ideas were very progressive and enlightened, though he defended the absolute monarchy (on reformed lines). His political and clerical enemies united, and caused his fall in 1776. He spent the remainder of his life in literary and scientific studies, and in 1777 became Vice-President of the Academy of Inscriptions. Turgot was not only one of the greatest of French statesmen, and one of the chief founders of the science of political economy (he had much influence on Adam Smith and later writers), but he was a high-minded humanitarian with a "passion for truth and justice." Beyond his eloquent plea for toleration he wrote nothing on religion; but his association with the great Parisian Rationalists of the time was open and notorious. He was either a Deist or Pantheist. *D.* Mar. 18, 1781.

**TURNER, Joseph Mallord William**, painter. *B.* Apr. 23, 1775. *Ed.* New Brentford and Margate. Turner, who was the son of a London barber, had an unhappy home and little schooling—circumstances which overshadowed his life. He never acquired any foreign language, and

his knowledge, apart from his art, was very limited. He began in his fourteenth year to receive lessons in drawing, and in 1789 became a student at the Royal Academy. His first picture was exhibited at the Academy in 1790, and in 1799 he was elected Associate. By 1793 he had a high reputation for water-colours, and he then turned to oil-painting, soon giving proof of his genius. He became an Academician in 1802, at the early age of twenty-eight. In 1808 he was appointed professor of perspective at the Academy. In 1806 his *Goddess of Discord* and *Sun Rising Through Vapour* had made a great impression; but his best period opened with *Ulysses Deriding Polyphemus* in 1829 and closed with his *Fighting Téméraire* in 1839. The *Liber Studiorum* was published between 1807 and 1819. His genius led to much controversy; but since the campaign of Ruskin, which began in 1843, he has taken his place among the greatest of British painters. Ruskin constantly dwells on the excellence of his character and his generosity; but the unfortunate circumstances of his youth led to a certain eccentricity of life which lent itself to libel. At his death he left his pictures to the nation, and his entire fortune (£140,000) to found a home for decayed British artists. Ruskin, who had the greatest regard for him, often speaks of Turner as an "infidel." His biographer, W. Thornbury, politely regrets that in the hour of death "he had no religious hope to cheer him" (*Life of J. M. W. Turner*, 1862, ii, 275). P. G. Hamerton, in his *Life of Turner* (1879), observes that Turner "did not profess to be a member of any visible Church" (p. 367). The truth seems to be that Turner had not a particle of religious belief, and rarely gave a thought to religion. *D.* Dec. 19, 1851.

**TURNER, Matthew**, chemist. *B.* early eighteenth century. Nothing is known about Turner's early years. He was a surgeon in Liverpool in 1762, and he took up the subject of chemistry. It was after

hearing a lecture by Turner that Joseph Priestley turned to chemistry. Turner was one of the founders of the Liverpool Academy of Art, and lectured there occasionally. He was a gifted man, of many accomplishments, and "an Atheist" (*Dict. Nat. Biog.*). In 1782 he published, under the pseudonym of "William Hammon," *An Answer to Dr. Priestley's Letters to a Philosophical Unbeliever*, in which he thoroughly refuted Priestley's Theistic arguments. The work was republished by Richard Carlile in 1826. Turner, who was an eminent surgeon and anatomist, was a Republican as well as an Atheist—a rare boldness for a professional man in those dark days. *D.* 1788 or 1789.

**TURPIN, Professor François Henri**, French writer. *B.* 1709. Turpin was at first a professor at Caen University. The district was fanatically Catholic, and he went to Paris and became a well-known figure among the philosophers. He was a great friend of Helvétius. He translated into French E. W. Montague's *History of Government in the Ancient Republics* (1769), and wrote a number of historical and archæological works (chiefly *La France illustrée, ou le Plutarque Français*, 5 vols., 1777–90). *D.* 1799.

**TYLOR, Sir Edward Burnett**, D.Sc., D.C.L., F.R.S., anthropologist. *B.* Oct. 2, 1832. *Ed.* Quaker School, Grove House, Tottenham. In 1848 he entered his father's business (brass-founding) at London, but he became consumptive and was forced to abandon it. In 1855–56 he travelled in America, and he visited Mexico with Henry Christy and began to take an interest in anthropology. His early results were published in *Anahuac; or, Mexico and the Mexicans, Ancient and Modern* (1861). Four years later his *Researches into the Early History of Mankind* (1865) laid the foundation of his reputation, and gave the first sketch of his Rationalistic theory of the origin of religion (Animism). His most important work, *Primitive Culture*,

appeared in 1871, and his more popular *Anthropology* in 1881. He was admitted to the Royal Society in 1871, and received a degree in Civil Law from Oxford in 1875. In 1883 he was appointed keeper of the University Museum at Oxford, and in 1884 reader in anthropology. In 1888 he was the first Gifford Lecturer at Aberdeen. In 1891 he was President of the Anthropological Society, and in 1895 he became professor of anthropology at Oxford. He received an honorary degree in science from Cambridge University in 1905 and the Huxley Memorial Medal in 1907; and he was knighted in 1912. Tylor abstained from controversial writing; but a large share of his chief works is taken up with his Rationalist view of the purely natural evolution of religion. His theory of the origin of religion is that primitive man first began to regard all things as animated, like himself, and passed from that to a belief in individual animating spirits. *D.* Jan. 2, 1917.

**TYNDALL, John**, Ph.D., LL.D., F.R.S., physicist. *B.* Aug. 2, 1820. *Ed.* Leighlin Bridge National School. Tyndall was born in Ireland of a family whose ancestors had come from England in the seventeenth century. His father was a small landowner. After a good mathematical training at the local school, he entered the Ordnance Survey of Ireland as Civil Assistant. He proved to be one of the best draughtsmen of his Department, and in 1832 he was transferred to the English Survey. At Preston he attended the Mechanics' Institute, and enlarged his education. About this time he read Carlyle, and his orthodoxy was undermined. In 1847 he was appointed teacher of mathematics and surveying at Queenwood College. Mr. (later Sir) Edward Frankland was teaching chemistry there, and the two went together to Marburg University in 1848. Tyndall took his degree in philosophy there in 1850. He completed his studies at Berlin in 1851, and returned to Queenwood for two years as lecturer on mathematics and natural

philosophy. But he was now writing notable papers on his science, and in 1853 a lecture of his at the Royal Institution made a great impression. He was appointed professor of natural philosophy at the Institution, and was for some years a colleague of Faraday. In 1867 he succeeded Faraday as Superintendent of the Institution, and he continued to teach there until his retirement in 1887. He had in the early fifties contracted a warm friendship for his great fellow Rationalist, Huxley, and in 1857 they studied the Swiss glaciers together, Tyndall publishing the result in his *Glaciers of the Alps* (1860). He was appointed scientific adviser to Trinity House and the Board of Trade in 1866. Tyndall not only contributed materially to the advancement of his science, but the charm of his lectures and writings did much to interest the public in science. His *Heat as a Mode of Motion* (1863) and *On Sound* (1867) circulated very widely; while a series of American lectures (*Six Lectures on Light*, 1873) made a profit of £7,000, which he generously devoted to the popularization of science in the United States. One of his greatest services to Rationalism was the outspoken address to the British Association at Belfast in 1874, when he occupied the Presidential chair. His ringing challenge, "We claim, and we shall wrest from theology, the entire domain of cosmological theory," made a sensation. In a preface to the second edition of the Address he expressly declined the title of Atheist or Materialist, which is still at times given him. He was a strict Agnostic, leaving open "the mystery in which we dwell." The Address and other Rationalist papers of his are most conveniently found in *Lectures and Essays* (of the R. P. A. Cheap Reprint Series, 1903). Tyndall was, like all his eminent Rationalist colleagues, a man of very high, almost austere, character. "In the pursuit of pure science for its own sake, undisturbed by sordid considerations, he shone as a beacon-light to younger men" (*Enc. Brit.*). D. Dec. 4, 1893.

**TYSSOT DE PATOT, Symon**, Dutch mathematician. B. 1655. Tyssot de Patot was born of a French refugee family in Holland, and he there passed from the creed of the Huguenots to extreme Rationalism. He was professor of mathematics at Deventer. In 1710 he published, under the pseudonym of "Jacques Massé," *Voyages and Adventures*, which Reimann considers as entitling him to include the author in his *Dictionary of Atheists*. Some attributed it to Bayle. It was translated into English in 1733. It puts arguments against Christianity (not Theism) in the mouths of imaginary priests of foreign lands, and the author was probably a Deist, not an Atheist. In his later *Lettres choisies* (1726) there are more direct, but very guarded, expressions of his heterodoxy.

**UEBERWEG, Professor Friedrich**, Ph.D., German philosopher. B. Jan. 22, 1826. Ed. Göttingen and Berlin Universities. Ueberweg, who was the son of a Lutheran pastor, began to teach philosophy at Bonn in 1852. He was appointed extraordinary professor at Königsberg in 1862, and ordinary professor in 1867. His *System der Logik* (1857) and other works showed great ability, but he is chiefly known by his widely-used history of philosophy (*Grundriss der Geschichte der Philosophie*, 3 vols., 1863-66; Eng. trans., 1872). In his earlier years he followed Trendelenburg, but in his later period he adhered to Czolbe. Lange, the historian of Materialism, quotes Czolbe as saying that Ueberweg was "an Atheist and Materialist"; but he was not entirely Materialistic, and was what we should now call Agnostic. He regarded states of consciousness as material, but was a teleologist. He called himself an "Ideal Realist." See M. Brasch, *Die Welt- und Lebensanschauung F. Ueberweg* (1889). D. June 9, 1871.

**UHLAND, Professor Johann Ludwig**, LL.D., German poet. B. Apr. 26, 1787. Ed. Tübingen University. He was trained in law, and received a legal position in the

Ministry of Justice at Stuttgart in 1812. In 1815, however, a volume of poems which he published (*Gedichte*) was so successful that he devoted himself to letters. His lyrics were particularly fine, and he wrote also a number of dramas. He adopted advanced ideas, and lent his pen to the reform movement in Germany. In 1829 he was appointed extraordinary professor of German literature at Tübingen. His advanced opinions led to trouble, and he resigned four years later. He was a member of the Frankfort Parliament in 1848, and was in the same year elected a corresponding member of the Vienna Academy. *D.* Nov. 13, 1862.

**UHLICH, Johann Jacob Marcus Leberecht**, German writer and lecturer. *B.* Feb. 27, 1799. *Ed.* Halle University. In 1824 he was ordained Lutheran minister, and he served at Diebzig, and later at Pömmelte. Uhlich became one of the most eloquent and popular preachers in Germany. He was a liberal, and he organized the liberal clergy in a body which was known as "The Friends of Light." His sermons were violently attacked by the orthodox. In 1845 he was appointed preacher at Magdeburg; but two years later he was suspended for heresy. He left the Church, and founded a Free Religious Community (Theistic Church). Liberal also in politics, he was in 1848 a deputy of the Constituent Assembly. He wrote a *Handbuchlein der freien Religion* (1818) and a few other works, but his mature creed, which is Pantheistic, is best seen in his *Abendstunden* (1871). *D.* Mar. 23, 1872.

**ULRICI, Professor Hermann**, German philosopher. *B.* Mar. 23, 1806. Ulrici was trained in law, but he deserted it for philosophy. In 1834 he was appointed professor at Halle, and he remained there until his death. He was from 1847 onward an associate editor of the *Zeitschrift für Philosophie und Philosophische Kritik*. He was, in his own words, a Panentheist (*Glauben und Wissen*, 1858; *Gott und die*

*Natur*, 1862; *Gott und der Mensch*, 2 vols., 1866-73; etc.). He opposed Hegel, and taught that the soul is "an etheric fluid," though immortal. God and the world are one. He was nominally (ethically) Christian, but said that he accepted the title only on condition that he believed what he could prove and understand. *D.* Jan. 11, 1884.

**UNDERWOOD, Benjamin**, American writer and lecturer. *B.* July 6, 1839. Underwood served in the Civil War, and was for some months a prisoner at Richmond. In 1881 he was joint editor with Mr. Potter of the *Index*, and in 1887 he founded *The Open Court* at Chicago. He has lectured and debated constantly in the cause of Rationalism, and has published a number of popular works (*The Religion of Materialism*, *The Influence of Christianity on Civilization*, etc.).

**UNNA, Professor Paul Gerson, M.D.**, German anatomist. *B.* Sep. 8, 1850. *Ed.* Heidelberg, Leipzig, and Strassburg Universities. He took part in the Franco-German War, and in 1876 settled in medical practice at Hamburg. In 1877 he was appointed assistant at the General Hospital, and in 1881 he established a private hospital for skin diseases, on which he is a high authority. Unna has published a number of authoritative works on pathology and histology. For many years he edited the *Monatschrift für Praktische Dermatologie* and the *Dermatologische Studien*. He has contributed greatly to the advancement of his branch of pathology. He is a Monist, and writes in the *Monistische Jahrhundert*. In the Haeckel Memorial Volume (*Was Wir Ernst Haeckel Verdanken*, ii, 183-85) he expresses warm gratitude to Haeckel for his "spiritual emancipation," and frowns on "the men of darkness about the throne and altar."

**VACHEROT, Professor Étienne**, Ph.D., French philosopher and politician. *B.* July 29, 1809. *Ed.* École Normale Supé-

riure. After teaching for some years in provincial colleges, Vacherot won his doctorate in 1833, and four years later he was appointed Director of Studies at the École Normale. In 1838 he became superintendent of the lectures on philosophy, and in the following year he succeeded Cousin at the Sorbonne. His fine *Histoire Critique de l'école d'Alexandrie* (3 vols., 1846-51) was crowned by the Institut, in spite of violent opposition from the clergy. In 1852 they succeeded in getting him deposed, and he retired to write and study. For a book which he wrote in 1862, in which he expressed his Republican creed, he got a year in prison. He was a philosopher of the rare type of active fighting spirits, and he had a good share in the struggle against the reaction of the Second Empire. In 1868, after three years' opposition from the clergy, he was admitted to the Academy of Moral and Political Sciences. In 1871 he was elected to the National Assembly, where he supported Thiers. His political views wore more moderate after 1870, but he was never more than a Pantheist in religion (*La religion*, 1868; *La science et la conscience*, 1870; etc.). He was Vice-President of the Education Commission in 1870. His "God" was, he explained, "the ideal of perfection in the mind of man"; and he rejected immortality. *D.* July 29, 1897.

**VACQUERIE, Auguste**, French poet and dramatist. *B.* 1819. Vacquerie's brother married a daughter of Victor Hugo, and he became an enthusiastic follower of the poet. In 1840 he published his first volume of verse, *L'enfer de l'esprit*, but he was at that time chiefly known as a brilliant journalist. In 1844 he presented at the Odéon a translation of the *Antigone* of Sophocles. When Victor Hugo founded the *Événement*, Vacquerie was one of the ablest members of the editorial staff. It was suppressed at the *coup d'état* of 1851, and the brilliant group was scattered. Vacquerie voluntarily accompanied Victor Hugo in exile, though he continued to

produce plays at the Paris theatres. In 1871 he began to edit the *Rappel*. His Rationalist views are best seen in his long philosophical poem *Futura* (1890). *D.* Feb. 19, 1895.

**VALE, Gilbert**, American writer. *B.* (London) 1788. *Ed.* London. Vale began to study for the Church, but he abandoned it, and in 1829 migrated to the United States. He became a teacher of navigation in New York, and an active spirit in the Free Inquirers' Association. For several years he edited *The Citizen of the World*, and he later founded and edited *The Beacon*. In his profession he made several inventions. "Mr. Vale was a Freethinker," says Appleton's *Cyclopædia of American Biography*, "and all his writings are arguments for his peculiar tenets." His chief works were *Fanaticism, its Source and Influence* (1835) and a *Life of Thomas Paine* (1841), which includes letters of Paine to Washington that had been suppressed in earlier Lives. *D.* Aug. 17, 1866.

**VÁMBÉRY, Professor Ármin**, Jewish-Hungarian philologist and traveller. *B.* Mar. 19, 1832. *Ed.* Gymnasium of St. Georgen and Pressburg University. His parents were poor, and he had to support himself while he was at college. He had a remarkable gift for learning languages. He knew a dozen before he was twenty years old, and he went to Constantinople to teach European languages. He became private tutor to the sons of Pasha Hussein Daim and a full Osmanli. When he had acquired a score of oriental languages and dialects, he, in disguise, joined a caravan which was making the pilgrimage to Mecca, and almost reached the sacred shrine. He went on to England, where he wrote his *Travels in Central Asia* (1864). On his return to Hungary he was appointed professor of oriental languages at Budapest University. Vámbéry was one of the most famous travellers and one of the best linguists of modern times. He wrote works in various languages (including a

*Turkish-German Dictionary*). His Autobiography, which was written in English (*The Story of My Struggles*, 2 vols., 1904), contains a section on religion (pp. 418-31), and tells us that he was entirely Agnostic. He was convinced that "religion offers but little security against moral deterioration, and that it is not seemly for the twentieth century to take example by the customs and doings of savages" (p. 420). He regards the solution of the problems of existence as "a priori impossible," and thinks that "one grain of common sense is of more value than a bushel of theories" (p. 429). *D. Sep. 15, 1913.*

**YAN DER VELDE, Émile, LL.D.**, Belgian Socialist leader. *B. 1866. Ed.* Brussels Free University. Besides his degree in law (1885), Van der Velde, who was a brilliant student, took degrees in social science (1888) and political economy (1892). He was called to the Bar at Brussels in 1885, and practised with distinction. From an early age he had been interested in social questions, and in 1894 he became Socialist deputy for Charleroi and leader of the party. Since 1900 he has represented Brussels in the Chambre, and his great ability and high character have done much to promote its advance and check the Clericals. He is professor of sociology at the Brussels New University and Director of the Solvay Institute; and he founded the Anti-Alcoholic League, and worked zealously for the promotion of agricultural co-operation. His works deal with economics and sociology (*L'évolution régressive en biologie et en sociologie*, 1897; *Le collectivisme et l'évolution industrielle*, 1900; etc.); but, like nearly all the Socialist leaders on the Continent, he is a firm Agnostic and humanitarian.

**YANINI, Lucilio**, Italian writer and martyr. *B. 1585. Ed.* Rome University. Yanini made a thorough study of philosophy and theology; but he caught the spirit of the Renaissance, and applied him-

self rather to science. Later he studied under Pomponazzi, and then took a course of law at Padua University. He entered the Church, and was ordained priest; but the atmosphere was oppressive, and he travelled in Switzerland, Germany, Holland, and France, propagating his Rationalist views wherever he went. Being driven from France in 1614, he took refuge for a time in England, and was imprisoned for forty-nine days in the Tower of London. He was now known all over Europe as a brilliant and aggressive Rationalist, and a formidable critic of Scholasticism. He returned to Paris, where the clergy renewed their hostility, and he retired to the South of France. For a time he acted as chaplain to the Marshal de Bassompierre, and wrote a seemingly pious Theistic work, *Amphitheatrum Æternæ Providentiæ* (1615), with the design of securing peace. His later work, *De Admirandis Naturæ Regina Deaque Mortalium Arcanis* (1616), was Pantheistic, and more justly reflects his philosophy. Even the Pantheism is feeble, and one suspects that he was really, or almost, Agnostic. The book was burned by order of the Sorbonne, and he was charged with Atheism. For a man who went even beyond Giordano Bruno, such an age was merciless, and the splendid spirit of Vanini was brutally extinguished. His tongue was cut out, he was strangled, and his body was burned. It is said that, in refusing the ministration of the priest, he pointed out to him that, while Christ died in anguish, he (Vanini) met death with serenity. *D. Feb. 9, 1619.*

**YANNUCCI, Professor Atto**, Italian historian. *B. Dec. 29, 1810. Ed.* Pistoia Seminary. He entered the Roman priesthood, and was for some years professor of literature at the ecclesiastical college of Prato. A profound student of Latin literature, he published learned commentaries on Tacitus, Sallust, Catullus, and nearly all the ancient Roman writers. The increasing demand for reform in the Papal States

aroused his enthusiasm, and, after a fruitless period as liberal Catholic, he adopted a definite attitude of hostility to the Papacy and quitted the Church. He engaged in political journalism, and was in 1848 Tuscan ambassador to the Roman Republic. At the restoration of the Papacy he fled to Switzerland, then to France, where he began his chief work, *La Storia dell' Italia antica* (4 vols., 1884). Returning to Italy in 1854, he collaborated on the *Archivio Storico Italiano* and the *Rivista di Firenze*, and after a time became editor of the latter. In 1859 he was elected Deputy, and later Senator. He was appointed professor of Latin literature at Florence, then at Pisa; and was admitted to the Accademia dei Lincei. Vannucci's *Martiri della libertà Italiana* (2 vols., 1887) is an enthusiastic account of the struggle with the Papacy. D. June 9, 1883.

**VAPEREAU, Louis Gustave**, French writer. B. Apr. 4, 1819. Ed. Orleans Seminary and École Normale. Vapereau had begun to study for the Church, but he abandoned the clerical career and creed. In 1842 he became private secretary to Victor Cousin, and collaborated with him in writing some of his works. From 1842 to 1852 he taught philosophy. He lost his position through his advanced opinions, and studied law. He was called to the Bar at Paris in 1854, but he deserted law in turn and devoted himself to letters. He contributed to the *Liberté de Penser*. In 1870 he was appointed Prefect of Cantal, and from 1871 to 1873 was Prefect of Tarn et Garonne. From 1877 to 1888 he was Inspector of Public Instruction. He was admitted to the Legion of Honour in 1878. He founded, and edited for eleven years, the *Année Littéraire et Dramatique*, compiled the *Dictionnaire Universel des Contemporains* (1858—which in its later editions is still one of the best of the French biographical dictionaries) and the *Dictionnaire Universel des Littératures* (1876), and wrote a number of literary works. D. Apr. 18, 1906.

**VARISCO, Professor Bernardo**, Italian philosopher. B. 1850. Varisco is professor of philosophy at Pavia University. He is a Critical Idealist or Neo-Kantian (*Scienza e Opinioni*, 1901; *Le mie opinioni*, 1903; *Corpo e animo*, 1903; etc.). He departs from Kant's personal Theism, and is a Pantheist; and he rejects the idea of personal immortality.

**VARNHAGEN VON ENSE, Karl August Ludwig Philipp**, German writer. B. Feb. 21, 1785. Ed. Halle, Berlin, and Tübingen Universities. Though he was trained in medicine and philosophy, he turned to letters, and became associate editor of Chamisso's *Musen Almanach*. In 1809 he joined the Austrian army against Napoleon, and in 1813 the Russian army. In 1814 he entered the Prussian diplomatic service, and was in the following year appointed Prussian Minister at Carlsruhe. He returned to letters, and wrote several books on his military experiences. He married a very talented young Jewess, and settled at Berlin, where their salon was a meeting-place of leaders in science, art, and letters. Heine, who was often there, proposed to wear a collar round his neck with the inscription: "I belong to Mme. Varnhagen." Besides a volume of verse Varnhagen published a very fine study of Goethe (*Goethe in den Zeugnissen der Mitlebenden*, 1824) and other biographies. When his wife died his work on her comprised seven volumes; and he left in manuscript a valuable *Diary* in fourteen volumes. His admirable style was modelled on that of Goethe, of whom, as well as of A. von Humboldt, he had been a warm friend. He was, like them, a thorough Rationalist, as his *Diary* and letters to Humboldt testify. D. Oct. 10, 1858.

**VATKE, Johann Karl Wilhelm**, D.D., German theologian. B. Mar. 14, 1806. Ed. Helmstedt Gymnasium, and Halle, Göttingen, and Berlin Universities. After teaching theology privately for some years at Berlin, where he was much influenced

by Hegel, Vatke was in 1837 appointed extraordinary professor at the University. Although he taught there with great distinction for fifty years and refused a chair at Berne University, he never became ordinary professor, his Rationalist views exciting bitter hostility from the orthodox theologians. He wrote only two books, but his *Religion des Alten Testaments nach den kanonischen Büchern entwickelt* (1835) was one of the foundations of the science of Biblical criticism; and both that and his *Menschliche Freiheit* (1841) are Hegelian in philosophy. In spite of the charges of heresy, Vatke is now constantly quoted as a Protestant divine; but the *Allegemeine Deutsche Biographie* shows from his correspondence with Strauss, of whom he was a warm friend, that he was a thorough Rationalist. "Are we Christians?" he asks in one letter; and he replies that they are not in either the customary or the primitive-Christian sense. In reply to the further question, "Have we any religion?" he can say only that he believes in Hegel's Absolute. *D.* Apr. 19, 1882.

**VAUGHAN, Professor Henry Halford**, historian. *B.* Aug., 1811. *Ed.* Rugby and Oxford (Christ Church). In 1836 he was elected Fellow of Oriel, and he gained the Chancellor's Prize for an English essay. He was called to the Bar (Lincoln's Inn) in 1840, but he never practised as a barrister. In 1841 he was appointed clerk of assize on the South Wales circuit, and in 1843 temporary assistant to the Poor Law Commission. During all these years he was more interested in philosophy and history, and in 1848 he was made professor of modern history at Oxford University. He resigned, after a distinguished career, in 1858. In 1861 he served on the Public Schools Commission. Vaughan was engaged for many years on a work on *Man's Moral Nature*, which would doubtless have given us his Rationalist philosophy, but he seems to have destroyed the manuscript. Dr. Jowett, who thought him "the most brilliant of all Dr. Arnold's pupils," says

in a letter to Sir B. Brodie (at the time when Vaughan went to Oxford) that Vaughan's opinions about religion go far beyond his own, and had better be concealed at Oxford (*Letters of Benjamin Jowett*, p. 159). His chief works were *General Lectures on Modern History* (1849) and *New Readings and New Renderings of Shakespeare's Tragedies* (3 vols., 1878-86). *D.* Apr. 19, 1885.

**VAUGHAN, Percy**, lawyer. Vaughan was educated in law, and practised for some years as a barrister in London. He had begun in 1902 to read Rationalist literature, and he soon became an Agnostic. He was for some years a Director of the Rationalist Press Association, and his fine culture and personality were very generously contributed to the work of the Association. He was associate editor of "The Inquirers' Library." He had published only *Early Shelley Pamphlets* and a reprint of Shelley's *Necessity of Atheism* when the War put a premature close to his very promising career. He had volunteered for hospital work at the beginning of the War. In 1915 he joined the Anti-Aircraft Corps, and served in France. He was gazetted second lieutenant in the R.G.A. in 1916, and was sent to Flanders. Vaughan had only just returned to the Front, after an illness, when he was instantaneously killed, on Sep. 26, 1917.

**VAUVENARGUES, Luc de Clapiers, Marquis de**, French moralist. *B.* Aug. 6, 1715. *Ed.* Collège d'Aix. He chose a military career, and served in the Italian and Bohemian campaigns. His health was ruined, and he retired and devoted himself to study and writing. He was a friend of Voltaire and Marmontel. The only work he published during his life was his *Introduction à la connaissance de l'esprit humain* (1746), to which was appended his famous *Réflexions et Maximes*. It was published anonymously, the year before his death, and the fine literary quality and elevated moral tone gave Vauvenargues a

high reputation. It is generally described as "deeply religious"; but the fact that it was Voltaire who made the fortune of the book—he described it as "one of the best I know for the formation of character"—sufficiently indicates that his friend was merely a fervent Deist. *D.* May 28, 1747.

**VEITCH, Professor John**, LL.D., philosopher and historian. *B.* Oct. 24, 1829. *Ed.* Peebles High School and Edinburgh University. He entered the New College at Edinburgh to prepare for the Free Church ministry, but deserted theology and went back to the University. Under heavy pressure from his parents he again tried theology in 1850, but he was too honest a Rationalist to continue. He became a tutor. His letters show that he had already abandoned Christianity. In one of them, written from Edinburgh, he pens a remarkable eulogy of Shelley, and says: "With all his blasphemy and denunciation of Deity and Christianity, I immensely prefer him to all the whining evangelicals I ever heard or read of" (*Memoir of John Veitch*, by M. R. L. Bryce, 1896, pp. 67-69). In 1856 he was appointed assistant to Sir W. Hamilton in the chair of logic and metaphysics at Edinburgh University; in 1860 professor of logic, rhetoric, and metaphysics at St. Andrews; and in 1864 professor of logic and rhetoric at Glasgow, where he remained until he died. He wrote a number of philosophical works, a *History and Poetry of the Scottish Border* (2 vols., 1893), and several small volumes of verse. Veitch was a Theist of the sentimental Wordsworth school, but far less definite in his natural theology than Wordsworth. "I know no theory of the relation of the infinite to the finite which is not merely a wandering in cloud-land," he said (chapter on "The Theism of Wordsworth" in his *Essays in Philosophy*, second series, 1895, p. 200). *D.* Sep. 3, 1894.

**VERA, Professor Augusto**, Ph.D., Italian philosopher. *B.* May 4, 1813.

*Ed.* Rome University. Son of a Rationalist lawyer, Vera was trained in law, but he deserted it for archæology, which he studied at Paris. He was, under Cousin's influence, appointed professor of philosophy in a French provincial college, and he often contributed to the French magazines. He was a friend of Thiers and Vacherot. At the *coup d'état* of 1851 he left France, and spent some years writing and lecturing in England. He returned to Italy in 1860, and was appointed professor at the Milan Academy. In 1862 he received the chair of philosophy at Naples University. Vera was throughout in sympathy with the anti-Papal movement, but in philosophy he was a follower of Hegel. He was the leading Hegelian in Italy, and translated into Italian and French several of Hegel's works; while Hegel translated some of Vera's writings into German. His *Inquiry into Speculative and Experimental Science* (1856) was written in English. His views are best found in his *Philosophie de la nature* (3 vols., 1863-65), but he wrote a large number of other philosophical works, and is esteemed one of the most eminent Italian philosophers of the century. *D.* July 13, 1885.

**VERDI, Giuseppe**, Italian composer. *B.* Oct. 9, 1813. Verdi began at the age of seven to receive lessons in music from the village organist. Three years later he was sent to Busseto Academy. In 1825 he was apprenticed to the President of the Busseto Philharmonic Society, and he himself became President at the age of fifteen. After a period of study at the Milan Conservatorio, he returned to Busseto as conductor for the Philharmonic Society. In 1836 he returned to Milan, where his first opera, *Oberto*, was produced with success in 1839. In 1843 appeared his *Lombardi*, and he was generally recognized as one of the greatest Italian composers. *Rigoletto* was produced in 1851, *Il Trovatore* and *Traviata* in 1852, and *Les Vêpres Siciliennes* in 1855. Verdi was now widely regarded as "the greatest Italian composer

of the nineteenth century" (*International Encyclopædia*). He wrote very little ecclesiastical music (chiefly, for personal reasons, *The Manzoni Requiem*, 1874), and he openly sympathized with the anti-Papal movement. For a short time he was a Deputy in the new Italian Parliament, and in 1874 he became a Senator. The clergy angrily murmured against his *Vêpres Siciliennes*, and he was well known to be a Rationalist. He expressly stipulated in his will that his funeral was to be without "any part of the customary formulæ" (F. T. Garibaldi's *Giuseppe Verdi*, 1903, p. 235), and there was no religious service. Yet the *Catholic Encyclopædia*, with its usual insincerity, claims him as a Catholic. Verdi was a man of high and generous character. In 1898 he gave two million lire to the city of Milan to erect a home for aged and ailing musicians. *D.* Jan. 27, 1901.

**VERESTCHAGIN, Vassili Vassilievich**, Russian painter. *B.* Oct. 26, 1842. *Ed.* St. Petersburg Naval School and Academy, and the Paris École des Beaux Arts. Verestchagin, who came of a noble Russian family, completed his artistic education by two years' study at Munich, and he then spent four years travelling in China and India. He settled in Paris, but in 1877 he went back to assist his country in the war against Turkey. His horrible military experiences gave him a loathing of war, and the large realistic pictures of battle scenes which he painted in subsequent years ("The Pyramid of Skulls," "The Road after Plevna," etc.), which shock many people, were deliberately intended to create a horror of war and promote the cause of peace. The material was always gathered at first hand (except for the pictures of Napoleon's campaign in Russia). He was equally free in dealing with religion. His "Holy Family" and "Resurrection" were sent to the Vienna Exhibition in 1885, but the Archbishop of Vienna compelled the authorities to withdraw them. In his Autobiography (*Vassili Verestchagin*, Eng. trans., 2 vols., 1887) he has a drastically

Rationalist chapter entitled "Some Thoughts on Religion." Christianity he regards as an outworn creed hypocritically professed. He found this hypocrisy particularly painful in England, though he was in all other respects a warm admirer of English life and character. Verestchagin went, as usual, to the seat of the Russo-Japanese War in search of material for his pacifist propaganda, and he was drowned on a Russian battleship, sunk by the Japanese, on Apr. 13, 1904.

**VERGNIAUD, Pierre Yicturnien**, French politician. *B.* May 31, 1759. *Ed.* Limoges, Paris (Collège Duplessis), and Bordeaux. Vergniaud was educated in law, and he practised for some years in the Bordeaux courts. In 1789 he was sent as Deputy of the Department of the Gironde to the General Convention. In 1791 he represented Bordeaux in the Legislative Assembly. Through his remarkable gift of oratory he became the leader of the Girondists and one of the most prominent figures of the Revolution. He was President of the National Assembly in 1792. In the following year he was arrested with the other Girondists, and was sent to the guillotine. His speeches were published with those of Barnave in four volumes in 1820 (*Les orateurs français Barnave et Vergniaud*). He had adopted the principles of Voltaire before the Revolution broke out, and was an outspoken Rationalist and ardent humanitarian. *D.* Oct. 31, 1793.

**VERHAEGEN, Pierre Théodore**, Belgian politician. *B.* 1800. Verhaegen was a lawyer, practising at Brussels, when the Revolution of 1830 occurred. He embraced it, and was sent as Deputy to the National Congress. In 1837 he was elected to the Chambre, where he at once entered upon an anti-clerical campaign. In 1847 he was Vice-President of the Chambre. He was a moderate Liberal in politics, and was much disliked by more advanced politicians; but he did not waver in his Rationalism, and he worked zealously for reform

within the limits of his ideals. He was one of the founders of the Brussels Free University, which was to liberate the higher education of Belgian youth from clerical control; and he was appointed Administrator of it. He stipulated that he should have a secular funeral. *D.* 1862.

**VERHAEREN, Émile**, Belgian poet. *B.* May 21, 1855. *Ed.* Ste. Barbe College, Ghent, and Louvain University. Verhaeren was a fellow pupil of Maeterlinck at Ghent. His father, a pious and wealthy Catholic, had him trained in law, and he was called to the Bar in 1881. He abandoned law for literature, and in 1883 published *Les flamandes*. Fine as Verhaeren's verse was, he was little known in England until 1914, when the War drove him across the sea. He was then honoured by the universities of England, Scotland, and Wales, and in its obituary notice the *Annual Register* observes that he was "Belgium's most famous poet" and "the greatest exponent in European poetry of universal ideas." He wrote forty volumes of lyric and dithyrambic verse, and a few plays and monographs on artists. Intense humanitarian earnestness is united with great beauty of diction in his poetry, giving it exceptional power. In *Les moines* (1886) Verhaeren gave the world clearly to understand that he had left Catholicism. He tells the monks: "You alone survive from the Christian world that is dead"; and he calls them "seekers of sublime chimæras." Most of his poetry breathes a fiery Rationalism. In later years he seemed anxious to recover some vague form of religion, but it is little removed from Agnosticism. He says:—

La nature paraît sculpteur  
Un visage nouveau à son éternité.

See Stefan Zweig's *Émile Verhaeren* (Eng. trans., 1910). *D.* Nov. 27, 1916.

**YERNES, Professor Maurice**, D.D., French Biblical critic. *B.* Sep. 28, 1845. *Ed.* Montauban and Strassburg University. Son of a Protestant minister, Vernes

graduated in theology and became a minister. He adopted liberal ideas, edited the *Revue du Christianisme Libéral* for some years, and co-operated in a French translation of the Bible. In 1879 he was, despite the protests of the orthodox, appointed professor of Protestant theology at Paris University, and in the following year Director of Studies at the École des Hautes Études. He translated into French Tiele's *History of Religion* (1885) and various works of Kuenen, and was one of the founders of the *Revue de l'histoire des religions*. His opinions (*Les résultats de l'exégèse biblique*, 1890; *Essais bibliques*, 1891; etc.) passed the bounds of liberal Christianity, and in his later years he was Vice-President of the French National Association of Freethinkers. He sent a message of warm support to the Rome Congress of Freethinkers in 1904.

**YERNET, Émile Jean Horace**, French painter. *B.* June 30, 1789. He was taught by his father, a painter of distinction, and in 1811 he began to illustrate magazines. In 1822 he sent to the Salon a series of pictures of Napoleon's battles. They were, of course, rejected out of fear of the reactionary authorities, but Vernet scored a great success by privately exhibiting them. He never yielded to the clerical-royalist pressure of the new regime. In 1826 he became a member of the Institut, and in 1827 Director of the French Academy at Rome. At the accession of Louis Philippe he returned to Napoleonic pictures. In 1842 he was attracted to Russia to paint pictures for the Tsar. Vernet is recognized as a painter of high rank, who, however, produced too much and too rapidly. He was a Commander of the Legion of Honour, and he was awarded the Grand Medal at the Exhibition of 1855. *D.* Jan. 17, 1863.

**YÉRON, Professor Eugène**, French writer. *B.* May 29, 1825. *Ed.* École Normale. He was appointed professor of rhetoric at Paris University in 1850, but

he was compelled to quit the post in the reaction of 1851, and became a private teacher. He was a strong opponent of the Second Empire. For a few years he edited *La liberté*, and in 1868 began to edit the *Progrès de Lyon*. In 1871 he founded, at Lyons, *La France Républicaine*, which was suppressed, and in 1876 he founded *L'avant-garde* at Paris. In his later years he was General Inspector of Museums and editor of *L'Art*. He wrote many works, but his Agnostic views are best seen in his *Progrès intellectuel dans l'humanité* (1862), *La morale* (1884), and especially *Histoire naturelle des religions* (2 vols., 1885—in the "Bibliothèque Matérialiste"). Véron was an aesthetist of some authority. *D.* May 26, 1889.

**VERWORN, Professor Max**, Sc.D., Ph.D., M.D., LL.D., German physiologist. *B.* Nov. 4, 1863. *Ed.* Berlin and Jena Universities. At the end of his academic course Verworn completed his studies by research in the Mediterranean and the Red Sea. He began to teach physiology at Jena in 1891, and was appointed extraordinary professor at Jena University in 1895. In 1901 he became professor of physiology at Göttingen, and in 1910 at Bonn, where he still is. Professor Verworn is one of the most brilliant physiologists of his country. His *Allgemeine Physiologie* (1895) is a classic of the science; and his many other works and papers are of great importance. He has honorary degrees from Cambridge and St. Andrews Universities; and he is a member of the Göttingen Science Society, the Moscow Imperial Society of Scientists, the Geographical Societies of Jena and Thuringia, the Budapest Royal Society of Medicine, the Cologne Anthropological Society, the Italian Accademia dei Lincei, and other learned bodies. He has always been a courageous and outspoken Agnostic, and his views are plainly expressed in his *Naturwissenschaft und Weltanschauung* (1904), *Die Frage nach den Grenzen der Erkenntnis* (1908), and *Entwicklung des menschlichen Geistes*

(1912). In the Haeckel Memorial Volume (*Was Wir Ernst Haeckel Verdanken*, ii, 329-32) Professor Verworn explains that he discarded religion while he was a youth at college, and he pays a warm tribute to Professor Haeckel. He contributes occasionally to the organ of the Monists.

**VIARDOT, Louis**, French writer. *B.* July 31, 1800. *Ed.* Dijon and Paris. Viardot was trained in law, and was called to the Bar, but he deserted the law for literature. He wrote in the *Globe*, *National*, etc., and contributed to the Rationalistic *Liberté de Penser*. He translated many works from the Spanish and Russian, and wrote several valued volumes on Spanish art, which he had studied in Spain. In 1841 he co-operated with George Sand in founding the *Revue Independent*. For some years he was Director of the Théâtre Italien. Viardot travelled in nearly every country of Europe, and was a man of very wide culture. He was a member of the Spanish Academy and a Commander of the Order of Charles III. His *Jésuites jugés* (1857) is a very anti-clerical work; but his Rationalism is most plainly given in his *Apologie d'un incrédule* (1869). *D.* May 5, 1883.

**VICO, Professor Giovanni Battista**, Italian jurist and philosopher. *B.* June 23, 1668. *Ed.* Naples University. Vico had a thorough training in law, history, and philosophy, and he became tutor to the nephews of the Bishop of Ischia. In 1697 he was appointed professor of rhetoric to Naples University, where he came to be regarded as one of the first scholars of Italy at that time. In 1725 he published the book by which he is still widely known, *Principii di una scienza nuova d'intorno alla commune natura delle nazioni* (2 vols.), one of the first sociological works in European literature. It was not only an attempt to trace natural law in the development and decay of nations, but a very clear exclusion of supernatural laws and ideas of Providence. Vico wrote also

a number of works in Latin. His complete works appeared in seven volumes in 1858-69. He was a sincere Theist (or Deist), but so merely nominal a Christian that his fellow-professors tried to save his remains from Catholic burial, and the *Catholic Encyclopædia* does not venture to claim him. *D.* Jan. 21, 1744.

**VIGNOLI, Tito**, Italian psychologist. *B.* Feb. 2, 1827. *Ed.* Pisa University. Vignoli was left an orphan at an early age, and he had a remarkable struggle for education. He became a clerk at the age of fourteen, and for years he had to support himself, help his family, and pay for his education. De Gubernatis adds that he also found time to conspire zealously against the Papacy. He graduated in law, but was for some years inspector of the municipal schools of Milan. Later he was Director of the Museum of Natural History and professor of anthropology and comparative psychology at Milan Academy. His Rationalist views are found in his *Saggio di una dottrina razionale sul progresso* (1863), *Mito e Scienza* (1879), and *L'era nuova del pensiero* (1885).

**VIGNY, Alfred de**, French poet and dramatist. *B.* Mar. 27, 1797. *Ed.* Paris. He joined the army in his seventeenth year, and was twelve years in the service. In 1822 his *Poèmes* attracted much attention; and his literary reputation was raised still higher by a novel (*Cinq Mars*) and his *Poèmes antiques et modernes* (1826). Although he wrote further dramas and novels and literary works, his fame rests chiefly on his early poems. He was admitted to the Academy in 1845. In his earlier years he was a sentimental Christian of the Romanticist School. He remained in it on the artistic side, but his Christianity gave place to a pessimistic philosophy. His final attitude was that of Agnosticism, as he finely expresses in almost his last poem, *Silence* (1862):—

Muet, aveugle et sourd au cri des créatures,

Si le ciel nous laissa, comme un monde avorté,  
Le juste opposera le dédain à l'absence.

*D.* Sep. 17, 1863.

**VILLARI, Professor Pasquale**, Italian historian and statesman. *B.* Oct. 3, 1827. *Ed.* Naples University. Villari took part in the anti-Papal rebellion of 1848, and he was compelled to fly to Florence at its failure. He supported himself by teaching, and gathered material for his famous life of Savonarola (*Storia di Girolamo Savonarola e de' suoi tempi*, 2 vols., 1859-61). After the liberation of Italy, Villari was appointed professor of history at Pisa University, and later at the Istituto di Studii Superiori at Florence. In 1862 he became a member of the Higher Council of Education. He was returned to the Camera in 1867, and two years later was chosen Under-Secretary of State for Education. In 1884 he was raised to the Senate, and in 1891-92 he was Minister of Education. His second most important work was *Niccolò Macchiavelli e i suoi tempi* (2 vols., 1877-82); but his works (many of which were translated into English by his wife) were very numerous and distinguished. His Rationalism is most plainly and emphatically expressed in his introduction to Senator Negri's *Julian the Apostate*. *D.* Dec. 5, 1917.

**VINCENT, Henry**, reformer. *B.* May 10, 1813. Vincent was the son of a London goldsmith who fell upon evil days, and he had to begin to earn his living at the age of eleven. He was apprenticed to a printer. He was active in the early reform movement, and, removing from Hull (where he was brought up) to London, he threw himself into the Chartist agitation. He was, says Sir W. Molesworth, "the Demosthenes" of the movement. In 1839 he was condemned, though plainly innocent, to a year in prison in connection with the Newport riots, and he was so vilily treated that Lord Brougham protested in the House. A body of 20,000 armed miners tried to release him. Vincent, who

was by this time a popular idol, continued his agitation, and in 1840 again suffered a year's vile treatment in prison. He settled at Bath in 1841, and edited the *Vindicator*. He made very successful lecture tours in America in 1866, 1867, 1869, and 1875. Vincent used to attend services of the Society of Friends, and gave lay sermons in chapels occasionally, but he never joined any denomination, and was married in a Registry Office. He was a "Free Christian" or Theist. *D.* Dec. 29, 1878.

**VIRCHOW, Professor Rudolph, M.D.**, German pathologist and anthropologist. *B.* Oct. 13, 1821. *Ed.* Berlin University. He was appointed prosector of anatomy at Berlin Charity Hospital in 1846, and in the following year lecturer on pathological anatomy at Berlin University. In the same year, 1847, he co-operated with Reinhardt in founding the *Archiv für pathologische Anatomie und Physiologie*, which he edited until his death. He took an active part in the democratic movement of 1848, and lost his chair at Berlin for doing so; but Würzburg University offered him a professorship, and he won such distinction in his science that Berlin recalled him in 1856. He was the founder of cellular pathology, and one of the highest authorities in Europe. In 1861 he became a member of the Berlin Municipal Council, and in 1862 a Deputy in the Prussian Diet. From 1880 to 1893 he was a member of the Reichstag. Virchow was for years the leader of the Progressist Party, and later of the Free-Thinking Liberals. The phrase "Kulturkampf," which became the battle-cry against the Catholics, came from him. He, however, opposed Bismarck as well as the Socialists, and this partly explains the friction with his great Rationalist contemporary Haeckel (who was an ardent Bismarckian). The chief cause of their quarrel was that Virchow, who in later years dreaded advanced social ideas and thought that evolution encouraged them, made a lamentable opposition to the spread of Darwinism; and he disliked the positive

title "Monist" and (like Du Bois-Reymond) preferred to remain Agnostic. His Rationalism is best seen in a lecture on "The Task of Science" (1871), which Professor Schmidt quotes at length in *Was Wir Ernst Haeckel Verdanken* (i, 142-47). He was less aggressive in later years, but this is all that is involved in what Haeckel calls his "conversion." He retained throughout life a warm zeal for popular enlightenment and the promotion of science. He was one of the chief founders of the German Anthropological Society and the Berlin Pathological Institute; and he wrote a large number of authoritative works on anatomy, pathology, and anthropology. Few men received more academic honours than Virchow. *D.* Sep. 5, 1902.

**VIROLLEAUD, Professor Charles Gabriel**, French orientalist. *B.* July 2, 1879. Virolleaud has been for some years Maître des Conférences at the Lyons Faculty of Letters. He has made a thorough study of Semitic languages and Babylonian matters, and has written a number of works on them. His Rationalism is chiefly developed in his *Légende du Christ* (1908).

**VISCHER, Professor Friedrich Theodor von**, German æsthetist. *B.* June 30, 1807. *Ed.* Tübingen University. Vischer entered the Lutheran ministry, and served for a year at Horschheim. He then quitted the Church, and studied at the German and Austrian art centres. He began to teach æsthetics at Tübingen in 1833, and became extraordinary professor in 1837. He was appointed ordinary professor of æsthetics and the history of German literature at Tübingen in 1844, but he was suspended for two years after delivering his first lecture on account of his heretical expressions. In 1848 he was elected to the Frankfort Parliament. He became professor at the Zurich Polytechnic in 1855, and at the Stuttgart Polytechnic in 1866. Vischer, who was in his time one of the first authorities on æsthetics in

Germany, was a follower of Hegel and a friend of Strauss. His chief work is his *Æsthetik, oder Wissenschaft des Schönen* (3 vols., 1847-58); but he wrote a good deal of biting satire of current opinions (especially his *Epigramme aus Baden-Baden*, 1867) under the pseudonyms of "Mystifizinsky" and "Schartenmeyer." D. Sep. 14, 1887.

"**VIVIAN, Philip.**" See PHELIPS, VIVIAN.

**VIVIANI, René Raphael**, French statesman. B. 1863. Ed. Paris École de Droit. Like many of the French Socialist leaders, Viviani was trained in law. He began to practise in Algeria, where he was born, and was then called to the Paris Bar. He became secretary of the Conférence des Avocats in 1889. In 1893 he was returned to the Chambre as Socialist Deputy for Paris, and he was re-elected in 1898. He secured the passing of a law to permit women to act as barristers, and was active in promoting all reforms. For some years he was editor of *La Lanterne*. In 1902 he failed at the polls, and returned to the Bar; and two years later he joined the staff of *L'Humanité*. He returned to the Chambre in 1906, and Clemenceau made him Minister of Labour. Viviani created a sensation by his first speech as Minister. He said that they had slain "the religious chimæra" and "extinguished in the firmament stars that would never again be lighted." He is an excellent scholar and uncompromising Agnostic.

**VIZETELLY, Henry**, writer and artist. B. July 30, 1820. Ed. Chislehurst. The family was of Italian origin, but had for several generations been engaged in printing at London. Henry was apprenticed to an engraver, and in 1843 he and his brother started the *Pictorial Times*. He was a very clever engraver, and not less successful in founding periodicals. In 1865 he went to Paris as correspondent of the *Illustrated London News*, and remained there until

1880. His experiences during the war are described in *Paris in Peril* (2 vols., 1882); and he wrote *Berlin under the New Empire* (2 vols., 1879) and several novels. On his return to London he set up a publishing business, especially for the issue of translations of French literature, though he also published "The Mermaid Series" of old English plays. He began to issue his well-known translations of Zola in 1884, and in 1888 he was fined a hundred pounds for publishing *The Soil*. In the following year he courageously republished the whole of Zola's novels, and was condemned to three months in prison. He describes his life experiences in *Glances Back Through Seventy Years* (1893). Vizetelly had no more regard for religion than Zola had. D. Jan. 1, 1894.

**VLOTEN, Johannes von, D.D.**, Dutch writer. B. Jan. 18, 1818. Ed. Leyden University. He taught history for some years at Rotterdam Gymnasium, and was from 1854 to 1867 professor of the Dutch language and literature at Deventer Academy. Van Vloten had been trained for the Church, but he had become a Rationalist, and on account of his outspoken utterances he was compelled to leave the academic world and devote himself to writing. He edited *De Levensbode*, to which he contributed much caustic Rationalism, and wrote *The Tübingen School* (1848), *Jesus of Nazareth* (1863), and other very critical works. He published also a life of Spinoza (*Baruch Spinoza*, 1862), whom he followed, and edited his works in Dutch. Apart from his Rationalist activity, Van Vloten was a literary man of considerable distinction. He translated into Dutch several of Shakespeare's plays. D. Sep. 21, 1883.

**VOELKEL, Titus**, German writer and lecturer. B. Dec. 14, 1841. Voelkel was trained in theology, science, and mathematics, and he then spent a few years in France. He returned to Germany in 1870, and for ten years he taught in secondary

schools. In 1880 he began to give Rationalist lectures, and in a few years he was one of the most industrious and most hated speakers in Germany. In 1885 he became editor of the *Neues Freireligiöses Sonntagsblatt*. During 1887 and 1888 he was five times prosecuted for blasphemy, and acquitted on each occasion; but in 1891 he was, after a travesty of a trial, found guilty and sentenced to two years in prison. He occasionally went as deputy to the International Freethought Congress.

**VOGT, Professor Karl**, Swiss zoologist and physiologist. *B.* July 5, 1817. *Ed.* Giessen University. Vogt studied medicine, and worked for some time in Liebig's laboratory. He then went to Berne to study anatomy and physiology, and for some time he worked under Agassiz. He spent two years at Paris (1844-46), and completed his long and thorough education in Italy. In 1847 he was appointed professor of zoology at Giessen University, but he was deprived of his position for his share in the revolutionary movement of 1848. He was a Deputy at the Frankfort Parliament, and one of the most brilliant orators in the National Assembly. After a few years' further study at Berne, he became professor of geology at Geneva in 1852, and was naturalized as a Swiss. He was elected to the Swiss National Council in 1878, and was later a member of the Grand Council. Vogt, who was one of the most widely cultivated men of science of his time, was also one of the first champions of Darwinism on the Continent, and, like Huxley, he at once applied evolution to man (*Vorlesungen über den Menschen*, 2 vols., 1863). His chief Rationalist work is *Köhlerglaube und Wissenschaft* (1855). He was an Atheist and a Materialist. His works are not expressly Materialistic, but Büchner quotes him saying in one of his letters that "thought bears the same relation to the brain as the bile to the liver" (*Last Words on Materialism*, p. 140). In another letter he speaks of Christmas as "the festival which brought the hypo-

crisy of humility into the world." Vogt was a brilliant man, of exceptional culture, and he wrote with equal weight on zoology, geology, and anthropology. His standard of conduct was rigorous, and his humanitarian zeal intense. He exiled himself from his native land for the truth. *D.* May 5, 1895.

**VOLKMAR, Professor Gustav**, German theological writer. *B.* Jan. 11, 1809. *Ed.* Marburg University. He began to teach in 1833, and served in a number of provincial colleges until 1852, when he lost his position by expressing advanced political opinions. Volkmar then applied himself to theology. He was appointed extraordinary professor of theology at Zurich in 1858, and ordinary professor in 1863. His works (chiefly *Die Religion Jesu*, 1857; *Der Ursprung unserer Evangelien*, 1866; and *Jesus Nazarenus und die erste Christliche Zeit*, 1881) are of the liberal-theological school or embody a Theistic Rationalism tempered by an official position as professor of theology. Mr. Robertson describes them as "stringent critical performances, irreconcilable with orthodoxy" (*Short History of Freethought*, ii, 427). They, in fact, entirely exclude supernatural considerations. *D.* Jan. 10, 1893.

**VOLNEY, Count Constantin François Chassebœuf de**, French writer and politician. *B.* Feb. 3, 1757. *Ed.* Ancenis, Angers, and Paris. Volney was trained in medicine and oriental languages, and from 1783 to 1787 he travelled in Egypt and Syria (*Voyage en Égypte et en Syrie*, 2 vols., 1887), seeing the ruins of many empires. He returned to France just before the political upheaval, which now engrossed him, and he was sent as Deputy to the States General. He adopted the Revolution, and sat in the National Assembly. A grave and moderate man, of high sentiments, he opposed Robespierre's tyranny, and was imprisoned for ten months. At his release he was appointed professor of history at the École Normale;

but he went to America in 1795, and spent three years travelling there (*Tableau du climat et du sol des États-Unis d'Amérique*, 2 vols., 1803). He was elected to the Senate on his return to France. Napoleon made him Count, and Commander of the Legion of Honour; and he was admitted to the Academy. Volney had joined the Encyclopædists in his youth, and conversation with Benjamin Franklin had suggested the writing of his famous work, *Les ruines, ou méditations sur les révolutions des empires*, which was published in 1791. It was translated into many languages, and had a large share in the Rationalist education of Europe. It is essentially a Deistic attack upon Christianity. Volney openly remonstrated with Napoleon, who had a great regard for his ability, when he re-established the Church in France. His second work, *La loi naturelle* (1794), had little influence. His collected works were issued in eight volumes in 1821. *D. Apr. 25, 1820.*

**VOLTAIRE, François Marie Arouet de**, French historian, dramatist, and critic. *B. Nov. 21, 1694. Ed.* (by Jesuits) Collège Louis le Grand. François Marie Arouet, as he was originally called, was the son of a Paris notary. After he had spent six years at college his father compelled him to take up the study of law, but his earlier teacher, the Abbé de Châteauneuf, one of the many Rationalistic *abbés* of the time, had inspired him with a love of letters. He neglected law, mixed in a gay literary world, and in 1716 was exiled to the provinces for writing lampoons on the Prince of Orleans. He was allowed to return in 1717, but was presently committed to the Bastille for further libel-writing. It was in the Bastille that he decided to write under the name of "Voltaire." The origin of the name is uncertain, for there were ancestors on his mother's side of that name, yet it is only a slightly modified anagram of "Arouet le jeune." Possibly he had both facts in mind. In 1718 he produced his first

tragedy, *Œdipe*. He was now known as a brilliant young writer, of particularly caustic pen, and he was exiled again in 1719 under suspicion of having written further lampoons. In 1721 his father left him a small income; but he was in the Bastille again in 1726 for being so insolent as to challenge De Rohan, and after a few weeks' detention was sent to England. Voltaire had hitherto lived the selfish and frivolous life which most Parisians, lay and clerical, did in those days; and it is disingenuous to dwell with outraged feelings on his conduct and ignore the liberties of Archbishop Dillon and Archbishop de Brienne. During his stay in England a more serious vein was developed in him. The light scepticism which Parisian *abbés* had taught him was now solidly based on English Deism and philosophy; and the comparative liberty of English political life kindled in him a humanitarian ideal. He was three years in England (1726-29), and on his return he wrote his *Lettres philosophiques sur les Anglais*. He reserved the manuscript, which would certainly not pass the censor, but it somehow got into print in 1733. It was burned by the hangman; and his *Temple du Goût*, of the same year, was also suppressed. Voltaire had to fly to Lorraine, and at the house of the Marquise du Châtelet he continued his literary and dramatic production for two years. He was back in Paris in 1735; but he again incurred trouble, and had to spend a year in the Low Countries. It may be stated in a word that this "arch-mocker," as so many describe him, spent nearly the whole of his long life, after the age of twenty-two, in exile from his beloved Paris because he would not refrain from telling the truth. The sceptical archbishops and bishops remained at Paris. In 1745 he had an hour of favour, and was named Historiographer Royal. In 1746 the Academy was compelled at length to open its doors to him. His tragedies had long since put him in the position of the finest writer in France. In 1751 he went to live at the court of Frederick the

Great for nearly three years—a long association for two men of such different temperaments. At Berlin he finished his *Siècle de Louis XIV.*, and began his *Dictionnaire Philosophique*. Permission to return to France was refused, and he settled in Switzerland. In 1758 he bought an estate at Ferney, four miles from Geneva, yet on French soil, and from the security and comfort of this convenient home he poured out the flood of satires, stories, poems, etc., which (rather than his great dramas) have made him immortal. *Candide* was published in 1759, to ridicule the optimistic Theism of Rousseau and the orthodox; and after that date his output was enormous. It is more material to notice that his mature idealism was expressed in a hundred practical ways. A more kindly and generous lord of the manor none could have. He even built a church for his people, and he promoted the industries of the district with excellent wisdom. He was now wealthy. Some of his works sold as many as 300,000 copies. With his wealth he, in the words of the historian Lanson, "chased misery from his part of France." Horrible miscarriages of justice still occurred, especially in the name of religion, and time after time (the Calas case, the Sirven case, etc.) the "mockers," and now aged writer, flung himself ardently into the fray, and generally secured a posthumous justice. His *Traité de la Tolérance* (1766), which was condemned by Rome, was a dignified rebuke to Europe. His *Commentaire sur le livre des délits* (1768) was a fine lesson in justice to civilization, and was put on the *Index*. His fame rose throughout the world as his clerical opponents sank one by one into unhonoured graves. Voltaire was immeasurably the greatest Rationalist who ever lived. He remained to the end a Deist, though his poem on the Lisbon earthquake (1756) shows him wavering for a moment; and in the best and last expression of his mature views, *Il faut choisir* (1772), his God is not a Creator (matter is eternal), but merely an Infinite

and Eternal Being. In the same work (translated in McCabe's *Selected Works of Voltaire*, 1911) he rejects freewill and ridicules the idea of "soul." In 1778 Voltaire was invited to Paris, and the extraordinary enthusiasm and excitement killed him. In the notice of Voltaire in the *Encyclopædia Britannica* Professor Saintsbury says: "The legends about his death in a state of terror and despair are certainly false; but it must be regarded as singular and unfortunate that he who had more than once gone out of his way to conform, ostentatiously, with his tongue in his cheek should have neglected or missed this last opportunity." Priests had been summoned as Voltaire lay dying, and Voltaire had refused to let them approach him. It is rather "singular and unfortunate" that the English critic fails to appreciate this last act of courage (for there was a grave possibility of disturbance at his funeral) and love of truth on the part of the dying man. Voltaire suffered terribly in his last few days, but he ended peacefully, courteously declining to see the priest. The form of confession of faith which he had written a few weeks before was recognized by all as "a scrap of paper," for the formal purpose of securing a decent and quiet funeral. His remains were interred with great honour in the Pantheon in 1791; but the first act of the Catholics on their return in 1814 was to cast them into a pit outside Paris. He had many defects—the defects of his morally sceptical age, whether Catholic or not—but his services to the race and the general dignity and courage of his mature years raise him immeasurably above his religious contemporaries. D. May 30, 1778.

**VOSMAER, Carel**, LL.D., Dutch writer and artist. B. Mar. 20, 1826. Ed. Leyden University. Vosmaer was trained in law, and he obtained an appointment at the Hague Court of Cassation. At the same time he devoted himself to journalism and literature. He published *Studies on War*

*and Art* (1855), a volume of poems (1860), various novels, studies of Rembrandt and Franz Hals, and a volume of sketches of London life (*Londinias*, 1873), illustrated by himself. He was a Hellenist of distinction, and translated into Dutch the *Iliad* and *Odyssey* (1878-80). In 1872 he was admitted to the Amsterdam Academy of Science. Vosmaer's Rationalism chiefly appeared in his journalistic articles. He edited the *Tydstroom* (1858-59) and the *Spectator* (1860-73). His best work for years was done in the *Spectator*, of which he was the soul. *D.* June 12, 1888.

**VOSS, Professor Johann Heinrich**, German poet and philologist. *B.* Feb. 20, 1751. *Ed.* Göttingen University. Voss's parents had been impoverished, and he had to earn money to pay for his education by tutoring and by poems in the *Musenalmanach*. At Göttingen he began to study for the Church; but he became a Rationalist and turned to philology. He taught for some years, and was editor of the *Musenalmanach*. In 1781 he published a translation of Homer's *Odyssey*, which opened his career as one of the most successful classical translators of his time. He translated into German Vergil's *Bucolics*, the *Iliad*, Horace, Theocritus, Tibullus, Aristophanes, etc. He also rendered into German thirteen of Shakespeare's plays (1818-29). In 1805 he was appointed professor of classical philology at Heidelberg University. Voss also published original verse, and he was one of the sturdiest enemies of the Romanticists and mystics of the day. When his personal friend, Count von Stolberg, joined the Roman Church, Voss severely attacked him. *D.* Mar. 29, 1826.

**VOSS, Richard**, German dramatist. *B.* Sep. 2, 1851. *Ed.* Jena and Munich Universities. Voss went to Italy in his youth, but he was recalled to take part in the War of 1870. He was disabled, and he then took up the study of philosophy at the universities. His long and dis-

tinguished series of dramas and tragedies opened in 1874. His *Die Patrizierin* (1880) and *Luigia San Felice* (1882) won for him a high reputation, and from that time he produced almost annually until the end of the century. In 1884 he was appointed librarian of the Wartburg. His art was undisputed, but his tragedies (especially *Helena*, 1874; *Sherben*, 1878; etc.) were too sombre and philosophical for the public. His drama, *Pater Modestus* (1882), reflects his Rationalistic views. Voss has written also a number of novels and literary works.

**VOYSEY, the Rev. Charles, B.A.**, Theistic preacher and writer. *B.* Mar. 18, 1828. *Ed.* Stockwell Grammar School and Oxford (St. Edmund's Hall). He became a clergyman of the Church of England, and served at various places until 1871. For some time he had attracted attention by his heresies, and at length the Archbishop of York took legal proceedings against him. After a two years' struggle Voysey was, in 1871, deprived of his living and ordered to pay the costs of the case. He founded a Theistic Church in London, which in 1885 removed to Swallow Street. Mr. Voysey, who was a non-Christian Theist, wrote a number of pamphlets and small works on his views. He was for twenty-five years on the Executive Council of the Inebriates' Home. *D.* July 20, 1912.

**VULPIAN, Professor Edme Félix Alfred**, M.D., French physician. *B.* Jan. 5, 1826. *Ed.* Paris École de Médecine. After being for a time secretary to Flourens at the Museum, Vulpian was appointed physician at the Salpêtrière Hospital. In 1867, in spite of violent charges of Materialism put forward by the bishops, he became professor of pathological anatomy at the École de Médecine. The clericals tried in vain for years to dislodge him. He was admitted to the Academy of Medicine in 1868, and he became Dean of the Medical Faculty in 1875. In 1876 he was admitted to the Academy of Sciences. Vulpian wrote many

medical works and made many discoveries. He was a high authority on the nervous system. *D. May, 17, 1867.*

**WADDINGTON, Samuel, B.A.,** poet. *B. Nov. 1844. Ed. St. Peter's School, York, and Oxford (Brasenose College).* Waddington followed Pusey in his earlier years, and intended to enter the Church; but "more Rationalistic impulses prevailed" (R. le Gallienne, in the introduction to Waddington's poems in Miles's *Poets and Poetry of the Century*). He became private secretary to Lord Balfour of Burleigh, and in 1892 to Mr. Thomas Burt. He has compiled *English Sonnets by Living Writers* (1881), and written *Arthur Hugh Clough* (1883) and *Sonnets and Other Verses* (1884). In many of his poems ("Mors et Vita," "Soul and Body," etc.) Mr. Waddington gives fine expression to his Agnosticism in regard to a future life.

**WAGNER, Wilhelm Richard,** German composer. *B. May 22, 1813. Ed. Leipzig Kreuzschule and University.* Wagner cultivated music and literature from a very early age, and in his fifteenth year he attempted to write a Shakespearean tragedy. In 1833 he became choir-master at Würzburg, and he held that position in various provincial towns until 1839. He then spent three years, in a vain struggle for recognition, at Paris. *Rienzi* (1842) and *The Flying Dutchman* (1843) brought him some measure of success; and in the latter year he was appointed one of the conductors of the Dresden opera. He composed *Tannhäuser* in 1845 and *Lohengrin* in 1848—though the merits of *Tannhäuser* had been so disputed that he could not get *Lohengrin* produced until 1850. A zealous and advanced social thinker, Wagner took part in the revolutionary movement of 1848-49, and at its failure he was forced to fly to Zurich. He composed the famous *Ring* between 1853 and 1864, and the great Wagnerian controversy opened among the musicians of Europe. Wagner was still so unsuccessful

financially that he had to fly to Switzerland from his creditors. King Ludwig of Bavaria then adopted him, and the *Ring* was produced at Bayreuth in 1876, with brilliant success. In 1882 *Parsifal* was produced at Bayreuth. It is acknowledged by all his biographers that Wagner had been anti-Christian in his youth and prime; and it is well known how Nietzsche and other Rationalists bitterly charged him with desertion when he produced *Parsifal*, which embodies a gospel of chastity, renunciation, and salvation by suffering. His biographers, however, almost all admit that this creed of his last years—when his intelligence was notoriously failing—was based rather upon the philosophy of Schopenhauer. Wagner saw its identity, to some extent, with Christianity, and was to that extent *ethically* a Christian; but he never returned to the Christian Church. Otto Hartwich, who writes specially on the subject, can only conclude: "Wagner was a Christian in a large sense, though not a man of the Church. He had little taste for the otherworldly speculations of dogmatic theology, and none at all for the Church's pressure on faith and conscience" (*R. Wagner und das Christentum*, 1903, p. 135). David Irvine comes to much the same conclusion in his *Parsifal and Wagner's Christianity* (1899). Ernest Newman (*A Study of Wagner*, 1899) shows that Wagner had adopted Feuerbach's Atheism in his earlier years, but as his intellectual life decayed he became extremely sentimental and deeply, but very vaguely, religious. It was merely an ethical development, not unnatural in a man of his years. His art was superb to the end, but his finest intellectual and moral work had been done while he was an Agnostic. *D. Feb. 13, 1883.*

**WAITE, Charles Burlingame, A.M.,** American jurist. *B. Jan. 29, 1824. Ed. Knox College (Ill.), Galesburg, and Rock Island.* He studied law, and was admitted to the American Bar in 1847. For fifteen years he practised, chiefly in Chicago,

with great distinction, and in 1862 President Lincoln appointed him Associate Justice of the Utah Supreme Court. In 1865 he became District Attorney for Idaho; but he retired to Chicago in the following year, and devoted himself to study and writing. Besides contributing a good deal to the periodical press, he published a Rationalistic *History of the Christian Religion to the Year A.D. 200* (1881). Judge Waite was a zealous Abolitionist in the anti-slavery days, and was one of the earliest and stoutest advocates of women suffrage among the public men of America. S. P. Putnam devotes several pages to him in his *Four Hundred Years of Freethought* (1894, pp. 815-17).

**WAITZ, Professor Theodor**, German psychologist and anthropologist. B. Mar. 17, 1821. *Ed.* Leipzig and Jena Universities. He studied mathematics and philosophy, and in 1844 began to teach at Marburg. In 1848 he was appointed professor of philosophy. Waitz edited Aristotle's *Organon* (2 vols., 1844), and wrote several works on psychology (chiefly his *Lehrbuch der Psychologie*, 1849). He was at that time a Herbartian. He developed on more empirical lines, and became a considerable authority on anthropology. His mature views are found best in his *Anthropologie der Naturvölker* (4 vols., 1859-64). D. May 21, 1864.

**WAKEFIELD, Edward**, philanthropist. B. 1774. In early life Wakefield was a farmer, and in 1814 he settled as a land agent in London, and prospered. Deeply interested in popular education, and a strong supporter of Lancaster, he was brought into friendship with Francis Place and the Benthamites, whose views he shared. He had been brought up as a Quaker, but Dr. R. Garnett observes in his *Life of E. G. Wakefield* that the father had quitted that body. He wrote an important work entitled *Ireland: Statistical and Political* (1812), and was sometimes consulted by the Government on Irish affairs.

His benefactions were chiefly connected with education. D. May 18, 1854.

**WAKEFIELD, Edward Gibbon**, son of preceding, statesman. B. Mar. 20, 1796. *Ed.* Westminster School and Edinburgh High School. After leaving school in 1812, Wakefield entered the service of the Italian envoy. Some years later he was guilty of a grave piece of misconduct, and he decided to move to the Colonies. He made so thorough a study of colonial conditions that a powerful association was formed in London to induce the Government to establish a colony on the lines he advocated (the mature exposition of which will be found in his important work, *A View of the Art of Colonization*, 1849). An Act of Parliament was passed, and the colony of South Australia was founded. In 1838 Wakefield went to Canada as adviser to Lord Durham. About the same time he formed the New Zealand Association, later the New Zealand Colonization Society, which led to the annexation of New Zealand. For some years Wakefield controlled the affairs of the colony from London, and in 1852 he went out as unofficial adviser to the Acting Governor. He was one of the first to formulate the enlightened principles of colonization which brought England so much credit in the nineteenth century. Dr. R. Garnett says in his biography (*Edward Gibbon Wakefield*, 1898): "His sympathies were by no means ecclesiastical; his creed appears to have been a masculine Theism" (p. 300). He quotes Lord Lytton describing Wakefield as "the man in these later days beyond comparison of the most genius and the widest influence in the great science of colonization." D. May 16, 1862.

**WAKEFIELD, Gilbert**, B.A., writer. B. Feb. 22, 1756. *Ed.* Free Schools, Nottingham and Kingston, and Cambridge (Jesus College). Son of a clergyman, Wakefield had a distinguished scholastic career, and he became a Fellow of Jesus

College. In 1778 he was ordained deacon, and he served as curate for a few months at Stockport and Liverpool. He made, however, a serious study of theology, and renounced the Church. He became a tutor, and for years supported himself by teaching. In 1790 he was for a short time classical professor at Hackney seminary; but he could not subscribe to the creed, and resigned. Wakefield was a most industrious and learned student. He translated Vergil's *Georgics* and the tragedies of Euripides and Sophocles, and wrote a large number of literary works. The chief of these are his *Silva Critica* (1794) and *Lucretius* (3 vols., 1796-99—a fine and sympathetic study). Although he wrote a work against Paine and called himself a Christian, contemporary biographers (quoted in Chalmers's *Biographical Dictionary*) say that his views were "extremely different from those of every body of Christians." He was violently assailed at the time by religious writers, and in 1798 he got two years in prison for a criticism of the Bishop of Llandaff. He was not a Unitarian, as he is often described, but a Theist. He rejected the whole idea of public worship and avoided church. Wakefield had, at the same time, strong humanitarian sentiments; and it is said of him in the *Dictionary of National Biography* that he "holds a distinct position in the history of English scholarship." *D. Sep. 9, 1801.*

**WAKEMAN, Thaddeus Burr**, American lawyer and writer. *B. Dec. 29, 1834. Ed.* Princeton University. Wakeman, who had a hard struggle to get the funds for his education, intended to join the Church; but he became a Rationalist and turned to law. He was admitted to the American Bar in 1856. He practised in New York with great success, and took an active part in the Rationalist and other humanitarian movements. He was for three years President of the National Liberal League, and was in 1897 President of the New York State Freethinkers' Association. For many years he edited *Man*, and he wrote a

number of small Rationalist and Positivist works (*An Epitome of Positive Philosophy and Religion, The Religion of Humanity, Evolution or Creation*, etc.). He translated much of Goethe's work, and was until 1904 President of the Liberal University of Kansas City. His Positivism was not of the strict Comtist character. He greatly admired Haeckel, and organized American tributes to him. Wakeman was, in fact, an aggressive Rationalist of constructive and very high ideals. *D. Apr. 23, 1913.*

**WALCKENAER, Baron Charles Athanase**, French writer. *B. Dec. 25, 1771.* During the Revolution Walckenaer emigrated to Scotland. He returned to France in 1816, and was one of the Mayors of Paris. In 1817 he was appointed general secretary of the Prefecture of the Seine, and in 1826 Prefect of Nièvre. In 1840 he became secretary of the Academy of Inscriptions. He wrote several novels, *Lives of Lafontaine* (1820) and *Mme. de Sévigné* (5 vols., 1842-52), and a valuable *Histoire de la vie et des poésies d'Horace* (2 vols., 1840). He was a man of extraordinary knowledge and versatility. In 1815 he had published a scientific *Cosmologie*, and he compiled a *Histoire Générale des Voyages* (21 vols., 1826-31). The Baron did not abandon the Voltairianism of pre-Revolution days, like so many other nobles who returned in 1816. *D. Apr. 28, 1852.*

**WALFERDIN, François Hippolyte**, French physicist. *B. June 8, 1795.* In his early years Walferdin was in the Excise Department. He resigned in 1848, and was elected to the Constituent Assembly, where he advocated Republicanism. His political career was soon checked, and he devoted himself to science, in association with Arago, who greatly esteemed him. He invented a number of new instruments—a new thermometer, the hypsothermometer, the hydrobarometer, etc.—and edited the works of Diderot, whom he followed. He worked also in geology and meteorology. *D. Jan. 25, 1880.*

**WALKER, Ernest, M.A., D.Mus.**, composer. *B.* July 15, 1870. *Ed.* privately and Oxford (Balliol). Dr. Walker has been on the staff at Balliol since he graduated there in 1891. He is now Director of Music at Balliol, Choragus and Lecturer in Harmony and Composition to Oxford University, and a member of the Music Advisory Board to the Girls' Public Day Schools Trust. He edits the *Musical Gazette*, and, besides a number of articles and musical compositions, has published *Beethoven* (1905) and *A History of Music in England* (1907). He is a member of the Rationalist Press Association, and has expressed his Rationalist views in an article in the *Almanacco del Cenobium* for 1913.

**WALKER, John, M.D.**, physician and writer. *B.* July 31, 1759. *Ed.* Cocker-mouth Grammar School. Walker was at first a blacksmith, like his father, but in 1779 he went to Dublin and apprenticed himself to an engraver. He then became a Quaker, and abandoned art for teaching. His admiration of Quakerism seems to have been purely ethical, as, although he adopted their dress, the Friends refused to admit him to their Society. He settled in London in 1794 and began the study of medicine. He went on to Paris, where he was friendly with Paine; and he showed his Deistic belief by translating into English *The Manual of the Theophilanthropes* (1897). He then graduated at Leyden University, travelled for two years in Italy and Egypt, and settled in practice at London in 1802. Walker was an ardent vaccinationist, and President of the London Vaccine Institution. He was admitted to the Royal College of Physicians in 1812. Munk has a sketch of him in his *Roll* (vol. iii), and notes his Deism. He strongly opposed the slave-trade, and was an ardent humanitarian. *D.* June 23, 1830.

**WALLACE, Alfred Russel, O.M., LL.D., D.C.L., F.R.S.**, naturalist. *B.* Jan. 8, 1823. *Ed.* Hertford Grammar School. From 1833 to 1844 he worked as a land

surveyor and architect, and he then taught for a few years in a school at Leicester. In 1848 he went out to the Amazon with Bates [SEE], and he remained there until 1852. His notes and collections were lost in a shipwreck, but he described his experiences in *Travels on the Amazon* (1853). From 1854 to 1862 he was engaged in exploring in the Malay Archipelago (*The Malay Archipelago*, 1869), and it was there that he made his independent discovery of natural selection. An essay which he wrote in 1855 (*On the Law which has Regulated the Introduction of New Species*) merely stresses the gradual evolution, but does not assign the agency. He afterwards read Malthus, and he saw that struggle and selection were the clues to evolution. In February, 1858, he wrote his paper "On the Tendency of Varieties to Depart indefinitely from the Original Type," which led Darwin to draw up a statement of his theory; and the Linnæan Society published both in August (1858). The phrase "natural selection" was used by Darwin only, and one may justly wonder what would have been the fate of the theory if it had not had the support of Darwin's twenty years of accumulation of evidence. In the later defence and elaboration of the theory Wallace played an important part (*Natural Selection*, 1870; *The Geographical Distribution of Animals*, 1876; etc.). Unfortunately, he had been seduced by one of the early mediums, Miss Nichol (afterwards Mrs. Guppy, a shameless adventuress), into accepting Spiritualism, and it spoiled his later work. He maintained that the human mind was not evolved, but infused into the prehistoric savage. The works of his last years (*Man's Place in the Universe*, 1903; *My Life*, 2 vols., 1905; *The World of Life*, 1910; etc.) are much enfeebled by this mysticism and Theism. Wallace, however, remained outside all the Churches, and took a sympathetic interest in the work of the R. P. A. He was distinguished among the scientific men of his generation for his zeal for practical reforms as well as the advance of knowledge. *D.* Nov. 7, 1913.

**WALLACE, Professor William, M.A.**, philosopher. *B.* May 11, 1844. *Ed.* St. Andrews and Oxford (Balliol). At St. Andrews University Wallace won an exhibition which allowed him to go to Balliol. He began to study for the Church, but withdrew. In 1867 he became a Fellow, in 1868 a tutor, and in 1871 librarian, of Merton College. In 1882 he was appointed Whyte professor of moral philosophy at Oxford. Wallace was a Theist of the Hegelian school. He translated Hegel's *Logic* and *Philosophy of the Mind*, and wrote studies of Kant and Schopenhauer. He often lectured for the London Ethical Society, and in his *Lectures and Essays on Natural Theology and Ethics* (1898) he discards all supernatural religion (p. 205, etc.), and seems to give up the idea of personal immortality. *D.* Feb. 18, 1897.

**WALPOLE, Horatio (Horace)**, fourth Earl of Orford, writer. *B.* Sep. 24, 1717. *Ed.* Eton and Cambridge (King's College). Son of Sir Robert Walpole [next paragraph], he was baptised Horatio, but changed his name to Horace. Before he left Eton his father, who was then Prime Minister, got him several sinecures in the Civil Service. He made the grand tour of Europe, and was elected member of Parliament for Callington on his return to England in 1741. He took no interest in political life, however, and for many years settled down to the life of a country gentleman. His interest in literature grew, and he set up, at his house at Twickenham, a private press which turned out some handsome work. He wrote *A Catalogue of the Royal and Noble Authors of England* (2 vols., 1758), *Fugitive Pieces in Verse and Prose* (1758), and a few other works, the most successful of which was a novel, *The Castle of Otranto* (1764). Walpole, who succeeded to the Earldom of Orford in 1791, is chiefly known to-day by his amusing and informing letters (the best edition of which, published in 1905, runs to sixteen volumes). They justly reflect him as an elegant idler, removing himself as far as possible from

the blunt outspokenness and tireless industry of his father. He resented aggressive or open criticism of religion, but repeatedly expressed his Deism to his correspondents. In a letter of 1783 to the Rev. W. Mason he ridicules the Christian heaven—"the absurd idea of the beatified sitting on golden thrones and chanting eternal allelujahs to golden harps"—and he pointedly evades the question whether he believes in immortality or no (xiii, pp. 78-82). He uses Theistic language, but frequently shows that beyond this he is with his French friends, the philosophers. *D.* Mar. 2, 1797.

**WALPOLE, Sir Robert**, first Earl of Orford, statesman. *B.* Aug. 26, 1676. *Ed.* Eton and Cambridge (King's College). Walpole was intended for the Church, but his elder brother died, and his father entrusted him with the management of his estates, to which he succeeded in 1700. In the following year he was returned to the House of Commons, and he represented King's Lynn there from 1702 until near the end of his life. Within a few years Walpole was a powerful and prominent figure in Parliament, and on several occasions he used his influence on behalf of religious toleration. In 1705 he entered Prince George's Council; and he became Secretary at War in 1708, and Treasurer of the Navy in 1710. The Whigs fell in 1710, and he led them in opposition with such ability that the Tories had him lodged in the Tower on an unjust charge (*Dict. Nat. Biog.*). He was excluded from office until 1715. He then became First Lord of the Treasury and Chancellor of the Exchequer. He was reappointed in 1721, after the South Sea Bubble. His success was such that the King used to say that Walpole could turn stones into gold. Whatever he chose to do in private, he kept the country prosperous and peaceful, and he was the only public man to oppose the Spanish War. He refused a peerage, and continued for twenty years to dominate the House of Commons. Walpole is, in fact, reckoned

the first "Prime Minister" of England. In 1742 his many enemies united and brought him down, and he was created Earl of Orford. The dignity and serenity of his retirement made a deep impression; but Walpole had always been temperate with his enemies. He was one of the great statesmen of British history, and, while he freely and cynically used the parliamentary corruption he found at hand, he was never guilty of peculation (which was terribly common), and he never accepted a gift from the King. It is not strictly true that he said "Every man has his price." He meant, and said, every man in a particular parliamentary group. Walpole was, however, cynical enough in private matters, preferring cynicism to the hypocrisy of his contemporaries. He described himself in the House as "a sincere member of the Church of England," but in this we have to read political expediency. His chief biographer, A. C. Ewald, says that he was "a man whose life reflected a genial paganism, who regarded all creeds with the impartiality of indifference, and who looked upon religion as a local accident and as the result of hereditary influences" (*Sir R. Walpole*, 1878, p. 40). Later he repeats that Walpole was "a sceptic as regards religion" (p. 446). His views were, in fact, so little concealed that Pierre Desmaseaux [SEE] dedicated to him his translation of Bayle's *Dictionary*, and in his dedicatory letter lashes "the blind zeal and stupidity cleaving to superstition." His son Horace tells us that his father refused to read Butler's *Analogy* when the Queen pressed him to do so (*Letters*, iii, 5). It is probable that Walpole and the Queen (a Deist) understood each other. It was Sir Robert who, when Queen Caroline was dying, and there was a discussion as to whether the Archbishop should minister to her, said: "Let this farce be played; the Archbishop will act it very well.....It will do the Queen no hurt, no more than any good" (Lord Hervey's *Memoirs*, ii, 528). *D. Mar.* 18, 1745.

**WALSH, the Rev. Walter, D.D.**, Theistic preacher. *B.* 1857. *Ed.* Dundee High School and Glasgow University. From 1880 to 1886 Mr. Walsh was minister at Pitlochry, from 1887 to 1897 at Newcastle, and from 1897 to 1912 at Dundee. He has been in London since 1913, and has succeeded Mr. Voysey as minister of the Theistic Church. At Newcastle he was for six years on the School Board, and at Dundee he served on the City Council from 1906 to 1912. His degree was conferred by Pittsburg University. He is Vice-President of the Universal Peace Union, and has been British delegate to many international congresses. He describes himself as "a non-Christian Theist," or "Leader of the Free Religious Movement in London."

**WALTHER, Professor Johannes**, Ph.D., German geologist. *B.* July 20, 1860. *Ed.* Jena, Leipzig, and Munich Universities. Walther completed his education by extensive travel in the Mediterranean region, North Africa, India, North America, and Transcaspsia. From 1886 to 1906 he was a private teacher at Jena University. In the latter year he was appointed Haeckel Professor of Geology, and he is now professor of geology and palæontology at Halle University and Director of the Royal Geological Institute. He has written a large number of works on his science. Dr. Walther was a pupil of Haeckel, and he thinks that Haeckel must be named after Goethe and Humboldt (*Was Wir Ernst Haeckel Verdanken*, ii, 181). He is a thorough and outspoken Monist.

**WARD, Lester Frank**, American sociologist. *B.* June 18, 1841. *Ed.* Columbia University. After graduating, Ward studied at the Law School of the University, and he then worked for seven years in the Treasury Department. He had taken an early interest in geology, and after serving for some time as assistant geologist he was in 1881 appointed a palæontologist on

the United States Geological Survey. At this stage he wrote a number of works on geology and palæontology. An interest in social evolution gradually diverted Ward from geology, and in 1883 he published his well-known *Dynamic Sociology* (2 vols.). He followed Herbert Spencer in his general philosophy of evolution, but dissented strongly from his individualism and *laissez faire* in sociology. The new work was a complete sketch of the conscious organization of social evolution. In 1893 he issued *The Psychic Factors of Civilization*, in 1903 *Pure Sociology*, and in 1906 *Applied Sociology*. Ward was so industrious a writer that the bibliography of his papers and works runs to six hundred items. He was generally recognized to be "America's most distinguished sociologist" (*International Encyclopædia*). He was a thorough Agnostic, excluding every shade of mysticism, as he freely expresses in his chief work, *Glimpses of the Cosmos and a Mental Autobiography* (8 vols., 1912-15). *D. Apr. 19, 1913.*

**WARREN, Josiah**, American reformer. *B. June 26, 1798.* Warren was one of the enthusiasts who co-operated with Robert Owen in his Socialistic colony at New Harmony in 1825-26. He retired to Cincinnati, where he opened a "Time Store," which prospered for a year or two. He held that payment ought to be by equivalence of labour, and used "labour-notes" like those used by Owen in London. His views are expounded in his *True Civilization*. *D. Apr. 14, 1874.*

**WARWICK, the Countess of (Frances Evelyn)**. *B. Dec. 10, 1861.* A daughter of Colonel Maynard, she married the fifth Earl of Warwick, and became well known as a rebel against the traditions of her class. She is a member of the British Socialist Party and the Independent Labour Party. At Studley Castle, her seat in Warwickshire, she has established an important college for training the daughters of professional men in horti-

culture and the care of bees, poultry, etc.; and on her Essex estate she has a technical school for the training of boys and girls of the district. She has built also a small home for crippled children at Warwick, and has been for many years a Poor Law Guardian. The Countess is a very devoted and practical humanitarian, and is President of the Essex Needlework Guild and other societies. She expounds her Rationalist beliefs in an article on "The New Religion" in the *Hibbert Journal* of July, 1917. The Church of England she regards as "bankrupt." She is a Theist, but wants "a religion of humanity," without theology, ritual, or priests.

**WASHBURN, L. K.**, American writer and lecturer. *B. Mar. 25, 1846.* Washburn worked on his father's farm in his early years, and "attended school when he could." He, however, had two years at the Barre High School and some time at Pierce Academy. He then entered a law office, but presently went to the Boston School for Ministers to train for the Unitarian clergy. He was ordained, after some years of reluctance, in 1870, and from that date until 1880 he served as a very liberal preacher. He quitted the Church in 1880, spent five years as a clerk, and then began his long and esteemed career as a Rationalist lecturer. In 1886 he began to lecture regularly at the Paine Memorial Hall. Three years later he succeeded Horace Seaver as editor of the *Investigator*. Putnam describes him as "one of the foremost writers and orators in America to-day" (1897).

**WASHINGTON, George**, first President of the United States. *B. Feb. 22, 1732.* *Ed.* common school. His paternal ancestors had come from England in 1657, and his father was a large landowner in Virginia; but the conditions of the time afforded little chance of education. Washington became a public surveyor in 1748. Three years later he was drafted into the frontier-army and appointed adjutant-general. He

made a thorough study of military matters, and was appointed second in command in his regiment in 1754, and *aide* to General Braddock in 1755. In 1758 he was elected to the House of Burgesses. He was one of the six Virginian delegates to the Continental Congress in 1774, and in the following year he received the command of the Continental army. At the close of the War of Independence he returned to private life, but he was President of the Philadelphia Convention which framed a Constitution in 1787, and in 1789 he was elected first President of the United States. He was re-elected in 1793, and his vigorous and enlightened administration saw the new State solidly established. He declined re-election in 1796, and retired to Mount Vernon to devote himself to agriculture. There has been much controversy in America about Washington's views on religion, but the evidence is such that one can attribute it only to reluctance to allow Rationalism on the part of one of the greatest of Americans. President Thomas Jefferson, who ought to know, expressly says that Washington was not a Christian (*Memoir, Correspondence, etc.*, vol. iv, p. 512). He says that Gouverneur Morris, who was intimate with Washington, "often told me that General Washington believed no more of that system [Christianity] than he himself did." He says, on the authority of the chaplain of Congress, that the clergy, in presenting an address to Washington after his retirement, pointedly intimated to him that he had not yet said a single word in public that identified him with Christianity; and that "the old fox" evaded their hint, and gave them satisfaction on all points except that. The case for orthodoxy is best put by Jared Sparks in his *Life of George Washington* (1852), and is an entire failure. There is a vague reference to "all his writings"; whereas Washington, apart from Theistic phrases, merely spoke on one occasion of "the benign influence of the Christian religion," as Renan might do. The main point is that Washington had a pew, and regularly

attended church; but the force of this is completely destroyed when Sparks admits that, while Mrs. Washington always remained for the communion, Washington himself always went home before that part of the service. It is admitted that at least after the war he never took the communion; and to plead that he was too busy and distracted (in his retirement) for so holy a function is ludicrous. The meaning is plain. There is a very questionable statement that he said private prayer in the morning (as a Theist might); but Sparks himself gives a letter from Washington's adopted daughter in which she says that she does not know this. She obviously knows that he was not a Christian, and is seeking to obscure the fact. Sparks discusses the subject in an appendix (pp. 518-25); and all the evidence is collected and analysed in Remsburg's *Six Historic Americans*. Finally, Sparks gives minute accounts of the last days of Washington, and from these it is clear that he had no minister of religion. Sparks takes no notice of this. It is quite evident that Washington was, like Franklin, Adams, Jefferson, and so many other of the great Americans, a Deist, though not so heterodox as Jefferson. D. Dec. 14, 1799.

**WATSON, James**, publisher. B. Sep. 21, 1799. Ed. by his mother, a Sunday-school teacher. Watson was put to work at domestic service in a clergyman's house at the age of twelve. In 1817 he entered a warehouse at Leeds, and two years later he was converted to Rationalism by reading Cobbett and Carlile. When Carlile was imprisoned in 1822, Watson went to London to assist in his shop, and he thus began his long and heroic work for the freedom of the press and enlightenment. In 1823 he was sent for a year to prison, where he read Hume and Gibbon and deepened his Rationalist convictions. After his release he learned printing, and was for a time on Carlile's *Lion*. In 1826 he joined the Owenites, and was for some months storekeeper to the First Co-operative Trading Associa-

tion. In 1831 he narrowly escaped prison for organizing a feast on the day on which the Government had ordered a fast. In the same year he began to publish, and in 1833 spent six further months in prison. He returned to the work at his release, and with the aid of a subsidy from Julian Hibbert he (with his own hand) printed and bound works of Paine, Volney, Mirabaud, etc., which he sold at one shilling each. He was again in prison for six months in 1834. Watson, a very sober and earnest man, worked also in the moderate Chartist and the Trade Union movements, and was one of the most ardent opponents of "the taxes on knowledge." *D. Nov. 29, 1874.*

**WATSON, Sir William, LL.D., poet.** *B. Aug. 2, 1858.* Watson is the son of a Yorkshire merchant who had settled in Liverpool—which is all that he cares to tell about his early life. He opened his distinguished literary career with *The Prince's Quest* in 1880, followed by *Epigrams of Art, Life, and Nature* in 1884. He, as is the lot of poets, obtained little recognition for his early work, and until he published *Wordsworth's Grave* (1892) and *Lachrymæ Musarum* (on the death of Tennyson, 1893) he was comparatively unknown. He is now in the front rank, if not in a rank of his own, among living British poets. Gladstone awarded him the Civil List pension vacated by Tennyson. He has an honorary degree from Aberdeen University, and was knighted in 1917. Sir William is not only one of the few poets who take account of science, but he is also rare in the definiteness of his Agnostic creed. *The Hope of the World* (1897) is a fine Agnostic poem on man's evolution and situation, abjuring the dream of immortality. "The Unknown God" (in *The Hope of the World and Other Poems*, 1898) is equally drastic and more beautiful. To Watson "God" is merely "the mystery we make darker with a name." He treats severely the God of the Churches—

"A God for ever hearkening  
Unto his self-appointed laud."

**WATT, James, LL.D., F.R.S., F.R.S.E.,** engineer. *B. Jan. 19, 1736.* *Ed.* Greenock Grammar School. At the age of seventeen he was sent to London to learn the making of mathematical instruments. He was back in Glasgow in 1757, and was appointed mathematical instrument maker to the University. It was while he was repairing the model of a Newcomen steam engine (which he did not *invent*) for the University that Watt conceived the germ of his great improvement of the engine, which he patented in 1769. He had meantime gone as engineering adviser to the Carron Foundry, and in 1774 he joined Boulton in establishing a firm at Birmingham. Watt was not only a fertile inventor—"his many and most valuable inventions must always place him among the leading benefactors of mankind" (*Dict. Nat. Biog.*)—but a good chemist and very fair general scholar. He knew Latin, Greek, French, German, and Italian. He was admitted to the Royal Society in 1785, and received his honorary degree from Glasgow University in 1806. He was also a corresponding member of the French Institut (1806) and a foreign associate of the Académie des Sciences (1814). He declined the offer of a baronetcy, and died a plain man. Watt was an intimate friend of Lavoisier and Berthollet, and he adopted the advanced ideas of the French. Mr. Andrew Carnegie makes it plain in his life of the great engineer (*Life of J. Watt*, 1905, p. 202) that he was a Deist. He did not attend church or chapel, and one of the earliest biographers, Williamson, a Christian, darkly hints that it would be interesting to know more about his "disposition to the supreme truths of Revelation." *D. Aug. 25, 1819.*

**WATTS, Charles,** lecturer and writer. *B. Feb. 27, 1836.* The son of a Wesleyan minister, he was at an early age converted to Free thought by Southwell and G. J. Holyoake. Within a year or two of his arrival in London he came under the influence of R. Cooper, Bradlaugh, and other prominent men in the Secularist movement.

In 1864 he joined his brother John in the printing business, and became sub-editor of the *National Reformer*; a post which he retained when the journal passed, on the death of John Watts, to Bradlaugh, with whom he remained for many years on terms of close intimacy. In 1877, following an unfortunate estrangement, he resigned his position on the journal, and shortly afterwards acquired the *Secular Review* from G. J. Holyoake. He edited the paper for some years, at first without assistance, then with G. W. Foote, and finally with W. Stewart Ross ("Saladin"), who ultimately became sole editor and proprietor. In 1886 Mr. Watts accepted a Rationalist pastorate in Toronto, where he founded *Secular Thought* and conducted a vigorous Freethought propaganda for several years. In 1891 he returned to England, and shortly after again became a colleague of Mr. Foote and a regular contributor to the *Freethinker*. In his closing years he was a lecturer for the R. P. A., under whose auspices he delivered addresses in all parts of the country. He excelled as a debater, and his opponents included nearly every leading Christian representative who was willing to defend his religion on the public platform. Mr. Watts was responsible for one volume of *The Freethinker's Text-Book*, and was also author of *The Meaning of Rationalism* and numerous brochures expository of the teachings of Secularism. D. Feb. 16, 1906.

**WATTS, Charles Albert**, son of preceding, publisher. B. May 27, 1858. Ed. national schools and night schools. Mr. Watts began work as a printer's devil before he was twelve, and at thirteen he was apprenticed to Austin Holyoake (Bradlaugh's publisher, at 17 Johnson's Court) as a letterpress printer. Austin Holyoake dying in 1876, the business passed to Mr. Watts's father [preceding paragraph], and in 1882 the son succeeded thereto. In 1885 he issued the first number of the *Literary Guide*, which he

has edited since its inception. He is also editor of the *R. P. A. Annual* (formerly the *Agnostic Annual*). In 1890, in conjunction with a few friends, he founded the Rationalist Press Committee, which afterwards became the Rationalist Press Association. Mr. Watts is Vice-Chairman of the Association and publisher for it; and the remarkable progress that it has made since 1899—rising from a membership of 65 to 2,694—is overwhelmingly due to his energy and business ability. It was at his initiative that the Association took up the cheap publication of Rationalist classics, of which it has distributed several millions in the course of a few years. In his printing and publishing business, which has carried heretical publishing far beyond any previous record, he now has efficient partners in his son Frederick and his daughter Gladys, who have been specially trained for the work.

**WATTS, George Frederick**, R.A., O.M., D.C.L., LL.D., painter. B. Feb. 23, 1817. His father was poor, and Watts had little general education, but he worked his way up until he was enabled to attend the Royal Academy Schools. His progress was rapid, for he exhibited three pictures at the Royal Academy in 1837. In the early forties he attained great distinction in fresco-work, but after 1847 he chiefly confined himself to oils, and was very much sought as a portrait painter. His later years were largely occupied with efforts to convey humanitarian ethical lessons in the symbolical paintings which are still familiar. As one would gather from the nature of these pictures, Watts did not seek inspiration in Christianity. Mrs. Russell Barrington, who knew him well, discusses his views on religion, somewhat reluctantly, in her *G. F. Watts* (1905, pp. 150-59). She says: "No formalities of any Church appealed personally to Watts's feelings, but he often expressed his conviction of the absolute necessity of some form of religion for the masses." He disliked aggression, and thought Agnostic

morality not adequate for most people; yet Mrs. Barrington suggests that he was himself an Agnostic. "I think," she says, "that Watts did not feel so definitely the sense of the reality of the spiritual life..... as he did the sense of moral obligations" (p. 152). Later she classes him with Sir F. Leighton as men to whom "the beauty of nature was a religion in itself." Watts, who twice declined a baronetcy, was placed in the Order of Merit at its foundation; and he had honorary degrees from Oxford and Cambridge. He left his pictures to the nation, and they form "The Watts Collection" in the National Gallery. *D.* July 1, 1904.

**WATTS, John**, brother of Charles Watts, writer. *B.* Oct. 2, 1834. He was converted to Rationalism by his brother, and he presently entered the Secularist Movement in London. He was for a time sub-editor of the *Reasoner*, and he afterwards edited the *National Reformer*. In collaboration with "Iconoclast" (Mr. Bradlaugh) he compiled *Half Hours with Freethinkers*, and he wrote a number of Secularist pamphlets (*The Logic and Philosophy of Atheism, The Origin of Man, Is Man Immortal?, The Devil*, etc.). *D.* Oct. 31, 1866.

**WATTS, John**, Ph.D., reformer. *B.* Mar. 24, 1818. *Ed.* Coventry elementary school and Mechanics' Institution. Watts was the son of a weaver. As he was partly paralysed when he was a child, he could not be put to manual labour, and he became assistant secretary and librarian at the Mechanics' Institution (1831-38). He set up a business in 1838, but he was converted to Owenism, and he gave up his business to become an Owenite lecturer. In 1841 he settled at Manchester, where he taught for three years in the Hall of Science. In 1844 he resumed his business. He was so assiduous a student in his leisure that in his twenty-seventh year he succeeded in graduating at Giessen University. Watts, however, carried his Owenite

spirit into public life, and was very prominent in the Lancashire Public Schools Association, which aimed at securing a national system of purely secular schools. He had an important share in the establishment of the first Free Library at Manchester, and fought for the repeal of the "taxes on knowledge." He was one of the promoters of the People's Provident Assurance Society, and he it was who drafted the Life Assurance Act of 1870. He was an active member of the Manchester School Board from its start; a zealous Co-operator and contributor to the *Co-operative News*; Chairman of the Council of the Union of Lancashire and Cheshire Institutes; Chairman of the Council of the Manchester Technical School and the Council of the Royal Botanical and Agricultural Society; a Governor of the Manchester Grammar School; Secretary of the Manchester Reform Club; President of the Manchester Statistical Society; etc. He was, in a word, a typical specimen of the men and women inspired by Robert Owen's Rationalism and humanitarianism. *D.* Feb. 7, 1887.

**WATTS-DUNTON, Walter Theodore**, writer. *B.* Oct. 12, 1832. He was trained in natural history, but he turned to law, and practised as a solicitor for some years in London. He then devoted himself to literature. He was a critic on the *Examiner* from 1874 onward, and from 1875 to 1898 he was the leading critic on the *Athenæum*. In 1897 he added his mother's name, Dunton, to that of his father. Watts-Dunton often published verse in the *Athenæum*, and he issued several volumes of poems and edited a very large number of literary works. He is best known to the public by his beautiful novel, *Aylwin* (1898), and his *Swinburne and Charles Dickens* (1913). For thirty years he had Swinburne as an inmate of his house, and was of great service to the poet. Although he gave Swinburne Christian burial—an artistic outrage—he was

himself a Rationalist as well as the poet. In the *Literary Guide* for July, 1914, there is quoted a letter of his, written in the preceding January, in which he speaks of his "great respect" for the Rationalist Press Association, and regrets that his extreme age alone prevents him from joining it. *D.* June 6, 1914.

**WEBER, Karl Julius**, German jurist. *B.* Apr. 16, 1767. *Ed.* Erlangen and Göttingen Universities. Weber was trained in law, and occupied a position for some years in French Switzerland. There he adopted the views of the French philosophers and became very anti-clerical. In 1792 he was appointed private secretary to Count von Erbach-Schönberg; in 1799 Councillor of the Government Chancery at König; and in 1802 Court Councillor at Isenburg. He returned to Germany after his retirement, and his satirical pen was freed from the restraint of office. His *Möncherei* (3 vols., 1818-20) is a drastic attack upon Catholic monks. He wrote also *Das Ritterwesen* (3 vols., 1822-24) and *Deutschland* (3 vols., 1826-28); but his Rationalism was most liberally expressed in a manuscript he left behind entitled *Demokritos, oder hintergelassene Papiere eines lachenden Philosophen*. It was published in twelve volumes (1832-40). *D.* July 20, 1832.

**WEISMANN, Professor August**, M.D., Ph.D., Bot.D., D.C.L., German zoologist. *B.* Jan. 17, 1834. *Ed.* Göttingen and Giessen Universities. Weismann was chiefly trained in medicine and zoology. He began to teach at Freiburg University in 1863. In 1867 he was appointed professor of zoology there, and he occupied the chair until he died. He rose to the first position in his science in Germany, and his theory of evolution has carried his name throughout the world. A thorough Rationalist, he at once took up the defence of evolution (*Über die Berechtigung der Darwin'schen Theorie*, 1868); but he restricted the sphere of natural selection, denied the inheritance of acquired charac-

teristics, and emphasized the share of evolution in the germ-plasm (*Essays upon Heredity and Kindred Biological Problems*, Eng. trans., 1889; *The Germ-plasm*, 1893; *Vorträge über Descendenztheorie*, 3 vols., 1902-1913). Professor Weismann was an Agnostic, but he avoided the subject of religion, and expresses his view only in occasional phrases of his works. *D.* Nov. 6, 1914.

**WEITLING, Wilhelm**, German Communist. *B.* 1808. Weitling was a tailor, and had had a very slender education. He went to Paris, where he adopted Rationalist and Communist views. The remainder of his life was spent in a not very successful attempt to disseminate them. He first tried Switzerland, where he published his *Gospel of the Poor Sinner*. He was expelled in 1845, and went to the United States. His best work is *Humanity as It Is and as It Ought To Be* (1845). *D.* Jan. 25, 1871.

**WELLHAUSEN, Julius**, historian and orientalist. *B.* May 17, 1814. *Ed.* Göttingen University. Wellhausen was trained in theology, and in 1872 he was appointed professor of theology at Greifswald University. He resigned, and devoted himself to oriental languages. In 1882 he became extraordinary professor of oriental languages at Halle, in 1885 ordinary professor at Marburg, and in 1892 professor at Göttingen. He retired in 1913. Wellhausen's critical works on the Old Testament and the history of the Jews (chiefly *Geschichte Israels*, 1878; *Israelitische und jüdische Geschichte*, 1894; and *Die kleinen Propheten*, 1912) were among the most powerful factors in the triumph of Biblical criticism in the latter part of the nineteenth century. He published an equally important series of works on Arabic literature and religion, which would have sufficed themselves to give him a commanding position. In his later years Wellhausen applied his critical method to the New Testament, and wrote monographs on *Mark* (1903), *Matthew* (1904), and *Luke* (1904);

which he then combined in his *Einleitung in die drei ersten Evangelien* (1905). The great critic eliminated the supernatural from the Bible and from the evolution of religion. *D.* 1918.

**WELLS, Herbert George**, B.Sc., novelist. *B.* Sep. 21, 1866. *Ed.* private school, Bromley (Kent), Midhurst Grammar School, and the London Royal College of Science (where he took first-class honours in zoology). Mr. Wells gave early evidence of his literary and imaginative faculty in *The Time-Machine* (1895) and *The Stolen Bacillus, and Other Stories* (1895). For a few years he was chiefly known for the construction of scientific romances (*The War of the Worlds*, 1898, etc.), tinged with Socialist sentiment; but the social interest grew, and he won much esteem by forecasts of the future and constructive idealism (*When the Sleeper Wakes*, 1899; *Anticipations*, 1902; *Mankind in the Making*, 1903; etc.). In 1902 he was invited to lecture to the Royal Institution in that sense (*The Discovery of the Future*). *New Worlds for Old* (1908) is the culmination of his sociological work. With the novel *Ann Veronica* (1909) he began a series of social-ethical studies in the form of fiction which have raised him to the first rank of British novelists. The circulation of his works became very high, in spite of the large admixture of philosophizing with his attractive stories. Of late years he has attracted some attention by propagating a new form of liberal Theism. Scorning the God of the Churches and his "inordinate lust for propitiation and praise" (*Anticipations*), and the cosmic Deity of the ordinary Theist, he pleads for the recognition of a "great captain" or "elder brother," a being of very finite power (*God the Invisible King*, 1917; *The Soul of a Bishop*, 1917; *First and Last Things*, second edition, 1917). He nowhere makes it clear that he ascribes a personal and objective existence to this being. It seems to be an ideal which Mr. Wells thinks it advisable for men to recognize as a guiding star. At times he calls it "the

soul of mankind." Since he also rejects the idea of personal immortality and dissents from the Christian ethic, he stands far apart from any of the Churches, and may be described as a thinly and vaguely Theistic Rationalist.

**WESTBROOK, Richard Brodhead**, American writer. *B.* Feb. 8, 1820. In 1840 Westbrook became a Methodist preacher. He seceded from the Methodists, and was for some years with the Presbyterians; but in 1860 he withdrew entirely from Christianity. His Rationalism is expounded in his pamphlets, *The Bible: Whence and What?* and *Man: Whence and Whither*. He was awarded a prize for the best essay on a system of morals apart from religion. In 1888 he was elected President of the American Secular Union. *D.* Aug. 21, 1899.

**WESTBURY, Lord.** See BETHELL, RICHARD (in Supplementary List).

**WESTERMARCK, Professor Edward Alexander**, Ph.D., LL.D., sociologist. *B.* (Helsingfors) Nov. 20, 1862. *Ed.* Normal Lyceum, Helsingfors, and University of Finland. He was appointed to teach sociology at Helsingfors University in 1890, and from 1894 to 1897 he acted as vicar to the professor of philosophy. Since 1907 he has been professor of sociology at London University. Professor Westermarck's *History of Human Marriage* (1891) has been translated into German, Swedish, Italian, French, Spanish, Russian, and Japanese; and his *Origin and Development of the Moral Ideas* (2 vols., 1906) is the standard treatise on the subject. He is an Agnostic, and dissociates ethics entirely from religion. All his work is characterized by thoroughness and bewildering erudition. He has been for some years an Honorary Associate of the R. P. A.

**WESTLAKE, Professor John**, B.A., LL.D., D.C.L., K.C., jurist. *B.* Feb. 4, 1828. *Ed.* Cambridge (Trinity College). From 1851 to 1860 he was a Fellow of

Trinity College. In 1854 he was called to the Bar (Lincoln's Inn), and he became a Queen's Counsel in 1874. It is, however, as a teacher and writer that Professor Westlake reached his very high position in the legal world. From 1888 to 1908 he was professor of international law at Cambridge, and his *Treatise on Private International Law* (1898) and *International Law* (2 vols., 1904-1907) made him one of the highest authorities on the subject in Europe. From 1900 to 1906 he was one of the members for the United Kingdom of the International Court of Arbitration set up by the Hague Conference, and he was Honorary President of the Institute of International Law. Edinburgh, Oxford, and Brussels Universities conferred honorary degrees on him; and he was a member of the Brussels Académie Royale, and had the Italian Order of the Iron Crown and the Japanese Order of the Rising Sun. There is no biography, and he never wrote on religion; but a series of chapters on him by legal colleagues (*Memories of John Westlake*, 1914) contain one or two slight references to his Rationalism. He was an intimate friend of Colenso, and had "no higher opinion than the Bishop of the historical character of the Pentateuch" (he says). Colenso for a time kept him in a state of very liberal Church-of-Englandism, but he is quoted as saying: "I at that time desired to see a wider comprehension in the Church of England than I now believe to be possible in any religious communion, established or voluntary" (p. 11). The writer adds that he had "a reverent faith in reason." Westlake was always severe and "reverent," but he took a keen interest in the work of the London Sunday Lecture Society at a time when its lectures were often drastically Rationalistic, and was in entire agreement with Mr. Domville, who inspired the Society (personal knowledge). *D.* Apr. 14, 1913.

**WESTON, Samuel Burns**, A.B., American editor and publisher. *B.* Mar. 10, 1855. *Ed.* Antioch College (Ohio) and

Harvard, Berlin, Leipzig, and Geneva Universities. Mr. Weston became a minister in the Unitarian body, and from 1879 to 1881 he served at Leicester (Mass.). He abandoned the Church, and took a course of political science at Columbia University (1883-85). From 1885 to 1890 he lectured for the Philadelphia Society for Ethical Culture. From 1888 to 1890 he published and edited the *Ethical Record* (the organ of the American Ethical Movement), and from 1890 to 1914 the *International Journal of Ethics*. Since 1897 he has been Director of the Philadelphia Society for Ethical Culture.

**WETTSTEIN, Otto**, German-American writer. *B.* Apr. 7, 1838. In 1848 the father emigrated from Prussia to America, and two years later Wettstein was sent to Chicago to learn the jewellery business. In 1858 he set up a business of his own at Rochelle, where he prospered. A great reader in his leisure, Wettstein became a Rationalist, and took a very active part in propagating his new creed. He was treasurer of the American Secular Union, and contributed frequently to the *Freethinkers' Magazine*, the *Ironclad Age*, and other Rationalist periodicals.

**WHALE, George**, solicitor and writer. *B.* Nov. 25, 1849. *Ed.* Huntingdon and Woolwich. He became a solicitor in 1872, and has held various professional and Local Government appointments. Mr. Whale was Mayor of Woolwich in 1908-1909, and is Chairman of the Woolwich Polytechnic. He was one of the founders of the Omar Khayyam and Pepys Clubs; and he has written *Greater London and its Government* (1888) and *Essays in Johnson's Club Papers* (1897). Mr. Whale is a life-member and a Director of the Rationalist Press Association.

**WHEELER, Joseph Mazzini**, writer. *B.* Jan. 24, 1850. Wheeler was the Secularist author of a small *Biographical Dictionary of Freethinkers* (1889), which has

been of assistance in the compilation of this work. He states that he was "converted from Christianity by reading Newman, Mill, Darwin, Spencer, etc." During some twenty years he was a frequent and solid contributor to the current Freethought periodicals—the *National Reformer*, *Secularist*, *Secular Chronicle*, *Liberal*, *Progress*, and *Freethinker*. He was sub-editor of the *Freethinker* from 1882 onward, and he wrote *Frauds and Follies of the Fathers* (1888), *Footsteps of the Past*, and, in conjunction with G. W. Foote, *Crimes of Christianity*. Sometimes he wrote over the pseudonyms "Laon" and "Lucianus." For some years he was a Vice-President of the National Secular Society. He was an Atheist. D. May 5, 1898.

**WHISTLER, James McNeill**, painter. B. 1833 (America). Ed. West Point Military Academy. Whistler was the son of a major of the American army. After a short period of chart-making in a Government office he turned to art, and went to Paris to study under Gleyre in 1857. He soon attained great distinction as an etcher, and in later years his paintings were generally held to give him a very high position. His art was warmly disputed, and in 1878 he succeeded in a libel action against Ruskin for his contemptuous criticisms, but was awarded only one farthing damages. It is, however, enough now to state that Whistler was an Officer of the Legion of Honour, a member of the Société Nationale des Artistes Français, honorary member of the Roman Royal Academy of St. Luke, Commander of the Order of the Crown of Italy, Chevalier of the Order of St. Michael, and honorary member of the Royal Academies of Bavaria and Dresden. He wrote *The Gentle Art of Making Enemies* (1890) and a few other light-hearted works. Whistler disowned Christianity in his student days at Paris. Armstrong describes him in his *Reminiscences* as conspicuous for singing irreligious songs and turning the Bible into ridicule. D. July 17, 1903.

**WHITE, Professor Andrew Dickson**, M.A., LL.D., Ph.D., L.H.D., D.C.L., American diplomatist and writer. B. Nov. 7, 1832. Ed. Yale University, the Sorbonne and Collège de France, and Berlin and Jena Universities. White had a brilliant scholastic career. At Yale, where he graduated in arts, he won the literature and De Forest gold medals and the first Clark Prize. He then had a post-graduate course at Paris and in Germany, graduating in philosophy at Jena. Five universities later conferred on him the degree of LL.D., and his D.C.L. is from Oxford University. He entered the diplomatic world in 1854 as *attaché* at St. Petersburg, but in 1857 he was appointed professor of history and English literature at Michigan University. In 1863 he was elected State-Senator, and for several years he did most important work for the educational system of America. In 1866 he was chosen first President of Cornell University, and he at the same time occupied the chair of modern history there. He gave \$300,000 to Cornell University, and later presented it with a library of 40,000 volumes. In 1871 he was appointed United States Commissioner to Santo Domingo. He was Chairman of the Jury of Public Instruction at the Philadelphia Exposition in 1876, and Honorary Commissioner for the United States at the Paris Exhibition 1878. From 1879 to 1881 he was the American minister to Germany; from 1892 to 1894 minister to St. Petersburg; in 1895-96 member of the Venezuelan Commission; from 1897 to 1903 again minister at Berlin, and President of the American delegation at the Hague Conference. He was a Trustee of Cornell University and the Carnegie Institution, Regent of the Smithsonian Institution, Officer of the Legion of Honour, Gold Medallist of the Prussian Arts and Sciences, honorary member of the Royal Academy of Sciences of Berlin, President of the American Historical Society and the American Social Science Association, and honorary member of the Berlin Royal Academy of Sciences. Coming from one

of the most distinguished of Americans, Professor White's *History of the Warfare of Science with Theology in Christendom* (1876), with its stern and learned indictment of the Churches, was particularly painful to the orthodox and proportionately helpful to Rationalism. It was translated into many languages. In his *Autobiography* (1905) Professor White returns to the subject. He is a Theist, and is anxious for the purification, not destruction, of Christianity; but he entirely rejects its dogmas, and apparently disbelieves in personal immortality. In *Seven Great Statesmen in the Warfare of Humanity with Unreason* (1910) he does not deal specifically with the Rationalist controversy, but he incidentally reviews his position. His other works are historical and educational. He was for some years an Honorary Associate of the Rationalist Press Association. D. Nov. 4, 1918.

**WHITE, William Hale** ("Mark Rutherford"), writer. B. 1830. He was educated for the Congregationalist ministry, but he developed Rationalist convictions, and was expelled from New College in 1851. He became a clerk in the Admiralty, and rose to the position of Assistant Director of Contracts. In his leisure he did a good deal of journalistic work, and in 1881 he attracted much attention by his *Autobiography of Mark Rutherford*, which was followed by *Mark Rutherford's Deliverance* (1885) and *The Revolution in Tanner's Lane* (1887). They form a prolonged autobiography in the form of pleasantly written fiction. Mr. White wrote (under the name of "Mark Rutherford") further novels (*Catherine Furze*, 1893, etc.), and published a translation of Spinoza's *Ethics* (1883). He returned to a non-Christian Theism, and recovered his love of the Bible; but, he says, "it has not solved any of the great problems which disturbed my peace." D. Mar. 14, 1913.

**WHITMAN, Walt**, American poet. B. May 31, 1819. *Ed.* public schools Brooklyn

and New York. Whitman was set to manual work at an early age. He learned carpentry and printing. At the age of seventeen he became a teacher, and he began to write for the press. In 1839 he founded a weekly at Huntington, which he edited and published. It failed, and he returned to printing and journalism, and then had several years of rambling. For a year he edited the *Brooklyn Eagle*, and he wrote various novels. In 1850 he started the *Freeman*, which at once failed, and he spent the next three years at manual labour. In 1855 appeared the first edition of *Leaves of Grass*, the work by which he lives. It was generally ridiculed, though R. W. Emerson spoke of it with high praise, declaring that it contained "incomparable things incomparably said." Whitman served as an army nurse in the Civil War (*Drum Taps*, 1865, and *Memoranda During the War*, 1867), and, as his health was severely strained, he was given a clerkship in the Treasury Department of Washington (1865-73). In 1873 a slight paralytic stroke compelled him to retire, and he spent the next twenty years in lightly-borne poverty in his brother's home. He wrote further volumes of prose and verse (*Democratic Vistas*, 1870, etc.), and his complete works were issued in ten volumes in 1902. But his most cherished work was *Leaves of Grass*, which he elaborated in successive editions. In resonant and virile prose-poetry, which he invented and many have feebly imitated, he sang the virtues of the common man and scorned conventions and superstitions. Religion he generally disdains to notice, though he has a beautiful apostrophe to death as a final sleep and extinction. In 1881 the Massachusetts authorities prohibited the sale of *Leaves of Grass*; but the charge of "immorality" against Whitman has too often been refuted to need notice here. He has taken his place among America's finest writers. D. Mar. 27, 1892.

**WHITTAKER, Thomas, B.A.**, writer. B. Sep. 25, 1856. *Ed.* Dublin Royal

College of Science and Oxford (Exeter College). He won a scholarship in natural science and second-class honours in biology. In 1881 he began to contribute to *Mind*, and from 1885 to 1891 he assisted Professor Croom Robertson in editing it. In conjunction with Professor Bain he edited Croom Robertson's *Philosophical Remains* (1894). His chief philosophical work is *The Neo-Platonists* (1901), and his Rationalist views are given in his *Origins of Christianity* (1904) and *Priests, Philosophers, and Prophets* (1911). He has been a Director of the Rationalist Press Association for many years.

**WHYTE, Adam Gowans**, B.Sc., writer and editor. B. Aug. 1, 1875. Ed. Allan Glen's School and Glasgow University. After graduating in science at the University, Mr. Whyte turned to journalism, and he was for some time sub-editor of the *Glasgow Weekly Citizen*. He moved to London in 1898, and was employed on the publications of C. Arthur Pearson, Limited. In the following year he became sub-editor of *The Review of the Week*, and since 1901 he has edited *Electrical Industries*. He now edits various other electrical periodicals in addition, and frequently contributes to the magazines on his science. He has won some distinction in the field of fiction, and has met a widely-felt need with his very successful exposition of Evolution for children, *The World's Wonder Stories* (1916). Mr. Whyte is the author of the work, *Do We Believe?* (1904), based on a correspondence in the *Daily Telegraph* and issued under the name of "John Allan Hedderwick." He has since written *The Religion of the Open Mind* (1913) and *The Natural History of Evil* (1920). He is a Director of the Rationalist Press Association, and has contributed to the *Literary Guide* since 1897.

**WICKSELL, Knut**, Ph.D., Swedish writer and lecturer. B. Dec. 30, 1851. Ed. Upsala University. Wicksell graduated in philosophy in 1885 and won a travelling

stipend, in virtue of which he visited England and other countries. He had become a Rationalist during his student years, and after 1886 he lectured much on social subjects and on Rationalism. He belongs to the Freethought Federation of Sweden and the International Peace Association. In 1889 he married a prominent worker in the Feminist and Pacifist movements, Anna Bugge, who also is an active Rationalist and lecturer on social questions. Wicksell has written a number of pamphlets on Rationalist and social subjects.

**WIELAND, Christoph Martin**, German writer. B. Sept. 5, 1733. Ed. Biberach, Magdeburg, and Tübingen University. At the age of sixteen Wieland had read the whole of the Latin poets, as well as Voltaire and Bayle and other modern writers. He was sent to the university to study law, but he deserted it for literature and poetry. In 1752 he went to live in Zurich, and during his seven years' stay in a pious atmosphere there he for a time returned to his Christian faith (*Empfindungen eines Christen*, 1757). He now studied Shaftesbury, D'Alembert, and other great Rationalists, and became a Deist, without belief in a future life. In 1760 he obtained an official position at Biberach, and he entered upon a period of fertile and sprightly literary production, far removed from Lutheran piety. His novel, *Don Silvio von Rosalva* (1764), is a rebuke to fanaticism. He studied Shakespeare and Fielding, and wrote novels of considerable freedom. He edited a translation of Shakespeare in eight volumes (1762-66). In 1769 he was appointed professor at Erfurt; but a description of an ideal State (*Der goldene Spiegel*, 1772), which he published, brought him an engagement as tutor to the sons of the liberal Duchess of Saxe-Weimar. He remained at Weimar until his death, and had a profound influence on the development of German literature, especially through his organ, the *Deutsche Mercur* (later the *Attisches Museum*). He was now severe and sober,

and he checked the younger writers like Goethe; but Goethe afterwards, when he settled at Weimar, became a warm friend and admirer. Wieland was a marvel of industry and classical knowledge. He translated Horace's *Epistles* (1782-86) and *Satires* (1786), Cicero's *Letters* (1808-1812), Lucian's *Dialogues* (1788), and many other classical works. But his most important work was a series of exquisite studies of Greek life and thought (*Die Geschichte der Abderiten*, 1781; *Agathodämon*, 1799; and *Aristipp und seine Zeitgenossen*, 4 vols., 1800-1802), in which his preference for the pagan world is unmistakable. He was a thorough Epicurean, with a light and liberal Theism and no belief in immortality. The new schools, Romanticist and Kantist alike, he treated severely. In philosophy he clung to the English empirical school. *D.* Jan. 20, 1813.

**WIGAND, Otto**, German publisher. *B.* Aug. 10, 1795. *Ed.* Göttingen. Wigand was apprenticed to a bookseller, and was for some years a traveller in the trade. He established a business at Pesth, but was expelled for political reasons, and settled at Leipzig. His publishing business there became one of the most considerable in Germany. He published the *Hallische Jahrbücher* and other important works, and had a high reputation for integrity. Wigand was very friendly with Arnold Ruge and Feuerbach, and issued their Rationalist volumes. His sympathy with such work was well known, and many Rationalists had his assistance. He was also a powerful orator, and was for some years a member of the Prussian Diet. *D.* Sep. 1, 1870.

**WILBRANDT, Adolph von**, German poet and dramatist. *B.* Aug. 24, 1837. *Ed.* Rostock, and Berlin and Munich Universities. He was educated chiefly in history and philology, but devoted himself to literature. In 1871 he settled in Vienna, and from 1881 to 1887 he was Artistic Director of the Hofburgertheater. Wilbrandt wrote an immense number of novels,

dramas, tragedies, and comedies. His tragedy *Gracchus* (1875) was awarded the Grillparzer Prize, and in 1896 he won the three Schiller Prizes offered by the Emperor by his tragedy *Der Meister von Palmyra*. His Rationalism is chiefly found in his novel *Geister und Menschen* (1864, on Goethe's principles), his tragedy *Giordano Bruno* (1874), and his *Hölderlin, der Dichter des Pantheismus* (1870). He was himself a Pantheist. *D.* June 10, 1911.

**WILCOX, Ella Wheeler**, American poet. *B.* 1855. *Ed.* Wisconsin University. She married Robert Wilcox in 1884, and settled in New York. She had begun more than ten years earlier to publish verse (*Drops of Water*, a volume of temperance poems, 1872, and *Shells*, 1873), and her *Poems of Passion* (1883) had laid the foundation of the great popularity which she ultimately enjoyed in America and the British colonies. She wrote many other volumes of verse, a few novels, and various books on social subjects. Mrs. Wilcox's detachment from the Churches is well known from her constantly-quoted lines, "So many Gods, so many creeds," etc.; but her views are most plainly given in her *New Thought Common Sense* (1908). "I am neither a Roman Catholic nor a Protestant," she says. "I believe in a Ruling Spirit of Intelligence and Love, and in a succession of lives. I believe in the immortality of all life" (p. 136). From other passages it appears that she was rather a Pantheist than a Theist ("We may all be Saviours of the world if we believe in the Divinity which dwells in us," p. 139, etc.). Her "New Thought" must not be confused with Christian Science. She detested sectarian propaganda, and trusted to "the power of silent thought." *D.* Oct. 28, 1919.

**WILKES, John**, F.R.S., politician. *B.* Oct. 17, 1727. *Ed.* private school, Hertford, private tutor, and Leyden University. Baron d'Holbach was a fellow pupil of Wilkes at Leyden, and this inaugurated a

close friendship with the great French Rationalists. He was admitted to the Royal Society in 1749, but for some years he made a strange preparation for his strenuous political career by distinguishing himself among the gay idlers of London. He was enrolled in the notorious fraternity of Medmenham Abbey. In 1754 he became High Sheriff of Buckinghamshire, and in 1757 Member of Parliament for Aylesbury. Wilkes soon took up an attitude of opposition, and demanded Parliamentary reform; and in 1762 he founded the *North Briton*, and poured fierce criticism on the Government. He was sent to the Tower, but escaped by pleading his parliamentary privilege. In the same year, 1763, he wrote an *Essay on Woman*, which was burned by the hangman, as much for its free treatment of religion as its indelicacy. Wilkes fled to Paris, where d'Holbach and Diderot warmly welcomed him, and was outlawed. In 1768 he was elected M.P. for Middlesex, and he surrendered and got a year and ten months in prison. He was expelled from the House of Commons, but Middlesex repeatedly returned him, and, after an unparalleled fight, he won his right to sit. He was the idol of London, as the obelisk in Ludgate Circus still testifies. His personal conduct was no better than his age, and some of his writings could not be reprinted to-day; but he holds so important a place in the history of reform that he is now often claimed to have been a good Christian. His latest biographer, Mr. Horace Bleackley, says that there is "no conclusive testimony" that he was an Agnostic, and finds some of his public language "deeply religious" (*Life of John Wilkes*, 1907). He acknowledges that Wilkes was openly and consistently described at the time as irreligious, that he had no clergyman when he was dying, and that on one occasion he said that "religion" would be as ridiculous in his mouth as "liberty" in the mouth of Dr. Johnson. He was at least a Deist, probably less. Wilkes, for all his gaiety, was a good scholar. He partly translated *Anacreon*.

In 1774 he was Lord Mayor of London. D. Dec. 26, 1797.

**WILLE, Bruno**, Ph.D., German writer and lecturer. B. Feb. 6, 1860. Ed. Bonn and Berlin Universities. Wille was trained in theology, but he devoted himself to letters and philosophy. His degree was awarded him by Kiel University for one of his philosophical works. For a time, in 1885, he was tutor in the home of the Bulgarian poetess, M. Kremnitz. Later he settled at Berlin, where in 1890 he founded the Freie Volksbühne, and subsequently the Freie Hochschule (a free secondary school). He became the leader of the Berlin "Free Religious Society" (an Ethical Church), but, as he is an Agnostic, the word "religious" will not be misunderstood. He edited, in succession, the *Freidenker*, *Freie Jugend*, and *Kunst des Volks*; and, in addition to very extensive Rationalist lecturing, he has published a large number of drastically critical works (*Der Tod*, *Leben Ohne Gott*, *Atheistische Sittlichkeit*, etc.). Dr. Wille has more than once suffered fines and imprisonment for his work. He is a serious educator of the people, of wide culture and very high aims, and zealous for ethical principles. Since the foundation of the Monist League he has warmly supported it.

**WILLIAMS, Sir Charles Hanbury**, writer and diplomatist. B. Dec. 8, 1708. Ed. Eton. Williams made the grand tour of Europe, and was in 1734 elected Member of Parliament for Monmouthshire. From 1739 to 1742 he was Paymaster of the Marine Forces, and from 1742 to 1747 Lord Lieutenant of Herefordshire. He was created Knight of the Bath in 1744. From 1754 to 1759 he represented Leominster in Parliament. He was not conspicuous in the political world so much as in the lighter world of London society, where he had a high reputation as a wit and lampoonist. Some of his verse is not without distinction; some ("Old England's Te Deum," for instance) is more than

Rationalistic. He was, however, appointed envoy extraordinary to Berlin in 1750, and he there met and made friends with Voltaire. In 1751 he was envoy to Dresden, and in 1755 to St. Petersburg, where he did distinguished work. Williams was a very intimate friend of Lord Hervey and Lord Holland, and his reputation for "Atheism" probably means that he was, like them, a Deist. When his works were published in three volumes in 1822, the *Quarterly* was outraged at the "horrible blasphemies" in them. In spite of these, and of the fact that he lived laxly and died by his own hand, he was buried with great honour in Westminster Abbey. *D.* Nov. 2, 1759.

**WILLIAMS, David**, Welsh writer and reformer. *B.* 1738. *Ed.* Carmarthen Academy. Williams entered the Calvinist ministry, in fulfilment of a promise to his dying father, in 1758, and took charge of a congregation at Frome. He was, like one of his Welsh predecessors there, T. Morgan, compelled by his heresies to abandon it, and he took a chapel at Exeter. There he framed a new form of service (*A Liturgy on the Principles of the Christian Religion*), and was again forced to move. From 1769 to 1773 he ministered at Highgate, but he was in time compelled to leave the Church. In 1771 he had published another plea for reform (*The Philosopher*). His works were plainly Deistic, and he took to teaching. In 1774 Benjamin Franklin lived at his house in London, and together they drew up a new form of public worship (*A Liturgy on the Universal Principles of Religion and Morality*, 1776). It was so purely Deistic that copies were received with approval by Frederick the Great and Voltaire. A chapel was opened in London, and for three years used this liturgy, Williams supporting himself by writing and teaching. His views are given in his *Lectures on the Universal Principles of Religion and Morality*, and he translated Voltaire's *Treatise on Toleration*. He was invited to France and enrolled a citizen of

that country. None questioned his high and earnest character—even Chalmers admires it—but the only creed he professed was, in his own words: "I believe in God. Amen." *D.* June 29, 1816.

**WILLIAMS, Roger**, B.A., reformer. *B.* about 1604. *Ed.* Sutton's Hospital (Charterhouse) and Cambridge (Pembroke College). He took clerical orders, and was for some time chaplain to Sir W. Masham. Developing moderate Rationalist views, he felt unable to serve in the Anglican Church and went to America. At first he preached with great success in Boston; but his views again gave trouble, and he took a pulpit at Salem. The Boston authorities expelled him from Massachusetts for his heresies, and he settled in Indian territory and joined the Anabaptists. Within a few months he abandoned his new creed, and declared himself "a Seeker." This name was adopted in the seventeenth century by a body of men and women, not organized in a sect, who stood outside all the Churches, and professed to be in search of the truth (see Professor Masson's *Life of Milton*, vol. iii, p. 153). Williams probably regarded himself as an unattached Christian, but seems to have been little more than a Theist. In any case, he bravely dissented from all the Churches, which, in such an age, may entitle him to notice here. He founded a large and prosperous settlement, and in 1643 went to London to secure a charter protecting it against the vindictive Puritans. On the voyage he compiled a grammar and dictionary of the Indian language, and in London he published a forcible plea for religious toleration (*The Bloody Tenent of Persecution*), which was burned by the hangman by order of Parliament. He got his charter, however, and preserved his free colony. From 1654 to 1657 he was Governor of Rhode Island, where he protected the Quakers, while dissenting strongly from their creed. *D.* 1683.

**WILLIAMS, William Mattieu**, chemist and educationist. *B.* Feb. 6, 1820.

Williams was apprenticed at the age of fourteen to a mathematical and optical instrument maker. He improved his scanty education by attending the Mechanics' Institution (London), and in 1841, having inherited a little money, he went to Edinburgh University for two years. Two further years he spent in a walking tour over Europe, earning his living as an artisan. On his return he set up as an instrument maker in London; but his chief concern was to give public lectures on science. He was on the Committee of Management of the Mechanics' Institution, and he and others forced the managers to accept from W. Ellis [SEE] the funds in virtue of which it was converted into the Birkbeck School. Ellis endowed a similar school at Edinburgh, and Williams was headmaster. The clergy were very hostile (see letter of George Combe to Williams in the Memoir prefixed to his *Vindication of Phrenology*, 1894). Williams criticized the clergy in his *Who Should Teach Christianity to Children?* (1853). In 1854 he joined the staff of the Birmingham and Midlands Institute. In later years he was a very successful chemist; but he was zealous to the last for popular education. D. Nov. 28, 1892.

**WILLIS, Robert**, M.D., M.R.C.S., physician and writer. B. 1799. Ed. Edinburgh University. After graduating at Edinburgh, Willis migrated to London and practised there. He was admitted to the Royal College of Surgeons. Besides a number of medical works, he wrote a life of Spinoza (*B. de Spinoza: His Life, Correspondence, and Ethics*, 1870) and *Servetus and Calvin* (1877). To the Scott series of Rationalist pamphlets he contributed *The Pentateuch and Book of Joshua in the Face of the Science and Moral Senses of Our Age* (1875) and *A Dialogue by Way of Catechism* (1872). Willis also translated Spinoza's *Tractatus Theologico-Politicus*. He followed Spinoza's Pantheism as he indicates in his *Life of the master*. D. Sep. 21, 1878.

**WILSON, Andrew**, Ph.D., M.B., F.R.S.E., F.L.S., physician, lecturer, and writer. B. Sep. 30, 1852. Ed. Dollar Institute, Edinburgh Royal High School, and Edinburgh University and Medical School. In 1876 he was appointed lecturer on zoology and comparative anatomy at the Edinburgh Medical School. Later he edited *Health*, and was an examiner to the Faculty of Medicine of Glasgow University. Dr. Wilson was, however, best known and most serviceable to his fellows as a popular educator in science. He was Lecturer on Physiology and Health to the George Combe Trust and Gilchrist Trust Lecturer. He wrote a large number of popular works on science (chiefly *Chapters on Evolution*, 1883, and *Studies in Life and Sense*, 1887), and was a constant and esteemed contributor to the magazines. For many years he wrote the "Weekly Science Jottings" in the *Illustrated London News*. Dr. Wilson lectured occasionally at South Place Chapel in the eighties, and in one of his published lectures (*What is Religion?*, 1884) he gives a plain declaration of his Rationalist position. He was a Spencerian Agnostic. He rejects "the petty conceptions which theologians in their anthropomorphism have devised," and accepts only "an Eternal and Unknowable." Religion is, to him, "to live happily, to deal mercifully, to act justly in all things." D. Aug. 25, 1912.

**WILSON, David Alec**, lawyer and writer. B. 1864. Ed. Hutcheson's Grammar School and Glasgow University. He was called to the Bar in 1890. Five years earlier he had entered the Indian Civil Service in Burma, and he served there until 1912, rising to the position of Judge. Mr. Wilson made a sympathetic study of Eastern life and religion (see his *East and West*, 1911); but the chief interest of his life is the study of Carlyle, on whose life and works he is one of the highest authorities. He has published *Mr. Froude and Carlyle* (1898) and *The Truth About Carlyle* (1913); and in his retirement at

Ayr he is preparing a very extensive and valuable biography of the modern sage. He is a member of the Rationalist Press Association, and has expounded his views in a small work, *The Faith of All Sensible People* (1913). Like Carlyle, he admits only an "eternal and unchanging Spirit of the Universe or Heaven" (p. xxi).

**WILSON, Sir Roland Knyvet of Delhi**, baronet, M.A., L.L.M., jurist. *Ed.* Eton and Cambridge (King's College). He was King's Scholar at Eton, and Craven University Scholar and Senior Classic at Cambridge. In 1867 he was elected Fellow of King's College, and was called to the Bar. From 1867 to 1871 he was reporter for the *Weekly Reporter* and *Law Journal*, and from 1871 to 1878 he was classical and historical lecturer for Mr. Walter Wren. He inherited the baronetcy—he was the son of Rear-Admiral George Knyvet Wilson—by special remainder in 1874. From 1878 to 1892 Sir Roland was Reader in Indian Law to the University of Cambridge. His legal works (especially his *Digest of Anglo-Muhammadan Law*, 1895) were of importance; and he wrote also a philosophico-political work, *The Province of the State* (1911). In his later years Sir Roland was much concerned with, and outspoken about, religion. In an article in the *Hibbert Journal* (October, 1919—the month of his death) he says that, like Francis Newman, he throughout life believed in God, but not in personal immortality (p. 28). For over thirty years "he had followed that devout and fearless thinker." He adds, however: "I have of late felt myself less and less able to affirm with any confidence the existence of any supreme mind behind the visible universe" (p. 28). If such a mind exists, he says, it "must be ignored in practice," and religion must consist wholly of a humanitarian ethical culture. *D.* Oct. 29, 1919.

**WILTON, Wyndham**, Australian journalist. *B.* 1859. *Ed.* Scotch College and Melbourne University. Mr. Wilson adopted

journalism as his profession, and has worked on the press of Victoria, Tasmania, New Zealand, and New South Wales. He was deflected from strict orthodoxy through the influence of the Rev. Page Hopps, and in 1879 he began to subscribe to the *National Reformer* and became a thorough Rationalist. In 1903 he was elected a member of the Canterbury (New Zealand) Freethought Association. For some years he edited the *Reformer*, a monthly paper devoted to "religious and political progress." He has written several Rationalist pamphlets (*How Are We Saved?*, *Review of the Rev. Joseph Cook*, etc.) and a few on social questions.

**WINCKLER, Professor Hugo**, German orientalist. *B.* 1863. *Ed.* Berlin University. In 1904 Winckler was appointed professor of oriental languages and history at Berlin University. His *Geschichte Babyloniens und Assyriens* (1892; Eng. trans., 1907) is a standard work; and he translated into German the Hammurabi Code (*Gesetze Hammurabis*, 1904) and other important oriental documents. He was one of the most brilliant Assyriologists of Germany, and his Rationalist views are freely expressed in his *Alltestamentliche Untersuchungen* (1892) and *Geschichte Israels* (1898). *D.* April 19, 1913.

**WISE, John Richard de Capel**, ornithologist and natural historian. *B.* 1831. *Ed.* Grantham Grammar School and Oxford (Lincoln College). He made extensive travels abroad, and obtained a very solid knowledge of birds and of natural history generally. After settling in England, Wise wrote an unsuccessful novel, *Her Cousin's Courtship* (2 vols., 1860), and a more valuable work on Shakespeare (*Shakspeare: His Birthplace and its Neighbourhood*, 1860). In 1862 he published an excellent natural history work, *The New Forest*. He contributed frequently to the early *Westminster Review*, and was a close friend of Lewes and George Eliot; and his volume of poems, *The First of May* (1881), was

dedicated to Darwin. He was correspondent for a London paper during the Franco-German War. Walter Crane, who was converted to Rationalism by Wise, speaks gratefully of him in his *Artists' Reminiscences* (p. 69). He says that Wise was intended for the Church, but he left Oxford and quarrelled with his parents "on account of his free opinions." He followed J. S. Mill and Herbert Spencer. *D.* Apr. 1, 1890.

**WISLICENUS, Gustav Adolph**, German writer. *B.* Nov. 20, 1803. *Ed.* Halle University. Wislicenus took orders in the Lutheran Church, but he was suspended for writing an heretical pamphlet, and he founded a Free Congregation. In 1853 he published *Die Bibel im Lichte der Bildung unserer Zeit*, for which he was prosecuted and sentenced to two years in prison. He went to America, and lectured in Boston and New York. Returning to Europe in 1856, he settled at Zurich. His chief Rationalist works are his *Bibel für denkende Leser betrachtet* (2 vols., 1863-64) and *Gegenwart und Zukunft der Religion* (1873). *D.* Oct. 14, 1885.

**WIXON, Susan H.**, American reformer. Daughter of a sea-captain of broad views, though of Puritan-Welsh extraction, Miss Wixon rebelled against the creeds in her teens. She became a schoolmistress, and taught for many years in Massachusetts and Rhode Island. She was for a time a Universalist, but she became a thorough Rationalist, and was a very esteemed lecturer in the American movement. S. P. Putnam has several glowing pages on her in his *Four Hundred Years of Freethought* (pp. 824-28), and says that she was known in Fall River as "the working people's friend." She acted energetically and bravely in supporting all reforms, and was a prominent member of the Fall River School Board and of various progressive associations. She contributed to the *Boston Investigator*, and conducted the "Children's Corner" in the New York

*Truthseeker*. Besides various stories and pamphlets on social questions, Miss Wixon wrote *The Story Hour*, which Putnam describes as the "only illustrated Free-thinkers' children's story-book in the world."

**WOLLASTON, William**, M.A., philosopher. *B.* Mar. 26, 1660. *Ed.* Lichfield and Cambridge (Sidney-Sussex College). In 1682 Wollaston was appointed assistant to the master of Birmingham School. He was later appointed second master, and was compelled to take orders. In 1688 he inherited money, and he retired from teaching and abandoned clerical work. He made, in his retirement, a thorough study of philosophy and religion, and was currently regarded as "an infidel." Unfortunately, before he died he burned all the manuscript he had written except that of a work entitled *The Religion of Nature Delineated*, which was published after his death (1724). It is said to have sold ten thousand copies in a few years. Wollaston was often confounded with Thomas Woolston [SEE], who happened to be of the same college at Cambridge, and some writers think that the confusion is the sole reason for regarding him as a Rationalist. But it is quite plain from his book that he was a Deist. Christianity is ignored as only a discreet Deist would ignore it in those days, and the speculations about man's future "state," which he regards as only probable, entirely exclude the Christian idea of hell. At the most he concludes that the wicked will be "really unhappy" after death (p. 215). *D.* Oct. 20, 1724.

**WOLLSTONECRAFT, Mary.** *See* GODWIN, MARY WOLLSTONECRAFT.

**WOOD, Sir Henry Joseph**, musician. *B.* Mar. 3, 1869. As early as 1879 he was appointed assistant organist at St. Mary's, Aldermanbury. From 1883 to 1889 he gave public recitals, and he was then for some years conductor of opera companies and concert tours. In 1895 he was

installed as conductor of the Queen's Hall Promenade Concerts, and in 1897 of the Queen's Hall Symphony Concerts, the Queen's Hall Choral Society Concerts, and the Sunday Orchestral Concerts. Sir Henry founded the Nottingham City Orchestra (1899), and conducted at the Wagner Festival Concerts (1901), the Sheffield Musical Festival (1902), the Norwich Festivals (1908-11), the Cardiff Orchestral Concerts (1911-13), and many other leading musical functions. He was knighted in 1911. Sir Henry is a member of the Rationalist Press Association.

**WOOLER, Thomas Jonathan**, writer and politician. *B.* 1785 or 1786. He was apprenticed to printing at an early age. In time he set up a business of his own in London, and he started *The Reasoner*, which he printed (without manuscript) and published himself. It failed—the *Reasoner* of G. J. Holyoake is a much later paper—and, after editing the *Statesman* for some time, Wooler started *The Black Dwarf* (1817-24), a Sunday paper which greatly angered the conservative. He was several times prosecuted, and in 1819 he was sent to jail for eighteen months. He was conspicuous also in the debating societies of the metropolis, and he helped Francis Place in 1818 to edit Bentham's *Plan of Parliamentary Reform*. The *British Gazette* was another Sunday paper which he conducted, to the horror of the orthodox. Wooler read much, and was so well known that at his death even the elegant *Gentleman's Magazine* devoted several columns to him (1853, ii, 647) and spoke of his "master mind." His activity was entirely political, but his Rationalism was very plainly avowed by his Sunday work for years. *D.* Oct. 29, 1853.

**WOOLNER, Thomas, R.A.**, sculptor. *B.* Dec. 17, 1825. *Ed.* Ipswich. His family removed from Ipswich to London when Woolner was a boy, and at the age of twelve he was placed in the studio of W. Behnes. In 1842 he began to attend

the Royal Academy Schools. He exhibited his first piece of sculpture in 1843, before he was eighteen years old; and in the following year he carved a life-size group, "Death of Queen Boadicea," which was greatly admired. In 1845 he won the medal of the Society of Arts, and in 1846 he exhibited at the Academy. In 1847 he joined the Pre-Raphaelites, and he was soon a friend of Rossetti, Holman Hunt, Carlyle, Tennyson, and other eminent men. He was, however, still so little successful financially that in 1852 he sailed for Australia, and made a fruitless attempt to improve his fortunes in the diggings. He returned to England in 1854, and from that time he was regarded as one of the most distinguished and prosperous of British sculptors. Most of the great men of the time sat to him, and he is the sculptor of the statue of John Stuart Mill on the Thames Embankment, which is one of the finest open-air statues in London. In 1871 he became an Associate of the Royal Academy, and in 1874 an Academician. He was appointed professor of sculpture in 1877, but he never lectured. Woolner did, like other artists, a certain amount of church-work, but his views were those of his friends Rossetti and Ford Madox Brown, and of G. J. Holyoake, with whom he was very friendly. *D.* Oct. 7, 1892.

**WOOLSTON, Thomas, M.A., B.D.**, writer. *B.* 1670. *Ed.* Northampton and Cambridge (Sidney-Sussex College). In 1690 he was elected a Fellow of his college, and he took orders. Seven years later he was appointed ecclesiastical lecturer, and he then graduated in divinity. The reading of Origen gave him the idea of regarding the stories in the Bible as allegories; and he left Cambridge, and, under the pen-name of "Aristobulus," began to issue controversial pamphlets in London. He was in 1721 summoned to return to his college, and was, when he refused to do so, deprived of his fellowship. In 1722 he published *A Free Gift to the*

*Clergy* (followed by quite a series of *Free Gifts*), and announced that he was founding a new religious body. He did not pose as a Deist, but, intervening in the controversy with Anthony Collins [SEE], published *A Moderator Between an Infidel and an Apostate* (1725). As he denied or explained away the resurrection and the virgin-birth, to say nothing of lesser miracles, the Government, not seeing how he differed from the "Infidel," indicted him for blasphemy, but did not actually prosecute. In a further series of pamphlets he turned all the miracles of Christ into allegories, and he had a warm struggle with what he called "the hireling clergy." He was prosecuted for blasphemy (1729), and was sentenced to a year in prison and a fine of one hundred pounds. As he was unable to pay, he lingered in a debtors' jail until he died. Woolston is a good example of the difficulty of classifying early critics of orthodoxy. The *Encyclopaedia Britannica* describes him as "English Deist," and the *Dictionary of National Biography* as "enthusiast and freethinker"; yet Woolston recoiled from Unitarianism, and was far more Christian than other writers who are counted orthodox. He contended that he had the authority of the Fathers for allegorizing the miracles. While deploring Woolston's "blasphemies," Chalmers admits that, though a poor man, he paid the fines incurred by his publishers. *D. Jan. 27, 1733.*

**WRIGHT, Chauncey**, American mathematician. *B. Sep. 20, 1830. Ed. Harvard University.* He was appointed computer to the American *Ephemeris and Nautical Almanac*, which had just been started at Cambridge. His mathematical papers gave proof of high ability, and from 1863 to 1870 he was corresponding secretary of the American Academy of Arts and Sciences. In mid-life he turned more to philosophical questions, and in 1870 he delivered a course of lectures on psychology. Between 1865 and 1875 he was one of the most forcible writers in the American magazines

in support of Evolution. Americans regarded him rather as the mouthpiece of the English school; but he was an original and acute thinker, and often criticized Spencer and Lewes (see his *Philosophical Discussions*, 1877, with Memoir by C. E. Norton). In 1874-75 he was instructor in mathematical science at Harvard. *D. Sep. 12, 1875.*

**WRIGHT, Elizur**, American reformer. *B. Feb. 12, 1804. Ed. Yale University.* Wright took up the Abolitionist cause, and was secretary of the Anti-Slavery Society. He edited the *Abolitionist* and the *Commonwealth*, and was President of the National Liberal League. Ingersoll, who delivered his funeral oration, describes him as "one of the Titans who attacked the monsters, the gods, of his time." He was an Atheist, and contributed to the *Boston Investigator* and the *Freethinker's Magazine*. *D. Dec. 21, 1885.*

**WRIGHT, Frances.** See D'ARUSMONT, FRANCES.

**WRIGHT, Michael**, Owenite. *B. Oct. 18, 1818.* He settled early in life in Manchester, and there he came into touch with George Jacob Holyoake and accepted the social teaching and Rationalism of Robert Owen. For a time he lived on one of the Owenite farm colonies in Cambridgeshire. In 1857 he settled at Leicester. Wright and Josiah Gimson [SEE] and a few others founded the Leicester Secular Society, one of the best embodiments of Holyoake's Secularism, and afterwards built the Leicester Secular Hall, almost the only surviving institution of the zealous early days of Secularism. It was opened in 1881, a few months before Wright's death. He left a sum of £50 a year for five years to the Secular Society, of which he had been a Director. *D. Sep., 1881.*

**WRITER, Clement**, writer. *B. end of the sixteenth century.* Writer was a master tailor of London, whose early years are known only from his lawsuits between

1630 and 1640. T. Edwards says in his *Gangræna* (quoted in Professor Masson's *Life of Milton*, vol. ii) that Wright was a Presbyterian who left the Church about 1638, and went from depth to depth of heresy until he reached "Atheism." It is clear only that he rejected the authority of the Bible, the doctrines of the Church, and the immortality of the soul. He was most outspoken and aggressive in a very dangerous age. An anti-clerical work of his, with the ironical title of *Jus Divinum Presbyterii*, has been lost; but we have memorials of his controversy with Richard Baxter, whose *Unreasonableness of Infidelity* was directed against him. The anonymous *Fides Divina: the Ground of True Faith Asserted* (1657), which is an attack on the Bible, is believed to be Writer's reply. To Baxter's further work Writer replied with *An Apologetic Narration* (1658). As nothing more is found, it is conjectured that he died soon afterwards.

**WUNDT, Professor Wilhelm Max**, M.D., Ph.D., Jur.D., German physiologist and psychologist. *B.* Aug. 16, 1832. *Ed.* Heidelberg, Tübingen, and Berlin Universities. In 1857 he began to teach at Heidelberg, and in 1865 he became extraordinary professor. He passed to Zurich in 1874, and in 1875 was appointed professor of philosophy at Leipzig. At Leipzig he founded an Institute for Experimental Psychology, which served as model for many others throughout the world and gave a great impetus to scientific psychology. Wundt's thorough training in physiology and important original work on the nervous system and the senses gave him a very solid basis for psychological study, and he was one of the first to carry inductive methods into that field. It coloured his whole philosophy and made him a thorough Rationalist. He taught an evolutionary ethic, rejected the idealism of the current German schools of metaphysics, and taught that the soul was not a simple immaterial substance, but a complex of psychic elements (and therefore not personally

immortal). God he regarded as "a divine world-ground," in a Pantheistic sense, or the transcendental idea of unity; and he boldly accused Christianity of lapsing into early superstition in claiming miracles (*System der Philosophie*, 1889, pp. 649-51). He was virtually the creator of scientific psychology, and the long list of his weighty works ranges from physiology to logic, ethics, and metaphysics. He was one of the founders of the science of Folk Psychology, and he established and edited *Philosophische Studien*. His *Grundzüge der Physiologischen Psychologie* (1874) is a classic of empirical psychology. Wundt had the Prussian order Pour le Mérite and innumerable other honours.

**WÜNSCH, Professor Christian Ernst**, Ph.D., M.D., German mathematician. *B.* Oct. 31, 1744. Wunsch was the son of a weaver, and in his youth he worked, in great poverty, as a weaver. He gave much trouble to his pastor by his sceptical questions, and at the close of his apprenticeship he wandered afoot for a period. After his return he was a master weaver at his native place, Hohenstein. He made a thorough study of mathematics and astronomy, and in 1780 found occupation in the schools at Leipzig. When the great comet appeared some time afterwards Wunsch so successfully explained it, and appeased the population, that he was offered a scholarship at the University. He graduated in medicine and philosophy, and in 1784 he was appointed professor of mathematics and physics at Frankfort on the Oder. He was "half a heretic" (*Allgem. Deutsche Biog.*), or a moderate Rationalist; and he wrote a few substantial works on physics and chemistry. *D.* May 28, 1828.

**WURTZ, Professor Charles Adolphe**, M.D., French chemist. *B.* Nov. 26, 1817. *Ed.* Giessen and Strassburg Universities. In 1843 he was appointed head of the chemical section of the Faculty of Medicine at Strassburg, and two years later preparer of lectures at the Sorbonne. He succeeded

Dumas in the chair of organic chemistry in 1852, and took the chair of medical chemistry at the Faculty of Medicine in 1853. From 1866 to 1875 he was Dean of the Faculty, and in the latter year he was chosen professor of organic chemistry to the Faculty of Sciences. He was admitted to the Academy of Medicine in 1856, and the Academy of Sciences in 1867. Wurtz was one of the greatest organic chemists of his time, and the apostle of the atomic theory in France. He made many discoveries, and wrote works of high authority. In 1881 he was made a Life Senator, and he took his seat among the moderate anti-clericals. *D.* May 12, 1884.

**WYROUBOFF, Count Grigorio Nicolaievich**, Russian physicist and sociologist. *B.* Nov. 12, 1842. *Ed.* Italy, Lycée Bonaparte, Paris, Alexander Lyceum, St. Petersburg, Medical School, St. Petersburg, and Moscow University. In the course of his brilliant and thorough academic course Wyrouboff was converted to Positivism by a French professor. He spent some time completing his education in the German universities, and settled in Paris in 1864. He wrote at that time on chemistry and mineralogy, and was heatedly attacked by the organ of the orthodox Russians in Paris, *The Christian Union*. He replied in his *Religion devant la science* (1865). In collaboration with Littré, he answered J. S. Mill's criticisms of Comte (*Stuart Mill et la philosophie positive*, 1867), and founded and edited *La Philosophie Positive* (at first with Littré, later with Robin). He was naturalized in France in 1888. Wyrouboff is not a slavish follower of Comte, and he emphasized the Agnostic side of Positivism. He has written a number of works on physics and chemistry (notably his *Manuel de cristallographie*, 1889), and in 1904 he was appointed professor of the history of science at the Collège de France.

**XIMÈNES, the Marquis Augustin Louis**, French poet. *B.* Feb. 26, 1726.

Kimènes was the son of the Marshal Kimènes, whose father had taken service in the French army. He himself took up military service, but he abandoned the army for letters. He wrote a number of unsuccessful tragedies and a great quantity of verse (collected in his *Œuvres*, 1772). He was an ardent admirer of Voltaire, and he wrote several works against Rousseau (or lent his name to works written by Voltaire) in the quarrel of the two great Rationalists. *D.* May 31, 1817.

**YEARSLEY, Percival Macleod**, F.R.C.S., surgeon. *B.* 1867. *Ed.* Merchant Taylors' School, and Westminster and London Hospitals. Mr. Yearsley is consulting aural surgeon to the Red Cross Hospital, Harrow, and to the Jews' Deaf and Dumb Home; otologist to the L.C.C. Deaf Schools; and lecturer and examiner to the Training Colleges for Teachers of the Deaf. He is Chairman of the Medical Publications Committee, and member of the Executive Committee, of the National Bureau for the Welfare of the Deaf; also member of the Child Study Society, the Volta Bureau, and the Central Health Committee for London. He has written a number of surgical works, and translated Forel's *Sensations des insectes*. He is a member of the R. P. A.

**YOUMANS, Edward Livingston**, M.D., American chemist and educationist. *B.* June 3, 1821. *Ed.* common schools, Saratoga County. Youmans was a very assiduous reader as a boy, but at the age of thirteen he had ophthalmia and was blind for several years. During these years he contrived to continue his studies, especially in chemistry and physics, and he invented a machine for writing. In 1851 he constructed a chemical chart which was of great use in agricultural chemistry. He studied medicine also, and graduated at Vermont University. From 1852 to 1869 he lectured on science in connection with the lyceum system, and he was one of the first lecturers and writers

in the United States to popularize Evolution and the doctrine of the correlation and conservation of forces (*The Correlation and Conservation of Forces*, 1864). Youmans was a thorough Spencerian, and did most valuable work in securing the publication of Spencer's books in America (see Duncan's *Life and Letters of H. Spencer*, 1908). He secured copyright for other English writers, and in 1871 he planned the "International Science Series" for simultaneous publication in six countries. In 1872 he founded the *Popular Science Monthly*, which he edited until he died. An indefatigable worker and comprehensive idealist, Youmans literally wore out his life in altruistic endeavour. His works include *Alcoholism and the Constitution of Man* (1853), *A Handbook of Household Science* (1857), and *The Culture Demanded by Modern Life* (1868). D. Jan. 18, 1887.

**YOUMANS, William Jay, M.D.**, brother of preceding, American editor. B. Oct. 14, 1838. Ed. Yale and New York Universities. He worked on his father's farm until he was sixteen years old. He then studied chemistry under his brother and at Yale, and graduated in medicine at New York. He proceeded to London, and studied under Professor Huxley, for whom he had throughout life the highest regard. After practising medicine for three years in Minnesota, he joined his brother in editing the *Popular Science Monthly*, and at the death of his brother in 1887 he became sole editor. He often contributed to it, as well as to other magazines and to Appleton's *Annual Cyclopædia*. Youmans edited the American edition of Huxley's *Lessons in Elementary Physiology* (1867). He belonged to a number of learned societies. D. 1901.

**YOUNGHUSBAND, Sir Francis Edward**, K.C.S.I., K.C.I.E., C.I.E., LL.D., D.Sc., soldier, administrator, and writer. B. May 31, 1863. Ed. Clifton and Sandhurst. He joined the First Dragoon Guards in 1882, and became Captain eight years later. In 1890 he was transferred to the

Indian Political Department, and discharged various Government missions and exploring expeditions in Asia. In 1892 he was appointed Political Officer at Hunza, and in 1893 Political Agent at Chitral. He served in the Transvaal and Rhodesia in 1896-97; and he was Political Agent at Harauti in 1898, Resident at Indore in 1902-1903, British Commissioner to Tibet 1902-1904, and Resident at Kashmir from 1906 to 1909. He was created Commander of the Order of the Indian Empire in 1891, and received the Kaiser-i-Hind medal in 1901. In 1904 he became Knight Commander of the Indian Empire, and in 1917 Knight Commander of the Star of India. Sir Francis was Rede Lecturer at Cambridge in 1905, and President of the Royal Geographical Society in 1919. He holds honorary degrees from Edinburgh, Cambridge, and Bristol Universities, and has written *The Relief of Chitral* (1895), *The Heart of a Continent* (1896), *South Africa of To-day* (1898), *Kashmir* (1909), and other works. His Rationalist views are stated in an article in the *Hibbert Journal* (Oct., 1913) on "Some Laymen's Needs," his *Mutual Influence* (1915), and *View of Religion* (1916). He dissents entirely from the creeds, and, although he advocates the continuance of public prayer and worship, the only "Power" he recognizes (which he occasionally calls "the Universal Spirit" or "God") is not "any separate Personal Being wholly outside men," but "what results from the Mutual Influence of all men and of all the component parts of the universe" (*Mutual Influence*, p. 122).

**ZANARDELLI, Giuseppe**, Italian jurist and statesman. B. Oct. 29, 1826. Zanardelli took an active part in the revolt against the Papacy in 1848. At its failure he retired to Brescia to teach law, but the Austrian authorities suppressed his lectures. He was elected to the Italian Parliament in 1859, and sat among the members of the Left. In 1876 he became Minister of Public Works, in 1878 Minister of the Interior, and in 1881 Minister of Justice.

He returned to the Ministry of Justice in 1887, completed Italy's new Criminal Code, and made great reforms in the administration of justice. In 1894, 1896, and 1898 he was President of the Camera, and in 1901 he became Premier. Zanardelli made great efforts, in face of violent Papal hostility, to pass a measure of divorce; but his health was failing, and he had to retire in November, 1903. *D. Dec. 21, 1903.*

**ZANGWILL, Israel, B.A.,** writer. *B.* 1864. *Ed.* elementary schools ("practically self-educated," he says). He, however, graduated with Honours at London University, and became a teacher. From the school he passed to journalism, and for a time edited *Ariel*. His novels (especially his Ghetto stories—*Children of the Ghetto*, 1892, etc.), essays, poems, and plays (*The Melting Pot*, 1908, etc.) have given him a distinguished position in English letters; and he has lectured in the United Kingdom, United States, Holland, and Jerusalem. He is President of the International Jewish Territorial Organization, Vice-President of the League of World-Friendship, and a member of the Committee of the World's Court League. As a writer of the *Westminster Gazette* said in reviewing his *Italian Fantasies*: "The axe he wields is reason, tempered and edged; and the hope he burns with is the hope of mankind freed from the shackles of its own contriving..... from the religions that lie strangled in the toils of their creeds." His Rationalism is so plainly expressed in his play *The Next Religion* (1912) that the Lord Chamberlain forbade the public performance of it.

**ZARCO, Francisco,** Mexican writer and politician. *B.* Dec. 4, 1829. Zarco edited the *Siglo XIX* and the *Ilustracion*, and gave strong support to the Liberals. He was elected to Congress in 1855, and was imprisoned by the triumphant Clericals in 1860. When Juarez came to power he made Zarco a Secretary of State and President of the Council. *D. Dec. 29, 1869.*

**ZELLER, Professor Eduard,** German philosopher and historian. *B.* Jan. 22, 1814. *Ed.* Tübingen and Berlin Universities. In 1840 he began to teach theology at Tübingen. His views were so liberal that he made no progress there, and in 1847 he was, in spite of heavy clerical hostility, appointed professor of theology at Berne. Zeller was a close friend of D. F. Strauss, and shared his views. He passed to Marburg in 1849, but he presently abandoned theology for philosophy, his Rationalist views putting him outside the Lutheran creed. Up to this period he had been a follower of Hegel, and professed to be a liberal Protestant. The study of Greek philosophy completed his humanitarian conversion, and he became the standard writer on that subject (*Die Philosophie der Griechen*, 3 vols., 1844-52; *Grundriss der Geschichte der Griechischen Philosophie*, 1883; etc.). In 1862 he was appointed professor of philosophy at Heidelberg, and in 1872 at Berlin, where he lectured with great prestige until 1895. He was made Privy Councillor in 1894, and was loaded with academic honours. His views are best read in his *D. F. Strauss in seinem Leben und seinen Schriften geschildert* (1874; English translation same year) and *Friedrich der grosse als Philosoph* (1886). *D. Mar. 19, 1908.*

**ZERFFI, George Gustavus,** historian. *B.* (Hungary) 1821. *Ed.* Buda-Pesth. Zerffi was editor of the *Ungar* when the revolution of 1848 broke out, and he joined the insurgent army. At the failure of the revolution in 1849 he fled to England and was naturalized. He found employment in the Art Department at South Kensington, and in 1868 he was appointed lecturer in connection with the South Kensington schools. He lectured chiefly on house decoration and history. In 1876 he published an esteemed and popular *Manual of the Historical Development of Art*; but his interest in general history increased, and he wrote a number of important works on it (*The Science of History*, 1879; *Studies*

in the *Science of General History*, 2 vols., 1887-89; and *Evolution in History, Language, and Science*, 1885). He was a member of the Council of the Royal Historical Society. Dr. Zerffi was one of the most devoted supporters and most outspoken lecturers of the London Sunday Lecture Society in the days when it gave occasional Rationalist lectures. His published lectures (*Natural Phenomena and their Influence on Different Religious Systems*, 1873; *Dogma and Science*, 1876; *The Spontaneous Dissolution of Ancient Creeds*, 1876; etc.) are Agnostic and strongly worded. D. Jan. 28, 1892.

**ZIEGLER, Professor Heinrich Ernst**, Ph.D., German embryologist. B. July 15, 1858. Ed. Freiburg Gymnasium, and Lausanne and Freiburg Universities. In 1882 he was appointed assistant at the Strassburg Zoological Institute. Five years later he became teacher and assistant in the Freiburg Zoological Institute, and in 1890 he was chosen professor at Freiburg University. He passed to Jena in 1898, and to the Technical High School at Stuttgart in 1909. Ziegler edited the *Zoologisches Wörterbuch* (1907-1908), and has written a number of valuable works on embryology, chiefly his *Lehrbuch der vergleichenden Entwicklungsgeschichte der niederen Wirbelthiere* (1902) and *Die Vererbungslehre in der Biologie* (1905). He is a member of the Society of Animal Psychology and one of the founders of the German Monist Association.

**ZIEGLER, Professor Theobald**, Ph.D., German educationist. B. Feb. 9, 1846. Ed. Herrenberg Latin School, Schönthal Theological Seminary, and Tübingen University. Ziegler taught in the Schönthal Seminary for some time; but he quitted the clerical world, and for some years was a teacher in provincial colleges. In 1886 he was appointed professor of pædogy at Strassburg University, and in 1899-1900 he was Rector thereof. Apart from his educational works (*Lehrbuch der Logik*,

1881; *Geschichte der Ethik*, 2 vols., 1881-86; etc.), he has written *Religion und Religionen* (1893), *Glauben und Wissen* (1900), and *David Friedrich Strauss* (2 vols., 1908), in which his Rationalism finds expression. Professor Ziegler was commissioned to complete Bielschovsky's famous *Life of Goethe*.

**ZIEHEN, Professor Georg Theodor**, M.D., Ph.D., German pathologist. B. Nov. 12, 1862. Ed. Frankfort Gymnasium, and Würzburg and Berlin Universities. He was appointed assistant to Kahlbaum at the Hospital for Nervous Diseases at Görlitz. From 1886 to 1896 he was an assistant at the Jena Psychiatric Clinic, and in 1892 he became professor at Jena University. In 1900 he passed to the Utrecht Psychiatric Clinic, in 1903 to Halle University, and in 1904 to Berlin as professor of psychic and nervous diseases and Director of the Clinic for those diseases. Professor Ziehen is a high authority on the anatomy, physiology, and pathology of the nervous system, and is editor of the *Zeitschrift für Psychologie und Physiologie der Sinne*. He keeps psychology on the lines of physiology, and is classed by Villa in his *Contemporary Psychology* as "Materialistic" (p. 240). See his *Gedächtniss* (1908) and *Über die allgemeine Beziehungen zwischen Gehirn und Seelenleben* (3 vols., 1912).

**ZIMMERN, Helen**, writer. B. (Hamburg) Mar. 26, 1846. Miss Zimmern was brought to England by her parents in 1850. She was naturalized in England, and lived there until 1887, when she settled in Italy. She is a member of the Roman Association of the Press and foreign correspondent of several English, American, and German papers, and correspondent of the *Corriere della Sera*. She has written studies of Schopenhauer (*Schopenhauer: His Life and Philosophy*, 1876), Lessing (*G. E. Lessing: His Life and Works*, 1878), Sir Joshua Reynolds, and Sir L. Alma Tadema, and other literary

and historical works; and she has translated a number of Italian works into English. Her philosophy is, in the main, that of Nietzsche, several of whose works she has finely translated into English.

**ZOLA, Émile Édouard Charles Antoine**, French novelist. *B.* Apr. 2, 1840. *Ed.* Aix, Paris, and Marseilles. Zola was the son of an Italian engineer who was working in France at the time of his birth. The father died when Émile was seven years old, but the boy obtained a good education at the Lycée St. Louis, Paris. He aspired at once to literary fame, and for several years he worked in great poverty. In 1862 he took a situation as clerk at Hachette's, the publishing firm, and his first publication, *Cortes à Ninon*, followed two years later. It had a fair success, and in 1866 he abandoned clerical work and soon made a name as literary critic in the Paris press. His *Thérèse Raquin* (1867) gave definitive proof of his power as a novelist. In 1871 he opened, with *La fortune des Rougons*, the Rougon-Macquart series—the grim and pitiless natural history of a family. The stories were not particularly popular until the appearance of *L'Assommoir* (1878), which had a prodigious circulation; as had also *Nana* (1880) and *La terre* (1888). As the whole of Zola's work breathes a disdainful defiance of Christianity—witness, for instance, the nick-name of the most odious character in *La terre*—the Catholics and many others persisted in misrepresenting Zola's purpose in portraying squalid scenes and characters, and he was for life excluded from the Academy, although he was the most powerful French writer of his time. In *Le rêve* (1888), an idealistic novel, he made a vain attempt to open the doors of the Academy. Naturalist, or prince of naturalists, as he was in his art, Zola was a high-minded idealist who perceived that ugly things survive as long as they are hidden. He retorted heavily and justly on his "idealist" Catholic opponents with his *Lourdes*, *Rome*, and *Paris* (1894-98).

Meantime the clericals had united with misguided army leaders in refusing justice to Dreyfus, and Zola entered upon a magnificent campaign, with Clemenceau, for the innocent man. His famous article, "J'Accuse," appeared in the *Aurore* in January, 1898. He was prosecuted and condemned; but he appealed, and then, on the advice of his lawyers, left the country, since there seemed to be no prospect of a just trial. He returned in 1899, when a revision of the sentence on Dreyfus was announced. Three years later he was accidentally asphyxiated as he lay asleep. E. A. Vizetelly (*Émile Zola*, 1904) tells us, from his father's recollections, that Zola was baptized a Catholic, but he abandoned all religion, and became a drastic Voltairean, in his youth. In later years he was a temperate Agnostic, only drawn to attack the Church on account of its evils in practical life. He was an Honorary Associate of the R. P. A. *D.* Sep. 29, 1902.

**ZORRILLA, Manuel Ruiz**, Spanish statesman. *B.* 1834. Zorrilla was a lawyer at Madrid when he was drawn into the political struggle of the fifties. He was elected to the Cortes in 1856, and sat with the Progressists. In 1866 he incurred banishment for the first time through assisting in an insurrectionary movement; but he returned from France at the triumph of the Liberals in 1868, and was appointed Minister of Trade, Public Instruction, and Public Works. In 1869 he was Minister of Justice; in 1870 President of the Cortes. He accepted Amadeo of Aosta, and was in 1871 chosen Premier and Minister of the Interior. He fell in the same year, but was at the head of a new progressive ministry in 1872. When Amadeo returned to Italy in 1873 Zorrilla found it necessary to retire to France, and from that country he frequently fomented rebellious movements. Ferrer was involved in one of these Republican risings in 1885. Zorrilla had in the previous year been condemned to death, in his absence, by the Spanish courts. He was amnestied in 1894, though

he died an uncompromising Republican and Rationalist. Magalhaes Lima quotes some of Zorrilla's anti-Catholic sentiments in his *Fédération Ibérique*. He was an Agnostic, and he took a lively interest in the International Freethought Congress at Madrid in 1892. *D.* June 13, 1895.

**ZUEBLIN, Professor Charles**, Ph.B., D.B., American sociologist. *B.* May 4, 1866. *Ed.* Pennsylvania, North Western, Yale, and Leipzig Universities. In 1891 Zueblin founded the North Western University Settlement, and in the following year he was appointed secretary of the Chicago Society for University Extension. He became in the same year instructor in sociology at Chicago University. From 1896 to 1902 he was associate professor, and from 1902 to 1908 professor. He

edited the *Twentieth Century Magazine* in 1911-12, and has contributed to the *International Journal of Ethics* and other periodicals. His Rationalism is given in his *Religion of a Democrat* (1908). He was President of the American League for Civic Improvement in 1901-1902, and is a member of the National Municipalities League and other reform bodies.

**ZUPPETTA, Professor Luigi**, Italian jurist. *B.* June 21, 1810. *Ed.* Naples University. Zuppetta took an active part in the rebellion of 1848, when the Catholics and Royalists were beaten at Naples. He was driven into exile at the failure of the Revolution, but returned after the triumph of Garibaldi in 1860. He was later appointed professor of penal law at Pavia University.

## SUPPLEMENTARY LIST

**BARNES, the Honourable J. Edmestone**, engineer. *B.* (British West Indies) 1857. *Ed.* Kingston University School and Leipzig University. After qualifying as a land surveyor and civil engineer, Mr. Barnes entered the ministry of the African Methodist Church. In a few years he perceived the errors of Christian theology, and returned to his profession, practising in the British West Indies and South America. After further study and practice in Europe, he was appointed Surveyor General to the Republic of Liberia. A few years later he returned to Europe and completed his training in Germany. He travelled over the Continent, and was entertained by the Mayor of Vienna and other distinguished men. He then practised as a civil engineer and metallurgist in South Africa, and presently became Director of Public Works in Liberia. He afterwards spent some years in America, agitating for the education of the Africans, and he is now managing director of a mining syndicate in Sierra Leone. Mr. Barnes is one of the ablest representatives of the African race—he is widely known in native Africa as “the great man”—and a man of considerable culture. He is an accomplished linguist, and has written *The Economy of Life* (in which his Rationalist views are strongly expressed) and a few other works. He is a member of the Rationalist Press Association.

**BETHELL, Richard**, first Baron Westbury, Lord Chancellor. *B.* June 30, 1800. *Ed.* Corsham School, Bristol, and Oxford (Wadham College). He matriculated at the age of fourteen, and graduated, with first-class honours in classics and second in mathematics, at the age of nineteen.

He was elected to a fellowship of Wadham College. In 1823 he was called to the Bar (Middle Temple), and he soon attained a high reputation by practice in the Equity Courts. He took silk in 1840, and it is estimated that in 1841, when he was leader of the Chancery Bar, his income amounted to £20,000 a year. From 1851 to 1859 he was Member of Parliament for Aylesbury, and in 1859 he was elected for Wolverhampton. He strongly advocated the abolition of Church rates and university tests, and pleaded for the admission of Jews to Parliament. In 1851 he became Vice-Chancellor of the Duchy of Lancaster, in 1852 Solicitor General, and in 1856 Attorney General. In 1857 he rendered great service by foreing through the House, in spite of violent opposition, the Divorce and Matrimonial Bill; and he made other great reforms in law. He was appointed Lord Chancellor, with the title of Baron Westbury, in 1861. Three years later he was on the judicial committee of the Privy Council which heard the appeal on the *Essays and Reviews* case. His legal biographer in the *Dictionary of National Biography* says that he gave the verdict against the orthodox “with keen relish,” and quotes the epitaph which was humorously suggested for him: “He took away from orthodox members of the Church of England their last hope of everlasting damnation.” In the House of Lords he afterwards used scathing language about the bishops for condemning the book in Convocation, almost threatening them with prosecution. He gave even greater offence by describing a pronouncement of a Church Synod as “a sentence so oily and saponaceous that no one can grasp it.” He retired in 1865. Lord Westbury’s

career plainly suggested that he was a Rationalist, though one could not expect plainer language from one in his high position, and there was the customary posthumous revelation. His biographer, T. A. Nash (*Life of Lord Westbury*, 2 vols., 1888), observes that he was a member of the Church of England until the *Essays and Reviews* case, and that he then examined the creed and declared for "a rational religion." Jowett says much the same in his *Letters* (p. 186), adding: "He had a great dislike of priests and Churches, but not of religion." In the *Life and Letters of Benjamin Jowett* there is a letter in which Jowett observes that Lord Westbury had a higher character than Bishop Wilberforce (who died about the same time), and that he "sanctified marriage by instituting the divorce court" (ii, 54). The tradition in legal circles was that the Lord Chancellor was more advanced and less respectful than these quotations imply, and in Nash's *Life* there is a further long letter from Jowett which affirms that he was "not at all irreligious or freethinking in his conversation, as has been sometimes supposed." But Jowett at once gives us the value of such declarations when he goes on to quote this saying of Lord Westbury's: "You cut off the head of one beast, the Church of Rome, and immediately the head of another beast, the Church of England, makes its appearance" (ii, 293). Clearly the Lord Chancellor was a very advanced Rationalist, but whether Agnostic or Theist we are not informed. *D.* July 20, 1873.

**BROWN, John Armour**, manufacturer. *B.* Mar. 12, 1839. *Ed.* private school, Paisley, and Glasgow High School. After four years in business in Glasgow, he in 1858 joined the firm of Brown and Polson, at Paisley, and he is now the senior partner. Mr. Brown takes a keen interest in musical education, and he has for many years helped in the propagation of choral music through Tonic Solfa. He resigned his eldership in the United Presby-

terian Church twenty-seven years ago, and ceased to be a member of it. He has been a member of the Rationalist Press Association since 1907.

**BUCHANAN, Lt.-Colonel Sir Walter James**, K.C.I.E., M.D., B.A., physician. *B.* Nov. 12, 1861. *Ed.* Foyle College, Londonderry; Trinity College, Dublin; and Vienna University. Sir Walter was Diplomat in State Medicine at Dublin University, and University Travelling Prizeman in medicine. He entered the Indian Medical Service in 1887, and took part in the Hazara and Lushai Expeditions. In 1892 he transferred to the Civil Medical Service, and he was Civil Surgeon at Bengal, and then Superintendent of the Central Jails at Bhagalpur and Alipur. He has published a *Manual of Jail Hygiene* (1900) and *Tours in Sikkim* (1917); and since 1899 he has edited the *Indian Medical Gazette*. He is Lt.-Colonel in the Indian Medical Service, and has been Inspector General of Prisons for Bengal since 1902. His title was awarded in 1918. Sir Walter is a member of the R. P. A.

**DRYDEN, John**, merchant. *B.* 1850. *Ed.* private school. Mr. Dryden has been a Director of the Rationalist Press Association from its inception, and on the business side has rendered invaluable service to the organization. He has a wide knowledge of the literature of the Movement, and his matured judgment is highly appreciated by his colleagues. For many years he was London correspondent of the *New York Truthseeker*.

**GALLICHAN, Walter** ("Geoffrey Mortimer"), writer. *B.* 1861. Mr. Gallichan frequently contributed to Rationalist periodicals, under the pen-name of "Geoffrey Mortimer," in the nineties. In 1891 he made a successful venture in fiction with *Tales from the Western Moors*, and he has since then written a number of novels, including one of a Rationalist character. He is also an expert on fishing, and he

writes on social questions. His Rationalist views are given in *The New Morality* (1902) and *The Religion of Kindness* (1916).

**GREGOROVIVS, Ferdinand**, German poet and historian. B. Jan. 19, 1821. Ed. Königsberg University. He was trained in philosophy and theology, but at the close of his academic course he turned to poetry and history. After a few unsuccessful literary works, he won attention by his *Goethe's Wilhelm Meister* (1849), one of the best studies of Goethe at the time, and his works on Polish and Magyar literature. In 1851 his *Tod des Tiberius* and *Geschichte des römischen Kaiser Hadrian*, two very learned studies of ancient Roman life, opened his series of fine works on Italy. He spent many years in Italy, and travelled a good deal in Greece, Syria, and Egypt. *Corsica* (2 vols., 1854), *Wanderjahre in Italien* (5 vols.), and other works, gave instalments of his industrious research; but his high reputation rests chiefly on his *Geschichte der Stadt Rom im Mittelalter* (8 vols., 1859-73), a vivid and critical history of the Rome of Papal days that has never been superseded. The municipality of Rome, after the displacement of the Papacy, undertook the publication of an Italian translation of it (8 vols., 1874-76), and it has appeared in English and other languages. Gregorovius was enrolled as an honorary citizen of Rome. His *Lucrezia Borgia* (2 vols., 1874) is the standard work on the Pope's daughter, and partly redeems her character. His history of Athens (*Geschichte der Stadt Athen im Mittelalter*, 2 vols., 1889) is not so successful. Gregorovius edited the letters of Alexander von Humboldt, and the complete list of his own works, all of which are characterized by most laborious research, is very lengthy. He was a liberal Theist. Baroness von Suttner tells us that he once wrote in her album: "Priests place themselves between man and the Deity only as shadows" (*Memoirs*, i, 67). D. May 1, 1891.

"**HEDDERWICK, John Allan.**" See WHYTE, ADAM GOWANS.

**LAUBEUF, Maxime Alfred**, French engineer and inventor of the submarine. B. Nov. 23, 1864. Ed. Collège Chaptal and École Polytechnique, Paris. In 1885 he entered the Navy as an engineering pupil. He became an engineer of the first class in 1889, and chief engineer in 1905, retiring in 1906 to devote himself to invention. In 1900 and 1908 Laubeuf won special prizes for mechanics from the Academy of Sciences, of which he is a member, and he has discharged a number of Government missions abroad. He is regarded in France (and described in the French *Qui est-ce ?*) as the creator of the submersible submarine. He constructed the first boat of the type, the *Narval*, in 1898, and has since built a large number for the French Navy. He made a remarkable forecast of naval war in his *Luttes maritimes prochaines* (1908). M. Laubeuf is a chevalier of the Legion of Honour and an officer of the Academy, and he has had a number of orders conferred on him. He is an Agnostic. Commenting recently on Spiritualism (in *Le Gaulois*, Oct. 5, 1920), he said: "As to another world, I must declare myself unable to say anything, though it would, perhaps, be unphilosophical to deny everything a priori."

**LAVERAN, Professor Charles Louis Alphonse**, French physician. B. June 18, 1845. Ed. Strassburg University. He was for some time associate professor at Val de Grâce, then professor at the School of Hygiene; and he is now professor at the Pasteur Institute, and one of the highest medical authorities in Paris. He received the Nobel Prize for medical research in 1907, and is an Officer of the Legion of Honour and a member of the Institute and the Academy of Medicine. Professor Laveran has done very valuable work on the propagation of fever by mosquitoes, the blood corpuscles, etc. Interviewed recently in regard to Edison's

supposed invention for Spiritualist communications, he replied brusquely that he "did not believe a word of it," as he "did not believe in spirits" (*Le Gaulois*, Oct. 5, 1920).

**LEIGHTON, Frederic**, Baron Leighton of Stretton, R.A., D.C.L., LL.D., D.Litt., painter. *B.* Dec. 3, 1830. *Ed.* Rome, Dresden, Berlin, Frankfort, and Florence. Leighton showed his talent for drawing at a very early age, but his parents gave him a very wide and thorough education. He spoke Italian, German, and French as well as English. His art studies were accomplished at the Florentine Accademia delle Belle Arti and the Frankfort Staedel Institute. After spending some time in Brussels and Paris in 1848 and 1849, he returned to Frankfort, and spent three years under Professor Steinle. He settled at Rome in 1852, and there painted his *Cimabue's Madonna*, which was exhibited in the Academy in 1855 and was bought by the Queen. In 1858 he returned to London, and joined the Pre-Raphaelites. He was admitted Associate of the Royal Academy in 1864, and became an Academician in 1869. In 1878 he was elected President of the Royal Academy and knighted. In 1896 (just before his death) he was raised to the peerage. Lord Leighton had honorary degrees from Oxford, Cambridge, Durham, Edinburgh, and Dublin, and was President of the international jury on painting at the Paris Exhibition in 1878. He was an Associate of the French Institute; honorary member of the Berlin Academy, and member of the Vienna, Belgian, St. Luke (Rome), Florence, Turin, Genoa, Perugia, and Antwerp Academies; Commander of the Legion of Honour and of the Order of Leopold; Knight of the Prussian Order Pour le Mérite and the Coburg Order Dem Verdienste. Mrs. Russell Barrington, his chief biographer (*Life, Letters, and Work of F. Leighton*, 2 vols., 1906), does not discuss his creed, though in her *G. F. Watts* (1905) she classes Leighton with Watts as men to

whom "the beauty of nature was a religion in itself" (p. 157). Leighton, however, was fairly outspoken for a man in his position. From 1879 to 1893 he gave occasional addresses to Academy students (*Addresses Delivered to the Students of the Royal Academy*, 1896), and in these his Rationalism is plainly expressed. The second address (1881) is particularly valuable as an authoritative refutation of the current superstition that religion inspired the great painters of the Middle Ages. In the fifth address, which deals with the Middle Ages, Lord Leighton shows that the serious Christianity of the early Middle Ages was a blight upon painting, which recovered only with the Humanism of the Renaissance. He uses Theistic phrases in his letters, but there is a plain suggestion of Agnosticism in his reference to "the might and the majesty of the *mysterious* and eternal Fountain of all good things" (*Addresses*, p. 159). This is his only explicit statement of belief. *D.* Jan. 25, 1896.

**LEVY, J. H.**, economist and writer. *B.* July 17, 1838 (of Jewish parents). *Ed.* City of London School. He was lecturer on Logic, Economics, and Philosophy at the City of London College and at the Birkbeck Institute; and he started the London Dialectical Society. In 1871 Mr. Levy joined the staff of the *Examiner*. From 1877 to 1890 he was a weekly contributor to the *National Reformer* over the signature "D." He was an Agnostic. He was one of the founders of the Personal Rights Association, and took an active part in obtaining the repeal of the Contagious Diseases (Women) Acts, editing *The Shield* newspaper for five years. He was an anti-vaccinator and an anti-vivisectionist—all these activities being related to his intense belief in Individualism. He was the founder of the Political Economy Circle of the National Liberal Club, and a very keen debater there. *D.* Nov. 11, 1913.

**MÄDLER, Professor Johann Heinrich von**, German astronomer. *B.* May 29,

1794. *Ed.* Berlin University. In 1817 he became a teacher in a training college at Berlin. He then took up the study of astronomy at the University, and in 1824 he induced a banker to build a private observatory, in which he began his life-long work. He was one of the best of the early observers of Mars, and he then commenced a minute study of the moon. His great chart of the moon (4 parts, 1834-46) and work on it (*Der Mond*, 2 vols., 1837) were long the standard authorities. In 1836 he was appointed Observer at the Berlin Royal Observatory, and in 1840 professor of astronomy and director of the observatory at Dorpat. There, for twenty-five years, he rendered great service to science, until weakness of the eyes compelled him to retire in 1865. Mädler did much, especially by his *Populäre Astronomie* (1841), to popularize astronomy in Germany, and his chief works (*Die Eigenbewegung der Fixsterne*, 1854; *Beiträge zur Fixsternkunde*, 1855; and *Die Fixsternhimmel*, 1858) were not less important on the academic side. He was a Pantheist. Baroness von Suttner reproduces in her *Inventarium einer Seele* (4th ed., pp. 405-406) a poem by Mädler, in which he emphatically rejects Christianity and confines his belief to a Pantheistic conception of God. *D.* Mar. 14, 1874.

**MORRIS, Gouverneur**, American diplomatist. *B.* Jan. 31, 1752. *Ed.* King's (later Columbia) College, New York. He was admitted to the Colonial Bar in 1771, and practised in New York. In 1775 he was elected to the Provincial Congress, and he took an active part in fostering the movement for independence. In spite of his youth, he served on various important committees, and had a share in drafting the Constitution of the State of New York. He was, at the age of twenty-five, sent as delegate to the Continental Congress, and he was chairman of several difficult committees between 1777 and 1780. His *Observations on the American Revolution* (1778) was one of the finest short defences

of the separation. From 1781 to 1785 he was Assistant Superintendent of Finance. In 1787 he represented Philadelphia in the Constituent Convention. He visited France in 1789, and witnessed the beginning of the Revolution; and in 1790 he was appointed American agent in London. From 1792 to 1794 he was American Minister to France; but the drift of the Revolution disgusted him, and the French demanded his retirement. From 1800 to 1803 he sat in the American Senate, and from 1810 to 1816 he was Chairman of the Erie Canal Commission. Morris's biographer, Jared Sparks, does not discuss his views on religion; but Jefferson (*Memoir, Correspondence, etc., of Thomas Jefferson*, iv, 512), who was a close friend of his, says: "Morris often told me that General Washington believed no more of that system [Christianity] than he himself did." Morris was an enemy of Thomas Paine, and is partly responsible for Roosevelt's foolish vituperation of Paine, but he was himself a Deist. *D.* Nov. 6, 1816.

**NEWLAND, H. Osman**, F.R.A.S., sociologist. Newland was a lecturer in English literature, history, and sociology to the London County Council when the War broke out in 1914. He had written several useful sociological works (*A Short History of Citizenship*, 1904; *The Model Citizen*, 1908; etc.), and was regarded as showing great promise. He joined the army, and rose to the rank of Captain. At the conclusion of the War he was sent to organize commercial and higher education in Mesopotamia. He was President of the Baghdad Literary Society, and was doing valuable work when he succumbed to dysentery. Captain Newland had previously made a thorough study of life in West Africa, and had written, besides his *Sierre Leone* (1916) and *West Africa* (1920), some interesting articles on religion in the *Literary Guide*. He founded the British West African Association. He was an Agnostic (personal knowledge). *D.* June 27, 1920.

**OVERTON, Richard**, writer. *B.* beginning of the seventeenth century. Overton first makes his appearance in 1642 with a number of pamphlets satirizing the episcopal Church. In 1643 he published a curious work entitled *Man's Mortality*, which was anti-Christian enough to say that "the present [belief in the] going of the soul into heaven and hell is a mere fiction"; though the author believed in a general resurrection at the end of the world. The book was much attacked, and Parliament was moved to institute an inquiry as to the authorship. Overton had probably had the assistance of Clement Writer [SEE], and both are classed by Professor Masson as "seekers." In 1646 Overton turned upon the Presbyterian clergy, and warmly denounced all religious persecution. He was arrested (on a political charge) and imprisoned, but the army obtained his release. He continued his campaign, and in 1649 he was lodged in the Tower, from which he maintained his output of fiery and critical pamphlets. He was again released, and once more in prison from 1659 to 1663, after which he is lost to the historian.

**PERRIER, Professor Jean Octave Edmond**, French zoologist. *B.* May 9, 1844. *Ed.* Collège de Tulle, Lycée Bonaparte, and École Normale Supérieure. In 1867 he was appointed professor at Agen, and in 1868 assistant naturalist at the Muscum of Natural History. Four years later he passed to the Ecole Normale Supérieure, and in 1876 he became professor at the Museum of Natural History, of which he is now the Director. His very numerous works include a *Traité de Zoologie* of 3,000 pages (1890-1900) and several evolutionary studies (chiefly *La philosophie zoologique avant Darwin*, 1886, and *Le transformisme*, 1888). He is a Commander of the Legion of Honour, an Officer of Public Instruction and of Agricultural Merit, a member of the Institute and the Academy of Medicine, President of the Acclimatisation Society, Vice-Presi-

dent of the General Institute of Psychology and of the Society of Friends of the Museum, and member of the Central Commission of the Biological, Zoological, and Geological Societies. M. Perrier is frankly Agnostic. "I believe," he said, in the recent French symposium on Spiritualism (*Le Gaulois*, Oct. 5, 1920), "that when one is dead, one is dead for a very long time."

**ROBERTS, the Rev. R.**, lecturer. *B.* 1843. *Ed.* Liverpool National School. Mr. Roberts was apprenticed to engineering, but he, in 1870, entered the Bala Welsh Calvinistic Methodist College to study for the ministry. He was expelled for heresy five years later, and he became a Congregationalist minister. After serving for some years at Guisbrough and Leeds, he joined the Unitarian body, and served as minister at Hunslet and Bradford. He at length abandoned every shade of Christianity, and established an Ethical Society at Bradford. He is now an Agnostic, and frequently contributes to the *Literary Guide*. Mr. Roberts was a member of the Bradford City Council for many years. He was at one time Chairman of the School Board, and later of the Education Committee. For some years he has been engaged as lecturer in poetry by the Bradford Education Committee.

**ROBIN, Professor Édouard Charles Albert**, French chemist and physician. *B.* Sep. 19, 1847. *Ed.* Lycée de Dijon. In 1865 he was appointed preparer in chemistry to the Dijon Faculty of Sciences, and from 1866 to 1870 he was assistant to Baron Thénard. He was head of the chemical laboratory at the Charité Hospital from 1877 to 1885, and he is now professor of therapeutic clinics at the Paris University. He is scientific editor of the *Bulletin Général de Thérapeutique* and the *New York Herald*, Commander of the Legion of Honour, a member of the Academy of Medicine, the Anatomical Society, the Biological Society, the Therapeutic Society, the Chemical Society, and

the Dijon Academy of Sciences, Arts, and Letters. Professor Robin has at various times been President of International Congresses of Hydrology, Climatology, and Geology. In the recent symposium on Spiritualism he avowed his Materialistic position. "Communicate with the spirits of the dead!" he wrote. "To do that it is necessary that they exist, and we have no reason whatever to suppose that our life is prolonged under another form beyond the grave. Let us put aside these dreams."

**SETTLE, John**, miner. *B.* 1842. Mr. John Settle was a Lancashire miner who obtained a fair competence in his later years by the purchase of property. Quite late in life he became a Rationalist, and made the R. P. A. the residuary legatee of his estate, on condition that the money should be used for the delivery of lectures in Wigan. The sum actually received was only £148, but four lectures are delivered annually in Wigan under the bequest, and very important work has been done in that town. *D.* Feb. 4, 1915.

**SNELL, Henry**, lecturer. *B.* Apr. 1, 1865. *Ed.* village school. Mr. Snell had to start work as a ploughboy at the age of nine, and he later found employment in Nottingham. He joined the Nottingham Secular Society, and became its secretary and president. In 1890 he moved to London, to work under the Charity Organization Society, and he lectured regularly in Secular Societies. He was the first secretary to the Director of the London School of Economics, then Hutchinson Trust lecturer for the Fabian Society. In 1898 he was appointed lecturer to the English Union of Ethical Societies, and in 1905 general secretary of the Union. He unsuccessfully contested Huddersfield at the general elections of 1910 and 1918; and he was elected to the London County Council in 1919. He has written a few pamphlets, and has contributed for years to the Labour and Rationalist press.

**VANCE, Edith Maurice**, Secularist. *B.* 1860. *Ed.* private boarding schools ("ineffectually," she says). In 1877 Miss Vance became a Sunday-school teacher. She visited the Hall of Science, and prayed for the conversion of Mrs. Besant; but she herself became an Atheist and a devoted follower of Mr. Bradlaugh. Revolting against parental bigotry, she left her home and toured the provinces with a theatrical company. She joined the National Secular Society in 1878, and in 1887 she became London Branch Secretary and Vice-President. In 1892 she was appointed Assistant Secretary, and later General Secretary. Although her sight failed in 1909, and she is now totally blind, she still acts as General Secretary. As representative of the National League of the Blind she was in 1919 elected Poor Law Guardian and Borough Councillor of St. Pancras (London).

**WALWYN, William**, writer. *B.* about 1600. Walwyn, who was a grandson of a Bishop of Hereford, was put in the silk-trading business, and obtained the freedom of the Merchant Adventurers Company. His business was in London, and he took an active interest in the political and religious quarrel. Edwards, in his *Gangrana*, describes him as "a seeker, a dangerous man." He and his associates attacked all the sects, and professed to "seek" truth apart from them. It seems to have been an early form of Deism though they professed respect for the Bible. He was imprisoned in the Tower on political charges, and the Government writers freely accused him of Atheism and Communism. He had, they said, urged people to read Plutarch and Cicero on Sundays instead of going to church. Walwyn replied in his *Fountain of Slander Discovered* (1649), in which we can scarcely look for extreme candour from a prisoner. He was released in the same year, but is obscure after that date.