

# **The Fair Haven**

**Samuel Butler**  
**Editor: R. A. Streatfeild**

# Fair Haven Samuel Butler

**Samuel Butler**



## **Fair Haven Samuel Butler:**

The Fair Haven Samuel Butler, 1938      The Fair Haven Samuel Butler, 1913      **The Fair Haven** Samuel Butler, 2024-01-02

The Fair Haven by Samuel Butler is a completely unique and satirical paintings that delves into non secular and theological themes offered in the form of a dialogue Published anonymously the book explores Butler s skepticism towards traditional religious beliefs and his critique of the inconsistencies observed in Christian doctrine The narrative unfolds as a communication between characters Smith and Brown who discuss subjects related to religion morality and the nature of God Brown represents a religious believer whilst Smith adopts a extra skeptical and rational attitude Through their talk Butler engages in a witty and regularly humorous exam of spiritual dogma tough the traditional tenets of Christianity One of the wonderful elements of The Fair Haven is its unconventional approach to theological discourse By adopting a satirical and dialogic format Butler offers readers with a concept scary exploration of religious thoughts inviting them to impeach and rethink their personal beliefs The book displays Butler s broader intellectual pastimes which include his fascination with evolution and the connection among technology and religion While preserving a funny tone Butler addresses severe theological questions making The Fair Haven a concept upsetting and unconventional contribution to the discussions of faith and reason within the past due 19th century

The Fair Haven Samuel Butler, 2017-11-20

The Fair Haven by Samuel Butler The Fair Haven is an ironical defense of Christianity which under the guise of orthodox zeal undermines its miraculous foundations To find the germ of The Fair Haven we should probably have to go back to the year 1858 when Butler after taking his degree at Cambridge was preparing himself for holy orders by acting as a kind of lay curate in a London parish Butler never took things for granted and he felt it to be his duty to examine independently a good many points of Christian dogma which most candidates for ordination accept as matters of course The result of his investigations was that he eventually declined to take orders at all One of the stones upon which he then stumbled was the efficacy of infant baptism and I have no doubt that another was the miraculous element of Christianity which it will be remembered was the cause of grievous searchings of heart to Ernest Pontifex in Butler s semi autobiographical novel The Way of All Flesh While Butler was in New Zealand 1859 64 he had leisure for prosecuting his Biblical studies the result of which he published in 1865 after his return to England in an anonymous pamphlet entitled The Evidence for the Resurrection of Jesus Christ as given by the Four Evangelists critically examined

**The Fair Haven** Samuel Butler, R. A. (Richard Al Edited by Streatfeild, 2015-02-19

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*The Shrewsbury Edition of the Works of Samuel Butler: The fair haven [with] Memoir of the late John Pickard Owen* Samuel Butler,1923 [The Fair Haven](#) Samuel Butler,1914 [The Shrewsbury Edition of the Works of Samuel Butler](#) Samuel Butler,1923 **The Shrewsbury Edition of the Works of Samuel Butler** Samuel Butler,1925 [The fair haven, by John Pickard Owen, ed. by William Bickersteth Owen \[really written by S. Butler\].](#) Samuel Butler,1873 [The Shrewsbury Edition of the Works of Samuel Butler](#) Samuel Butler,1923 *Samuel Butler - The Fair Haven* SAMUEL BUTLER.,2018-10-02 Samuel Butler was born on 4th December 1835 at the village rectory in Langar Nottinghamshire His relationship with his parents especially his father was largely antagonistic His education began at home and included frequent beatings as was all too common at the time Under his parents influence he was set to follow his father into the priesthood He was schooled at Shrewsbury and then St John s College Cambridge where he obtained a first in Classics in 1858 After Cambridge he went to live in a low income parish in London 1858 59 as preparation for his ordination into the Anglican clergy there he discovered that baptism made no apparent difference to the morals and behaviour of his new peers He began to question his faith Correspondence with his father about the issue failed to set his mind at peace inciting instead his father s wrath As a result the young Butler emigrated in September 1859 to New Zealand He was determined to change his life He wrote of his arrival and life as a sheep farmer on Mesopotamia Station in A First Year in Canterbury Settlement 1863 After a few years he sold his farm and made a handsome profit But the chief achievement of these years were the drafts and source material for much of his masterpiece Erewhon Butler returned to England in 1864 settling in rooms in Clifford s Inn near Fleet Street where he would live for the rest of his life In 1872 he published his Utopian novel Erewhon which made him a well known figure He wrote a number of other books including a moderately successful sequel Erewhon Revisited before his masterpiece and semi autobiographical novel The Way of All Flesh appeared after his death Butler thought its tone of satirical attack on Victorian morality too contentious to publish during his life time and thereby shied away from further potential problems Samuel Butler died aged 66 on 18th June 1902 at a nursing home in St John s Wood Road London He was cremated at Woking Crematorium and accounts say his ashes were either dispersed or buried in an unmarked grave

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