

Westcott y Hort: ¿Ocultistas o Cristianos? Usted Decide

¿Por qué importaría siquiera?

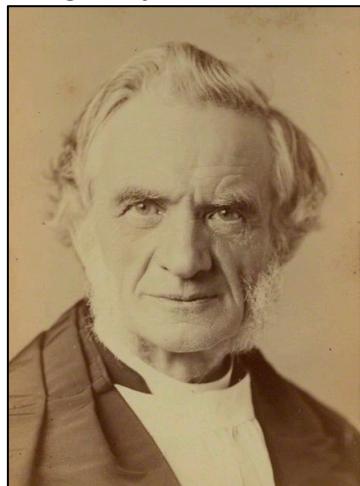
Westcott y Hort abandonaron el texto tradicional^{30, 32} y crearon un nuevo texto griego³¹ que dependía en gran medida del recién descubierto Códice Sinaítico,⁴⁴ así como de los previamente descubiertos Vaticanus y Alexandrinus. Su nuevo texto griego se convirtió en el texto griego de base de los manuales de Nestle-Aland y de las Sociedades Bíblicas Unidas (SBU), que hoy son utilizados por la mayoría de los traductores católicos y protestantes. Este nuevo texto hizo que los traductores dudaran de las palabras y de la doctrina que Dios había preservado, lo que dio lugar a que las Biblias traducidas a partir de 1881 contuvieran miles de cambios respecto del texto tradicional, entre ellos la **eliminación de Marcos 16:9–20 y Juan 7:53–8:11**. Se ha hecho creer al público en general que Westcott y Hort eran cristianos, pero ¿realmente lo eran?

La comprensión bíblica, las carreras, miles de millones en ventas de libros y las reputaciones están en juego!

Dr. Brooke Foss Westcott

(Nacido 1825 – Fallecido 1901)

Amigo muy cercano de Hort

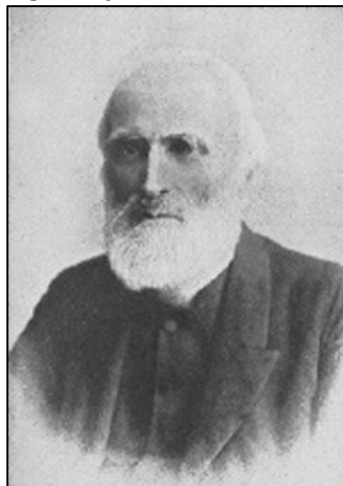


Lo que hizo: Compiló un nuevo texto griego para ser utilizado para traducir Biblias desde 1881. **Realizó sesiones de espiritismo** en el club secreto Cambridge Apostles.⁵ **Escribió raros libros ocultistas**, uno llamado ***Collectanea Hermetica***¹⁸ basado en los textos de sabiduría

Dr. Fenton John Anthony Hort

(Nacido 1828 – Fallecido 1892)

Amigo muy cercano de Westcott



Lo que hizo: Compiló un nuevo texto griego para ser utilizado para traducir Biblias desde 1881. **Asistió a sesiones de espiritismo** para invocar y agitar criaturas, y utiliza terminología ocultista de la Nueva Era en una carta que escribió a su esposa según su hijo, “*Intentamos hacer girar*

Dr. Eberhard Nestle

(Nacido 1851 – Fallecido 1913)

Usó texto de Tischendorf y Westcott & Hort



Lo que hizo: Creó la primera edición Nestle-Aland: la primera edición fue publicada por Eberhard Nestle en 1898 y combinó las lecturas de ediciones de **Tischendorf**, **Westcott and Hort** y Weymouth.³⁸
Afiliaciones gnósticas u ocultistas: Desconocidas.

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alejandrinos, egipcios / griegos de **Hermes Trismegisto**^{9, 10} y otro llamado **A Chymico-Kabalastic Treatise**¹⁸ en 1895 (quizás bajo seudónimo). Fundó **Ghostly Guild** (“el Gremio Fantasmal”), que se convirtió en **SPR**,^{8, 17} la cual trabajó con la infame **ocultista** aristocrática ruso-alemana **Madame Helena Blavatsky** en 1885.¹⁹ Se le **hicieron cargos por herejía** al menos tres veces en 1861, 1865, 1867, y su panfleto fue suprimido después de que el árbitro episcopal detectara herejía en él, según su hijo, Arthur Westcott.^{22, 28}

Afiliaciones gnósticas u ocultistas:

- ☐ **Cambridge Apostles** club secreto.^{5, 6, 7, 25}
- ☐ **Eranus Society** (Senior Apostles).^{8, 27, 29}
- ☐ Fundó **Ghostly Guild**.^{6, 11, 12, 14, 15, 16, 20}
- ☐ **Ghostly Guild** se convierte en **SPR**.^{8, 17}
- ☐ **Cock and Bull Club** (Ghostlie Guild).^{11, 14}
- ☐ **Hermes Club** (Philological Society).^{9, 23, 26}

Lo que él creía: Siguió la **Escuela Eleática de Filosofía** (filosofía griega), como hicieron muchos de los primeros gnósticos.⁹ Más allá de nombrar un club en honor a **Hermes**, también menciona específicamente a **Hermes Trismegisto**,¹⁰ las base de muchas sociedades secretas ocultistas, tales como la **Masonería**,^{21, 24} **Rosacruz**,²⁴ **Teosofía**, y **Thelema**, que están en contra del cristianismo. A los 63 años (1888), después de que el nuevo Texto Griego se completara en 1881,

las mesas, pero las **criaturas no se agitaron**.² Realizó sesiones de espiritismo en el club secreto Cambridge Apostles⁵ y en otros lugares.

Afiliaciones gnósticas u ocultistas:

- ☐ **Cambridge Apostles** club secreto.^{5, 6, 7, 25}
- ☐ **Eranus Society** (Senior Apostles).^{8, 27, 29}
- ☐ Fundó **Ghostly Guild**.^{6, 11, 12, 14, 15, 16, 20}
- ☐ **Ghostly Guild** se convierte en **SPR**.^{8, 17}
- ☐ **Cock and Bull Club** (Ghostlie Guild).^{11, 14}
- ☐ **Hermes Club** (Philological Society).^{9, 23, 26}

Lo que él creía: Sostenía muchas creencias gnósticas: “He estado persuadido durante muchos años de que el **culto a María y el culto a ‘Jesús’** tienen mucho en común en sus causas y en sus resultados.”³ Se burla de quienes se adhieren estrictamente a la Biblia: “...**fanatismo de los bibliólatras**”.⁴ En una sola página Hort dice: “**habiendo leído tan poco del [Nuevo] Testamento griego, y aferrándose al malvado Textus Receptus** [texto griego tradicional usado durante siglos].” Continúa: “**Piénsese en ese vil Textus Receptus apoyado enteramente en manuscritos tardíos. ; es una bendición que haya unos tan antiguos.**” Refiriéndose al **Códice Sinaítico** que **Tischendorf** ‘encontró’ y menciona a Tischendorf por su nombre, y luego habla de iniciar una sociedad para investigar fantasmas, la **Ghostly Guild** (“el Gremio Fantasmal”).¹⁴ El Dr. Hort creía que los

Lo que él creía: El Dr. Nestle parece **negar** que Dios pueda preservar Su Palabra ni siquiera hasta la copia o tirada de primera generación, y mucho menos para las generaciones futuras. “No; incluso cuando ambos concuerdan [manuscrito original y copia], sigue existiendo la posibilidad de que lo que el autor escribió y permitió que se imprimiera **no fuera lo que pensaba o tenía la intención** de que se leyera.”³⁹ Él cree que, “Su desaparición [manuscritos originales] se entiende fácilmente cuando consideramos que la mayor parte del Nuevo Testamento, a saber, las epístolas, son escritos ocasionales **nunca destinados a la publicación**, mientras que otros estaban pensados para tener solo una **circulación limitada**.”³⁹ ¿Fue esto quizá una declaración por ignorancia, dado que Dios dijo que “preservaría” sus palabras?⁴⁰ 40 ¿Es posible que la desaparición de los manuscritos originales a lo largo de un largo período de tiempo pueda ser el resultado de Satanás (el dios de este mundo hasta que Jesús regrese)⁴³ y de personas malvadas quemando todas las pruebas que puedan localizar?⁴²

Por qué importa: Si alguien que duda de la Biblia traduce la Escritura, se ignora la guía de Dios y, por tanto, su traducción no es inspirada y ya no es Escritura. (véase 2 Timoteo 3:16)⁴¹

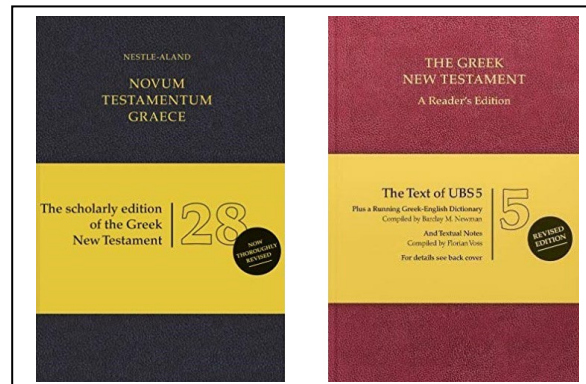
Sólo traducción—consulte el original en inglés. | “El mayor impedimento para descubrir la verdad; es la creencia de que ya se la posee.” – Anónimo

estaba todavía muy involucrado con el ocultismo, afirmando: “Si tuviera el **mando de los fantasmas** en este momento, creo que el sueño de Bismarck se vería bastante perturbado. Quizá sea mejor que no lo tenga.”¹²

Por qué importa: Las creencias afectan cómo las personas piensan, enseñan y traducen la Biblia, como se expresa en esta cita: “El mundo exterior solía considerarlo [Westcott] un **místico**; y la visión **mística**, o sacramental, de la vida entra, es cierto, **en gran medida en su enseñanza**.”¹ ¿A usted le gustaría que alguien que prestó un **juramento de membresía a clubes secretos**, malvados y socialistas, que se opone al papel de liderazgo de Dios, tradujera el libro divinamente inspirado de Dios?^{21, 23, 24, 25}

seguidores de John Hus (héroe para Martín Lutero y los reformadores) **adoraban a Satanás**, aunque los husitas fueron fundamentales al intentar reformar a la iglesia católica romana en cuanto al paganismo interno.²⁴

Por qué importa: Dios advierte: “No os volváis a los encantadores y a los adivinos: no los consultéis ensuciándoos con ellos: Yo soy el SEÑOR vuestro Dios.” - Levítico 19:31 (Valera 1602 Purificada). Ciertamente parece que Hort y Westcott buscaban comunicarse con **fantasmas**¹³ (espíritus demoníacos), llegando incluso a llamarlos **criaturas**.² ¿Cómo afectó esta **comunicación maléfica por medio de sesiones de espiritismo** su comprensión y traducción de la Biblia?... ¿y qué hay de sus **juramentos de lealtad a clubes secretos**?²⁵



Usted decide - ¿Ocultistas o Cristianos?

Téngase en cuenta que el manuscrito conocido más antiguo disponible, *The Jesus Papyrus*, también conocido como *Magdalen College Papyrus P64*, hacia c.60 d. C., concuerda con la Biblia King James y el *Textus Receptus* en contra de la base textual Nestle-Aland y UBS.^{33, 34, 35, 36, 37}

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Bibliografía (Obras Citadas)

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¹ In *The New Volumes of the Encyclopaedia Britannica 10th Edition Vol. IX*, by Adam and Charles Black, [title page](#), [p.828](#). London and Edinburgh: The Encyclopaedia Britannica Company, 1902.

² In *Life and Letters of Fenton John Anthony Hort Vol. 2*, by his son Arthur Fenton Hort, [title page](#), [p.33](#). London: MacMillan and Co., 1896.

³ In *Life and Letters of Fenton John Anthony Hort Vol. 2*, by his son Arthur Fenton Hort, [p.50](#). London: MacMillan and Co., 1896.

⁴ In *Life and Letters of Fenton John Anthony Hort Vol. 1*, by his son Arthur Fenton Hort, [title page](#), [p.77](#). London: MacMillan and Co., 1896.

⁵ In *Fraser's Magazine: Volume 70*, edited by James Anthony Froude, [title page](#), [p.798](#). London: William Clowes and Sons, 1864.

⁶ In *Life and Letters of Fenton John Anthony Hort Vol. 1*, by his son Arthur Fenton Hort, [p.170-172](#). London: MacMillan and Co., 1896.

⁷ In *Life and Letters of Fenton John Anthony Hort Vol. 1*, by his son Arthur Fenton Hort, [p.198](#). London: MacMillan and Co., 1896.

⁸ In *Life and Letters of Fenton John Anthony Hort Vol. 2*, by his son Arthur Fenton Hort, [p.184-186](#). London: MacMillan and Co., 1896.

⁹ In *Life and Letters of Brooke Foss Wescott Vol. 1*, by his son Arthur Westcott, [title page](#), [p.47](#). London: MacMillan and Co., 1903.

¹⁰ In *Life and Letters of Brooke Foss Wescott Vol. 2*, by his son Arthur Westcott, [title page](#), [p.79](#). London: MacMillan and Co., 1903.

¹¹ In *Life and Letters of Brooke Foss Wescott Vol. 1*, by his son Arthur Westcott, [p.117](#). London: MacMillan and Co., 1903.

¹² In *Life and Letters of Brooke Foss Wescott Vol. 2*, by his son Arthur Westcott, [p.59](#). London: MacMillan and Co., 1903.

¹³ In *Life and Letters of Fenton John Anthony Hort Vol. 1*, by his son Arthur Fenton Hort, [p.16-17](#). London: MacMillan and Co., 1896.

¹⁴ In *Life and Letters of Fenton John Anthony Hort Vol. 1*, by his son Arthur Fenton Hort, [p.211](#). London: MacMillan and Co., 1896.

¹⁵ In *Life and Letters of Fenton John Anthony Hort Vol. 1*, by his son Arthur Fenton Hort, [p.217](#). London: MacMillan and Co., 1896.

¹⁶ In *Life and Letters of Fenton John Anthony Hort Vol. 1*, by his son Arthur Fenton Hort, [p.219](#). London: MacMillan and Co., 1896.

¹⁷ Weaver, Zofia. "Our History." *Society for Psychical Research (SPR)*. Formed in 1882.

<https://web.archive.org/web/20181130004249/https://www.spr.ac.uk/about/our-history> (accessed 2018).

¹⁸ In *Borderland: A Quarterly Review and Index, Volume 2*, edited by William Thomas Stead, [title page](#), [p.87](#), [p.123](#). London: Mowbray House, 1895.

¹⁹ In *Proceedings of the Society for Psychical Research VOL.III (containing parts VIII and IX)*, by Proceedings of the Society for Psychical Research, [title page](#), [p.313](#) & [p.400](#). London: Trubner and Co., 1885.

²⁰ In *Life and Letters of Brooke Foss Wescott Vol. 1*, by his son Arthur Westcott, [p.119](#). London: MacMillan and Co., 1903.

²¹ In *Life and Letters of Fenton John Anthony Hort Vol. 2*, by his son Arthur Fenton Hort, [p.152](#). London: MacMillan and Co., 1896.

²² In *Life and Letters of Brooke Foss Wescott Vol. 1*, by his son Arthur Westcott, [p.256](#). London: MacMillan and Co., 1903.

²³ In *Life and Letters of Fenton John Anthony Hort Vol. 1*, by his son Arthur Fenton Hort, [p.47 and p.93](#). London: MacMillan and Co., 1896.

²⁴ In *Life and Letters of Fenton John Anthony Hort Vol. 1*, by his son Arthur Fenton Hort, [p.111-112](#). London: MacMillan and Co., 1896.

²⁵ In *Life and Letters of Fenton John Anthony Hort Vol. 1*, by his son Arthur Fenton Hort, [p.196](#). London: MacMillan and Co., 1896.

²⁶ In *Life and Letters of Fenton John Anthony Hort Vol. 1*, by his son Arthur Fenton Hort, [p.265](#). London: MacMillan and Co., 1896.

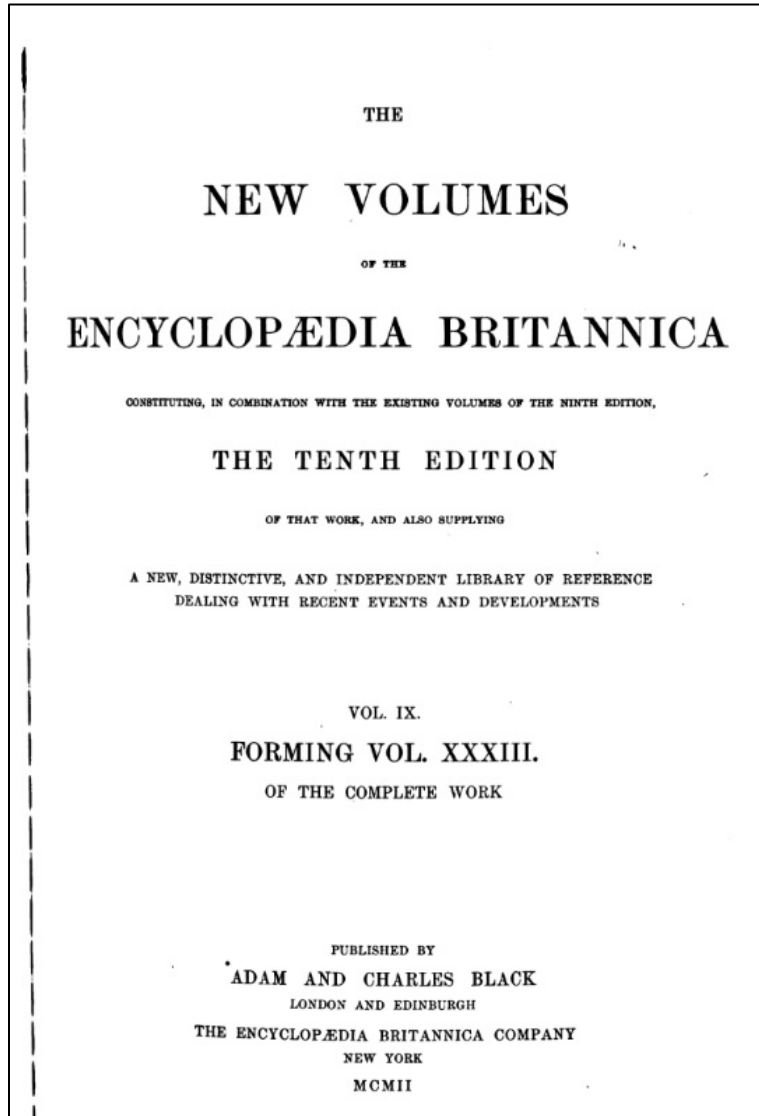
²⁷ In *Life and Letters of Fenton John Anthony Hort Vol. 2*, by his son Arthur Fenton Hort, [p.230](#). London: MacMillan and Co., 1896.

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- ²⁸ In *Life and Letters of Brooke Foss Westcott Vol. 1*, by his son Arthur Westcott, [p.222](#). London: MacMillan and Co., 1903.
- ²⁹ In *Life and Letters of Brooke Foss Westcott Vol. 1*, by his son Arthur Westcott, [p.384-385](#). London: MacMillan and Co., 1903.
- ³⁰ In *Life and Letters of Erasmus: Lectures Delivered at Oxford*, by James Anthony Froude, [title page](#), [p.387](#) and [p.404](#). London: Longmans, Green, and Co., 1894.
- ³¹ In *The New Testament in the Original Greek*, the text revised by Brooke Foss Westcott and Fenton John Anthony Hort, [title page](#). New York: Harper & Brothers, 1882.
- ³² In *Novum Instrumentum Omne*, by Desiderius Erasmus, [title page](#). 1516.
- ³³ In *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*, by Richard Bauckham, 288. Eerdmans, 2006.
- ³⁴ Thiede, Carsten Peter. *The Jesus Papyrus: The Most Sensational Evidence on the Origins of the Gospels Since the Discovery of the Dead Sea Scrolls*. New York: Galilee Doubleday, 2000.
- ³⁵ Thiede, Professor Carsten P. "Reconstructing Manuscripts Using Confocal Laser Scanning Microscopy." *The Tyndale Society Journal* #21, April 2002: p.26. <https://web.archive.org/web/20181121183355/http://geneva-heritage.com/PDF/TJ%2021.pdf>
- ³⁶ *Eyewitness to Jesus*. Directed by High Noon Entertainment. Performed by Matthew D'Ancona of Magdalen College in Oxford. 2011.
- ³⁷ Oxford, Magdalen College; Barcelona, Foundation of Saint Luke the Evangelist. "Papyrus P64: Matthew Chapter 26 Verses 22." *The Center for the Study of New Testament Manuscripts*. 2018.
- ³⁸ In *Bible: N.T. Greek Text with Critical Apparatus*, by Eberhard Nestle, [title page](#). London: British and Foreign Bible Society, 1904. (originally written in 1898)
- ³⁹ In *Introduction to the Textual Criticism of the Greek New Testament*, by Eberhard Nestle, [title page](#), [p.28-29](#). London: Williams and Norgate, 1901.
- ⁴⁰ In *God Preserved His Words*, by Peter D. Arvo. 2018. *Download the full document for free online from TheTorchbearerSeries.com.
- ⁴¹ “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:” – 2 Timothy 3:16 (KJV)
- ⁴² In *The history of the Evangelical churches of the valleys of Piemont*, by Sir Samuel Morland, [title page](#), [p.8](#) & [p.9](#). London: Henry Hills, 1658.
- ⁴³ In *Satan Rules the World Until Lord Jesus Christ Returns*, by Peter D. Arvo. 2018. *Download the full document for free online from TheTorchbearerSeries.com.
- ⁴⁴ In *Codex Sinaiticus: Legitimate or Forgery? The Suspects*, by Peter D. Arvo. 2018. *Download the full free document with references (with scans of the references) from TheTorchbearerSeries.com.

Bibliografía (Obras Citadas) **Imágenes Escaneadas**

¹ title page



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of choirs, and his admirable lectures on the Apostles' Creed, entitled *Historic Faith* (1883), are reminiscences of his vacations spent at Peterborough. He held his canonry at Westminster in conjunction with the regius professorship. The strain of the joint work was very heavy, and the constant attendance at meetings and committees both in Cambridge and in London told upon him severely. The intensity of the interest and study which he brought to bear upon his share in the labours of the Ecclesiastical Courts Commission, of which he had been appointed a member, added to his burden.

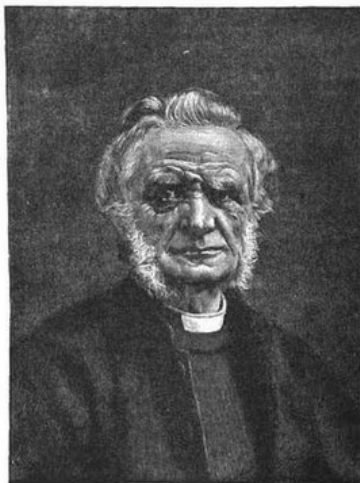
Preaching at the Abbey gave him an opportunity, which he valued immensely, of dealing with social questions. His sermons were generally portions of a series; and to this period belong the volumes *Christus Consummator* (1886) and *Social Aspects of Christianity* (1887).

In March 1890 he was nominated to the see of Durham, there to follow in the steps of his beloved friend Lightfoot, who had passed away in December 1889. He was consecrated on the 1st of May at Westminster Abbey by Archbishop Thompson (of York): Hort was the preacher upon the occasion. Benson (Archbishop of Canterbury) also was present, but did not take part in the service, Durham being in the Northern Province. Westcott was enthroned at Durham Cathedral on the 15th of May. The change of work and surroundings could hardly have been greater. But the sudden immersion in the practical administration of a northern diocese gave him new strength. He surprised the world, which had supposed him to be a recluse and a mystic, by the practical interest he took in the mining population of Durham and in the great shipping and artisan industries of Sunderland and Gateshead. Upon one famous occasion in 1892 he succeeded in bringing to a peaceful solution a long and bitter strike which had divided the masters and men in the Durham collieries; and his success was due to the confidence which he inspired by the extraordinary moral energy of his strangely “prophetic” personality, at once thoughtful, vehement, and affectionate. His constant endeavour to call the attention of the Church to the religious aspect of social questions was a special note in his public utterances. He was a staunch supporter of the co-operative movement. He was practically the founder of the Christian Social Union. He continually insisted upon the necessity of promoting the cause of foreign missions, and he gladly gave four of his sons for the work of the Church in India. His energy was remarkable to the very end. But during the last two or three years of his life he had become suddenly older: the deaths of Hort and Benson had left him with a sense of loneliness; he was much troubled, too, with deafness, and complained of shortness of breath. In his visits to Cambridge in 1900 to lay the

foundation stone of the Clergy School (which will always be associated with his memory), and again in December to preach the Commemoration Sermon at Trinity College, he displayed all the old vigour; but it was a farewell to his beloved university. His wife—who had been for some years an invalid—died rather suddenly on the 28th of May 1901. He placed a stone to her memory; the inscription on it was to wait until his own time came. It was not for long. He dedicated to her memory his last book, *Lessons from Work* (1901). He attended meetings in London in the early part of July. He preached a farewell sermon to the miners in Dur-

ham Cathedral at their annual festival, on the 20th of July. Then came a short, sudden illness, and he fell asleep on the 27th of July. He was buried in Auckland Castle chapel, in the same grave with his wife, and close to the grave of Bishop Lightfoot.

In appearance Westcott was short and spare; his face was one of striking power and beauty. The intensity of his look has been well caught by Sir William Richmond, whose picture of him hangs in the Fitzwilliam Museum at Cambridge. He was quick and active in movement; was always a vigorous walker; was wiry and tough in physique, and enjoyed good health. He was no narrow specialist. He had the keenest love of poetry, music, and art. He was himself no mean draughtsman, and used often to say that if he had not taken orders he would have become an architect. His literary sympathies were wide. He would never tire of praising Euripides, while few men had given

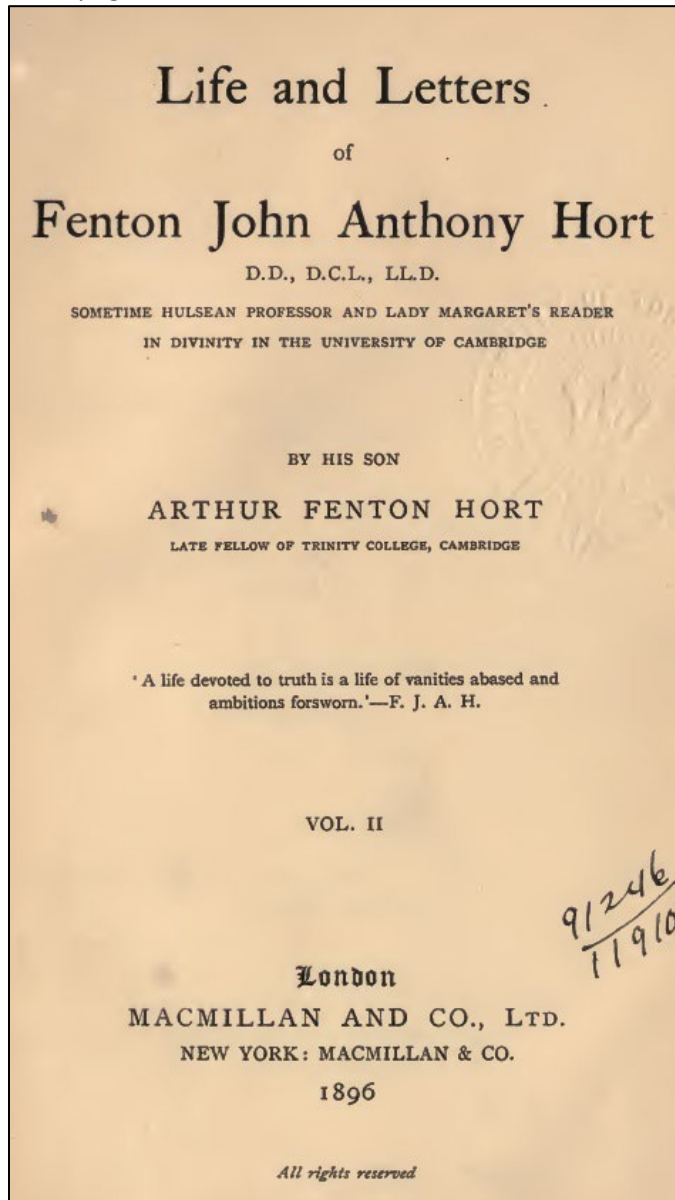


BISHOP WESTCOTT.
(From a photograph by the London Stereoscopic and Photographic Co., Ltd.)

such minute study to the writings of Robert Browning. He followed with delight the development of natural science studies at Cambridge. He spared no pains to be accurate, or to widen the basis of his thought. Thus he devoted one summer vacation to the careful analysis of Comte's *Politique Positive*. He studied assiduously *The Sacred Books of the East*, and earnestly contended that no systematic view of Christianity could afford to ignore the philosophy of other religions. The outside world was wont to regard him as a mystic; and the mystical, or sacramental, view of life enters, it is true, very largely into his teaching. He had in this respect many points of similarity with the Cambridge Platonists of the 17th century, and with F. D. Maurice, for whom he had profound regard. But in other respects he was very practical; and his strength of will, his learning, and his force of character made him really masterful in influence wherever the subject under discussion was of serious moment. He was a strong supporter of Church reform, especially in the direction of obtaining larger powers for the laity. He was always an energetic advocate of international arbitration as the means of settling national disputes. But in the Boer war he was convinced of the righteousness of the British

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² title page



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² page 33

AGE 36 CHELTENHAM AND THE ALPS 33

Grantchester, getting home just in time for ‘Hall,’ *i.e.* dinner. There I met divers friends, as also in Combination Room afterwards. Then came chapel, a delightful service to me in many ways. It was musical, as being on a Saint’s day, and we had (strange to say) the accustomed old chant and good and familiar services. We are just come out. So you will see it has been a very happy day.

TO HIS WIFE

HARROW, *October 23rd, 1864.*

. . . We had a pleasant evening, six of Westcott’s Sixth Form boys dining with us. Yesterday we worked all the morning till I had to go to Mrs. Butler’s (sen.), where I lunched. Then we worked till near dinner, when we had a very nice little party, the two De Morgans, H. M. Butler, Farrar, Bradby and his mother, and H. W. Watson. Mrs. Bradby, whom I had never seen, and who was well worth seeing, came in the evening. We tried to turn tables, but the creatures wouldn’t stir. Both the De Morgans were radiant and pleasant. To-day we have been to morning chapel, and had a good sermon from Bradby; but a great number of boys are away, this being ‘Exeat Sunday,’ which gave Westcott a holiday yesterday. After evening chapel I am going in for a little to Montagu Butler’s. Our work thus far is very satisfactory, and we are going now to have two or three pages of the beginning of St. Matthew set up in type at once; not with any idea of printing off immediately, but as experiment. We shall, however, be very soon printing off in earnest.

TO THE REV. DR. LIGHTFOOT

CHELTENHAM, *January 12th, 1865.*

. . . I am rejoiced to hear that Papias is actually unearthed. I only wish it had been a few weeks ago, for I have spent more time than it is worth in tracing out his sources, and written some melancholy pages on the subject. In fact I had finished him except a look at Isidore (whom

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the religious instinct to idolatry and creature worship and aversion to the Most High ; and, on the good side, by a right reaction from the inhuman and semi-diabolical character with which God is invested in all modern orthodoxies—Zeus and Prometheus over again? In Protestant countries the fearful notion ‘Christ the believer’s God’ is the result. In Romish countries the Virgin is a nearer and more attractive object, not rejected by the dominant creed ; and the Divine Son retires into a distant cloud-world with the Father, the whole speculative tendencies of Latin theology (and much of the later Greek from Ephesus onwards) aiding in the result, being in fact Apollinarian in spirit. Another idea has lately occurred to me : is not Mariolatry displacing much worship of scattered saints, and so becoming a tendency towards unity of worship? This is all very crudely expressed ; but I think it is substantially true, though probably by no means the whole truth.

TO THE REV. B. F. WESTCOTT

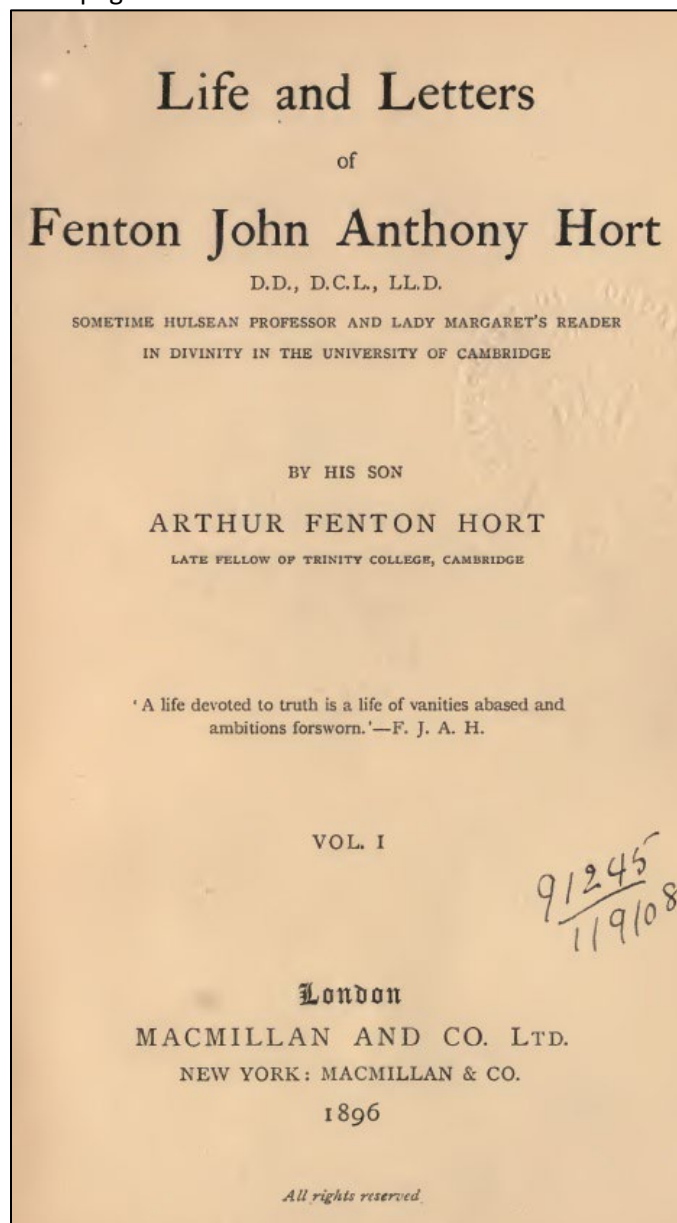
CHELTENHAM, *October 17th, 1865.*

. . . I do quite hope to get forward with those essays this winter, but it is hopeless to think of that till I am quietly settled at St. Ipps. Reading your slips is a much easier matter. You would not, I presume, urge the separation of the essays from St. James, and he must unavoidably take some time, even if we were free from the incubus of the text. I feel most strongly the need of the full two-sided truth being spoken out on those matters in the present state of feeling. But it is even more important not to break silence with anything crude. Immediate writing but not immediate publication seems on the whole the most desirable course.

I have been persuaded for many years that Mary-worship and ‘Jesus’-worship have very much in common in their causes and their results. Perhaps the whole question may be said to be involved in the true idea of mediation, which is almost universally corrupted in one or both of two opposite directions. On the one hand we speak and think as if there were no real bringing near, such as the N. T. tells of, but only an

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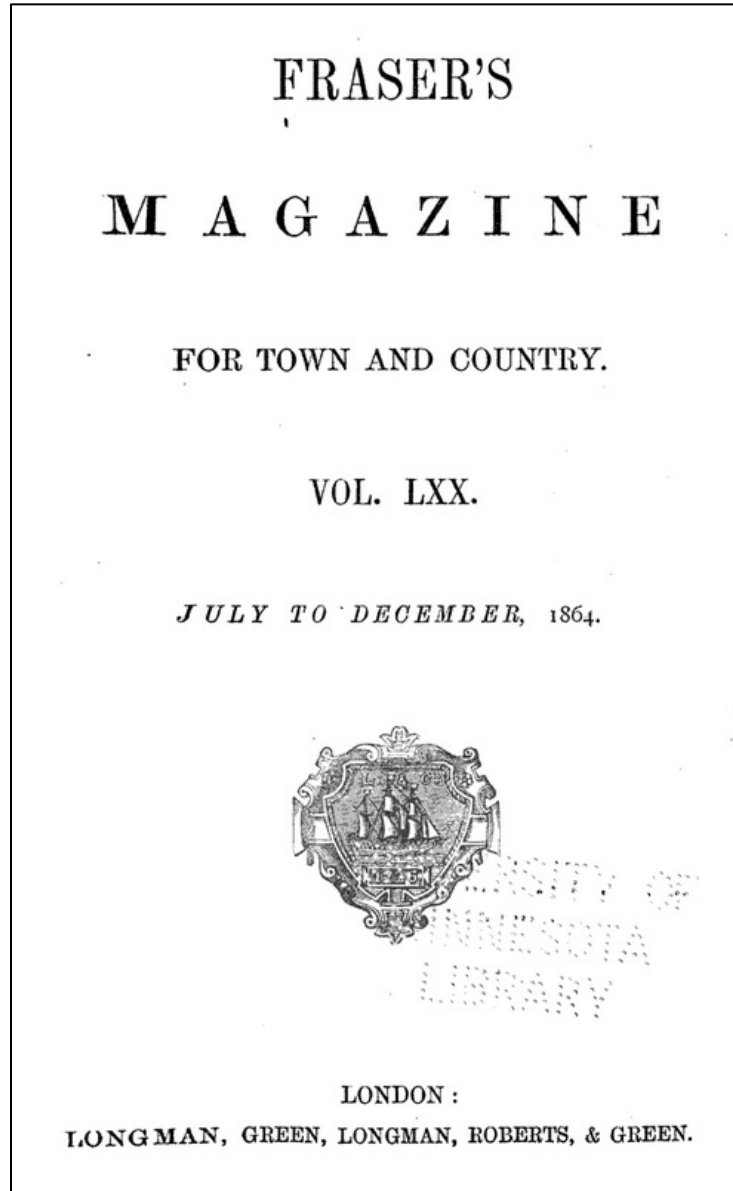
though in a measure it may have made it unprofitable to many men of that time, yet in God's providence preserved it inviolate and unscattered for future generations ; 4th, whatever may be the inclinations of the so-called 'Anglo-Catholics,' they cannot restore mediævalism ; the nineteenth century renders it impossible ; and further, the Bible then was closed, but now, thanks to Luther, it is open, and no power (unless it be the fanaticism of the bibliolaters, among whom reading so many 'chapters' seems exactly to correspond to the Romish superstition of telling so many dozen beads on a rosary) can close it again ; a curious proof of which is afforded by the absurd manner in which the 'Anglo-Catholics' defend, as they think, the Bible from 'Rationalists' ; 5th, to the Church, her constitution being sacramental, we *must* adhere, if we will follow God's way and not our own ; only in the Church does He promise all the blessings of the New Covenant. We may have to suffer the temporary loss of some goodly branches of Christianity, and much of its genial and spiritual quality may be in part debarred us ; still we *dare* not forsake the Sacraments, or God will forsake us. Holding them, we hold the root and the trunk, shorn for a while of its foliage, perhaps of its branches, but in due time they will sprout forth again ; whereas if we forsake the root and trunk to embrace the foliage, we shall find it wither before long, and we shall be embarked on a stormy sea of opinion without rudder or oar.

. . . I do not feel quite so certain of the truth of Arnold's view of the Sabbath as I did. I do not mean that I am returning to the Judaizing notion, but I am inclined to regard the Sabbath as an universal institution for mankind, of the same kind as and coætaneous with the universal institution of marriage. I do not see clearly whether this is Maurice's view, but I believe it is not far from it ; thus its central idea would be not abstinence from work, but rest, in accordance with the words, "The Sabbath was made for man, and not man for the Sabbath." Sabbath-breaking will then include little else than hindering Sunday from being a day of rest to others.

. . . I do not think there is a book more utterly free from Manichæism than the *Christian Year*, nor can I believe that its author's mind, however narrowed by dogmas, could ever

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Cambridge Apostles as a body, and their advocate should have specified what they have done in their collective capacity to deserve the admiring gratitude of their countrymen. They held weekly meetings, at which papers, contributed by the members, were read and discussed. What influence, direct or indirect, remote or immediate, did these exercise on national thought or progress? What peculiar inspiration did the dozen elect receive or communicate at their *séances*? What is the connecting link between the poetry of Tennyson, the theology of Maurice, the philology of Trench, the humour of Charles Buller, and the statesmanship of Lord Stanley? the essential quality which betokens a common source, the apostolic touch which made the whole twelve kin? Failing this, Mr. Christie's panegyrics on the companions of his youth are nothing to the point.

If we had remarked that the Literary Club—*The Club*, as it proudly designates itself—which held paramount sway over the literary public during the Johnsonian epoch, had exercised little or no authority in our time, would it be an answer to say that Macaulay, Hallam, Lewis, Senior, Millman, Gladstone, and Grote, had been or were members of it? Would it be logical or liberal to assert that the remark was a denial of their individual claims to influence or celebrity?

How, again, on Mr. Christie's principle, is the comparative excellence of contemporaneous societies to be tested, when so many distinguished persons have nominally belonged to all? It may reasonably be doubted whether the Cambridge

Union Debating Club could not make out a better claim to Charles Buller, Mr. Spencer Walpole, Lord Houghton, or Lord Stanley, than the 'Apostles;' and if the question were to arise, whether the Geological or the Geographical Society had done most for national progress, there would be an absolute necessity for cutting Sir Roderick Murchison in two.

Assuming that the society in question has exercised a certain degree of influence on the career or character of the members, it still remains to be proved that this influence has been beneficial upon the whole. As regards those who took an active part in the proceedings, we can easily believe that their range of reading was extended, and that any latent powers of thought and expression may have been developed or improved. But the forcing process is not needed for that order of genius or capacity which compels the recognition of the larger public; the proper studies of the place should be the primary objects of interest at a University; and lasting mischief may result from deferring to the taste, adopting the tone, and relying on the support of a *coterie* or *clique*. The spirit of caste on a small scale has most of the external marks of affectation, conceit, and exclusiveness. Its manner of operation is amusingly illustrated in Scribe's clever play of *La Camaraderie*; and nice observers, intimately acquainted with several successions of this fraternity, do not hesitate to assert that those amongst them who have attained the highest distinction in the world's estimate, have done so less by virtue of their apostolic training than in spite of it.

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<p>CHAPTER IV</p> <p>CAMBRIDGE: GRADUATE LIFE</p> <p>1851-1857. Age 22-29.</p>	<p>CHAP. IV CAMBRIDGE: GRADUATE LIFE 171</p>	<p>172 FENTON JOHN ANTHONY HORT CHAP.</p>
<p>THE year 1851 saw the introduction at Cambridge of the ‘new Triposes’ in Moral and in Natural Sciences, for both of which Hort entered, and in each of which he was placed in the First Class; in the former he obtained the Moral Philosophy prize, and in the latter he was ‘distinguished in Physiology and Botany.’ The examinations themselves were severe; in each there were set, on one of the days, two papers of four hours each, and there was an interval of only a few weeks between the Triposes. Nor were these his only examinations in the year; he competed in October for a fellowship, and, four days after the conclusion of that ordeal, entered on the Voluntary Theological Examination. His own letters give sufficient account of the scope of the new Triposes, as also of his comparative failure in the fellowship examination. The amount of reading got through in this and the preceding year must have been enormous. Yet he found time to attend the meetings of various societies, and in June joined the mysterious company of the ‘Apostles.’ The first paper which he contributed was on the subject ‘Might is Right,’ in defence of</p>	<p>Carlyle. The titles of other papers read by him were: ‘Can Pope teach our young poets to sing?’ (a criticism of a <i>dictum</i> of C. Kingsley); ‘Is government an evil?’ (a defence of authority); ‘Must the giants live apart?’ (on a saying of Thackeray); ‘Is irony less true than matter of fact?’ ‘Is wealth the foundation of rank?’ ‘Should all honours be given to the horrible?’ ‘Can anything be proved by Logic?’ Most of these were not so much essays as challenges to discussion, couched in a paradoxical form. He remained <u>always a grateful and loyal member of the secret Club</u>, which has now become famous for the number of distinguished men who have belonged to it. In his time the Club was in a manner reinvigorated, and he was mainly responsible for the wording of the <u>oath which binds the members to a conspiracy of silence</u>. Mr. Vernon Lushington remembers that at the Apostles’ meetings he considered Hort “the most remarkable figure of our time,” and that he “always spoke very seriously on these occasions.” That he considered his membership as a great responsibility is shown by the fact that, before consenting to join, he asked Maurice’s advice.¹</p> <p>Two other societies of widely different aims were <u>started in this same year</u>, in both of which <u>Hort seems to have been the moving spirit</u>; one a small club formed for the practice of choral music, the other called by its members the ‘<u>Ghostly Guild</u>,’</p> <p>¹ A good account of the Club, whose proper name is the ‘Cambridge Conversazione Society,’ is given in Mr. Leslie Stephen’s <i>Life of Sir J. Fitzjames Stephen</i> (pp. 99 foll.); he refers to a historical article by Mr. W. D. Christie in <i>Macmillan’s Magazine</i> for November 1864. A description of it was given recently by the late Hon. Roden Noel in the <i>New Review</i>. This paper contained some very inaccurate statements about Hort, for which Mr. Roden Noel afterwards expressed his regret.</p>	<p>the object of which was to <u>collect and classify authenticated instances</u> of what are now called ‘<u>psychical phenomena</u>,’ for which purpose an elaborate schedule of questions was issued. The ‘Bogie Club,’ as scoffers <u>called it</u>, <u>aroused a certain amount of derision, and even some alarm</u>; it was apparently born too soon.</p> <p>A Shakespeare Society must also be added to the list; and, as Hort’s attendance at meetings of these various kinds seems from his journal to have been regular, one finds little difficulty in believing that work must sometimes have been driven into very unconventional hours. At this time, if not earlier, began the habit of sitting up far into the night, a habit for which his friends continually rebuked him, which left permanent ill effects on his health, and which he afterwards bitterly regretted. He never spoke of it but to point a warning. On one occasion he went to sleep in the small hours over his books, and his ‘Facciolati’ caught fire from a candle; the consequences were within a little of being serious. His friends, coming in to see him in the morning, were often confronted with a notice bidding his bedmaker not to call him till mid-day.</p> <p>In politics the movement which most interested him at this time was ‘Christian Socialism’; the subject was debated at the Union, and he was chiefly responsible for an amendment (which was carried) ‘condemning the substitution of Socialism for the present trade while allowing possible benefit from single associations.’ The <i>Christian Socialist</i> newspaper he read regularly, <u>and contributed to it in October 1851 an interesting ‘Prayer for Landlords’</u> of the sixteenth century, which he had discovered in Professor Blunt’s <i>History of the Reformation</i>. About the same time there was</p>

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of God. Fear generally, we were told, was the cause of most good things, of prudence in marriage, for instance, etc. etc. One main instance was fear when we hear a great noise in the night, from which we might understand what is meant by the fear of God. This morning I saw the Water-Colours, which have some noble Copley Fieldings, and the Royal Academy, which is very poor, one or two passable Stanfields, a capital ‘Titania and Bottom’ of Landseer’s, and the usual Danbys, Lees, and Creswicks. I can’t make up my mind about the Pre-Raphaelites; they are very gaudy and precious ugly, but the faces are more like living human faces than any I have seen in modern pictures.

TO THE REV. JOHN ELLERTON

HARDWICK, CHEPSTOW, *July 10th*, 1851.

. . . I think I am as anxious as you are for real synodical church government, but do not think that God has yet shown us the right way. The other day we had a tolerable debate on the subject at the Union, when I spoke long and strongly in its favor, and I hope did some good; we were very amicable, except an absurd man who got up, when Temple spoke of ‘scientific theology,’ to protest solemnly against the profanity of ‘placing science on a level with theology.’

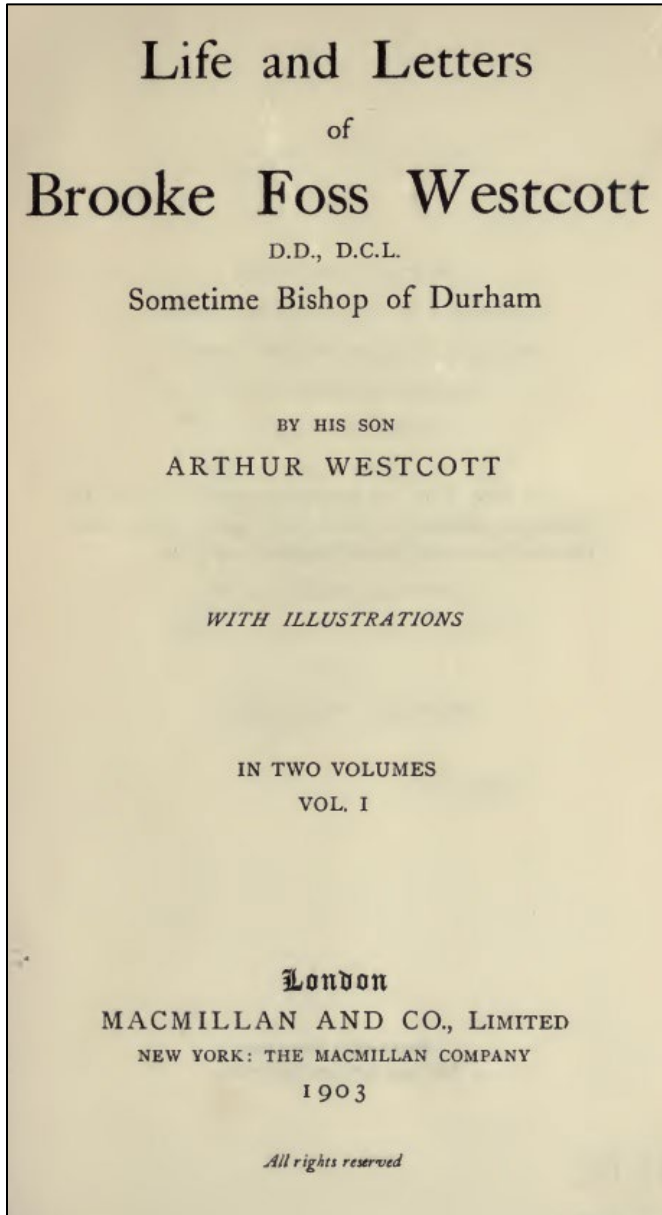
I fear you scarcely tolerate my having joined the ‘Apostles,’ but you must not judge too much by vague impressions. The record book of proceedings is very amusing; think of Maurice voting that virtue in women proceeds more from fear than modesty! It is a good sign that there is always a large number of neutral votes. Some of —’s are ludicrous enough; e.g. on the question whether we ought to follow the text of Scripture or the discoveries of science as to the formation of the earth, etc. He votes the latter, adding a note that he considers the question of very little consequence, as he ‘does not believe in matter’!

I am very glad that Browne is so fond of the young Lutherans. Guericke is a brave, genial, uncompromising

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<p>184 FENTON JOHN ANTHONY HORT CHAP.</p> <p>The intellectual recreations of Cambridge life were a renewed delight to Hort on his return thither. He still kept up his connection with the ‘Apostles,’ and could now and then be induced to attend a meeting, especially if Fitz-James Stephen was in Cambridge and was to be of the party. He also regularly went to the meetings of a sort of <u>senior ‘Apostles’ called the ‘Eranus,’ a club composed of elder men of various tastes and pursuits.</u> At a meeting of the ‘Eranus’ held in Hort’s rooms in 1877, Mr. A. J. Balfour read a paper on ‘Contradiction in the Automatic Theory of Knowledge,’ when there were present, besides the host and the essayist, <u>B. F. Westcott, J. B. Lightfoot, H. Sidgwick, J. Clerk Maxwell, Coutts Trotter, Henry Jackson, and V. H. Stanton.</u> There is extant a paper of Hort’s probably written for the ‘Eranus,’ on ‘Uniformity’ (in the geological sense), which contains some very interesting remarks on Lyell’s school, and suggest that the modern reaction from the old theories of ‘catastrophes’ has tended to go too far in the ‘uniformitarian’ direction. This contention is supported by an appeal to Darwin’s arguments for the mutation of species—not a very obvious quarter in which to look for an ally. Professor Henry Sidgwick has kindly sent me the following account of the origin of the club, and of my father’s part in its discussions :—</p> <p>The club came into being, I think, in November 1872. The originator of the idea was the present Bishop of Durham, and he, together with Lightfoot and your father, may be regarded as constituting the original nucleus of the club. It was not however designed to have, nor has it from first to last had, a preponderantly theological character; on the contrary, its fundamental idea was that it should contain representatives</p>	<p>VIII CAMBRIDGE : COLLEGE LECTURER 185</p> <p>of different departments of academic study, and afford them regular opportunities for meeting and for an interchange of ideas somewhat more serious and methodical than is suitable at an ordinary social gathering. Accordingly the original members included, among others, Clerk Maxwell, Seeley, Jackson, and myself, as well as the three theologians whom I have called the nucleus. The number of the club has varied, but never exceeded twelve.</p> <p>It met five or six times a year in the evening at the house or rooms of one of its members. The host of the evening had the duty of reading a paper as an introduction to conversation. The <u>range of subjects was entirely unrestricted</u>; the general idea was that each member in turn would select a subject in which he was specially interested, and would therefore probably choose one belonging more or less to his own department of study, only not of too technical a character to be interesting to outsiders. But there was no obligation on him to choose such a subject, if he preferred one of more completely general interest, such as education, politics, the mutual duties of social classes, etc.; and, as a matter of fact, we have often discussed subjects of this latter kind. I should add that the reading of the paper was followed by conversation quite spontaneous and unregulated, not anything like formal debate.</p> <p>I have given this rather lengthy description of the club, because I think you will agree with me that your father’s intellectual qualities and habits, his wide range of knowledge, his almost youthful eagerness for truth, and vivid interest in ideas, his transparent simplicity of nature, and unfailing cordiality, were thoroughly adapted for meetings of the kind that I have described. And in fact for many years it was only under extreme pressure of work, or for imperative considerations of health, that he ever missed a meeting. For some time he also took his full share in the writing of papers; but in the latter years of his life he asked to be excused this duty, feeling his physical energies barely adequate for the work he wished to accomplish in his special department. My memory therefore of his papers is now too vague to be relied on; but a very clear impression remains with me of the part he took in the discussions. He hardly ever spoke at much length; he never, if I may so say,</p>	<p>186 FENTON JOHN ANTHONY HORT CHAP.</p> <p>‘hammered’ an argument; he rarely showed any impulse to dominate or lead the debate. I have known him indeed, though not often, argue transiently with some vehemence; but his vehemence was always combined with remarkable gentleness; it expressed the eagerness of strong conviction, not the eagerness of dialectical conflict. What he was most inclined to do was in a sentence or two to bring into view some aspect of the subject that had been overlooked, or perhaps suggest a mode of reconciling a conflict of opinions that had disclosed itself. When I speak of his gentleness, I do not mean to imply that such utterances were never incisive; he had a way of pointing out an unwarrantable assumption, or rejecting an inadequate solution of a problem by a single phrase, or even a single pregnant word, which remained in one’s mind when the rest of the debate faded from memory. But he was always interested in new ideas and new points of view, and brightly receptive of them for the purpose of discussion, whether disposed ultimately to adopt them or not.</p> <p>He also occasionally attended meetings of the <u>Ray Club</u>, and thus kept up his connection with natural science, and with its votaries. When in 1877 <u>Charles Darwin</u> took an honorary degree at Cambridge, Hort dined in the evening with the <u>Philosophical Society</u>, to meet a distinguished gathering of scientific men, including Huxley, Tyndall, Rae, Prof. Burdon Sanderson, and Mr. Francis Galton. Another society in which he was interested was the Church Society, at which he with other senior men met younger members of the University for the reading of papers and discussion. The wide range of his intellectual sympathies had not narrowed while he had been a country clergyman—theology had become to him definitely his chief occupation, but philosophy and natural science still were as fascinating as ever, while art and archæology of various kinds had an ever-growing charm. Thus he attended Mr. Sidney Colvin’s lectures on Italian art, and at a</p>
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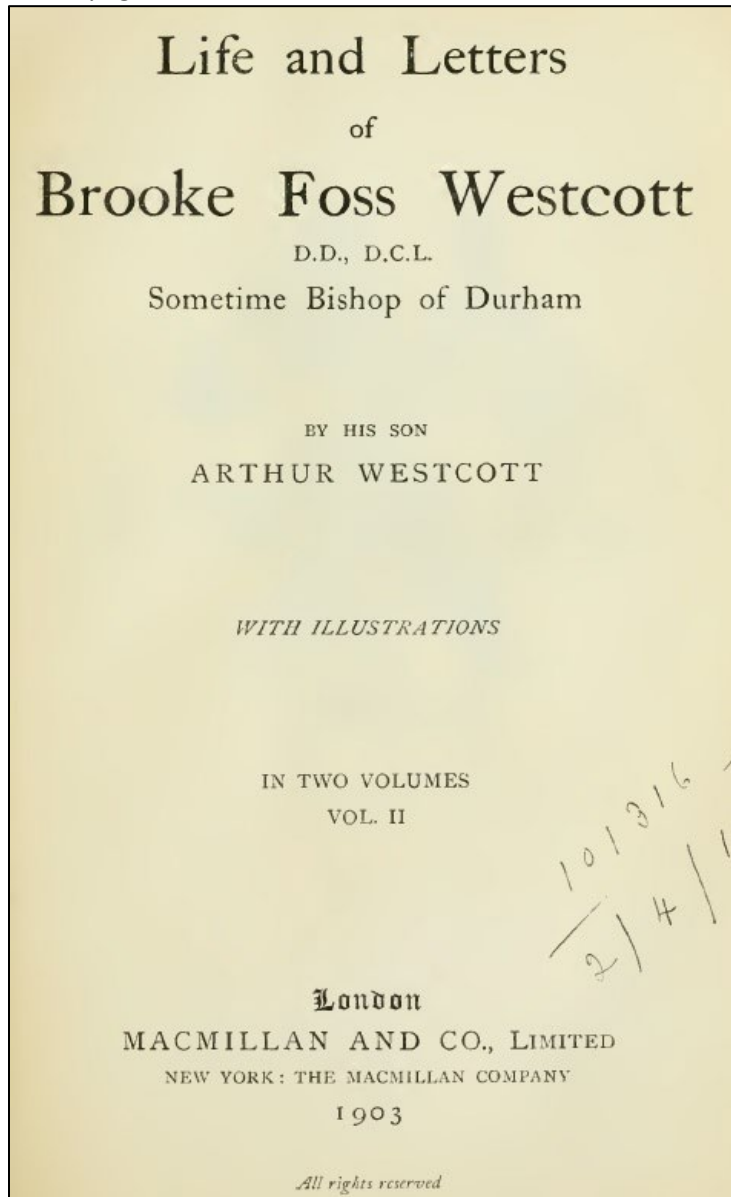
II CAMBRIDGE: UNDERGRADUATE LIFE 47

Scott, and David J. Vaughan. These four, together with W. C. Bromhead, J. E. B. Mayor, and J. C. Wright, were the original members of an essay-reading club, which was started in May 1845, under the name of “The Philological Society.” At a later date the society took the name of “Hermes.” The society met on Saturday evenings in one or other of the members’ rooms, when a paper was read, and a discussion, not infrequently somewhat discursive, ensued. The following were the subjects of papers read by my father:—The Lydian Origin of the Etruscans; The Nominative Absolute; The Roman Games of (or at) Ball; The so-called Aoristic Use of the Perfect in Latin; The Funeral Ceremonies of the Romans; The Eleatic School of Philosophy; The Mythology of the Homeric Poems; The Theology of Aristotle; Thera-menes.

On two joyful occasions the ordinary business of the society at the weekly meeting was suspended—the first being 7th March 1846, when Westcott was elected to the “Battie” Scholarship; the second, 6th March 1847, when Scott was elected to the “Pitt” Scholarship. In 1847 A. A. Vansittart and J. Simpson became members of the club. At times the society’s philosophic gravity relaxed, as witnesses the following entry in the minute-book under date 8th May 1848: “Mr. Vaughan having retired to his rooms, and Mr. Davies within himself, the rest of the society revived the *ludus trigonalis*,¹ and kept it up for some time with great hilarity.” Presumably Westcott took his share in this hilarious revival, though it did not form part of the discussion on his paper concerning Roman Games of (or at) Ball.

¹ A Roman game of ball.

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ix

WESTMINSTER

79

are all feeling towards the same end. Unhappily we turn scaffolding into fences.

The future of women may well cause deep anxiety. Their power is incalculable. My seven boys teach me what a mother and sister mean.

I hope that you may have followed the old fashion of putting a motto over the door of your new home. Psalm cxxi. 8, interpreted by John x. 9, is a promise for work and for rest.

31st July 1882.

You must not thank me for any suggestions which I may be enabled to offer; still less think that I deserve praise for the spirit of patient waiting. The Truth seems to me to be so overwhelmingly vast and manifold that I shrink from drawing any outline except provisionally, lest I should exclude something or add something in opposition to Divine teaching. The womanly office is surely not the type of the Divine effluence itself, but of the reception of the Divine, and of the fitting it for action on the sphere of earth among men.

The other two notes are, I think, quite true. By dwelling on the formation of Christ in the believer I wished specially to point to the consecration and transfiguration of the individual man, not as if the whole Christ (so to speak) were realised in any one, but Christ according to the measure of each. Thus every believer in his degree may be understood to contribute to the realisation of “the fulness” of Him who finds fulfilment in all.

I do not think that I should be inclined to accept the estimate of the writings of the so-called “Hermes Trismegistus” given in the review. The writings which bear the name of Dionysius the Areopagite, of which I gave some account in the *Contemporary Review* for 1867, are far more important.

30th January 1883.

I must have failed to convey my meaning if I seemed to question in any way the universality of the Lord's Presence. It is the localising, *i.e.* of necessity the materialising, of His Presence which seems to me to be most perilous, and I should

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cause which invited co-operation and served some useful purpose. He devoted himself with ardour, during his last year at Cambridge, to two new societies. One of these was the “Ghostlie Guild” and the other the “Choral Society.” The “Ghostlie Guild,” which numbered amongst its members A. Barry, E. W. Benson, H. Bradshaw, the Hon. A. Gordon, F. J. A. Hort, H. Luard, and C. B. Scott, was established for the investigation of all supernatural appearances and effects. Westcott took a leading part in their proceedings, and their inquiry circular was originally drawn up by him. He also received a number of communications in response. Outsiders, failing to appreciate the fact that these investigators were in earnest and only seeking the truth, called them the “Cock and Bull Club.”

One of my father's earliest letters to Mr. Hort concerns this Guild. Writing from Bristol in January 1852, he says :—

I am sorry I have delayed so long to write to you about our “ghostlie circular,” but in truth I have had very little leisure since I left Cambridge ; my first spare time was bestowed on the revision of the form which was drawn up at our discursive meeting, and as soon as the task was accomplished, I sent it to Benson ; from him it will pass to Gordon, and then I will send it to you ; of course it is merely provisional, but when anything is once moulded it is easy to reshape its details. I expect to return home on Saturday, and then possibly I may find time. Perhaps when you receive the “form” you will make any corrections which occur to you at once and let me have it again as soon as possible, for I am anxious to make a commencement this Christmas. I had a note from Gordon the other day, and he tells me that he has an admirably authenticated communication. I have collected very little, but all my inquiries have met with a certain sympathy, which shows that many will echo what they do not choose to say.

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Will you see what the lines were which he wrote for me with his autograph? As yet I have not seen a paper.

TO HIS WIFE

G.N.R. [no date].

This morning I made up my mind to preach my Windsor sermon (*sc.* at St. James'). I thought that the other might be unintelligible, and as I had written it I had no scruple on the ground of idleness. It was a very wet morning and the congregation was rather less than usual, but Mr. and Mrs. Gladstone were there. I was much struck by the change in his look. He was singularly altered, weary, and sad, as it seemed. The Archbishop said that he and Mrs. Benson started for St. James', and were driven back by the rain. I promised to go to the Sons of the Clergy Bishops' dinner: so you see sparks of duty are still alive.

TO PROFESSOR HORT

21st April 1888.

. . . If I had the command of ghosts just at present, I think that Bismarck's sleep would be a good deal disturbed. Perhaps it is well that I haven't.

TO HIS WIFE

CAMBRIDGE, *Trinity Sunday*, 1888.

. . . I am constantly thinking of “Rejoice always,” but the prospect before St. Paul when he wrote was very different from our prospect and retrospect. He could say “The Lord is at hand,” but we have not mastered the correlative truth. To me the wretchedness and apparent failure of the world is terrible. I know that it isn't all; but the comfort which many find would only add to my sorrow. The hopeless torture of the worst would bring no satisfaction. However, I hope that light will come. I tried at Hereford to show the few rays that have reached me.

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swear” I was quite shocked at all he swore on Saturday—I hope he wont do so again He does not play cricket by rule He bowled to me overhand when I was not ready without saying play hit my wicket and said I was out I told him I was not but would go out he said he had seen many bigger boys play so. . . . Goodbye dear Fenton and believe me your most affect^{te} Brother ARTHUR HORT.

(P.—S.—I am in a hurry as Miss Sharland is going to the Royall wells and I must go after Her I wrote as well as I could.)

FROM THE SAME. [In Autumn 1840]

FARNLEY LODGE, Friday.

Dearest Fenton— . . . — is a getting a little bit better. He used the other day nevertheless this expression By holy, Go to hell, The Devil take you and an ilnated expression though it does no harm to me Woe betide you. I pretended to lick him the other day but did not really strike him but he pretended his nose bled however I knew it was only nonsense for I literally touched his nose with the back of my hand but pray do not say a word about what I tell you of him in your letters. He generally gets naughty and Miss Sharland says she will give him a dose of castor oil which soon sends him away All send their love I have nothing more to say so goodbye dearest Fenton and believe me your most affectionate Brother ARTHUR HORT.

P.—S.—I have sent you a long letter.

FROM THE SAME. [In Autumn 1840]

FARNLEY LODGE, Friday, 30th [Oct. (?)].

Dearest Fenton—I have lots to tell you. . . . I begun a Greek Delectus to-day with Mr. Kershaw There are several great boxes of books come from poor old Leopardstown and also Grandmamma’s poor old stools and chairs worked and My china French poodle dog like a lion and lamb, resting on a mound with red flowers, and some little affairs of yours. There are 5 Lectures being delivered at the Philosopic institution by Dr. Cantor. The first is “The intellectual

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faculties. Consciousness. Conception. Memory. Improvement of Memory. Imagination. Asbtraction. Judgement,—Reason Lecture 2d Theory of sleep dreaming singular pophetic dream’s. Fallacy of the senses. Apparitions,—Ghosts. Lecture 3d Sleep walking,—sleep talking, Animal magnetism in Germany France and England various modes of Magnetism Effects produced Animal Magnetism as a curative Agent. These three have been delivered already. I will tell you the rest in my next letter.—Goodbye Dearest Fenton and believe me your ever affect^{te} brother ARTHUR HORT.

P.—S.—Don’t think I foraget Christmas.

FROM HIS BROTHER

FARNLEY LODGE, Friday [November 1840 (?)].

My dearest Fenton.—As it is now again Friday I write to you. I have got 3 of Aconitum Versicolor which I think is the same as Eranthis Hyemalis or Golden Ball I got them at Jessop’s as Megg’s had nothing of the sort, for 2d. a piece I had a good deal of difficulty in making the men understand what I wanted for they did not know it under the name of “Eranthis Hyemalis” but from their description I think it is the same. I have got $\frac{1}{4}$ of 100 of snowdrops for 9d. most of them being double. they are 3s. a hundred. You tell me I said Vous voyera. then certainly it was a great mistake! and I must have been asleep when I wrote it! and I felt quite ashamed of myself for it you are right about your guess about “Fire-Glass-pictures” it is a rather larger one than yours in Dublin and has 12 slides. I will provide materials for “a Royal salute for the triumph over the air” I must tell you I have cut out and dug a bed in this chape. . . . You must understand that it is larger than this and so also the other beds that I “Dutchly” drew in the last letter I am in Page 3 in the Greek delectus it is not Valpy’s but a Mr. Priest’s. I intend to edge my bed with lattice work of little switches mind there is plenty of room between it and your garden.

VOL. I

C

Greek Testament, and a German dictionary,—and work at St. Paul chronologically. I have been two nights at 2 Thess. ii. and have at last got some light, which has much pleased me and encouraged me; I find it altogether a most interesting and all-ways profitable study. I had no idea till the last few weeks of the importance of texts, having read so little Greek Testament, and dragged on with the villainous *Textus Receptus*. Westcott recommended me to get Bagster's *Critical*, which has Scholz's text, and is most convenient in small quarto, with parallel Greek and English, and a wide margin on purpose for notes. This pleased me much; so many little alterations on good MS. authority made things clear not in a vulgar, notional way, but by giving a deeper and fuller meaning. But after all Scholz is very capricious and sparing in introducing good readings; and Tischendorf I find a great acquisition, above all, because he gives the various readings at the bottom of his page, and his Prolegomena are invaluable. Think of that vile *Textus Receptus* leaning entirely on late MSS.; it is a blessing there are such early ones. . . .

Westcott, Gorham, C. B. Scott, Benson, Bradshaw, Luard, etc., and I have started a society for the investigation of ghosts and all supernatural appearances and effects, being all disposed to believe that such things really exist, and ought to be discriminated from hoaxes and mere subjective delusions; we shall be happy to obtain any good accounts well authenticated with names. Westcott is drawing up a schedule of questions. Cope calls us the 'Cock and Bull Club'; our own temporary name is the 'Ghostly Guild.' Westcott himself is, I fear, about to leave us. . . . His book has been wonderfully well received. He is preparing a companion volume for the epistles, *Elements of the Apostolical Harmony*, which will, I think, be rather odd. I am getting to know more younger 'live' men, which is a great pleasure. E. A. Scott of Rugby I like exceedingly; he is thick with the A. P. Stanley set. Benson also, and some of those just going out, seem likely to be valuable friends. He gave us a beautiful declamation in Hall on George Herbert, which he is printing (not publishing) at Martin's request. We had Thackeray at Cambridge to deliver his six lectures on English Humorists of last century; I heard all but the last.

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On the Tuesday (at 4) I got a kind letter from Gerald Blunt, describing his forlorn state, as he was left in sole charge of the parish in his rector's absence, and he was unwell and always found the work hard. Near the end he said, "If you want employment, send me down by Thursday a little sermon," giving a text, as it was to be part of a series. When I read it, I took it for a joke; but in the evening it struck me that he really was in a hard plight, and that it would be great fun to surprize him with a sermon, *if* only I could manage it, but I feared it would take me days to write one; and it must go the next morning at 10, or it would be of no use. However I sat down to make the attempt, though I had not a moment to spare for thought or arrangement, and expected very soon to stick and have to give it up as a bad job. But somehow I went on and on, time slipping away imperceptibly; at last finished it (in exactly five hours), sealed it, and sent it the next morning; and have since had the pleasure of receiving very warm thanks for it.¹

TO THE REV. B. F. WESTCOTT

CAMBRIDGE, *March 26th (vel potius 1 A.M. March 27th)*, 1852.

. . . I have just learned from Scott that you are coming up early next week, but he does not know the day. I hope you will be here for our last musical meeting of the term, which is to be on Wednesday night. We have got Mozart's Mass in very tolerable order (except the movement *cum Sancto Spiritu*, which we have sung but twice, and one or two runs elsewhere), and shall be delighted to have you joining in it; I fear I am getting a most Popish predilection for the Latin words.

. . . The 'ghostly' papers have at last arrived un-mutilated from Barry, whom Gordon has brought into the Society; we are also going to ask Thrupp to join, who has just arrived from the East, without, however, many additions to his languages, excepting barbarous theories about pronouncing Greek by accent entirely, and purism as to gutturals.

¹ Mr. Blunt found the sermon in question too long, and cut it in half.

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TO MR. C. H. CHAMBERS

CAMBRIDGE, *May 11th*, 1852.

. . . I send you two ‘ghostly’ papers;¹ you can have more if you want them, but I find they go very fast, and the 750 copies which we printed go by no means far enough. We are promised a large number of well-authenticated private stories, but they have not arrived yet. Our most active members are, however, absent from Cambridge; to wit, Westcott at Harrow, and Gordon² at Wells. The latter says that Macaulay is horrified at the paper, as a proof how much ‘Puseyism’ is spreading in Cambridge! and some other eminent Edinburgh Reviewer (I forget who) thinks it highly unphilosophical in us to assume the existence of angels—which, by the way, we don’t do (for our classification is only of ‘phenomena’), though I don’t suppose any of us would shrink from the ‘assumption.’

TO THE REV. B. F. WESTCOTT

CAMBRIDGE, *May 11th and 21st*, 1852.

My dear Westcott—I can hardly believe that it is nearly six weeks since I saw you here; but so it is, and I must not put off writing any longer. My vacation was curiously broken up. The new tubular suspension-bridge at Chepstow was in process of being got into its place (*i.e.* the tube thereof), and, thanks to the several steps of the process, and the numerous procrastinations and false alarms connected with each, a great number of hours was lost from enjoyment of home. . . .

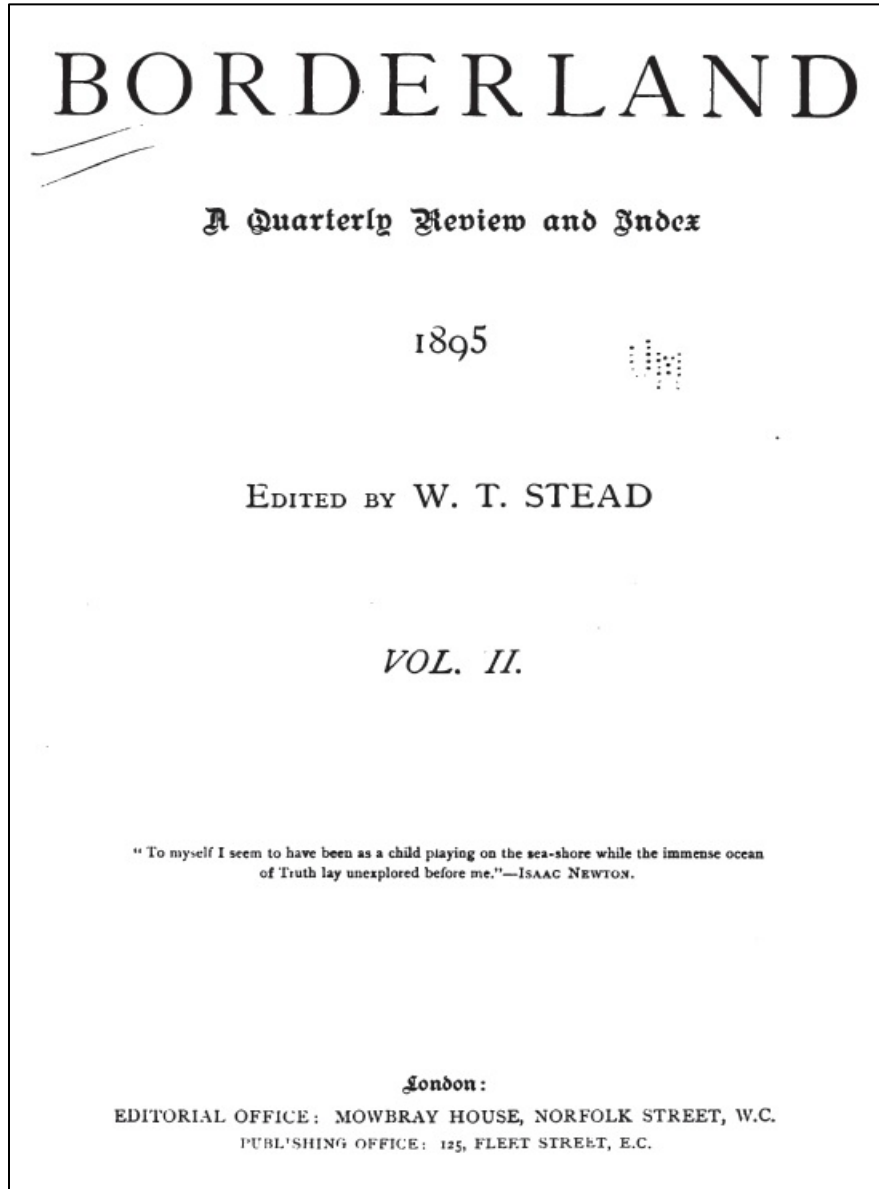
During the vacation I distributed some eight or ten ‘ghostly’ papers, and have been promised some narratives from Scotland. Blunt showed me one MS. of what appears to be a well-known story concerning Lady Tyrone; the account was known to have come originally from her family, but the paper was marked as copied in 1805 (I think), and there was no means of ascertaining its exact parentage.

¹ *i.e.* Prospectuses of the ‘Ghostly Guild.’

² The Hon. A. H. Gordon, now Lord Stanmore.

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SOME BORDERLAND BOOKS.

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of life—students of the Borderland, in short—cannot fail to delight. Indeed, they have one dainty little poem all to themselves.

IN BORDERLAND.

For strange deep longings move us,
As betwixt the two we stand,
And share in the mystic meetings
And partings in Borderland.

When day and night so gently
Touch hands and fall apart,
Like those in life forbidden,
Heart should be one with heart.

This is a fair example of the kind of poem the volume contains; they make no pretence at style or form, they are merely the rhythmical, often the musical, expression of some passing thought, often some tender reminiscence of the past or yearning as to the future, not amounting to reflection on the one hand, or speculation on the other, but giving utterance to the memory which rises at the scent of a flower, at the sight of a certain tone of colour in sky or sea, at a voice, at a sound in nature.

In the little poem, "The Lost Gift," Mr. Herbert recognises a truth which it is hard to teach—harder possibly to learn.

A LOST GIFT.

It is hard to believe that such things be,
You may take it for what it is worth;
For she that came and talked to me
Was not of the race of earth.

But I stained my soul, as 'tis easy to see,
With the touch of the common clay;
And the earth and the sky grew empty for me,
And their gift was taken away.

If the lesson is to be learnt at all, it will surely be in some such fashion as is taught in the following lines:—

"Say, master, say, how shall men learn
The hidden truths to speak,
To feed the inward fires that burn,
The far-off knowledge seek?"

"If ye would win the gift within—
So toil for many a day—

THE BREAD ON THE WATERS.

Ah! yes, the loving dead they stand,
And stretch their hands to you:
And as you pass to that far land,
Their loves your life renew;

Sweet gifts of love your steps pursue;
You gather what you sowed;
You lived for love; love waits for you,
In old or new abode.

X.

BOOKS OF CLASSIC MYSTICISM.*

WE have received two more volumes of Dr. Westcott's valuable series, "Collectanea Hermetica." To speak of Vol. IV., "A Chymico-Kabalastic Treatise," would only be to make ourselves ridiculous; for in truth I have not the remotest idea what it is all about. We are told that "an attentive study of its statements, considered with accurate relation to the numerical allusions, may give some true conclusions as to the material and agents to be employed in the several forms of transmutation." I have tried the method of "an attentive study," but I get no further. The pages seem to consist mainly of detached notes, so that one feels somehow that the text is missing. It is like a copy of the last fifty pages of a Clarendon Press Play of Shakespeare, whose orange-tawney covers are so great a dread to the candidate for local examination, the trifling detail of the play of Macbeth, or Hamlet, having been omitted by the binder.

But when we come to Vol. V. it is quite another matter. We have had nothing in this series so interesting since the publication of "The Divine Pymander." The volume consists of three parts: "A translation of Cicero's Vision of Scipio," "The Golden Verses of Pythagoras," and "The Symbols of Pythagoras," all of which one is glad to have. Not the least interesting part of the book is an editorial essay by L. O., treating of "The Vision of Scipio considered as a Fragment of the Mysteries," and the philosophy underlying.

That philosophy (we read), it is reasonable to conjecture, was alike

... The system inculcated in the ancient mysteries of every nation—those mysteries being considered as the

IV.—ON THE STUDY OF SPIRITUALISM.

BY MISS X.

SPIRITUALISM is one of the many subjects which, though important to a definite portion of Society, no one is bound to study. At the same time, it is one on which no one has any right to an opinion without study. The cause of Spiritualism, like the cause of religion, has suffered more from the ignorance of its friends than from the malice of its enemies. When its supporters display ignorance in their claims and assertions, who can wonder that its opponents show an equal ignorance in their deductions and counter-assertions?

The belief in Spiritualism, like other forms of faith, rests, in some degree, upon certain well-attested historical facts, with which it is easy enough to make one's self acquainted; still easier to take at second-hand. But it rests, further, on certain hypotheses, deductions, hidden powers—phenomena impossible to control or to produce at will—as to which insistence is absurd, and dogmatic assertion ignorant. On such points each individual must form his own conclusions. To accept those of others is dishonest, or at best indolent. In Psychical Inquiry, as in Religious Inquiry, “there lives more faith in honest doubt, Believe me, than in half the creeds.” The danger is of an idle self-congratulation in the doubt, and the taking the honesty for granted.

THE REQUISITES FOR THE STUDY.

To the student it is almost inevitably the case that lay conversation on his subject should seem pretentious and absurd; but probably the amount of nonsense talked about Spiritualism and Psychical Research (possibly I am here guilty of what logicians call a cross division) exceeds that current upon any other subject. They are difficult subjects—subjects on which

WHAT IS DONE TO HELP THE STUDY.

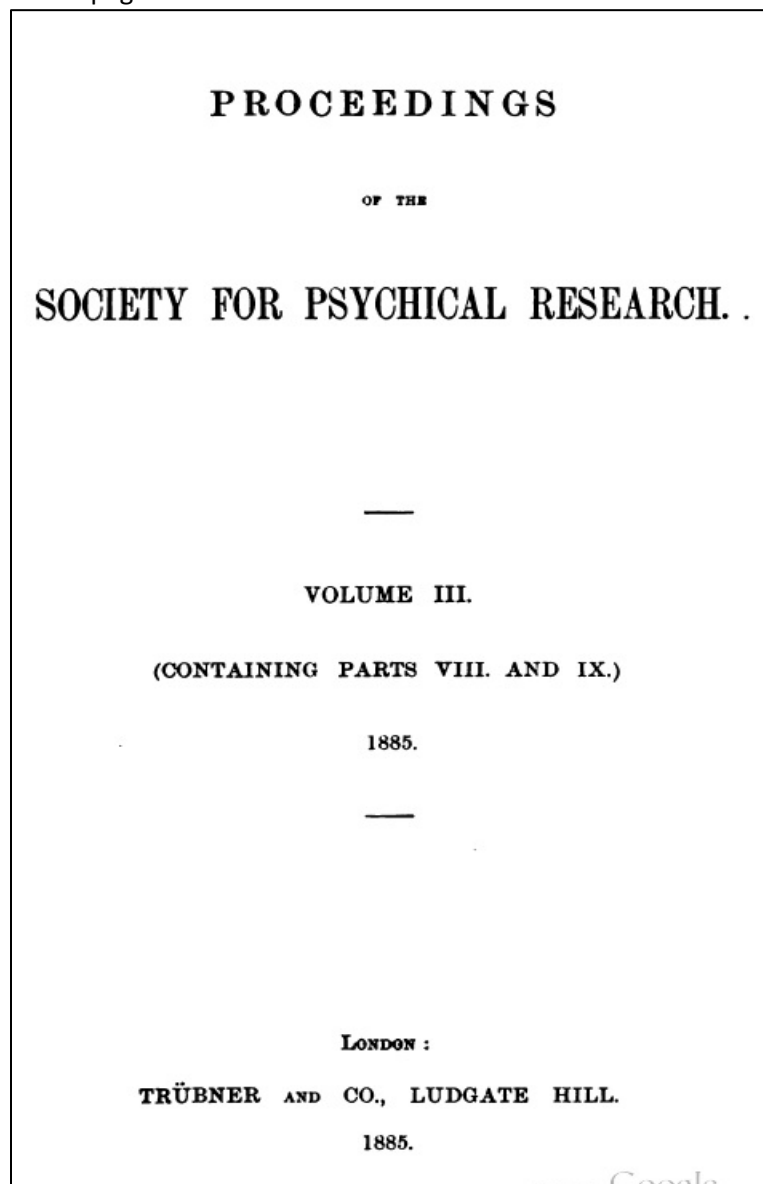
However, opportunity grows, and the last year or two have brought us some valuable additions to the study of Spiritualism, both on the scientific and the literary side. Have we not, for example, Mr. Andrew Lang's *Custom and Myth*, and *Cock Lane and Common Sense*, and Dr. Berdoe's *Origin and Growth of the Healing Art*, which, though the title would not suggest it, contains an examination of Animistic beliefs, and the connection between medicine and magic. Has not Mr. Lang edited for us Kirk's *Secret Commonwealth of Elves, Fauns, and Fairies*? and do we not owe Dr. Westcott much gratitude for many of the volumes of his *Collectanea Hermetica*?

WHO SHOULD STUDY SPIRITUALISM.

The reader will probably suggest that such a catalogue of studies, accidental and essential, necessary to the formation of an opinion upon Spiritualism, is somewhat discouraging to those other than professional students, and that it may be as well to accept the dictum that no one is bound to have an opinion upon Spiritualism any more than on Robert Browning, or bi-metallism, and that none of the subjects being available for the Superficial, it may be as well to relegate all to that remote period, “when we have time.” There are many, doubtless, for whom such a conclusion is highly desirable, but there are many also who, as capable of realising the vastness of the subject, the extreme comprehensiveness of the inquiry, are for that reason, if for no other, entitled to such privileges and responsibilities as may accrue from the attempt to estimate such portion of wealth as may be within their reach.

It is for such that I venture to make the suggestions contained in this paper; for those who desire to arrive,

¹⁹ title page



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¹⁹ page 313 & 400 (Much more is written on this than what is presented in the limited space here.)

On Phenomena connected with Theosophy.

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4. That not only was the evidence insufficient to establish the genuineness of the alleged marvels, but that evidence furnished partly by my own inspection, and partly by a large number of witnesses, most of them Theosophists, concerning the structure, position, and environment of the Shrine, concerning “Mahatma” communications received independently of the Shrine, and concerning various other incidents, including many of the phenomena mentioned in “The Occult World,” besides the numerous additional suspicious circumstances which I have noted in the course of dealing in detail with the cases considered, renders the conclusion unavoidable that the phenomena in question were actually due to fraudulent arrangement.

The question which will now inevitably arise is—what has induced Madame Blavatsky to live so many laborious days in such a fantastic work of imposture? And although I conceive that my instructions did not require me to make this particular question a province of my investigation, and to explore the hidden motives of Madame Blavatsky, I should consider this Report to be incomplete unless I suggest what I myself believe to be an adequate explanation of her ten years’ toil on behalf of the Theosophical Society. It may be supposed by some who are unfamiliar with her deficiencies and capacities that the Theosophical Society is but the aloë-blossom of a woman’s monomania, and that the strange, wild, passionate, unconventional Madame Blavatsky has been “finding her epos” in the establishment of some incipient world-religion. But a closer knowledge of her character would show such a supposition to be quite untenable; not to speak of the positive qualities which she habitually manifested, there are certain varieties of personal sacrifice and religious aspiration, the absence of which from Madame Blavatsky’s conduct would alone suffice to remove her ineffably far from the St. Theresa type.

As Madame Blavatsky in propria persona, she can urge her followers to fraudulent impersonations; under the cloak of Koot Hoomi she can incite “her” Chelas to dishonourable statements; and as an accomplished forger of other people’s handwriting, she can strive to save herself by blackening the reputation of her enemies. She is, indeed, a rare psychological study, almost as rare as a “Mahatma”; she was terrible exceedingly when she expressed her overpowering thought that perhaps her “twenty years’” work might be spoiled through Madame Coulomb; and she developed a unique resentment for the “spiritualistic mediums,” whose trickeries, she said, she “could so easily expose,” but who continued to draw their disciples, while her own more guarded and elaborate scheme was in danger of being turned inside out. Yet I must confess that the problem of her motives,

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Details of the Evidence referred to on Page 207.

hands; and (3) how a “Brother” in Scotland could be so ignorant of geography, or about Madame Blavatsky’s occult acquirements, as to think it desirable to send a letter for Mr. Massey in London round by Bombay, instead of posting it himself at the nearest post-office.

The following further facts may be noted:—(1) That “K. H.,” in letters which have been seen by Mr. Massey, avowed and defended Madame Blavatsky’s authorship of so much of the letter as she herself afterwards admitted, and similarly denied the parts denied by her. (2) That X. absolutely denied to Mr. Massey all knowledge whatever of Madame Blavatsky’s letter, or of having seen the letter enclosed in it before it was discovered by Mr. Massey in the minute book. (3) That “K. H.,” in a letter which Mr. Massey has seen, attempts to reconcile this contradiction by suggesting that X. received the letter in a mediumistic state of trance or quasi-trance!

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tion beyond the limits of their own immediate circle. From all those, then, who may be inclined to aid them they request written communications, with full details of persons, times, and places; but it will not be required that names should be inserted without special permission, unless they have already become public property; it is, however, indispensable that the person making any communication should be acquainted with the names, and should pledge himself for the truth of the narrative from his own knowledge or conviction.

The first object, then, will be the accumulation of an available body of facts: the use to be made of them must be a subject for future consideration; but, in any case, the mere collection of trustworthy information will be of value. And it is manifest that great help in the inquiry may be derived from accounts of circumstances which have been at any time considered “supernatural,” and afterwards proved to be due to delusions of the mind or senses, or to natural causes (such, for instance, as the operation of those strange and subtle forces which have been discovered and imperfectly investigated in recent times); and, in fact, generally, from any particulars which may throw light indirectly, by analogy or otherwise, on the subjects with which the present investigation is more expressly concerned.

What happened to this Guild in the end I have not discovered. My father ceased to interest himself in these matters, not altogether, I believe, from want of faith in what, for lack of a better name, one must call Spiritualism, but because he was seriously convinced that such investigations led to no good.

With the October term of 1851 Westcott's residence at Cambridge ended; for in January 1852 he undertook temporary work at Harrow School. His departure from Cambridge caused some distress to his new-found friends. In a long letter, dated 21st February 1852, Mr. Hort describes the doings of the “Ghostlie Guild” and the “Choral Society” in his absence. His original

²¹ page 152 and 500 (Note: Under ‘*Ghostly Guild*’ page 152 is not listed in the index, which would strongly suggest it is a different ‘*Guild*’ being described. Although no other ‘*Guilds*’ are listed in the index, and since the ‘*Guild*’ on page 152 is compared to ‘*freemasonry*’, is this a reference to another secretive group?)

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<p>cause. Very possibly the case may require exceptional expedients. All I would plead is that their pitiable need ought not to give the law to our views of the whole question. They must ultimately be benefited by the prevalence of sound views and practices as to women in higher classes.</p> <p>I would just say that my experience in this straw-plait district is not favourable to any plan which makes skill directed towards individual bread-winning the main thing for women. A girl who is a skilful plaiter has plenty of money soon after she has left school till she has been married two or three years, and her (parents') family is none the better, for she merely pays her mother a stated sum for board and spends the rest upon herself. Except in a few families, the old family feeling is sadly dissolved by the separate mercantile interests, and the effect on the character of the women is disastrous and permanent. There are of course analogous evils among the boys and men; but the effects are not so lasting, nor, as far as I can judge, so corrupting.</p> <p>With regard to <u>the guild</u>, I am sure it is a move in the right direction. Some concentration is needed to resist the prevalent idleness and display. About details <u>Dr. Westcott</u> can write with more effect, as he has long been specially interested in the subject. He will, I suspect, urge that the <u>guild</u> should be primarily of families (including, therefore, both sexes), not of women, though individual women might be <u>members</u>, and the greater part of the direct work could only be done by women. The kind of help that you propose between women of different classes would be invaluable, but harm would be done if it could be plausibly represented as a <u>female freemasonry</u>; so that the subordination to the general purposes of the <u>guild</u> as equally male and female ought to be evident.</p> <p>I have written hurriedly, being desperately busy just now, but I was glad of the opportunity of saying something. I think I see my way pretty clearly on the chief matters of principle, though my impressions are vague enough about the applications. It is somewhat presumptuous to write to you as I have done, but I think you will forgive it.—Believe me, very truly yours,</p> <p style="text-align: right;">FENTON J. A. HORT.</p>			<p>Foreign tours— 318-321, 346-355, 362-363, 367, 371-372, 374, 384-388, 391-393, 413-415, 419-426, 441-453 Forster, W. E., ii. 67-68, 139, 145 Franco-German War, ii. 141-142 Fraser, Bishop, ii. 307-308, 322 Fraser, Mrs., letter to, ii. 307-308 Freeman, E. 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HARROW, 15th November 1865.

My dear Mr. Macmillan—Dr. Lightfoot thinks, after reading *La Salette* that it might be misunderstood by some persons, and therefore it must be condemned. As it is in type, would it be possible to print off half a dozen copies in the form in which it is? Dr. Lightfoot and Mr. Benson have both asked for copies, and I should be glad to keep one for myself; for the visit taught me much which I would not willingly forget.

The printers are getting on quickly with the Essay, and it is time to fix upon its name. I had thought of “The Gospel of the Resurrection: Thoughts on its relation to Reason and History.” A friend suggested that the word “Gospel” might repel many who might otherwise read it, by the suggestion of Sermons. He proposed “Message” instead. What do you think? Or can you suggest anything else? You can calculate far better than I can the possible effect of a title. You will see that I have dealt with nearly all the points which you marked in one way or other; and now I am ready for the remaining sheets if you have looked through them.—Ever yours sincerely, BROOKE F. WESTCOTT.

My father's orthodoxy was again called in question two years later. In 1867 he wrote a tract entitled *The Resurrection as a Fact and a Revelation*, the substance of which was derived for the most part from his essay on *The Gospel of the Resurrection*. This tract was accepted by the Society for Promoting Christian Knowledge, and was already in type, when one of the Society's episcopal referees detected heresy in it. The writer was unable to omit the suspected passage, as he held it to be essential to his argument, and consequently “his valuable pamphlet” was suppressed. In the correspondence connected with this curious suppression my father remarks:—

The objection is one which I could not have anticipated.

TO HIS FATHER

CAMBRIDGE, *November 12th*, 1846.

To make sure of my letter reaching you in good time, I write the hour after I have received yours. I had a treat on Monday night such as I am not likely often to have, and I am sure you would have given something to have had: I heard from the lips of Prof. Challis and Mr. Adams the account of their discovery of Neptune. — told me that that night was the first meeting for this term of the Cambridge Philosophical Society, and asked me to go with him. . . . Mr. Adams explained in some degree the difficulties and peculiarities of his calculations, but they were all but wholly unintelligible to me. One curious thing I fished out, that the well-known theory of a certain rule in the relative distances of the planets from the sun as compared with that of the earth, is found false in Neptune's case. The rule was that, supposing the distance of one planet from the sun to be x times as great as that of the earth from the sun, the distance of the next outer planet from the sun would be $2(x-1)$ times that of the earth. For instance, Uranus is 19 times as distant; and so they expected Neptune to be $2(19-1)$, *i.e.* 36, but he turns out to be (I think) only 33. There was then some discussion as to the respective honours of Adams and Leverrier; Adams said that he gave Leverrier the full credit of the discovery, but, as a matter of calculation, he claimed for himself the credit of prior and independent conjecture. Challis said the same, and merely claimed credit for himself on the score of having laboured most, having taken between 3000 and 4000 observations between the end of July and September. He, it seems, actually saw the planet before its discovery at Berlin, and had suspicions of its being the planet, but did not examine it. On coming home I sat down to write an account of what I had heard, but when I had written a good deal, was obliged to go to bed by the hour; and unfortunately I totally forgot it till this afternoon; now on trying to complete it I find my recollections very imperfect. . . .

One word on the Union, etc. You are anxious that I

did, I should be convicting myself of insincerity and inconsistency, having always talked pretty loudly against the folly of making the degree the sole end in reading, and supposing it to be the main object for which we come up to the University. Every one here knows why I am so low. You all know it, and I shall probably take an opportunity of letting Tait know before he leaves Rugby. Almost the only reason for regret, apart from the loss of a good chance of a Chancellor's Medal, is that I shall be exhibited in the Calendar in a position which will make people think that I despised the mathematics of the University, and only read enough of them to allow me to take honours in classics, a proceeding which I have always vehemently condemned.”

The effects of scarlatina are doubtless also to be traced in his place in the Classical Tripos, which was a disappointment to his friends. He was bracketed third, E. H. Perowne being first, and C. Schreiber second.

His father and mother left Cheltenham in this year for a house which they rented for a year at the village of Newland, in Monmouthshire, whence they moved in 1851 to Hardwick House, near Chepstow. After a summer spent partly in seeing the new home and partly in visits to friends, including one to Ellerton at his first curacy, during which he “sat up all night talking and packing,” he returned to Cambridge to read for the newly-instituted examinations in Moral and in Natural Sciences, and for the Trinity Fellowships. He became a member of the Ray Club and a Fellow of the Cambridge Philosophical Society. In this and the following years his activity seemed to expand even further in all directions, while interests

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I have been here nearly a week, and am of course in a great state of enjoyment. I coached from Windermere station (between Bowness and Troutbeck), and had a most glorious drive. One or two beautiful Early English churches are just built about Kendal and that neighbourhood (the only true style, I think, for a mountainous district of this nature). The Pikes were as grand as ever; in short, everything about that exquisite view was in perfection. My father has been greatly tempted to fix us permanently in a house beautifully situated at the foot of Skiddaw two and a half miles hence, with, I verily believe, the grandest view in the Lakes, but there are many objections. . . . On Sunday morning we went to St. John's Church (F. Myers'), built by one of the Marshall legion. I was struck at the beginning of the sermon by some beautiful expressions, somewhat Arnoldian, and certainly neither evangelical nor belonging to any other form of ordinary theology. Unfortunately I was very sleepy, but heard much good matter in the most exquisite and felicitous language. Imagine my annoyance in finding that I had been listening without recognition to Arthur Penrhyn Stanley!

I am most anxious to set you right, as I have done myself, on a point on which we have both erred grievously in ignorance, viz. in regard to G. Sand. At Macmillan's persuasion, I at last read *Consuelo* and its sequel, *La Comtesse de Rudolstadt*, and am most truly grateful to him for making me read them. The former is a most exquisite pure tale. It is much like *Wilhelm Meister*, softened and smoothed down and purified, in the strictest sense intellectual, and yet not originating intellectual ideas as the German tale does. Music is in a great measure the theme and the relation of art (represented by music) to human life and affections. Love of course fills a prominent part. Nor can I recall any falsehoods on that score in *Consuelo*, and there is much precious truth. The Communistic idea appears quite in the bud, scarcely separating itself from the true idea of brotherhood which it mimics. There are most strange accounts of mediæval German heretics (for whom G. Sand has a great affection, as a sort of anticipators of Communism), chiefly Hussites, worshippers of 'Satan,' whose chief formula of benediction was, *Que celui à qui l'on a fait tort,*

***Note:** Dr. Hort is completely wrong. The Hussites are named after John Hus (hero to Martin Luther and reformers) and were instrumental in trying to reform Paganism out of the Roman Catholic Church. Note added on:

11/30/2018

te salve, meaning thereby that before-mentioned worthy. The second part was evidently written much later. It shows its author's mind much confused and agitated, with the strangest mixture of superstition and scepticism, genuine faith and cold negation. It is full of strange mysterious incidents, much connected with the Rosicrucians, Freemasons, and 'Invisibles,' a sort of secretest society to which the Masons formed a sort of outer court, Communism being the grand secret and the object of all. There are near the end some sublime passages on the subject which underlies every page, love, full of glorious assertions, but drawing the saddest and wildest conclusions. There is not the smallest trace of the notion of a community of women, as I had imagined; but G. Sand declares marriage to be an unnatural bondage, never undertaken for love. Nevertheless, Balaam-like, she makes her facts often assert God's truth above her lies. One thing is very striking in the aspect of Communism which she presents. Property as such and political privileges never appear; social life is the subject; she wishes that each may receive his own culture, and do his own work for himself and for others unoppressed and unrestrained by kings and priests. She is most bitter against Voltaire and the 'common-sense' philosophy of 'Lok' (as she calls him), and all who like him virtually think faith degrading and mysteries an insult to human reason. But she is most relentless to 'the Church' for having been the enemy of humanity, for crushing what it ought to have educated. O that her charges were false! and yet no!—then we could have little hope for the future. Our task it is to do what in us lies to make the Church the very truest and fullest exponent of humanity. By all means read the books, and *in the original*, if you can get hold of them. There is not a rag of French frippery, scarcely a trace of French prejudice about them.

When you are next at a railway station, expend one shilling upon a volume of the Parlour Library called *Emilia Wyndham*. It is quiet, unadorned, perhaps somewhat dull; but full of much high and beautiful principle, and an excellent corrective and complement to the moral of the end of *The Nemesis of Faith*. I do trust you have been able, or will be able, to see

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but saying that he was merely vindicating his conduct in now deserting the ‘unsatisfactory go-between’ which he had formerly (not very warmly) supported. He also says a little about Socialism, but not to the point; and recommends to me Kingsley’s lecture on agriculture, which (with one or two exceptions) I liked thoroughly. Meanwhile I had (don’t open your eyes too wide!) been asked to join the ‘Apostles’; I declined, but after hearing a good deal which shook me, begged time to consider. Meanwhile I wrote to Maurice for impartial counsel, telling my objection, and his second letter contained a P.S. which left me no alternative. He said he ‘could not advise me impartially.’ His ‘connection with them had moulded his character and determined the whole course of his life’; he ‘owed them more than he could express in any words; was aware of the tendency to self-conceit and trifling which I spoke of; could not but desire fervently that it should be counteracted by the influence and co-operation of earnest men; ’twas not possible therefore for him to advise me to stand aloof from them; believed there must be evil attaching to every exclusive society; the counter-acting good in this he had found very great.’ Could there be a more beautiful or delicate recommendation? So I joined, and attended one semi-meeting, but must tell you more when I know more. I had written to Kingsley a few days before, but, without acknowledging it, he wrote me a very kind note to ask me to read Maurice’s letter in the *Christian Socialist* on his most painful fight with the *Guardian*, and to offer to dry plants for me in Germany, whither he is going with his father and mother. On Wednesday afternoon I left Cambridge and then went down to Blackwall, and there had a most pleasant (annual) dinner with the ‘Apostles’ old and new. Doune of Bury was President, and I, as junior member, Vice-President. Maurice, Alford, Thompson, F. Lushington, T. Taylor, James Spedding, Blakesley, Venables, etc. etc., were there; Monckton Milnes and Trench were unable to come. Maurice made a beautiful speech. We drove back to Farringdon Street together on the box of the Bus, and thence walked together as far as Holborn. In the morning I got (late) to Lincoln’s Inn Chapel, and walked up

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to the original idea of the Tripos, to bind the five sciences together by asking questions which bear on the mutual connexion of the sciences, and the joint application of them to practice in actual history. This will be an innovation upon the doings—I cannot speak of a *custom*, where there have been but three examinations—of my two predecessors, who have contented themselves with cramming into one paper questions on the special subjects of five sciences, similar and supplementary to those of the Professors. But I feel sure that the change will be generally approved. I was somewhat amazed and amused two days ago to be told that I had just been elected a member of the Council of the Philosophical Society. Fortunately the inspection of papers is rather of a routine kind, for otherwise there would be something ludicrous indeed in my sitting in judgement on Augustus de Morgan's mathematical disquisitions, which form a large proportion of our papers.

TO THE REV. JOHN ELLERTON

CAMBRIDGE, *December 11th*, 1853.

. . . I hope you got the pamphlets about dear Maurice's sad affair. It is too long to talk much about now; but you will be glad to hear that at the second meeting (at which the vote of censure was passed) Gladstone, who moved an amendment, was not the only opponent of Jelf; indeed, at the first or preliminary meeting there was great fighting, but between whom, I have not heard. At the third meeting the Bishop of Lichfield and Milman formally protested against the rejection of Maurice's protest and appeal. Others (*e.g.* Judge Patteson) were also on his side, but how far, I know not. Edition 2nd, greatly altered, is just coming out; he will publish the new preface and last Essay separately. The former I have seen, and it is a most beautiful, dignified, gentle piece of writing.

Last week I wrote to S. Oxon, asking his leave to be ordained in Lent, and I have had a very kind letter of consent.

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health, while term-time was crowded with syndicates and other exacting College and University business. Just after his death appeared Dr. J. B. Mayor's edition of St. James, dedicated to Hort, with a reference which came pathetically enough at that time to the "*lectoribus . . . splendidiorem lucem editionis Hortianae jamdudum desiderantibus.*" Other subjects of his lectures as Hulsean Professor were Cyril of Jerusalem, iii. iv. v., Tatian, the Clementine Recognitions, Tertullian *adv. Marcionem* iv. v., the Epistle to the Romans (introduction and select passages), and 'Judaistic Christianity in the Apostolic and following Ages.'

In 1879 a great blow fell on the Divinity faculty at Cambridge by the removal of Dr. Lightfoot to the see of Durham. There were doubtless friends of Lightfoot who, at the time at least, thought that the change involved more loss than gain. Hort, however, deeply as he felt the loss to Cambridge and the probable loss to learning, advised Lightfoot to accept the offered bishopric, and had ample cause afterwards to rejoice in the issue of this critical decision. He was present at the consecration of the new bishop, when Dr. Westcott preached the sermon; eleven years later the preacher of that day was himself consecrated to the same office, and Hort, the only one of the three then left to Cambridge, stood in his turn in the pulpit.

The same year in which Lightfoot left Cambridge for the coalfields of the north, Professor Clerk Maxwell died. Hort was one of those who had known him best, and most keenly appreciated his scientific brilliance, deep earnestness, and whimsical humour; his paradoxes had been the delight of the 'Eranus' Society and of the 'Apostles' in earlier days. Hort

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To Mr. Wickenden he says :—

HARROW, 26th October 1861.

. . . I was much occupied with anxious thoughts about the possible duty of offering myself for the Hulsean Professorship at Cambridge. I had little wish, and no hope, for success, but I was inclined to protest against the imputations of heresy and the like which have been made against me. However, after careful consultation with Lightfoot, we decided that he should stand and not I. The election is just over, and I fear the worst. It seems that — has busied himself to secure the exclusion of Lightfoot or me as “unsafe” men, and at the last he succeeded in persuading — to come forward, who, as he has never paid any attention to theology, has (of course) no prejudices. The feeling in Cambridge, when I last heard, was that — would be elected by private influence. If this has proved to be the case, the University is sadly disgraced. For my own part, it was a great relief to be left quietly here. With our host of little children it would have been a hard struggle to live at Cambridge; yet to live is not the end of living. . . .

Thus vanished the prospect of a move to Cambridge; and it was willed that my father should continue his work at Harrow for another period of nine years.

The following letters belong to the first nine years of his Harrow residence :—

TO MISS WHITTARD

HARROW, 7th May [1852].

. . . On Tuesday I went a most delightful walk. I found a really green lane, and the progress the trees have made during the last few days is wonderful. One field attracted me from a long distance by the display of cowslips, and as I was

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missionary work, and of the responsibilities of the University in regard to it, were to no small extent impressed upon this mission, and have determined its aims and spirit. In other ways, too, he helped the cause of foreign missions, as (for instance) by his speeches at meetings of the S.P.G. and C.M.S. Various associations of greater or less permanency, having religious or philanthropic aims, might also be mentioned, which he encouraged by his sympathy and aid. When, as was frequently the case, he was in the chair at meetings either of a public or a comparatively private character, one could observe him making brief notes during the speeches. At the conclusion he summed up, showing how skilfully he had analysed them and preserved what was of most value in each, while he lifted us into a higher level of thought and feeling. In all his utterances he recurred continually to those great truths which were ‘the master-light of all his seeing.’”

My father delivered a course of lectures, on *Some Traits in the Christian Character*, at the Devotional Services of the Church Society in 1876. These addresses were subsequently published, under the title *Steps in the Christian Life*. One of the most memorable of his many missionary addresses was that delivered in 1882, in the College Hall at Westminster, on *The Cambridge Mission and Higher Education in the Punjab*.

I cannot altogether forego mention of the “Eranus” Club, although it has been fully described elsewhere by one of its original members,¹ because it originated with my father. The following letter indicates its general intention as sketched by its founder:—

¹ Professor Henry Sidgwick, in *Life and Letters of Dr. Hort*, ii. 184, 185.

TRINITY COLLEGE, 6th May 1872.

Dear Sir—It has appeared to several resident members of the University, who are actively engaged in different departments of academic work, that it would be a great advantage to have opportunities of meeting to consider questions of common interest in the light of their special studies. It is proposed, therefore, to form a small society for the purpose of hearing and discussing essays prepared by the members. If you are inclined to take part in it, may I ask the favour of your attendance at a preliminary meeting to be held in my rooms on Friday, 17th May, at 8.30 P.M.—Yours faithfully,
B. F. WESTCOTT.

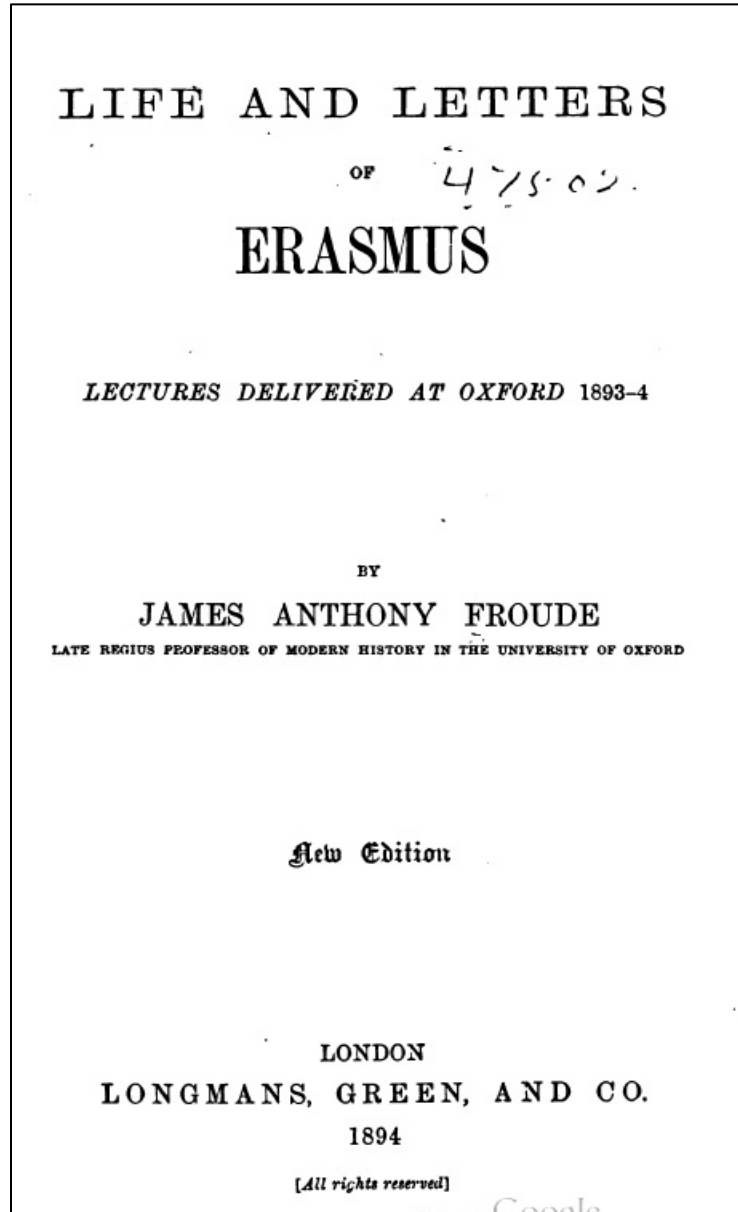
The “Eranus” included among its members: F. J. A. Hort, Henry Jackson, J. B. Lightfoot, Alfred Marshall, J. Clerk Maxwell, J. R. Seeley, Henry Sidgwick, V. H. Stanton, G. G. Stokes, and Coutts Trotter. Any one familiar with Cambridge, or the world of learning, will recognise what a galaxy of talent here shines. Though the number of members varied, it never exceeded twelve. One of the earliest papers read by my father before this club was on Knowledge. He valued extremely these opportunities of open converse with other leaders of thought on topics of supremest interest, and, when he says in his preface to *The Gospel of Life*, “the thoughts which they (*sc.* the chapters) contain have been constantly tested in private discussion,” I understand him to refer, in some degree, to the discussions of this club.

Professor Stanton has furnished the following amusing little incident which occurred at a meeting of the “Eranus” held in Professor Robertson Smith’s rooms, and presents an interesting view of my father as an educationalist. He says, “We were discussing our

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³⁰ pages 387 and 404 (Note: The Roman Catholic Priest, Desiderius Erasmus Roterodamus, is widely regarded as the first one to compile certain manuscripts and information into what became regarded as the Textus Receptus (or Traditional Text) in 1516 A.D. However, evidence suggests that the true traditional text was not the Textus Receptus, nor was the Textus Receptus used as the primary source to create the Geneva and King James Bibles, but instead it was the ancient Torchbearer texts that were primarily referred to. (See the free lecture series from TheTorchbearerSeries.com for more information.)

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and warnings. If the letter which he wrote to Mexia to thank him for his exertions is a faithful picture of his actual position, he ought to have been better satisfied; for whether they took his advice or not, the great people of the world seem to have been particularly anxious to hear his opinions.

*To Mexia.*¹

Freyburg, March 30, 1530.

Great lords, bishops, abbots, learned men of whom I have never heard, write daily to me, to say nothing of kings and princes and high prelates who are known to all mankind. With their communications come magnificent presents. To the Emperor Charles I owe the best part of my fortune, and his loving letters are more precious than his gifts. His brother Ferdinand writes equally often to me and with equal warmth. The French king invites me to Paris. The King of England writes to me often also. The Bishops of Durham and Lincoln send me gems of epistles, so do other bishops and archbishops and princes and dukes. Antony Fugger sent me a hundred gold florins when he heard that I was leaving Bale, and promised me as much more annually if I would settle at Augsburg. Only a few days since the Bishop of Augsburg brought me two hundred florins and two princely drinking-cups.

I have a room full of letters from men of learning, nobles, princes, and cardinals. I have a chest full of gold and silver plate, cups, clocks, and rings which have been presented to me, and I had many more which I have given away to other students. Of the givers, some are sages; some are saints, like the Archbishop of Canterbury and the Bishops of London and Rochester. I have not sought their liberality; I have always said that I had enough; yet if I had no pension from the Emperor these alone would suffice for my support. Some call me, as you say, a sower of heresies, and deny that I have been of service to literature. If this be so, how came I by the favours of so many distinguished

¹ Ep. mciii., abridged.

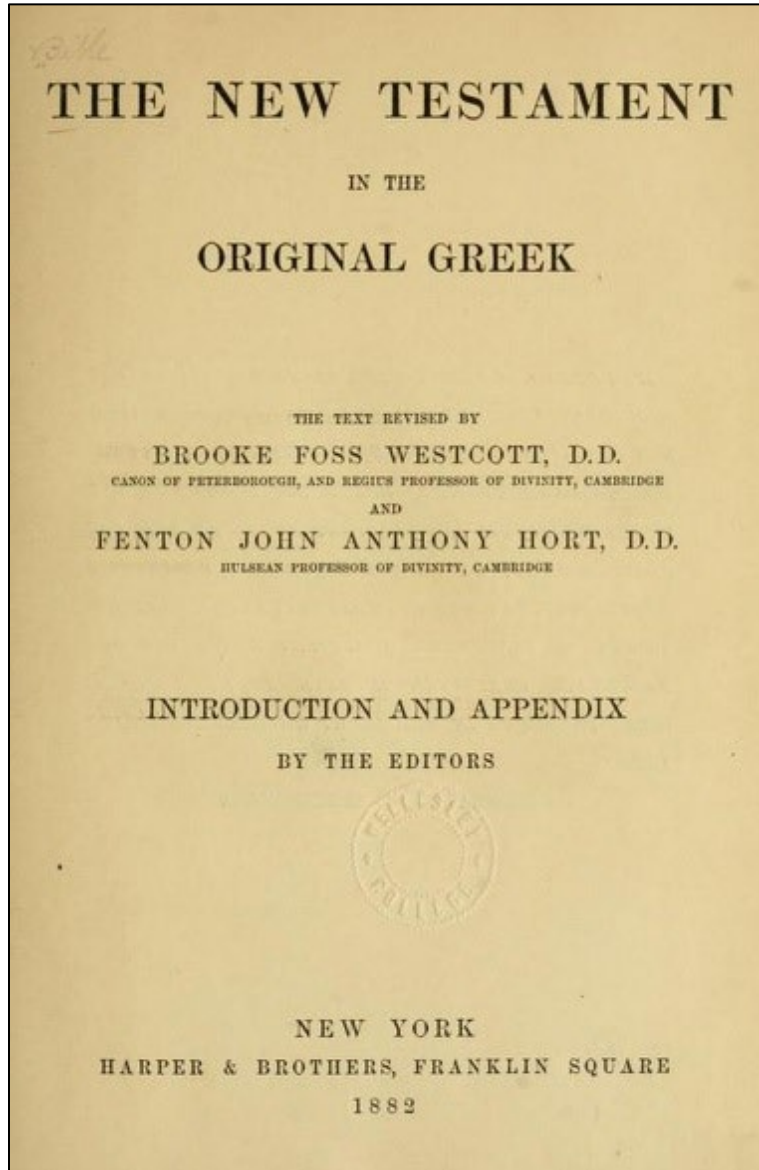
404 LIFE AND LETTERS OF ERASMUS [LECT. 19.

many will be worse. You may tell me a desperate disease requires desperate remedies. I love not remedies worse than the disease itself. When fighting begins the worst sufferers are the innocent. Spain is full of concealed Jews and Germany is full of robbers. These will supply the ranks of the regiments. Religion will be the plea, and the lava stream will first deluge Germany and then the rest of Europe. No emperor was ever stronger than our present ruler. He, it appears, will do what the Pope orders. This will be well enough if Christ's vicar will be like his Master, but I fear the Pope in his eagerness for revenge will fare as the horse fared who took the man on his back to drive off the stag. We must be a wicked race when with such princes we are still so miserable. Why do we not repent and mend? They make laws against drink and extravagance, laws for priests to keep their tonsures open, wear longer clothes, and sleep without companions, but only God can cleanse the fountain of such things. May God teach the heads of the Church to prefer His glory to their own pleasures, teach princes to seek wisdom from on high, and monks and priests to despise the world and study Holy Scripture.

It is interesting to observe that in the midst of his anxieties Erasmus was not neglecting his proper work. Harassed by theological mosquitoes, alarmed, and justly so, by the thunder-cloud which was hanging over Germany, we find by the dates of his letters that he was corresponding at length and elaborately with the learned men of his time on technical points of scholarship, Bible criticism or the teaching of the early Fathers. This, too, when he was past sixty, and with health shattered by gout and stone. He might complain, and complain he did loudly enough, but he had a tough elastic spirit underneath it all, and complaint did not mean weakness. It is well to mention these things if I am to make you respect him, as I hope you will. But I must leave them on one side. We have

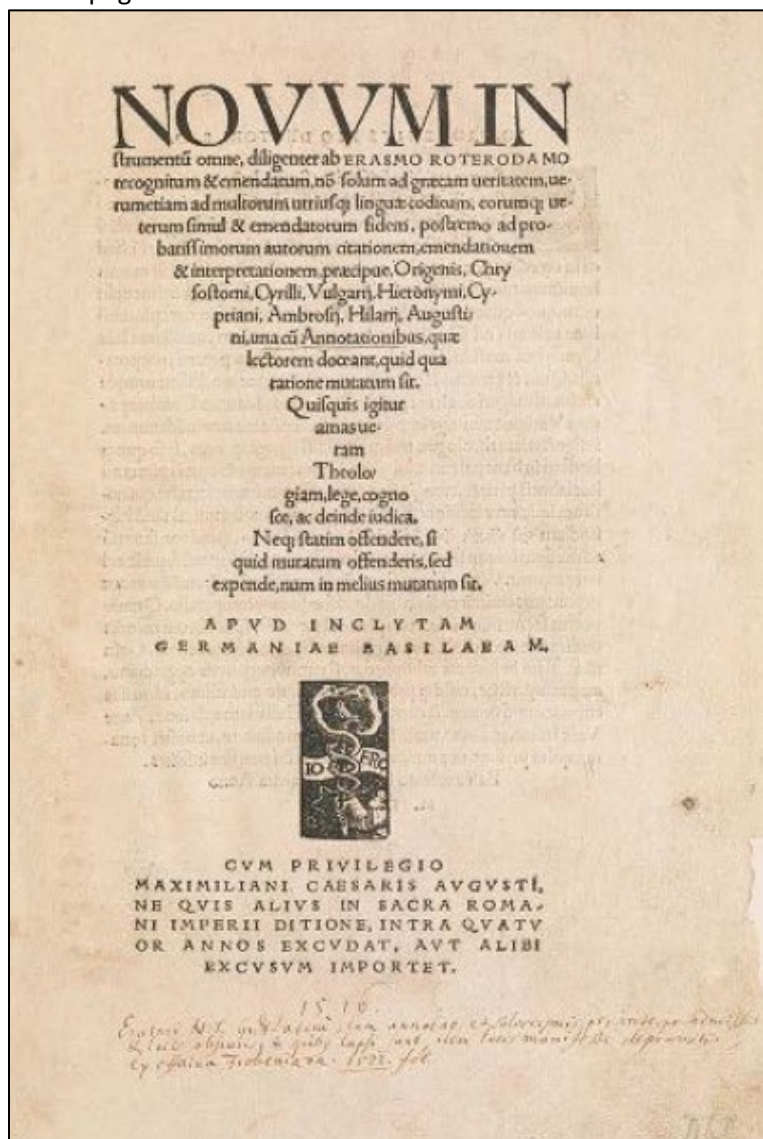
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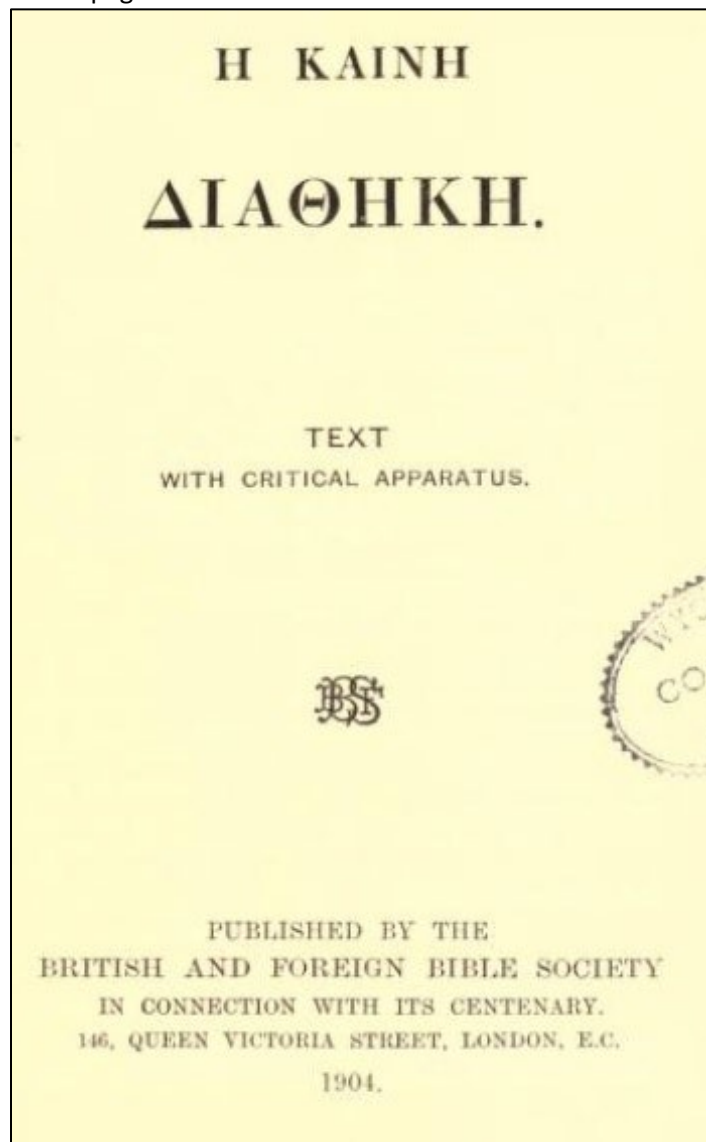
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INTRODUCTION
TO THE
TEXTUAL CRITICISM OF THE
GREEK NEW TESTAMENT

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CHAPTER II.

MATERIALS OF THE TEXTUAL CRITICISM OF THE NEW TESTAMENT.

EVEN in the age of printing, and with all the security afforded by that invention, it is not always easy or even possible to exhibit or restore the literary productions of a great mind in their original form. One has but to think of the obscurity in which the works of Shakespeare and their early editions are enveloped, or the questions raised over the Weimar edition of Luther's works. And even when the author's original manuscript is still preserved, but the proof-sheets, as is usual, destroyed, we cannot always be certain whether occasional discrepancies between the print and the manuscript are intentional or not. Nay, even when the two agree, there is still the possibility that what the author wrote and allowed to be printed was not what he thought or intended to be read. Did Lessing, *e.g.*, mean us to read in *Nathan* ii. 5, 493, “the great *man* requires always plenty of room,” or “the great *tree*” does so? Various writers, in speaking of this or that artist's talents or dexterity, have used the words “*haud impigre*.” To take them at their word, the object of their praise had no such endowment beyond the common. We may be certain that what they meant to convey was the very opposite of what they actually wrote, *viz.* “*haud pigre*” or “*impigre*.” As a rule, however, the purchaser of a modern classic may rely upon reading it in the form in which the author intended it to be circulated. It is quite different in the case of those works

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which were composed at a time when their multiplication was only possible by means of copying, and specially so in the case of those that are older by a thousand years than the invention of printing. For then every fresh copy was a fresh source of errors, even when the copyist was as painfully exact as it was possible for him to be. It is simply astonishing, in view of all the perils to which literary works have been exposed, to find how much has been preserved, and, on the whole, how faithfully.

The matter is, of course, quite a simple one, when by good ^{Autographs.} fortune the author's own manuscript, his **autograph**, is extant. The abstract possibility of this being so in the case of the New Testament writings cannot be denied. Thanks to the dryness of the climate of Egypt and the excellence of ancient writing material, we have documents more than twice the age that the New Testament autographs would be to-day did we possess them. Now and again we find a report circulated in the newspapers that such an original document has been found,—of Peter, *e.g.*, or some other Apostle. About the year 489 it was asserted that the original copy of Matthew had been discovered in the grave of Barnabas in Cyprus. And to the eyes of the devout there are still exhibited not only the Inscription from the Cross, but works from the artist hand of Luke. In reality, however, we have no longer the autograph of a single New Testament book. Their disappearance is readily understood when we consider that the greater portion of the New Testament, *viz.* the Epistles, are occasional writings never intended for publication, while others were meant to have only a limited circulation. Even in the early ages of the Christian Church, when there must have been frequent occasion to appeal to them, the autographs were no longer in existence.

Tertullian (*De Praescriptione Haereticorum*, 36) mentions Thessalonica among the cities in which he believed the letters of the Apostles that were addressed there were still read from autograph copies.¹ “*Percurre ecclesias apostolicas, apud quas ipsae adhuc*

¹ Zahn, *Geschichte des N. T. Kanons*, i. 652; *Einleitung*, i. 153.

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God Preserved His Words

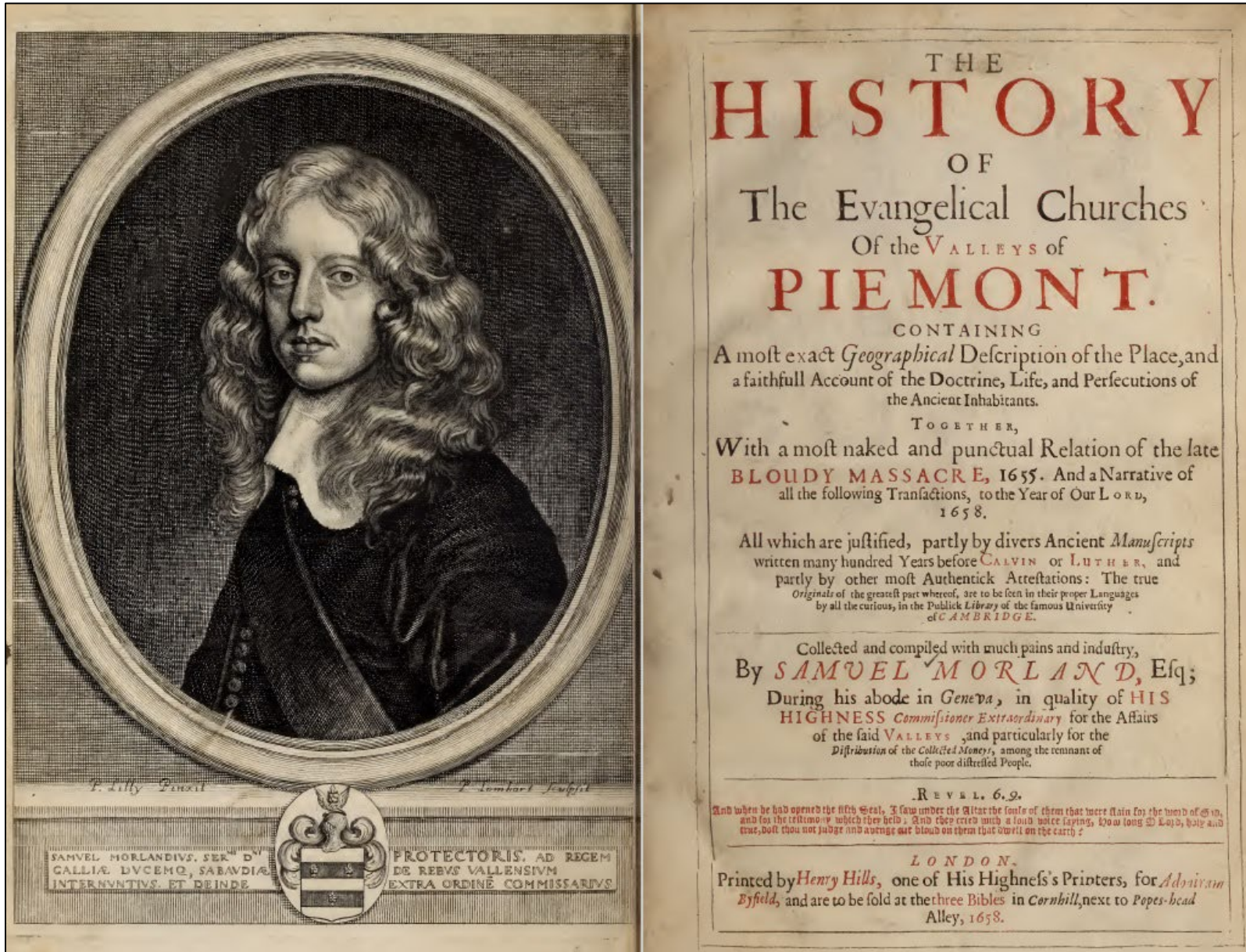
- 1) “The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.” – Psalm 12:6-7 (KJV)
- 2) “Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God.” – Psalm 78:1-8 (KJV)
- 3) “He hath remembered his covenant for ever, the word which he commanded to a thousand generations.” – Psalm 105:8 (KJV)
- 4) “For ever, O Lord, thy word is settled in heaven.” – Psalm 119:89 (KJV)
- 5) “Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.” – Psalm 119:111 (KJV)
- 6) “Concerning thy testimonies, I have known of old that thou hast founded them for ever.” – Psalm 119:152 (KJV)
- 7) “Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.” – Psalm 119:160 (KJV)
- 8) “Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?” – Proverbs 22:20-21 (KJV)
- 9) “I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.” – Ecclesiastes 3:14 (KJV)
- 10) “But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” – Matthew 4:4 (KJV)
- 11) “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” – Matthew 5:17-18 (KJV)
- 12) “And it is easier for heaven and earth to pass, than one tittle of the law to fail.” – Luke 16:17 (KJV)
- 13) “Heaven and earth shall pass away, but my words shall not pass away.” – Matthew 24:35 (KJV)
- 14) “If he called them gods, unto whom the word of God came, and the scripture cannot be broken;” – John 10:35 (KJV)
- 15) “And he is before all things, and by him all things consist.” – Colossians 1:17 (KJV)
- 16) “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” – 1 Peter 1:23-25 (KJV)
- 17) “Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.” – 1 Kings 8:24 (KJV)
- 18) “He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform.” – Romans 4:20-21 (KJV)
- 19) “In hope of eternal life, which God, that cannot lie, promised before the world began;” – Titus 1:2 (KJV)
- 20) “Let us hold fast the profession of our faith without wavering: (for he is faithful that promised.)” – Hebrews 10:23 (KJV)

All credit, praise, honor, and glory belongs to our beloved God!

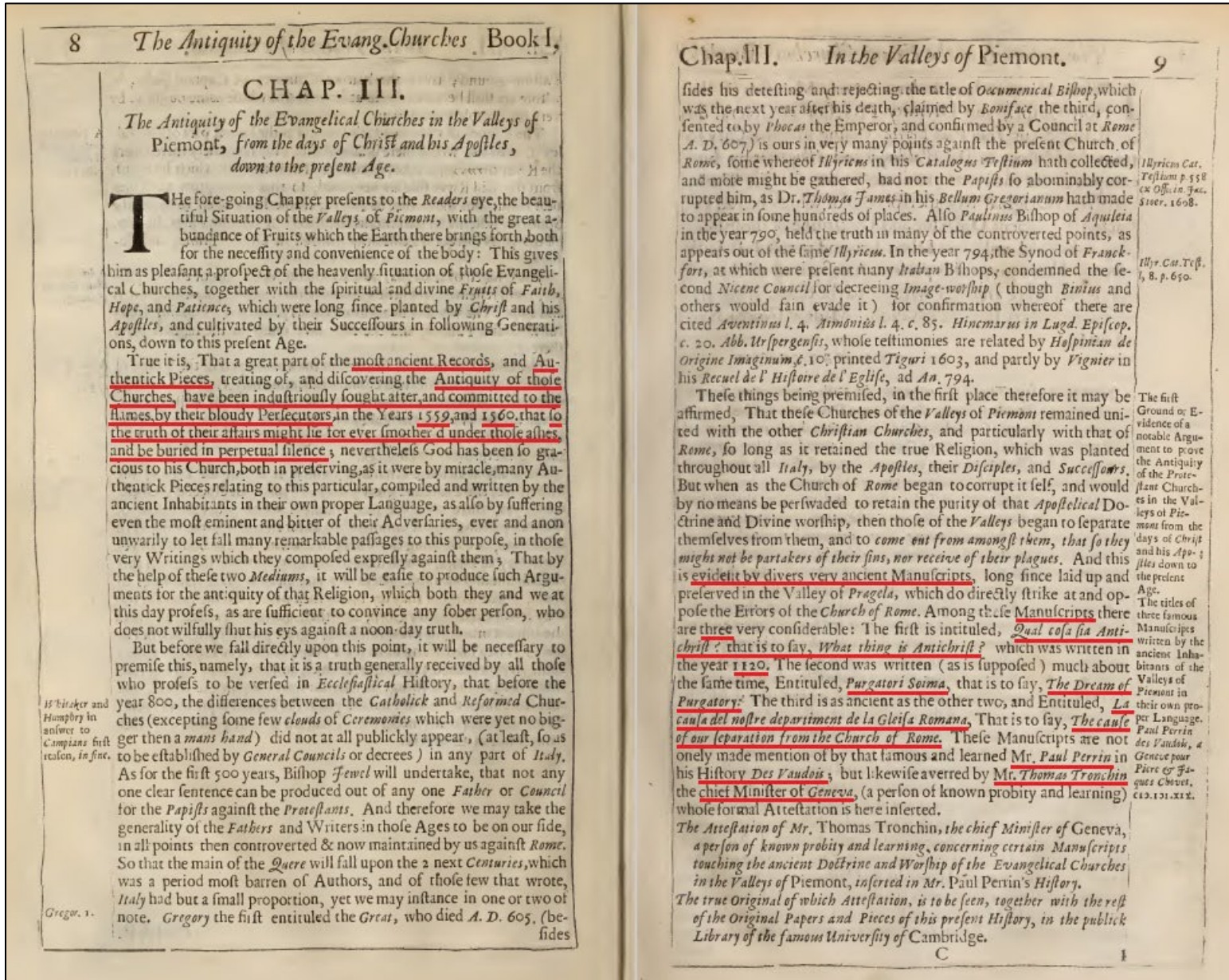
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43 In Satan Rules the World Until Lord Jesus Christ Returns by Peter D. Arvo

Satan Rules the World | until | Lord Jesus Christ Returns

“For we wrestle not against flesh and blood, but against principalities [Satan is a prince], against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” – Ephesians 6:12 (KJV)

Note: The statement, “not against flesh and blood”, is specifically excluding people, and is followed up with titles of angelic groups – **Principalities** – **Powers** – **Rulers**, then states what they rule – **This World**, and finally where they rule from – **High Places**. This was not written to be taken as an allegory or metaphor. The only people in the early church who attempted to allegorize the supernatural aspects in the Bible were those who followed Greek philosophical teachings, like Origen of Alexandria and Clement of Alexandria, and those who followed their corrupted teachings. “Beware lest any man **spoil you through philosophy** and vain deceit...” – Colossians 2:8 (KJV). See ‘Chart of New Testament Lineage Streams: Unbroken Chain-of-Custody’ by Peter D. Arvo for more details.

- 1) “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” – Revelation 12:9 (KJV)
- 2) “Again, the devil taketh him [Jesus] up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.” – Matthew 4:8-9 (KJV)
- 3) “And the devil, taking him [Jesus] up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” – Luke 4:5-8 (KJV) [Note: You can’t offer what you don’t have.]
- 4) “Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.” – Ephesians 2:2 (KJV)
- 5) “Now is the judgment of this world: now shall the prince of this world be cast out.” – John 12:31 (KJV)
- 6) “Forasmuch then as the children are partakers of flesh and blood, he [Jesus] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.” – Hebrews 2:14 (KJV)
- 7) “In whom the god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” – 2 Corinthians 4:4 (KJV)
- 8) “Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.” – John 14:30 (KJV)
- 9) “And ye are complete in him [Jesus], which is the head of all principality and power.” “And having spoiled principalities and powers, he [Jesus] made a shew of them openly, triumphing over them in it.” – Colossians 2:10, 15 (KJV)
- 10) “Even him [man of sin: a stand-in for Christ], whose coming is after the working of Satan with all power and signs and lying wonders,” – 2 Thessalonians 2:9 (KJV)

Note on Scripture: Satan will omit (remove) Scripture, like in Matthew 4:6 Satan says, “...for it is written, He shall give his angels charge concerning thee” Satan is quoting Psalm 91:11, which should read, “For he shall give his angels charge over thee, to keep thee in all thy ways.” Jesus says every word is important, “... It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” – Matthew 4:4 (KJV)

Note on Supernatural Wars on Earth: A single angel can kill 185,000 Assyrian soldiers in one night (2 Kings 19:35). So with this in mind, do you think a human prince could withstand the angel sent to Daniel for three weeks? Or are these princes angels? “But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.” “Then said he [Michael], Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.” – Daniel 10:13, 20 (KJV)

A supernatural angel army is seen in the following verse, “And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.” – 2 Kings 6:16-17 (KJV)

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44 In Codex Sinaiticus: Legitimate or Forgery? The Suspects by Peter D. Arvo

“The largest impediment to discovering truth; is the belief you already have it.” – Anonymous

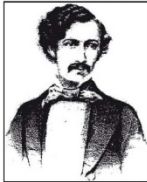
Codex Sinaiticus: Legitimate or Forgery? The Suspects

Why does it even matter?

Starting in 1881, Westcott and Hort abandoned the traditional text and created a new Greek text, which relied heavily upon newly discovered Codex Sinaiticus, along with previously discovered Vaticanus and Alexandrinus (both containing similar text to the Sinaiticus). Their new Greek text became the Greek *Nestle-Land* and *UBS* textbooks used by most Catholic and Protestant translators today. This new text caused translators to doubt God's preserved words and doctrine, resulting in Bibles translated after 1881 to contain thousands of changes from the traditional text, including the removal of Mark 16:9-20 & John 7:53-8:11. (Also see “*Westcott and Hort - Quenistrats or Christians - Ten Decades*” by Peter D. Arvo)

Biblical understanding, careers, billions in book sales, and reputations are at stake!

Dr. Constantine Simonides
(Born 1823 – Died 1867)^{4, 29}
Confessed Perpetrator



Means: Yes – worked since childhood in a print shop reproducing ancient documents, and by age 14, was employed as a printing professional.⁴⁴ Highly trained in paleographical methods, ancient Greek/Syriac/Coptic/etc., and was a calligrapher.^{11, 12, 18, 24, 29} He was a sought after expert,⁴⁴ and was the head of a university paleographical committee to examine antiquities.⁴⁴ He successfully fooled professionals across the world for years with previous fraudulent manuscripts.^{4, 12, 38, 48} that were only discovered as a result of a chemical ink test⁴⁴ being conducted on a document. By the young age of 35, he had made dupes of the most distinguished scholars in the world.⁴⁴

Motive: Yes – money. He was arrested for selling forgeries of ancient manuscripts for an extremely high profit,⁴⁴ but for some cause was never prosecuted,⁴⁴ which was in stark contrast to other forgers who were sentenced to prison and fined (did he have friends in high places?).^{4, 14} In one case he demanded the sum of one million dollars, as reported in the *Severance, Kansas newspaper* dated November 7th 1890.⁴⁴

Opportunity: Yes – Dr. Simonides sold supposed ancient manuscripts to the same Leipzig University where Dr. Tischendorf worked,⁴⁴ and was arrested, then released for unknown reasons.⁴⁴ He traveled to Constantinople, the same location in which the Emperor of Russia was later to print the copies from.^{23, 24, 25, 26, 44} Dr. Simonides was said to have died near Cairo, Egypt, which is where the Sinaiticus was edited by Dr. Tischendorf and where Dr. Tischendorf sent letters from about Sinaiticus.^{5, 6, 7, 9, 31}

Other Evidence: He was known to pre-place manuscripts then notify someone else to make the discovery to distract attention from himself.⁴⁴ Dr. Simonides publicly confessed to his involvement in creating Codex Sinaiticus^{44, 17, 18} and was working to publish proof while he was in Russia.⁴⁵ Before he could publish this proof, newspapers reported that he died under unusual circumstances, in that he died of leprosy in Alexandria, Egypt at 44 years old,^{20, 29, 39} or in the country of Albania per a newspaper obituary.⁴⁵

Dr. Constantine Tischendorf
(Born 1815 – Died 1874)
Suspected Accomplice



Means: Yes – worked as a professor verifying ancient manuscripts for Leipzig University,²⁰ and Dr. Simonides sold forgeries to them.⁴ Forged books of Uranios was to go from Dr. Simonides, to Leipzig University, and then to the King of Prussia, Dr. Tischendorf having once lived in Prussia as a guest.^{1, 3, 4, 44} He had strong Pope-Vatican^{21, 5} and Russian-Emperor support.^{5, 6, 7, 18, 19, 22, 23, 24, 25, 26, 27, 31}

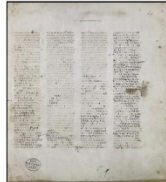
Motive: Yes – money, fame, prestige. The discovery was Dr. Tischendorf's accolades from the Vatican, universities, and the Emperor of Russia, who paid for his travels and gave Dr. Tischendorf 100 free copies of Sinaiticus.^{5, 6, 7, 18, 19, 21, 25, 25, 23, 24, 25, 26, 27, 31} In a letter, Dr. Tischendorf implies that the discovery of Sinaiticus will cause the importance of the apocryphal books and the Vatican manuscript (Codex Vaticanus), to increase in importance, as well as the Septuagint (all containing non-scriptural text), creating incentive for support from the Church of Rome.^{5, 6, 7, 9, 10, 31, 32, 33, 38}

Opportunity: Yes – Although living in Leipzig, Germany, he was funded and sent by the Emperor of Russia “on a journey of scientific exploration” to try and discover ancient manuscripts. Dr. Tischendorf was the primary scholar to immediately date the manuscript to the 4th century, along with others that had previously been fooled by forgeries created by Dr. Simonides.^{5, 6, 7, 10}

Other Evidence: The discovery of Sinaiticus greatly bolstered the Roman Catholic stance on doctrine, and provided more weight to the ignored Roman Catholic Codex Vaticanus.^{10, 21} Conflicting reports on where Sinaiticus was found: At a convent in Cairo,^{9, 19} Mount Athos Monastery, Greece,¹⁸ or Saint Catherine's (South Sinai / Mount Sinai)^{23, 24, 25, 26, 27, 31}

³⁹Conflicting reports how it was obtained, even from Dr. Tischendorf: in a cloth in the steward's room,^{23, 24, 25, 26, 27} as a bundle of dusty parchments,²¹ in a waste-basket as scattered remains,^{31, 38} or brought by camel to him in Cairo.⁴⁶ Alexander II, Emperor of Russia, was of the Russian Eastern Orthodox Catholic Church - Roman Orthodox Patriarchate of Constantinople.²⁶

Codex Sinaiticus
(Discovered 1844 - March 15th 1859)⁸
Physical Evidence



Dating Method Used: Paleographical – meaning someone visually analyzed the handwriting, quality of the line, form, spelling, material used, etc. and dates it based upon its legitimate appearance.

Tested for Forgery: No – never been tested. No chemical tests have been conducted to date the ink, which is against normal protocol for a suspected forgery. Dr. Tischendorf made notes and many corrections to copies and: “All this put everyone, without seeing the original, in the position to judge of the value and age of the document.”^{21, 5} The full Sinaiticus wasn't seen until 2009, when it was scanned and made available online.

Evidence of Tampering: Yes – some pages artificially darkened (see below image and sources), and other issues with the text.

Other Evidence: Manuscript scholars have said that no less than fourteen people have copied/edited Codex Sinaiticus, and that it appears that Codex Sinaiticus was more of a rough draft.²⁰ Codex Sinaiticus is said to have 1) Carelessness in guarding it, 2) ignorance in copying it, and 3) error in associating inspired and uninspired records together.²⁰ The Shepherd of Hermas MS created by Dr. Simonides appears to be the same MS miraculously found by Dr. Tischendorf, with both men stating that it is 2nd century A.D. and later matching the MS said to be found with the Sinaiticus.^{5, 6, 7, 8, 9, 10, 20, 24, 25, 26, 27, 31, 20, 34, 36, 27, 28, 39}

Contiguous Point #3



Source1: <http://www.sinaiticus.net>

Source2: <http://www.codex-sinaiticus.net>

You decide - Legitimate or Forgery?
Research Notes are available at the end of this document.

Much more evidence could have been presented in support of Codex Sinaiticus being a forgery, but we decided to only use 1800s newspaper reports here.

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