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# The Rev. GEORGE WILLIAMS

## AND HIS PART IN THE REUNION MOVEMENT.

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The name of George Williams will long be remembered both in England, America and the East, as one of the viri illustres who took a prominent part in the efforts for the reunion of Christendom which have signalized the latter part of the Century. His life's work was well described by the late Bishop Wordsworth of Lincoln in the inscription executed in bronze in one of the side chapels of King's College Chapel: GEORGIUS WILLIAMS S. T. B. COLLEGII REGALIS OLIM SOCIUS . ECCLESIAE DE RINGWOOD VICARIUS . INTREPIDUS VERITATIS VINDEX . URBIS SANCTAE HIEROSOLYMITAE ENARRATOR RELIGIOSUS . ORIENTEM OCCIDENTI CONCILIARE STUDEBAT IN EO CUJUS NOMEN EST ORIENS. DOCTRINA VITAQUE ITER MONSTRAVIT AD SUPERNAM HIERUSALEM ET AD VISIONEM PACIS AETERNAE . HAVE FRATER KARISSIME . IN PACE OBDORMIVIT IN CHRISTO XXVI D. MENSIS JAN. A. S. MDCCCLXXVIII. ANNOS NATUS LXII. (The quotation from Zach. VI, 12 was evidently suggested by the monument to Dr Donne in S. Paul's Cathedral, London, where the concluding words of the inscription are, 'Hic licet in occiduo cinere aspicit eum cujus nomen est ORIENS.') The interest felt by George Williams in the Christians in the East may be traced in great part to his friendship with the noted Missionary and Traveller, Dr Joseph Wolff. Although Dr Wolff's residence in Cambridge was prior to George Williams's Academical career, his occasional visits to Mr Charles Simeon, and his addresses to Students interested in Mission work among the Jews, brought him in contact with many men of a younger generation. The late



Canon Venables of Lincoln remembered a meeting in Cambridge in October, 1838, at which Dr Wolff was the speaker, and Mr Carus was in the chair. "Dr Wolff was as usual grotesque and amusing, but Missionary information there was none. When Dr Wolff had finished, George Williams rose in great indignation, and denounced the speech as utterly out of keeping with the professed object of the meeting, and derogatory to the sacred cause of Christian Missions. I can see him now in his new M. A. gown, his face all aglow with youthful ardour, and dealing forth certainly unmeasured strictures on the low comedy he had been compelled to listen to. When he had done, Mr Carus rose, and tried to soothe Dr Wolff's feelings, apologizing for the vehemence of his young friend." Dr Wolff's eccentricities both in the pulpit and on the platform were notorious. On one occasion he prefaced his sermon thus: "Now then, get your Bibles—but I will first give my text. It is a very short one: 'Saul'!" Yet there was much in Dr Wolff that was most attractive, and one of the most pleasing features in his character was his large hearted sympathy with Jews and Christians, and his reverence for the ancient Churches of the East. In a conversation with Dr Hook at Leeds in March, 1839, he said: "They send out Protestant Missionaries to convert the Eastern Churches to Protestantism: they had better send them out to be instructed in true religion: for the Eastern Christians are better qualified to teach than to learn." The first occasion on which I find a record of the friendship and cooperation of Dr Wolff and George Williams was in the beginning of 1841, when the deposed and banished Metran of the Syrian Church of Malabar, Mar Athanasius, was in Cambridge, seeking the aid and protection of Dr Mill and other persons of authority, in the destitution to which he had been reduced first through the action of certain clergy of the Church Missionary Society in Cottayam, and afterwards through the cruelty and extortion of the Turkish authorities. His cause was warmly espoused by George Williams, who prepared a careful letter and appeal for insertion in the British Magazine. The Editor acknowledged the letter in his notes to correspondents, but through the crowding of other matter was unable to find space for it. Dr Wolff's account of Mar Athanasius is characteristic. In his Travels, vol. 2, p. 214, he says: "Mar Athanasius was sent from Mar-



deen in 1825. He took down some Hindu idols which were in the Churches. They drove him into exile with the aid of the British Minister and that of some C. M. S. Missionaries." In a letter to George Williams, March 3, 1841, he says "Athanasius was well spoken of when he was in India, and the Syrians regretted his departure. They ascribed it to one schismatic bishop, and the cooperation of the missionaries." Dr Wolff had further grievances against the Church Missionary Society for hindering the sale of his books: also for a statement made by their Missionaries in Malabar, that Dr Wolff had described the Syrians of Mesopotamia as devil worshippers. His gravest charges were against the action of their Missionaries in Abyssinia: though he had no sympathy with Popery, he rejoiced that the "Popish Missionaries had succeeded in expelling them from thence." Dr Mill's opinion was that, as the Malabar Christians were Jacobites and adhered to their distinctive creed, the English Church could not interfere: but as representing a venerable though fallen branch of Christ's Church, and as suffering from acts of some among ourselves, who were working out their religious results by ways of their own, Athanasius possessed a just claim for sympathy and assistance. As to the result of the appeal, no record has yet been found. Subsequent writers on the native Church of Malabar repeat the ex parte statements of the Church Missionary Society, and speak of the coming of Mar Athanasius as a sudden intrusion, although it was a well known fact that the Malabar Christians had always looked for a Metran from the Jacobite Patriarch of Antioch, and the result showed that the removal of Athanasius failed to prevent the breach between the Syrian Church and the Protestant Mission which shortly followed. By a more judicious and considerate treatment this breach might have been prevented, and the dispute with the native bishops Philoxenus and Dionysius might have been healed.

In the same year the appointment of George Williams as chaplain to the Anglican Bishop of Jerusalem, naturally led the way to the profound interest in the Christians of the East, which he showed during the rest of his life. The project of the new Bishopric had three aspects: the first being that of the amalgamation of Anglicanism with Lutheranism, which aroused the strenuous opposition of the leaders of the Catholic movement,



and led to the 'anathemas' of William Palmer against Protestant 'heresies': the second aspect was that of an Episcopal head of the English Mission to the Jews, as advocated by Dr McCaul in his Sermon at the consecration of the first Bishop: according to some of the more extravagant of the promoters of the Bishopric from this point of view, the new Bishop was to be a Jewish high-priest of a Church of the Circumcision, rather than a Christian chief pastor. To conciliate this party, the choice was made of a Jewish convert, Michael Solomon Alexander, a Prussian subject, a native of the Grand Duchy of Posen, baptized and ordained in England, and at that time Professor of Hebrew in King's College, London. A third aspect of the Bishopric was introduced as an afterthought, to conciliate those who feared that the mission would compromise the position of the Anglican Church, and her relation to the rest of Christendom. It was with a view to this that the selection of the chaplain was made; the post being offered first to the Rev. Thomas Whytehead, and, when he declined it on the ground of his preference for work with B<sup>p</sup> Selwyn in New Zealand, afterwards on his suggestion to his old College friend George Williams. Upon this George Williams in his preface to a work on the correspondence of the Orthodox with the Non-jurors says: It is a fact too plainly avouched to be gainsaid, that the Anglican Mission to Jerusalem in 1841 inaugurated by the late King of Prussia with a munificence truly royal, was designed as an embassy of peace and good will to the Eastern Church. In proof of this he alleges the words of the commendatory letter: *γνωρίζομεν ὑμῖν ὅτι προσετάξαμεν αὐτῷ μηδαμῶς ἐν μηδενὶ πράγματι ἐπιβαίνειν τῇ ἐξουσίᾳ τῇ καθηκούσῃ ὑμῖν τοῖς Ἐπισκόποις, καὶ τοῖς ἄλλοις ἐν τῇ ἀρχικῇ τῶν Ἐκκλησιῶν Ἀνατολικῶν τάγμασι καθεστῶσι, μᾶλλον δὲ παρέχειν ὑμῖν τὴν προσήκουσαν τιμὴν καὶ θεραπείαν, καὶ πρόθυμον εἶναι πάντοτε καὶ παντὶ τρόπῳ σπουδάζειν τὰ εἰς φιλαδελφίαν καὶ συνήθειαν καὶ ὁμόνοιαν φέροντα,* adding, "We trust that your Holinesses will accept this communication as a testimony of our respect and affection, and of our hearty desire to renew that amicable intercourse with the ancient Churches of the East, which has been suspended for ages." To this he added: when I had been nominated as Chaplain to Bishop Alexander, I was instructed by Archbishop Howley, to pay special regard to the Oriental Churches, in



which he knew me to be already deeply interested: and he spoke of the Christians of the East with feelings of tender sympathy and affection: claiming for them the utmost consideration and loving forbearance on account of their long subjection to a degrading bondage, citing on their behalf, almost with tears, the Homeric adage,

ἦμιον γὰρ τ' ἀρετῆς ἀποαίνονται εὐρύοπα Ζεὺς

Ἀνέρος, ἐντ' ἂν μιν κατὰ δούλιον ἦμαρ ἔλθῃν (Odyss. XVII, 322).

Very little remains to shew how far George Williams was able to carry out the suggestions of the Primate, during his short residence in Jerusalem from December 1841 to August 1843. His literary researches into the history and topography of the holy places, and his earnest defence of traditional sites must have occupied the greater part of his time and energies. But he added to his Biblical enquiries an investigation into the distinctly Christian antiquities of the Holy Land. On his return to England he contributed a series of papers to the *Ecclesiologist*, on the Churches of Palestine including in his description the structures both of Latin and Greek origin. In his journey through Palestine in 1843 he visited many ruins of Churches built in the pointed style in the times of the Crusades, in Jerusalem, Samaria, Acre, Lydda, and Kuryat-el-Anub the traditional Emmaus. He deplored "the desecration of these venerable buildings before the infidels, especially as this was caused by the mutual suspicions and jealousies of the European powers. When England restored the land, wrested from Egyptian rule, to the feeble Porte, she never bestowed a thought upon the Christian inhabitants. The infidels, who dwell among these ruins, and see in them so many standing monuments of the triumph of the Crescent over the Cross, must think that we hold our religion very cheap, when we are so little jealous for its honour. But such is the enlightened policy of the 19<sup>th</sup> Century!" (*Ecclesiologist*, 1847, p. 141.) Of the Byzantine Churches he says: "the architecture of the East is stiffly uniform and stereotyped. The Church dedicated to the Holy Wisdom by Justinian furnished a model to all future ages, from which it would be thought little short of desecration to depart: this forms a contrast to the varieties and diversities of the Pointed styles of the West. The immutable character of Byzantine architecture is impressed on all the Greek Churches in



all ages and places from Sinai to the White Sea, from Russian America and the Aleutian Islands to Moscow and S. Petersburg. In both these capitals, magnificent churches are now in the course of erection at an enormous outlay, with the unyielding proportions of S. Sophia, an exact copy of which building is preserved in miniature among the Churches of the Kremlin, being according to the local tradition the first Church erected in the city." (Ib. p. 106.) The great Mosk El Aksa within the Temple area, to which admission is generally prohibited to any but Moslems, shews by its pitched roof that it was originally a Christian Church. His description of this is followed by that of the magnificent structure 3 miles West of Damascus at the foot of Anti-Libanus, built by Heraclius, A. D. 705, afterwards partly destroyed by Walid and incorporated into the Mosk of Damascus. The Christians, deprived of their beautiful sanctuary, possessed only two sordid rooms for worship, dedicated to S. Nicolas and S. George. (Ib. p. 214.) His paper concludes with the following appeal for help for the brethren of the Orthodox Church in Syria.

"If English Christians are really desirous to shew an interest in their needy and oppressed brethren of the Oriental Church, especially in that Patriarchate to which our island very probably owes the first dawn of Gospel light, could any occasion be found more suitable for convincing his holiness the Patriarch of Antioch of the sincerity of our sympathy, by raising a contribution for his good work of erecting a new Church, to be placed unreservedly at his disposal? Thus he would be convinced that there is a Catholic spirit in our Church, and it would be a protest on our part against those schismatical acts for which he now most reasonably regards us as jointly chargeable with the American Congregationalists. The futility of these most mischievous endeavours and their lamentable consequences are briefly detailed in the touching words of the Patriarch in a letter to a friend:

It is now three months that we have suffered from these various forms of martyrdom, and in our declining age we are deprived of rest, and with our decaying strength at the peril of our life we are now in the impassable rocks and snows of the Syrian mountains, only to avert the calamity, to turn back those who have declined from the Orthodox faith, and to con-



firm in Orthodoxy such Christians as remain. Thanks to the Almighty, our labours are crowned with success." (Ib. p. 214, 215.)

During George Williams's residence in Palestine there commenced his friendship with Cyril who was then Bishop of Lydda, but in 1844 was promoted to the Patriarchate of Jerusalem. When the throne became vacant, Hierotheus was designated to succeed, but on the Porte refusing to confirm the nomination Cyril was elected by the unanimous suffrages of the Synod of Jerusalem. George Williams renewed his acquaintance with him at Constantinople in 1860 and enumerated some of his good works in a paper communicated to the Liverpool Church Congress in 1869. He established the Patriarchal Press, which issued many works in Greek and Arabic, including an edition of the Catechesis of S. Cyril of Jerusalem, and a treatise on the Oratory of the Greek Fathers. He also founded a College for the education of the Clergy which at one time contained 30 students.

Whilst deploring the ruinous state of the monuments of Christian piety and consecrated buildings in Palestine, George Williams found a deeper cause for sorrow in the breaches of the spiritual fabric, and the divisions of Christendom so terribly emphasized in the Holy Places. Thus in his work on 'the Holy City', after describing the ruins of the oldest city in the world, he says: "Still, these are not the ruins of Jerusalem. Let us turn to the children of the 'heavenly Sion', the 'New Jerusalem, the mother of us all'. Suppose a pilgrim present in Jerusalem during the Holy Week: he will feel a curiosity to witness the ceremonies in the Church of the Holy Sepulchre. Let him go by all means, at least if he can go to mourn, not to mock or to triumph over the scenes which will be there enacted. If he arrive at the great gates of the Church about sunset, he will find them closed for a few minutes while the Moslem guardian and his attendants perform their devotions. A small window in the door will allow him to watch their ceremony, and he may learn a lesson of outward propriety and decorum from the infidels, which he will look for in vain among the worshippers within. On his admission the first object which will excite his astonishment and horror will be the Turkish soldiers of the garrison, standing, with their bayonets fixed, in the various parts of the sacred precincts, and about the holy



cave itself. If he enquire the reason of this dreadful profanation, he will be informed that the Latins have requested it as a protection against molestation from the Greeks. As for the Latin ceremonies, there could scarcely have been devised any rites more calculated to convince the infidels that the Christian Church is strictly idolatrous, than the acting of the awful scene of the Cross on Mount Calvary itself . . . But among all the exhibitions of the Christians in the Holy City, that which must most scandalize the infidels is their shameful divisions, jealousies, and heart-burnings, often attended with acts of violence, calling for the interference of the civil power . . . The conviction forced upon me by such facts as these is that the Turks are for the present the best and safest guardians of the Holy places." Such being his experiences during his sojourn in Jerusalem, it might be expected that the work of reunion, of healing the divisions of Christendom, would lie near his heart for the rest of his life. But if there had ever been a hope that the Anglican mission in Jerusalem would contribute anything to this end it was destined to meet with utter disappointment. In Bishop Alexander's time the little mission to the Jews was restricted to its special object, and though sadly marred by its unseemly dissensions and its unattractive and unchurchly character, it was neutral as far as Ecclesiastical relations were concerned. But this state of things was terminated by the sudden death of Bishop Alexander on Nov. 23, 1845 at Ras Ouaddis on the Eastern bank of the Nile, whilst he was on the way to England. He was succeeded by Bishop Gobat, who had previously been employed by the Church Missionary Society in Abyssinia, and in a few years this Society obtained a footing in Palestine, and became a directly proselytizing agency, detaching members from the Orthodox Church, in a manner which could not easily be distinguished from the methods of the American Congregationalists and the Latin propaganda. These proceedings occasioned the protest signed by the Rev. J. M. Neale, Rev. J. Keble, George Williams and many others, addressed to the Patriarchs of the Orthodox Church, in June, 1853, which contained the following words:

"Bishop Gobat, entirely neglecting the injunctions of our Metropolitan of blessed memory, and setting at nought the compact ratified by him, is ever harassing the Orthodox Eastern



Church, as if it were corrupting forsooth the Apostolic doctrines, which he (Samuel Gobat) alone has retained: and to such a pitch has he arrived that he receives proselytes from the Eastern Church and congregates them into a schismatical community. We therefore express our abhorrence of his proselytizing practices, as being repugnant to the compact (ratified A. D. 1841) and as being plain infractions of the Canons of the Church." Many of those who condemned Bishop Gobat's proceedings, disapproved of the style and tone of the protest, and considered that the remonstrance should have been addressed in the first instance to the English Archbishops and Bishops, rather than the Eastern Patriarchs. George Williams by taking part in it, exposed himself to much persecution and obloquy, being at the time Warden of S. Columba's College in Ireland. Previously to this, and soon after his departure from Palestine in August, 1843, he had been employed as Chaplain in S. Petersburg and Cronstadt. In 1845 he visited Moscow. He also corresponded with Mr. G. M. Gordon, the British minister in Stockholm on the subject of the Apostolical succession in Sweden. His literary work on the Holy City brought him into correspondence with many distinguished Scholars in France and Germany, and a Danish Pastor wrote expressing deep interest in his researches. There is not however much information accessible on his early intercourse with the authorities of the Russian Church. The Archpriest Popoff writing in 1868 after his return to England from Russia after mentioning the count Poutiatin and other friends of George Williams, stated that he had seen the Venerable Metropolitan Innocentius at Moscow and had presented to him the address of the Eastern Church Association. His favourite idea and his heartfelt wish was to see in his life a Council assembled of the whole Russian Church, and if possible of the entire Orthodox Communion.

It was in the year 1860 that the project of founding hostels in English Universities for students of the Orthodox and other Eastern Communions was put forward by Dr Joseph Wolff. Many years before he had promised the Armenian and Greek patriarchs to make an effort to establish such hostels. He urged that the Church of Rome had attached many of the Armenians to the Papal obedience by inviting them to build colleges in Rome where they were allowed the use of their



own rites. The Armenians have colleges in Venice, S. Petersburg and Ispahan, and they now desire to have one in England. He had been asked by the Armenians in Teheran to found a college in the place where he resided. They had referred to George Williams, as a pious and learned man who was formerly in Jerusalem, who would unite with him in giving them every assistance in his power. In consequence of this correspondence George Williams undertook a journey to the East in which he was accompanied by his old friend Mr. Witts, who had been with him in Palestine in 1843, and had contributed many useful drawings in illustration of his work on 'the Holy City'. They first went to Berlin, where they fell in with Cleobulus, nephew to the Patriarch Gregory VI. He was then a student in the Berlin University and was introduced to them by Dr Stahl, Professor of Laws. He gave them a letter of introduction to his uncle the Patriarch. George Williams gave a sketch of his journey through Russia in a letter sent to the Guardian from Nicolaieff and dated August 5, 1860. "In the original outline of the scheme for hostels, Russia was only regarded in a secondary point of view. We had, however, resolved to address ourselves first to Russia: not that we expected much sympathy in the undertaking: for the Russians have their own gymnasiums and Universities, a degree in which is an indispensable qualification for all civil appointments in the State: but knowing the interest and influence of Russia in all matters relating to the Orthodox communion, of which it forms so important a part, and regarding the political relations that subsist between Russia and the Armenian Church and nation, since Etchmiazin the seat of the Catholicos has been brought within the borders of the Russian Empire, we thought it more politic as well as more proper to anticipate any possible misunderstanding of our motives and designs by first explaining them to persons in position and influence in Russia. It is well, on every account, that we did so, especially because the very favourable manner in which the project has been received and entertained in Russia leads me to believe that the Russian element must be regarded as much more important than we imagined it would prove; so I should now rather contemplate a Russian hostel available for Eastern students of the Orthodox rite than what I first proposed to Dr Wolff. I found that the



way for my visit had been most wonderfully prepared by an Article in the June number of the 'Orthodox Journal' published at Moscow,—the first, I believe, in credit of all their religious periodicals. This Article, inspired by a very high authority in the Synod, was published in the form of a communication from Dr Philipoff to Mr. Khomishoff,—one of the most distinguished literary men in Russia as a poet, philosopher, and historian, whose acquaintance I had the happiness to make 15 years ago,—congratulating him on the charming project of his old friend, and giving a full resumé of the correspondence between Dr Wolff and myself. The scheme had thus become known throughout all Russia, and I was astonished to find everywhere that I had nothing to do but to explain the details of a project which was already a matter of public notoriety and of extensive discussion, generally in a most friendly sense. I have now had opportunity of talking it over with many very eminent and influential persons at Moscow and S. Petersburg, as well as in the provinces, and all agree in declaring that they have no doubt of the ultimate success of the scheme which all alike hail as a great boon to this country, and I may mention without any breach of confidence that the highest Ecclesiastical authority in this country, whose character and position alike exempt him from all suspicion of flattery, declared to me emphatically that there is no country in Europe which he would so soon trust for the education of the youth of Russia as our own . . . The friendly expressions towards the Russian Church contained in the letters commendatory of which I was the bearer, not only from my own Diocesan, but from other Bishops of the English, Scottish, Colonial and American Churches, have been everywhere hailed with hearty good will by the prelates and leading laity of the Russian Church, and a record will be entered on the Minute book of the holy governing Synod of the amicable intercourse thus opened between the two Churches."

"I am now on the eve of my departure for Tiflis and Armenia, where I hope to see the Catholicos of Etchmiazin, and to publish to that Church and people, as I have now done to Russia, the educational designs which we have in view in behalf of that nation. I set out under happy auspices, for I have already conversed on the subject with some intelligent Armenians whom I have met with in this country, especially with the Inspector



of the Lazaroff Institute at Moscow for the education of Armenian boys, and the sentiments of one and all are most favourable to the project. I purpose returning by way of Constantinople, and if possible, to visit Athens and Corfu, and shall endeavour to keep you informed of my further progress."

Unhappily this hope of further information was never realized as far as the readers of the Guardian were concerned. There is evidence however that whilst he was at Moscow, George Williams had a conference with the great Metropolitan Philaret<sup>1)</sup>, who spoke with profound regret of the course taken by William Palmer, of Magdalen College, Oxford, in seceding to the Latin Communion, an act which he regarded as an injurious slight to the Church which he had studied so deeply, and was supposed to sympathize with so entirely." (Orthodox and Nonjurors, p. XLV.) But of the rest of the journey the notices are only scanty and fragmentary. At the sight of the ruins of Sebastopol George Williams was much stirred at the consideration of the results of the Crimean war, which he deplored as disastrous to the cause of Christian Union. Whilst travelling in Georgia he was prostrated by an attack of fever, from the effects of which he suffered for the remainder of his life. It appears that he never reached Armenia proper, but was compelled to turn his steps homewards as soon as he was sufficiently recovered to resume his journey. Mr. Witts observed the remarkable respect and attention shown him by the people of the country and their outburst of grief at his departure. The chief men of their community at Tiflis stood round the country cart or 'fourgon' in which he was to travel, and as they helped him to mount into the wagon on his return to Poti, there was not a dry eye among the by-standers. He had been carefully nursed by them in a house put at his disposal, with medical attendance free of charge. The following letter was written to him and sent to Armenia by Dr Joseph Wolff: "My dear Williams, Gods holy name be praised that the Government of Russia has set such a glorious example to the rest of the

<sup>1)</sup> The Metropolitan Philaret lived till September 19, 1867, having recently celebrated the completion of the 50<sup>th</sup> year of his Episcopate. In 1860 he sent a message from his sick bed to Dr J. M. Neale, conveying his 'unworthy blessing' and shewing his high appreciation of his literary work as a Liturgical student by presenting him with a fine copy of the Liturgy used by the Starro-viertzi, the 'old believers', a large sect of Russian Dissenters. (Union, January 25, 1861.)



Eastern Churches by determining to lay the foundation of a Russian hostel in Cambridge; and I have not the slightest doubt that the Catholicos of Etch-Miazin will follow the example and execute the wish expressed to me by the Catholicos Ephrem in 1825, by sending a Bishop of the Armenian Church with a number of Armenian youths to England, to be educated in Cambridge. Now, as you, my dear Williams, have so energetically carried out my proposal of assisting the Oriental Churches by establishing such hostels in Cambridge, and as I was the prime mover of the plan, I feel it my duty to communicate to you that I also wish to be the first contributor to the establishment of a splendid library in connexion with the Russian hostel. I therefore beg you to give the bust of my person made at the expense of the late Right-Honourable John Hookham Frere, and presented to me, which is now already deposited in your rooms, as a present to the said hostel. Secondly I shall also give to the above hostel: (1) the history of the religion of Jesus Christ in 32 volumes written by Friedrich Leopold, Count of Stolberg; (2) Dr August Neander's writings; (3) the writings of Dr Hengstenberg; (4) the writings of Bishops Bull and Andrewes; (5) the sermons of the Metropolitan Philaret, translated into French by Stourza; (6) the Imitation of Christ by Thomas a Kempis; (7) the writings of Shakespeare; (8) the dramatic writings of August Wilhelm and Friedrich Schlegel; (9) the writings of Machiavelli. Thus the Eastern Churches will have a slight proof of the love of one of the Jewish nation, who has learned by the grace of God to worship the Lord Jesus Christ, and to love Him in His members, the Holy Church Catholic, and to prefer the advancement of His Kingdom to every self-interest." If this letter was sent at the date given, Sept. 12, it must have reached Armenia long after George Williams' departure from Tiflis: it was, however, printed in the Guardian. Other indications of a favourable reception of Dr Wolff's scheme were manifested by the Archbishop of Smyrna in conversation with Mr. Wray, Chaplain to H. M. Ship 'Terrible' and by the Prince of Samos, Aristarchi, in a communication to the Rev. C. G. Curtis, English Chaplain in Constantinople.

At Constantinople George Williams had an opportunity of conferring with the Patriarch Cyril of Jerusalem, the ex-Pa-



triarch Gregory VI (who had resigned in 1840) and others. His letters commendatory were as follows:

1. From Horatio Potter, Bishop of New-York, London, June 28, 1860, 'To all the faithful in Christ Jesus throughout the world'.

2. From John Jackson, Bishop of Lincoln, June 25, 1860, 'To the Patriarchs, Metropolitans and other clergy of the Orthodox Church of the East. To the holy governing Synod of the Church of Russia, and to the Catholicos and Archbishops of the Armenian Church and Nation'.

3. From Samuel Wilberforce, Bishop of Oxford, June 30, 1860. To the same. In his subsequent journey in 1866 he was provided with further letters.

4. From C. T. Longley, Archbishop of Canterbury, June 18, 1866. 'To the Patriarchs and Prelates of the Eastern Churches'.

5. From the Eastern Church Association, signed and sealed by Richard C. Trench, Archbishop of Dublin: June 1866, 'To the most holy and the most wise Sophronicus by the grace of God of the new Rome and Œcumenical Patriarch, to the most holy and most wise Artemius by the grace of God most blessed Patriarch of God's city Alexandria; to the most holy and most wise Hierotheos by the grace of God Patriarch of the great city of God Antioch; to the most holy and most wise Cyrillus by the grace of God the most blessed Patriarch of the holy city of Jerusalem; to the holy and sacred Synod of all the Russias; to the holy Governing Synod of the Grecian kingdom, to the holy and sacred Synod of Cyprus, to the holy and most sacred Synod of God's holy mountain of Sinai; and generally, to all the holy Metropolitans and Bishops of the Holy Orthodox Church of the East'.

6. From the Eastern Church Association, signed and sealed by the same: June 1866: 'To the Most Holy and the Most Wise Johannes by the grace of God Archbishop of Etzchmedsiadzine and generally to all the holy Metropolitans and bishops of the Church of the blessed Gregory the Illuminator'.

7. From Walter Kerr Hamilton, Bishop of Salisbury, June 23, 1866, 'To the Patriarchs, Metropolitans and other Clergy of the Orthodox Church of the East, to the Holy Governing Synod of the Church of Russia; and to the Catholicos and Archbishops of the Armenian Church and Nation.'



8. From Robert Gray, Bishop of Cape Town, 'To the Most Reverend the Patriarchs, Metropolitans and Bishops of the Orthodox Church of the East; and to the Holy Governing Synod of the Church of Russia'.

9. From Robert Eden, Bishop of Moray, Ross and Caithness, Primus of the Church in Scotland, May 14, 1866, 'To the Most Reverend the Patriarchs, Metropolitans and Bishops of the Orthodox Church of the East; and to the Holy Governing Synod of the Church of Russia.'

10. From Alexander Ewing, Bishop of Argyll and the Isles, June 20, 1866, 'To all Christian Patriarchs and Prelates of the Churches of the East'.

No further record is at hand of the fate of Dr Wolff's scheme. The last reference to it appears to be in the 'Union' newspaper of September 14, 1860. "Dr Wolff states that the Russian Government have cordially entered into a plan for establishing foreign hostels in this country, and have determined upon establishing one in Cambridge. We believe also that the Armenian Patriarch has expressed his concurrence. All necessary expense will be defrayed by the Russian Church. Dr Wolff has offered several valuable works for the hostel at Cambridge." In a letter of Oct. 3, 1860, Dr Wolff announced his purpose of going forth again in his old age to proclaim the everlasting Gospel throughout Armenia, Yarkand and other places in Chinese Tartary. "I shall assume the garment of a monk of the Eastern Church, with the Bible in my hand and the cross figured on my gown, which gown shall consist of black cloth. Wherever I find a Bishop of the Christian Church (of the Russian, Greek, or Syrian Church), I shall act under his advice and direction. If any object to my age, 65, and broken health, I reply that Moses undertook his Mission at 80, Tshingis Khan went on his conquest of China at 66, and Sir J. Napier when paralysed and apoplectic conquered Scinde. Joseph Wolff's health is never better than whilst preaching the Gospel among wild people, riding on a camel, or travelling on foot in the desert. I intend at the same time to hasten on the Armenian, Greek, Russian, and Jacobite Bishops to send young men to the University of Cambridge, upon the arrival of whom those hostels, to be erected in Cambridge in union with King's College, will be built."

*(To be continued.)*

W. R. CHURTON.