

own nation in England, as they have in Venice, St. Petersburg, Ispahan, and formerly at New Julfa. The first in 1822

1. Wartnes Wardapiet, superior of the monastery of Kreyim in Jebel Kesrunn "Wolf," he said, "You have been sent by God to assist us in building a College for the instruction of our youth in our own Theology, without distraction, so that we may not be compelled to be either followers of the Church of Rome or followers of the Church of the English Sultan, for each Church has its peculiarities only suited to herself in particular; we are, after all, brothers in Christ!" With the request of Wartnes Wardapiet that of Ter Gabriel was united.

2. In the year 1824, I established Armenian and Jacobite schools at Bussorah and Bandar-Bushire, when at once Arutyoon and other Armenians in the country contributed several thousands of rupees; the school lasted till the war and plagues destroyed other schools. The Armenians reported my exertions to their brethren all over Persia, Russia, Java, Calcutta, Tibet, and China.

3. In 1825, Nyeres at Tiflis, and Ter Matheos of Erivan, Daood Khan of Tabreez, Caspar Khan of Bagdad, all of them with one accord urged the Catholicos Ephrem of Etch-Miazin, to write to me a letter, petitioning me to announce to them the time when I am going to settle in England, in order that they may establish in the place where I settle a College at their own expense, and under the direction of their own nation, in internal affairs, and under the supervision of some English gentleman, who has a spirit of universal love. Ephrem wrote to me such letters in triplicates, one of which I gave to the late Archbishop of Canterbury, the second to Bishop Bloomfield, and the third to Henry Drummond, and had copies made for Sir T. Baring now deceased and the Jews' Society.

4. In the year 1826, the Cosac Papas at Staniza Ahiskoy, who had heard by Russians who had visited Cyprus in 1822, that I had saved the lives of Greeks and had sent the children of those murdered by the Turks to England for education, begged me also to take his son with me to England, to have him instructed there.

5. In the year 1833, Hoanues Avdal, in Calcutta, and Set Sam in Madras, urged me most pressingly to inform them of those friends in England who look upon the Armenians, not as idolaters, but as christians; in order that they may "hand in hand with them and with their counsel establish, at our own expense, a College, in which we will instruct our youth in the doctrines of our Church, and in History, Geography, and Mathematics; for which latter subjects we will employ English teachers: we will also translate into English, with the assistance of English teachers, the writings of our divines and historians, to prove to the English that we are christians; and we will translate into Armenian the writings of English divines and philosophers, in order to prove to our Church that the members of the English Church hold the glorious doctrine of the Trinity, and are baptized in the name of the Father, Son, and Holy Ghost."

6. In the year 1843, and again in 1845, the Armenian Archbishop of Ispahan and other enlightened Armenians in Teheran, reminded me of my promise to assist the Armenians, in connexion with the Jacobites, to establish such a College in the place where I reside; and they added, "that there is in England a great priest, Keork (George) Williams, a pious and learned man, who was in Jerusalem, who will certainly unite with you in giving us every assistance in his power." In Tabreez the Russian Consul General and all the Russian Attachés spoke of you and William Palmer in the highest terms, as also Count T—— and Prince

D—— at Constantinople, and the Greek Archimandrites said:—"Joseph Wolff, forget us not whenever you come to England, and don't forget our College: we will send young men from six years of age to twenty, in order that, instructed in England, they may return to their native land, and this will do more good than robbing us of our people by proselytizing them, and thus creating schism in the camp. Give our Apostolic and brotherly blessing to Keork Williams."

This is the reason for which I beg you, dear Williams, to do all in your power, in order that we may soon see in England such a College established.

Your affectionate brother in Christ,  
JOSEPH WOLFF, LL.D., D.D.,  
Vicar of He Brewers, near Taunton in  
Somersetshire.

## II.—MR. WILLIAMS TO DR. WOLFF.

King's College, Cambridge, Feb. 18, 1860.

My dear Dr. Wolff,—I cannot tell you how much satisfaction I have derived from the information which I lately received from you to the effect that you are in communication with the Greek Patriarch of Constantinople and the Arminian Catholicos of Etchmiazin, on a subject of so much interest to us both as the promotion of the arts and sciences and literature of Europe among the members of those venerable Churches, through the establishment of schools and colleges for their respective communities in this country; and this satisfaction, I will own, is enhanced by the suggestion which you throw out that I may be of service in this good work, by securing the confidence of the Eastern Prelates in the scheme.

I need hardly assure you, who have known me so many years, that you may reckon upon my most hearty co-operation in a plan so calculated to advance the mutual interests of the Eastern and Western Churches; for I have long felt that nothing within the range of possibility is more devoutly to be desired, in the present distracted state of christendom, than the establishment of more intimate relations between ourselves and our brethren of the Oriental Churches, from which we might derive some consolation in our isolation from the Churches of the west, which, however justifiable, or even necessary, under existing circumstances, cannot but appear most lamentable to those who have had opportunities of observing the detriment which common christianity suffers from our manifold divisions.

Nothing has been more gratifying to me, in the retrospect of my sojourn in foreign lands, than the friendly intercourse which I was there permitted to enjoy with many eminent members of the Churches of the East—lay and clerical—first in Turkey, and afterwards in Russia; and the satisfaction which I found that they derived from the discovery that the Anglican Communion is not a mere sect, as it had been misrepresented to them, but a rightly organised Church, with a definite Creed, a duly constituted Ministry, and a Sacramental system identical with that which they have themselves received from the Apostolic founders of their several Churches; and I have long felt that if ever it should please God that unity is to be restored to the body of Christ, there is no single branch of the Church so favourably placed for the purposes of acting as mediator and peacemaker as our own.

I would, however, venture to suggest one important modification in your scheme, which will, I trust, meet with your approval.

It is a remarkable coincidence that you should unconsciously have revived a project first brought before you thirty-eight years ago, and again at intervals since that time, just when recent legislation has opened to dissenters from our national

Church a door to our academic privileges and distinctions, which is, I am thankful to say, wide enough to admit also the members of the ancient Churches of the East. I would beg to direct your particular attention to the clauses relating to Hostels, in the recent Cambridge University Act (19 and 20 Victoria, cap. lxxxviii.) from which you will see that there is now no difficulty whatever in the way of members of the Oriental Churches not only entering the University as students, but actually proceeding to University degrees, without any interference, direct or indirect, with their peculiar religious tenets or usages.

What, then, I have to suggest to you is simply this, that, instead of attempting to establish two Colleges in a remote part of Somersetshire, for the education of Greeks and Armenians, you should propose to our eastern friends to establish Colleges or Hostels in this University, under whatever guarantee they may require that no attempt shall be made to tamper with the faith of the students; and if you think that my name would be an adequate security, prny use it freely. Without at all pretending to possess the qualifications which they desire in the person whom they would wish to superintend their Colleges, I can lay claim, at least, to the most hearty affection and loyal attachment to those venerable branches of Christ's Catholic Church; and since, under new Statutes, the Principal of the Hostel must be a member of the Senate of the University, I would gladly undertake that office; and I have no doubt that I should be able to obtain the Chancellor's license to open such a Hostel, with all the necessary safeguards for its internal regulation.

The advantages of Cambridge over He Brewers for carrying out such an object will be obvious, if you consider that we have in the University a large staff of Professors in various branches of science and literature, and that Tutors from the various Colleges might be easily found well qualified and willing to give more private instruction to the students. In fact, so far as the means and appliances for education are concerned, your scheme might come into operation here to-morrow. Only give us the men, and we shall, I am sure, know how to educate them, without any danger to the stability of their allegiance to their ancestral Churches.

But, in order that the foreigners may derive full benefit from the University teaching, it will be very necessary that the earliest students should be acquainted with the English language; and then, if children were to be sent over, as is proposed, schools might be established to prepare the boys for the University. In course of time, the Colleges or Hostels would train a staff of teachers for themselves, competent to convey instruction in the native language of the students, so as to render the knowledge of English a matter of comparative indifference.

Colleges or Hostels in the University, and preparatory schools in He Brewers, seem to me to be the most effectual method of carrying out your grand design: say two of each, one for the Greeks, which would be available for any Russians who might desire to enter; and another for the Armenians, which would serve also for their co-religionists the Syrians, Copts, and Abyssinians.

I must, in conclusion, express my conviction that the residue of both our lives—however long it may please God to spare us—would be well devoted to this undertaking; and I will state some of the grounds of this conviction.

It is fifteen years since I first published my opinion, which I now know is shared by you, that, if ever the Armenian Church should be awakened