

supposed to be dead, and his feet were cold, Geriché sung over him a stanza of a funeral hymn, which he was fond of while in health; Schwartz appeared to pay no attention to it, but went on with the second stanza, clearly and articulately, and then was heard no more. — P. xlii.

Proceeding in the course of his visitation, the Bishop arrived among the Syrian Christians.

“ While he remained in this part of the country, he visited one of the Syrian villages, distant about a mile and a half. He found the houses neat and well built. The Christian Judge, who went with him, pointed out one, inhabited by the granddaughter of the person who built the church about fifty years before. In front of the edifice, in the church-yard, stands a lofty cross, to which is an ascent of steps. Before the Bishop arrived at it, the kashusha, attended by several persons, came out to meet him, and showed him the church. Lights were burning at the altar. His Lordship expressed a desire to see their Syriac books, with which they complied. They were all liturgical; and one contained the office of the mass. Another, which they had possessed about eighty years, was brought from Antioch. The church had a crucifix, and two small altars with crosses, and an *ecce homo* in tapestry; and a large part of the wall was covered with inscriptions in Malabar, said to be an account of all the saints, with the dates of their deaths. The Bishop inquired whether any service was performed at the cross in the church-yard, and was answered that the office was said there on Good Friday; and that there were processions to it on other occasions. They were anxious to know the cause of the Bishop's visit. Upon hearing who he was, that he was the friend of all the Christians in India, and wished to serve them, their apprehensions vanished, and they commended themselves to his protection. — P. xlii.

Afterwards, he had an interview with the Syrian Bishop, Mar Dionysius, who came richly attired in crimson satin, with a green velvet mantle over the shoulders, a crozier being borne by one of his attendants, whilst another carried a cross of jewels. Bishop Middleton had some conversation with him on the Syriac version and the liturgy used in his churches.

“ He spoke of the desolate state of his churches, and requested the Bishop's favor towards them. At the same time he produced a copy of Schaasi Syrian Testament, and said that it was one used in all his churches. Bishop Middleton mentioned the Philoxenian version, (of which the Syrian seemed to know nothing,) and presented to him the four volumes of White's edition, which he had brought for that purpose. Directing his attention to the Lord's Prayer, Mar Dionysius found that it agreed very closely with the other versions. A Syriac inscription, written by Bishop Middleton, was then produced, to be inscribed in the book, purporting that it was presented to Mar Dionysius by Mar Thomas, the first Bishop of Calcutta, at his primary visitation at Cochín. The liturgy of the Syrian Church was the next subject of conversation: and a volume was opened, containing a portion of that used in the Syro-Romish Church; but, as stated by Mar Dionysius, not used in his congregation. Bishop Middleton concluded that it must once have been so used, or it would not have been found in the same book. The Syrian promised a complete transcript of the ritual of his church, and also a copy of the “Gospel of the Infancy.” About the latter there was some hesitation, until the Bishop assured him it was not used by his church, and had been sent thither by the Manichees. In his account of the ritual, he stated that there were in it both Nestorian and Ja-