

"From Madras, which he quitted on the 31st of January, the Bishop proceeded on his visitation by land; and his mode of travelling he represented as patriarchal. His party consisted of his whole establishment, attended by a military escort. After journeying fifteen or twenty miles, they pitched their tents before the sun was high. Their baggage was conveyed on camels, whilst the Bishop and his family, according to the custom of the country, were conveyed in palanquins. On the following morning, he reached the Seven Pagodas, and entered through a Palmyra tope, amidst the singing of birds, into that vast assemblage of misshapen masses of rock and ancient sculpture. These, and indeed every other object of interest which came in his way, he examined with the eye of an antiquary and philosopher. As the Sunday recurred, he constantly took part in the performance of divine service. The Syrian and Persian languages occupied part of his attention; and thus he relieved his mind from the labour of his journey. Passing near Alumbura and by Conjameer, he arrived at Pondicherry on the 7th. Here he saw the Jesuits' College and Capuchins' Church. In the library of the former, he found the books in bad condition, but some of them on very good subjects. The Christians of the Romish Church sent him a deputation, who appeared respectable men, some of whom presented books to him."

"He quitted Pondicherry on the 9th of February, and reached Cuddalore on the same day. There he visited Mr. Holzberg, the discharged missionary, who gave him an account of the low state of the mission, and to whom he afterwards sent a present of money, to be divided between the poor of his congregation and himself. Whilst he was sitting in his tent in the evening, he observed two or three persons who were beating a tom-tom, and playing a pipe, and behind them two others leading a sheep, exactly as sacrifices are represented in ancient sculpture; and such it was. Some of the Bishop's party watched the procession to a neighbouring temple, whence the animal was brought back after being slain.

"On the 10th, he moved from Pondicherry to Periahcoopum, and on the 12th reached the great pagodas at Chillumbarum. The latter part of the road was interesting, leading by the side of a river, with the gateways of the pagodas in the distance. These he visited in the evening, when the Brahmins were assembled to receive him, who were very ready to show every part of these edifices of eastern superstition. There were at least five hundred persons present, chiefly Brahmins, who pressed forward to observe him. They eyed him narrowly, and asked for money to repair their pagodas. To this, of course, he paid no attention.

"He afterwards learnt that some Mussulmans at Madras had endeavoured to represent his journey as an introduction to compulsory measures for the conversion of the natives; but the Brahmins expressed no alarm. They were astonished, however, at finding that the English had a head of their religion, or any thing like a church establishment. Upon being asked, what they thought of the Bishop's entrance into the village, without a procession of musicians, &c., as is usual when the collectors enter, they replied, that 'they supposed him to have renounced all worldly enjoyments.' This was the best possible construction."—P. xxxvi.

At Tanjore, the Bishop paid a visit to the Rajah, by whom he was most courteously received, and who presented him with a portrait of the missionary Schwartz. The Rajah afterwards returned the visit in great state.

We must give a place to the following anecdote of Schwartz, which was told to the Bishop during his stay here.

"In the evening, the Bishop visited the church in the fort, and saw the monument erected by the Rajah's order to the memory of Schwartz. A remarkable anecdote of that excellent man was mentioned. When he was on his death-bed, and