

Poetry.

THE CHURCH IN ENGLAND.

(From "Thoughts in Past Years," by the author of "The Cathedral.")

As when a hill of swelling earth, Let slip from an overhanging cornice, Into the bosom of a clear blue flood...

THE SEE OF HEREFORD.

Spirit of Truth! that lived in other days The feeble frame of aged lead to bear...

JOHN MANNERS.

PRESENT STATE AND PROSPECTS OF THE CHURCH OF ENGLAND IN ROMAN CATHOLIC COUNTRIES IN THE MEDITERRANEAN.

(From the Church Chronicle for December, 1847.)

The extent of the jurisdiction of the Bishop of Gibraltar, it must be observed, is not merely nominal—the congregations which he is called upon to visit...

The greater number of these, particularly as regards Italy, are so well known to most of our readers, either from personal observation, or from the innumerable diaries, narratives, journals, &c. of travellers...

We now turn to the Peninsula. In Spain, as most of our readers are probably aware, there was, until within a very recent period, nothing in the remotest degree resembling toleration for any religious worship...

But to proceed to a more particular account, commencing with Italy. In Rome, as is well known, the English service still continues to be performed in what was once a store-room, on the upper floor of a large building, outside the Porta del Popolo.

At Naples the Church, though handsomely fitted up and tolerably spacious, is in fact no more than a consecrated room in the Consul's house, and therefore remains unoccupied at the period of the Bishop's first visit to Italy.

At Florence, where, until lately, the accommodation was miserably insufficient, a new and much larger Church has been built within the last four years, owing in no small measure to the exertions of the Chaplain, the Rev. G. Robbins, whose untiring zeal has also contributed much towards the erection of Chapels, with houses for the Clergymen attached, at Pisa and Bagli di Lucca.

The committee and residents at Florence have set an example, which it is much to be wished may be followed by other congregations, in placing the nomination of the chaplain, on any future vacancy, in the hands of the Bishop of Gibraltar for the time being...

The only one of our Churches in Italy which has the appearance of an ecclesiastical structure externally is that at Leghorn, which was so built in accordance with express permission of the Grand Duke of Tuscany, and has been consecrated, together with two burial-grounds—one within, the other without, the precincts of the town.

The remaining places in Italy and the adjoining territory at which there are Chaplains established are Trieste, Genoa and Nice, as well as at Palermo and Messina, which may be included as forming part of the Neapolitan dominions.

In addition to the places enumerated, the Bishop has been for some time endeavouring to establish Chaplains at a few other towns; amongst others, at Milan and Venice, where the number of English, especially at certain seasons, is considerable.

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At Oporto the Chapel is situated in a retired spot, the English community at Oporto enjoys the privilege of a factory; marriages celebrated in their Chapel according to the rites of the Church of England, are of indisputable validity.

The chapel and burial-ground at Oporto are scarcely, if at all, inferior to those at Lisbon, though not nearly so well known. The English community at Oporto enjoys the privilege of a factory; marriages celebrated in their Chapel according to the rites of the Church of England, are of indisputable validity.

On the north side of Africa, included by his patent, as we before stated, in his jurisdiction, the number of English at present is very few. Here, however, a wide field is opened of a different character; a legitimate field for strictly missionary operations, amongst the Jewish and Mahomedan inhabitants of Barbary and Morocco; without interfering with the French territory, which has been opened by the exertions of the Church of Rome.

At the principal ports on the eastern coast of Spain, at all of which the number of English residents is considerable. These, or at any rate some one of them, visit from time to time the smaller and more scattered communities, administer the sacraments among them, and keep alive amongst our countrymen some feeling of religion and of attachment to their own Church, until a more permanent and adequate provision could be made for their spiritual welfare.

We had intended, in concluding this part of our subject, to have added a few general remarks on the slight sketch we have been enabled to lay before our readers; but having already reached the extent of our limits, we must reserve them for a future opportunity.

The Mahomedans are particularly proud of their acquisitions, and suppose themselves possessed of great imaginative powers. They are surprising egotists, and like the Spaniards, poor and proud to a proverb. A short time since, a Moonshie was domiciated with us, who afforded a curious example of this union of unfortunate qualities.

Abdool Kureem had neither lodging, nor where-withal to satisfy the cravings of a Persian appetite; but, like all his class, his manners were pleasing and mild, which won for him our commiseration.

The state of religious belief in Spain, once the stronghold of faith, though a gloomy and superstitious faith, is indeed lamentable; we have ourselves heard Spaniards,—civilians, soldiers, and priests,—express the opinion, that one-third of the entire nation are secret or avowed infidels; this may be—we would fain hope it is—an exaggerated estimate; but, at all events, it comes from themselves, and indicates at the best a fearful condition now, and a terrible prospect for the future.

But to enlarge on the religious state of Spain, past or present, would soon draw us far beyond our limits. We will only repeat, that living in such peril, not so much of Romanism as of Infidelity, it becomes doubly necessary that exertions should be made to secure our countrymen against falling into the fatal vortex.

There remains for us to mention Portugal, and the coast of Africa. The beautiful spot which constitutes the English burial-ground at Lisbon, in which stands the chapel is probably well known to many of our readers.—Both were consecrated at the period of the Bishop's first visit; and so little has that circumstance, or the use to which it is applied, excited the prejudices of the Portuguese, that it is still, as formerly, a very favourite resort.

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PERSIAN LETTER WRITING.

(From Sharp's Magazine.)

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SINCERE CHRISTIANS DRAWN BY CHRIST'S PASSION.

(From a Sermon by Archdeacon Manning.)

On them the voice of Christ fell in childhood; or in riper years, it may be in the threshold of life, or in after-life, under some cloud and chill of heart; and they heard it, and were for a long time amazed, as Samuel, at the thrilling sound, knowing neither who spoke, nor what to answer.

They were drawn to Him, as a magnet is drawn to iron. They felt that they must hear it more closely and more clearly, and know the meaning of the voice.

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Does the attempt of Sir James Clarke Ross to search the western land of North Somerset in boats, from his station at Barrow Strait, render that proposal unnecessary?

"Here the facts speak for themselves.—1. Barrow Strait was ice-bound in 1832; it may be ice-bound in 1848. 2. Sir James Clarke Ross is using the same means to relieve Sir John Franklin which has led the gallant officer into this difficulty; the relief party may therefore become a party in distress. 3. The land that is made will be of doubtful character; the searching party at the end of the summer, at the close of which every soul of the last expedition will have perished, may find they have been tracing an island, many miles distant from the western land of North Somerset, or navigating a deep bay, as Kotzebue navigated the Sound named after him, and as Sir John Franklin himself navigated the sea called Melville Sound.

The plan which I have proposed is to reach the Polar Sea across the great American plain, and then to proceed on my search from land known to be continent, where every footing is so much work done for the safety of the last expedition, and for the furtherance of geographical and natural historical knowledge; and if this plan is put aside, the lives of our last countrymen will depend upon a single throw, in the face of almost certain failure, if the difficulty in which they are involved, is the same which, not to go further back than 1818, has driven away every officer, including even Sir Edward Parry himself who has made the attempt in ships."

On Monday, November 16th, a public meeting of the friends of this Mission was held in the Hall of the Association. The Baring-Walker was in the chair. The large room was crowded to excess. Mr. Brooke, the Bishop of Sarawak, was present, and was the object of a very interesting and interesting address, moved, and seconded, by the Bishop of Norwich.

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MR. HAMPDEN. (To the Editor of the Cambridge Chronicle.)