

(From the Halifax Guardian.)

IMPRISONMENT OF DR. KALEY AT MADEIRA.

An event has lately taken place in the Island of Madeira, which has excited intense interest among the religious public of Great Britain.—We allude to the imprisonment of Dr. Kaley on a charge of blasphemy, and for siding heresy and apostasy amongst the Catholic population.

For preaching the glad tidings of salvation in his own house, to the benighted inhabitants of that island, who came to him for medical advice, Dr. Kaley has been rudely dragged from his family and habitation, and thrown as a guilty criminal into a common prison. It is true that the rigour of his confinement has been in some measure mitigated through the interference of some of the native Magistrates, and the sympathy of the inhabitants; but from the bigotry of the ecclesiastical authorities and their influence in the Courts of the Island, his life is still exposed to the most imminent danger.

Impressed with this conviction, and deeply sympathising with this eminent and faithful servant of God in his affliction, large and influential public meetings have already been held in Edinburgh, Glasgow, and Aberdeen, and Memorials adopted and forwarded to her Majesty's Secretary of State for Foreign Affairs, earnestly praying that "on the score of general humanity, of international treaty, of civil and religious liberty, and of British rights, an immediate enquiry be made into this case, and such steps be taken as to relieve Dr. Kaley from unjust imprisonment, and obtain due redress, as well as the protection of the rights of British subjects in future." To these Memorials favourable answers have been returned by Her Majesty's Government.

The *Scottish Guardian*, in reporting the proceedings of the meeting in Glasgow, makes the following remarks:—

"We have attended few meetings more full of promise of great and permanent good to the cause of pure evangelical religion, than that which took place in behalf of Dr. Kaley, on Tuesday evening, in Dr. Wardlaw's chapel. After the controversies that have so long marred the unity of the Christian world, it was delightful to see the same platform occupied by so many clergymen of different evangelical denominations, breathing the same ardent love to the grand doctrines of Protestantism, and attracted to one another by a common sympathy for a suffering servant of the one great Master. The history of the disinterested and Christian labours of Dr. Kaley, given by Dr. Henderson, who might have said, "*quorum pars magna fui*," was, notwithstanding all that has been already said on the subject, replete with a fresh and thrilling interest; and the addresses of Dr. Symington, Mr. Banks, and Dr. King, manifested an enlightened appreciation of the dangers we may have to expect, from the rapidly rising power of the grand apostacy."

From letters received recently from Madeira, it appears that the disinterested and devoted labours of Dr. Kaley, in behalf of the degraded slaves of Romish superstition in that island, have at length been violently put a stop to. After repeated threatenings, he has been cast into prison, on a charge of "blasphemy, and abetting heresy and apostasy." This most unwarrantable act has been perpetrated, it would seem, upon the opinion of a judge altogether incompetent to pronounce such a deliverance regarding a British subject—in defiance of treaties between Portugal and Great Britain, which secured to British subjects the right of exercising their religion in their own houses without let or hindrance, as well as freedom from imprisonment, except in their own houses,—until tried for any offence with which they may be charged—and without reference at all to the proper authority, the *Conservatorial Court*, to which the guardianship of these rights and privileges of British subjects is still, in terms of the latest treaty, committed.

In Dr. Kaley's own language, "for speaking upon religion in his own house"—for telling the poor ignorant Portuguese, when they came to him for medical advice, of the great Physician of souls—he is a prisoner. Surely "England will not show indifference"—will not permit the perpetration of an act like this. If it do, its sun is indeed set, its glory is gone. Its greatness was founded on its Protestantism, and when the one goes, the other will not linger long behind. The

time was when the Protestants throughout Europe looked up to Great Britain as their patron and protector, and looked not in vain—when the name of Cromwell, usurper though he was, made the Duke of Savoy restrain his bigotry, and respect the religious freedom of his Waldensian subjects. And is it now to be proclaimed to the world, and in the face of the Romish States of the Continent, that the zeal of this country for its Protestant faith has become so lukewarm, that the Government officials of even our allies may with impunity trample on the religious liberties of our own countrymen—may, after months of harassing annoyances, and in defiance of solemn treaties, cast them, for the mere exercise of their British privileges, unjustly into prison?—*Scottish Guardian*.

ECCLESIASTICAL SUMMARY.

LIBERALITY OF THE PREMIER.—We have the highest gratification in announcing that Sir Robert Peel has, within these few days, forwarded a check for £4000 to the ecclesiastical commissioners, with the view of raising a fund to meet the demand for the building of churches, which will ensue from the act that was passed in the last session. This truly seasonable gift was accompanied, we understand, by a letter scarcely less gratifying, in which he spoke of it as a debt due from him in consideration of the large fortune he had derived from trade.—*English Churchman*.

We understand the Bishop of Exeter has addressed a letter to the Rev. Mr. Coleridge, of Buckerell, in reply to one that was published with his signature concerning the mutilation of the Burial Service, in this and other Dioceses; and he states that the practice of not performing the full service unless an extraordinary fee be paid, subjects the minister to a very heavy penalty. We trust, therefore, that in future the same rite will be administered to the rich and poor, and every corpse regularly brought into the church for the full service (for the benefit of the survivors) previous to interment.

The *Times* paper intimates that Mr. Sibthorp has again returned to the Anglican Church, and that he was admitted to the communion at St. Helen's, near Ryde, on Sunday last. The *English Churchman* says, "if we had heard of this gentleman turning Mahometan, it would have given us little surprise; for no aberration, however eccentric or devious, can be considered out of his remarkable orbit."

ENGLAND.—The *Oxford Chronicle* states, as its opinion, that Mr. Newman has been induced to resign his living, in consequence of the remonstrances of the Bishop of Oxford against the ultra Puseyite doctrines, promulgated by the leading tractarian in the pulpit of St. Mary's.

RETREAT OF THE TRACTARIANS.—We are enabled to announce to our readers a fact, which in ordinary times would be one of very little moment; but to which recent circumstances have conspired to impart an almost universal interest, that the new number of the *British Critic* is the last that will appear under the present management. We understand that the editor has signified to the publishers that not only he, but all his friends, purpose to withdraw at once from the *Review*.—*English Churchman*.

The Bishop of Winchester has become a subscriber to the *Oxford Library of the Fathers*, and to the *Anglo-Catholic Library of English Divines*.

A grammar school has been founded at George Town, Demerara, to which the Society for the Propagation of the Gospel in Foreign Parts intend appointing a head master, at a salary of £500 per annum, as soon as a competent person shall be found.—*Exeter paper*.

MISCELLANEOUS.

THE PEACHES.

TRANSLATED FROM THE GERMAN.

A FARMER brought five peaches from the city, the finest that were to be found. But this was the first time that his children had seen any fruit of the kind. So they admired and greatly rejoiced over the beautiful peaches with red cheeks, and soft pulps. The father gave one to each of his four sons, and the fifth to their mother.

In the evening, as the children were about to retire to sleep, their father inquired, "Well, boys, how did the peaches taste?"

"Excellent, dear father," said the eldest.—

"It is a beautiful fruit, so juicy and so pleasant. I have carefully preserved the stone, and will cultivate a tree for myself."

"Well done!" said the father. "This is husbandry to provide for the future, and is becoming to a farmer!"

"I ate mine," exclaimed the youngest, and threw away the stone, and mother gave me half of hers. O, that tasted so sweet, and melted in my mouth."

"You," said the father, "have not acted very prudently, but in a natural and child-like manner. There is still time enough in your life to practice wisdom."

Then the second began, "I picked up the stone which my little brother threw away, and cracked it open; it contained a kernel that tasted as good as a nut. And my peach I sold, and got for it money enough to buy twelve when I go to the city."

The farmer patted him on the head, saying, "That was indeed prudent, but it was not natural for a child. May Heaven preserve you from being a merchant."

"And you, Edmund?" inquired the father.

Frankly and ingenuously Edmund replied, "I carried my peach to George, the son of our neighbour, who is sick with fever. He refused to take it; but I laid it on the bed and came away."

"Now," said the father, "who has made the best use of his peach?"

All exclaimed, "Brother Edmund."

But Edmund was silent; and his mother embraced him, with a tear standing in her eye.

ANECDOTE OF GEORGE HERBERT.—Walking to Salisbury one day he saw a poor man with a poorer horse, that was fallen under his load; they were both in distress, and needed present help, which Mr. Herbert perceiving, put off his canonical coat and helped the poor man to unload, and after to load his horse. The poor man blessed him for it, and he blessed the poor man; and was so like the good Samaritan that he gave him money to refresh both himself and his horse; and told him, that "if he loved himself he should be merciful to his beast." Thus he left the poor man, and at his coming to his musical friends at Salisbury, they began to wonder that Mr. George Herbert, who used to be so trim and clean, came into that company so soiled and discomposd; but he told them the occasion. And when one of the company told him "he had disparaged himself by so dirty an employment," his answer was, "that the thought of what he had done would prove music to him at midnight, and that the omission of it would have upbraided and made discord in his conscience, whensoever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure that I am bound, so far as it is in my power, to practise what I pray for. And though I do not wish for the like occasion every day, yet let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy; and I praise God for this occasion. And now let us tune our instruments."

REMEDY FOR INDIGESTION.—A friend has handed to us for publication the annexed remedy for indigestion, a complaint which is so generally prevalent in this country. It was communicated to him by a gentleman in Great Britain, who says in his letter on the subject:—

"Having suffered much from indigestion, I send you the remedy to relieve you. It arises by rejecting too large a portion of the phosphates of lime and magnesia contained in the bran in making our bread: being quite sure that our all-wise Creator, in giving us wheat for our food to support our frames, placed in it every necessary constituent for the health of them. When, therefore you derive benefit from it, please to make it known to our brethren in America."

Boil half a pint of white wheat three hours in a quart of water, or a little more, if necessary. Drink half a pint of the liquid, twice or thrice in a week, and the effect will soon be perceived.

TO MAKE WHOLESOME BREAD.—Six ounces of bran boiled one hour and a half in five pints of water; strain the liquid from the bran, and dilute it with water sufficient to make the bread. Two ounces of salt; five pounds of good flour, two table-spoonfuls of yeast. In baking a larger quantity, each article must be proportionably increased.—*U. S. Gazette*.