

ARCHBISHOP CRANMER.

The following appreciation (says the *Catholic Cabinet*.) of one of the actors in the English Reformation may not be entirely new to many of our readers; but as it contains the best portrait of Archbishop Cranmer that has ever been sketched by Protestant hands, we insert it in the *Cabinet*.

"They (i. e. the English Reformers) were—a king, whose character may be best described, by saying, that he was despotism itself personified; unprincipled ministers; a rapacious aristocracy; a servile parliament. Such were the instruments by which England was delivered from the yoke of Rome. The work, which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother; and completed by Elizabeth the murderer of her guest.

"If we consider Cranmer merely as a statesman, he will not appear a much worse man than Wolsey, Gardiner, Cromwell, or Somerset; but when an attempt is made to set him up as a Saint, it is scarcely possible for any man of sense who knows the history of the times well, to preserve his gravity. The shameful origin of his history, common enough in the scandalous chronicles of courts, seems strangely out of place in a hagiology. Cranmer rose into favor by serving Henry in the disgraceful affair of his first divorce: He promoted the marriage of Ann Boleyn with the king. On a frivolous pretence, he pronounced it null and void. On pretence, if possible, still more frivolous, he dissolved the ties which bound the shameless tyrant to Anne of Cleves. He attached himself to Cromwell, while the fortunes of Cromwell flourished; he voted for cutting off his head without a trial, when the tide of royal favor turned. He conformed backwards and forwards, as the king changed his mind. While Henry lived, he assisted in condemning to the flames those who denied the doctrine of transubstantiation; when Henry died, he found out that the doctrine was false. He was, however, not at a loss for people to burn. The authority of his station, and of his grey hairs, was employed to overcome the disgust, with which an intelligent and virtuous child regarded persecution.

"Intolerance is always bad; but the sanguinary intolerance of a man who thus wavered in his creed, excites a loathing by which it is difficult to give vent, without calling foul names. Equally false to political and religious obligations, he was first the tool of Somerset, and then the tool of Northumberland. When the latter wished to put his own brother to death, without even the form of a trial, he found a ready instrument in Cranmer. In spite of the canon law, which forbade a churchman to take any part in matters of blood, the archbishop signed the warrant for the atrocious sentence. When Somerset had been, in his turn, destroyed, his destroyer received the support of Cranmer in his attempt to change the course of the succession.

"The apology made for him by his admirers, only renders his conduct more contemptible. He complied, it is said, against his better judgment, because he could not withstand the entreaties of Edward! A holy prelate of sixty, one would think, might be better employed by the bed side of a dying child, than in committing crimes at the request of his disciple. If he had shown half as much firmness when Edward requested him not to commit murder, he might have saved the country from one of the greatest misfortunes that it ever underwent. He became, from whatever motive, the accomplice of the worthless Dudley. The virtuous scruples of another young and amiable mind were to be overcome. As Edward had been forced into persecution, Jane was to be seduced into usurpation.—No transaction in our annals is more unjustifiable than this. To the part which Cranmer, and unfortunately some better men than Cranmer, took in this most reprehensible scheme, much of the severity with which Protestants were afterwards treated, must, in fairness, be ascribed.

"The plot failed." Popery triumphed, and Cranmer recanted. Most people look upon his recantation as a single blemish on an honourable life,—the frailty of an unguarded moment. But, in fact, it was in strict accordance with the system on which he had constantly acted. It was a part of a regular habit. It was not the first recantation that he had made; and in all probability, if it had answered his purpose, it would not have been the last. We do not blame him for not choosing to be burnt alive. It is no very severe reproach to any person, that he does not possess heroic fortitude. But, surely a man who liked the fires so little, should have had some sympathy for others. A persecutor who inflicts nothing that he is not ready to endure, deserves some respect; but, when a man who loves his doctrine more than the lives of his neighbors, loves his own little finger better than his doctrines, a very simple argument, *a fortiori*, will enable us to estimate the amount of his benevolence.

"But his martyrdom, it is said, redeemed every thing. It is extraordinary, that so much ignorance should exist on this subject. The fact is, if a martyr be a man who chooses to die rather than renounce his opinions, Cranmer was no more a martyr than Dr. Dodd. He died solely because he could not help it. He never retracted his recantation, till he found he had made it in vain. If Mary had suffered him to live, we suspect that he would have heard Mass, and received absolution like a good Catholic till the accession of Elizabeth; and that he would then have purchased, by another apostacy, the power of burning men better and braver than himself."—*Macaulay*.

CORONATION OF THE BLESSED VIRGIN.—The North State Whig published at Washington, N. C., has come to us adorned with a wood-cut of what it styles the Trinity picture, in the Jesuit College, Georgetown, D. C. It presents it to its readers

in compliance with the request of a young Presbyterian minister Edm. C. Bittinger, who charges Rev. E. Quigley with the denial of the existence of such a picture. As we are not acquainted with the facts of the case, we can only marvel at the occasion taken from such a picture to calumniate the Catholic church, since it is no more than an exhibition to the eye of that which no Christian can doubt of, the beauty of Her whom all generations shall call BLESSED. Every representation of the adorable Trinity must necessarily be different from reality, repugnant to the spiritual conception of faith; but what we presume is chiefly objected to in the picture, viz., the concurrence of the three Divine Persons to crown the Virgin, is most conformable to the statements of Scripture and dictates of faith. God is said by the Psalmist to crown the just man with glory and honor, and to place on his head a crown studded with precious gems—by which modes of speech it is aptly insinuated that He is the Giver of Glory as well as of Grace, and that the happiness of the blessed is the pure gift of His bounty. The Father, the Son, and the Holy Ghost are this one God, who renders the crown of justice to all His saints. What has confused the censor is his imagining that the Three Divine Persons must be thought to render homage to the Virgin, because they are represented as engaged in crowning her. This proceeds from his not understanding the Scriptures. The crowning by the Deity is the completion of His gifts, by bestowing the glory for which His bounteous communications of grace prepared His elect. Doubtless the glory of Mary is greater than that of other saints, but it is the gift of Divine bounty, and redounds the more to the glory of God, whose perfections are strikingly displayed in Her. When will the carnal mind cease to judge of heavenly things according to its earthly sense!—*Cath. Herald*.

GASLIGHT SUPERSEDED BY ELECTRICITY.

—A letter from Paris, dated Oct. 21, gives the following interesting account of the first public trial of an experiment which has been more than four years in preparation, for fixing at a given point, the electric fluid, and making it applicable to the purpose of lighting the streets and private houses:—On one of the bases of the statues called the Pavillon de Lille, on the Place de la Concorde, a glass globe of apparently 12 or 13 inches in diameter, with a moveable reflector was fixed in connexion with a voltaic battery, and at a little before nine o'clock the electric fluid was thrown into it by a conductor. At this time all the gas lights of the Place, about 160 in number, were burning. As soon as the electric light appeared, the nearest gas lights had the same dull, thick, and heavy appearance, as oil lamps have by the side of gas.—soon afterwards the gas lights were extinguished, and the electric light shone forth in all its brilliancy. Within 100 yards of the light it was easy to read the smallest print, it was in fact as light as day. The astonishment of the assembled multitude was very great, and their delight

as strong as their astonishment. The estimate made by the scientific persons who were present, was, that the electric light was equal to twenty of the gas lamps, and consequently, that five of those lights would suffice to light the whole Place most brilliantly.—As regards the expense of production, nothing positive has transpired, but I think I may safely assume that it would be considerably less than that of the generation of gas, whilst the first outlay for machinery and conductors would not amount to a twentieth part of that required for gas works. There would also be another great advantage in the electric light. It gives out no bad smell; it emits none of those elements which, in the burning of gas, are so injurious to health, and explosion would be impossible. The only danger that would arise would be at the battery itself, but that would be at the control of competent persons; and even in this respect there would be no danger, even to unskilful persons, with an apparatus of moderate size. Internal lighting would be as practicable as external lighting, for by conductors the fluid would be conveyed to every part of the house. The experiment performed last night was with a voltaic battery of two hundred pairs composed as follows:—1st, an outer globe of glass; 2dly, in this globe a cylinder of charcoal, open at both ends, and plunged in the nitric acid contained in the outer globe; 3dly, in the cylinder of charcoal a porous porcelain vase, a cylinder of amalgam of zinc plunged in acidulated water (with sulphuric acid.) This replaces the cloth in the common battery; 4thly, in the porcelain vase a cylinder of amalgam of zinc plunged in acidulated water. The pile was on the Pavillon de Lille; the two copper conductors from the two poles, are pointed with charcoal, lead to an empty globe from which the air has been exhausted. The two fluids on meeting produce a soft but most intense light. I understand that the experiment was considered highly successful by the authorities who were present, and that it is to be repeated on a large scale. Should the thing work as well in a general way as it did last night, and the cost be less than that of gas, which it must be, there will be a dreadful revolution in gas-works. I have heard it asserted by persons who are acquainted with M. Achereau, the gentleman who performed the experiment last night, that a company for the supply of the electric light would realize a handsome profit on charging only a sixth of what is now paid for gas. The strength of the electric light did not appear to me to exceed that of the hydro-oxygen; but it is much more simple in the apparatus required, and much less costly in the expense of production.—The hydro-oxygen light requires a double and most expensive apparatus, and is only applicable to a few localities; the electric light may be applied externally and internally in any place.

Who it is said that the saints cannot hear our prayers unless God reveals them to them, we are certainly using an unrent because an unscriptural argument.—*Tract 71*.

PAYMENTS RECEIVED.

London—Deuis O'Brien, 20s.