

gent Queen, the keeper of concubines, the plunderer of the poor, the cowardly villain who forced an infant king with tears in his eyes to sign the warrant for the burning of a woman to death for her religious opinions, and when by a just retribution of Providence his own hour was come, quailed, and bleached and fattened, adhered and recanted, swore and violated his oath, and kept up in fine such an alternation of villainy and hypocrisy between God and the Devil, that the Prince of darkness himself must have blushed for his disciple!

'The noble example of Cranmer!' Let us hear a protestant historian describe the character of this infamous miscreant. (Lett. VIII, 251.)

"A pretty trio of Protestant 'Saints,' quite worthy, however, of Saint Martin Luther, who says in his own words, that it was by the arguments of the Devil (who he says, frequently ate, drank, and slept with him) that he was induced to turn Protestant; three worthy followers of that Luther, who is by his disciple Melancton called 'a brutal man' void of piety, and humanity, no more a Jew, than a Christian;' three followers altogether worthy of this great founder of that Protestantism, which has split the world into contending sects; but, black as these are, they bleach the moment Cranmer appears in his true colours.— But, alas! where is the pen, or tongue, to give us those colours! Of the 65 years that he lived, and of the 35 years of his manhood, 29 were spent in the commission of a series of acts, which for wickedness in their nature and mischief in their consequences, are absolutely without any thing approaching to a parallel in the annals of human infamy. Being a fellow of a college at Cambridge, and having, of course made an engagement (as the fellows do to this day), not to marry while he was a fellow, he married secretly, and still enjoyed his fellowship. While a married man he became a priest, and took the oath of celibacy; and, going to Germany, he married another wife, the daughter of a Protestant Saint; so that he had two wives at one time, though his oath bound him to have no wife at all. He, as Archbishop, enforced the law of celibacy, while he himself secretly kept his German flow in the palace at Canterbury, having, as we have seen in paragraph 104, imported her in a chest. He, as ecclesiastical judge, divorced Henry VIII. from three wives, the grounds of his decision in two of the cases being directly the contrary of those which he had laid down when he declared the marriages valid; and, in the case of Anne Boleyn, he, as ecclesiastical judge, pronounced, that Anne had never been the king's wife; while, as a member of the house of Peers, he voted for her death, as having been an adulteress, and, thereby guilty of treason to her husband. As Archbishop under Henry (which office he entered upon with a premeditated false oath on his lips) he set men and women to the stake because they were not Catholics, and he sent Catholics to the stake because they would not acknowledge the King's supremacy, and thereby, perjure the souls as he had so often done. Become openly a Protestant, in Edward's reign, and openly professing those very principles, for the defence of which he had burnt others, he now burnt his fellow-Protestants, because their grounds for protesting were different from his. As executor of the will of his old master, Henry, which gave the Crown after Edward to his daughters Elizabeth and Mary, he conspired with others to rob these two daughters of their right, and to give the crown to Lady Jane, that Queen of nine days, whom he, with others ordered to be proclaimed. Confided, notwithstanding his many monstrous crimes, merely to the palace at Lambeth, he in requital of the Queen's hearty plottings with traitors in the pay of France to upset her government. Brought at last to trial and to condemnation, as a heretic, he professed himself ready to recant. He was respited for six weeks, during which time, he signed different forms of recantation, each more ample than the former. He declared that the Protestant religion was false; that the Catholic religion was the only true one; that he now believed in all the doctrines of the Catholic Church; that he had been a proud blasphemer against the sacrament; that he was unworthy of forgiveness that he prayed the People, the Queen and the Pope, to have pity on, and to pray for his wretched soul; and

that he had made and signed this declaration without fear, and without hope of favour, and for the discharge of his conscience, and as a warning to others. It was a question in the Queen's council, whether he should be pardoned, as other recanters had been; but it was resolved, that his crimes were so enormous that it would be unjust to let them escape, to which might have been added, that it could have done the Catholic Church no honor to see reconciled to it a wretch covered with robberies, perjuries, treasons and bloodshed. Brought therefore, to the public reading of the recantation, on his way to the stake; seeing the pile now ready; now finding that he must die, and carrying in his breast all his malignity undiminished, he recanted his recantation, thrust into the fire the hand that had signed it, and thus expired, protesting against that very religion in which, only nine hours before, he had called God to witness that he firmly believed."

THE GENEVAN REFORMER.

"Poor Jack" has been flung overboard, "soul, hence, and all" by the Church of England man in the last Guardian, and the Guardian has not pleaded one word in arrest of judgment. This is refreshing, and a very well-timed sacrifice to public decency. It will prevent us for the present from drawing aside the curtain which conceals the despairing horrors of his death-bed, as we have no desire to inflict unnecessary pain. We have the best proof however, that our revelations on Jack of Geneva, have opened the eyes of many blind worshippers of his memory. We hope in time, to induce the people of the Guardian to abandon his Doctrines also, especially that which makes God the author of sin, and the cause of the damnation of his creatures. They are now casting off the Reformers, and appealing to the Bible. Be it so. We are ready for them, though we cannot account for the confidence with which they appeal to the same Bible, as it was for many hundred years in the clutches of the "olden monks" before the Reformation, and they can never be certain that it was not mutilated and falsified by those wicked men, before it got into their Protestant hands.

It is evident that there is a screw loose between the people of the Times and the Governor. If our Excellency knew these good people as well as we do, the screw would be much looser than it is. They cannot endure his going to the Irish dinner, or his warm-hearted praise of the much abused people of that country. It was provoking too that he should have had such an opportunity of witnessing the sterling talent of two leading gentlemen of the Opposition, whose communications he was daring enough to send to Downing St. without the permission or knowledge of the People of the Times— Ah! this was a Crime which they will never forgive.

"THE ABSURDITY CALLED PROTESTANTISM."

As the multifarious sects who have revolted from the Church of Christ are doggedly bent on calling themselves Protestants, and still persist in calling their negative faith the Protestant Religion, we present our compliments to one Section of those unhappy wanderers, and beseech them to reflect on the cruel manner in which they treat their pet Protestantism by excluding it from their Liturgy, and by retaining therein several Popish practices; and tenets to the great gratification of the ungodly.— It is time to do justice to the Protestant cause, the Protestant Constitution and the Protestant Church, by affording them at least,

'A local habitation and a name,'

in the far-famed Book of Common Prayer. No objection can be,