

Dean of Canterbury. This latter position was given by George III. at the personal request of the Duke. Three years afterwards Dr. Moore became Bishop of Bangor. And that same quiet industry, coupled with "good fortune," which had made the poor lad of Gloucester a bishop at the age of forty-four elevated him, before many years, to the highest ecclesiastical dignity in the land.

On the death of Archbishop Cornwallis in 1783, the primacy was offered to Bishop Lowth of London, who, however, declined it on the grounds of old age and love of letters. It was then offered to Bishop Hurd of Worcester who also declined, from affection for his diocese. It is said that the King then asked each of these prelates to mention some suitable person for the position, and that each, without consultation, nominated the Bishop of Bangor, who accordingly was offered the high office and accepted it. Archbishop Moore entered upon his new duties in 1783 at the age of fifty-two. They were days of weak political rule. Charles James Fox had made his way into power by sharing a coalition government with Lord North, under the premiership of the Duke of Portland, who was called the "convenient cipher." This, however, lasted but a few months and was dismissed in December, 1783. William Pitt, second son of the great statesman of that name, was fast rising into power, though only twenty-three years of age, and was made first lord of the treasury on the Duke of Portland's dismissal. It was said of this brilliant young statesman that he was not only the chip of the old block, but the old block itself. For many years, during nearly all the time of Archbishop Moore, he, young as he was, was the leading politician of the day and the one who guided the destinies of England.

In the year of the appointment of Archbishop Moore, 1783, a stranger appeared in England asking to be consecrated a bishop, for the newly formed nation of the United States. As yet there had been no bishop of the Anglican Church appointed beyond the limits of Great Britain and Ireland, a subject which must ever remain a source of great regret to all who love the growth and extension of the Church.

As early as the year 1501, when Sebastian Cabot set sail for America, Henry VII. bestowed £2 for "a priest that goeth to the new island," probably the first record of an Anglican missionary being sent to the newly discovered continent. In 1578 when Queen Elizabeth had been twenty years on the throne we read of one "Maister Wollfall, minister and preacher, being charged to serve God twice a day with the ordinary service of the Church of England," and to him belongs the honor, so far as records go, of having celebrated the first English communion in the New World. This was in

Virginia, so called from the virgin Queen Elizabeth. Sir Walter Raleigh made a donation to the Virginian Company "for the propagation of the Christian religion in that settlement." Under the directions of James I. we hear of some missionaries being sent to Virginia, among them Robert Hunt who began his work in Jamestown with an old sail suspended from four trees for his church. Then in the troublesome times of Charles I. new settlements were formed in the more northerly region of New England. Archbishop Laud in 1636 earnestly desired to send a bishop to America. Had he done so, what bright prospects might have opened for the church in distant lands! Cromwell in 1649 sent out an ordinance for the promoting and propagating of the gospel of Jesus Christ in "New England," or the district comprised by Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut. In this, however, there was no element of episcopacy. Under Charles II. in 1662, this charter was renewed under proper Episcopal guidance, but without any thought of sending a bishop beyond the seas. John Eliot did a most self-denying work among the Indians of this new land; and the first seal of Massachusetts represents an Indian uttering the words, "Come over and help us."

A faint effort in the way of episcopal supervision abroad was made in 1696 under William and Mary, when Dr. Thomas Bray was appointed commissary to the Bishop of London, and in 1699 set sail for Maryland. Through him, largely, the Society for the Propagation of the Gospel was formed in 1701, and missionaries began to appear in America, sent from the old land. This was, however, but feeble work. Young men, natives of the country, might have been set apart for Church work by the hundreds, if only there had been bishops to ordain them. The weary, dull years of George I. and George II. rolled away. Then under George III., in 1775 came the war of Independence in America, a day of darkness and sorrow for the Church of England in the colonies. Congregations were dispersed and clergymen fled either to England, the Canadas or Nova Scotia, and the peace of 1783 found the Church in woeful state. In Virginia alone, where, at the beginning of the war, there were 164 churches and 91 clergymen, most of the churches were in ruins and 28 clergymen alone remained.

But out of this gloom sprang a fresh light. New hopes came with the freedom to meet and elect a bishop. This the clergy of Connecticut lost no time in doing. They met in 1783, the year when Dr. Moore was made Archbishop of Canterbury, and chose for their bishop Dr. Samuel Seabury, one of the S.P.G. missionaries; who sailed for England to seek consecra-