

Canterbury; the order of Jesuits were suppressed in France by the order of Louis XV., and were expelled from Spain; Nathaniel Lardner published his "Testimonies to the Truth of the Christian Religion;" Lord Byron was taking his travels round the world, the Stamp Act was passed, which presaged trouble for the colonies of Great Britain in America, Virginia offering at once strenuous opposition to it. In his time also England began to get power in India through Lord Clive, who, in May, 1765, was made Governor and Commander-in-Chief at Calcutta. Oliver Goldsmith published his "Vicar of Wakefield" in 1766, from the charming pages of which a good idea may be formed of the life of a country parson of the period. William Pitt returned to power in 1766, and in the following year Archbishop Secker, grieved at the irregularities of his day and at his own want of power to correct them, was gathered to his fathers, at the age of seventy-four. He is said to have been an elegant though not a profound scholar. He was a diligent collector of books, manuscripts and collations which are to be seen in Lambeth Library to-day, and are looked upon as among the most valuable of its treasures. The rapid rise of Secker from dissent to the highest position in the Church was due, it is said, largely to his preaching powers, which the non-conformity of the day cultivated far more carefully than the Church.

He was succeeded by Frederick Cornwallis, a scion of a noble house. He was the seventh son of Charles, Fourth Lord Cornwallis, and was born in the reign of Queen Anne, on the 22nd of February, 1713. He was twin brother of General Edward Cornwallis, and the two resembled one another so closely that it was almost impossible to tell them apart. He was educated at Eton, under the shadow of the great Windsor Castle, and afterwards at Christ Church, Cambridge. He was elected a fellow and graduated in 1736. Gentle in disposition, he was always much beloved. An attack of palsy had early taken away from him the use of his right hand, but he wrote well with his left.

He was appointed Rector of Chelmondiston, Suffolk, with which he held Tittleshall St. Mary, Norfolk. He became, in time, one of the King's Chaplains in Ordinary, and Canon of Windsor in 1746. In 1749, under George II., he was made Bishop of Lichfield and Coventry, and in 1766 Dean of St. Paul's, from which position he was elevated to the Primacy in Aug., 1768, and was enthroned on the 6th of October.

He is said to have discharged the duties of his high office with attention, punctuality and decorum. He was not a brilliant man—such men were scarce in his day—nor was he a man of extensive learning, yet he possessed solid sense and understanding, and was prudent,

moderate and benevolent. In affability and hospitality he was unsurpassed, and at Lambeth he did one of those graceful things, which a man of high birth is so likely to do. It had been the custom for the chaplains to dine by themselves in a lower part of the dining hall, but Archbishop Cornwallis received them as companions at his own table—a custom which has continued ever since.

Perhaps the person most talked about in religious circles during the time of Archbishop Cornwallis was Selina, Countess of Huntingdon. Thoroughly devout and pious, brimming over with zeal, she was nevertheless a strong-minded and somewhat imperious lady. She established, in 1768, a theological college at Trevecca, near Talgarth, in South Wales, from which she procured preachers according to her own mind and sent them forth, Bible in hand, to proclaim the glad message and break the bread of life to the famishing multitudes of England. These she loved to order about at her own will, so much so that some of the more sturdy among them at times doubted whether compliance with such demands were consistent with self respect. Still her good intentions and burning zeal were taken into account (for with her own means she built chapels in many places), and her faults after all were easily overlooked by those who in the main admired her. Among these were some of the highest in the land, members of the Royal Family, dukes and duchesses, countesses and earls, who were wont to assemble in her chapels to hear the stirring and sometimes grotesque addresses of her preachers. Even bishops were smuggled in to what was called the "Nicomedeus corner." The movement under her for a time became fashionable, and enlisted the curiosity if not the sympathy of a class of people which the ordinary itinerating preacher could not touch. She is said to have spent £100,000 in the promotion of religion.

Lady Huntingdon came somewhat unpleasantly in contact with Archbishop Cornwallis, whose household, in her Ladyship's eyes, was far too worldly and gay. Having vainly called His Grace's attention to this, she brought the matter before the King. George III., at the time a man of about thirty-five years of age, and happily of strong religious sympathy and feelings, backed the countess warmly in this matter, wrote a sharp letter to the Archbishop desiring him to discontinue his "unseemly routs," and assuring Lady Huntingdon that he highly esteemed her character, ability and zeal, and complimented her upon her ministers, who he understood were eloquent preachers. Some bishop, it seems, had complained to the King that Lady Huntingdon's preachers were causing "a sensation" in his diocese. His Majesty replied (the Queen also being present), "Make bishops of them, then." "But, please your Majesty," said the worthy prelate, "we can not