

electors of Middlesex for defying Parliament by its support of Wilkes. The world also witnessed the dawn of a new era by Watts' discovery of the power of steam and his first patent for a steam engine in 1769. The power of England in distant lands continued to shew itself in the discovery of New South Wales, in Australia, and in the struggle with Hyder Ali in India, and the appointment of Warren Hastings as Governor of Bengal, and subsequently as first Governor General of India. Unfortunately, however, a strong feeling against British rule began to manifest itself in the important colonies of North America, particularly in Boston, Massachusetts, where an organized resistance was made in 1773 against the ill advised tax placed upon tea by the English Government, followed by the great struggle for freedom under George Washington, the champion of a new nation in embryo which felt itself aggrieved. The loss of the American Colonies was a severe blow to Great Britain, but it proved the birth of a great and prosperous nation, the United States, and left to England the undisturbed possession of Canada.

In literary matters Gibbon published his "Decline and Fall of the Roman Empire," and Dr. Smith his "Wealth of Nations." Gibbon's book was considered a direct attack upon Christianity, and its general tone of quiet sarcasm against the religion which ought to have been his own was much to be deplored. Dr. Watson, the Regius Professor at Cambridge, wrote some able letters against the position taken by him.

In the year 1778 some relief was given to Roman Catholics by the repeal of the savage law passed against them in the reign of William III, a law which among other penalties allowed a son to take away his father's estates by turning Protestant. In the following year (1779) the Dissenters' Relief Bill was passed. An attempt had been made to pass this bill in 1773, but it was defeated through the opposition of the bishops. By the Toleration Act of 1689, when William Prince of Orange was King, freedom of worship was granted to all dissenters that acknowledged the blessed Trinity, but it left them under many legal disqualifications. In order to enjoy the full privileges of the nation, dissenters were required to subscribe to the doctrinal articles of the Church. This was considered not only hard, but unreasonable, and the Relief Bill referred to removed the objectionable requirements.

In 1779 Bishop Gordon, the last of the regular non-jurors, died, and thus the Episcopal succession amongst them ceased, but a small number of them having seceded in 1773 from the original body on the question of lay baptism, still continued to exist. They were destined, however, soon to die out.

The rule of Archbishop Cornwallis will ever be memorable for the commencement of Sunday schools. The practice of catechising children at the afternoon service had been in existence here and there for sometime, and traces of more school like instruction were also not wanting; but it belonged to Mr. Raikes, a bookseller at Gloucester, and to the Rev. Mr. Stock of the same place, to organize, about the year 1781, that regular system of Sunday schools which has since become so general.

Archbishop Cornwallis died in the year 1783 and was buried under the altar at Lambeth. His wife, Caroline, grand-daughter of Viscount Townshend, survived him and lived till 1811. It is remarkable that no primate of England had been of high birth from the days of Reginald Pole in the reign of Queen Mary, to the days of Cornwallis,—while many of them were of comparatively lowly origin. Thus it may be said of England that in many points she is the most democratic country in the world. A worthy son is not asked as to his birth or origin if he has been found capable of making a name for himself. And of this there is a remarkable exemplification in the next Archbishop of whom we have to speak.

In the city of Gloucester there lived in the days of George II. a dealer in cattle named Moore. According to some he was a grazier, according to others a butcher. To him was born a son, whom he called John, who grew up in Gloucester as a poor but respectable lad and received whatever education he could get from the free schools of the city. Some friends, seeing signs of promise in him, interested themselves and procured for him a humble position in Pembroke College, Oxford. From this he moved to Christ Church, where he studied diligently and became highly respected for his regular habits and modesty of demeanour. He left his college with the reputation of being a good classical scholar and soon was admitted to the sacred ministry. No higher prospects seemed open to him than those of a country curacy, but an unlooked for fortunate circumstance paved the way for something greater. The Duke of Marlborough required a tutor for his son and asked Mr. Bliss, the Savilian Professor of Geometry and Astronomer Royal, to recommend some one to him. While Mr. Bliss was trying to think of some suitable person the Rev. Mr. Moore, whom he had known well in college, happened to pass by, walking in the park, and at once he mentioned him. The Duke, therefore, sent for him and offered him the position, which he readily accepted. This opened for him the gateway for speedy promotion in the Church. The powerful Duke remained his friend and procured for him promotion, first as a prebend at Durham in 1769, and subsequently in 1771