

# THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."

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*Selected for the Colonial Churchman.*

EASTER DAY.

The Sun of Righteousness appears,  
To set in blood no more.  
The light which scatters all your fears  
Your rising God adore!

The saints when he resigned his breath  
Unclosed their sleeping eyes,  
He breaks again the bands of death  
Again the dead arise.

Alone the dreadful race he ran,  
Alone the winepress trod;  
He groans, he dies,—behold the man!  
He lives,—behold the God!

In vain the watch, the stone, the seal  
Forbid the Lord to rise;  
He breaks the gates of death and hell,  
And opens paradise!

*Anon.*

EXTRACTS FROM THE LIFE OF HANNAH MORE.

The irreligion which prevailed in the higher classes had long afflicted the mind of Hannah More; she steadily cherished her purpose of invading the battery of religious argument this great and evil. She published accordingly in 1790, anonymously, "An Estimate of the Religion of the fashionable World, by one of the Laity." Though she avowed, she was the well-known author of the work, which was bought up and read as eagerly as had been "Thoughts on the Manners of Great Britain." In this work, she shewed how much religion had degenerated from the principles of pure religion, and traced it to the absence of express religious training from the systems of instruction that then prevailed. "The Spectator," says Mr. Fisher, "had the address, beyond all the works that went before it, to gain an audience for religion in the societies of the vain, the unthinking and the unfeeling; but then it was religion in a compromisingly modified, at least, if not unchristianised, to the trifling and conciliate the unhumiliated; the challenges of Hannah More penetrated the most and gayest resorts, and surprised and shamed the votaries of fashion in their full career, without going to truth either dress or disguise to conceal the awful realities. Hers was the solitary case of a whole history of man and his anomalies, in which severe and noble truth was enabled to make its way through all the obstacles of habit, interest, prejudice, without art, stratagem, or machinery; she went forth with her sling, and her pebbles were the pure brook, and fought and triumphed. Her understanding had no other ally than the logic of her cause, and by her honest and vigorous arguments, the whole reading world, were constrained to listen and confess while she told them in fearless language the truth, the whole truth and nothing but the truth. The manner in which one half of her day was spent, even by many who made a pretence of going to church on the other, was an increasing, and which from the example of the great, had more and more infected the lower classes. Within two years from its publication, the work had reached a fifth edition.

In the course of the year 1792, when the evil spirit had been let loose in the spread of French irreligion in the Church.

revolutionary principles, and when "violence and rapine under the names of liberty and equality, and atheism and blasphemy, called, by a like perversion of philosophy and reason, were preached and published among the peasantry of England through the agency of clubs and emissaries," letters reached Mrs. M. from numberless persons of eminence calling upon her to produce some plain little work which might tend to stop the progress of these mischievous notions. She looked upon the evils so gigantic, that she decided that no powers of hers were equal to combat it; and accordingly she publicly declined the proposals. However she resolved to make a secret effort, which shortly appeared in the form of a dialogue; its title being, "Village Politics, by Will Chip, a Country Carpenter." Its success was incredible; it reached every part of the kingdom: the government sent great numbers to Scotland and Ireland; and many persons of the soundest judgment went so far as to affirm that it had essentially contributed under Providence, to prevent a revolution. In 1793 she was again made the instrument of much public benefit. Early in this year appeared the famous atheistical speech of M. Jacob Dupont to the National Convention, the object of which was to recommend the exclusion of religion from the national systems for the education of youth. This blasphemous proposition found its admirers even in this country. Mrs. More resolved to wield her pen in exposure of it. She was additionally impelled to this effort by a wish to aid the cause of the French emigrant clergy; and accordingly the whole profits of the publication, amounting to about £240, were applied, thanks were voted to her by the committee of management, "at a meeting of the united committees of subscribers for the relief of the suffering clergy of France, refugees in the British dominions, held at Freemasons' Tavern, April 5th, 1793."

The institution of Sunday Schools, which originated with the excellent Robert Raikes of Gloucester had enabled multitudes to read; but this was an engine for evil as well as for good. Mischievous tracts as well as useful ones were circulated; and the friends of insubordination and of vice were so determined in their diabolical purpose of diffusing religious and moral poison, that donkeys laden with their abominable tracts, were driven about the country, and their fiendish pamphlets were dropped not only in cottages and highways, but into mines and coal-pits. To stem this evil, she undertook to produce every month three tracts, consisting of tales, ballads and Sunday-reading, written in a lively and popular manner. These came out under the title of the "Cheap Repository;" the idea of which it is thought was suggested by Bishop Porteus, taken probably by him from Mrs. Trimmer's "Family Magazine." Of this excellent work, two millions were sold in the first year; a result which rewarded and animated the writer, though there can be no doubt that the task of producing three tracts a month for three years (though she had some help) greatly undermined her health. The keeping up of this work must be regarded as nobly disinterested in Mrs. M. since she might have employed her pen in a way that would have swelled her income, which had been largely drawn upon by the expences of her schools.

The "Cheap Repository" was closed in 1798, the labour of it being under any circumstances excessive and proving quite incompatible with an attention to those other duties in which she had for several years been engaged. Besides parochial and Sunday-schools, she had for a long time been preparing "Strictures on Female Education," a work which she had begun early in the French Revolution, to meet the serpent brood of infidel principles which that unhappy era had hatched into being, and whose

most fatal, darksome feature was the avowed abandonment of religion from the training of the minds of youth. This great work appeared in 1799, and was met by the congratulations of all the great and good in the nation. Thirteen editions appeared of this work, seven of which were printed in the year of its publication. It received the very singular honour of being recommended by Bishop Porteus in a charge to his clergy. He says of it—"It presents to the reader such a fund of good sense, of wholesome counsel, of sagacious observation, of a knowledge of the world and of the female heart, of heightened morality and genuine christian piety,—and all this enlivened with such brilliancy of wit, such richness of imagery, such variety and felicity of allusion, such neatness and elegance of diction, as are not I conceive easily to be found combined and blended together in any other work in the English language.

Her residence at Cowslip Green, though very pretty, was in many respects inconvenient; and she purchased a piece of ground, about half a mile from the village of Wrington, whereon she built the residence known by the name of Barley Wood. Here the sisters took up their abode, parting with their house in Bath. Her mind was now directed, by the advice of friends among whom was Dr. Gray, then Prebendary of Durham, and afterwards Bishop of Bristol, to the execution of a work which should comprise the outline of a complete education for an heiress presumptive to the British throne; the Princess Charlotte of Wales, though then an infant, being before the minds of the English people as their future sovereign. This work came out in the spring of 1805, under the title of "Hints towards forming the Character of a young Princess." When she had nearly finished the work, finding that Dr. Fisher bishop of Exeter (afterwards bishop of Salisbury), had been appointed preceptor to the Princess, she resolved for a time to desist from the work; but deriving confidence from the mildness of the bishop's character, she consented to publish it anonymously, dedicating it to the bishop. This work is perhaps less known than any other of Mrs. More, although it passed through six editions of 1,000 copies each, and was when first published, highly popular.

The next production of Mrs. More's fertile mind was, "Cœlebs in search of a Wife." It appeared in December 1808, and excited a degree of public notice altogether unprecedented. The first edition was sold in less than a fortnight, and in twelve months, twelve editions were printed; it has since gone through five more, comprising in the whole 21,000 copies. In America thirty editions of 1,000 copies each were reprinted during the lifetime of Mrs. More. It was rapidly translated into the continental languages; and from Switzerland Mrs. M. received a painting of considerable merit, representing one of the most interesting scenes in the narrative,—"a subject not unworthy of Raphael." Not long after this, she received from her intimate friend Bishop Porteus a letter soliciting her prayers for him in "a situation of great difficulty." In a few days after she received another note, informing her that the difficulty was past. The whole was a mystery to her until, in about ten days, she was apprised of the death of the bishop, and learnt that he had been much distressed in mind, in the midst of his bodily weakness, in discovering that a Sunday Club was about to be set up under the patronage of a very exalted personage. He knew that he ought to remonstrate; but his infirm health would not allow him to gather resolution to do so in person. He however, summoned resolution; and in a dying state was supported to the presence of royalty, and gained his object, the club-day being at his instance, changed to Saturday. No incident in the life of Mrs. More can show more vividly how singular was