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FOR THE CHRISTIAN EXAMINER.

REVIEW.

MEMOIRS OF THE LIFE OF MRS. HANNAH MORE, BY WILLIAM ROBERTS, ESQ. London, pp. 472.

The name of Mrs. Hannah More reminds us of past times. It comes like a strain of music speaking of other days and other lands. We remember when first meeting with her Sacred Dramas what a feast they afforded. This was a work which, in our boyish ardor, we thought no writer could hope to surpass; even the Bible became more interesting after the perusal. The poetry, excellent of itself, received a charm from the affecting narratives which it professed to supplement and illustrate; and, altogether, in the perusal of this work we experienced a delight superior to any thing we had received from the finest strains of profane writers. By and bye we perused her work on the character of the Apostle Paul, and now we thought her the most brilliant of divines. None had ever written, or could write, with such power and splendor; and when we came to the last page, our only grief was that it was the last. Such is the charm of eloquence. Years have passed away; Mrs. More has gone the way of all the earth; the magic of her name has ceased to operate, and we can sit down, as her friend Johnson would say, more doggedly to the perusal of her writings. It is not, however, our purpose at present to write a criticism on her voluminous works, we wish rather to draw the attention of our readers to a brief view of the memoirs now before us, which, as they are made up of her private letters and journal, we shall intersperse with miscellaneous remarks on their spirit and tendency.

Hannah More was born in the year 1745. Her father was a teacher of youth, and her mother was the daughter of a farmer. A savor of the piety of the Puritans appears to have descended on the family by means of her grand-mother, who, we are told, was "a staunch Presbyterian, remarkable for the simplicity and integrity of her principles. She and her husband lived in times when the non-conformists were exposed to severe persecution for conscience sake. They boarded a Minister in their house, and assembled there at the hour of midnight to worship God according to the dictates of conscience, while Mr. More guarded the entrance with his sword." And, referring to these times, the old lady used to tell her young relatives that they would have known how to value gospel privileges had they lived like her in the days of prescription and persecution. Besides Hannah, her father had four other daughters, and with the view of enabling the sisters to earn for themselves an independency, he prepared the eldest for the work of female education. Having begun a boarding-school in Bristol, Hannah, then scarcely twelve years of age, was committed to her care. In this school she appears to have had the advantage of the best masters, and drew the attention of not a few eminent men by her early indications of genius.

"At the age of twenty, having access to the best libraries in her neighborhood, she cultivated with assiduity the Italian, Latin, and Spanish languages."

About two years after this she was engaged to