

Chapter 1 : Hannah More: biography and bibliography

*Hannah More And Her Circle [Mary Alden Hopkins] on theinnatdunvilla.com *FREE* shipping on qualifying offers. First edition. Biography of Hannah More , eighteenth century women of letters, who wrote poetry admired by Samuel Johnson.*

This made many people angry with them, including the farmers, who thought that education would harm agriculture. Firstly, her writing began when she started writing plays for her students to perform. Eventually, she traveled to London and became involved with the Covent Garden Theatre. She befriended actor-manager, David Garrick and his wife Eva. After Garrick died and one of her plays *The Fatal Falsehood* failed, she began to write in a non-theatre context. Secondly, during the period , Hannah More turned over a new leaf in her life. She was converted to Christianity and became involved with Evangelicalism. This is the point where she begins to write about moral and religious subjects. One of the most important of these subjects was slavery. Lastly, Hannah More is remembered as a philanthropist. More and many of her evangelical friends helped to fund Sunday schools, which were aimed at children, as well as adults. She planned activities and instructional time for the Sunday schools. She traveled to poor villages and towns, helping them. She spent time and money to help try to establish religion and encourage education. Her philanthropic work is a very important part of who Hannah More is. Overall, Hannah More impacted on society because of her strong convictions and beliefs. She was one of the first women to become involved in writing for a living. She was not only intelligent and important to the educated sector, but she is also important in the Christian community. She was praised for her work with Sunday schools and her religious writings were also quite significant. Although she is usually not studied extensively, Hannah More made an impact on society because of her works and intellect.

In Praise of Poverty: This article is a criticism of the book *In Praise of Poverty*: Burke discusses why he believes the book is historically inaccurate. In doing so, he presents an argument about Hannah More that examines not only her writing, but also her political views. The article is would be helpful in writing a paper about how Hannah More was not just a conservative; rather she was a complex and intriguing individual. She lived in a town where the slave trade was prominent. Most of the them are useful; however, some are not active. The full text of the poem is 20 pages long, so it is an extensive document. *The World of Hannah More*. University Press of Kentucky, DeMers believes that history has not been kind to Hannah More. She believes that she has been traditionally thought of as a moral woman who believed in separate spheres for men and women. However, DeMers tries to, by the use of primary sources, break down that belief about More. DeMers discusses her public writings, philanthropic activities, and correspondence. *Women, and Writing the Public Sphere* Cambridge University Press, This source is an excellent guide to women and the public sphere in the 18th and early 19th centuries. The book provides information about cultural trends of women. Between and , ideas of political representation and national identity were transformed, and the powers and scope of public authority redefined. Hannah More is mentioned several times in the book, although it does not go into great detail about her. This source is an extensive page account of women in public life and could be used for scholarly research. This source gives a synopsis of an actual book, *Selected Writings of Hannah More*, which includes many works of Hannah More. This cite is run by the publishers of the book and includes the table of contents of the book. The book can be purchased from the publishing company from this website. *Women of the Wordsworth Circle*. Although Hannah More is only mentioned briefly, this book is an excellent source for those looking to study Romantic literature. It provides excellent sources, especially correspondence. It also brings the reader back to 18th century English and shows cultural and intellectual trends of the time. If women were won over by this seduction, in her opinion, it would lead to an unhappy marriage. This source really shows how More feels about sentiment, as she distinguishes it from principle. It is an excellent primary source to use in studying More. *An Epistle to the Honourable Mrs.* This source is a primary document. It contains the full text of the poem. The distinction between sincere and insincere is a main theme of this poem. This also relates to her work about sentimental women. This source is the first of two volumes of the works of Hannah More. It also includes many hymns, ballads, tales, tragedies, poems, and even epitaphs. It is an abundance of

primary sources, all compiled together in one book. It would be an excellent tool to use in research because of its extensive variety of primary documents. This source seeks to uproot the belief that Hannah More was genuinely sympathetic to the poor. The author argues that Hannah More only wrote for the poor people to keep them from rising up against middle-class and wealthy people. Since she was one of these upper class members, she wrote to them to keep them from turning against the rich. The book is very well-written, but some believe that there is not enough evidence to support this argument. See Tim Burke article. Grand Old Hannah More Died. It is more of interest to those who want to read about More for leisure. Sunday schools, education and youth work," the encyclopedia of informal education , January 30, Last update: Good article detailing her work and why it was controversial. This site provides a well-written biography of Hannah More. It focused on her years of writing but there is a section about her childhood and her retirement. The external links provide the reader with historical essays and articles. The author presents basically biographical information; therefore, this would be a good source to use for background about Hannah More. Oxford University Press, This book presents Hannah More in a more human way. The author tries to get the audience to relate to More. She also talks about her anti-slavery feelings, her role as a bluestocking and political writer. The author makes use of primary sources, including unpublished correspondence. This included ideas about democracy, feminism, unionization of workers, socialism, Marxism, and other modern movements.

Chapter 2 : The Circle viewers in meltdown as Hannah lashes out at “nasty” Scotty | Metro News

Hannah More and Her Circle Mary Alden Hopkins Longmans, Green and Co., pgs. One of the most prolific writers and well known personages of the late eighteenth century and early nineteenth century, Hannah More is almost forgotten today.

Edit More was one of the 5 daughters of a schoolmaster at Stapleton, Gloucestershire. The family moved to Bristol, where Hannah began her literary efforts. Some early dramas, including *The Search after Happiness* and *the Inflexible Captive* brought her before the public, and she went to London in 1769, where, through her friend, Garrick, she was introduced to Johnson, Burke, and the rest of that circle, by whom she was highly esteemed. After publishing some poems, now forgotten, and some dramas, she resolved to devote herself to efforts on behalf of social and religious amelioration, in which she was eminently successful, and exercised a wide and salutary influence. Her works written in pursuance of these objects are too numerous to mention. Few persons have devoted their talents more assiduously to the well-being of their fellow-creatures, or with a greater measure of success. She was the 2nd youngest of the 5 daughters of Jacob More, who, though a member of a Presbyterian family in Norfolk, had become a member of the English Church and a strong Tory. He taught a school at Stapleton in Gloucestershire. The wedding never took place, and, after much reluctance, More was induced to accept from Mr. Turner an annuity which had been settled on her without her knowledge. This set her free for literary pursuits, and in 1770 she went to London. In 1771 she made the acquaintance of Horace Walpole, and corresponded with him from that time. At Bristol she discovered a poet in Anne Yearsley, a milk woman, and raised a considerable sum of money for her benefit. The trust was handed over to a Bristol merchant and eventually to the poet. These and the poems *Bas-Bleu* and *Florio* mark her gradual transition to more serious views of life, which were fully expressed in prose in her *Thoughts on the Importance of the Manners of the Great to General Society*, and *An Estimate of the Religion of the Fashionable World*. She published a poem on Slavery in *Paul, Moral Sketches*, The tone is uniformly animated; the writing fresh and vivacious; her favorite subjects the minor-self-indulgences and infirmities. Sydney Smith attacked it with violence in the *Edinburgh Review* for its general priggishness. It is interesting to note that the model Stanley children have been said to be drawn from T. Macaulay and his sister. Perhaps the most famous of these is *The Shepherd of Salisbury Plain*, describing a family of phenomenal frugality and contentment. This was translated into several languages. The farmers thought that education, even to the limited extent of learning to read, would be fatal to agriculture, and the clergy, whose neglect she was making good, accused her of Methodist tendencies.

Hannah More (2 February - 7 September) was an English religious writer and philanthropist, remembered as a poet and playwright in the circle of Johnson, Reynolds and Garrick, as a writer on moral and religious subjects, and as a practical philanthropist.

Early life[edit] Born in at Fishponds in the parish of Stapleton , near Bristol , Hannah More was the fourth of five daughters of Jacob More , [1] a schoolmaster originally from Harleston, Norfolk. He was from a strong Presbyterian family in Norfolk, but had become a member of the Church of England , and originally intended to pursue a career in the Church, but after the disappointment of losing a lawsuit over an estate he had hoped to inherit, he moved to Bristol, where he became an excise officer and was later appointed to teach at the Fishponds free school. They were a close family and the sisters were first educated by their father, learning Latin and mathematics: Hannah was also taught by her elder sisters, through whom she learned French. Hannah More became a pupil when she was twelve years old, and taught at the school in her early adulthood. Turner seemed reluctant to name a date and in the engagement was broken off. It seems that as a consequence, More suffered a nervous breakdown and spent some time recuperating in Uphill , near Weston-super-Mare. This set her free for literary pursuits, and in the winter of 1774 she went to London in the company of her sisters, Sarah and Martha – the first of many such trips she made at yearly intervals. By the mids over 10, copies of this had been sold. More standing, left, as a personification of Melpomene , muse of tragedy , in the company of other " bluestockings " Johnson is quoted as saying to her, "Madam, before you flatter a man so grossly to his face, you should consider whether or not your flattery is worth having. She later wrote a witty celebration of her friends and the circle to which they belonged, in her poem The Bas Bleu, or, Conversation, published in However a tragedy entitled "The Inflexible Captive" was published in At Bristol she discovered the poet Ann Yearsley and, when Yearsley became destitute, raised a considerable sum of money for her benefit. However, Ann Yearsley wished to receive the capital, and made insinuations of stealing against More, forcing her to release the money. These and the poems Bas-Bleu and Florio mark her gradual transition to more serious views of life, which were fully expressed in prose, in her Thoughts on the Importance of the Manners of the Great to General Society , and An Estimate of the Religion of the Fashionable World By this point she was intimate with William Wilberforce and Zachary Macaulay , with whose evangelical views she was in sympathy. She published a poem on Slavery in , and was for many years a friend of Beilby Porteus , Bishop of London and a leading abolitionist , who drew her into the group of prominent campaigners against the slave trade such as Wilberforce, Charles Middleton and James Ramsay , based at Teston , Kent. She was a rapid writer, and her work is consequently discursive and animated, but lacking in form. Her extraordinary popularity may be explained by the originality and force of her writings. What a cruel people they are! The government was alarmed by its concern for the poor and its call for world revolution, plus its enormous sales. Porteus visited More and asked her to write something for the lower orders, to counteract Paine. After reading Paine, Tom Hood expresses admiration for the French Revolution to Jack Anvil, and speaks in favour of a new constitution based on liberty and the "rights of man". Jack Anvil responds by praising the British constitution and saying that Britain already has "the best laws in the world". He attacks French liberty as murder, French democracy as a tyranny of the majority, French equality as a levelling down of social classes, French philosophy as atheism, and the "rights of man" as "battle, murder and sudden death". Porteus praised it as "a masterpiece of its kind, supremely excellent, greatly admired at Windsor ". Dupont, condemned atheism in France. The profits from its sale went to French Catholic priests exiled in England. In January , More explained to Zachary Macaulay: This requires strong counteraction. This was translated into several languages. Blue Plaque on the wall of Keepers Cottage, Brislington. She was shocked by the strides made for female education in France, saying "they run to study philosophy, and neglect their families to be present at lectures in anatomy. To be unstable and capricious is but too characteristic of our sex. More also donated money to Bishop Philander Chase for the founding of Kenyon College , and a portrait of her hangs there in Peirce Hall. In her old age, philanthropists from all parts made pilgrimages to see the bright and amiable old

lady, and she retained all her faculties until within two years of her death. She spent the last five years of her life in Clifton , and died on 7 September

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

She was not only an English religious writer and philanthropist but also remembered as a poet and playwright in the circle of Johnson, Reynolds, and Garrison. She was also a writer on moral and religious subjects, as well as a practical philanthropist. At the young age, she started writing plays. In London, she got involved with the literary elite. Hannah More by Henry William Pickersgill, oil on canvas, As soon as the plays and poetry became more evangelical, she joined a group of campaigners against the slave trade. For distribution to the literate poor, she wrote various Cheap Repository Tracts moral, religious and political topics in the s. Meanwhile, she was encouraged by William Wilberforce to increase philanthropic work in the Mendip area. Hannah More was the fourth of five daughters of Jacob More who was a schoolmaster originally from Harleston, Norfolk. This family was very close and the sisters received their first education from their father. He taught them Latin as well as mathematics. She was very keen to learn and possessed a sharp intellect. She met him when he started teaching her cousins. In , this engagement was called off and due to this she suffered a nervous breakdown and preferred to spend some time in Uphill, near Weston-super-Mare, recuperating. Village Politics by Hannah More She was a well-connected writer. Hannah More was also a reformer and one of the most prominent women of the pre-Victorian age. Hannah More She was an evangelical Christian who used to believe that good moral conduct is necessary to form a good society. She furthermore campaigned against slavery and promoted education for the poor. This book was a great success and millions of copies were sold. Playwright While she was teaching at the school, she wrote her first literary efforts which were pastoral plays suitable for young ladies to act. Her first play was written in under the title of The Search after Happiness and 10, copies were sold during the mids. One of her literary models is Metastasio on which she based a drama, The Inflexible Captive. The poem is The Bas Bleu, or, Conversation, which was published in Evangelical Moralists In the s, she became friends with James Oglethorpe, who had long been concerned with slavery as a moral issue. Sacred Dramas was published in and fastly it ran through nineteen editions. The poems mark her gradual transition to more serious views of life, and all of them were fully expressed in prose. In , she published a poem based on Slavery. Thoughts on the Importance of the Manners of the Great to General Society Hannah More was a rapid writer, and her work is consequently discursive, animated and formless. After spending last five years of her life in Clifton, she died on 7 September

Chapter 5 : Hannah More, Conservative Social Reformer

Hannah More and Her Circle Unknown Binding - January 1, Be the first to review this item. See all 3 formats and editions Hide other formats and editions.

But did you know that in her younger days the proper Hannah More had written for the stage and had become friendly with some of the leading lights of English theatre and literature? One of the most prolific writers and well known personages of the late eighteenth century and early nineteenth century, Hannah More is almost forgotten today. Born in , Hannah was the fourth of five spinster sisters born to Jacob More, a headmaster of a free school near Bristol. Having no sons, he took great pains to educate the girls much as he would have had they been male. He even splurged for the oldest daughter to walk eight miles into Bristol for French lessons three times a week, after which she would impart her instruction to the other sisters. A complete education at time had to include proficiency in French, the one deficiency in Mr. Hannah was able to practice speaking to natives when Mr. The school not only established a reputation as one of the best in England, but it also gained for the sisters a comfortable income. The precocious Hannah penned morality-type plays for the school girls and from there leaped to fame as a playwright while in her twenties, her work even performed on Drury Lane in London. Samuel Johnson, and Horace Walpole. The annuity was settled upon her after her wealthy suitor got cold feet prior to their wedding. It was the closest she ever came to marrying. Despite her association with evangelicals and reformers, Hannah was high Church of England and a staunch Tory. She and her sisters undertook many charitable endeavors throughout their lives. One of their most significant accomplishment was the establishment of several Sunday schools at considerable expense. The first one was opened in Offered to illiterate, heathen children of yeoman farmers, the Sunday schools taught youngsters to read so that they could extend their knowledge of religion. Hannah told the farmers a Sunday school would keep the poor from robbing and poaching. Rewards were given to the students to induce them to come to the Sunday school. Pennies, gingerbread treats, and clothing were given at prescribed intervals, and Bibles, prayer books and tracts were distributed. The More sisters took on many of these expenses, as well as that of paying teachers and providing a school house. The children were taught cleanliness, decency and honesty, and similar instruction was given to their parents on Sunday nights. Hannah wrote many of the lessons herself and later became known almost exclusively as a tract writer. The more religious she became, the more she shunned life in London. She even came to loathe the theatre, which had given her so much joy as a young woman. The Clapham group of evangelicals, to whom Hannah was associated, began publishing Cheap Repository Tracts in These consisted of readable moral tales, edifying ballads, sermons, prayers and Bible stories. Hannah and her sisters who had long ago sold their school and enjoyed a prosperous life contributed many of the tracts. In one year, over 2 million were sold. In her later years she lived to be 89 Hannah took great pleasure writing didactic books, including her one novel, *Coelebs in Search of a Wife*, which was published in In America, 30, copies were sold. Her *Strictures on the Modern System of Female Education*, published in , went through 13 editions and sold 19, copies. Where Garrick, his schoolmate Dr. Johnson, and Walpole had been indulgent to the younger Hannah in her youth, she was indulgent to the reforming Parliamentarian in her middle and old age. Though known for her humanitarianism, social reform was never something she embraced. She outlived all her sisters by several years and in her old age became the object of pilgrimages paid to her by American liberals even though she had staunchly been appalled at their rebellion against her king, whom she considered almost a deity. Posted at *The Beau Monde* by permission of the author.

Chapter 6 : Hannah More - Wikipedia

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McIntyre, Garrick, , f. Girton College, Cambridge; from the Kimbolton sale, 18 July , lot Miniature copy by [John] Roberts, engraved C. Heath reversed; illus. Hopkins, Hannah More and her Circle, , front. A matching drawing is in the Toronto Reference Library. Ridley , ; Maguire pub. Read version ; G. Slater, half-length seated, engraved E. Hopkins, Hannah More and her Circle, , f. On 27 December Hannah More wrote: I opposed it with all my might, but in vain. I sat at last to him; but as one sits down to a tooth-drawer. It is small, but they say extremely like But the worst part is to come, I was forced to consent to its being engraved, without which it could not have been profitable to the painter. It is such a folly! At my age too. John Bell of a related portrait, half length with bonnet. Pickersgill, see NPG Plaster statuette by Lawrence Gahagan, seated, teaching a young girl at her side. Forster Abinger Harvest, ed. Stone bust wearing bonnet and full collar in the church porch Wrington, Avon illus. This extended catalogue entry is from the out-of-print National Portrait Gallery collection catalogue: John Ingamells, National Portrait Gallery: For the most up-to-date details on individual Collection works, we recommend reading the information provided in the Search the Collection results on this website in parallel with this text.

Chapter 7 : Hannah More | English writer | theinnatdunvilla.com

Hannah More (2 February - 7 September) was an English religious writer, Romantic and philanthropist. She can be said to have made three reputations in the course of her long life: as a poet and playwright in the circle of Johnson, Reynolds and Garrick, as a writer on moral and religious subjects, and as a practical philanthropist.

T Cadell and Hatchard and Son. Printed by Thomas Kirgate. First and only edition. T Cadell and W Davies. First American from the fourth London edition. Comprehending observations on domestic habits and manners, religion and morals. First American edition from the second London edition. By a modern antique. J Ridgeway, Sherwood, Neely and Jones. By Sir George Rover, Bart. J Wilkie and T Cadell. With a memoir by the author. By one of the laity. Sermons on the present state of religion in this country and on other subjects. As it is acted at the Theatre-Royal, in Covent Garden. By th [sic] author of Percy. By the author of Percy. As performed at the Theatre- Royal in Drury Lane. As performed at the Theatre-Royal, Drury-Lane. Cowley, Hannah, Albina, Countess Raimond. A tragedy, by Mrs Cowley: As it is performed at the Theatre-Royal in the Haymarket. HM The feast of freedom, or, the abolition of domestic slavery in Ceylon; the vocal parts adapted for music by Charles Wesley, Esq. Fifth edition with a new preface. By Peter Pindar Esq. S Farley and T Cadell. HM Moral sketches on prevailing opinions and manners, foreign and domestic: HM Moral sketches of prevailing opinions and manners, foreign and domestic: To which is added Sensibility, a poem. The subjects taken from the Bible. To which is added, Sensibility, an epistle. Twentieth edition with additions. HM Sir Eldred of the bower, and the bleeding rock: Second edition with additions. T Cadell, Junior, and W Davies. Eleventh edition, with additions. As it is acted at the Theatre-Royal in Covent Garden. First edition, with tipped in errata sheet. Selected and compiled by herself from various portions exclusively on that subject in her published volumes. HM Thoughts on the importance of the manners of the great to general society; An estimate of the religion of the fashionable world; Remarks on the speech of M Dupont; London. Tracts written during the Riots, With a view of the principles and conduct prevalent among women of rank and fortune. T Cadell Junior and W Davies. This item has been filmed from the collections of the British Library. Addressed to all mechanics, journey- men, and day labourers, in Great Britain, by Will Chip, a country carpenter. F and C Rivington.

Chapter 8 : Women, Morality and Advice Literature, Parts 1 to 3

Hannah More: Hannah More, English religious writer, best known as a writer of popular tracts and as an educator of the poor. As a young woman with literary aspirations, More made the first of her visits to London in

Conclusion References Brantlinger, Patrick. Indiana University Press, Mothers of the Nation: Printed and sold by G. Walker in Coffee-Yard, The Shepherd of Salisbury Plain: Derby and Jackson, Coelebs in Search of a Wife. Roberts, William and Hannah More. Memoirs of the Life and Correspondence of Mrs. Harper and Brothers, Recommended reading Demers, Patricia. The World of Hannah More. The University Press of Kentucky, In Praise of Poverty: Oxford and New York: Oxford University Press, Introduction Hannah More was one of the most well-known and influential women in pre-Victorian England. She championed a programme of social reform within the existing political system through education, philanthropy and moral improvement. As a member of the Bluestocking Circle, More entered the exclusively masculine public sphere by becoming a polemical writer and social reformer. Having acquired an education superior to that of most women of her time, she was acquainted with a number of eminent people, including David Garrick, Joshua Reynolds, Samuel Johnson, Edmund Burke, Horace Walpole, Lady Montagu and William Wilberforce. As a stout Evangelical, she supported the anti-slavery movement, education of the poor and promoted the impact of women on the public sphere. Hannah More wanted to improve the condition of England by reforming the moral conduct of people. In 1789, appalled by the extent of moral depravity among the poor, Hannah and her sister Martha opened a Sunday school at Cheddar, Somerset, and later a number of such schools in other mining and rural areas. Hannah called for the education of the poor. She tried to persuade local farmers that the education of destitute children would prove beneficial for all the classes of society. In Sunday schools the destitute children of farm labourers, miners and glass-workers were taught how to read in order that they might learn Christian morals and acquire some practical skills which would give them subsistence in adult life. As a fervent Christian and stern moralist, Hannah strongly believed that good moral habits and virtuous characters would contribute to the reform of English society. Her social narratives with an explicitly conservative message were focused on national, local and domestic issues. She reproached members of both the upper and lower classes for their lack of morals destroying society. I want a reform. Then the shortest way is to mend thyself. But I want a general reform. Then let every one mend one. I want freedom and happiness, the same as they have got it in France. What, Tom, we imitate them? We follow the French! Why they only begun all this mischief at first, in order to be just what we are. What do you mean by that? Aye, free with a witness. They make free to rob whom they will, and kill whom they will. She urged them to avoid radicalism: The success of Village Politics prompted More to continue writing in order to suppress imminent social unrest by means of didactic narrative fictions addressed to common people. The tracts had clear political objectives; they aimed at defusing the imminent popular protest, propagated a form of benevolent paternalism, which was to become an important social doctrine of Victorian Britain. As Charles Howard Ford writes: Hannah More, however, was particularly well-suited to construct a detailed godly paternalism. As an Evangelical Anglican, she reflected the godly crusade for moral reform. As a fixture of London society, she cherished the social hierarchy. In an age of unprecedented political and economic change, More wanted to place paternalist hierarchy on a firmer foundation than rehearsed gestures and theatrical poses; therefore, she made self-disciplined and serious Christianity, not sociability, the centerpiece of paternalism. To More, only if the poor adopted the inner spirituality and strength of Evangelical Anglicanism could they merit the charity and patronage of their social superiors. Significantly, she urged face-to-face contacts between laborers and employers on a regular basis, not at occasional gatherings. She hoped intrusive surveillance in the form of true Christian fellowship would increase real deference and productivity. In addition, she condemned the conspicuous consumption which gentlemen and master craftsmen used to impress their dependents. She advised them to spend their discretionary income on the deserving poor and endeavored to make discriminate charity as appealing as possible to both sexes. He notices that his interlocutor looks very tidy although he is evidently poor. I have a wife and eight children, whom I bred up in that little cottage which you see under the hill about a half a mile

off. What, that with the smoke coming out of the chimney? O no, sir, replied the shepherd smiling, we have seldom smoke in the evening, for we have little to cook, and firing is very dear in these parts. What that hovel with only one room above, and one below, with scarcely any chimney, how is it possible you can live there with such a family? How many better men have been worse lodged! The house is very well, Sir, and if the rain did not sometimes beat down upon us through the thatch when we are a-bed, I should not desire a better; for I have health, peace, and liberty, and no man makes me afraid. Johnson decides to help the shepherd and his family. They are moved to a better lodging. The shepherd earns more and even his wife, who suffers from rheumatism and cannot work outdoors, is given employment as the mistress of a Sunday school for girls who learn to knit and sew in order to be able to earn their living. For More, the shepherd and his family are the deserving poor, who need benevolent assistance of the wealthy. Many of her tracts revealed the utter poverty of the poor in the country. At the same time the tracts make clear that More believed in the power of upper-class benevolence. More reminded the wealthy of their responsibilities for the poor and she encouraged the lower classes to improve their condition by amending their habits and manners through industry, sobriety, diligence, frugality and religious piety. As a devoted Evangelical, she believed that social reform must be preceded by moral reform of the nation. She addressed the upper classes urging them to improve their moral conduct and ethical standards. More believed that upper-class women should initiate the moral reform of the nation. Most men are commonly destined to some profession, and their minds are consequently turned each to its respective object. Would it not be strange if they were called out to exercise their profession, or to set up their trade, with only a little general knowledge of the trades of all other men, and without any previous definite application to their own peculiar calling? The profession of ladies, to which the bent of their instruction should be turned, is that of daughters, wives, mothers, and mistresses of families. They should be therefore trained with a view to these several conditions, and be furnished with a stock of ideas and principles, and qualifications ready to be applied and appropriated, as occasion may demand, to each of these respective situations; for though the arts which merely embellish life must claim admiration; yet when a man of sense comes to marry, it is a companion whom he wants, and not an artist. It is not merely a creature who can paint, and play, and dress, and dance; it is a being who can comfort and counsel him; one who can reason and reflect, and feel, and judge, and discourse, and discriminate; one who can assist him in his affairs, lighten his cares, sooth his sorrows, strengthen his principles, and educate his children. They should be taught to devote some of their time to the poor in order to bring them relief and instruction. More exerted a considerable influence on the women of future generations. She did not contest male supremacy, but advocated a reform of education for women. For More, education meant the development of the whole personality. *Coelebs in Search of a Wife* As an fervent Evangelical, More was reluctant to resort in her social work to novel writing because she disapproved of the growing habit of novel reading. Evangelicals had strong doubts about the moral value of the novel genre. According to views dominant in the late eighteenth century, prose fiction was the result of intellectually primitive attempts to explain the world in terms of fancy. It would appeal to immature people and its consequences could be dangerous. Reading prose fiction might distract individuals from serious study, affect their sensibility and moral view. However, the popularity of the new genre was so tempting that More decided to use the novel as a vehicle for her moral message. She believed that the circulating libraries offered mostly entertainment literature. The education of the present race of females is not very favorable to domestic happiness. I call education, not that which smothers a woman with accomplishments, but that which tends to consolidate a firm and regular system of character; that which tends to form a friend, a companion, and a wife. I call education, not that which is made up of the shreds and patches of useless arts, but that which inculcates principles, polishes taste, regulates temper, cultivates reason, subdues the passions, directs the feelings, habituates to reflection, trains to selfdenial, and, more especially, that which refers all actions, feelings, sentiments, tastes and passions to the love and fear of God. The popularity of the novel was astounding. Conclusion Besides, being a socially committed writer, More can be described as a conservative feminist who upheld the traditional, family-centered social roles of women, but at the same time she called for a better education and participation of women in the public sphere, particularly in charitable work. Her call found a positive response and a great number of leisured women became engaged in philanthropy and charity.

Charitable work was a springboard for other public activities of women. Interestingly, conservative feminists were far more successful in liberating women from the domestic sphere than radical feminists like Mary Wollstonecraft. More proved to be a very effective promoter of female activism in the nineteenth century. She contributed significantly to the development of charity work among the poor and the reform of the education of young women. The emergence of a great number of publicly active women in Victorian Britain was due in great degree to her personal success as a conservative social reformer and writer.

Chapter 9 : Grand Old Hannah More Died - Church History Timeline

The deaths of Garrick, her father, and Dr Johnson (and other members of her London circle) 'saddened her and made Hannah More more susceptible to the influence of deepening friendships with the evangelical men and women of the Clapham Sect and other progressive religious groups' (Hopkins).

Sunday schools, education and youth work Hannah More: Sunday schools, education and youth work. Later her evangelicalism led her to philanthropy, writing popular religious tracts and to pioneering work in Sunday Schools. Here we examine her contribution and her involvement in the development of youth work. It has been claimed by writers like Young and Ashton and Milson that Hannah More was one of the central precursors of youth work. We briefly examine this claim and the contribution she made to the development of informal education. Her father, Jacob More, was the headmaster of a foundation school there in Fishponds. She was the fourth of five sisters – all of whom developed strongly individual personalities Hopkins They were only nineteen, seventeen and fourteen themselves at the start of the venture. Opening in at 6 Trinity Street, College Green, Bristol , and funded initially by subscription, the school was a success from the start and its reputation soon spread. Within a short time Hannah and her younger sister Martha joined the staff. Part of the success of the school lay in the knack the sisters had for making and developing contacts and friendships. Their activities also attracted a range of people to them: Edmund Burke was a frequent visitor to the home the sisters established in Park Street, Bristol. Hannah was a lively, quick witted and charming young woman to the outside world. She met and became engaged to Edward Turner. Some twenty years older than Hannah, he was the owner of a large estate close to Bristol. Hannah More, playwright As a result of this experience, it is suggested, Hannah More resolved not to marry. Hannah More now turned to the professional stage – and her first effort *The Inflexible Captive* later known as *Regulus* opened at the Theatre Royal, Bath in . She began a series of annual London visits. On the first Hannah was accompanied by two of her sisters – and they took lodgings in Henrietta Street, Covent Garden. They were introduced to London by Sir Joshua Reynolds and his sister Frances who was also a portrait painter. Through her theatrical activities, Hannah More had also developed friendships with David Garrick and his wife Eva and often stayed in their house in the Adelphi , and with literary figures like Dr Johnson. Further plays followed, including *Percy*. She began to turn against the stage and started to rewrite Bible stories in dialogue form. She also started to lose interest in the sorts of of social relationships that characterized the strata of London life in which she was involved. Sunday schooling The Clapham Sect so named because many of its members lived close to Clapham and worshipped in the parish church was an influential, but informal, group of wealthy evangelicals who sought to reinvigorate the Church of England with what could be described as a modified form of Methodism. They were strongly opposed to slavery Macaulay, for example, had been appalled at the conditions experienced by slaves while he lived in Jamaica , and committed to missionary work. They first met in Bath in , and he became a regular visitor to her new cottage at Cowslip Green, Wrington close by the Mendip Hills and later to her house about a mile away at Barley Wood where Hannah was joined by her sisters. He had spent some time in the nearby village and came away resolved that action had to be taken to improve the condition of people there. Besides the poverty he was upset at the lack of spiritual comfort. Out of the discussions that followed the idea emerged that what was needed as a first step was a Sunday school. While concerned about physical and spiritual poverty, the sisters believed in the existing organization of society. Theirs was no radical project. In this we can see that obligation went both ways. Duties were reciprocal Bebbington I allow of no writing for the poor. The framework for this activity was clear. As the Sunday school movement developed, and Methodists became more organized, the reaction grew in strength. The session in question was, in essence, a prayer meeting at which people gave testimony. The local curate became deeply critical. Hannah More was accused of being Methodistic – and the situation became the subject of various letters to the press and more than 20 pamphlets over a period of four years The temper of the debate rose with Hannah being represented, for example, as the founder of a sect. In the end More had to close the Blagdon school. The controversy had affected her health and she collapsed. This continuing interest in, and commitment to, philanthropic activities

has to be put in the context of the atmosphere of panic in the aftermath of the French Revolution. It was in these counter-revolutionary times that the humanitarian tradition became warped beyond recognition. The result was her first tract: *The book employed four basic arguments. Considerations on religion and public education ; and Brief reflections relative to the emigrant French clergy* These were a series of readable moral tales, uplifting ballads, and collections of readings, prayers and sermons. Hannah More was to write and edit many of the tracts, while other Claphamites raised the money for printing and distribution the tracts were sold at a little under cost. The first was published in March 1792 and last some three years later. Over 500 were produced 500 of them by Hannah More. As well as the tracts, Hannah More also wrote a number of more substantial didactic works. Three particular works look to education: She made many excellent observations on the subject, pointing out that it was unjust to keep women ignorant and scorn them for it, holding that education should be a preparation for life rather than an adornment; she advocated only for exceptional girls the classical education which she and her sisters had received. Set against such analysis, it is hardly surprising that More has been found wanting by many recent scholars For a exploration of this see Demers Theirs had been an extraordinary history 1792 growing up together, working together, living together. The three other sisters died within a few years. By 1792 Hannah was alone. For some years she suffered poor health and she played out a number deathbed scenes. She was rarely out of her bedroom and the situation at Barley Woods appears to have got out of hand with servants cheating her. Eventually she was persuaded to move to a house in Windsor Terrace, Clifton 1792 close to friends who could keep an eye on things. As she recognized death was getting close she began to arrange for the disposal of much of her fortune among various charities and religious societies. She died on September 7, 1792 and was buried with her sisters in Wrington churchyard. Hannah More and the development of Sunday schooling Sunday schools emerged in the seventeenth century 1792 but were promoted and championed by Robert Raikes from on. Their orientation and methodology hit a particular chord 1792 especially within evangelical groups. It is, therefore, not surprising that William Wilberforce and the More sisters should see Sunday schooling as a way forward. At Cheddar [in 1792, Hannah More wrote]: We went to every house in the place, and found every house a scene of the greatest vice and ignorance. We saw but one Bible in all the parish, and that was used to prop a flower-pot. No clergyman had resided in it for forty years. One rode over from Wells to preach once each Sunday. No sick were visited, and children were often buried without any funeral service. Hannah More believed a significant, perhaps the key, factor was the lack of religious knowledge among the poor and a lack of moral teaching. Activities in the newly established school largely fell into two camps 1792 those aimed at children, and those concerned with adolescents and adults. Sunday was chosen as the main teaching day hence the name of the schools as it was a time students and teachers would be free from work and duties. Some classes were also held in weekday evenings 1792 especially for mothers. Reading, knitting and sewing were the main activities. Hannah and Martha Patty More made a number of visits to local people both farming and labouring families in Cheddar before starting the school seeking support and gathering potential students. They found a house for the schoolmistress and barn for the classroom and opened the school in October 1792 The object of the schools was also to make honest and virtuous citizens, and this was furthered by her various savings societies. At each meeting all the members, especially the women, were encouraged to deposit a little, even a penny a week, against the rainy day. This was used as a kind of insurance fund from which a sick contributor was able to draw out 3s. She hoped also to raise the moral standard of the village by refusing membership of her schools to the non-virtuous. Young and Ashton One example, was building a village oven for baking bread and puddings thus saving fuel. They also promoted and administered schools along the Cheddar model in a number of other villages. A large amount of the money to support these schools came from members of the Clapham Sect. Hannah and Martha More attempted to make school sessions entertaining and varied. We can see this from the outline of her methods published in *Hints on how to run a Sunday School* and reported in Roberts Programmes had to be planned and suited to the level of the students; there needed to be variety; and classes had to be as entertaining as possible she advised using singing when energy and attention was waning. Furthermore, she made the case that terror did not pay Young and Ashton She was not above resorting to bribery: I encourage them [she said] by little bribes of a penny a chapter to get by heart certain fundamental parts of Scripture 1792. Those who attend four

Sundays without intermission receive a penny. Once in every six to eight weeks I give a little gingerbread. Once a year I distribute little books according to merit.