

Chapter 1 : Hannah and Joseph on Vimeo

HANNAH MORE AND JOSEPH BERINGTON R. JOHNSON, like other great men in whose D lives the domesticities played but a small part, was after his peculiar fashion a squire of dames..

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

Chapter 2 : Hannah and Jamie - [DOC Document]

Editorial team. General Editors: David Bourget (Western Ontario) David Chalmers (ANU, NYU) Area Editors: David Bourget Gwen Bradford.

It might, however, be taken to imply that the Holst relationship is the major factor in the destiny of Frank—as opposed to the relationship with Sissy. Perhaps the two relationships should not be considered separately. In the other two novels the spiritual overtones are far less evident. One might discuss the title. Some titles are riddles, to which the clever or initiate might guess the answer. I find neither convincing. To me Frank is the snow. His ultimate love demands the chastity of ice. But you have only to read the book to see how much dirt there was about. Derek Holmes

The Reverend Joseph Berington has never had a particularly good press even from sympathetic Catholic historians. This is almost certainly due to the fact that he was a leading supporter of the cisalpine, if not gallican, Catholic Committee and was one of those Catholics who believed that an Oath of Supremacy, properly understood, was not incompatible with Catholic principles. As a result of his attitude and activities, he was at one stage censured by the bishops and deprived of his faculties. Berington himself felt that English Catholics had suspected him since he taught philosophy at Douay where he was regarded as being too modern and bold in his philosophical opinions, and that this explained the later questioning of his Orthodoxy. IX, pp. New Blackfriars to the Rev. The story of this particular publication began in America during when Charles Wharton, one of the first American Jesuits, published his Letter to the Roman Catholics of the City of Worcester. This personal apologia for leaving the Church was addressed to the English Catholics whom he had served as chaplain. The author professed his love and affection for the Catholic clergy and expressed his regret that he had felt in conscience obliged to act as he did. His principal argument centred on a desire for intellectual freedom which, he claimed, was denied to him in the Catholic Church. This Letter was especially effective because it was written in a polished and cultivated style, while the rejection of traditional doctrines such as transubstantiation or ecclesiastical infallibility and the impossibility of salvation outside the Church were expressed in a moderate and dignified way. John Carroll, the first American bishop, answered Wharton in America. Let their creeds be mutually produced, fairly explained, and on both sides such concessions made, as would soon occur to men, who should be inclined to concord. Heaven knows, as I have elsewhere observed, how thin that wall of separation is which divides us from the Church of England! Ellis, Catholics in Colonial America Baltimore, , pp. Labour, Sir, to generate this Christian spirit, and your labour will merit praise. The language of your appeal will not do it. You there tell us, our religion is not from Christ, that it is a deviation from all antiquity, that it is foolish in its practice, ridiculous in its discipline; and in the next breath you talk of concord, of mutual forbearance, of respect for prejudices—and of what do you not talk? This can never do; If we may ever be friends, let there be an end to controversy. He granted that all Churches were intolerant and therefore uncharitable. The work in question, I am happy to know, has been generally well received by the class of men, I allude to, some of them have expressed an admiration of it, to which, from my own conviction, it is not entitled. There are, however, less indulgent critics; of whom not the least considerable, I am told, are in your district. If they would attend to the motives which direct me in writing, I have too good an opinion of their hearts, to think they would be so violent. They would know, that I chiefly write to inform, and by so doing, to remove the prejudices of Protestants. My language therefore must be principally adapted to them; and for this reason, I often judge it proper to depart from terms, which the schools may seem to have consecrated, and to speak a more modern language. Experience has convinced me that my judgment was well-founded; for I know that I have been instrumental in reforming the minds of many Protestants. But though my language may sometimes vary from common forms; my adherence to the thing signified is not the less sincere. John Hawkins Birmingham, , pp. New Blackfriars I trust, I have learned to discriminate Revealed truths, from matters of opinion and discipline. These two I can treat with a decent freedom; and it is but a just compliment to the dignity of revelation so to do. Unfortunately my Critics, I fear, have as yet this important business to learn. I pretend to no exemption from the common lot of weak human nature. They who know me best can say, what have always been my dispositions. To pretend to please certain

men is, I am aware, a ridiculous attempt; but I wish such men could be made sensible, that I have never written a line, which I wished them to read. Wrapped up in their own self-sufficiency, it is only there they can find sentiments, orthodox and pious enough, to give them pleasure. Why will they quit that dear abode, to converse with me, who am but a common man, gifted with none of those superior lights, which they possess in so full a measure? I hear some of these indulgent men are busy in extracting some propositions from my works, which they propose to get censured. My Compliments, if you please, to any of them, who may fall in your way: That my Church ever persecuted, I should not have conceded, and should have gloried in the intolerance of her professions. I should have represented every part of the Protestant Reformation as schismatical, and to all its authors indiscriminately have ascribed unworthy motives. The English cisalpins regarded themselves as part of the movement towards a new age of reason and liberalism in all spheres of life including religion. They were advanced and enlightened, self-conscious liberals opposed to all obscurantism, and perhaps most important of all, they were tolerant. Charles Butler, for example, was famous for his broad-minded and charitable attitude towards Protestants. Doctor Alexander Geddes, the great biblical scholar, perhaps best summarized their attitude in his verse; No more Religion, with fanatic hand, Shall fan the fire of faction in the land; But, mild and gentle, like her heavenly sire, No other flames but those of love inspire. Christian is my name, and Catholic my surname; I grant that you are a Christian as well as I; And embrace you as my fellow disciple in Jesus. And if you are not a disciple of Jesus, Still I would embrace you as my fellow man. Consequently, much of his influence over the clergy was due to the fact that they recognized in his writings many of the traditions and values which they shared and which they recognized to be in danger. Nevertheless, there are aspects of his thought which could prove helpful in modern ecumenical discussion and which are certainly superior to the attitudes later adopted by the ultramontanes and integralists. In any case, Berington would at least have sympathized with contemporary ecumenical endeavours, which is more than could be said of many of his co-religionists even today!

Chapter 3 : Berington, Joseph (DNB00) - Wikidata

Joseph Berington-Ã¢Prophet of EcumenismÃ¢ 7 feature. I t might, however, be taken to imply that the Holst relationship is the major factor in the destin of Frank-as.

JOHNSON, like other great men in whose D lives the domesticities played but a small part, was after his peculiar fashion a squire of dames. His attitude towards the middle-aged, blue-stocking coterie was an attractive mixture of spiritual direction, intellectual coquetry, and tender friendship. Of these youthful favourites, not the least was Hannah More-when with her, the tiger in him was quite subdued, and he became positively kittenish. Hannah More is hardly even a name to-day. We look vaguely at her prim, demure picture in the National Portrait Gallery, and we somehow connect her with the early pioneers of education, and with crude efforts in the field of philanthropy, and that is about all. Her life divides itself into two sections, as distinct from each other as if separated into watertight compartments. In the first, her early womanhood, she was the spoiled pet of Johnson and the brilliant men who circled around him. A witty talker, a letter writer who could rival Horace Walpole himself, an author of clever verses and impromptu squibs, ever full of vivacity and charm, yet withal of absolute and naturalness, encouraged and compli-smith, a Montague and a Thrale, her days passed in a round of dinners, routs, and plays. Bishops and deans especially Bishops! But the later and longer portion of her career makes a different appeal. She had now been " converted," and in the Puritan sense of the word. Her letters lose their brilliance and become heavy as lead ; and, eschewing polite assemblies and the company of authors and wits, she enters on a life of great usefulness and untiring benevolence it is true, but as it seems to us of unnecessary primness, dullness, and drabness. The particular form of religion she affected seemed to involve a certain repellent gloom, so that the good done often lost its effect and its charm through ugly defects of manner and phrase. Why is it that Puritan-ism has this deadening effect on its votaries? Real religion as such never has. Blaise Pascal and Francis of Sales were religious if ever men were, yet religion in them never killed the delicate irony and literary grace of the one, or the playful fancy and tender humour of the other. But it was otherwise with Hannah More. She could not speak or write of the ancient Faith but with asperity and injustice. And yet her chosen friend, the object of her devotion and reverence, was a Catholic and a staunch one at that. Garrick, the Viennese dancer who had made the greatest of actors such a good wife, and who survived him over forty years, was one of the most respected of women and had won a distinct and honoured place in general society. She never referred to her religion, never discussed it or obtruded it, but it was always there. Everyone knew it had to be reckoned with, and that if she stayed in a country house she would post up to Town for the Sunday sooner than miss her Mass. And Hannah More was her constant visitor and companion. Yet for all this, she hardly took up her pen in her later years without saying something unjust and disagree-able about Catholics. It was the fashion of the age and of her school, still it seemed a blemish in one otherwise so good. Catholics were stung and hurt by it, and eventually one of the most conspicuous among them ventured on a protest. In his hidden laborious and edifying pastoral life he was just the typical priest of his period, but he was distinguished among his brethren by his brilliant scholarly attainments, his gift of languages, and his stores of erudition. Berington was, however, regarded by many Catholics with some distrust on account of the singular liberality of some of his views, which were held to pass the limits of orthodoxy, and his tendency to minimise and explain away some of the least popular doctrines of his Church. For this very reason, perhaps, he could claim a hearing from Protestants which few others could obtain. It was he who determined to send a strong letter of protest to Hannah More, and seriously to remonstrate with her on her wrong-headed bigotry. In he wrote to her from his quiet mission in Berkshire: T o pronounce on these subjects without danger of error, a very accurate knowledge should have been previously acquired. This knowledge you have not always, even when your censure is per-emptory. And all the while our catechisms and books of instruction lie open for consultation, if only our adversaries would pause to read therein and see what we really do believe and practise. Yet men and women of the highest character Hannah More and Joseph Berington and integrity in all other concerns will malign and insult and misrepresent the Catholic faith without taking the slightest trouble to verify their references and charges. They make no

inquiries, and copy servilely from one another. I am disposed he continues to make allowances for the ignorant and weak-minded, and for those who have neither time nor opportunity for inquiring. But to you I cannot be so conceding. When she wrote in reply to explain and soften some of her harsh-seeming utterances, she charged Berington with adopting a too acrimonious tone. He replied that meekness itself must feel irritation. The passages cited from your books richly deserve this harshness, and indeed more. Gillow, in his bibliographical notice of Berington, speaks of his letters to Hannah More as existing only in manuscript ; but as a matter of fact And so the correspondence closed. To these we direct the curious. For all his trouble, Berington apparently achieved nothing. There was no wise Johnson now at hand to moderate her. That great man, with his strong common sense, his tolerant broadmindedness, his Catholic sympathies, had long been buried in his grave at Westminster. Had it not been so, we can fancy him saying of her criticism what he once did of her flattery:

Chapter 4 : Hannah More - Wikipedia

Joseph Berington is the author of The Faith of Catholics, Vol. 3 (avg rating, 0 ratings, 0 reviews), History of the Lives of Abeillard and Heloisa, V.

History[edit] Their first directorial production and collaboration was the Academy Award -nominated *Puss Gets the Boot* , featuring a cat named Jasper and an unnamed mouse. It was released to theaters in and served as the basis for the popular long-running *Tom and Jerry* series of short subject theatricals. Hanna and Barbera served as directors of the shorts for over 20 years, with Hanna in charge of supervising the animation [8] and Barbera in charge of the stories and pre-production. The screams, yelps, howls and yells of Tom were provided by Hanna and in addition to the series being nominated for twelve more Oscars, seven of the cartoons won a total of seven Academy Awards for Best Short Subject Cartoons between and The trophies were awarded to their producer Fred Quimby , who was not involved in the creative development of the shorts. They also wrote and directed a handful of non-series, one-shot cartoons for MGM: In addition to their work on the cartoons, the two men moonlighted on outside projects, including the original title sequences and commercials for the CBS sitcom *I Love Lucy*. Birth of the Hanna-Barbera studio[edit] While contemplating their future, Hanna and Barbera began producing animated television commercials [12] and during their last year at Metro-Goldwyn-Mayer, they had developed a concept for a new animated TV program about a dog and cat duo in various misadventures. H-B Enterprises was the very first major animation studio to successfully produce cartoons exclusively for television. A ratings success, it introduced a new crop of cartoon stars to audiences, in particular *Huckleberry Hound* , *Pixie and Dixie* and *Mr. Jinks* and *Yogi Bear*. The company began expanding rapidly following its initial success and several animation industry alumni their particular former Warner Bros. Cartoons storymen Michael Maltese and Warren Foster , who became new head writers for the studio joined the staff at this time along with Joe Ruby and Ken Spears as film editors and Iwao Takamoto as character designer. Loosely based on the CBS series *The Honeymooners* , it was set in a fictionalized stone age of cavemen and dinosaurs. The show ran for an amazing six seasons, becoming the longest-running animated show in American prime time TV history, a ratings and merchandising success and the top-ranking animated program in syndication history until being beaten out by *The Simpsons* in It initially received mixed reviews from critics, but its reputation eventually improved and is now considered a classic. For prime time, *The Jetsons* debuted in Several animated TV commercials were produced as well, often starring their own characters probably the best known is a series of *Pebbles* cereal commercials for Post featuring Barney tricking Fred into giving him his *Pebbles* cereal. Benedict, layout artist for H-B, produced the opening credits for *Bewitched* , in which animated caricatures of Samantha and Darrin appeared. These characterizations were reused in the fifth season *Flintstones* episode, "Samantha", voiced by Elizabeth Montgomery and Dick York. The former Hanna-Barbera building at Cahuenga Blvd. West in Hollywood, California , seen in a photograph. The small yellow structure lower right was originally the "guard shack" for the property entrance to the east of the building. West in Hollywood, California. This contemporary office building was designed by architect Arthur Froehlich. Its ultra-modern design included a sculpted latticework exterior, moat, fountains and a *Jetsons*-like tower. It would fold it into its corporate structure in and , [13] becoming its distributor. It was later revived for the *Scooby-Doo* direct-to-video films from to *Scooby* knockoffs, live-action projects[edit] Referred to as "The General Motors of animation" and as it turned out, Hanna-Barbera would eventually go even further by producing nearly two-thirds of all Saturday morning cartoons in a single year. On the horizon, the studio produced a steady stream of new prime time shows, fresh Saturday morning cartoons, mystery-solving and crime-fighting programs featuring teenagers with comical pets and or mascots, superhero and action-adventure productions and many new spinoffs for TV broadcast. In , Taft bought Worldvision Enterprises , which would become the syndication distributor for the Hanna-Barbera cartoons. In a different venture, the studio tried its hand at producing TV shows and films entirely in live-action, though its success selling such programming was limited by its track record as an animation company. Hanna-Barbera had already gotten into live-action earlier in the late sixties mixing it with

animation. Its live-action unit was spun off and renamed Solow Production Company, which immediately following the name change, was able to sell the action series Man from Atlantis to NBC. It operated under that name until The studio launched a major thrust into the European market with the introduction of the Hanna-Barbera Hour, which was supported by an integrated European marketing program. Antonovich as well as an educational film, produced by H-B and directed by Bill Perez for the City of Los Angeles Earthquake Preparedness Program, featuring Yogi showing and teaching the viewers what to do before, during and after an earthquake. Production process changes[edit] From and between the years of to , Hanna-Barbera had produced nightly prime time, Saturday morning and weekday afternoon cartoons for all three major networks and syndication in the United States. The small budgets that TV animation producers had to work within prevented them, and most other producers of American television animation, from working with the full theatrical-quality animation the duo had been known for at Metro-Goldwyn-Mayer. Character designs were simplified, and backgrounds and animation cycles walks, runs, etc. Characters were often broken up into a handful of levels, so that only the parts of the body that needed to be moved at a given time i. The rest of the figure would remain on a held animation cel. This allowed a typical minute short to be done with only 1, drawings instead of the usual 26, Cartoons when the duo was at MGM, and one who, with his short The Dover Boys practically invented many of the concepts in limited animationâ€”to disparagingly refer to the limited television cartoons produced by Hanna-Barbera and others as "illustrated radio". Lehman argues that Hanna-Barbera attempted to maximize their bottom line by also recycling story formulas and characterization instead of introducing new ones. Once a formula for an original series was deemed successful, the studio would keep reusing it in subsequent series. Theatrical animation studios tried to maintain full and fluid animation, and consequently struggled with the rising expenses associated with producing it. Its solution to the criticism over its quality was to go into movies. It produced six theatrical films, among them are higher-quality versions of its TV cartoons and adaptations of other material. It was also the first animation studio to have their work produced overseas. One of these companies was a subsidiary started by Hanna-Barbera called Fil-Cartoons in the Philippines. Ego Trip in The highly successful Daytime Emmy -winning show The Smurfs , based on the comic created by Belgian cartoonist Pierre Culliford known as Peyo and centering on a gang of little blue forest dwelling creatures led by Papa Smurf , premiered and aired on NBC for nine seasons, becoming the longest-running Saturday morning cartoon series in TV history, a significant ratings success, the top-rated program in eight years and the highest for an NBC show since The studio set up a computerized digital ink and paint system and was innovative for its time. It was the first to use digital coloring, long before other animation studios. This process did not require as much effort as time consuming labor of painting on cels and photographing them. Big Cartoons , Mook Co. The Legendary Super Powers Show all aired in

Chapter 5 : Search results for `Joseph Berington` - PhilPapers

*By the Rev. Joseph Berington. [Joseph Berington] on calendrierdelascience.com *FREE* shipping on qualifying offers. The 18th century was a wealth of knowledge, exploration and rapidly growing technology and expanding record-keeping made possible by advances in the printing press.*

Chapter 6 : Hannah Neis and Joseph Thies's Wedding Website

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

Chapter 7 : HANNAH MORE AND JOSEPH BERINGTON - [PDF Document]

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Chapter 8 : Joseph Beringtonâ€™sâ€™ Prophet of Ecumenismâ€™™? - [PDF Document]

Welcome to Hannah Neis and Joseph Thies's Wedding Website! View photos, directions, registry details and more at The Knot.

Chapter 9 : Discover the Berington family with Your Family History

Hannah More was an educator, writer and social reformer. She was also known for her writings on abolition and for encouraging women to join the anti-slavery movement. She was born in the village of Fishponds near Bristol.