

The Martineau Society



Fourth Newsletter
September 1995

THE MEDICAL MARTINEAUS: AN UPDATE

I am grateful to Dr Anthony Batty Shaw of Norwich and Mr Denis Martineau of Edgbaston for further information about the medical descendants of the Martineau family. The last Newsletter erroneously stated there were no doctors among the descendants of Harriet and James's father, Thomas, but in fact two have come to light. One is Isabel (b. 1910) Cant (nee Martineau) who qualified in 1936 and was the Gold Medallist in both Clinical Surgery and Medicine. She worked in the Outpatients department of the Children's Hospital in Birmingham, and is a great-granddaughter of Robert Martineau, elder brother of Harriet and James. More recently, Dr Jennifer Gay Martineau (b. 1962) qualified in 1988 from the Royal Free Hospital, London, and is a general practitioner in South Devon. She is the younger daughter of David Gaston Martineau, a great-great grandson of the same Robert Martineau of Birmingham who was Isabel's ancestor. Incidentally, Isabel's grandfather's middle name was Kentish, which may provide a clue as to why Harriet and James's aunt, Mrs Robert Rankin, was known as 'Aunt Kentish' (see Query in the previous Newsletter).

CONCERT IN AID OF THE MARTINEAU SOCIETY

A sum of £105 was raised for the Martineau Society by a concert given on 5 March 1995 in Norwich. The concert, held at the Octagon Chapel, was a performance of the operetta Merrie England, sung by the Norwich-based group 'Octave Plus', under their musical director, Judy Tovey. We are very grateful for this welcome addition to our funds.

FIRE AT 24 MAGDALEN STREET

Just a few days after members of the Society visited James Martineau's birthplace, 24 Magdalen Street, Norwich, in January earlier this year, the owner, Paul Foreman, narrowly escaped serious injury when a fire broke out in the kitchen of his flat. He was alerted to the blaze by his two dogs, an alsatian and a rottweiler, who continued barking until he woke up and tried to tackle the flames. He now plans to stock up with smoke-alarms to ensure that the same thing never happens to him again. Fortunately, the house itself wasn't too seriously damaged.

ANNUAL GENERAL MEETING

The second Annual General Meeting of the Martineau Society was held on Saturday 15 July 1995 at Manchester College, Oxford, following a similar format to last year's. The business meeting re-elected the officers and committee to serve for a further year, with the addition of the Revd Richard Boeke as a general committee member. Revd Dr Frank Schulman is shortly returning to the United States, but will continue as a committee member, besides becoming Vice-President of the Society. The Constitution was ratified, with an amendment to point 6, so that in future any of the officers shall be authorised to sign cheques on behalf of the Society. The Chairman, Sophia Hankinson, reported that £105 had been received from the Octagon Chapel in Norwich after their concert performance of Merrie England in March. The Charity Commissioners will be asked to reconsider our application for charitable status, which has so far been refused.

Barbara Smith, former Librarian of Manchester College, said that she was disappointed to have received no response to her appeal for information about holdings of Martineau material, especially letters, which she hopes to form into a central listing. The meeting gave its support to this project, which will be highly useful to scholars, and again urged everyone to respond. It was agreed that the list should be of manuscript sources, though information on portraits and artefacts would also be collected, and an update on progress published in future issues of the Newsletter. Meanwhile, Manchester College is hoping to open a Martineau Room (the Carpenter Library) next year, and the possibility of a small museum is being considered.

Professor Robert Webb reported on his search for someone who could decipher a collection of James Martineau's shorthand notes and letters, which contain much potentially valuable material. In addition to contacting societies of shorthand writers, it was suggested that he place an advertisement in the Times Literary Supplement and contact the Hansard Society. Financial support for the project might come from Rachel Young of Norwich or the Leverhulme or Pilgrim Trusts.

Further Martineau Trails were proposed, possibly in conjunction with the Gaskell Society. Notice of a trail in Ambleside next March is included with your copy of this Newsletter.

The meeting also discussed plans for the anniversaries of James's death and Harriet's birth in the years 2000 and 2002 respectively. Tony Cross suggested that we should campaign for a plaque to be placed on James Martineau's house at 35 Gordon Square, and that there should be a London meeting in the year 2000. While it is likely that a bicentenary conference on Harriet will be held in 2002, it was felt that we should try to generate more interest in James's philosophy among younger scholars. There might also be a special Martineau edition of The Inquirer or Faith and Freedom.

After the business meeting, Bob Webb gave the President's address on 'English Unitarians and Religious Liberty: A Family Crisis 1840-66': summaries of this and the shorter talks heard after lunch are included in this Newsletter. A light lunch of sandwiches and fruit was provided by Manchester College, for whose hospitality we are once again extremely grateful. Alan Middleton displayed his photographs of Martineau houses and previous gatherings of the Society, and Denis Martineau of Edgbaston brought some family exhibits, including a tiny silver spinning-wheel, and the travel journals of Susan and Caroline Martineau. Informal discussion continued over tea as the meeting came to a close. The Annual General Meeting of 1996 will be held in Manchester College on 27 July.

Reports of Papers

Elisabeth Sanders Arbuckle: 'Martineau Letters in the Dr R S Speck Collection at the Bancroft Library, Berkeley, California'

In 1952, a young medical doctor and assistant professor at the University of California Medical School at San Francisco fell victim to what he later called 'a terrible although not fatal disease called COLLECTING.' Intrigued by finding a few items from 19th century travellers in America, he soon began to collect letters and original editions of the works of Harriet Martineau. In the first years of his quest, he acquired a copy of Martineau's rare, second devotional work, bound with a manuscript of the first half and two letters of dedication; then the manuscript of 'The Hamlet,' a Poor Law Tale; the corrected proofs of Deerbrook; and a group of family letters from Mrs Elizabeth Martineau, mother of Harriet and James. He

amassed a stock of Martineau's thirty-four individually published political economy tales - one series in its original wrappers; single and collected editions of the Playfellow stories; editions of Harriet Martineau's Autobiography; and eventually an extensive range of Martineau books as well as books about her. The collection now includes over a hundred autograph letters of Harriet Martineau, plus letters of James Martineau, Thomas and Jane Carlyle and lesser known contemporaries. Dr Reinhard Staniford Speck, the man responsible for this imaginative collection, died in 1993. Before his death, Stan (as he wished to be called) arranged to deposit his collection at the Bancroft Library at the University of California at Berkeley. All Martineau scholars can be truly grateful to Dr Stan Speck for allowing his 'collecting' infection to run its course.

The Revd Reg Charles: 'The Christian Spirituality of James Martineau'

For Martineau, the end and essence of a Christian Church was the sanctification of human life by conscious communion with the infinitely Perfect Spirit. In his day Martineau revolutionized Unitarian thought, diverting it from the extreme rationalism it had previously embraced to the religion of the Spirit, and this spirituality remained with him during his ministry. He preached that within every individual there was a divine spark, and that we may be aware of it only as a vague yearning for something better than the concerns of mortal existence. He expressed this spiritual hunger in his writings, especially within his hymnology and the prayers that he wrote for Christian worship. With his spiritual insights he developed the Unitarian movement into a spiritual and broader faith with a deep reverence for Christ.

Martineau's insistence on the spiritual nature of God is continually amplified in his 'Seat of Authority in Religion,' where he reiterates this thematic concept. 'God is Spirit,' he insists; 'in so far as he is not locked up in the invariable order of the world, and there is a spirit in man, in so far as he is not disposed by his organism and his dwelling place, but rises in thought and directs himself in affection to what is above them.'

To this concept of the communion of the spirit of God with mankind he bore

constant witness, although he felt at times that his fellow Unitarians lacked spiritual depth in their interpretation of the Christian faith. Yet again, Martineau was prepared to believe that the one infinite Divine Mind, God, was in some way incarnate in all minds, producing through religious development noble minds, spiritually orientated and inducing a loving spirit among all. There is no doubt that he exemplified a new Unitarian spirituality and ethos in his day. Martineau, through his writings, demonstrated that Christ means something to our world because a powerful spiritual force surges forth from Him and flows through our time, just as it did during the earliest recorded years of Christian history. James Martineau reminded us that Jesus of Nazareth set in motion a great spiritual impulse and that the force of this impulse is not yet spent.

Revd Tony Cross: 'James Martineau with the Pope on the Lord's side'

My paper attempted a critical introduction to a passage in Baron Friedrich von Hügel's Essays & Addresses (Second Series) pp. 126-9, in which he recounts a meeting with James Martineau on 10 January 1888 at 35 Gordon Square. Although the Baron gives quite lengthy sections of Martineau's reported speech, I indicated how Hügelian it was in style: undoubtedly Martineau's sentiments, but in the voice of von Hügel. Moreover, von Hügel has mistaken Martineau's age at the time of meeting - 82, not 92!

Both men were 'critical' traditionalists and energetic opponents of the prevailing immanentist tendencies of the Age. Both were strenuous defenders of the transcendence of God.

According to von Hügel, Martineau, at the end of their afternoon meeting, told the story of a young American. This man, an unbeliever, had visited him some twelve months previously, asking for advice on how to deal with incipient doubts concerning the truth of religion. Martineau had advised him to spend a year in Germany - six months among Westphalian Catholic peasants and six months among sceptical Berlin medical students. He had returned and reported himself vastly impressed by the wisdom of the peasant community in dealing with the problems of life and death. Martineau told him to return home, reflect carefully, and reform

his life where appropriate. Martineau expressed his wariness of Roman Catholicism, but told him that if he (Martineau) were compelled to choose between God and Pope, or no Pope and no God - he, Martineau, would choose 'even Pope - and God.'

Professor Joan Rees: 'Harriet Martineau in Egypt'

Joan Rees's paper discussed Harriet Martineau's visit to Egypt in 1846 and the book deriving from it, Eastern Life Present and Past. Professor Rees drew attention to the great importance this visit came to have in Harriet Martineau's life: the convictions and actions of the rest of her life were shaped and determined, she wrote, by what she saw and felt in the months she spent in the Middle East and particularly by her experience of Egypt. The long vistas of Egyptian time impressed on her how traditional views of human history had to be rethought. Even more strikingly, she found in the ideas of Ancient Egyptian religion at its purest some of the noblest insights any religion she knew of had achieved. Christianity lost for her its privileged position and she came to believe that it was not the object of faith which mattered but the quality of the ideals which the faith expressed. Because of its challenging and unorthodox opinions the book represented, she wrote, 'the greatest effort of courage I ever made.'

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Professor Rees's talk derived from her research on Harriet Martineau and Egypt, which has recently been published. Writings on the Nile, which is also about Amelia Edwards and Florence Nightingale, is published by the Rubicon Press (1995).

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The remaining talk, 'Manchester College - James Martineau's view,' by Revd Dr Ralph Waller, will be published in the next issue of the Newsletter.

Apology

The Editor apologizes to Barbara Hartas-Jackson for incorrectly reporting in the last issue that her family had roots in the Rankins. She is actually descended from the Turners of Newcastle, whom Harriet mentions in her Autobiography.

Presidential Address

Religious Liberty among Nineteenth-Century Unitarians: A Family Quarrel

R. K. Webb

In his presidential address, Professor Webb outlined the traditional commitment of English Unitarians to religious liberty, as opposed to mere toleration, and traced the growing tensions between the 'Old School' and 'New School' from the 1830s to the 1860s. James Martineau, quickly recognized as the dominant leader of the New School, himself contributed to the split because, while his own position evolved gradually, the rhetoric in which he proclaimed his differences was as wounding to old friends and associates as it was inspiring to the young; he also vehemently opposed the Unitarian name, which he feared would imprison the denomination in a terminology that future developments might make untenable.

By the fifties, the principal spokesman of the Old School was Samuel Bache, minister of the Church of the Messiah in Birmingham, who was also Martineau's brother-in-law, the two men having married sisters of Edward Higginson, another prominent conservative. Edward Tagart, secretary of the British and Foreign Unitarian Association and one of Bache's main collaborators until his early death in 1857, had married a widow of one of Martineau's brothers [Thomas], while his sister Harriet - following her own path from Unitarianism to free thought and positivism - found his abandonment of the Priestleyan philosophy they had shared increasingly mystifying.

Matters came to a head at the meeting of the BFUA on 23 May 1866, when Bache introduced a motion requiring as a condition of individual membership a belief in God the Father as the only God and in the special mission of Jesus Christ, which in his view entailed the Messiahship and belief in the gospel miracles, views that Martineau and his colleagues had given up. The motion was overwhelmingly defeated, although it was generally believed that a considerable majority of those present were in sympathy with Bache's, not Martineau's, position. They were, rather, voting to uphold the tradition of religious liberty, wherever it might lead.

"THIS SACRED GIFT": HARRIET & 'THE LITTLE COLONEL'

Marianne McLeod Gilchrist

On 24 March 1864, Harriet Martineau wrote to Sarah Shaw of Staten Island,

N.Y.:

My dear Mrs. Shaw:

An hour ago arrived the precious portrait of your son; and it stands before me now, as it will for many a day, to cheer me for his country, and to melt my heart for you. I think you must have perceived that no one feature of this fearful war has interested people in Europe so much as the career and death of your son. Many hearts have been touched, and many minds enlightened, by that sacrifice, which were before blind and insensible.

While I was writing, Miss Arnold came in (Dr. Arnold's youngest daughter). She had told me before that she could not look at the portrait (the smaller one) without tears, for its singularly touching expression. You may imagine her pleasure at finding the larger one here, where she can come and see it whenever she likes. She and her mother are the best sympathizers I have here in the American war.

It is so good of you to send me this sacred gift, that I really do not know how to thank you. I can only assure you that it *is* a sacred possession to me, and that it shall go next to no one who does not regard it as I do, after I am gone.

Believe me, with much respect and sympathy,

Yours,

H. Martineau.

Sarah Blake Sturgis (1815-1902) was the wife of the prominent Abolitionist and socialist Francis George Shaw (1809-82). Both came from wealthy Boston Unitarian merchant families. Frank and Sarah had been involved in Brook Farm, and numbered among their friends Margaret Fuller, Lydia Maria Child, James and Maria Lowell, Fanny Kemble, the Emersons, Garrisons, and Greeleys. They had four daughters - including the gifted Effie (1843-1905), who as Mrs. Josephine Shaw Lowell became one of New York's great social reformers - and one son, Robert Gould Shaw (1837-63), known as Rob, their second child.

Rob was witty, gentle, honourable and handsome, with fair hair and fine features. The family lived in Europe for several years, and Rob was partly

educated in Switzerland and Hannover, before returning home to enter Harvard. However, although intelligent and musically talented, he was not academically inclined. He dropped out in 1859, after his junior year, to work as a clerk in an uncle's New York office. Imaginative as ever, he daydreamed of travel - to the West, like his parents' cousin Frank Parkman, or to China or South America.

When the Civil War broke out in 1861, Rob went to Washington as a private in the New York 7th Regiment (National Guard), and, after his 30 days' service ended, enlisted in the 2nd Massachusetts Infantry as a Second Lieutenant. Promotion to First Lieutenant swiftly followed. His wartime letters convey something of his engaging humour. On his first Christmas at the front, he wrote:

I suppose no one ever had a better chance of seeing "Santa Claus"; but, as I had my stockings on, he probably thought it not worth his while to come down to the guard-tent. (25/12/61)

Foraging, meanwhile, became a surreal form of combat:

...several companies of the 2 Mass. were attacked by a large body of pigs, turkeys, chickens & ducks, and as some of those secession animals & fowls met their death in the affray, it was no sin to eat them. One of our company was also assailed in broad day light by a fine cambric shirt, whereupon he gave battle & fortunately came off victorious, taking his enemy prisoner. (9/3/62)

Rob seemed lucky: at Winchester, his pocket-watch saved him from a bullet, and he survived Antietam with only a graze. By then, he had become a Captain.

In February 1863, Frank approached his son with an offer from Governor Andrew of Massachusetts: the Colonelcy of the first black regiment to be raised in the North. After an initial refusal, Rob decided to accept. The 54th Massachusetts (Colored) Volunteer Infantry was black America's model regiment, well-equipped and well-disciplined. Recruitment was encouraged by the prominent Abolitionist and former slave Frederick Douglass, two of whose sons themselves joined up. The Adjutant was 'Wilkie' James, brother of William and Henry. Rob won the respect and affection of his men, who called him 'the little Colonel': he was only 25, and at 5' 5" and slight of build, looked even younger.

On 28 May 1863, the regiment marched through Boston before setting sail for South Carolina. It was the last time the Shaws - including Annie, Rob's bride of just 26 days - saw him. On the night of 18 July he led the assault upon Battery Wagner on Morris Island, Charleston. The Union generals had underestimated the size of the Confederate force inside Wagner. Their troops were greatly outnumbered, and Union Navy shelling lit up the beach, making them easy targets. Rob was shot through the breast while rallying his men on the very parapet of the fort. The 54th was eventually driven back with heavy losses. In human and military terms, the assault was a disastrous error, but in the struggle within the Union between the Abolitionists and their opponents, it was a victory.

Battery Wagner demonstrated, at a cost, that free black men made good soldiers. It shamed New York, where the infamous 'Draft Riots' had raged only days before. It also created a martyr. Rob Shaw not only died with his men, but was buried with them. The Confederates refused to return his body to the Union lines, and threw it in a trench, into which they then heaped the bodies of his men. "We've buried him with his niggers" expressed their contempt for white officers who served in black regiments. But to the Shaws, it was an appropriate and honourable resting-place. Frank forbade the "desecration" of his son's grave when the fort came into Union hands: "We can imagine no holier place... nor wish him better company - what a bodyguard he has!"

Sarah's friend, Elizabeth Gaskell, told Rob's story to a British readership in her article "Robert Gould Shaw". Macmillan's Magazine, Cambridge, vol. IX, December 1863, pp. 113-7. As Harriet's remarks about Fan Arnold and her mother suggest, it was not easy to find sympathisers: the mainstream British press was still inclined to be pro-Confederate. Sarah - although grieving, as her letter to Mrs. Gaskell shows - used the tragedy to reach out to the emotions of American and British Abolitionists: Rob's death could not be allowed to be in vain. Not only Harriet but also John Cairnes in Dublin, among others, received photographs, probably the charming picture taken by J. A. Whipple in Boston in May 1863.

Their responses were published in 1864 in the privately printed Robert Gould Shaw: Memorial (Cambridge (Harriet's letter, as quoted, is on p. 184).

After 132 years, the "singularly touching expression" and tragic fate of 'the little Colonel' still move those who make his acquaintance. Rob's letters, edited by Russell Duncan, have been published, and biographies by Peter Burchard are in print. James Lowell wrote Memorie Positum R.G.S. 1863, Emerson Voluntaries, Saint-Gaudens' bronze memorial, facing the State House in Boston, inspired Charles Ives' 3 Places in New England and Robert Lowell's masterpiece, For the Union Dead. And, despite some fictionalisation/inaccuracies in its first half, the 1989 film Glory is an effective re-telling of the story.

But where now, I wonder, is Harriet's copy of the photograph?



Col. Robert G. Shaw (M. M. Gilchrist, 1993, after May 1863 photograph)

HEROIC STATUE OF HARRIET MARTINEAU DESTROYED

The title of this article refers not to a recent disaster, but something that happened in 1914, when a dramatic fire raged through the prestigious women's college, Wellesley, in Massachusetts. Among the artefacts destroyed was a statue of Harriet Martineau by the American sculptor Anne Whitney (1821-1915), on whom, and the fire, Professor Webb has sent in the materials to piece together a fascinating story.

The statue was commissioned in 1878 by Martineau's abolitionist friend and admirer Maria Weston Chapman as a permanent monument with appeal to an even wider audience than that reached by her writings. By this time, Anne Whitney had attracted notice for her sculptures of Samuel Adams and Charles Sumner, besides the female figure of 'Roma.' While she was working on the Martineau statue, she was also preparing an equestrian monument to Robert Gould Shaw, the young military hero who had been killed with his black troops during the American Civil War. It took three years for Whitney to devise a figure that would represent Martineau in an inspiring heroic form, beyond mere portraiture. The result was a statue looking more like a vestal virgin than the familiar homely image of Martineau, as Lisa B Reitzes has recently argued in the journal American Art (Spring 1994). The statue is seated, gazing meditatively ahead, hands folded over a book on her lap, a lace headdress falling from her hair. One foot emerges from the folds of her skirt to rest easily on a cushion or footstool. Made of marble and eight feet high, the statue created an image of Martineau that suggested sybilline calm and wisdom.

Maria Weston Chapman originally wanted the statue placed at the Boston University College of the Liberal Arts, where one-third of the students were women, but it was first exhibited at the Old South Church, Boston, to an enthusiastic local press. Yet Boston University declined to accept the statue, which was then donated to Wellesley College, where it was placed in the atrium of the College hall: an image to inspire the generations of passing women students.

Unfortunately, the students soon came to see their heroine in a different light. As reported in Wellesley College, 1875-1975: A Century of Women (ed. Jean Glasscock, 1975), the statue was the centre of an initiation ceremony for freshmen, who had

to be pushed and pulled under the rungs of her chair in a ceremony known as 'Going through Harriet.' The statue was also given an annual ritual scrub by teams of seniors, accompanied by lusty singing. They seem to have adopted Harriet into their college customs with friendly humour and goodwill.

This all came to an end when in the early hours of 17 March 1914 fire swept through the College, destroying much of the building, though the students themselves were safely evacuated. It seems amazing that such a solid statue as the Martineau could also burn, but its calm gaze in the midst of indignity disappeared on that night. Fortunately, there are photographs in Wellesley College archives, and a full record of the statue's commissioning in Lisa Reitzes's article.

THE MARTINEAUS AND THE OLD VIC

The Royal Victoria Theatre, London, was nicknamed the Old Vic because of the bawdy character of the performances and the clientele. The locality around the Vic was renowned for the poverty and violence resulting from over-indulgence in alcohol, mainly by the male members of the population.

An entrepreneurial young lady, Emma Cons, started what might be described as social work in the neighbourhood. She introduced improvements in housing and started a married women's crèche in Drury Lane; she also started the 'coffee tavern' (no alcohol) movement during the 1870s, and was prime mover in the formation of the Coffee Music Halls Co. Ltd., of which James Martineau was a shareholder. An 18-year lease was taken by the company on the Old Vic in 1880 to improve and elevate the character of entertainment and the clientele. Emma Cons was organizer and honorary secretary. The theatrical 'performance' was varied - Thursday, ballad concerts; Friday, temperance meetings; Sunday, let for religious services; other days, variety - the peak being a performance of The Messiah,

Caroline Martineau (daughter of Mr & Mrs Richard Martineau - Richard was a cousin of Harriet & James) was a devoted friend of Emma Cons and helped with the various projects. When the Old Vic ran into financial problems, Mrs Richard Martineau made a substantial offer of cash to continue the venture. Other eminent people followed the example.

In a further attempt to elevate the 'entertainment,' Emma Cons wrote to the scientific journal Nature, and appealed for scientists to address the Old Vic audience. Mr William Lant Carpenter (a good Unitarian name) was the first to respond to the appeal and lectured on 'The Telephone' (1883) (Denis Richards¹ notes that Caroline recorded the result of the experiment but does not give the reference). Later lecturers included Dr W B Carpenter (William's father), Dr Dallinger, Norman Lockyer and other eminent scientists of the day. The lectures became weekly events.

More financial problems beset the project and Emma Cons used her influence to encourage support from one Samuel Morley, a highly respected figure in commerce, nonconformity, philanthropy and politics. He was head of the hosiery firm of I & R Morley. Following Morley's offer of cash, a subscription list was opened and the contributors included nine members of the Martineau family (some research needed to determine names).

The addition of the weekly lectures to the theatrical activities proved to be a success and a few of the audience were sufficiently enthusiastic to ask for organized series of classes of instruction. So it was, in 1885, that Emma Cons started officially approved evening classes at the Old Vic. Accommodation was in some small unused dressing-rooms behind the stage. The classes grew in size and variety such that, in 1889, the educational classes were separated from the theatrical activities as Morley Memorial College, still at the Old Vic. The governing Committee of the College included Caroline and Constance Martineau (elder sister of Caroline); also mentioned is a Miss M C Martineau (possibly Mary Martineau, cousin of Caroline). Caroline and Constance were also unpaid teachers. Caroline became Principal (unpaid) of the College and remained so until her death, at the age of 58, in 1902. She was actively involved in the College and wrote many articles in the Morley College Magazine. In a memorial tribute, Rev PH Wicksteed, Unitarian minister and old friend of Caroline's, quoted Caroline's last scientific paper, 'Shapes and Sounds: An Account of Compound Pendulum Drawings and Musical Intervals'.

The College eventually moved in 1924 into separate premises at 61, Westminster Bridge Road (about a quarter of a mile from the Vic), as MORLEY COLLEGE FOR WORKING MEN AND WOMEN. It had the Emma Cons Common Room, Caroline Martineau Laboratory, and

Constance Martineau Library. Alas! The building was bombed in the Second World War in 1940, and was not rebuilt until 1956, on the same site. In the meantime, temporary accommodation was acquired in a local school in Johanna Street, near to the Old Vic and one wing of the College which was repairable.

I visited the College in June 1995, and was told that the present College does not have a Caroline Martineau Laboratory or a Constance Martineau Library. Emma Cons is remembered, and rightly so, by the Emma Cons Room, also by a plaque on the corner of the Old Vic. I have not researched the Martineau connection fully, but I feel that this matter is worthy of some further investigation. Unless the philanthropic work of Caroline in partnership with Emma is given some publicity before the existing evidence is purged, the Martineau connection may be lost. The financial support from the Martineau family in the early stages of the Old Vic project was probably crucial to its success. Fortunately, early copies of the College Magazine are preserved in bound volumes formerly owned by Caroline (C A Martineau) and now in the College Library: they make interesting reading, not least because there are many articles by Caroline as Principal. I get a picture in my mind of a woman with many of the characteristics shown by Harriet.

Incidentally, some other names associated with the College include Gustav von Holst, Director of Music (1907-1924); Vaughan Williams, who gave a series of lectures; and Herbert Howells, who joined the staff in 1925. Vita Sackville-West lectured on literature in the early 1930s.

Alan Middleton

Acknowledgment: I am indebted to Zoë Bremer for bringing to my attention this other branch of the Martineau family.

Reference [1]: Denis Richards, Offspring of the Vic - A History of Morley College (Routledge & Kegan Paul, 1958)

Editorial Note

The Martineau Society Newsletter will in future be issued in September and February, to allow more time for the inclusion of reports after the July Annual General Meeting, and to avoid the congestion of Christmas. If you would like to write anything for the Newsletter, whether an article or a book review or just a brief note, please send your contributions to the Editor, Dr Valerie Sanders, University of Buckingham, Buckingham MK18 1EG, England.