

The
Martineau
Society



**Tenth Newsletter
December 1998**

THE MARTINEAU SOCIETY

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Vice-President: Professor R K Webb
Chairman: Professor Elisabeth Arbuckle
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EDITORIAL

This is the 10th issue of the Martineau Society Newsletter already, which we are celebrating with a forward look at the major anniversaries coming up in the next few years. The centenary of James Martineau's death in 2000 will be marked by an important conference from 15-18 August at Harris Manchester College, Oxford, while plans are being formulated for an international gathering of Harriet Martineau scholars in the Lake District in 2002 to mark the bicentenary of her birth. We also hope to persuade a publisher to reissue her novel *Deerbrook*, which has been out of print since the Virago edition of 1983.

Another feature of this Newsletter is a focus on Martineau connections in the North East, reflecting the theme of this year's Trail in Durham. Not only did Harriet spend five years of her life at Tynemouth and her eldest sister 'Lissey' go to live in Newcastle when she married Thomas Michael Greenhow, but there were also many other links involving family and friends: not least the Revd William Turner, who was Unitarian minister at Newcastle, and his son Henry who married Catharine Rankin, first cousin of Harriet and James and also of Elizabeth Gaskell, whose mother was a Holland, sister of William Turner's wife Mary.

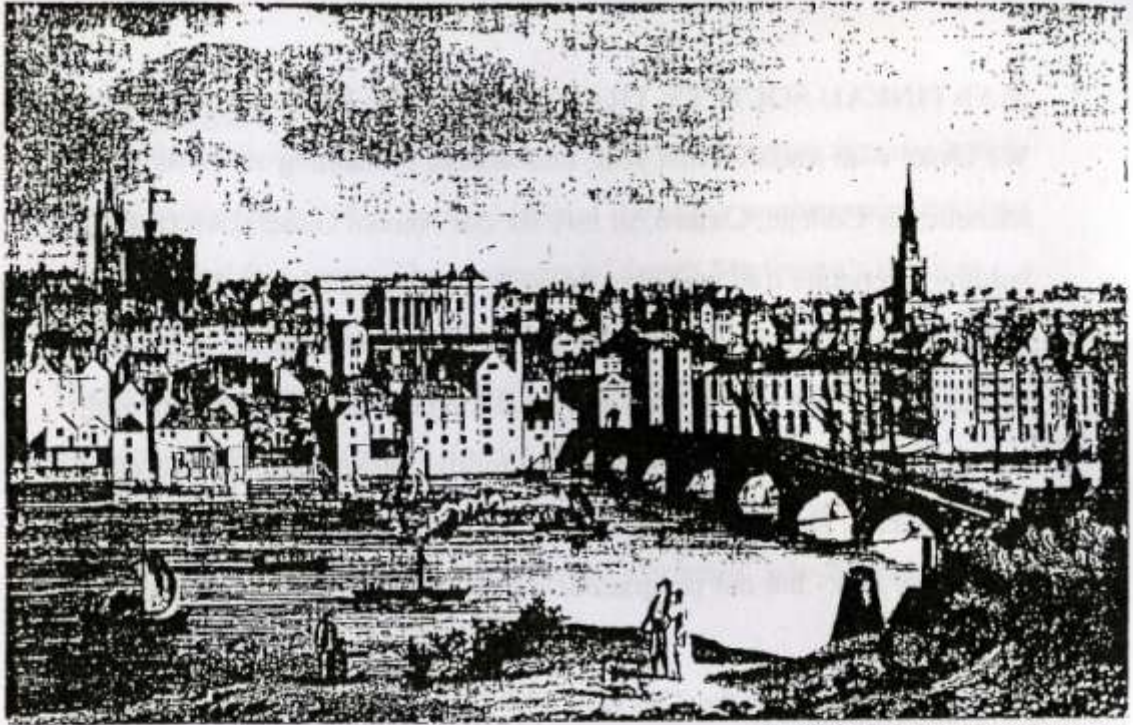
STOP PRESS

It is with great sadness that we have to report the death of Revd. Reg Charles, which took place suddenly earlier this month. A friendly and familiar face from Annual General Meetings, Reg was not only a Committee member, but had also given some thoughtful papers on James Martineau. A fuller obituary will appear in the next Newsletter, but in the meantime we send sincere condolences to his family.

MARTINEAU SOCIETY TRAIL AND AGM: DURHAM 1998

We broke with tradition this year, and instead of meeting at Harris Manchester College, Oxford, in July for our Annual General Meeting, and holding a separate trail earlier in the year, we decided to combine the two with a three-day gathering in Durham from 10-12 September. We stayed in St Mary's College, which was within walking distance of the Cathedral, and also provided an excellent base for touring other places of interest in the north-east. The only disappointment was the weather, which dogged us with heavy rain - but our programme continued according to schedule .

The meeting began on the Thursday afternoon with a visit to the University Library on Palace Green, where we were shown a small, but significant collection of letters from Harriet Martineau to Lord Howick and Lady Grey. We also visited the Cathedral, and after dinner at St Mary's, heard an introductory talk from Sophia Hankinson on Martineau connections in the north east: vital preparation to make sense of our walking tour of Newcastle the next day. Sophia pointed out that Newcastle was culturally and socially a lively centre in the early 1800s, the second port after London, and an important Unitarian centre, thanks to the efforts of the Revd William Turner (see Newsletter 9, pp. 15-16). Harriet and James's eldest sister Elizabeth Greenhow lived in Eldon Square after her marriage; James preached in the Unitarian chapel in Hanover Square; and Elizabeth Stevenson (later Gaskell) stayed in Newcastle with the Turners. We were pleased to welcome two members of the Gaskell Society who had joined us for the weekend.



From Mackenzie's History of Newcastle upon Tyne

Newcastle upon Tyne in 1827,
showing a steam packet and the new bridge erected after the flood of 1771.



By courtesy of the City of Newcastle

Grey Street in early Victorian times

On Friday we enjoyed a full day's sightseeing by coach and foot, guided by Mr R F Coulson of the Northern Unitarian Association. Driving out to Tynemouth via the coastal route, we saw the Penshaw Monument (1844) on the outskirts of Sunderland, St Peter's Church in Sunderland (founded 674AD and associated with the Venerable Bede), the Marsden lighthouse near Whitburn, the towns of South Shields and Jarrow, and in Tynemouth itself, we saw the outside of the house in Front Street where Harriet Martineau was bedridden from 1840 till her mesmeric cure in 1845. As the house is open only at restricted times, we were unable to see inside, but we did see her bedroom window from the gardens at the rear. This was also visible at a distance from the dramatic monument to Admiral Collingwood (a colleague of Lord Nelson's) overlooking the harbour entrance and a mass of dangerous rocks on which shipwrecks often occurred. Although the view from her window would now be much altered from the 1840s, the ruined abbey and wild sea coast gave a vivid impression of what she would have seen as she looked out at the daily comings and goings of people in the street and on the coastal walks outside.

After lunch in Tynemouth, we battled against the rain in Newcastle and, led by Mr Coulson, viewed what was left of the major Martineau and Unitarian sights in the city: the elegant houses in Eldon Square, the Literary and Philosophical Society, and the site of Hanover Square chapel. By then rather wet and bedraggled, we were grateful for steaming cups of hot tea in the Unitarian Church at Ellison Place, where there was also a fascinating display of papers, books and photographs of familiar characters.

from the history of nineteenth century Unitarianism. Sadly the church is suffering from falling membership and the unusually large art deco building is currently up for sale. On the way home, we passed the famous Anthony Gormley statue, the Angel of the North, which we had a chance to judge at close quarters. Back at St Mary's, we found no trace of rain at Durham, which prompted some of us to go for a delightful evening walk after dinner, past the illuminated Cathedral front and Castle.

Saturday was a day of business: the formal part of the weekend, with papers delivered by the Revd Ann Peart, Sophia Hankinson, and Professor Elisabeth Arbuckle. These are summarized in this Newsletter. During the AGM, Sophia stood down as Chairman after guiding the Society with great commitment, drive, and energy through the crucial first years of its establishment, and very much being its mainstay. She was replaced by Professor Arbuckle, who chaired the discussion of the Society's future plans for the centenary and bicentenary celebrations; the listing of archive collections; and the decipherment of shorthand notes that should provide us with more new information about the Martineaus. As the business meeting was over by lunchtime, we finished early, and had time for further independent explorations of the area. Typically, the rain, by now had given way to warm sunshine.



By courtesy of the Central Library
Newcastle-upon-Tyne from the Side.
1833.

SEMINAR SUMMARIES

Sophia Hankinson: 'Sidelights on a Surgeon - the young Philip Meadows Martineau'

Sophia Hankinson read a paper on 'The young Philip Meadows Martineau,' condensing two sources she had come across: 1) A Memoir by William Taylor (1831), and 2) the Diary of Syllas Neville (1767-1788) (ed. B Cozens-Hardy, 1950). Both give interesting sidelights especially on his early days as a medical student in Edinburgh, and on his public face as a Norwich philanthropist and patron of the arts.

Revd Ann Peart: 'The Other Helen Martineau'

Ann talked about a collection of 180 letters in the John Rylands Library, University of Manchester, to and from Helen Bourn Martineau, who married Harriet and James's eldest brother Thomas in 1822. The letters throw considerable light on her love-life and courtship with Thomas, and generally give us a much fuller impression of the kind of person this somewhat unknown figure was - overshadowed as she has been by the better-known Helen, James's wife. She later antagonised the Martineaus by marrying Edward Tagart: they would have liked her to remain Thomas's sorrowing widow for the rest of her life.

Elisabeth Arbuckle: 'Harriet Martineau Escapes to America'

Harriet Martineau's decision to travel to America in 1834 to 1836 was not a radical one. A number of distinguished Europeans made the journey and wrote books about the experience. Her account appears in her books *Society in America* (1837), *Retrospect of Western Travel* (1838) and her *Autobiography*, including the letters and journal entries printed by Maria Chapman in volume 3 (1877). Martineau claimed to be going to America at the behest of Lord Henley, a nephew of her friend Lady Mary Sheppard, to investigate the practice of philanthropy there. She also needed rest from

exhausting stints on the three series of political economy tales as well as from the strain of sharing a small London house with her mother. More endearingly, her books show the delight she took in romantic sea- and landscape.

In 1833, Harriet began to ask James to go with her to America, begging Helen, his wife, to *loan* him to her for a while. Eventually, she found Louisa Jeffrey of Liverpool, who proved an ideal companion. The two young women met at Liverpool at end of July 1834, just before they sailed. Their ship, the *United States*, under the command of Captain Nathan Holdredge, was to take forty-two days to cross the Atlantic. On a first attempt to board, they encountered the captain 'giving his orders in a voice rather less placid than ordinary' - the first of many instances when Martineau *heard* without her trumpet. Next day, the captain sent word he had 'engaged a steamboat' to tow them out to sea. A friend's carriage, loaded with 'bouquets of flowers and baskets of grapes,' carried them to the quay. As the ship pulled away, Martineau threw a rose to her family and watched until 'three cheers were exchanged between the crew and the shore,' and the passengers looked no more.

Martineau was prepared for all weather at sea with 'a black silk cap, well wadded,...which no lady should go to sea without,' plus 'a large warm cloak' and another to wrap around her feet. Chatting with the captain on deck, she watched 'the dashing and boiling of the dark green waves,' while he pointed out 'the first of the monsters of the deep' she had seen. The sea creature seemed to be 'tumbling about joyously by itself in the stormy sea' - perhaps it reminded her of herself. As they sailed westward, Martineau loved watching the dolphins, porpoises and Portuguese men-of-

war. At night, she sat 'alone in the stern,' to watch the lights of the ship and 'the boundless sea, roofed with its complete arch.'

In the third week of August, the *United States* was only one-hundred and twenty miles northwest of the Azores, and the passengers' spirits 'began to flag,' when a 'black line advancing over the water from the horizon' announced a storm. At nightfall, the sea rose and the wind moaned and whistled strangely. Unable to sleep, Martineau dressed and mounted to the deck where she had herself lashed to the ship to watch. Waves appeared to be 'huge wandering mountains,' the sky was 'narrowed to a mere slip overhead' and the 'leaden' seas seemed 'to measure a thousand miles.' Winds made 'the most swelling and mourning music' she had ever heard. Such Faustian defiance of nature thrilled her, for she had totally failed to imagine such a scene.

At five in the morning on 19 September, the passengers saw 'a long line of the New Jersey coast, with...trees and white houses.' A pilot boat met them, and Captain Holdrege held a long conference with the pilot before asking one of the ladies about Martineau. Was she an abolitionist? Pro-slavery riots had taken place in New York on the previous Fourth of July, and abolitionists would be in danger. After eight o'clock that night, they finally touched at the Battery wharf in Manhattan, jumped on shore and soon were rattling over the stones of Broadway.

Martineau had seen a hand-painted 'panorama' of New York in the rotunda in Leicester Square, and she felt let down at the plainness and narrowness of Broadway. (Eight years later, Dickens was impressed by the life and bustle of Broadway, but amused at the many pigs roaming the streets.) Local newspapers had announced Martineau's arrival, and within ten minutes three gentlemen presented themselves at her hotel. At a late

tea, her attention was attracted by the handsome General John Henry Mason of Detroit, who immediately offered her his hospitality - the first of dozens of Americans to extend impromptu invitations.

Outside her window next morning, Martineau was surprised at the sight of a 'young lady in black silk, with her hair neatly dressed...mopping the steps of one house, and a similar young lady...dusting the parlour of another.' On the street, she was startled by fire engines running 'along the side-pavement, stopping for nobody,' while everyone including streetcar men and boys selling matches seemed sprucely dressed. On Sunday, she and Louisa went to the Unitarian church in Chambers Street, expecting to hear a sermon by Henry Ware, whose pamphlet Martineau had reviewed in the *Monthly Repository*. Instead, William Henry Furness of Philadelphia spoke in a voice which Martineau thought she had 'never heard equalled for music and volume.' Furness seemed delighted and came down from the pulpit after the service to invite her to stay with him in Philadelphia.

In New Jersey, Martineau saw one of the historical sites that were to intrigue her - the spot where Alexander Hamilton had fallen in a duel. Visiting the home of Robert Sedgwick, she saw a portrait of his sister and thought her expression 'thoughtful and sweet.' Catherine Sedgwick, a well-known novelist, was thirteen years older than Martineau and lived at Stockbridge, Massachusetts. She entertained Martineau several times, but her 'sweet' expression belied an acerbic wit - as proven by her comments on those visits.

[to be continued]

HARRIET MARTINEAU AT TYNEMOUTH

An extract from the *Shields Daily News* of 1 August 1902 by Horatio Adamson, reveals interesting details of Harriet Martineau's stay in the

north east from 1840 to 1845. The article investigates exactly which house she stayed in, and identifies it as formerly 12, now 57 Front Street, Tynemouth, which belonged to Mrs Mary Halliday. 'Tynemouth sixty years ago was a primitive place,' writes Mr Adamson in 1902; nevertheless, Harriet Martineau chose it so that her medical brother-in-law, Thomas Greenhow, could reach her within twenty minutes from Newcastle, while she herself escaped its smoke and bustle. In *Life in the Sick-Room* (1844) she describes the view from her window, which clearly helped her to while away the long days of invalidism, which lasted until her mesmeric 'cure' in 1845. In fact, she was suffering from an ovarian cyst, which continued growing for the rest of her life, and explains her later symptoms of exhaustion and breathlessness which she mistook for heart disease.

Although she missed seeing any trees at Tynemouth, she wrote sensitively of its winter beauty: 'The snow does not lie, at least rarely, for more than a very few hours, and then it has no time to lose its lustre. When I look forth in the morning, the whole land may be sheeted with glittering snow, while the myrtle-green sea swells and tumbles, forming an almost incredible contrast to the summer aspect of both, and even to the afternoon aspect; for before sunset the snow is gone, except in the hollows; all is green again on shore, and the waves are lilac, crested with white. My winter pleasures of this kind were at first a pure surprise to me. I had spent every winter of my life in town; and here how different it is.'

LOCATION OF MARTINEAU MANUSCRIPTS

Barbara Smith has compiled a list of assorted Martineau manuscripts and their locations. While we decide exactly how and where to make this information available the most important collections are listed below:

USA

Bancroft Library, Berkeley campus, University of California (Dr R S Speck's collection, which includes many early letters from Harriet to her family, and letters about the publication of her *Illustrations*).

Chicago Historical Society

Huntingdon Library, University of California, Los Angeles

Wellesley College, Massachusetts (letters to Elizabeth Barrett)

Yale University Library

UK

Armitt Collection, Ambleside

Birmingham University Library Harris Manchester College, Oxford

Bodleian Library, Oxford

British Library, London

Durham University Library (letters to Lord Howick and Lady Grey)

Fawcett Library, London

Harris Manchester College, Oxford

Hertford County Record Office (Bulwer-Lytton)

John Rylands Library, University of Manchester (Helen Bourn Martineau)

Keele University (correspondence with Fanny Wedgwood)

Lancaster University

Liverpool University

National Library of Ireland

National Library of Scotland

Trinity College, Cambridge (Monckton Milnes)

University College, London (Fox and Tait)

Mr Richard Martineau (letters to Henry Reeve)

A DEATH IN THE FAMILY: THOMAS MARTINEAU

The final instalment of Elisabeth Arbuckle's paper continued from the previous two Newsletters:

Henry was to reach Madeira in early May, after four days' sailing from Lisbon, and he at first seemed optimistic about Tom. At Funchal, he wrote six letters just in time to fling them to the mail ship. Yet even Henry's sanguine disposition could not cheer Tom. Madeira had had an unexpectedly bad spring, and the hot weather so upset Tom he determined

to try to come home. By mid-May, he and Helen arranged to leave on a 'cleaner' American vessel, the *Apollo*, bound for Bordeaux. When it was time to go, Tom was carried on board, while Helen walked along the shore looking at the beautiful scene, in spite of so much unhappiness there. For the last time, she visited her baby's grave and found the grass was dry and the rose bush she had planted was dead. On the *Apollo*, Tom and Helen shared a dirty cabin with other passengers, and could not use their own utensils to make tea or prepare food. The ship was becalmed almost immediately, and all the passengers were seasick, including William and Tillett [their servants]. After two weeks, they reached the Bay of Biscay and were again becalmed. Tom felt more and more ill, fearing he was dying, and he wanted to deliver his body to an English doctor at Bordeaux. After sitting outside on the 5th of June, he had to be helped into bed. Helen gave him some tea, and he said, 'O delightful,' and died. She begged the captain to carry out Tom's last request, but he refused fearing quarantine, and Tom was buried at sea. Helen asked her servants to read to her from the Bible, and the crew attended the funeral - 'a dreadful trial,' she told the Martineaus.

After reaching Bordeaux, Helen apparently travelled to Paris, where Henry planned to meet her to escort her back to England. He had hurried across the Channel, but missed her at Paris so waited for her at Calais. On 'Monday evening' - probably June 28th - Henry wrote to Helen's mother from Aunt Lee's home at Newington Green that they had left France by steam packet at 1.00 that morning and would go to Norwich on Wednesday for a short stay. he promised to accompany Helen to Manchester if no one else was going.

Harriet called Tom's death a moral lesson to herself, for 'I loved & relied on my eldest brother above everybody, & he died.' Condolences poured in from all the family connections. Lant Carpenter sent an eloquent letter in shorthand - transcribed by James and sent on to Helen. Her unrestrained grief seemed to upset the family, and she may have offended Elizabeth by not taking her advice on her next moves.

(More tragedy was in store for the Martineaus. In 1826, Thomas's business failed, and he became seriously ill, and died - of a gallstone. In 1827, Harriet's fiancé, John Hugh Worthington, also fell ill and died within the year.)

At Manchester, Helen may have taken up teaching, though not with Elizabeth's approval. During Worthington's illness, Helen wrote to Harriet frequently, as Elizabeth would not let Harriet go to see him. Helen had in fact caused a furor when she was staying at Magdalen Street just after Worthington's proposal by allowing Edward Tagart - Madge's replacement - at the Octagon and ten years her junior - to pay court to her. Helen became the wife and later the widow of Tagart. The story of her life ended more or less happily, and though she seemed to leave Tom's memory to the Martineaus to keep alive, we can now be thankful that Helen's refusal to return or destroy the Martineaus' letters has rescued them for us.

PHILIP'S GRAVE IN MADEIRA

On their recent holiday in Madeira, Rod and Iris Voegeli spotted the grave of Tom and Helen's baby son Philip who had died there in 1823. The grave is located in the British Cemetery in Funchal, and reads 'Philip Meadows, Son of Thos & Helen Martineau Died Novr 27th 1823 Aged 5 months. It is not the will of your Heavenly Father that one of these little ones should perish.'

FRANK SCHULMAN: MARTINEAU'S THEORY OF WORSHIP

Curious that Martineau never wrote or preached on worship, since he spent his life as a minister and teaching ministers. Yet his ideas on worship can be inferred from references in sermons, prayers, hymn books, and his *Common Prayer for Christian Worship*, an odd book, really, since he once said, 'Prayer by the printing-press is surely a very near approach to piety by machinery.'¹

Worship for Martineau was an artistic expression that combined reason with the awesome majesty of God's presence. He saw worship as a drama of the great mystery in which God's care for us is experienced. The liturgy lends stability to a confused and precarious existence. The aim of worship is not to feel good or make friends; it is to draw the person closer to God. We approach God through purity of heart. The minister's role is to declare the truth and to remind people of their divine promise: 'It is my office,' he said, 'and my joy, to be the mere organ and vehicle of truths and sanctities, that claim and command us all.'²

His sermons were designed to bring people into closer relation with God, to show them the path to righteous living, and to develop their spiritual life. He wanted people to see themselves as children of God and the meaning of godliness. In his lectures and addresses one can find sarcasm and irony, denunciation of what he saw as heathenish trends in Christianity, but they are never found in his sermons.

He used the best Biblical scholarship and he showed an extensive knowledge of such sciences as botany, biology, and astronomy. Now and then a sermon seems more a philosophical essay, such as 'Time, to Nature, God, and the Soul,'³ which deals with the relation of God and nature to the concept of time. Most of his sermons, though, were pastoral and one is

struck by their permanence. They can be read today as fresh as when he delivered them. They do not contain references to political, economic, or social circumstances. Nor do they urge any doctrine, Unitarian or other. His sermons dealt with duty, God, and finding joy. A sizeable number concern grief, death and immortality. Never were his sermons self-serving; he thought it wrong 'to turn the footstool of worship into the throne of egotism.'⁴

Worship is an outreaching of the spirit, an approach to God. The metaphorical language has a spontaneous thrust that cannot be put into literal speech; and it needs to avoid as well 'a petty rationalism' which 'wanders altogether from the spirit of truth.'⁵ He was clear that worship must be directed towards a personal God; otherwise there is no church but 'only clubs or associations for particular objects, not any fusion into a common spiritual life.'⁶ Worship can be solitary but there is a mystical level or communion when people gather for worship, when hearts and voices join in prayer and hymns. Then the truth becomes clearer when people thus support each other.

In worship the soul reaches to God as we offer ourselves towards a sacred responsibility. We aim at holiness and if our worship is earnest we gain an insight into that perfection which brings us a touch of grace. Worship is the free offering of ourselves to God but it is ever imperfect. The soul seeks its home by surrender of the self-will, and prayer is directed toward merger with the Divine.

Worship should inspire reverence. Morality is not a substitute for worship but a consequence of it. Consciousness of sin and failure, the experience of grief and want, prick the conscience to seek communion with God. Thus worship is far more than the effort to make people honest or virtuous.

Worship attempts to join the human spirit and the Divine. That is true communion, 'for like only can commune with like.'⁷ Worship thus is both an escape from the world of false values and distractions and a confrontation with them.

He objected to prayer books because of the ease with which worship becomes rote: then 'the windows are darkened through which gleams of divine and solemn light once entered and enriched the soul.'⁸ He recognised the value of a prayer book in helping to focus on worship, but he disliked the rigid confessions of *The Book of Common Prayer*. Martineau's love of hymnody is found in his two collections.⁹ We see in them his value of art in worship and some of the changes in his thinking. Hymns combine the finest emotions with lofty metaphor and imagery. sacred music provides an important access to the divine and in singing hymns we join with each other and with the great ones of the ages in approaching God.

Hymns of Praise and Prayer (1874) contains two of his hymns, but they are given without attribution, simply listed as 'Anonymous.' He adapted an additional two from John Milton without noting his part. His two hymns are 'Where is your God? they say' and 'Thy way is in the deep, O Lord!' The two adapted from Milton are 'How lovely are thy dwellings, Lord,' and 'The Lord will come, and be not slow.' *The Essex Hall Hymnal Revised* (1902) has those four and a fifth by Martineau, 'A voice upon the midnight air.'

'Thy way is in the deep, O Lord!' (1840) is an earlier hymn. The fears and storms tempt and test us but God responds to the sincere prayer and our faith will bring us victory by dispelling grief and wiping away tears. In 'Where is your God? they say' (1873) we see his mature thought. God is

within the soul, as responsive as a friend: not distant, as in a moving cloud, flashing storm, or thunder, but within, in silent high desire. If we come to God with humility and listen to the still small voice, then 'broken love's made whole,/ And saddened hearts rejoice.'

Martineau said that in deciding which hymns to include he was guided by his wish to produce a higher spirit of worship. He altered some of the words, not to change the sentiment of the author but to express better what the author wished to say. He did not intend to improve the author's intent but only to clarify it. The concern was that words change their meaning with the extended passage of time. Thus by irony the original wording gives a false expression of the original intent. He made changes reluctantly and sparingly. He always noted that alterations had been made and he changed words 'only for grave reasons or religious veracity.' And he added, 'Of mere arbitrary tampering with materials...I trust no trace will be found.'¹⁰

In his second hymnal he noted some differences in his thinking that affect the selection. He put less emphasis in the second hymnal on immortality and a general resurrection.

His *Common Prayer for Christian Worship*¹¹ was an important contribution to Unitarian liturgy. He was the author of the preface and the last two (of ten) services. He did not acknowledge that in *Common Prayer* but did so in *Home Prayers*,¹² where the two services were reprinted. His theme was praise and trust in God. He made generous use of Biblical language and imagery, presenting God as a loving Father. We approach God as a disciple of Christ. He included careful directions for the worship, chants and responses by the congregation, with suggestions about when to use readings and extemporaneous prayers. Some parts of the Christian

year were omitted, such as Lent. 'It is considered better to leave each individual to the thoughts and feelings awakened by the approach of Good Friday and Easter, than to prescribe the formal preparation, extending over a set period.'¹³ None of the creeds, nor any substitute, was included.

In his *Bibliographical Memoranda* he outlined his feelings about worship: 'The hours set apart for public worship should be absolutely surrendered, as it seems to me, to devout thought and utterance and the consecration of human life by Divine affections; and as a rule I could never, without feeling myself guilty of an abuse, treat the pulpit as a lecturer's platform, for didactic exposition, critical discussion, or philosophical speculation. Whoever occupies that place stands there as the organ of the common Christian feeling.'¹⁴

Worship for Martineau was the highest level of reverence, 'turning to the living God as the infant's eye to light.'¹⁵ Worship prompts love, trust, and aspiration that blend the human spirit with the Divine. Thus do we overcome sin and shame, guilt and sorrow.

When he returned to preach in the new Hope Street Church after a year's absence he said, 'No, we raise here, not a school, but a church; not a hall of debate, but a shrine of God; and shall collect, not a parliament of critics, but a brotherhood of worshippers.'¹⁶

Martineau during his life filled roles as author, lecturer, educator, philosopher, theologian, and minister. Yet he considered his most important role that of conducting public worship. Near the end of his life he preached the Communion Address at the opening of Manchester New College in Oxford, October 19, 1893. He said on that occasion, 'Brethren in the Fellowship of Christ, -- We have dedicated this building to the service of God in spirit and in truth. It remains that we dedicate ourselves,

in all our use of it and the life within it, to the highest claims of the Spirit and the surest leadings of the Truth. But *here* [in the chapel], no one is alone; each is with the little band of first disciples, listening to their Master's parting words, and receiving from his hands, as soon to be stretched forth and pierced, the bread which he brake and the cup which he tendered.' ¹⁷

Notes

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- ¹ 'Silence and Meditation,' in *Endeavours After the Christian Life*, p. 181.
- ² 'The Outer and Inner Temple,' in *Essays, Reviews, and Addresses*, vol. iv, p. 378.
- ³ *Hours of Thought on Sacred Things*.
- ⁴ 'Pause and Retrospect,' in *Essays, Reviews and Addresses*, vol. iv, p. 425, preached July 16, 1848 on leaving Hope Street Church for a year's travel and study.
- ⁵ 'Religion in Parable,' in *Hours of Thought on Sacred Things*, p. 278.
- ⁶ J E Carpenter, *James Martineau*, p. 443.
- ⁷ 'The Offering of Art to Worship,' in *Hours of Thought on Sacred Things, Second Series*, p. 335.
- ⁸ 'Perfection Divine and Human,' in *Hours of Thought on Sacred Things*, p. 81.
- ⁹ *Hymns for the Christian Church and Home* (1846), and *Hymns of Praise and Prayer* (1874). There was a third one, *A Collection of Hymns for Christian Worship*, privately published for Eustace Street Church in Dublin in 1831 and used only a short time.
- ¹⁰ *Hymns of Praise*, p. xviii.
- ¹¹ 1862, republished several times.
- ¹² *Home Prayers, With Two services for Public Worship*, 1891.
- ¹³ *Common Prayer*, p. xii.
- ¹⁴ Transcribed in Ralph Waller, *James Martineau: His Emergence as a Theologian, His Christology and His Doctrine of the Church, With Some Unpublished Papers*, PhD Thesis, University of London, 1986, pp. 340-1.
- ¹⁵ 'Life According to the Pattern in the Heavens,' in *Essays, Reviews and Addresses*, vol. iv, p. 488.
- ¹⁶ 'Address, on Occasion of Laying the Foundation Stone of a New Church in Hope Street,' Tuesday, May 9, 1848; in *Essays, Reviews and Addresses*, vol. iv, p. 438.
- ¹⁷ *Manchester College, Oxford: Proceedings and Addresses on the Occasion of the Opening of the College Buildings and Dedication of the Chapel, October 18-19, 1893*, p. 29.

NEWSLETTER CONTRIBUTIONS:

Articles of any length, book reviews, letters, notes and observations, for the next Newsletter should be sent by the end of January to the Editor:

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Enquiries regarding the Society, especially new membership, should be addressed to the Secretary:

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