

The
Martineau
Society



Thirteenth Newsletter
June 2000

THE MARTINEAU SOCIETY

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EDITORIAL

This Newsletter appears at the beginning of the summer holidays – a little later than scheduled, but maybe at a time of year when you will be more at leisure to read it. It also comes in good time to remind you of the main Martineau event of the year: the James Martineau centenary conference at Harris Manchester College, Oxford from 15-18 August 2000. 'Harriet's Day' – when papers will be read on James's sister – happens on 16 August, which is also the day of our Annual General Meeting. Members are welcome to attend the whole conference or come just for the day on 16th. The event is being organized by Dr David Wykes of Dr Williams's Library, Gordon Square. To mark the occasion, most of this Newsletter is devoted to articles on James.

As Editor I can report a busy year so far. On a trip to Australia in February, to attend the Australasian Victorian Studies Association annual conference at Perth (this year on Victorian journalism), I found plenty of scholars keenly interested in Harriet Martineau. Sarah Lumley, of the University of Western Australia, gave a paper called 'A Tale of Bad Times; or, Ecological Economy, Sustainable Development and Harriet Martineau' (which considered the apparent conflict in her work between outspoken utilitarianism and altruism), and Jennifer Yates (a PhD student at the University of Western Australia) has written recently on *Deerbrook* in the *Australasian Victorian Studies Journal*; I also met two scholars from Macquarie University, Sydney: Val Muir, who's a mature student writing about Harriet Martineau in the context of other women economists; and Virginia Blain, Professor at Macquarie, with whom

I had a lively debate about the relationship between Harriet and James as brother and sister (and James's role in the engagement to John Hugh Worthington). At the conference itself I gave a paper on Harriet Martineau's ten-year relationship with the *Edinburgh Review*.

Back at home in May I was delighted to be offered a Chair in English Literature at the University of Hull, where I will be moving at the beginning of next year. All these adventures, I hope, explain (though don't necessarily *excuse*) the somewhat late appearance of the Spring Newsletter this year!

NOTICEBOARD

- ❖ A Lecture is to be given at Belper Unitarian Chapel, on Saturday 9 September 2000, at 6.30pm by the Revd Dr Ralph Waller, MA, BD, PhD, Principal of Harris Manchester College, Oxford. The subject of his lecture will be: 'James Martineau: His Life and Thought.' Belper Unitarian Chapel dates from 1788.

- ❖ If you remember at last year's AGM we decided to issue collections of the papers people had given at the summer meetings. These will appear at roughly two year intervals. Could everyone who gave a paper at the London AGM last year, and would like it to appear in the first collection, please let me have a copy? I'm not sure when I'll be issuing the first volume: much will depend on whether we have enough material from one year alone, or whether we should we wait for further papers this year.

Rev. J. Frank Schulman SOME ANECDOTES ABOUT JAMES MARTINEAU

James Martineau is remembered now, when he is remembered at all, as a philosopher and theologian, almost a disembodied intellect. Late in the nineteenth century he was regarded as one of the finest intellects in England, and properly so. My intent here is to show some of the personal side of him.

A question sometimes asked is why that great preacher never had a large congregation. The usual answers are that he was not an organisation man; he headed no causes; he never called attention to himself; he was not good at much of the parish work expected of a minister, such as counselling; he was not a hail-fellow-well-met. True enough, but there may be another reason, that his sermons were so abstract they required close attention. Frances Power Cobbe, a member of his congregation in Little Portland Street Chapel in London, said:

I have often compared the experience of listening to one of Dr. Martineau's sermons to the invigoration of a walk over a mountain. There was at the outset the effort – often considerable – to climb the steep and slippery ascent. Then came the breath of purer, keener air, and freer movement; then the outlook over wider horizons, sometimes grand and solemn, sometimes sweet and restful. Finally, there was the pause of prayer and adoration on the summit.¹

¹ Frances Power Cobbe, 'Dr Martineau's Sermons,' *In Memoriam James Martineau 1805-1900*; supplement to *The Inquirer*, 20 January 1900, p. 31. The pages are not numbered; those given are supplied by me, beginning with the title as page 1.

His sermon delivery was vivid and dramatic but without action. Henry Gow, a student at Manchester College from 1879-1894, wrote:

I remember his rich, deep, gentle voice: his wonderful humility, his exquisite graciousness and eager sympathy.²

His lectures, on the other hand, were delivered mechanically. Over his life his views changed on many topics, though not as much as often is thought. Martineau made no apology for his altered views:

It would be a strange result of a studious man's reading and reflection, did he find that he had nothing to learn and nothing to unlearn, but could still believe at fifty precisely what he had set down at twenty-five.³

Martineau as a minister was further described by Charles Wicksteed, who knew Martineau while he, Wicksteed, was minister of the Ancient Chapel of Toxteth in 1832. He wrote:

Well does the writer remember, though it is forty-five years ago, how the circular staircase of the somewhat conspicuous pulpit was quietly ascended by a tall young man, thin, but of vigorous and muscular frame, with dark hair, pale, but not delicate complexion, a countenance full in repose of thought, and in animation of intelligence and enthusiasm, features belonging to no regular type or order of beauty, and yet leaving the impression of a very high kind of beauty, and a voice so sweet, and clear, and strong, without being in the least degree loud, that it conveyed all the inspiration of music without any of its art or intention.⁴

His influence in philosophy and theology was strong. William Ellery Channing, his older contemporary and the leader of Unitarian

² *Ibid.*, p. 29.

³ *Studies of Christianity: Or, Timely Thoughts for Religious Thinkers. A Series of Papers* (Boston 1858).

⁴ *In Memoriam James Martineau 1805-1900*, p. 7.

thought in America, wrote to Harriet Martineau in 1840, the year following the Liverpool Controversy:

You speak of your brother James. Since writing to you I have read all his lectures, and they seem to me among the noblest efforts of our times. They have quickened and instructed me. Indeed, his lectures and Mr. Thom's give me new hope for the cause of truth in England. Not that I expect any great immediate effect; but noble spiritual action in a few is an augury of good which cannot fail.⁵

James Drummond, a successor to the Principalship of Manchester College, wrote:

Merely to see and hear him was a delight, and, as was said of Burke, it seemed that, 'whenever he opened his mouth, pearls and diamonds dropped from him.' And yet this power was combined with a certain aloofness, due no doubt in part to absorption in his work, but partly, I think, to the humility and natural shyness, which made him shrink from attempting to exert a direct personal pressure.⁶

Martineau was a modest and self-effacing man. He wrote in his *Bibliographical Memoranda*, a rich resource recorded by Ralph Waller:

Almost everything I had written became worthless in my eyes: courses of lectures elaborately prepared for repeated use were laid upon the shelf for ever: the familiar text-books could no longer be used in that capacity in my private classes: and every subject had to be melted down again in my own mind, and be recast in other molds. For all this however there was ample compensation, in the sense of inward deliverance which I seemed to gain from artificial system into natural speech.⁷

⁵ William Henry Channing, *The Life of William Ellery Channing, D. D.* (Boston 1904), p. 689. 'The lectures' refers to the five he gave in the Liverpool Controversy.

⁶ *In Memoriam James Martineau 1805-1900*, p. 20.

⁷ Ralph Waller, 'Scenes of Manchester College from the eyes of James Martineau,' *Transactions of the Unitarian Historical Society*, 3 April 1997, p. 215. When appointed Prof. of Mental and Moral Philosophy and Logic at

In June 1872, on his retirement as minister at Little Portland Street Chapel, Martineau was presented with 5,000 guineas and two pieces of inscribed silver plate. He responded:

Dear Friends,

The munificent act which your letter announces and completes overwhelms me with surprise, and both by its delicate form and its great scale renders any adequate expression of my gratitude simply impossible...

I am conscious that, in the account of services exchanged, I am debtor to the world, and not the world to me; and am half ashamed to have escaped so many of the privations on which I reckoned when I quitted a secular profession for the Christian Ministry. My deepest disappointments have been from myself and not from others; at whose hands I have suffered no grievance I did not deserve, and received kindness far beyond the measure of my boldest hopes. Whoever dedicates himself to bear witness of Divine things is the least consistent of men, if he does not lay his account for a modest scale of outward life, and a frequent conflict with resisting interests and opinions.⁸

He estimated his accomplishments modestly:

As to what I have done in a long career, it has been the simplest thing in the world. It has been simply to say precisely and always that which I thought and believed and felt to be true: to hold back nothing, to profess nothing and to measure nothing by a standard other than was perfectly and absolutely sincere.⁹

Estlin Carpenter suggested that his modesty sometimes kept him from speaking freely:

Manchester College in 1840 he rethought and gave up the Priestley position of necessarianism in favour of free will.

⁸ *Presentation to the Reverend James Martineau, June 1872*, p. 10. It is worth noting that the average salary of a minister then was £160 per year.

⁹ *The Church of the Future, a Speech Delivered by the Rev. James Martineau, at the Hope Street School-Rooms, Liverpool, on Monday, September 25, 1871*, p. 4.

He once, indeed, said that he had been beset all his life by an almost unconquerable shyness. This might seem amazing, yet it did sometimes set a seal upon his lips; in presence of a great sorrow, speech seemed like desecration...

Nine years later I returned to Manchester New College as his junior colleague. He was then seventy; it seemed like the prime of life.¹⁰

Not much of his humour is preserved and what we have is self-effacing. For example he wrote in the preface to *Hours of Thought on Sacred Things* (1876):

The first duty, it has been said, of a retired preacher is to commit to the flames whatever he has prepared for the pulpit, and secure the world against further tedium from his labours.¹¹

Fortunately, he ignored the advice.

A further word on his character. Craufurd, an Anglican cleric who knew him well, wrote:

Vulgarity, in all its varied forms, was almost as alien from his character as licentiousness. He always shuddered at self-advertising charlatans... He was endowed with a large share of human tenderness... Of all deep thinkers whom I have ever known he was the most free from the depressing modern malady of pessimism.¹²

There is not room to describe in detail his ministry but his perception of sadness and suffering was especially poignant. It was a theme of many of his sermons. Craufurd said:

No English teacher has written so beautifully as James Martineau concerning the meaning and functions of sorrow. He almost elevated it from a curse to a sacrament.¹³

¹⁰ *In Memoriam James Martineau 1805-1800*, p. 27.

¹¹ *Hours of Thought on Sacred Things, A Volume of Sermons* (1876), Preface, p. iii.

¹² Rev. Alexander H. Craufurd, *Recollections of James Martineau, With Some Letters from Him and an Essay on His Religion* (Edinburgh 1903), pp. 156-7.

¹³ *Ibid.*, p. 163.

Carpenter told how he affected his congregants:

To the congregation [Little Portland Street Chapel] and his fellow-workers in the Schools he bade separate farewells [about 6 November 1872]. Many felt that something of the music of existence ceased for them when his voice was no more heard. But for him, too, there was a chapter closed. 'I met him shortly after,' related Miss [Frances Power] Cobbe in 1900, 'and walked a little way beside him, murmuring a few words of grief that I should no longer listen to his preaching. His head drooped; and he replied with infinite sadness in a low voice: 'It has been my life.'¹⁴

The testimony of gratitude from the congregation moved him deeply but nothing could end his grief that his days as a preacher were at an end.

Carpenter supplied some anecdotes about his pedagogical technique. Martineau was stern:

Nearest of all did we come to him if he gave us back a sermon. When it was first read aloud he occasionally permitted himself some epigrammatic comment. Echoes come back to me out of the Council Room at University Hall, such as the summary of one discourse as 'The Whole Duty of Man in Twenty Minutes,' or the remark on another (which had dealt largely with Jewish antiquities), 'Excellent, Mr, - ; but I was waiting for the sermon'; or the comparison of a third to a 'diorama which moved very fast and had nobody to explain it.'¹⁵

Yet Carpenter also related the magnanimity with which he gave his colleagues complete freedom to carry out their own plans. He cared studiously for the College business, prepared memoranda for the Committee, and treated everyone with kindness and sympathy.

Let me close with a few random anecdotes that further illustrate the quality and character of Martineau.

¹⁴ Joseph Estlin Carpenter, *James Martineau* (1905), pp. 439-40.

¹⁵ *In Memoriam James Martineau 1805-1900*, p. 26.

Stopford Brooke one day told James Freeman Clarke that, when he was thinking of leaving the Established Church, Dean Stanley begged him to remain, saying, 'We need you, and men like you, to help us broaden the Church of England till it can hold all sincere Christians.' Stopford Brook replied, 'Do you think, Dean, that in your time or mine it will be broad enough to make Martineau Archbishop of Canterbury?' 'I am afraid not,' said Stanley. 'Then it will not be broad enough for me,' answered Brooke.¹⁶

Martineau was known for his unflinching punctuality in his lectures; it helped him sustain the sense of their importance. Henry Shaw, a student at Manchester College 1868-1872 related that,

One day a bearded stranger, clad in a big felt hat and long black cloak, mounted the steps of University Hall, and asked me if Mr. Martineau was there, and receiving the answer that he was, but was engaged with a class, proceeded, to my amazement, to interrupt that class; and, instead of being rebuked for his audacity, actually carried off our Principal a good quarter of an hour before the time was up! It soon dawned upon us that the visitor was none other than Alfred Tennyson; and we afterwards heard that he came to fetch Martineau to a special meeting of the Metaphysical Society, held at Hazelmere.¹⁷

Henry Solly, another student (1868-1872), said that once when Dr Martineau was reading Plato with his class, they came to a passage where Socrates spoke of himself as having spent his life talking philosophy to two or three boys in a corner. 'Humph,' replied Martineau. 'This seems to have been written with a prevision of Manchester New College.' We laughed, and passed on,' wrote Solly, 'but the remark was strikingly suggestive of our feelings

¹⁶ *Ibid*, p. 3.

¹⁷ *Ibid*, p. 28.

toward our teacher and of our conviction about his relation to the larger world.'¹⁸

John Fletcher: PG WODEHOUSE AND JAMES MARTINEAU

Of all literary societies, and I belong to three, The Wodehouse Society (TWS) must be among the least serious. We have playful events, golf afternoons and light-hearted games. There are frequent London walks to places with Wodehouse associations, and once every two years a weekend convention in the United States. Our website is www.eclipse.co.uk./wodehouse. We defend Wodehouse when he is attacked, as he has been recently. Some of us do scholarly research on his works and his life and the connection between the two; but most 'real' academics, even those who enjoy his fiction, pay little attention. But our recent engagement with James Martineau may be of interest to you.

Wodehouse's first name was 'Pelham,' which became 'Plum,' and so the journal of TWS is called *Plum Lines*. In the 1999 Summer number its main article was by Jack Stewart claiming to have 'discovered' James Martineau's *Types of Ethical Theory*. This book is important to Wodehousians for its place in the story in which Bertie Wooster first meets and employs his manservant Jeeves. The story, *Jeeves Takes Charge*, appears in *Carry on, Jeeves*, a book still on sale.

Bertie is here engaged to an intellectual woman determined to improve his unimprovable mind, a mismatch Jeeves finally averts. But as Bertie's fiancée, she had set him to read *Types of Ethical*

¹⁸ *Ibid* n 27

Theory. Wodehouse gives us two passages, which I have quoted below in italics. He gives us the title of the book, but not the author. To the average reader it might have been written by any philosopher, or even made up by Wodehouse himself. The editors of *Plum Lines* had not heard of Martineau. So when Jack Stewart found a copy of *Types of Ethical Theory* by Martineau in a bookseller's catalogue, bought it, and then found in it one of the two passages from *Jeeves Takes Charge*, for many people he was solving a real puzzle.

Not for everybody, because some of us in England had known about this. One of the leading lights of Wodehouse wisdom for many years has been Richard Usborne. He gave us a lecture at the Lyttleton Theatre in 1982 for the Wodehouse Centenary Exhibition, in which he identified James Martineau as the author of both passages, and his lecture was reprinted in a book, *After Hours*, published in 1991. He did not specify the pages in *Types of Ethical Theory*, but Barry Phelps, a Wodehouse biographer, gave me that information in about 1993.

After reading the *Plum Lines* article last summer, James Hogg, another member of the UK Society, told me that the Martineau Society had a website. I followed that up, and with Alan Middleton, your Secretary, explored the library at Harris Manchester College, Oxford, and we found both 'Wodehouse' passages in all three editions of *Types of Ethical Theory*. Wodehouse's version is close enough to Martineau's original for his purposes though Alan and I did find a few differences between them. Dr Schulman, your

President, kindly agreed to translate the two passages into something easier for today's reader.

* * *

It was embarrassing to tell our friends at *Plum Lines* that their article had been stale stuff, but it seemed necessary. The Winter number of *Plum Lines* fully atoned. Another long article called 'L'Affaire Martineau' described those aspects of the story which the Summer article had missed. The result was that 'Martineau' became familiar to hundreds of Wodehousians in the USA. And the article reprinted both Dr Schulman's translations, which I give here, with the two originals:

The paragraph, *The postulate or common understanding involved in speech is certainly co-extensive, in the obligation it carries, with the social organism of which language is the instrument, and the ends of which it is an effort to subserve*, interprets roughly as follows:

A conversation has to be understood in terms of who is speaking and the context in which it is made. That is, don't take at face value what the person says but ask, what point is he or she trying to make?

The next one is longer and takes some explanation. Here goes.

The paragraph, *Of the two antithetical terms in the Greek philosophy one only was real and self-subsisting; and that one was Ideal Thought as opposed to that which it has to penetrate and mould. The other, corresponding to our Nature, was in itself phenomenal, unreal, without any permanent footing, having no predicates that held true for two moments together; in short, redeemed from negation only by including indwelling realities appearing through.*

-translates roughly as:

There are two contrasting ideas of reality. The first is that the highest reality is thought, mind, intellect, or spirit. The second is that reality consists of what is known through the senses, the physical world. That is, that is real which can be felt, seen, tasted, weighed, measured, and such; and the logical relations between them. That is what we know as phenomena or happenings. Yet the physical world is only a superficial part of reality and receives its meaning only as we understand it in terms of mind or intellect. In other words, it is not enough to know that this is an apple. How did it get here? What forces of nature caused it to be lying on the ground? How does it fit into some larger scheme? That, the Greeks would say, is necessary to know the true apple. Applying that to a person, one may describe a person superficially in terms of height, skin colour, physique, weight, and body characteristics. At a deeper level we can know a person by the education, employment, religion, hobbies, family, and such. But to know the real person we must understand what drives or motivates him or her: what ideals control his/her life; what goals and aspirations provide the deepest satisfactions. That is the real person, his 'spirit.'

This investigation has given me a lot of fun. Our present chairman in the UK, Norman Murphy, had in his 1981 book *In Search of Blandings*, linked the quotations from *Types of Ethical Theory* to works by Wodehouse's first cousin, Dr Helen Marion Wodehouse, author of works on religion, education and philosophy, and Mistress of Girton College, Cambridge, from 1931 to 1942. Thanks to Alan Middleton I have discovered that one of Martineau's closest colleagues at Manchester College had been Francis William Newman, the brother of John Henry (Cardinal) Newman, who was Wodehouse's first cousin once removed. However different the present readers of their works may be, I sense that the authors themselves were members of a fairly small literary network.

OBITUARY: Mr A.D. Martineau

Born at Highgate, London, in 1920, Denis Martineau was in fact one of the Birmingham branch of the family and spent most of his life there. He was educated at West House School, Birmingham, Rugby and Trinity Hall, Cambridge. His university studies were interrupted by the war, in which he served with the Royal Warwickshire Regiment, finishing with the rank of Captain (having started as a Private at 2 shillings a day) and passing through Iraq, northern Africa and Italy along the way. He returned to a civilian life in 1946, finishing his law degree, doing articles, and spending 18 months at a London firm before joining Ryland Martineau (now Martineau Johnson) in Birmingham as an assistant solicitor in 1952, the year he and Mollie married, having met in digs in London. Three children followed: Jeremy, Peter and Charles.

His interest in joining Ryland Martineau was certainly influenced by a strong sense of family, continuity and duty. Denis was the fourth Martineau to be a partner there, following his father Sir Wilfrid, grandfather Ernest and great-grandfather Thomas – a line of Martineau partners in the firm which continued unbroken from 1852, through Denis and his son Jeremy to 1996 (when Jeremy emigrated). Denis retired as Senior Partner in 1984.

The family firm was only part of a tradition which Denis inherited from his forefathers; and which he felt it an obligation, a privilege and a pleasure to carry on. More important was a sense of the importance of public service, perhaps arising from what has come to be known as the Civic Gospel movement of the nineteenth

century. Denis always said he was fortunate in his partners' willingness that he should do public work in the firm's time as well as his own. His interests were wide, and he contributed much in many fields. He was a local councillor for Edgbaston from 1961-1991, when he stepped down. He served on the management committee of the City of Birmingham Symphony Orchestra for many years and as Chairman from 1967-1974. Other activities included serving as a Director of the Birmingham Repertory Theatre and as Chairman of the Birmingham Civic Society and member of the NEC, Water and Children's Committees. He also served as a governor of several schools (among them, the Sir Wilfrid Martineau School) and administered and served on many charitable trusts. A humble man who sought never to take himself too seriously – with a quietly wicked sense of humour – he was wryly amused to find himself in the Guinness Book of Records when, in 1986, he became Lord Mayor: the fifth in a direct father-to-son line of Mayors (and then Lord Mayors) of Birmingham which began with his great-great grandfather Robert. After retirement he continued to serve in many ways, working with Mollie, in many spheres. He became President of the Birmingham Bach Society in 1987 and was nominated a member of the Order of St. John – the Queen's award for services to the community – in 1988. Later, he and Mollie became first joint Vice-Presidents, and then joint Presidents, of the Birmingham Festival Choral Society.

Denis took an active interest in his family history and heavily annotated his copies of both the Martineau Family books. He knew a great deal about the Birmingham branch, enjoyed talking about it

and enjoyed the Society meetings he attended. He was also fascinated by Birmingham history and spent some years producing a paper called *Playing Detectives* which gives a convincing explanation of the causes and course of the Priestley Riots of 1791.

He believed strongly that one should leave one's corner of the world in at least as good a state as one found it and I have met few who have done so much to achieve this. (died 30 June 1999)

Charles Martineau

Note: A Civil Memorial Service in honour of Denis was held at Birmingham Cathedral on Friday 26 November 1999, led by the Provost, the Very Rev Gordon Mursell. The address was given by Sir Adrian Cadbury.

MARTINEAU GUEST HOUSE

Members who visited Tynemouth on our 1998 Trail to the North East will remember seeing the house on Front Street where Harriet Martineau stayed from 1839 to 1845 when she was ill. At the time we were unable to see inside, but the house has now become a guest house, as the following press release explains:

PRESS RELEASE

Harriet returns to Tynemouth after 150 years

The name of one of Tynemouth's most famous residents, the nineteenth century social reformer and author, Harriet Martineau, has returned to the town after an absence of over a century-and-a-half. Fulfilling a long held ambition, local couple Christine and Roger Ponton have converted Harriet's former house at 57 Front Street into a luxury guest house.

Following several months of renovation and refurbishing, the Grade II listed building is now welcoming guests – although Christine hopes that not all will prove as surprising as her first!

'Our first guest,' she recalls, 'was a gentleman who claimed to be in town for a business meeting. It was only when he checked out that he revealed his "true identity" as the quality assurance inspector for the English Tourist Board.'

Happily, the inspector was impressed, awarding Martineau House a prestigious Four Diamond rating.

In addition to its luxury ensuite rooms, Martineau House also offers guests – and local residents – a rather more unusual range of services. Christine, a qualified holistic therapist, has converted the building's shop front into a relaxing treatment room where she practises aromatherapy, reflexology and a range of massage techniques, including Swedish body massage and Indian Ayurvedic head massage. Already, gift vouchers for the various treatments are proving popular with those looking for an unusual present.

'We're looking forward to making Martineau House a favourite with both locals and visitors,' says Christine. 'We've put a lot of hard work into it, and learned a lot about Harriet in the process. Although she spent her five years here convalescing from a serious illness, she loved Tynemouth and wrote some of her most famous works here in this house. We like to think that she'd be pleased with what

we've done to her old home – and pleased that she hasn't been forgotten.'

[There's something rather fitting about holistic therapy being offered to the public from the house where Harriet first experienced mesmerism. I suspect she would particularly have enjoyed Indian Ayurvedic head massage....In the meantime, if you would like to stay at Martineau House, single rooms are £35 a night, and doubles/twins £45 in October-March, rising to £50 for each in the summer (April-Sept)].

GIFT AID

Since the recent Budget, the limit of £250 above which tax could be reclaimed on donations to charitable organizations has been removed, and covenants are no longer required for sums of money paid to charitable organizations after 6 April 2000. More information is awaited on the status of subscriptions. In the meantime, in order that the Society may benefit by this measure, all that is necessary is a 'declaration' to the following effect:

GIFT AID

I, (name)

of (address)

(postcode)

(telephone).....

pay Income Tax at the standard rate/Capital Gains tax, and want the enclosed sum of

And any subsequent sums paid to THE MARTINEAU SOCIETY (Registered Charity no 1064092) by me until further notice, to be treated as Gift Aid.

Please send this declaration to Mrs A S Hankinson, 26 The Granaries, Baker Lane, King's Lynn, Norfolk, PE30 IHY

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An updated and corrected list of members' E-mail addresses

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NEWSLETTER CONTRIBUTIONS:

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

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