

regretting the faults attributable to a 'want of a masculine training in the faculties' and her later exile from England.¹

What Martineau did appreciate in both women was their service to science and their usefulness. Without being a scientist herself, Martineau was sublimely sure of the social progress for all to be derived from technological invention and scientific discoveries and welcomed the evolutionary theories of Charles Darwin.² Mary Somerville was more cautious about her friend Charles Darwin's theories until they were more fully proven, although she had been 'preached against by name in York Cathedral' for her acceptance of geological views which conflicted with Old Testament views of creation.³

Martineau promoted a wide conception of science, enjoyed its clarity and was quick to criticise scathingly men and women alike who failed to 'understand the very terms of true science'. She wanted to promote science and rejoiced in reforms in nursing and medical education. She wrote admiringly of many contemporary scientists and was gratified to find women among them such as Caroline Herschel and Mary Somerville, 'discovering comets' and 'laying open the mathematical structure of the universe' respectively. She was eager, therefore, to praise women who proved themselves able to hold their own in a masculine world, much as she did herself. She regretted when any of them suffered from 'misplaced humility' and followed what others did instead of their own course as she believed both Jane Marcet and Mary Somerville did at times.⁴

There were a number of links between the women: both Martineau and Somerville were urged to write particular pieces by Lord Chancellor Brougham and they wrote autobiographies; all three were published widely in Europe and the USA, praised for their domestic virtues and were educators, Jane Marcet in particular using the rational methods of

¹ Harriet Martineau, *Autobiography* 3 vols., (London, 1877), Vol.1, 138, 233-4, 356-7; *Biographical Sketches*, (London, 1869), 386-92, 494.

² Elisabeth Sanders Arbuckle (ed.), *Harriet Martineau's Letters to Fanny Wedgwood*, (Stanford, California, 1983), 185-6, 188-9, 201.

³ Mary Somerville, *Personal Recollections from Early Life to Old Age*, (ed. Martha Somerville), (New York, AMS Press INC. reprint, 1975), 28-9, 42, 45-6, 129-30, 154, 251, 357-9, 375.

⁴ Arbuckle, *Martineau's Letters*, 124-5, 127n.10; Gayle Graham Yates (ed.), *Harriet Martineau on Women*, (New Jersey, New Brunswick, 1985), 76; Martineau, *Biographical Sketches*, 265-89, 390-1; *Autobiography*, I, 356-7, 370-1; *History of the Thirty Years Peace 1816-30, ... 1830-46*, 2 vols., (London, 1851), Vol.1, 418; Vol. II, 180-1, 451-4, 693-4; Valerie Sanders (ed.) *Harriet Martineau: Selected Letters*, (Oxford, 1990), 148, 166-7, 182-3, 223-5.

education so dear to Martineau; all had some links with Edinburgh. Marcet and Somerville were drawn to rational religion, although Martineau left it and they were, at first at least, more worried than her about their fitness for writing on 'masculine' subjects, Jane Marcet, the oldest of the three, much more so.¹ In fact all of them achieved success beyond what might have been thought possible for a woman in their time, yet also were aware of the disadvantages of their sex – Mary Somerville, for example, was not allowed to be a member of the many scientific societies which honoured her. All of them wanted better education for women and Somerville and Martineau, in particular, supported various reforms extending the rights of women.² For their times they were role models for their sex, although largely forgotten until recently.

Conference Paper: "The Martineaus in Scotland" by Sophia Hankinson

As a small child in a Norwich Unitarian family, I often heard the word 'Martineau', always in a particular tone of respect, by my father and his older sisters, especially of Aunt Helen, who in retirement lived next door to us in a house built by my uncle for their mother and named Aviemore - the name meant nothing to me. Then there was 'the Martineau Hall', built next to the Octagon Chapel, Norwich, as a Sunday school and as a meeting-place for the congregation, in memory of JM. My grandmother, Fanny Ann Mottram (FAM), had devoted her considerable energies to raising the funds for it and Gertrude Martineau, James's last surviving daughter, laid its foundation stone in 1905. FAM died before I was born, but her influence was much with us, her involvement with the Hall sufficient to account for the tone in which it was mentioned. Sadly, I never asked my elders about the family they remembered so well and, until I came across the memoir in the Octagon chapel library, I had no idea, for instance, that my father and my uncle, as well as FAM, had stayed with her in Scotland, or why two large and

¹ Martineau, *Autobiography* I, 309-12; *History of the ... Peace*, II, 5, 76; Sanders, *Selected Letters*, 118-9; Somerville, *Recollections*, 161-3; Marcet, *Chemistry*, v, viii-ix; *Conversations on Natural Philosophy*, (London, 1810) 2

sombre watercolours of Loch-an-Eilan by Gertrude hung on our landing. FAM evidently enjoyed her visits enough to call her future home Aviemore.

I don't know the origin of a strong friendship between FAM and Gertrude. Both were artistic, both were born teachers and passionately devoted to education, especially of girls, so once they were in touch it would have flourished easily. Of course, both families had been closely involved with the Octagon Chapel since its building in mid 18C, and the connection may simply have continued from then. Probably JM continued to send donations to the chapel or the Sunday schools which he, as a student, had helped to revive. No doubt he, and latterly GM, was sent invitations to all chapel functions. In any event, the friendship was strong enough by 1900 for GM to invite FAM to stay with her in London for the six weeks it took for my grandfather to have a nursing home cataract operation in the year of JM's death.

But my main source is Violet Martineau's *Life of Gertrude Martineau*, published in 1925, and sub-titled GM and Rothiemurchus [1]. A large section of it concerns JM and his family at their holiday home there. VM, the author, was a great-grand-daughter of John M the brewer (whose younger brother Thomas became the father of HM and JM and whose bio she had also written). Born in 1865, VM was of the next generation to GM (1837-1924) but says nothing of having known her personally. She thanks GM's "life-long friend Miss Scott...[two others] and the Rev Valentine Davis" (son of the Unitarian minister at Norwich, who was artistically inclined) for the loan of letters. Here is the story of the Ms in Scotland, from what VM put together from these sources and from GM's own writings.

In 1821, HM and JM had travelled by steamer to Edinburgh and then by coach to Perth; about then, a few miles further north, the Laird of Strathspey was encouraging his daughters to draw designs for new cottages on his estate, and two were built [2]. To the second, the Polchar (Pool of Rushes), in 1877, JM (on his doctor's recommendation), took his family by train - heather thatch, kitchen garden and all. 'Nothing could be more tranquil and beautiful; there was nothing to spoil ...the peace.[1] Alas, this tranquillity was soon broken by 'people...[who] began to come for picnics from places far and near'. '...if they had only enjoyed it, one ought not to be sorry', she adds ruefully, and goes on for nearly a page about their wanton vandalism - screaming children throwing stones

at the squirrels, men singing rude songs, so noisily that the beautiful ospreys deserted their nest,...the trail of lunch-wrappers flying about in the heather and sticking in the bushes, bottles and corks, orange peel and banana skins. She points the moral from nature: 'you never see a dead or untidy water lily...when the flower begins to wither, it is drawn down under the water and hidden from sight...carries its seed below...to grow up into young plants...' However, Sir John and Lady Grant were very friendly, and 'considered it an "honour" to have Papa as a tenant - long may it be before any change comes', they said. 'A few rooms had been added since the Highland Lady's time, but it was still quite small. It had a brilliant patch of flower garden... and was altogether ...lovely and peaceful'. The first summer there was saddened by the illness of the mother whose health was then failing 'As they were driving down the avenue on their journey south that first autumn, Mrs M looked back...and said "Goodbye, dear little place, I shall never see you again"'.

On holiday they may have been, but it was not long before the Spinnies, as the three spinster daughters were called, were busy. All were artistic, beyond the usual standard of young ladies of the time. Mary-Ellen, the eldest, had taken the lead in turning part of the old school at Inverdrue into a village library and there GM, assisted by Edith, set up first drawing and then carving classes on Friday evenings. Some old tables and forms were borrowed, and many boys and girls at once joined. All were diligent and interested, and worked steadily at copying from a blackboard, a few drew leaves and flowers from nature and even tried a little painting.' GM also taught them 'a little practical geometry' as a basis for the carving, which was also very successful: one of the lads obtained a job on the strength of her teaching, and in turn started classes in carving. These were taken over by the County Council, with himself as a teacher. 'Others started classes in the districts to which their work or fortune took them, and some kept up their carving by correspondence and continued to send their work to our little country show...seats, cupboards, tables, chairs, stools and small articles of almost every kind.'

What was life like for JM and his family and friends, in this idyllic retreat? Very often the whole family, including the three married offspring and their spouses (there were no grandchildren, you will recall) were there, and most of the time was spent outdoors. Clara, Basil's wife, was a special asset even after Basil died until her death in 1919; brought

up in Ambleside, she was both athletic and musical, and joined with in all their activities. She and 'Nellie...swam to the island today and said the ospreys didn't like it at all. We went...one evening by moonlight and it was lovely.' 'We had the most splendid Aurora Borealis three nights...It was so exquisite, we could hardly go to bed...' They sang part-songs in partnership with the echo bouncing back from the ruined castle on the island. When 'Mr Upton came to stay...Papa proposed to go up Braeriach (4248ft - he was then 80)...the day was exquisite, and they had a delightful time. We started to meet them in Glen Ennich, all flourishing and not a bit tired'.

One day 'Clara and Ralph Mottram rode miles and miles on her tandem tricycle, 42 miles, dining out in the middle at Grantown'. GM must have had her own tandem tricycle (unless she inherited this one from Clara), for Hugh (then lodging in Hampstead) was once (about 1910) bidden to meet her train at King's Cross and ride it back there with her. FAM found the regime somewhat Spartan. GM would enthuse for a whole page on the beauty of the larch woods, while everything was 'iced with deep hoar frost every morning, the sunshine pouring down...the mountains a grand snowy Alpine range... with dainty blue shadows...a huge full moon rising...flooding the white frosted world with silver light...driving home, our legs buried in the fur rug ...and me, the driver, with ice cold hands. One morning at breakfast the thermometer stood at 26 degrees. But in spite of this we have sat out sketching every day'.

JM, undeterred, kept to his studious schedule, rising before seven, working in his study from ten till two and again after tea, from seven till midnight[3]. Although seldom mentioned, there was a strong bond between JM and his second-youngest daughter. GM seems also to have been his chief house-keeper as well as amanuensis: 'we are specially busy as Papa is bringing out a book on Ethics...and Mary Ellen, Edith and I are... copying it out from the shorthand for the printer. It has to be done by a certain date, so we...do a certain piece every day to get it done. It is very interesting and I like doing it, only sometimes it is rather a squeeze to get it in when the days are very fine and very full of things to do.' 'I tear myself from bed at 6.30...to gather the strawberries and raspberries for breakfast...What with peas and fruit to gather, flowers to do, and lamps, and wash to do, and drives and walks and house-keeping and letters to write...I seldom seem to get a leisure moment...Sunday is the only day I ever get any reading...I have very

little time for sketching'. The girls were torn between their sketching and joining in the fun. Both had studied at the Royal Academy schools. Edith, who was accepted as an ARWS, would be preparing for a London exhibition. GM, who had not been accepted but continued undaunted, goes on to list the paintings - six at that time - she is working on. All this on top of the Friday carving classes, 'the lending library', and special occasions like 'the jolly penny reading' for which they decorated the room, gathering greenery and heather in the woods, ragwort, poppies, moss and fungi in a dust-sheet. 'In the evening we locked up the house and all went including the servants'. It was after one such occasion, for which admission was one penny, that the postwoman, asked how she had enjoyed it, said "Ah'm thinking' it suld hae been 2d".

Evenings at home were 'always pleasant and enjoyable'. All the family were musical. Often Basil and/or Clara would give a selection of music, then the conversation would centre upon the doings of the day, or G and her sister would tell of their former experiences, perhaps of their visits to Norway and the Mediterranean; then there were the boys, Russell and Basil, who composed limericks; and there were nearly always visitors, who no doubt added their contribution - whether scholars relaxing after learned discussions with JM (the Master of Balliol, for instance) old friends, or new-comers to the area, on which the family were now expert; or the young offspring of friends: 'Claude Flight was a delightful companion...also Ralph Mottram for his short holiday', and Hugh, still in their 20s. GM's hands the while were never idle, working on a sketch or a model for the carvers. On one of his visits Hugh designed the memorial which the villagers erected to JM and his daughters in 1913 and which still stands.

The happiest period, lasting almost 20 years after the mother's death, faded only slowly with the loss, one by one, of each sibling, and JM, until GM alone survived, continuing her visits despite failing eyesight until the autumn before her death in May 1924. Born in the year of Victoria's accession, GM comes over as the quintessential Victorian spinster: VDavis has the last word: 'an ardent, devoted teacher and a loving friend...what a joy it was...to carry on her carving classes and hold the annual exhibition of handiwork for her pupils...did not care for large results or wide recognition... never felt any time was lost in which she could give instruction or sympathy...returned each summer [for 37 years] to carry on her work as artist and teacher and as hostess to her many

friends...a Puritan, stern with herself, gentle and considerate to others, doing whatever her hand found to do...in daily communion with God with the trust and simplicity of a little child....' She seems also to have embodied all the best M qualities: kindness, appreciation of beauty especially in nature and music, self-discipline, diligence, indifference to physical hardship, robust piety, above all the ability to inspire in others devotion, and the wish to follow her ideals.¹

Conference Paper Abstract: "A Historical Survey of Eminent Women" by Gaby Weiner

This presentation draws on my doctoral thesis on Harriet Martineau completed in 1991. It focuses on a sub-study, a survey of 158 public sphere British women in the first half of the nineteenth century who were born ten years on either side of Harriet Martineau, and which was discarded because of gaps in the data and other methodological problems. For example, quantitative studies of the kind I had carried out had drawn considerable criticism from feminist scholars, much of which I agreed with. Since then, a number of historical studies have attempted to map women's work, networks and influence in education and wider society, in much the same way that I was trying to do in the sub-study. The aim in this presentation is thus to revisit the sub-study in the context of recent debates about feminist and other historical scholarship. It concludes that due, among other things, to recent interest in prosopography (collective biography) and theoretical shifts within feminist and historical scholarship in the 1990s, the sub-study is now more likely to be acceptable and indeed, to be seen as having something important to contribute to historical scholarship and biographical studies.²

¹ References: 1) Violet Martineau, *Life of Gertrude Martineau* (1925); 2) Elizabeth Grant, *Memoirs of a Highland Lady*, vols 1 & 2 (John Murray 1898; Canongate Classics 1992), p 322; 3) Drummond and Upton, *Life and Letters of James Martineau* (1905), vol. 2, p. 35.

² A revised version of this presentation was published as follows: Weiner, Gaby (2000), 'Harriet Martineau and her contemporaries: past studies and methodological questions on historical surveys of women,' *History of Education* 29:5 (pp 389-404).

Book Review: *Jane Carlyle. Newly Selected Letters*, ed. Kenneth J. Fielding and David R. Sorenson (Aldershot, Hants: Ashgate, 2004), by Elisabeth S. Arbuckle

Jane Carlyle's witty and personable letters included many to Harriet Martineau which have not survived. This new selection of Jane's letters, including some hitherto unpublished, offer us a flavor of that lost correspondence. Jane's letters to the American actress Charlotte Cushman – long after friendship with Harriet had cooled – also help to explain some of Harriet's gushing references to Jane. The selection begins with 18-year old Jane grieving for her recently deceased father and determined to follow his advice by studying French, German and Italian. An earlier tutor hired by her father to teach her Latin and mathematics, Edward Irving, has disappointed her by becoming engaged to another. Irving brings Carlyle to meet her, and though Jane's mother disapproves, Jane and Carlyle begin to correspond. "I will not write again – Do not urge me lest you wear out my patience and with it my esteem," she writes teasingly in December 1821. Finally, Jane and Thomas marry and two years later go to live at remote Craigenputtoch. From there, Jane groans to a friend: "Why did you not come in Autumn," when the place looked and felt well, "after quite other fashion than thro' the last winter; when 'my memory was a long train of indigestions, – my prospects more of the same'." In 1834 (the year Martineau went to America), Carlyle's modest success allowed the couple to remove to London. "Well! Is it not very strange that I am here? sitting in my own hired house by the side of the Thames as if nothing had happened; with fragments of Haddington, of Comely Bank, of Craigenputtoch interweaved with *cockneycalities* into a very habitable whole?" Jane writes wittily, and the "habitable whole" soon becomes a mecca for literary celebrities and other admirers of Carlyle. As his *French Revolution* goes through the press, Jane cries out: "Let no woman who values her peace of soul ever dream of marrying an Author! – that is to say if he be an honest one, who makes a conscience of *doing* the thing he pretends to do." Yet unlike Harriet, Jane keeps a sense of the comic side of life. In a morning scene, Carlyle has just come down at "half after nine." After breakfast, Jane gets herself "emerged out of dressing gown into fit-to-be-seen-in gown" and has begun a letter when the servant enters: "what about dinner Mum?" – '*Chops!*' – and Jane is off on another hectic day.

Some new material in this collection, entitled "Two Interludes," includes "Cry from Craigenputtoch" and selections from the journal Jane kept during Carlyle's infatuation with the first Lady Ashburton. Jane's last letters to Carlyle, however, show her continued loyalty and affection. While he is away being installed as Rector of the University of Edinburgh, she spots in an old furniture shop a copy of "the Frederick picture" lent Carlyle for his biography. Asking the "broker" what *is* that (meaning the *price*), she is firmly told, "*that, Mam, is Peter the Great.*" Such moments serve to whet our appetites for the surprises that come in Jane's life with a "genius."

Announcements

From Iris Voegli: 2007 Subscriptions remain the same as last year and are due on January 1st.

* UK: Individual members £15 // Concessionary rate £7.50 // Institutional membership £30

* Overseas: Individual members \$30 // Concessionary rate \$20. This may be paid in dollars to Elisabeth Arbuckle who has kindly offered to exchange dollars for sterling through her UK account. Please contact: Prof. Elisabeth Arbuckle, Condo.Montebello M526 Trujillo Alto PR00976 USA. E-mail: esanders@upracd.upr.clu.edu.

* A handlist of the Harriet Martineau manuscript letters, primarily to Henry Reeve, held at the Women's Library, London Guildhall University is available online. For information see www.thewomenslibrary.ac.uk.

Upcoming Events

* 21 April 2007: "Harriet Martineau. Subjects and Subjectivities," a one-day conference at Institute of English Studies, School of Advanced Study, University of London (www.iec.sas.ac.uk -- follow the link to "What's on").

* 25 April 2007: Centre for Dissenting Studies, Dr Williams's Library. "Dissenting from the Dissenters: Harriet Martineau, Unitarianism, and Social Reform" by Deborah Logan. For information see <http://www.english.qmul.ac.uk/drwilliams/seminar/index.html>.

* 21-23 May 2007: The Harriet Martineau Sociological Society is holding its 4th International Working Seminar at the National University of Ireland in Maynooth. For information contact Michael Hill at:

editor@sociological-origins.com or Deborah Logan at:
deborah.logan@wku.edu.

* 19-22 July 2007: Martineau Society AGM, University of East Anglia, Norwich. For information contact Iris & Rod Voegeli (voegeli@ntlworld.com) or Sophia Hankinson (sophia@marjom.ftech.co.uk) or Gaby Weiner (gaby.weiner@btinternet.com).

New Publications

Harriet Martineau's Autobiography, edited by Linda Peterson. Ontario: Broadview Press, 2006.

The Collected Letters of Harriet Martineau, 5 vols., edited by Deborah Logan. London: Pickering & Chatto, 2007.

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