

**THE
REMARKABLE
AGNES ROSE-SOLEY
AND
THE FOUNDING
OF
THE LYCEUM CLUB OF SYDNEY
1914**

Robert Whitelaw



Agnes Rebecca Rose-Soley (1847- 1938)

aka *Rose de Boheme*
 Madame Rose-Soley

Photograph dated 1914 (aged 66) - same year as the
founding of the Lyceum Club of Sydney

Lyceum Club Morning Tea (UU&S Club, Tuesday, 18 March 2014)

THE REMARKABLE ROSE-SOLEY AND THE FOUNDING OF THE SYDNEY LYCEUM CLUB

As suggested in the Introduction, I will be speaking for the next 25 minutes on the subject of The Remarkable Rose-Soley:-

- an overlooked feminist, poet and journalist of the late 19th century here in Sydney;
- a role model for the younger Mary Gilmore; and
- the founder of the Sydney Lyceum Club in August 1914.

It is a life journey that starts in far northern Scotland in March 1847 and ends 91 years later in North Sydney in March 1938.

The name *Rose-Soley*

But first things first- let me sort out some names.

I will speak throughout this talk about **Rose**. This is not her given name, rather it is her surname. It would seem that her given names were put aside as a matter of personal choice, or for professional reasons.

Rose was born: **Agnes Rebecca Rose**- the daughter of David and Catherine Rose.

She would professionally publish poetry and newspaper stories under the slightly exotic Victorian name: **Rose de Boheme**.

She also appears to have been known simply as **Rose** by newspaper colleagues.

When Rose married a fellow Balmain newspaper journalist John (Jack) Fisher **Soley** in 1891, she adopted the hyphenated surname of **Rose-Soley**. This was then expanded for professional purposes to **Madame Rose-Soley**.

Around the Club, given her age (she was by then in her late 60s), her founder status and the echoes of an earlier French education, she was probably addressed by Club members with the honorific: **Madame**.

But, for today's talk, let us stick to **Rose**.

Background to my interest

I first came across Rose in 2013 when I was preparing some speech notes on the background of the 4 premier female Clubs of Sydney in the opening decades of the last century: **The Women's Club** (1901); **The Queens Club** (1912), the **Lyceum Club** (1914) and the **Macquarie Club** (1922). The Queens and Macquarie Clubs were very much female versions of the traditional male elite Union and Australian clubs.

However, the Women's and the Lyceum clubs were both about advancing a new category of woman- the emerging professional working woman- and about building support networks for those women. Also both of these clubs reached beyond the specific political feminist cause of Votes-for-Women.

My first thought was- *why 2 clubs in small Sydney town and what was the difference*. Was it a question of broad requirements of higher education status and of high membership costs? Or was it personalities?

I was aware of Mary Gilmore's early communist experience with the utopian **New Australia** colony in Paraguay. This may have unsettled some in The Womens' Club which, after all, had Government House patronage! But who was the Lyceum Club's reputed founder- Madame Rose-Soley?

Looking into the phenomenon of women-only clubs further, I found that around this time, London also had two separate women's clubs established to support and encourage the newly emerging professional working woman-- the **University Womens Club** (1887) and the London **Lyceum Club** (1903). The Sydney situation of two clubs was therefore not unique. Additionally, the separate London clubs seemed to echo different approaches to advancing the educational opportunities for women in the first wave of the 1870s at **Girton** and at **Newnham** Colleges.

I discovered, as I researched further, that Rose was among the very first students at Newnham College in 1874-75.

Higher and professional education opportunities for women in the 1870s

Opportunities for university study for women at Cambridge commenced in the early 1870s with small groups of women living in highly chaperoned and carefully remote houses where volunteer male lecturers would deliver private tutorials. It was all very experimental, if not scandalous. It was very much the accepted position in Society and the Church that the highest role of a woman was as a Mother managing her husband's house.

A middle-class woman was prepared for Life at home. Middle-class parents would enhance their daughter's' marriage prospects by ensuring that she had a suitable range of "*feminine accomplishments*"- in literature, languages, drawing and music useful to her later roles in child rearing and as an annex to her husband's prestige.

Unfortunately, there was insufficient inheritable wealth among the new Victorian professional classes to ensure that all their children (male or female) would be able to avoid the necessity of work, or to insulate them against economic disaster. For middle class daughter or widow, it would seem that the respectable employment options were to become a private teacher/governess, or to be a maiden aunt in your married sisters house. There was an additional problem of what to do with daughters, who were not physically attractive, or not likely to be able to bear children.

Interestingly, the founders of the London and Sydney Lyceum clubs were both given early higher education opportunities by their parents and both had forms of spinal paralysis. Both would later marry, but in curious arrangements.

Rose and her time at Newnham College 1874-74

Rose was educated by her parents in France in the 1860- no doubt, in the traditional "*feminine accomplishments*". Her literary interest and her later professional use of the names *Rose de Boheme* and *Madame* reflect these continental years.

Notwithstanding her French education, in January 1874 at the age of 27, she grabbed the opportunity to enrol with some 15 other hopefuls in university-entry classes being put together at Cambridge by then leading women's education reformers, **Henry Sidgwick** and **Anne**

Clough. These classes would be conducted in a rickety, rented cottage called **Merton Hall** with some students living in and others like Rose being boarded nearby with 'respectable' women. Purpose-built facilities would be constructed two years later and have eventually the name **Newnham College**.

It is for the future graduate student who undertakes a proper study of Rose to clarify just how Rose (or her parents) made the connection with Sidgwick or Clough- in what circles she, or they, mixing in the 1870s.

The challenge in 1874 at Newnham was the sheer level of educational disadvantage that women students came with to Cambridge. It was patchy and focussed on feminine accomplishment subjects. Girton, broadly, took the position that the feminist cause be best served and women would be more quickly recognized as equals if they took entry and later tripos exams in the same subjects and at equivalent levels as men. Girton aimed at storming the barriers.

Newnham rather took the alternate view that this would restrict entry to a very lucky few and that the cause of higher education for women would be more broadly cemented if Newnham could take, at this pioneer stage, a wider group of interested women, encourage them in study as far as they were able and happily accept, even if they dropped out early, that they would be going back into society better informed and better motivated to be teachers of the first substantive generation of women undergraduates that would follow.

Newnham had, of course, in this the successful example of **Thomas Arnold** who first created the dread middle class boys Public School system at **Rugby** earlier in the century. When asked once whether he was building a school for the sons of gentlemen, he replied knowingly: No. I am building a school for the fathers of gentlemen.

Rose's fellow students at Cambridge in 1874 were an odd lot to our eyes. One was 41 years, three were in their 30s. So Rose was not unusual at the age of 27. Most dropped out after a year or so not being able to catch up to the required academic standards. Several married while at Cambridge. Only three of the 1874 cohort appear to have completed their studies to a degree equivalent. As expected, several took up careers in teaching.

In the case of Rose, she is listed as dropping out in 1875 after 4 terms. Her patchy education in University entry subjects and her ill-health are given as the official reasons. She would later call those 4 terms her **Great Adventure**. It seems to have been personally liberating and to have made her a life-long missionary for feminism and learning opportunities for women.

Rose in Australia 1885- the first time round

Ten years later around 1885, Rose arrived in Sydney as a published poet and journalist of women's pages at the age of 38. It is suggested that Australia was selected because the warmer climate may have assisted her with her spinal difficulties. She may been earlier in Naples for the same reasons.

It would have been socially brave for an unmarried woman to have made the long shipboard journey alone- there are later references to "cousins" living in NSW- or giving her literary and language skills, she may have travelled as a governess or companion.

Anyways, Rose quickly became a fixture in the vibrant Sydney newspaper scene as a poet, a narrative short story writer, and a drama and literary critic.

She lived in a garret above a terrace paint shop in Phillip Street which she described in suitably French manner as her "Latin Quarter". Rose was a close associate of **Louisa Lawson**- Henry

Lawson's mother. At this time, Louisa was operating an important feminist newspaper called The Dawn (in competition with the legendary Bulletin). Our Rose was a contributor.

There is a story that young **Henry Lawson** once painted Rose's garret as a surprise. Young Henry would also later be unofficially engaged to a young Mary Gilmore.

There is no suggestion that Rose was especially rich as a result of her poetry and journalism. She may have had some residual additional income back in Britain from her father, who was described in census rolls as a gentleman and landed proprietor. She would later live in apparent modest circumstances with her fellow journalist husband in both East Balmain and North Sydney.

As a New Age woman breaking-out from the Victorian straightjacket, it was to be expected that Rose would dabbled in the 1880s with the new fashionable religion and universal brotherhood movement called **Theosophy**. Perhaps, not unexpectedly, it had female spiritual leaders- **Helena Blavatsky** and later **Annie Besant**. In 1885, her future husband listed his own religion as *Unitarian*. Back at the London Lyceum Club, Constance Smedley was a *Christian Scientist*. Constance's future husband was a Quaker.

I see in these new religion experiments and her later life-style sojourn to the Polynesian kingdom of Samoa, a searching by Rose for some better ways of living and of sharing. There are definite echoes of this, 25 years later, in her founding of the Sydney Lyceum Club.

Rose and her marriage in Sydney 1891

In August 1891, Rose married a recently-divorced newspaper editor: **John (Jack) Fisher Soley**. She exercised the female prerogative over the Ages and claimed on the Registry Office forms to be only 40- she is actually 44. Jack was 31 and remarkably for the times, 13 years her junior.

Jack was an unsettled person, born into a large maritime family in New Brunswick, Canada. He appears in his early 20s to have cast aside a family career opportunities in Liverpool, England in shipping insurance and to have travelled to Marvellous Melbourne. Jack married a "theatrical lady" in Victoria in 1884. She allegedly deserted him.

In March 1885 at age 25, he showed up in Sydney and, following the news of the death of General Gordon at Khartoum, he enlisted as a private in a naval artillery unit attached to the NSW expeditionary force to the Sudan War.

On return, John seems to have become a political journalist on various Sydney newspapers. As a political journalist, he covered the Great 1891 Shearers Strike in Queensland, the formation of the Australian Labour Party and befriended fellow journalist/Canadian **William Lane**, who would lead the breakaway utopian New Australia movement to Paraguay.

Why Rose and Jack married is unclear. There were no children, but she was 44 and her spinal problems may have rendered child-bearing unwise. It is easy to suggest that marriage was a case of social convenience, but they stayed together for 30 years. Rose would later describe her Sydney Lyceum Club members as her "daughters".

In another curious Sydney/London parallel, Constance Smedley, the founder of the London Lyceum Club, like Rose had spinal difficulties, she married and had a successful life-long partnership with a fellow Birmingham Art school student, the noted Arts-and-Crafts artist and homosexual, **Maxwell Armfield**. Both would organize street theatre pageants in the Cotswolds with worker participation and during WW1 live in America as pacifists.

Jack's agreement to the use of a hyphenated married name was, for the time, bordering on the strange. It has to have been a private statement by them of a socialist commitment to the equality between the sexes.

Rose and Jack lived in the 1890s in a small waterfront cottage in Clifton Street, East Balmain and gave it the curious Theosophical name, **Monad**. East Balmain was then a major residential working class/dockyard suburb. They reportedly enjoyed a bohemian reputation for literary discussion and French food.

Rose and the New Australia movement 1892/93

In 1892/93, with the collapse of the Great Shearers Strike and frustrated with the capitalist directions in which Australia was heading, William Lane moved to Sydney with some 200 New Australia colonists to await clearance of their derelict boat to sail to Paraguay. In working class solidarity, they were billeted around Balmain and feed in communal soup kitchens.

William Lane lived for some of this time with Rose and Jack at Monad, which seems to have doubled as a refuge for journalists to dry out. Maybe these strays and "birds with broken wings" were Rose and Jack's children. They featured as characters in William Lane's novel- **The Workingman's Paradise**.

In 1893, Rose wrote a 22 verse **Marching Song** for the New Australia movement. It is pretty dreadful, but typical of the day- I will quote the Chorus:

*Shoulder to shoulder, mates
Shoulders together
Hand clasped in hand, my mates
Fair and foul weather
Hearts beating close, my mates
Each man a brother
Building a home, my mates
All for each other.*

It is during this time that the young **Mary Gilmore** is reported to have visited Rose and Jack at their home to hold talks with William Lane and to have joined in the house tradition of writing signatures in the candle soot of the living room ceiling.

In July 1893, William Lane and the 200 colonists left for Paraguay and their experiment in communist living with Rose and Jack in a boat farewelling them at the Heads.

Rose and Samoa 1895

Two years later, in May 1895, Rose and Jack headed off on their own utopian adventure- to the Polynesian kingdom of Samoa- in imitation of Robert Louis Stephenson who they had met during his visits to Sydney. Rose is 48 years old!

In the same year, Mary Gilmore separately left with a second group of colonists for New Australia in Paraguay.

Jack told a farewell gathering in Sydney that he and Rose were:

*Finding beneath the shade of a cluster of palms some restful spot in
the blue Pacific where they would be able not only to break new*

ground as writers, but, as lovers of the picturesque and romantic, to live unconventional lives until they felt the call to return to civilisation.

It is easy, at this stage, to see Rose and Jack as late-life hippies. The adventure did not last beyond 2 years. Among other things, Great Britain, Germany and America took the opportunity of a local civil war among the Polynesian clans to divide and colonize the Kingdom.

Rose and John next moved to the West Coast of America where they wrote for suburban audiences of their exotic Polynesian experience for the magazines of the day. In 1897, Rose published a novel titled Manuopa about life for women in the South Seas.

Rose also reportedly operated a French restaurant and caught up with visiting English writers from her old London days including the feminist poet and suffragette, **Alice Meynell**. This suggests that Rose had had continuing links with London literary and feminist circles that may have started before Newnham College, or were created in the ten year interval between Rose leaving Cambridge in 1875 and arriving in Sydney around 1885.

Alice Meynell would be Rose's sponsor for the **London Lyceum Club**.

Back in London in 1900

1900 saw Rose and John back in London as journalists after what was intriguingly described years later as 'many ups and downs'. Rose published the occasional London Correspondent style stories for Sydney newspapers. Jack is listed as living in a multiple-resident address at Hanover Square.

Rose found a soul mate in **Constance Smedley**, who had in 1903 founded the Lyceum Club with an immediate purpose of being:

a place to provide young professional women with somewhere affordable to reciprocate hospitality and entertain friends

Constance had a Birmingham Art School background and her vision of **young professional women** went beyond the elite university graduate model of the then existing University Womens Club. Importantly, Constance also saw her Club as being a start to an international movement offering network support to visiting women and sharing intellectual feminist interests. It would be a vision that Rose would wholeheartedly endorse for the Sydney Lyceum Club.

Return to Australia 1910

In 1910, Rose and John return to Sydney after an absence of 15 years and take up residence in the familiar dock area of East Balmain. They are no longer young- Rose was 63 and their political and literary generation has in many ways passed. The New Australia colony in Paraguay had failed, but its participants were seen as a fond memory of the emerging myth of the new Commonwealth of Australia. Rose and Mary Gilmore would benefit from this nostalgia.

Why Rose and Jack returned after 15 years away is not clear. Maybe journalist work had dried up in London; maybe the move was driven by Rose's health. Back in Sydney, Jack was employed as Secretary, NSW Motor Traders Association with an industry lobbyist role.

Suffice for our purposes, the Sydney newspapers treated Rose with dignified respect and reported her efforts 1910- 14 to establish a Sydney version of the London Lyceum Club. Pending the actual creation of a Sydney Club with rented rooms, Rose appears to have held meetings and enrolled interested women as overseas members of the London Club.

The founding of the Sydney Lyceum Club 1914

Rose was finally able to arrange the rental of a room in an old building at 145A Castlereagh (near Market Street) from the Red Cross (the same address as Jack's Motor Trades Association office). But with unfortunate timing, the official opening of the Club occurred in August 1914 just as war broke out. The Club immediately postponed its literary and musical activities and members threw themselves into the War cause collecting clothes for Belgian refugees.

August this year will, of course, be the 100th anniversary of the founding of the Sydney Club and, as current members, you may wish to mark this event 4 months hence with suitable occasion, possibly by placing flowers on Rose's grave at Macquarie Park Cemetery.

Belgian refugees aside, Rose wrote war poetry urging women to support their men and urging women to contribute to the eventual peace. She rallied to the cause of **Nurse Edith Cavell** and of **the injured war horses**. At her urging the Sydney Lyceum Club would later contribute to an Edith Cavell memorial bell at the great University of Sydney carillon tower. 90 years later, the bell is still there and its sounds continue to echo across the quadrangle.

A January 1918 Sydney press report describes the international Lyceum Club movement in the following terms:

"..... the meeting place of Britain's brainiest and most energetic women. For membership implies distinction in literature, science or art; in arts and crafts, horticultures, travel, public service, social service, all that makes for the higher outlook and demands special training. Amateurs are not admitted, unless you class under that head members who come in by the "distinguished relative" side-door. This door admits the wives and daughters of men who have won special distinction on the above lines, and it is only fair to add that such members, being generally more leisured than their professional sisters, are extraordinarily helpful in the club's activities"

During the 1920s-30s, the Sydney newspapers contain frequent references to the busy activities of the Sydney Lyceum Club and its flourishing interest circles. In these regular press reports, Rose commended the Club to women readers, noting that its great advantage is its place in a wider international network. The Club had several hundred members.

The Club moved rooms several times during this period within a block or two of Martin Place (King Street, Pitt Street and Hunter Street). This is not unusual for clubs starting out and does not reflect negatively, as such, on the Club.

The purchase of land and buildings requires members to be wealthy enough to purchase debentures, or to pay high entrance fees and membership dues; or to have a benefactor with spare money or a spare building. When renting rooms, clubs depend on the vagaries of the owners and Sydney CBD in the 1920s had many redevelopments. Today's so-called grand clubs of Sydney took many decades to build -up their property assets and also relocated from time-to-time.

Womens clubs members were particularly disadvantaged. In the 1920s and 1930s, women were still expected to resign their permanent employment upon marriage and most still lacked financial independence. Banks were reluctant to loan to women without male/family guarantees. Rose and the Sydney Lyceum Club were not focussed on the social elite and maintained modest financial arrangements to provide access to a wider range of women.

In 1929, on the Club's relocation to 156 Pitt Street, a Sydney newspaper report described the international Lyceum Club movement:

“ . . .one of the liveliest eateries devoted to women’s social and artistic and other interests in Sydney . . . the local expression of a wide association of women practically girdling the world...embraces women of many nationalities, creeds, tongues, all bound together in a sisterhood of brain labour, mutual help, and mutual aspiration . . . the original qualification of authorship and journalism have been extended to every branch of educated woman’s trained labor”

Rose and Jack- the sad last years

In the 1910s, Rose and Jack lived back on the East Balmain waterfront, but in the 1920s they moved to 12 Fitzroy Street, Kirribilli virtually under the new Sydney Harbour Bridge- a less than attractive place during construction but near to the City, to transport and to the water. The choice may also have reflected their financial circumstances. North Sydney Council may be interested in the historic connection.

In 1925 and 1928, Rose received **Commonwealth literary grants** of £25 which may suggest financial hardship. Jack who was now aged 65 no longer appears in contemporary Sydney newspaper reports. He may have been collecting an aged pension, or a war pension from his time in the long-ago Sudan War.

In May 1929, when the Lyceum Club was at a flourishing peak, Rose tripped and fell in Bligh/Hunter Street after leaving a Club meeting. Her situation was possibly exacerbated by her lifetime spinal paralysis issues. She was 81 and she took several months to recuperate in Sydney Hospital.

In 1930, Rose was welcomed back at the Club with a flourish but remained clearly frail. She died in **March 1938** and is buried at Macquarie Park cemetery.

She had had a remarkable 91-year journey from northern Scotland, to France, to Cambridge. Overcoming the physical challenges of spinal paralysis, she travelled continued her life journey to Naples, Sydney bohemia, Polynesian Samoa, the West Coast of America, London and finally, Sydney again.

Jack dies six years later aged 85 from heart difficulties in the district hospital two days after admission in Young, Western NSW, in March 1944 described as a war pensioner and journalist. He appears to have died alone. Details of his Canadian parentage and marriage to Rose are, sadly, listed simply as “*unknown*”.

Conclusion

Mine has been a quick look at an overlooked lady who seems to have been a player in 1880-90s in the literary feminist world of **Louisa Lawson** and **Mary Gilmore** and the communal utopian experiment of the **New Australia** movement. She was, of course, also the founder of the Sydney Lyceum Club.

As that Club now looks ahead to celebrating its 100th anniversary, it would maybe be a suitable gesture by current Club members in August this year to place some flowers on Rose’s grave in North Sydney, or to present Newnham College, Cambridge (where it all started) with some books on women in Australian literature in her memory.

I commend the more complete story of Rose to some future graduate student.

Thank you.

Robert Whitelaw

AGNES REBECCA ROSE

Agnes Rebecca Rose (Madame Rose-Soley), who died in March 1938 in Sydney at the age of 90, was at Newnham 4 terms 1874-5 and was one of those who did not take a Tripos through not having been able to get proper preparation before coming up. In addition her health was bad and she had to struggle against spinal paralysis during much of her career. She went out to Sydney where her health improved and she became a successful journalist. In 1890 she married Mr J. F. Soley, a well-known journalist there, and they worked and travelled a great deal together for many years. She founded the Sydney Lyceum Club on the model of the one in London. She wrote of her time at Newnham as her Great Adventure.

H. E. P.

E. C. WILSON

(1876)

The first time I saw Edith Wilson was at the beginning of the October Term of 1875, when by heroic efforts Miss Clough had succeeded in getting Old Hall habitable for about 20 students, and I came there as lecturer. Edith was then, as always, much ill and attended my first attempt. Her health when she came, and was for the whole term. I next came across my husband was the first Prince of Wales College—the first to open its doors on equal terms. There she lived. J. M. Wilson, the Headmaster, presided over the lectures on Economic and Social Science. At Bristol she was appointed Tutor at Manchester, where women were taking some of the courses of lectures.

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BULLEY, CAROLINE OCTAVIA (Mrs. Cox): b. 9 Nov. 1854 at New Brighton, Cheshire, dau. of Samuel Marshall Bulley, cotton broker, and Mary Raffles; sis. of Amy A. and Ella S. Bulley (qq.v.); m. 1878 John Cox, M.A., Fellow of Trin. Coll. Camb.; 1s., 2d. Educ. Laleham Sch. Clapham; Newnham 1873-?; no Tripos. For many years worked with Lady Aberdeen in Canada for provision of public parks and playgrounds. Died May 1912.

DRYSDALE, JESSIE: Newnham M.1873. Presumed dead.

HARLAND, SARAH JANE DUGDALE (Lady SHAW): dau. of Thomas Harland M.D., of Salford; m. 9 July 1885 William Napier Shaw, Fellow of Emm. Coll., Camb. Univ. Lect. in Exptl Science, later Kt., F.R.S., Newnham 1873-77, College Scholar; read Math., no Tripos; Lect. in Arith. and in charge of hostel for prospective Newnham students 1883-85. Member of Exec. and Educ. Cttees Brit. Sci. Guild, of Council Queen's Coll. Harley St., of Educ. Cttee Nat. Council of Women 1921-23, of Gen. and Sect. Cttees. Brit. Ass. (Educ. Sect.); Vice-Chairman Women's Local Govt. Soc. Died 23 Sept. 1923. n.c.

KAYE, PHYLLIS ANNE (Mrs TURNBULL): b. 1851 m. Peveril Turnbull. Newnham L.&E. 1874. Died 3 June 1946. n.c.

MACDIARMID, ANNIE: [Liverpool] Newnham 1873-L.78 College Scholar 1872-75, Goldsmith Scholar 1876-78; Math. Trip. Cl. II† 1878; M.A. 1928. A.M. Clifton H.S. 1884- . Died 30 Nov. 1938. n.c.

MANDER, AMY: [Wolverhampton]. Newnham L. E. 1874, 1879-81, no Tripos. Member Wolverhampton Sch. Board 1881-94. Publ. Appendicitis: when one should operate (transl. from German by Julius Baumgartner 1910), Campaign Days of Ireland (1911). Died 27 July 1919. n.c.

MONRO, LUCY MARGARET: b. 1832; [London]. Newnham 1873-75, no Tripos. H.M. Stamford Girls' Endowed Sch. 1877-1903. Died 26 Aug. 1921. n.c.

NUNN, EMILY A. (Mrs. WHITMAN): [U.S.A.]; m. C.O. Whitman, Ph.D. Newnham L.1874-75. Presumed dead. n.c.

O'CONNOR, AGNES ANNE: b. 16 May 1840 at Tytherton, Wilts. Educ. priv. tuition; Newnham 1873-75; no Tripos. Hons. LL.A. (St. And.) 1877. H.M. Clapham H.S. 1881- . Died 16 Jan 1924. n.c.

OGLE, AMY H. (Mrs. KOPPEL): [Sevenoaks, Kent.]; m. Aug. 1876, mother of A.H.O.J.U. Koppel (q.v.). Newnham 1873-M.76, Clothworkers' Scholar 1874, College Scholar 1875, Birmingham Scholar 1876; Nat. Sci. Trip. Cl. II† 1876. Taught at Newnham L.1877. Prin. Tr. Coll. for Hr. Grade Tchrs. 1877. Died Jan 1878. n.c.

ORR, ISABELLA. Newnham L.,E. 1874. Died 1937. n.c.

ROSE, AGNES REBECCA (Mrs. SOLEY, later Mme ROSE-SOLEY): b. 1848; [London]; m. 1890 John Fisher Soley. Educ. in France; Newnham L.1874-75, no Tripos. Journalist, founder of Lyceum Club, Sydney, N.S.W. Publ. Manompia: a novel; poetry in Fr. and Eng. Died in Sydney March 1938. n.c.

SHARPE, JANE E.: [Huddersfield]. Newnham 1873-M.77; Hist. Trip. Cl. III† 1877. A.M. at Bradford Girls' Gr. Sch. 1882-94, at Dunorlan Sch. Harrogate 1894-98 and Joint H.M. 1898-1910. Died 23 Oct. 1910. n.c.

SIMCOX, HANNAH MARY: [Winchester]. Newnham L.1874-M.77; Hist. Trip. Cl. III† 1877. Presumed dead. n.c.

TINDALL, ISABELLA ANN (Mrs. ROWNTREE): b. 1843 [Pickering, Yorks], dau. of Robert Tindall, m. Joshua Rowntree, solicitor, later Mayor of Scarborough and M.P. for Borough; 1s. Newnham L. 1874-75. Travelled widely with husband sharing his interest in opium traffic and support of Josephine Butler. Died. 1 April 1929. n.c.

TOLMIE, FRANCES: b. 1840 [Isle of Skye]. Newnham 1873-L.74. Authority on Gaelic and Hebridean songs and folklore. Died 31 Dec. 1926 in Skye. n.c.

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