

Fitting In Victorian Obedience

Entrusted by His Majesty the King with the duty of making a selection from Queen Victoria's correspondence, we think it well to describe briefly the nature of the documents which we have been privileged to examine, as well as to indicate the principles which have guided us throughout. It has been a task of no ordinary difficulty. Her Majesty Queen Victoria dealt with her papers, from the first, in a most methodical manner; she formed the habit in early days of preserving her private letters, and after her accession to the Throne all her official papers were similarly treated, and bound in volumes. The Prince Consort instituted an elaborate system of classification, annotating and even indexing many of the documents with his own hand. The result is that the collected papers form what is probably the most extraordinary series of State documents in the world. The papers which deal with the Queen's life up to the year 1861 have been bound in chronological order, and comprise between five and six hundred volumes. They consist, in great part, of letters from Ministers detailing the proceedings of Parliament, and of various political memoranda dealing with home, foreign, and colonial policy; among these are a few drafts of Her Majesty's replies. There are volumes concerned with the affairs of almost every European country; with the history of India, the British Army, the Civil List, the Royal Estates, and all the complicated machinery of the Monarchy and the Constitution. There are letters from monarchs and royal personages, and there is further a whole series of

volumes dealing with matters in which the Prince Consort took a special interest. Some of them are arranged chronologically, some by subjects. Among the most interesting volumes are those containing the letters written by Her Majesty to her uncle Leopold, King of the Belgians, and his replies.¹ The collection of letters from and to Lord Melbourne forms another hardly less interesting series. In many places Queen Victoria caused extracts, copied from her own private Diaries, dealing with important political events or describing momentous interviews, to be inserted in the volumes, with the evident intention of illustrating and completing the record.

The Victorian Statutes
The Public General Statutes of the Colony of Victoria, Also the Acts of the Federal Council of Australasia
Journal of the Transactions of the Victoria Institute, Or Philosophical Society of Great Britain
Queen Victoria's central importance to the era defined by her reign is self-evident, and yet it has been surprisingly overlooked in the study of Victorian culture. This collection of essays by noted scholars in literature, cultural studies, art history, and women's studies goes beyond biography and official history to explore the diverse and sometimes conflicting meanings this complex and fascinating figure held for her subjects around the world and even for those outside her empire.

Each volume includes list of members, and "objects of the institute" (except v. 31, which has no list of members). Beginning with v. 12, a list of the papers contained in preceding volumes is issued regularly

with each volume.

Through an ethnographic study of young people playing and singing in classical music ensembles in the south of England, this text analyses why classical music in England is predominantly practiced by white middle-class people. It describes four 'articulations' or associations between the middle classes and classical music.

This book presents a collection of papers which discuss the origins of the domestic ideal and its effects on activities usually undertaken by women: not only on women's wage work, but also on activities either not defined as work or accorded an ambiguous status. It discusses the formation of the ideology of domesticity, philanthropy and its effects on official policy and on women, landladies in the nineteenth and twentieth centuries, working-class radical suffragists, and Labour Party and trade union attitudes to feminists. Modern society of 1979, when the book was first published, is analysed in a discussion of militancy and acquiescence among women wage workers, a look at how and why the legal system reinforces activity specialisation according to gender, and an examination of why both pre-pre-war capitalism and the modern Welfare State have been unable to meet the needs of dependents. This collection reflects the increasing recognition that in order to understand women's roles today, it is necessary to examine not only their current manifestations, but also their origins and early development. When the complexities of modern living demanded that, for his own protection as well as his master's convenience, the dog be made controllable, the average owner sought advice from the most available source, which was, too often, some local dog-show exhibitor. Not realizing that, excepting a few praiseworthy individuals, these exhibitors were only superficially concerned with

the qualities of use and companionship, an unfortunate dog owner would accept the sight of trophies or ribbons as the credits of an expert. Growing numbers of people and dogs continued to emphasize the advantages of proper dog-behavior and when, in 1935, The American Kennel Club instituted its obedience trials, the competition necessary to focus attention on results and improvement of methods was provided. And something else was observed. It was evident that thorough obedience training does more than assure a dog's response to his master's command; capacities for learning and emotional stability could be increased and integrated as permanent qualities of character. Recently, leading magazines of both general and specialized nature have made the public aware of the trained dog's potential, and of the recreational possibilities of dog training as a hobby. Interest in dog-training classes and other activities where dogs are dignified by usefulness, rather than merely looked at, is evidence that the dog-training public has outgrown the "make a game" and "tid-bit tossing" techniques that, by not being founded on positive and proper motivations, demonstrate the inadequacy of the master, thus promoting failure of response at those times when control is most needed, as well as contributing to the dog's feeling of insecurity. Dog owners of perspective have come to want the type of obedience upon which a blind person might stake his life, and the emotional stability that is vital to dogs in the presence of small, unpredictable children. This classic includes the following chapters: Introduction Lesson I. Fables and Foibles Lesson II. Correct Equipment Lesson

III. The Foundation Lesson IV. Heeling Lesson V. Sitting Lesson VI. The Automatic Sit Lesson VII. The Sit-Stay Lesson VIII. The Down Lesson IX. Down-Stay Lesson X. Stand-For-Examination Lesson XI. Recall Lesson XII. Finish Lesson XIII. Polishing Lesson XIV. The Throw-Chain Lesson XV. The Light Line Lesson XVI. Don't Lose It—Use It Problems

This biography offers a comprehensive account of Victoria's religious life. Drawing on a systematic reading of her journals and a rich selection of archival manuscripts, it sheds new light on Victoria's private beliefs and on her activity as a monarch, who wielded her powers energetically in questions of church and state.

In 1830, the dominant social outlook of the early Victorians was a paternalism that looked to property, the Church, and local Justices of the Peace to govern society and deal with its ills. By 1860, however, the dominant social outlook had become a vision of a *laissez faire* society that relied on economic laws, self-reliance, and the vigorous philanthropy of voluntary societies. This book describes and analyzes these changes, which arose from the rapid growth of industry, towns, population, and the middle and working classes. Paternalism did not entirely fade away, however, just as a *laissez faire* vision had long antedated 1830. Both were part of a social conscience also defined by a revived philanthropy, a new humanitarianism, and a grudging acceptance of an expanded government, all of which reflected a strong revival of religion as well as the growth of rationalism. The new dominance of a *laissez*

laissez faire vision was dramatically evident in the triumph of political economy. By 1860, only a few doubted the eternal verities of the economists' voluminous writings. Few also doubted the verities of those who preached self-reliance, who supported the New Poor Law's severity to persons who were not self-reliant, and who inspired education measures to promote that indispensable virtue. If economic laws and self-reliance failed to prevent distress, the philanthropists and voluntary societies would step in. Such a vision proved far more buoyant and effective than a paternalism whose narrow and rural Anglican base made it unable to cope with the downside of an industrial-urban Britain. But the vision of a laissez faire society was not without its flaws. Its harmonious economic laws and its hope in self-reliance did not prevent gross exploitation and acute distress, and however beneficent were its philanthropists, they fell far short of mitigating these evils. This vision also found a rival in an expanded government. Two powerful ideas—the idea of a paternal government and the idea of a utilitarian state—helped create the expansion of government services. A reluctant belief in governmental power thus joined the many other ideas that defined the Victorian's social conscience.

This nine-volume selection from the letters of Queen Victoria was commissioned by Edward VII, and published between 1907 and 1932.

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