

# DOWNLOAD PDF REFORM AND RECREATION : FRAMINGHAM IN THE VICTORIAN ERA

## Chapter 1 : Victorian era - Wikipedia

*The first Ferris wheel appeared in what venue that celebrated international recreation and entertainment during its era? Chicago Exposition in What was the primary purpose of world's fairs and similar exhibitions late in the nineteenth century and early in the twentieth century?*

A city poised between the end of the Victorian Era and the beginning of the glittering Edwardian Era. Queen Victoria born 24 May 1819 – 22 January 1901 was the last British monarch that mattered. During her long reign which lasted 63 years and seven months, from June 20, to her death, the British Empire underwent a period of unprecedented expansion and prosperity. The Empire underwent a second industrial revolution, as industries were modernized; science and innovation led to new conveniences - subway stations, ironclad steam powered warships, gas lighting, the telephone, and major advances in the sciences and manufacturing methods. Most of all, the British people under Queen Victoria gained a sense of self confidence - they saw themselves not merely as a colonial power, but as bringing civilization to the dark corners of the world. Queen Victoria had such an influence on the culture and politics of her day, that her entire reign is referred to as the Victorian Era. Today, there is a tendency to look back at the Victorian Era with a certain contempt, as a hypocritically prudish age in which the Bible and Shakespeare were bowdlerized of any offensive words, and families covered the legs of pianos out of modesty because no bare legs should be shown, even wooden ones yet in which prostitution was rampant. But to dismiss the Victorian Era as a repressed age is to ignore the pride, zeal, optimism, of great motivation to improve the future that most subjects of the British Empire felt. It was an age of many social problems, but it was also one of the greatest ages of mankind, when for a moment it seemed that rational progress might in fact lead to a better future for humanity. The world that Queen Victoria left behind at her death was a far different place than when she had begun her reign. On her death, her son Edward took over, leading to the Edwardian Age - an age that promised to be equally glittery, but less repressed, but whose promise was snuffed out by the horrors of World War 1, only 13 years later. The photo gallery below shows what life was like in London , in -- a city that was then the heart of a great global empire, the jewel in the Crown being British India , the center of finance and trade, the center of culture and power. The British Empire was arguably a greater empire than that of Rome , a truly world-spanning dominion. As we look back towards a past not too remote from us, we can reflect on how far we have come but also how transitory power is - In , London was the capital of an empire so large that the sun never set on it. A few decades later, war and economic dislocation had stripped London of its empire and most of its power. Edwardian Lady Horse Drawn Buses - A tourist getting Around London in might have gotten on one of these horse drawn buses which offered a better view than the subway system. Motorized transport was not yet common. King Edward VII London at the End of the Victorian Era The gallery below gives a glimpse of what it was like to live in London - a city of great imperial traditions, poised on the edge of a new world and an uncertain future. The Victorian Era had come to an end, and the Edwardian Age was beginning. In , London was still the center of empire, the focal point of trade routes that reached through the Suez Canal to British India, to Japan, to Australia, and to America. It was a land of wealth and of squalid slums - sooty polluted air, coal belching chimneys and street urchins trying to sell what they could to survive. It was also a homogeneous society, unaffected by massive immigration. Most people shared a common heritage and religion. Despite great inequities strides were being made towards better working conditions and equality for women, some of whom had even started moving in very small numbers into the professions such as medicine. The name derives from an old word for market place. The area was then renowned for its shops - streets branching off of the main street were named Bread, Poultry, etc after the goods sold on them Traffic on the streets was chaotic, with horse drawn carriages and pedestrians crisscrossing seemingly at random. Men generally wore suits and women were conservative dresses with long skirts, a lingering remnant of the Victorian Era. The name of the street is derived from "pall mall" a mallet and ball game that used to be played there in the s. At the time of the

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photograph the area was renowned for a number of exclusive private clubs such as the Athenaeum , Travellers Club, Army and Navy Club, Reform Club whose membership was restricted to gentlemen. London Flower Boy Here is a picture of a Flower Boy, one of the many thousands of children that earned a hard living by selling in London - young boys from poor families, or orphans might sell newspapers, or flowers trying to earn enough to get by. Their lives were very different from those of the gentlemen that frequented the exclusive clubs on Pall Mall. Their worlds that they lived in were so different that they might as well have been living in different cities.

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## Chapter 2 : The Norton Anthology of English Literature: The Victorian Age: Review: Summary

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

A group of Victorians sitting around the piano. Men in dinner suits, women twitching fans, the daughter of the household bashing out a Mendelssohn standard, polite applause muffled by white kid gloves, and another round of constipated dialogue. If only somebody had thought to check the entertainment listings on the front page of *The Times*. Instead of suffering this well-mannered torture, they could have telegraphed the Cremorne Gardens and booked a table near the bandstand, scored a few strikes at the American bowling alley, taken in one of the shows or concerts, guzzled down a curry, danced until four in the morning, smoked a few opium-laced cigarettes, then returned home on the tube to negotiate their inevitable hangovers. The processes of industrialisation partially account for the scope of these activities. During the reign of Queen Victoria, Britain was transformed from a largely agrarian society to one in which the majority of the population lived in cities. Those who relocated to these growing urban environments could no longer, as their parents and grandparents had done, pursue activities based around the rhythms of village life. Moreover, industrial jobs offered a precise delineation of work and leisure time that had never existed in the past. The Victorians were the first people to have statutory holidays and proscribed days off. The burgeoning entertainment industry was only too eager to help them fill that leisure time with recreational pleasures, enticing them into theme parks, shopping malls, amusement arcades and theatres. The lives of Victorians were anything but staid and dull. They were mad for celebrity gossip and sensational stories in scandal sheets such as *The News of the World* - which launched in with the horrifying tale of a female pharmacist who was raped and then hurled into the Thames. They devoured sensational novels and stories whose plots revolved around bigamy, murder, adultery and poisoning - and so did their children, who followed weekly serials such as *The Boy Detective*, the stirring adventures of a crime fighting teen transvestite. They were great consumers of recreational drugs, purchased at Boots and knocked back in suburban living rooms. They flocked to spectacular stage shows featuring high-tech special effects: They relished death-defying acrobatic displays, and were thrilled when performers such as Blondin, who had gained fame by crossing the Niagara Falls on a tightrope, entertained them by pushing a lion in a wheelbarrow across a rope suspended a hundred feet in the air, then repeating the trick in a suit of armour. They adored moving pictures - whether they were supplied by the zoopraxiscope, the choreutoscope, the panorama, or the cinematograph. They loved Indian cookery, fish and chips, and cranberry juice, and imported frozen food from America when supplies ran low at home. They were great consumers of recreational drugs, purchased at Boots and knocked back in suburban living rooms all over the country. Most popular was laudanum - a cocktail of opium and alcohol, which is still manufactured for medical use today. The anti-drug laws by which our society is regulated appeared during the First World War, when the government became nervous that the packets of heroin gel that women were buying from Harrods to send to their sweethearts at the Western Front were having detrimental effects upon discipline. Large numbers of Britons learned to swim: The first international cricket match was played in between British players and an Australian side entirely composed of Aborigines. For the first time, pornography was produced in a volume capable of satisfying a mass readership. Oddly, the industry was founded by a gang of political radicals who used sales of erotica to subsidise their campaigning and pamphleteering: Lubricious stories such as *Lady Pokingham*, or, *They All Do it*, and hardcore daguerreotypes, photographs and magic lantern slides, demonstrate the omnivorous nature of Victorian sexuality. And it was produced in huge quantities: Top Celebrity Photographic technologies also facilitated the development of a recognisably modern notion of celebrity. In , the royal family began to issue portraits, shot in the same casual style familiar from the pages of *Hello!* Politicians, writers and actors acquainted the public with their faces in the same way, doling out publicity photographs to admirers. More

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unusual personalities disseminated their images in the same way: Chang Woo Gow, the Chinese Giant, who made the first of several visits to Britain in 1841, before he, his Liverpool-born wife, and their two sons Edward and Ernest retired to Southcote Road, Bournemouth, from which they ran a teashop and Oriental bazaar; Charles Stratton, a dwarf celebrated across the world as General Tom Thumb; Chang and Eng, the original Siamese Twins. The presence of these entertainers is now often invoked as a symptom of some cruel malaise in Victorian culture: Such an assumption only patronises the dead. Most of these people were not cringing victims: Charles Stratton ended his days in Bridgeport, Connecticut, the owner of a yacht and several racehorses; Chang and Eng retired to a farm in North Carolina, as did Millie-Christine, another pair of conjoined celebrities. Strikingly, both sets of twins owned slaves. At its best, however, the exhibition of prodigies - as the Victorians preferred to call them - was a highly professionalised industry, which payed taxes, issued invoices, and made marketing plans. It is not often remembered that Joseph Merrick, the Elephant Man, was on a fifty-fifty box-office split with his manager, a percentage at which no modern showbiz performer would sniff. Look at the few extant photographs of Victoria chuckling like a weasel, and the humourless matriarch of popular mythology fades from consciousness. Study the myriad pleasures offered by nineteenth-century popular culture, and similar misconceptions about her subjects also begin to shift and alter, propelling the Victorians out of the drawing room, and into the streets and parks, into the dancing saloons and music halls, hungry for the new pleasures which urbanisation had brought.

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## Chapter 3 : Working Conditions in the Victorian Era

*Get this from a library! Framingham legends & lore. [James Parr; Kevin A Swope] -- Just hours after the "shot heard 'round the world" marked the start of the American Revolution, the news from Lexington set alarm bells ringing in Framingham.*

In terms of moral sensibilities and political reforms, this period began with the passage of the Reform Act. There was a strong religious drive for higher moral standards led by the nonconformist churches, such as the Methodist, and the Evangelical wing of the established Church of England. Britain embarked on global imperial expansion, particularly in Asia and Africa, which made the British Empire the largest empire in history. There were unprecedented demographic changes: Her reign lasted for 63 years and seven months, a longer period than any of her predecessors. Definitions that purport a distinct sensibility or politics to the era have also created scepticism about the worth of the label "Victorian", though there have also been defences of it. He saw the latter period as characterised by a distinctive mixture of prosperity, domestic prudery, and complacency[11] – what G. Trevelyan similarly called the "mid-Victorian decades of quiet politics and roaring prosperity". The Act abolished many borough seats and created others in their place, as well as expanding the franchise in England and Wales a Scottish Reform Act and Irish Reform Act were passed separately. Minor reforms followed in and Her government was led by the Whig prime minister Lord Melbourne, but within two years he had resigned, and the Tory politician Sir Robert Peel attempted to form a new ministry. It proved a very happy marriage, whose children were much sought after by royal families across Europe. However, a disastrous retreat from Kabul in the same year led to the annihilation of a British army column in Afghanistan. In , the Great Famine began to cause mass starvation, disease and death in Ireland, sparking large-scale emigration;[14] To allow more cheap food into Ireland, the Peel government repealed the Corn Laws. Peel was replaced by the Whig ministry of Lord John Russell. The goal was to ensure that Russia could not benefit from the declining status of the Ottoman Empire,[16] a strategic consideration known as the Eastern Question. On its conclusion in with the Treaty of Paris, Russia was prohibited from hosting a military presence in the Crimea. During –8, an uprising by sepoys against the East India Company was suppressed, an event that led to the end of Company rule in India and the transferral of administration to direct rule by the British government. The princely states were not affected and remained under British guidance. Society and culture Evangelicals, Utilitarians and reform The central feature of Victorian era politics is the search for reform and improvement, including both the individual personality and the society. First was the rapid rise of the middle class, in large part displacing the complete control long exercised by the aristocracy. Respectability was their code – a businessman had to be trusted, and must avoid reckless gambling and heavy drinking. Second the spiritual reform closely linked to evangelical Christianity, including both the Nonconformist sects, such as the Methodists, and especially the evangelical or Low Church element in the established Church of England, typified by Lord Shaftesbury – Starting with the anti-slavery movement of the s, the evangelical moralizers developed highly effective techniques of enhancing the moral sensibilities of all family members, and reaching the public at large through intense, very well organized agitation and propaganda. They focused on exciting a personal revulsion against social evils and personal misbehavior. They were not moralistic but scientific. Their movement, often called "Philosophic Radicalism," fashioned a formula for promoting the goal of "progress" using scientific rationality, and businesslike efficiency, to identify, measure, and discover solutions to social problems. The formula was inquiry, legislation, execution, inspection, and report. Evangelicals and utilitarians shared a basic middle-class ethic of responsibility, and formed a political alliance. The result was an irresistible force for reform. Even more important were political reforms, especially the lifting of disabilities on nonconformists and Roman Catholics, and above all, the reform of Parliament and elections to introduce democracy and replace the old system whereby senior aristocrats controlled dozens of seats in parliament. This sketch is from an issue of Punch,

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printed in November that year. Religion was a battleground during this era, with the Nonconformists fighting bitterly against the established status of the Church of England, especially regarding education and access to universities and public office. Penalties on Roman Catholics were mostly removed. The Vatican restored the English Catholic bishoprics in and numbers grew through conversions and immigration from Ireland. Houghton argues, "Perhaps the most important development in 19th-century intellectual history was the extension of scientific assumptions and methods from the physical world to the whole life of man. The "Nonconformist conscience" of the Old group emphasised religious freedom and equality, the pursuit of justice, and opposition to discrimination, compulsion, and coercion. The New Dissenters and also the Anglican evangelicals stressed personal morality issues, including sexuality, temperance, family values, and Sabbath-keeping. Both factions were politically active, but until the mid-century, the Old group supported mostly Whigs and Liberals in politics, while the New "like most Anglicans" generally supported Conservatives. In the late 19th century, the New Dissenters mostly switched to the Liberal Party. The result was a merging of the two groups, strengthening their great weight as a political pressure group. They joined together on new issues especially regarding schools and temperance, with the latter of special interest to Methodists. They could not hold most public offices, they had to pay local taxes to the Anglican church, be married by Anglican ministers, and be denied attendance at Oxford or degrees at Cambridge. Dissenters demanded the removal of political and civil disabilities that applied to them especially those in the Test and Corporation Acts. The Anglican establishment strongly resisted until It was a major achievement for an outside group, but the Dissenters were not finished and the early Victorian period saw them even more active and successful in eliminating their grievances. Only buildings of the established church received the tax money. Civil disobedience was attempted but was met with the seizure of personal property and even imprisonment. The compulsory factor was finally abolished in by William Ewart Gladstone, and payment was made voluntary. Nonconformist ministers in their own chapels were allowed to marry couples if a registrar was present. Also in, civil registration of births, deaths, and marriages was taken from the hands of local parish officials and given to local government registrars. Burial of the dead was a more troubling problem, for urban chapels had no graveyards, and Nonconformists sought to use the traditional graveyards controlled by the established church. The Burial Laws Amendment Act finally allowed that. Cambridge required that for a diploma. The two ancient universities opposed giving a charter to the new University of London in the s because it had no such restriction. The university, nevertheless, was established in, and by the s Oxford dropped its restrictions. In Gladstone sponsored the Universities Tests Act that provided full access to degrees and fellowships. Nonconformists especially Unitarians and Presbyterians played major roles in founding new universities in the late 19th century at Manchester, as well as Birmingham, Liverpool and Leeds. Huxley coined the term. It was much discussed for several decades, and had its own journal edited by William Stewart Ross "the Agnostic Journal and Eclectic Review. Interest petered out by the s, and when Ross died the Journal soon closed. Ross championed agnosticism in opposition not so much to Christianity, but to atheism, as expounded by Charles Bradlaugh [42] The term "atheism" never became popular. Blasphemy laws meant that promoting atheism could be a crime and was vigorously prosecuted. The literary figures were caught in something of a trap "their business was writing and their theology said there was nothing for certain to write. They instead concentrated on the argument that it was not necessary to believe in God in order to behave in moral fashion. Worriers repeatedly detected threats that had to be dealt with: The licentiousness so characteristic of the upper class of the late 18th and early 19th century dissipated. The home became a refuge from the harsh world,; middle-class wives sheltered their husbands from the tedium of domestic affairs. The number of children shrank, allowing much more attention to be paid to each child. Extended families were less common, as the nuclear family became both the ideal and the reality. Instead they should dominate in the realm of domestic life, focused on care of the family, the husband, the children, the household, religion, and moral behaviour. They taught in Sunday schools, visited the poor and sick, distributed tracts, engaged in fundraising, supported missionaries, led Methodist class meetings, prayed with other women, and a few were

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allowed to preach to mixed audiences. The poem was not pure invention, but reflected the emerging legal economic social, cultural, religious and moral values of the Victorian middle-class. Legally women had limited rights to their own bodies, the family property, or their children. The recognized identities were those of daughter, wife, mother, and widow. Meanwhile, the home sphere grew dramatically in size; women spent the money and decided on the furniture, clothing, food, schooling, and outward appearance the family would make. This made their work highly attractive to the middle-class women who bought the novels and the serialized versions that appeared in many magazines. However, a few early feminists called for aspirations beyond the home. By the end of the century, the "New Woman" was riding a bicycle, wearing bloomers, signing petitions, supporting worldwide mission activities, and talking about the vote. The public school became a model for gentlemen and for public service. With the arrival of the railway network, seaside towns became popular destinations for Victorian holiday makers. Popular forms of entertainment varied by social class. Michael Balfe was the most popular British grand opera composer of the period, while the most popular musical theatre was a series of fourteen comic operas by Gilbert and Sullivan, although there was also musical burlesque and the beginning of Edwardian musical comedy in the 1890s. Drama ranged from low comedy to Shakespeare see Henry Irving. There were, however, other forms of entertainment. Gentlemen went to dining clubs, like the Beefsteak club or the Savage club. Gambling at cards in establishments popularly called casinos was wildly popular during the period: The band stand was a simple construction that not only created an ornamental focal point, but also served acoustic requirements whilst providing shelter from the changeable British weather. It was common to hear the sound of a brass band whilst strolling through parklands. At this time musical recording was still very much a novelty. The permanent structure sustained three fires but as an institution lasted a full century, with Andrew Ducrow and William Batty managing the theatre in the middle part of the century. Fanque also stands out as a black man who achieved great success and enjoyed great admiration among the British public only a few decades after Britain had abolished slavery. Such activities were more popular at this time than in other periods of recent Western history. Amateur collectors and natural history entrepreneurs played an important role in building the large natural history collections of the nineteenth and early twentieth centuries. Large numbers travelling to quiet fishing villages such as Worthing, Morecambe and Scarborough began turning them into major tourist centres, and people like Thomas Cook saw tourism and even overseas travel as viable businesses. Britain was an active competitor in all the Olympic Games starting in 1896. Much of the prosperity was due to the increasing industrialisation, especially in textiles and machinery, as well as to the worldwide network of trade and engineering that produced profits for British merchants, and exports from across the globe. There was peace abroad apart from the short Crimean war, 1853-56, and social peace at home. Opposition to the new order melted away, says Porter. The Chartist movement peaked as a democratic movement among the working class in 1848; its leaders moved to other pursuits, such as trade unions and cooperative societies.

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## Chapter 4 : Victorian Era Quotes (80 quotes)

*www.nxgvision.com looks at women's costume and fashion history and analyses the mood of an era. Changes in technology, leisure, work, cultural and moral values, homelife and politics have all contributed to lifestyle trends which influence the clothes we wear.*

Print this page The middling sort The image of the nineteenth century as a period of great opportunity for men of energy and skill is one that has been long established. In the past, historians have argued that an industrious middle-class made great fortunes in the early days of the industrial revolution and converted economic success into political power in the Reform Act. This political power was then used to ensure policy reflected the middle-class interests. Such arguments present the middle-class as a coherent body mobilising their economic and political power to forge society in their image. Through education reform, schemes of civic improvement and the growth of the market the Victorian middle class saw themselves as facilitating equality of opportunity by enabling the working classes to realise their abilities. These reforms mean that today we live in an open society in which we all have the potential to become middle-class Such diversity makes a satisfactory definition of the middle-class impossible. The Victorian middle-class is largely associated with the growth of cities and the expansion of the economy. The term was used from around the mid-eighteenth century to describe those people below the aristocracy but above the workers. Alongside the businessmen associated with the growth of manufacturing, the period saw the increased numbers of small entrepreneurs. Shopkeepers and merchants who undertook to transport and retail the fruits of industry and empire. The increased scale of industry and overseas trade, together with the expansion of empire fuelled the proliferation of commerce and finance such as banks, insurance companies, shipping and railways. This system needed administrating by clerks, managers and salaried professionals. The expansion of cities, towns and the economy produced new spaces that needing regulating and running. The Victorian period witnessed the massive expansion of local government and the centralised state, providing occupations for a vast strata of civil servants, teachers, doctors, lawyers and government officials as well as the clerks and assistants which helped these institutions and services to operate. There is no clear relationship to the means of production. Although there were some individuals that accumulated spectacular wealth in the nineteenth century through entrepreneurial activity, there were many more businessmen who scraped a living and many who worked for wages as public servants, managers or clerks. Some members of the middle-class used their wealth to buy land and stately homes, becoming as rich, if not richer than the aristocracy. At the same time, many members of the skilled working class could earn as much if not more than some members of the lower middle-class. But, whilst it is difficult to talk of the Victorian middle-class as a group with a coherent outlook, they nevertheless gained coherence out of the political and social changes of the period. Giving voice to urbanisation and industrialisation this emerging middle-class emphasised competition, thrift, prudence, self-reliance and personal achievement as opposed to privilege and inheritance. The moral terms of this outlook enabled the middle-class to accommodate diversity. The success of the middle-classes in the Victorian period can be seen in their ability to universalise a set of principles based on individuality and progress. In moving from a society based on rank and privilege to one based on free exchange, the very idea that an individual, through hard work, thrift and self reliance, could achieve social and economic success provided an equalising principle. But, whilst the idea of social mobility was, and still is, central to legitimising the idea of a market economy, many critics of industrialisation, such as Thomas Carlyle, feared that the community was threatened by the aggressive individualism of some or the frustrated aspirations of others. A sense of social order was formulated in the mixing of political economy, paternalism and evangelical religion which ascribed specific roles to groups of people. The working classes were encouraged to improve but they were also reminded they should be content with their lot as labourers. These perspectives were popularised in a range of books and articles in the nineteenth century but are perhaps best demonstrated by Samuel Smiles and his best seller *Self Help* published

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in Smiles argued, along with others of his time, that individuals were responsible for their own future: These ideas emphasised individuals rather than classes, morals rather than economic realities, and talked of the deserving and undeserving, the rough and the respectable, thus reducing persistent inequalities to moral rather than economic causes. In fact, the rise of the middle-classes in the Victorian period has as much to do with this recognition as the promotion of political economy. Improvement was a key part of middle-class culture. The persistence of poverty and the tendency of the working classes not to emulate middle-class behaviour provided the impetus for a host of reform movements. Policy proposals and reform strategies promoted middle-class values and helped to cement middle-class leadership and authority. Education reform, factory reform and the New Poor Law emphasised progress and civility through work, thrift and rationality. But, perhaps more significantly, local voluntary societies such as Mechanics Institutes and temperance societies promoted improvement cross class communication and rational recreation. Personal narratives of success were an important part of this culture. Records of achievement were popularised and promoted in books like *Self Help* as examples of how all individuals could and should improve. Individualised narratives of great men building fortunes from nothing became a staple part of Victorian middle-class culture. However, they need to be read with a certain scepticism. A close reading of these stories often reveals that personal contacts and supportive connections were important in establishing a business or in gaining entry to a profession. Having access to networks of support in the Manchester business community was central to the success of the engineer and industrialist James Nasmyth. Nasmyth gained legal advice, credit and customers through a network of professionals and businessmen in the area. Like many successful Victorian businessmen, Nasmyth was introduced to these networks through his family relations and family friends. Despite the expansion of the economy and the growth of towns and cities, reputation and personal contact remained significant factors in business arrangements and recruitment in the Victorian period. The working class could and did enter the ranks of the lower middle-class through small capital accumulation and the ownership of a small business but such concerns were often in a very precarious market position. They often yielded modest incomes for hard work. With little access to credit, they were not well equipped to withstand competition or slack periods of trade. The white-collar salaried professions, such as public administration and banking, did however, provide the potential for mobility. Top Insular privilege In many such professions, promotion up the ranks was structured into the job. But, even here personal contact was a crucial element in filling posts. White-collar workers were largely recruited from within the ranks of the middle-classes. Clerk positions would more generally provide opportunities for the working class to move into the ranks of the middle-class. However, many of these posts were very poorly paid and of quite uncertain status. Thrift, responsibility and self-reliance were important aspects of Victorian middle-class culture that could be used to define a society in which success was contingent on individual perseverance and energy. Thrift, responsibility and self-reliance were important aspects of Victorian middle-class culture. In practice, middle-class society was not as open as this rhetoric implied. For a start, the categories of class were uncertain and shifting. The relationship between affluence and attitude was certainly not clear to contemporaries. Middle-class values were carved out in these attempts to define a society based on merit rather than aristocratic privilege. However, the importance of cultural capital and social networks to success in the period implies that the rise of the middle-classes in the Victorian period saw the replacement of one set of privileges with another. The vast expansion of the service sector in the Twentieth Century perhaps did more than social reform and voluntary association to swell the ranks of the middle-classes in the Twentieth Century.

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## Chapter 5 : London in - the End of the Victorian Era | HubPages

--Walter L. Arnstein - *Victorian sports essay - Victorian Entertainments Music and Singing*. Music was a favorite form of indoor recreation in Victorian times, with many a young lady expected to perform at social gatherings and functions. The piano was an emblem of social status.

London is a world itself, and its records embrace a world history. London slums arose initially as a result of rapid population growth and industrialisation. They became notorious for overcrowding, unsanitary and squalid living conditions. Most well-off Victorians were ignorant or pretended to be ignorant of the subhuman slum life, and many, who heard about it, believed that the slums were the outcome of laziness, sin and vice of the lower classes. However, a number of socially conscious writers, social investigators, moral reformers, preachers and journalists, who sought solution to this urban malady in the second half of the nineteenth century, argued convincingly that the growth of slums was caused by poverty, unemployment, social exclusion and homelessness. The most notorious slum areas were situated in East London, which was often called "darkest London," a terra incognita for respectable citizens. However, slums also existed in other parts of London, e. In the last decades of the Victorian era East London was inhabited predominantly by the working classes, which consisted of native English population, Irish immigrants, many of whom lived in extreme poverty, and immigrants from Central and Eastern Europe, mostly poor Russian, Polish and German Jews, who found shelter in great numbers in Whitechapel and the adjoining areas of St. Whitechapel Two views of Whitechapel by Joseph Pennell: Whitechapel was the hub of the Victorian East End. By the end of the seventeenth century it was a relatively prosperous district. However, some of its areas began to deteriorate in the mid eighteenth century, and in the second half of the nineteenth century they became overcrowded and crime infested. Whitechapel from the Illustrated London News. Many poor families lived crammed in single-room accommodations without sanitation and proper ventilation. There were also over common lodging houses which provided shelter for some homeless and destitute people per night. Margaret Harkness , a social researcher and writer, rented a room in Whitechapel in order to make direct observations of degraded slum life. The Whitechapel Union is a model workhouse; that is to say, it is the Poor Law incarnate in stone and brick. The young people never go out, never see a visitor, and the old ones only get one holiday in the month. Then the aged paupers may be seen skipping like lambkins outside the doors of the Bastille, while they jabber to their friends and relations. A little gruel morning and night, meat twice a week, that is the food of the grown-up people, seasoned with hard work and prison discipline. Doubtless this Bastille offers no premium to idle and improvident habits; but what shall we say of the woman, or man, maimed by misfortune, who must come there or die in the street? Why should old people be punished for their existence? The national press, which reported in great detail the Whitechapel murders, also revealed to the reading public the appalling deprivation and dire poverty of the East London slum dwellers. As a result, the London County Council tried to get rid of the worst slums by introducing several slum clearance programmes, but by the end of the nineteenth century few housing schemes for the poor were implemented. Jack London, who explored the living conditions of the poor in Whitechapel for six weeks in , was astounded by the misery and overcrowding of the Whitechapel slums. He wrote a book about its miserable inhabitants and gave it the title *The People of the Abyss*. Spitalfields Spitalfields, which received its name from St. The spacious and handsome Huguenot houses were divided up into tiny dwellings which were rented by poor families of labourers, who sought employment in the nearby docks. In the second half of the nineteenth century Spitalfields became home for Dutch and German Jews, and later for masses of poor Polish and Russian Jewish immigrants. Brick Lane, which passes through Spitalfields, was inhabited in the s mostly by Orthodox Jewish immigrants from Eastern Europe. By the early s a number of shuls synagogues and chevrots small places of worship had been opened in Spitalfields and the neighbouring areas. Many philanthropic institutions were active in Spitalfields in the second half of the nineteenth century. Daniel Gilbert and the Sisters of Mercy opened a night refuge for

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destitute women and children in Providence Row. However, all these ventures were inadequate for the improvement of the living conditions of the poor. Black and noisome, the road sticky with slime, and palsied houses, rotten from chimney to cellar, leaning together, apparently by the mere coherence of their ingrained corruption. Dark, silent, uneasy shadows passing and crossing " human vermin in this reeking sink, like goblin exhalations from all that is noxious around. Women with sunken, black-rimmed eyes, whose pallid faces appear and vanish by the light of an occasional gas lamp, and look so like ill-covered skulls that we start at their stare. In the last three decades of the nineteenth century, it became an area of extreme poverty and overcrowded slums. In 1851, Keble College, Oxford University, established Oxford House Settlement in Bethnal Green as part of its philanthropic activity, which consisted in providing religious, social and educational work as well as healthy recreation among the poor of East London. Working-class inhabitants could listen to lectures, Bible readings and concerts. The residents of Oxford House were socially-conscious members of the upper classes who wanted to get acquainted with the sordid living conditions of the poor and, simultaneously, establish better cross-class relationships based on Christian brotherhood and benevolence. It consisted of 20 narrow streets containing dilapidated terraced houses which were inhabited by some 6,000 people. The London County Council LCC decided to clear the Old Nichol slums in the 1880s, and the first council housing development in Britain, called the Boundary Estate, was built in its place shortly before 1890. For some slumming was a peculiar form of tourism motivated by curiosity, excitement and thrill, others were motivated by moral, religious and altruistic reasons. The economic, social and cultural deprivation of slum dwellers attracted in the second half of the nineteenth century the attention of various groups of the middle- and upper-classes, which included philanthropists, religious missionaries, charity workers, social investigators, writers, and also rich people seeking disreputable amusements. The national press covered widely shocking and sensational news from the slums. Anxiety and curiosity about slums could be heard in many public debates to that extent that, as Seth Koven writes: Upper-class slummers sometimes spent in disguise a night or more in poor boarding houses seeking to experience taboo intimacies with the members of the lower classes. Their cross-class sexual fellowships contributed to diminishing class barriers and reshaping gender relations at the turn of the nineteenth century. However, slumming was not only limited to odd amusement. A number of gentlemen and lady slummers decided to take up temporary residence in the East End in order to collect data on the nature and extent of poverty and deprivation. Some slummers were disguised in underclass drags in order to transgress class boundaries and mix freely with the poverty stricken inhabitants of the slums. Written or oral accounts of their first-hand observations arose public conscience and motivation to provide slum welfare programmes, and prompted political demands for slum reform. The last two decades of the nineteenth century witnessed the upsurge of public inquiry into the causes and extent of poverty in Britain. Benevolent middle- and upper-class women went to slums for a variety of purposes. They volunteered in parish charities, worked as nurses and teachers and some of them conducted sociological studies. By the turn of the nineteenth century thousands of men and women were involved in social work and philanthropy in London slums. Slum Exploration Literature In the second half of the nineteenth century, London slums attracted the attention of journalists and social researchers, who described them as areas of extreme poverty, degradation, crime and violence, and called for an immediate public action to improve the living and sanitary conditions of the working classes. Some of them helped prepare the subsequent slum reform and clearance legislations. A Study of Town Life All these reports are valuable social documents which provide background information about the deplorable slum conditions in late Victorian London. They are available in an electronic form on the Internet. Conclusion There is little doubt that late Victorian slums were the consequence of the rapid industrialisation and urbanisation of the country, which led to a more dramatic spatial separation between the rich and the poor, known as the two-nation divide, with incomparably different lifestyles and living standards. Slumming, which became a way of getting immersed in slum culture, contributed to the development of public awareness that slum conditions were not providential and deviant, but rather afflicted by the economy and circumstances, and could be improved by an adequate economic, social and cultural policy.

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## Chapter 6 : User account | Gilder Lehrman Institute of American History

*The Victorian Era had come to an end, and the Edwardian Age was beginning. In , London was still the center of empire, the focal point of trade routes that reached through the Suez Canal to British India, to Japan, to Australia, and to America.*

**Working Conditions of Children** To start off, child labor was the most critical issue prevalent at this time. Children, as young as eleven years were made to work in dangerous mines and factories. They worked for long hours to support their families and were extremely poorly paid. **Working Conditions in The Victorian Era** As consequence of the growing number of factories and mines which was a product of the Industrial Revolution, pollution increased. These factories, chimneys, and mines were operated by coal which when burnt released smoke causing pollution thereby affecting the health of the workers. **Working conditions in coal mines** The coal mines, especially, were extremely risky as well as dangerous places where roofs caved, explosions took place and where lots of injuries were suffered by the workers. To top this, the safety rules also were very few and not that effective. Young children were made to sit as trappers. They would sit in a hole hollowed out for them and held a string to fasten the door. As soon as they heard coal wagons coming in they had to open the door by pulling the string. Though this was an easy job, yet the place where they had to sit were clammy and not so hygienic. Older children, on the other hand, were made to work as coal bearers carrying loads of coal on their backs in huge baskets. **Treatment of children Mills**, again, were places where thousands of children found employment. Usually, orphans were employed here who worked as well as stayed there. The treatment given to these children was quite crude. Most of their time was spent working in the mills which resulted in almost no time for them to get out and take some fresh air. Sundays were mostly spent in cleaning the machines thereby leaving no time for any recreation. In case if the children fell asleep during working, then they were also brutally killed. In factories and brick works, children were made to work long hours and do dangerous jobs. For instance, in match factories, children were made to dip matches in a chemical called Phosphorous. **Working conditions for adults** This situation was the same for the adult workers as well. Even they slogged for nine hours and were paid insufficiently. It took quite some time for the government to take some actions in order to stop this exploitation. With the passage of time, however, various enactments were passed like the Mines Act which prohibited the employment of women, girls as well as boys up to a particular age to work in mines. Gradually, the workers also united to form trade unions and political organizations which protected their interests. All these factors contributed to a very great extent in improving the working conditions of the working class people.

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## Chapter 7 : Victorian Serial Novels - University of Victoria

*The Victorian era was renowned for its attention to high morals and proper conduct. Philanthropists (Social Reformers) addressed working and living conditions, provided recreational facilities; such as baths and parks (for the lower classes).*

The most significant development in publishing was the growth of the periodical. Summaries The Victorian era was a period of dramatic change that brought England to its highest point of development as a world power. The rapid growth of London, from a population of 2 million when Victoria came to the throne to one of 6. England experienced an enormous increase in wealth, but rapid and unregulated industrialization brought a host of social and economic problems. The Reform Bill of extended voting privileges to men of the lower middle classes and redistributing parliamentary representation more fairly. The Chartists, an organization of workers, helped create an atmosphere open to further reform. Although the mid-Victorian period (1830-70) was not free of harassing problems, it was a time of prosperity, optimism, and stability. The achievements of modern industry and science were celebrated at the Great Exhibition in Hyde Park. Enormous investments of people, money, and technology created the British Empire. Many English people saw the expansion of empire as a moral responsibility, and missionary societies flourished. At the same time, however, there was increasing debate about religious belief. The Church of England had evolved into three major divisions, with conflicting beliefs about religious practice. There were also rationalist challenges to religion from philosophy especially Utilitarianism and science especially biology and geology. Both the infallibility of the Bible and the stature of the human species in the universe were increasingly called into question. In the later period (1870-1900) the costs of Empire became increasingly apparent, and England was confronted with growing threats to its military and economic preeminence. A variety of socialist movements gained force, some influenced by the revolutionary theories of Karl Marx and Friedrich Engels. The literature of the 19th century is characterized by self-conscious melancholy and aestheticism, but also saw the beginnings of the modernist movement. Hundreds of thousands of working-class women labored at factory jobs under appalling conditions, and many were driven into prostitution. Literacy increased significantly in the period, and publishers could bring out more material more cheaply than ever before. Novels and long works of non-fiction were published in serial form, fostering a distinctive sense of a community of readers. Victorian novels seek to represent a large and comprehensive social world, constructing a tension between social conditions and the aspirations of the hero or heroine. Writing in the shadow of Romanticism, the Victorians developed a poetry of mood and character. Victorian poetry tends to be pictorial, and often uses sound to convey meaning. The theater, a flourishing and popular institution throughout the period, was transformed in the 19th century by the comic masterpieces of George Bernard Shaw and Oscar Wilde. Very different from each other, both took aim at Victorian pretense and hypocrisy.

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### Chapter 8 : Victorian Era Insanity? | Yahoo Answers

*Leisure and recreation above all had to be rational. Bailey argues that "the mid-nineteenth-century Victorian middle class has been suspicious of the moral temptations of a beckoning leisure world, but had learned to assimilate it to their culture by devising suitably brisk and purposeful recreations," supported by an army of ramblers and hikers.*

In fact, near the end of the century, the poor health and general physical condition of the urban poor became obvious when around one third of recruits proved unfit for service during the Boer War. Victorian middle class opinions travelled both upwards and downwards in the social scale. Coupled with the ethos of productivity and a new moral role of respectability and self-justification, the powerful middle class sought to reform classes above and below it in the social and economic scale while formulating new leisure activities of their own. Leisure for this class had to be not only respectable but also productive – good both for the soul and for the country as a whole. Leisure and recreation above all had to be rational. Bailey argues that "the mid-nineteenth-century Victorian middle class has been suspicious of the moral temptations of a beckoning leisure world, but had learned to assimilate it to their culture by devising suitably brisk and purposeful recreations," supported by an army of ramblers and hikers. New athleticism was their creation, it was justified as a proper pursuit for the dutiful citizen. A contemporary sociologist described middle-class leisure as "conspicuous consumption" – a form of keeping up with the "Victorian Joneses" that bolstered middle-class moral authority while acting as a transforming agent for the rest of society. The best example of this phenomenon appears in the walk in establishing town parks, coupled with the added respectability of the wife and children; these parks were mainly supplied by middle-class local government, council members, or individual philanthropic endeavours. The growing respectability and popularity of the seaside enabled a similar projection of social idealism, although the patronage of the gentry, including the Prince of Wales at Brighton seaside, made such these activities less – rather than more – acceptable to this new class. If the middle class was receptive and supportive of economic laissez-faire, it had no such ideal about leisure. Legislation, local government initiatives, and policing had their roots in active rational recreational forces, endeavouring to re-establish through leisure a moral and codified framework which would stabilise and transform society. Facilities for mental improvement were similarly developed with middle-class assistance. Many industrial employers used mental improvement to serve the purpose of work, and Robert Owen in New Lanark and the Strutts of Belper, for example, provided musical instruction for their employees. Money was another important factor in leisure, and the middle class used its business and organisational skills to great effect to establish clubs. Public liability legislation further encouraged these developments. What can be any more middle class than the Wimbledon Lawn Tennis and Croquet club? Football is a classic example whereby the notion of rational recreation transformed a traditional rural leisure activity. Football was codified with the ideological objective of engendering the principles of obedience to given rules, discipline, hygienic living, teamwork, masculinity, and a projection of a national identity. Ordered football was meant to gather society together in a common pursuit, bringing together players and gentlemen alike. This did not take into account of working class agency that localised the sport, introduced the concept of passing the ball, produced individualism and claimed it as their own. But as the popularity and its commercial potential became apparent, grounds and stadiums developed at a rapid rate, whereby nearly every town, city or village in Britain boasted a purposely constructed football ground or stadium.

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## Chapter 9 : BBC - History - British History in depth: The Rise of the Victorian Middle Class

*In the history of the United Kingdom, the Victorian era was the period of Queen Victoria's reign, from 20 June until her death on 22 January. The era followed the Georgian period and preceded the Edwardian period, and its later half overlaps with the first part of the Belle Époque era of Continental Europe.*

Her reign lasted for 63 years and seven months, a longer period than any of her predecessors. Definitions that purport a distinct sensibility or politics to the era have also created scepticism about the worth of the label "Victorian", though there have also been defences of it. He saw the latter period as characterised by a distinctive mixture of prosperity, domestic prudery, and complacency [11] – what G. Trevelyan similarly called the "mid-Victorian decades of quiet politics and roaring prosperity". The Act abolished many borough seats and created others in their place, as well as expanding the franchise in England and Wales a Scottish Reform Act and Irish Reform Act were passed separately. Minor reforms followed in and Her government was led by the Whig prime minister Lord Melbourne, but within two years he had resigned, and the Tory politician Sir Robert Peel attempted to form a new ministry. It proved a very happy marriage, whose children were much sought after by royal families across Europe. However, a disastrous retreat from Kabul in the same year led to the annihilation of a British army column in Afghanistan. In 1847, the Great Famine began to cause mass starvation, disease and death in Ireland, sparking large-scale emigration; [14] To allow more cheap food into Ireland, the Peel government repealed the Corn Laws. Peel was replaced by the Whig ministry of Lord John Russell. The goal was to ensure that Russia could not benefit from the declining status of the Ottoman Empire, [16] a strategic consideration known as the Eastern Question. On its conclusion in with the Treaty of Paris, Russia was prohibited from hosting a military presence in the Crimea. During 1857, an uprising by sepoys against the East India Company was suppressed, an event that led to the end of Company rule in India and the transferral of administration to direct rule by the British government. The princely states were not affected and remained under British guidance. Society and culture Evangelicals, Utilitarians and reform The central feature of Victorian era politics is the search for reform and improvement, including both the individual personality and the society. First was the rapid rise of the middle class, in large part displacing the complete control long exercised by the aristocracy. Respectability was their code – a businessman had to be trusted, and must avoid reckless gambling and heavy drinking. Second the spiritual reform closely linked to evangelical Christianity, including both the Nonconformist sects, such as the Methodists, and especially the evangelical or Low Church element in the established Church of England, typified by Lord Shaftesbury – Starting with the anti-slavery movement of the 1830s, the evangelical moralizers developed highly effective techniques of enhancing the moral sensibilities of all family members, and reaching the public at large through intense, very well organized agitation and propaganda. They focused on exciting a personal revulsion against social evils and personal misbehavior. They were not moralistic but scientific. Their movement, often called "Philosophic Radicalism," fashioned a formula for promoting the goal of "progress" using scientific rationality, and businesslike efficiency, to identify, measure, and discover solutions to social problems. The formula was inquiry, legislation, execution, inspection, and report. Evangelicals and utilitarians shared a basic middle-class ethic of responsibility, and formed a political alliance. The result was an irresistible force for reform. Even more important were political reforms, especially the lifting of disabilities on nonconformists and Roman Catholics, and above all, the reform of Parliament and elections to introduce democracy and replace the old system whereby senior aristocrats controlled dozens of seats in parliament. This sketch is from an issue of Punch, printed in November that year. Religion was a battleground during this era, with the Nonconformists fighting bitterly against the established status of the Church of England, especially regarding education and access to universities and public office. Penalties on Roman Catholics were mostly removed. The Vatican restored the English Catholic bishoprics in 1850 and numbers grew through conversions and immigration from Ireland. Houghton argues, "Perhaps the most important development in 19th-century

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intellectual history was the extension of scientific assumptions and methods from the physical world to the whole life of man. The "Nonconformist conscience" of the Old group emphasised religious freedom and equality, the pursuit of justice, and opposition to discrimination, compulsion, and coercion. The New Dissenters and also the Anglican evangelicals stressed personal morality issues, including sexuality, temperance, family values, and Sabbath -keeping. Both factions were politically active, but until the mid-19th century, the Old group supported mostly Whigs and Liberals in politics, while the New "like most Anglicans" generally supported Conservatives. In the late 19th century, the New Dissenters mostly switched to the Liberal Party. The result was a merging of the two groups, strengthening their great weight as a political pressure group. They joined together on new issues especially regarding schools and temperance, with the latter of special interest to Methodists. They could not hold most public offices, they had to pay local taxes to the Anglican church, be married by Anglican ministers, and be denied attendance at Oxford or degrees at Cambridge. Dissenters demanded the removal of political and civil disabilities that applied to them especially those in the Test and Corporation Acts. The Anglican establishment strongly resisted until It was a major achievement for an outside group, but the Dissenters were not finished and the early Victorian period saw them even more active and successful in eliminating their grievances. Only buildings of the established church received the tax money. Civil disobedience was attempted but was met with the seizure of personal property and even imprisonment. The compulsory factor was finally abolished in by William Ewart Gladstone , and payment was made voluntary. Nonconformist ministers in their own chapels were allowed to marry couples if a registrar was present. Also in , civil registration of births, deaths, and marriages was taken from the hands of local parish officials and given to local government registrars. Burial of the dead was a more troubling problem, for urban chapels had no graveyards, and Nonconformists sought to use the traditional graveyards controlled by the established church. The Burial Laws Amendment Act finally allowed that. Cambridge required that for a diploma. The two ancient universities opposed giving a charter to the new University of London in the s because it had no such restriction. The university, nevertheless, was established in , and by the s Oxford dropped its restrictions. In Gladstone sponsored the Universities Tests Act that provided full access to degrees and fellowships. Nonconformists especially Unitarians and Presbyterians played major roles in founding new universities in the late 19th century at Manchester , as well as Birmingham , Liverpool and Leeds. Huxley coined the term. It was much discussed for several decades, and had its own journal edited by William Stewart Ross "the Agnostic Journal and Eclectic Review. Interest petered out by the s, and when Ross died the Journal soon closed. Ross championed agnosticism in opposition not so much to Christianity, but to atheism, as expounded by Charles Bradlaugh [42] The term "atheism" never became popular. Blasphemy laws meant that promoting atheism could be a crime and was vigorously prosecuted. The literary figures were caught in something of a trap "their business was writing and their theology said there was nothing for certain to write. They instead concentrated on the argument that it was not necessary to believe in God in order to behave in moral fashion. Separate spheres and Women in the Victorian era The centrality of the family was a dominant feature for all classes. Worriers repeatedly detected threats that had to be dealt with: The licentiousness so characteristic of the upper class of the late 18th and early 19th century dissipated. The home became a refuge from the harsh world,; middle-class wives sheltered their husbands from the tedium of domestic affairs. The number of children shrank, allowing much more attention to be paid to each child. Extended families were less common, as the nuclear family became both the ideal and the reality. Instead they should dominate in the realm of domestic life, focused on care of the family, the husband, the children, the household, religion, and moral behaviour. They taught in Sunday schools, visited the poor and sick, distributed tracts, engaged in fundraising, supported missionaries, led Methodist class meetings, prayed with other women, and a few were allowed to preach to mixed audiences. The poem was not pure invention, but reflected the emerging legal economic social, cultural, religious and moral values of the Victorian middle-class. Legally women had limited rights to their own bodies, the family property, or their children. The recognized identities were those of daughter, wife, mother, and widow. Meanwhile, the home sphere grew

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dramatically in size; women spent the money and decided on the furniture, clothing, food, schooling, and outward appearance the family would make. This made their work highly attractive to the middle-class women who bought the novels and the serialized versions that appeared in many magazines. However, a few early feminists called for aspirations beyond the home. By the end of the century, the "New Woman" was riding a bicycle, wearing bloomers, signing petitions, supporting worldwide mission activities, and talking about the vote. The public school became a model for gentlemen and for public service. Victorian literature In prose , the novel rose from a position of relative neglect during the s to become the leading literary genre by the end of the era. With the arrival of the railway network, seaside towns became popular destinations for Victorian holiday makers Popular forms of entertainment varied by social class. Michael Balfe was the most popular British grand opera composer of the period, while the most popular musical theatre was a series of fourteen comic operas by Gilbert and Sullivan , although there was also musical burlesque and the beginning of Edwardian musical comedy in the s. Drama ranged from low comedy to Shakespeare see Henry Irving. There were, however, other forms of entertainment. Gentlemen went to dining clubs, like the Beefsteak club or the Savage club. Gambling at cards in establishments popularly called casinos was wildly popular during the period: The band stand was a simple construction that not only created an ornamental focal point, but also served acoustic requirements whilst providing shelter from the changeable British weather. It was common to hear the sound of a brass band whilst strolling through parklands. At this time musical recording was still very much a novelty. The permanent structure sustained three fires but as an institution lasted a full century, with Andrew Ducrow and William Batty managing the theatre in the middle part of the century. Fanque also stands out as a black man who achieved great success and enjoyed great admiration among the British public only a few decades after Britain had abolished slavery. Such activities were more popular at this time than in other periods of recent Western history. Amateur collectors and natural history entrepreneurs played an important role in building the large natural history collections of the nineteenth and early twentieth centuries. Large numbers travelling to quiet fishing villages such as Worthing , Morecambe and Scarborough began turning them into major tourist centres, and people like Thomas Cook saw tourism and even overseas travel as viable businesses. Britain was an active competitor in all the Olympic Games starting in Economy, industry and trade Further information: Much of the prosperity was due to the increasing industrialisation, especially in textiles and machinery, as well as to the worldwide network of trade and engineering that produced profits for British merchants, and exports from[ clarification needed ] across the globe. There was peace abroad apart from the short Crimean war, 1853-56 , and social peace at home. Opposition to the new order melted away, says Porter. The Chartist movement peaked as a democratic movement among the working class in 1848; its leaders moved to other pursuits, such as trade unions and cooperative societies. The working class ignored foreign agitators like Karl Marx in their midst, and joined in celebrating the new prosperity.