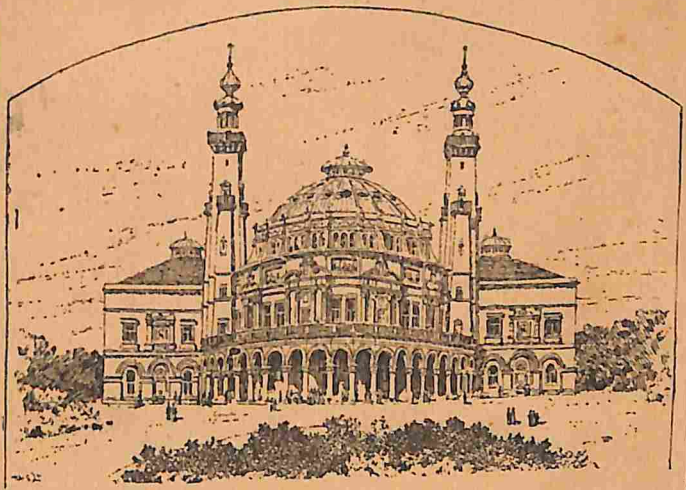
THE PEOPLE'S PALACE

FOR

EAST LONDON.



VIEW OF THE PALACE AS SEEN FROM THE MILE END ROAD.

Opened by Her Majesty the Queen, May 14th, 1887.

Inaugurée par S. M. la Reine le 14 Mai 1887

PRINTED BY CASSELL & COMPANY, LIMITED, LA BELLE SAUVAGE, LONDON, E.C.

To all sympathisers the Trustees appeal for help:—to the rich and all who can give (however little) for the money without which these plans and hopes can never be realized;—to both the leisured and workers for time and for personal assistance;—to those who have talent for making music, or the gift of a beautiful voice, for service;—to those who believe in the great teacher Art, for sympathy and the loan of their objects of beauty or interest;—and to all those who love the people, and look for their emancipation from the thraldom of loneliness, ignorance, or dulness, for help in various ways in the various undertakings of the People's Palace.

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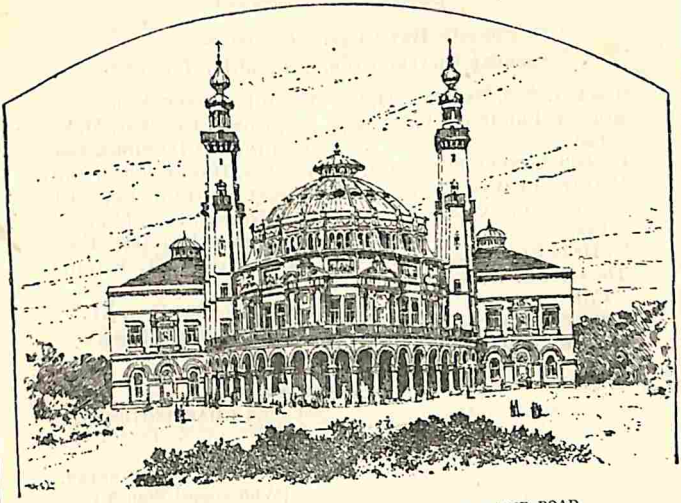

VIEW OF THE PALACE AS SEEN FROM THE MILE END ROAD.

Opened by Her Majesty the Queen, May 14th, 1887.

The People's Palace for East London.

BEAUMONT TRUSTEES.

(*Appointed and Nominated.*)

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HANDBOOK TO

THE PEOPLE'S PALACE.

"The highest wisdom and the highest treasure need not be costly or exclusive; and the greatness of a nation must be measured, not alone by its wealth and apparent power, but by the degree in which its people have learned together in the great world of books, of art, and of nature, pure and ennobling joys."

HIS LATE ROYAL HIGHNESS PRINCE LEOPOLD,
DUKE OF ALBANY.

General Description of the Building,

AND

Statement of the Hopes of the Founders.

THE appearance of this building, facing, as it does, on the great highway of half a million of people, will proclaim in the most lasting and effective way the aims and hopes of its founders.

It is, therefore, planned to be large and rotund, with welcoming doors, inviting "all sorts and conditions of men" to enter and assemble themselves together. It is further made to tower above the low heights of the neighbouring buildings, with minarets springing from its

midst, reaching upward to invite men to learn and to rise; and it is made to stand in the midst of gardens, where music and fountains make brightness, and where all can enjoy the recreation which is both pleasure and rest.

By its very appearance, the building will suggest Association and strength born of common life and common interests; Aspiration, without which common life must lose half its value, and that restful Pleasure which has to be added to the lives of workers, to make either association or aspiration possible.

East London's need of Association.

East London has suffered from the want of a centre. Most great towns are especially engaged in one branch of labour, as, for instance, Nottingham in lace-making, Bradford in wool-weaving, Sunderland in ship-building; but East London has no special branch of industry, and thus its workers have not the opportunities, which common work gives, for association.

The People's Palace a centre of Association.

The People's Palace will provide a place where people of all classes and conditions can congregate, and give them opportunities for associating themselves together, and learning the hardly-remembered truth that they are "members one of another." The chat with a stranger who belongs to another class, or who follows another trade, or who holds other opinions, may be far below the best intercourse possible to men, but it is through such chats that men reach the common humanity which lies underneath all differences, and they may give the first impulse towards taking an interest in subjects which have hitherto been too big for their small homes or narrow circles. In the Queen's Hall, in the Rotunda, in the

Dining Saloons, in the Smoking Lounges, and in the rooms put aside for social intercourse and meetings of Friendly and other Societies, men will be able to unite to promote the causes they care for, and as they work or take pleasure together, learn the trust which "sets loose the Divine in man."

East London's need of a centre of Culture.

East London, again, has no centre of Learning where its multitudes can be trained, but it is awakening to a sense of its intellectual barrenness, and is crying out for the knowledge which brings strength and hope into toil. Apart from the Church and other places of religious teaching, men and women who desire a higher mental training, can gain little help. A few societies meeting in isolated buildings, a few lonely enthusiasts, are all the aids that are, at present, afforded to those who would fain fill their scanty leisure with the search after knowledge.

The People's Palace a centre of Culture.

The People's Palace, by its Library, its Music, its Pictures, its Lectures, its Literature Classes, and its Technical Schools, will, it is hoped, offer to all the means of thought and knowledge which feed aspiration. Those who have not the knowledge of history easily become the blind servants of demagogues, and thus are taught to seek rights and not duties, and to become enemies to Social Unity. Those who are ignorant of literature and the great thoughts that are the common property of all ages, find life dull, and are tempted to take their pleasure to their own injury, or by the sacrifice of the best in others. Those whose eyes or ears are untaught to accept the best in art or music, are apt to seek beauty in sensationalism

or joy in excitement, and thus they become incapable of the gentler pleasures which create and foster home life; and it is those who are ignorant of Science and its immutable laws whose lives suffer, whose health becomes enfeebled, and whose children are sacrificed, to the great loss of the Nation. All alike want the knowledge which in any form "transmutes existence into life."

But ignorant that they are ignorant, the sad majority can make but inadequate efforts to obtain knowledge. By offering the best teaching (which is not too good for anyone), and echoing the words of Mr. Goschen, the Founders of the People's Palace practically say: "Our object is to introduce you to other and wider fields of thought, and to open up vistas of other worlds, whence refreshing and bracing breezes will stream upon your minds and souls."*

East London's need of Pleasures.

East London, which has no common pursuit, and no great force on the side of education, has been called "the joyless city." In days when pleasures have been multiplied a hundredfold, when knowledge, art, skill, have all been used to make happy the lives of those who live in West London, there has been but little added to the pleasures of East London. The smallness of the houses prevents social gatherings; great distances prevent the enjoyment of pictures or of the treasures stored in galleries and museums; and scanty means prevent visits to concerts, the country, or the Continent. In appearance East London is ugly, and its people are, for the most part, shut out from the sights, the excitements,

* Speech by the Right Hon. G. J. Goschen, at Toynbee Hall.

and the pleasures, which, by their very abundance, surfeit the existence of some of their richer fellow-citizens.

The People's Palace will create and scatter pleasure. In its Queen's Hall, in its Concert Rooms, in its Art Galleries, in its Gymnasiums, in its Winter Garden, its Swimming Baths, and in its Play Rooms, the tastes of all comers will be fed with rational amusement. For by different methods, but in no uncertain way, will be proclaimed the belief that Thought must underlie all true enjoyment.

The People's Palace a centre of Pleasure.

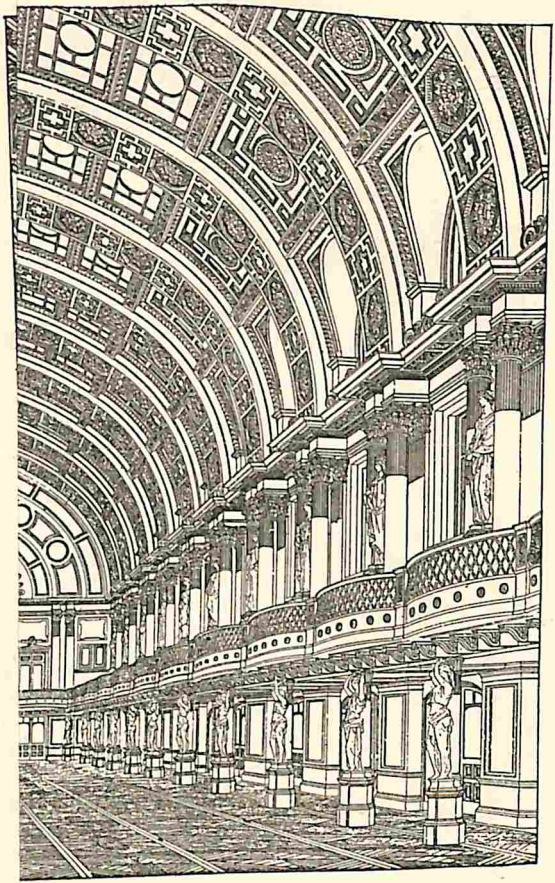
If to some at first sight this sounds as if all amusements were to be dull, it is because they have forgotten what lies at the root of their own best amusement. The only really sad pleasures are those which are fitful, which are too weak to hold the attention or which hold it by the sacrifice of others. Grown people, like children, become weary of games which have no continuity and after a time turn frivolities into mischief. Amusements which survive give relief to mind as well as to body; Tennis and other games of skill bring people together in friendly intercourse and occupy the thoughts of the players; while Parties, Travelling, or Concerts, make man better known to man and hold his attention by showing him something which is new. Amusements which have no underlying thought fail to satisfy, and degenerate either into gambling, by which one gains by another's loss, or into the dissipation which is the suicide and murder of the best in life.

In the belief that in the "recreation which demands skill, patience, discipline, drill, and obedience to law," man

finds a deep well of interest and pleasure not only in the enjoyment of the pleasure, in itself, but also in the energies and characteristics which have been trained in its acquisition. The Founders of the People's Palace hope to provide pleasures which shall be free, natural, and such as the light heart of the young may enjoy; pleasures which will be all the more near to the taste of the people if they do not develop lawlessness, nor tear down the ideals of love and decency in order to raise a laugh or create an excitement.

The People's Palace will provide for Social Unity, High Thought, and Pure Pleasure.

The encouragement of Social Unity, High Thought, and Pure Pleasure, is the hope of the Founders of the People's Palace. To attain this hope, all classes must work together. Those who hold that man's life is good in proportion to his knowledge must join with those whose sympathy is strong for the human love of pleasure. The enthusiast with his high hopes and deep belief in humanity, must modify his methods as he inspires the committees on which he serves. The working man, whose habits of life have taught him to face facts, who sees means as well as ends, and whose experience enables him to ward off the dangers which are intimately connected with massing large numbers of people together, must be willing to sacrifice his precious leisure and believe that there are heights above his view. Under the management of such fellow workers, and supported by the money of those who can give nothing else, the Palace will fulfil its purpose. To it the lonely, the ignorant, and the joyless may come and find delights beyond their hope.



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HER MOST GRACIOUS MAJESTY
QUEEN VICTORIA.
1837.

The Queen's Hall

is 130 feet long, 75 feet broad, while in the centre its height from floor to roof is 60 feet. It is capable of seating 2,500 persons.

It will be opened by Her Majesty the Queen, on May 14th, 1887, in the Jubilee Year of her reign. While our Gracious Sovereign Lady, Queen Victoria, is spared to us, it would be unbecoming here to speak of her character or her work; but all loyal English people will

feel that, during her rule, her country has prospered and her people have been at rest.

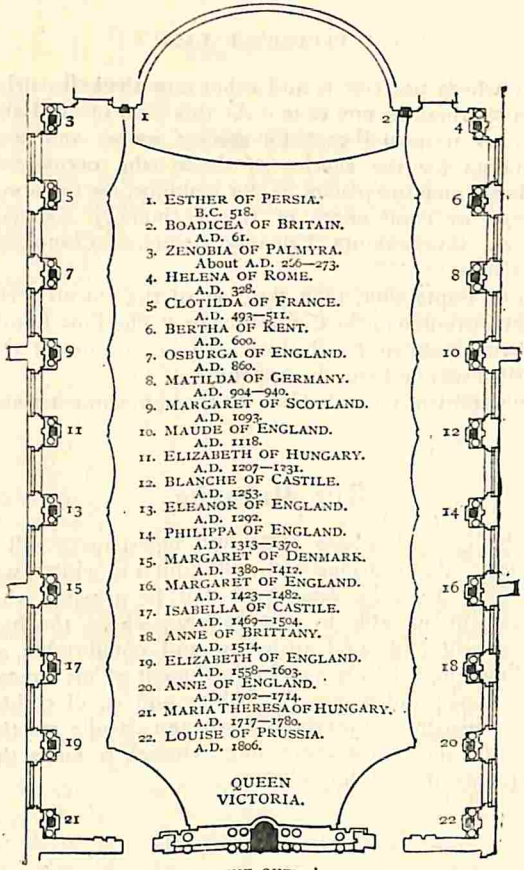
Around the Hall are the statues of twenty-two Queens,* Sovereigns, or wives of kings, who are the representatives of many noble, if humble and unknown women, whose pulses have beat in sympathy with high aims, or whose strength has been spent in labour for the welfare of their country or people.

The organ which is to be placed at the north end of the Hall is the gift of Mr. T. Dyer Edwardes, and is being built by Messrs. Lewis.

Beautiful as are the proportions of the Hall, they would be dearly purchased at the cost of its usefulness, but to its acoustic arrangements Mr. E. R. Robson, the architect, has paid special attention. The opening day will be the test of his success, when all ears will strain to catch the voice of the Queen. In the Queen's Hall will be given Concerts, Entertainments, and Organ recitals. It will also be used for meetings either formal or informal on the social questions which stir all hearts, and about which people of all classes should confer together; and at those times when nothing of common interest is going on, it will be thrown open as a general reading and social room, where families and friends will be able to sit and chat. The Queen's Hall will then be a drawing-room for those to whom high rents forbid the luxury of a drawing-room at home.

Adjacent to the Queen's Hall will be the *Refreshment*

* For full account of the Queens, see Appendix B.



PLAN OF THE QUEEN'S HALL.

List of the Queens whose statues adorn it.

Rooms where tea, coffee, and other non-alcoholic drinks can be obtained at any time. At this side of the Palace it is also proposed to build dining rooms and social apartments for the service of those who occasionally need large meeting places, as, for instance, for the annual meetings or conferences of the University Extension Students, Co-operators, Friendly Societies, Choral, and other Clubs.

Until September, 1887, the use of the Queen's Hall has been granted to the Committee of "The East London Industries' Jubilee Exhibition," and an account of their proposals will be found in Appendix A.

To enter the Queen's Hall, or the refreshment rooms,

The Rotunda

must be crossed, where seats and newspapers will be provided. Well-warmed and well-lighted in winter, well-aired and shady in summer, it will be a place where the old will be able to rest quietly; where the hard-working will find amid attractive and comfortable surroundings the brightness and refreshment which serves to create hope; and where the babies and small children who are usually in everybody's way can dawdle out their uneventful days in a space large enough to make their movements of small importance.

The Library.

There are but two Free Libraries in East London, both small, one in Bethnal Green, and one in Toynbee Hall, "but what are they among so many?"

The Library will be octagon, and will be 75 feet long and broad, 52 feet from floor to roof. It will be planned like that of the British Museum, and all facilities given for those who use it, to enjoy the friendship of the great writers, a friendship which helps to create the tone of mind in which the love of God and the love of man become possible.

"For a man to be able to look beyond his own life, to have pleasure in surroundings apart from those in which he moves, to sympathise with other times, to understand the men and women of different countries, and to have the enjoyment of natural change of scene," for a man, in a word, to be a good citizen, he needs books.

Books are now so cheap that there are few who, desiring to read, cannot afford to buy them. It is not the cost, but the want of knowing what to read or where to read which keeps so many ignorant. It is hard to choose a book amid all that are offered, and harder to find a place in which to read free from the discomforts of noise, cold, or distraction.

In the People's Palace Library readers will be able to get the help of those who having read will know what to advise as worth reading. To those who have not far advanced along the road to knowledge will be

suggested travels, tales, and picture books, while the thoughtful will be told of essays and biographies, and the student directed on to literature of which otherwise he would not have heard, and all who come will be able to have silence. The gift of stillness is in itself a boon, and one for want of which town dwellers lose much,

"Seldom find we a soul still enough to hear God speak."

The noise of daily life and work, and petty interruptions serve to make mankind deaf to some of the messages of their great teachers both past and present.

Connected with the Library there will be *Reading Rooms*. Some of these will be put apart for those who wish earnestly to pursue some special branch of learning; and some, it is hoped, will be occupied by small groups of women or men, girls or boys, gathered to read under teachers, who, in sympathy with the mental attitude of the class, can divine ways of introducing them to the more subtle meaning of the author, or of guiding them through those passages which are sometimes rendered obscure by want of knowledge or experience.

Technical and Trade Schools.

Much that has been described in the foregoing pages exists but in hope, but owing to the generous gift of £20,000 from the Drapers' Company, the Trustees are able to proceed at once with the Technical and Trade

Schools, the foundation-stone of which will be laid by Her Majesty the Queen, on May 14th, 1887.

In these Technical and Trade Schools, girls, boys, and adults will be given an insight into those occupations or trades which will be specially useful to them in their later life.

Here the girl will learn not only that there is a science behind the ordinary methods of preparing food, but also something of the actual practice of cooking, and she will be able to gain also knowledge of those domestic sciences, in ignorance of which even the most unselfish woman cannot turn a house into a Home. Here the young mother will be taught not only the laws of physiology which affect the well-being of her household, but she will be shown how to cut out and sew the garments which her family needs, or her calling demands. Here the boys will be taught how to handle a saw, turn a screw, sew boots, work a lathe, model in clay, carve in wood; while girls, boys, and adults, will have the opportunity of learning, both theoretically and practically, some useful handicraft.

On this important subject, the plans of the Trustees will later be put forth in detail, but speaking in general terms they would say that as a method of education the use of handicrafts has in England been overlooked. All will agree that the first thing essential in education is to interest the learner's mind, and so to engage its attention that powers of observation, reasoning, and feeling may be developed. The experience of other countries has shown that the time spent in

handicrafts better fits the students for headwork; children easily become interested in *doing* something, and through the doing they may be trained to habits of method, induced to reason, and even to invent.

Instruction in Science and Art and their technical applications, modern languages, and the use of tools, will be begun at Michaelmas. Fifty scholarships, of an amount to cover the class fees, tenable for three years, will be offered for competition among scholars attending the Public Elementary Schools before the summer vacation.

The Lecture Rooms.

The larger of these will be used for lectures and conferences, and the smaller for informal talks on matters connected with life and thought. The use of the lecture as a means of education has of late years been much developed. Illustrated by a magic lantern, or followed by a debate, a lecture may succeed where a mere lesson or a book would fail. The opportunity, too, which a lecture gives for enabling students to become familiar with the personality of those, whose names only they know, is valuable.

In the lecture rooms it may be hoped that there will be both courses of lectures in literature and science, as well as separate lectures by popular men on popular subjects. The study of literature may have no immediate value, as it is impossible to sell in the market the results a student

gains, as he becomes familiar with the history of the past, or with the thoughts of the poets. Such study, though, is often more useful than that which is called useful; he who has his imagination trained has within himself founts of joy, and has increased his powers of judgment; and he who knows the past is calmer amid the anxieties of the present.

The study of Science has in these days a more obvious use. Its developments are so marvellous that any student may feel himself on the verge of a discovery which will have useful results for himself, and may influence the progress of knowledge and of trade.

From the Science School it is hoped will spring Natural History Museums, Archæological and Botanical Collections, which give opportunity for all to share in the good and pleasure gained by the collectors in their pursuits.

By lectures, debates, magic-lanterns, and reading parties, all will be wooed to think. All will be provided with teaching in Literature, which elevates and purifies life, with training in Art, which makes people conscious of what is within them and around them, and with instruction in Science, which teaches humility, enriches life, and increases joy.

The Music Room.

Besides the Queen's Hall there will be rooms of various sizes put aside as Concert Rooms, and also used for the study and practice of music. In these Concert

*

Rooms high-class music will be rendered and performances given of more popular songs and ballads for those who are not yet trained to the appreciation of the works of the great masters. Experience has shown that instruction in harmony, and in the principles of singing, is gladly accepted in industrial centres. The hope is therefore justified that the People's Palace will become a centre of musical education for East London, and that by Concerts, as well as by Choral and Orchestral Classes, some of the working multitudes of London will be given that sense of joy and brightness which music can alike bring to the cultured and the untrained minds.

The Art Gallery and Panorama.

About Art the majority of English working folk are ignorant, though not indifferent. Pictures are the easiest lesson books, and often teach, in silence, thoughts too deep for words. To the Art Gallery it is hoped that the owners of pictures will lend their treasures, and thus take away what is now a reproach to the wealthy, that they are still too much in the habit of imprisoning for the use of units the most popular teachers of the majority of the nation.

Panoramas, which are in some places on the Continent so fruitful a source of enjoyment and education, are, in England, almost unknown, but their realism appeals even to the most unimaginative, and if they treat of heroic deeds they cannot but inspire high hopes.

The Winter Garden

will be shaped as a segment of a circle, and will be long, broad, and high enough to permit of the growth of palms, fern trees, and bananas. It is intended not only to enable the student to see and enjoy those rare flowers which need high temperature, but it will also be a conservatory where, lulled by the soothing warmth, and rejoiced by the wealth of growth and beauty, the invalid, the old, and the life weary, will have room and opportunity for rest.

Gymnasia and Swimming Baths

will be provided for women and men, where girls can be taught to develop their frames, and boys learn through boxing, fencing, drilling, swimming, and similar physical exercises, not only to get their bodies under control, but also to foster that courage which narrow town life does so little to create.

Play Rooms.

"Children from homes in which there is no room to play, and whose only playground is the streets, have few traditional games, and those few are noisy. They are ignorant of the pleasures to be found in quiet, in silence, and in self-imposed restraint. With the help of grown and willing playmates, who will suggest games and inspire, if not dictate, order," the play-rooms of the

People's Palace will resound with joyous fun, and thus gradually, perhaps, the harmful excitements of the streets may become less attractive.

The Recreation Ground.

In spite of all that is said against our climate, it gives many opportunities for the enjoyment of out-door pleasures. The ground in which the People's Palace stands will be laid out for pleasure purposes. Here the children will play, their races not limited by the width of the road, their noise not rendered unbearable by the close echoing walls. Here the boys and girls can swing, see-saw, toss ball, fly kites, or perhaps play tip-cat. Here the women and men may join in tennis or shuttlecock, or other out-door games which need chiefly good temper and high spirits to play and enjoy. And here the workers of all ages can find pleasure in looking on, or amid the health-giving surroundings of space and fresh air, "made hopeful by the infinity of ever-varying cloud," those who work can "do nothing," which is ofttimes the only possible form of pleasure that those, whose days are spent in ceaseless toil, can thoroughly enjoy.

In these and other ways, which will be adopted as the suggestions and needs arise, and funds allow, the Trustees hope to make the People's Palace a veritable House Beautiful and a source of the higher life; a

Centre for those who would unite for the common good, and the purposes which make for progress; a *Study* for those who would learn of man, his history and his thought, and of God, His ways and His works; a *Playhouse* for those who, weary and worn by life's sorrow, struggle, and sin, seek rest and refreshment as they traverse the world's stormy walk. To these, perhaps, some room or the gardens of the People's Palace may be "the restful arbour (with the view) on the Hill Difficulty."

APPENDIX A.

EAST LONDON INDUSTRIES

Jubilee Exhibition, 1887,

TO BE HELD AT THE

PEOPLE'S PALACE, MILE END ROAD.

Executive Committee,

WORKING IN CONJUNCTION WITH

THE BEAUMONT TRUSTEES.

SIR EDMUND HAY CURRIE, *Chairman Ex-Officio.*

EDWARD NORTH BUXTON, Esq.
Sir JULIAN GOLDSMID, Bart., M.P. } *Vice-Chairmen.*

The Hon. J. G. ADDERLEY.
CHARLES BETHUNE, Esq.
S. B. BOULTON, Esq.
HAROLD E. BOULTON, Esq.
SPENCER CHARRINGTON, Esq.
Captain J. C. R. COLOMB, M.P.
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ALBERT SPICER, Esq.
The Rt. Hon. The Earl of STRAFFORD (Lord Lieutenant of Middlesex).
R. THOMPSON, Esq.
FREDERICK YOUNG, Esq.

Honorary Treasurers:

F. B. MONEY COUTTS, Esq. J. L. DU PLAT TAYLOR, Esq.

Secretary and Manager:

J. HEDLEY, Esq., People's Palace, Mile End Road, E.

Bankers:

Messrs. COUTTS & Co., 59, Strand, W.C.

In the month of May a Representative Exhibition of the varied Industries and Manufactures of East London will be held in Temporary Buildings adjoining the Queen's Hall, which will itself be used for a few of the lighter Exhibits, and for a series of Entertainments—Musical and otherwise—which will be carried on from the end of May to the middle of September during the continuance of the Exhibition. In addition to this, various prizes have been offered for Musical Competitions, in which inhabitants of East London will take part. All particulars and conditions of these contests have already been publicly announced.

While many large Manufacturers will be represented in the Industrial Exhibition, special prominence will be given to the smaller Trades and Handicrafts carried on by individuals in their own homes.

To those unfamiliar with the East of London, it may perhaps be a surprise to find how many branches of Manufacture and Industry have claimed their right to exhibit at the People's Palace. In allotting the space to the various applicants, the Committee have divided the Exhibits into seventeen classes, with four or five subdivisions in each class.

It is impossible here to specify all the Industries that will be represented, but their diversity will be illustrated by instancing a few of them, such as Ship-Building, Gold Beating, Furniture Making, Glass Blowing, Cigar and Cigarette Making, Handloom Weaving, Match and Match-Box Making, Brewing, Tanning, Chemical Manufacture of all sorts, Sugar Making, Jam Making, and

numerous small Industries carried on by individuals, such as Walking-Stick Making, Feather Dressing, &c.

It is hoped that the public display of what the Bread Winners of East London can produce will promote healthy competition among themselves, and at the same time call the attention of Visitors from other parts of London to the amount of their indebtedness to the District in so many of the necessaries and conveniences of life. The cause of Technical Education, which the Beaumont Trustees have very much at heart, will also be furthered by this means, for the advantage of Technical Education, in cases where it has been obtainable, and the deficiencies caused by its absence where it has not been obtainable, can be easily discerned.

There is every prospect, therefore, that the Exhibition will be of material help to the commerce of East London, while the use of the Queen's Hall for Entertainments and Promenade during the Summer months will help to make the People's Palace a place of wholesome recreation and popular resort.

APPENDIX B.

SHORT HISTORY OF THE TWENTY-TWO QUEENS WHOSE STATUES ADORN THE QUEEN'S HALL.

I. ESTHER.

A captive woman who braved the wrath of the King to save the lives of her fellow-countrymen.

ESTHER.

ESTHER'S real name was Hadassah, of the tribe of Benjamin. In the Book of Esther in the Holy Bible she is described as an orphan, brought up by her cousin Mordecai, an officer in the household of the Persian monarch Ahasuerus. When the misconduct of Vashti, the former wife of Ahasuerus, had cost her her royal estate, Ahasuerus chose as a successor Hadassah, who received the name of Esther (or Venus) on account of her loveliness. The great event of her life was the saving of her Jewish countrymen from the horrors of a universal massacre planned by the malice of Haman, and consented to by the thoughtless cruelty of an Oriental despot. Esther's success was signal, and the feast which she and her countryman Mordecai appointed in memory of their deliverance is still celebrated with great enthusiasm by the Jews.

II. BOADICEA.

(A.D. 60—62.)

The British Warrior Queen who fought in the field against the invaders of her country.

BOADICEA.

BOADICEA was Queen of the Iceni, a tribe who inhabited the eastern coast of Britain. Prasutagus, her husband, who died A.D. 60 or 61, had left his wealth jointly to the Roman Emperor Nero, and to his two daughters, hoping that thereby his kingdom would be safe from Roman oppression. But the Roman soldiery, taking advantage of the defenceless condition of the country, plundered it unscrupulously. The Queen herself was scourged, her daughters shamefully treated, and the noblest of the Iceni treated as slaves. The Britons, thoroughly roused, resolved to fight. Boadicea soon gathered round her a large army, attacked and captured the Roman colony of Colchester, defeated Cerealis, commander of the ninth legion, who was marching to its defence, and slaughtered an immense number of the invaders. She was finally defeated in an obstinate and bloody battle which she fought against Suetonius, the Roman governor of Britain.

III. ZENOBIA OF PALMYRA.

(*r.* ABOUT A.D. 266—273.)

An Arabian Princess who combined wisdom and mercy in governing her country, and showed heroic valour in defending it.

ZENOBIA.

ZENOBIA'S husband, Odenathus, had raised Palmyra to great power by his courage in resisting the attacks of the Persians; and after his death, about A.D. 266, Zenobia ruled the kingdom during the boyhood of her two sons. So great was her vigour that she conquered most part of Asia Minor and Egypt, adopting the title of "Queen of the East." The Roman Emperor, Aurelian, jealous of her power, came into Asia with a veteran army to attack her. After a long and fierce resistance Zenobia was defeated, taken prisoner, and led in triumph through the streets of Rome. The conqueror spared her life, and she showed her real greatness by living quietly and contentedly as a private person till her death.

This Queen was not only famous for her justice and moderation in enforcing the laws, but for her energy in leading her armies. She shared their toils on horseback and on foot, and appeared at their head in martial attire. She was renowned for her learning, as well as for her beauty and the purity of her morals.

IV. HELENA OF ROME.

(*d.* ABOUT A.D. 328.)

Mother of Constantine the Great, who, by her example and teaching, influenced her son to establish Christianity as the religion of the Roman Empire.

HELENA OF ROME.

HELENA is supposed to have been the daughter of a British chief; and as her husband Constantius died at York, and her son Constantine is said to have been born in Britain, we may believe this tradition. She is said to have had a beautiful vision, which forms the subject of a picture now in the National Gallery. During her son's boyhood, guided by this vision, she was converted to Christianity, and her example and teaching, as well as public motives, induced him to embrace that faith.

Constantius was forced by the reigning emperor to divorce Helena, but when Constantine made himself master of the Roman world, he raised his mother to a place of great honour. She earned the gratitude of the Christians by her zeal for the good of religion and her many acts of pious benevolence. She also made a pilgrimage to Jerusalem, near which she is said to have discovered the wood of the true cross.

V. CLOTILDA OF FRANCE.

(*r.* A.D. 493—511.)

This Queen was the means of converting the Frankish people to Christianity.

CLOTILDA OF FRANCE.

CLOTILDA, who was the niece of the King of Burgundy, married in 493 Clovis, King of the Franks. This prince, by force of arms, had subdued the north part of what is now France; and his queen strove to assuage the ferocity of the king and his troops by converting them from heathenism. By her persuasions Clovis was induced to allow his two sons to be baptised; and afterwards, when hard pressed by the Alemanni in the great battle of Tolbiac, he prayed to the "God of Clotilda," vowing to become a Christian if he should gain the day. The Alemanni were routed; and on Christmas Day in the same year, Clovis, with 3,000 of his warlike subjects, were publicly baptised in the cathedral of Rheims with every possible solemnity.

It is worthy of note that Clotilda was not led away by the mistaken ideas of religion which were at that time very common all over Europe; and the Christianity of the Franks was perhaps purer than that of any other nation.

VI. BERTHA OF KENT.

(*r.* A.D. 560—600.)

The first English Queen who recognised the beauty of the Christian faith.

BERTHA OF KENT.

BERTHA was a beautiful and pious woman, daughter of Charibert, King of the Franks. She married A.D. 560, Ethelbert, King of Kent, and in rude and pagan times exercised such sway over her husband by her advice and example that he soon became converted to Christianity. Canterbury was at that time the capital of Kent, and there the King was baptised by Augustine, the Apostle of England, and first Archbishop, who had been sent by Pope Gregory I. Ethelbert's example was soon followed by his nobles and people, and the Christian faith thus spread through the kingdom.

This great result is traceable to Bertha, who is honoured as a saint for her virtues.

By Ethelbert's bounty, St. Augustine founded A.D. 597 the first Christian Church in Britain, on the site of which Canterbury Cathedral now stands. Ethelbert also founded the bishopric of Rochester, and St. Paul's Cathedral in London.

VII. OSBURGA OF ENGLAND.

(ABOUT A.D. 860.)

The mother of King Alfred the Great, who encouraged him in learning, and gave him a book at a time when printing had not yet been introduced, and books were therefore scarce.

OSBURGA OF ENGLAND.

OF Osburga little is known, except that she brought up her son, King Alfred, to be a wise, humble, and useful man.

Alfred built England's first fleet and rebuilt cities (especially London) which had suffered during the war he had carried on against the Danes. He also erected new fortresses, trained his people to the use of arms, and strengthened the kingdom against enemies. He encouraged husbandry and other useful arts, and enacted many wise laws on which the greatness of England and the welfare of the people have since been founded. By him England was divided into counties, hundreds, and tithings, and the administration of justice reformed. He was, in a barbarous age, an accomplished scholar, and showed zeal for the instruction of the people. His memory has always been held dear by Englishmen as that of their best and greatest King.

VIII. MATILDA OF GERMANY.

(A.D. 904—968.)

A Queen who consistently strove to incline her husband to mercy, goodness, and peace.

MATILDA OF GERMANY.

MATILDA was a lovely and gentle Princess of an old Saxon family. She was brought up in a convent, where the piety which so eminently distinguished her was early taught her. Matilda married Henry I., a famous Emperor of Germany, and became the mother of three sons, well known in history. This Queen was like a better angel to her husband, always exhorting him to do what was right, and restraining his anger. On his death-bed he thanked her for the blessed influence for good she had exerted over him. She survived him many years, leading a quiet, retired life, spent in prayer and ministering to the poor. During her widowhood she learnt to read and write.

"A perfect woman nobly planned
To guide, to comfort, and command."

IX. MARGARET OF SCOTLAND.

(*r.* A.D. 1066—1093.)

A gentle lady, whose character and influence purified the rough nobles among whom she lived.

MARGARET OF SCOTLAND.

MARGARET was a timid English girl set to rule over a rough Court. She was the sister of Edgar Atheling and married Malcolm Canmore, King of Scotland. By her cheerful holiness she led those with whom she came in contact to be gentle, pure, and courteous.

In the latter part of her husband's reign he was engaged in constant fighting against the men of Northumberland and Yorkshire. As the Queen lay dying, news came that King Malcolm and their eldest son had been slain in battle and the army defeated, so that Margaret's young children were left defenceless orphans. She only blessed God upon hearing these terrible tidings, and died resigned, trusting her little ones to Him.

Queen Victoria traces her descent from the Saxon Kings through this Queen.

X. MAUD OF ENGLAND.

(*r.* A.D. 1100—1118.)

This lady was commonly called "The Good Queen Maud" on account of her thoughtful liberality to all, and her efforts after personal holiness.

MAUD OF ENGLAND

MAUD was the daughter of Margaret of Scotland, and thus traced her descent from the ancient Saxon line. This lady, whom the English called Edith, was educated at the Nunnery of Romsey, and by her marriage with Henry I., united the Saxon and Norman blood royal in the person of her grandson Henry II.

Her wedding with Henry I. was celebrated with great pomp, to the intense delight of the Saxons, who saw in it the hope of a native line of kings. Her husband was cruel and treacherous, and his court corrupt; but Maud, following in her mother's footsteps, did her best to lead a holy life, and to relieve the poor and the oppressed. She was a great benefactress of London; founded St. Katharine's Hospital near the Tower, and built Bow Bridge over the river Lea, probably the first stone bridge in England.

XI. ELIZABETH OF HUNGARY.

(*r.* A.D. 1221—1231.)

As gentle and saintly a soul as figures in the history of the Middle Ages.

ELIZABETH OF HUNGARY.

ELIZABETH was Queen of Thuringia or Hungary. Educated in a gay Court and married very young to a much-loved husband, she might have lived a life of luxury and pleasure. But instead she devoted herself to good works, and practised every sort of self-denial. At rich banquets she would often eat only a crust of bread, and send her portion of choice food to the poor. Her whole time was devoted to benevolence, especially to the loving care of the sick and of orphan children—to whom she was like a mother. After her husband's death in 1227 she was cruelly treated by his brothers, but endured all meekly and patiently. Driven from her home she suffered every privation, earning a scanty living by spinning wool. Through all her misery, she thanked God that He had judged her worthy to suffer. She was an ancestress of Queen Victoria.

XII. BLANCHE OF CASTILE.

(A.D. 1187—1253.)

A firm ruler and pious woman, who brought up her son to be the saintliest King that ever lived.

BLANCHE OF CASTILE.

BLANCHE was daughter of the King of Castile, and niece of Richard Cœur de Lion of England. She married King Louis VIII. of France, with whom she lived happily for twenty-three years. When he died, their son, Louis IX., was only eleven years old, and Blanche was left Regent of the kingdom. By her prudence, skill, and courage she maintained her authority, and put down a dangerous rebellion. Her affection for her children was very great; she taught them that to serve God is the best thing in life. "My son," she once said to the young King, "you know how much I love you; and yet I would rather see you dead at my feet than have you commit a great sin." St. Louis, this son, always acknowledged how much he owed to his mother. It is related that once certain priests had unlawfully imprisoned some poor peasants; Blanche ordered them to be set free, and when no one would obey her, for fear of the priests, she took a crowbar, and herself forced open the prison door.

XIII. ELEANOR OF ENGLAND.

(*r.* A.D. 1272—1291.)

A tender mother, a loving wife, and an unselfish woman.

ELEANOR OF ENGLAND.

ELEANOR was a Princess of Castile, and wife of King Edward I. of England. When her husband sailed for the Holy Land with his army to fight the infidel, Queen Eleanor accompanied him. Edward signalised himself by acts of valour, revived the glory of the English name, and struck such terror into the Saracens that they employed an assassin to murder him. The scoundrel wounded him in the arm, but perished in the attempt.

It is recorded that Eleanor, in her heroic affection for her husband, sucked the poison from his wound in order to save his life at the risk of her own. She died young, and such was her husband's regard for her memory that he caused a number of stone crosses to be raised, marking the places where her corpse rested each night on its way to burial. The last was called "Chère Reine" (or Dear Queen) Cross, now Charing Cross. Only those at Northampton, Geddington, and Waltham now remain.

XIV. PHILIPPA OF ENGLAND.

(*r.* A.D. 1328—1370.)

A woman who distinguished herself by her courage, and by her compassion for those in misfortune.

PHILIPPA OF ENGLAND.

PHILIPPA was daughter of the Earl of Hainault, and married Edward III., King of England.

When her husband was away fighting in France, Philippa was left behind as Regent. The Scotch seized the opportunity of invading England, and advanced across the border. Philippa hastily collected an army to meet them. The Scottish king expected an easy victory over an undisciplined mob headed by a woman. But he was miserably mistaken. The two forces met at Neville's Cross, near Durham, where the Scottish army was cut to pieces, and King David himself taken prisoner and carried to London.

As Regent of the kingdom she proved herself prudent and prompt, and showed herself a kind-hearted woman, when, on the day of her husband's victory over the French at Calais, she turned his anger into mercy, pleading upon her knees for the prisoners of war whom he was about to slay.

XV. MARGARET OF DENMARK.

(*r.* A.D. 1375—1412.)

A woman of strong character and great administrative power, who tempered her ambition with the tact which made her beloved.

MARGARET OF DENMARK.

MARGARET united the crowns of the three Scandinavian kingdoms, Norway, Sweden, and Denmark, but she contented herself with the title of "Margaret, by the grace of God daughter of Waldemar, King of Denmark." She was the wife of Hakon III., King of Norway. She governed Denmark on her father's death, and in seven years she had forced Sweden also to own her supremacy. In 1397 she made a triumphal entry into Stockholm, the capital, where her nephew Eric was crowned king of the three kingdoms. A Treaty of Union was then signed, whereby it was agreed that the three countries should retain their own laws, but be for ever under one ruler.

Margaret showed wisdom and tact in war and in the management of affairs. She combined vigour of mind with personal beauty. She was prompt to take action, and ready to conciliate opposition. She strove more for public weal than for private happiness, and if her male successors had been her equals, Scandinavia would now be a great and united nation.

XVI. MARGARET OF ENGLAND.

(A.D. 1423—1483.)

A Queen who spent her life in the struggle to maintain the rights of her husband and son.

MARGARET OF ENGLAND.

MARGARET was the daughter of King Réné of Anjou, and wife of King Henry VI. of England. Her husband was somewhat weak for the stormy times which he lived in; but Margaret, by her commanding character, exercised great influence over him, and was virtually the Sovereign of the realm.

In Henry's reign the "Wars of the Roses," the civil war between the rival houses of York and Lancaster, broke out; the former having for a badge a white, and the latter a red rose. This struggle lasted nearly thirty years.

Margaret gave up pleasure and rest, and when her husband was driven from his throne, nearly won it back for him by her bravery and perseverance.

She laboured hard for her son's welfare, and in order to regain his inheritance went through every kind of danger and hardship. But she was defeated, taken prisoner, and died in exile.

XVII. ISABELLA OF CASTILE.

(*r.* A.D. 1474—1504.)

This Queen, by her generous patronage of Columbus, contributed in a great degree to the discovery of America.

ISABELLA OF CASTILE.

ISABELLA was the heiress of the crown of Castile, and by her marriage with Ferdinand V., King of Aragon, the two provinces were united under one family. To her energy was due much of her husband's success in bringing the whole of Spain under his dominion, and he owed much to her help when he was trying to restore the kingdom to peace and quietness, and the ascendency which Spain long exercised over the rest of Europe is attributable no less to her than to Ferdinand. In 1492 she fitted out three ships for Columbus, a man of Genoa, whom the King of Portugal had refused to assist. With his little fleet this bold mariner succeeded in 1492 in crossing the great Atlantic and discovering the New World of America.

Isabella's zeal for religion caused her to use undue severity in the cause of the Church, but in spite of this fault (which was then thought less of than it would be now) she may be said with truth to have been by far the greatest Queen who has ever sat upon the throne of Spain.

XVIII. ANNE OF BRITTANY.

(A.D. 1477—1514.)

A young duchess whose prudence and judgment saved her country from disastrous wars.

ANNE OF BRITTANY.

ANNE was eldest daughter of the Duke of Brittany, an independent province of France. She was betrothed when a child to our Edward V., who was murdered soon after. Her father died when she was eleven, and left her to rule the duchy in troubled times. She was soon beset with suitors, and threatened with war on every side, but her extraordinary prudence and sagacity enabled her to steer her country safely through many perils. She married King Charles VIII. of France, which served to secure the safety of Brittany. After Charles's death she married his cousin and successor, Louis XII., thus becoming for the second time Queen of France. She was beloved by both her husbands, and, though proud, was universally respected.

Anne was beautiful and high-spirited, fond of learning, and a patroness of learned men, but she loved to sit among her maidens, teaching them needlework. Her Court was pure and decorous.

XIX. ELIZABETH OF ENGLAND.

(*r.* A.D. 1558—1603.)

This Queen was one of the ablest rulers our country has ever had.

ELIZABETH OF ENGLAND.

ELIZABETH'S reign was a glorious time in the history of England. The Reformation was completed, the first laws for the relief of the poor were passed; learning and education spread among the people. When the Spaniards came to our shores in their powerful fleet, the Armada, Queen and country faced them undismayed, and the little English fleet defeated them utterly. England began to be famous at sea, and captains like Raleigh carried Elizabeth's name to the ends of the earth. At home many great poets, such as Shakespeare and Spenser, flourished, and England was called "a nest of singing birds." The nation was brimming over with life and energy, and the Queen was worthy to be its head.

Intensely patriotic, Elizabeth loved her country with true devotion. She had the happy art of inspiring confidence among her people, and her rule was distinguished by the great ability of the statesmen whom she chose to advise her. In private life she was vain and capricious, but she never allowed her fancies to interfere with the good of the State.

XX. ANNE OF ENGLAND.

(*r.* A.D 1702—1714.)

This Queen was almost the first Sovereign of England who had no desire for despotic power, being more remarkable for her domestic virtues than for her skill in governing.

ANNE OF ENGLAND.

ANNE was the last of the Stuarts, a family for which, in her time, the mass of the people had a great fondness.

It was greatly owing to her gentle disposition that the direct control of public affairs passed for ever from the hands of the King into those of the ministers of the Crown. In her reign the distinction between Whigs and Tories first became strongly marked.

The war against France and Spain was conducted with distinguished skill by the Duke of Marlborough, one of the ablest generals of England—perhaps of the world; and his victories abroad, no less than the mild government of the Queen, caused her to be remembered as "Good Queen Anne."

At this time, as in that of "Good Queen Bess," literature flourished exceedingly; newspapers were set up; and the comforts and civilisation of the country were greatly heightened.

XXI. MARIA THERESA OF HUNGARY.

(A.D. 1717—1780.)

A courageous woman, who earned by her wise and sympathetic government the name of "Mother of her People."

MARIA THERESA OF HUNGARY.

MARIA THERESA was Queen of Hungary and Bohemia, Archduchess of Austria, and Empress of Germany. Although a zealous Roman Catholic she tried to correct some of the worst abuses in the Church. She prohibited the presence of priests at the making of wills, and abolished their right to shelter criminals from the law; she suppressed the Inquisition in Milan, made great financial reforms, took much interest in helping and improving the condition of the peasantry, and revised the penal code. Agriculture, manufactures, and trade flourished under her, the national revenues increased and the burdens of the people were diminished. She encouraged learning in her dominions, and by her brave and wise leadership raised Austria from a low state to a height of power such as it had never before reached.

XXII. LOUISE OF PRUSSIA.

(A.D. 1776—1810.)

A brave woman, who by influence and example encouraged her people to take up arms against a foreign invader.

LOUISE OF PRUSSIA.

LOUISE was a Princess of Mecklenburg-Strelitz, as good as she was beautiful. At seventeen she married the Crown Prince of Prussia, afterwards Frederick William III., with whom she lived as a loving, sympathetic wife. For many years she was free from cares, a bright and gracious being, truly pious and full of warm-hearted charity. When Napoleon invaded Germany, her light-hearted gaiety vanished, and she became a true Queen of her people. She incited them to fight, and herself appeared on horseback in uniform, to review the troops. For years she continued to rouse their enthusiasm with all her power, and strenuously opposed any peace with France by which Prussia should desert her allies.

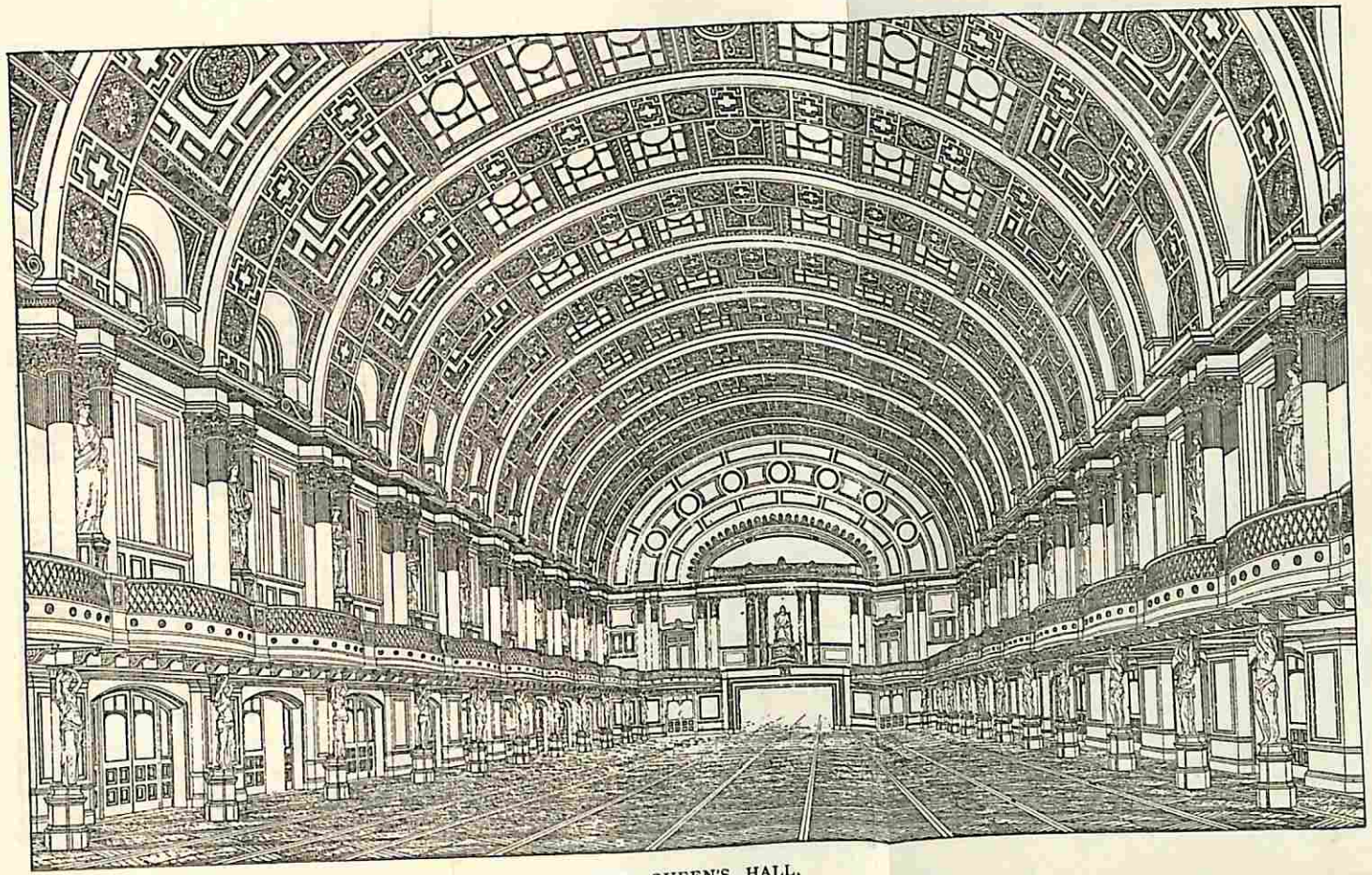
Defeat and disaster could not break her spirit; she was forced to fly from town to town, and to see her land under the heel of a foreigner, but her heroic heart refused to despair. Her anxieties shortened her life, and she died before her hopes were fulfilled.

She was mother of the present Emperor of Germany.

finds a deep well of interest and pleasure not only in the enjoyment of the pleasure, in itself, but also in the energies and characteristics which have been trained in its acquisition. The Founders of the People's Palace hope to provide pleasures which shall be free, natural, and such as the light heart of the young may enjoy; pleasures which will be all the more near to the taste of the people if they do not develop lawlessness, nor tear down the ideals of love and decency in order to raise a laugh or create an excitement.

The People's Palace will provide for Social Unity, High Thought, and Pure Pleasure.

The encouragement of Social Unity, High Thought, and Pure Pleasure, is the hope of the Founders of the People's Palace. To attain this hope, all classes must work together. Those who hold that man's life is good in proportion to his knowledge must join with those whose sympathy is strong for the human love of pleasure. The enthusiast with his high hopes and deep belief in humanity, must modify his methods as he inspires the committees on which he serves. The working man, whose habits of life have taught him to face facts, who sees means as well as ends, and whose experience enables him to ward off the dangers which are intimately connected with massing large numbers of people together, must be willing to sacrifice his precious leisure and believe that there are heights above his view. Under the management of such fellow workers, and supported by the money of those who can give nothing else, the Palace will fulfil its purpose. To it the lonely, the ignorant, and the joyless may come and find delights beyond their hope.



THE QUEEN'S HALL.

"Surely the wiser time shall come
When this fine overplus of might,
No longer sullen, slow, and dumb,
Shall leap to music and to light.

"In that new childhood of the world,
Life of itself shall dance and play,
Fresh blood through Time's shrunk veins be hurled,
And labour meet delight half-way."

LOWELL.

"Let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."—*Psalm* xc. 17.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue or any praise, think on these things."—ST. PAUL. (*Phil.* iv. 8.)

"Our citizens must not be allowed to grow up amongst images of evil, lest their souls assimilate the ugliness of their surroundings. Rather they should be like men living in a beautiful and healthy place; from everything that they see and hear, loveliness, like a breeze, should pass into their souls, and teach them, without their knowing it, the truth of which beauty is a manifestation."—PLATO: *Republic.*

"The most helpful and sacred work which can at present be done for humanity is to teach people not how to 'better themselves,' but how to 'satisfy themselves.' . . . . There is no *wealth* but *life.* Life, including all its powers of love, of joy, and of admiration."—RUSKIN.

"A thing of beauty is a joy for ever:
Its loveliness increases; it will never
Pass into nothingness; . . . ."

KEATS: *Endymion.*

"That country is the richest which nourishes the greatest number of noble and happy beings; that man is the richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal, and by means of his possessions, over the lives of others."—RUSKIN.