

THE PALACE JOURNAL
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FRIDAY, FEBRUARY 12, 1892.

[ONE PENNY.]

**PEOPLE'S PALACE
Club, Class and General
Gossip.**

COMING EVENTS.

FRIDAY, February 12th.—Library open from 10 a.m. to 5 p.m., and from 6 to 10 p.m., free. Newspapers may be seen from 8 a.m. Winter Garden open from 2 till 10 p.m.

SATURDAY, 13th.—Library open from 10 a.m. to 5 p.m., and from 6 to 10 p.m., free. Newspapers may be seen from 8 a.m. In the Queen's Hall at 3 p.m., Children's Popular Entertainment. Admission 1d. At 8 p.m., Moving Tableaux "Faust," by the Garrick Dramatic Company. Admission 3d., Reserved Seats, 6d. Winter Garden open from 2 to 10 p.m.

SUNDAY, 14th.—Library open from 3 to 10 p.m., free. Sacred Concert at 4 p.m., and Organ Recital at 8 p.m. Admission free.

MONDAY, 15th.—Library open from 10 a.m. to 5 p.m., and from 6 to 10 p.m., free. Newspapers may be seen from 8 a.m. In the Queen's Hall, at 8 p.m., Popular Lecture, entitled, "Personal Recollections of the Bernese Oberland," by Mr. Wm. M. Muir, F.R.G.S. Admission 1d., Reserved Seats, 3d. Winter Garden open from 2 till 10 p.m.

TUESDAY, 16th.—Library open from 10 a.m. to 5 p.m., and from 6 to 10 p.m., free. Newspapers may be seen from 8 a.m. Winter Garden open from 2 till 10 p.m. A Military Band will play from 8. Admission 1d.

WEDNESDAY, 17th.—Library open from 10 a.m. to 5 p.m., and from 6 to 10 p.m., free. Newspapers may be seen from 8 a.m. In the Queen's Hall, at 8 Entertainment by the O.I.O. Minstrels. Admission 2d. Winter Garden open from 2 till 10 p.m.

THURSDAY, 18th.—Library open from 10 a.m. to 5 p.m., and from 6 to 10 p.m., free. Newspapers may be seen from 8 a.m. Winter Garden open from 2 till 10 p.m. A Military Band will play from 8 p.m.

Mr. C. E. OSBORN has received the following letter from the Prince of Wales, which we give to the public:—

"General Sir Dighton Probyn, Comptroller of the Household, is desired to convey to the inhabitants of East London, assembled in the Queen's Hall at the

People's Palace, the heart-felt thanks of the Prince and Princess of Wales for their kind resolution of sympathy with their Royal Highnesses in their severe bereavement."

THE attendances at the sacred concert, organ recital, and library, on Sunday last, were 1,701-1178 and 951, respectively, or a total of 3,830.

PEOPLE'S PALACE ORCHESTRAL SOCIETY.—Conductor, Mr. W. R. Cave. We spent a most enjoyable evening on Saturday last with the members of the Choral Society, they having invited us to their Social Tea. The dance afterwards was well attended, and was a great success. We are now installed in our new music room, and no pains will be spared for the comfort of the members.

Public Notice.—We have vacancies for double bass, cellos, and violas, and also for oboes, clarionets, bassoons, and flutes, euphonium, cornets, and trombones. We have a splendid band room and a valuable library of high-class music, which is lent free for rehearsals, which take place on Tuesdays and Fridays at 8 o'clock. The fee is 2s. per term.

WM. STOCK, Hon. Sec.
A. VICTOR, Librarian.

At an examination held at the Polytechnic, Regent-street, for speed certificates in shorthand, the following students of the People's Palace Shorthand Classes were successful in obtaining their certificates for 50 words a minute. C. J. Hawkins, Miss A. Payne, B. Brockman, H. G. Dorman, Miss E. M. Armstrong, J. G. Healy, B. Johnston.

PEOPLE'S PALACE GIRLS' GYMNASIUM.—Director, Mr. H. H. Burdett—Tomorrow Saturday evening 13th, the above will hold a Social gathering in the new Club-room at 8 o'clock. Many of our accomplished members have promised to sing and play, so that together with other amusements, a very enjoyable evening is looked forward to. Our visit to the Goldsmiths' Institute has again been postponed—the event, however, will doubtless eventually come off.

ANNIE A. HEINEMANN, Captain.

Drs. H. C. HOWARD and H. P. Porter, F.R.C.S., will be the examiners on February 17th, at 8 o'clock for the St.

John's Ambulance (First Aid) Classes (Women).

THE Musical Classes have now taken possession of their new rooms at the north end of the Library.

ALTHOUGH the numbers attending the Winter Garden are not so large on the night when the Queen's Hall is closed, arrangements have, however, been made with Mr. Robinson's band to play a selection of music each Tuesday and Thursday this month, from 8 to 10, when admission will be one penny.

THE People's Palace Junior Choir commenced last evening, and deserves to be a very popular society; it will be composed of boys and girls under 18, the fee being one shilling per term; early application should be made.

WILL any of our members volunteer to act as stewards for the sacred music and organ recitals on Sunday afternoons from 4 to 5? Mr. Osborn will be glad to hear of any desiring to help.

GORLESTON HOLIDAY HOME.—Owing to the great success of last year's holiday, arrangements have been made to re-open the house occupied then, under the same management. Intending trippers should book dates as early as possible. To suit the members' convenience weekly or monthly payments will be taken in the office.

OLD BOYS' FOOTBALL CLUB.—On Saturday last the Grove F.C. came down to the Old Boys' ground at Wanstead. Play commenced at 3.40, the Grove winning the toss and having the wind. At first the Grove pressed the Old Boys rather hard, sending in some good shots from the wings. The Old Boys, however, put their shoulders to the wheel and carried the ball towards the visitors' goal, and giving their goal keeper some work, several good shots being put in which were ably stopped. Second half, the play was much the same, Bissitt keeping the goal keeper alive by his close shots; the game finished at 5 o'clock, the result being nil to nil. *Team*—Baines (goal); Phillips, Langdon (backs); Birkett, Toyne, Myers (half backs); Burton, Oughton, Bissitt, Loudon, Edmunds (forwards). H. BAINES, Hon. Sec.

THE Polytechnic is certainly ahead of us in their programme of holiday tours

for this year. Arrangements have been made for trips to Norway, Madeira, Switzerland, Morocco, Ardennes, and Chicago. Mr. Mitchell, their energetic secretary, is now in America with Mr. Douglas Hogg, completing arrangements for this unique series of trips to the great World's Fair at Chicago. It is expected that the cost of this month's holiday will be about £25. If any of our members would like to join either of these trips, Mr. Osborn will, no doubt, be able to arrange with the authorities of the Polytechnic.

The members of the Day School Old Boys' Club held a Social on Saturday evening last. Prior to this tea was served in the Refreshment-room, to which justice was done (it was exceptionally good). They then adjourned to the Club-room and carried out a good programme, consisting of ballads, comic songs, recitations, cornet solos, etc., which were well received. Many thanks are due to those who helped to make the meeting one of the most successful held since the commencement of the club. E. J. WIGNALL, Hon. Sec.

PEOPLE'S PALACE RAMLING CLUB.—On Saturday, January 30th, a party of twenty visited Messrs. J. Knight & Sons, Silvertown Soap Works and Oil Mills. There was much excitement in the neighbourhood of Victoria Docks, owing to the launch of the *Grafton* at the Thames Ironworks, Limited. While waiting for the bridge to swing, we were able to see the new vessel leave the shore and glide gracefully into the bosom of the river. On our arrival at the works, Mr. Duncan Knight was just leaving; we were, however, received by Mr. Hammersley, the Manager, who kindly appointed an old servant of the firm to show us round, under whose guidance we obtained a fair insight into the wonderful uses to which the common things of everyday life are put, in the course of soap manufacture, before that most useful article is issued to the public in the form of bars and tablets. Leaving the office, we passed into the grease and tallow department (which, by the way, is not unhealthy) where a quantity of beef fat lay strewn upon the floor; the inferior qualities of this being boiled down to grease, naturally gives forth a somewhat strong smell, to which, however, there is no unhealthiness attached; the better class of fat is reduced to beautiful beef tallow for shipment. Bones are cut at the knuckle and marrow extracted, they are then sold for button making. We were next conducted to the toilet soap department, where we were greeted with more pleasant odours than those that first attracted our notice. The grease, Australian tallow, etc., with strong soda, is put into coppers containing coils of steam pipes to boil for two or three days, and left for five or six days, and is then transferred in a semi-liquid state through a siphon to gutters and received into iron frames containing 12 cwt. each to cool. When thoroughly set, slabs of the different scented and coloured soap are cut by wire from the frames, and then again cut by machinery into bars, the better quality to be made into tablets. A large number of presses bearing the well-known name of the firm, also the laboratory in which the chemical ingredients are prepared, were shown us.

There is nothing wasted in this establishment, for the strippings necessarily caused in forming the tablets are placed into a machine which forces them again into the form of bars. Other refuse being boiled down, and chemicals applied produces glycerine, which, after passing through several complicated processes, comes forth in the perfectly clear state we are all familiar with. It was interesting to learn how oil was obtained from cotton seed. The man in charge of this department explained the process of crushing the seed, and how the oil was forced up by considerable pressure into tanks, the residue in the husks of the seed being pounded into cakes to form part of cattle food. We were shown oil samples in its original state, and after pitch had been extracted. A visit to the stables closed one of the most interesting rambles we have as yet experienced. On our way to Tidal Basin Station we were reminded of the co-operative relationship between employers and employed by the rows of neat cottages, with a recreative concert hall, library, etc., at the entrance to Knight's Road, built for those engaged on these works.—On Saturday, February 6th, a party of twelve visited the Brompton Oratory, and were conducted round by an attendant, afterwards we visited the Science and Art Department of the South Kensington Museum; the outing was greatly enjoyed.—Saturday, February 13th, Lyle's Sugar Refinery. Train leaves Liverpool Street 2.28, and calls at Coborn Road, 2.38. Take return tickets to Tidal Basin.—Saturday, February 20th, Charring-ton's Brewery, meet outside at 2.45 p.m. A. MACKENZIE, Hon. Sec.

PEOPLE'S PALACE CHORAL SOCIETY.—Conductor, Mr. Orton Bradley, M.A.—Our tea party and social dance on Saturday, Feb. 6th, was a great success. An excellent band, led by Mr. Gilbert, added greatly to the pleasures of the evening. Our thanks are due to members of the committee, especially to Mrs. Murray and Mr. Thomas, for their kind assistance, as also to Mr. Stock for so kindly acting as M.C. We must also thank Mr. Osborn, who had placed the new rooms at our disposal, and made every arrangement for our comfort.—The select choir give a concert in Craven Hall, Regent-street, on Feb. 20th.—We are now practising Rossini's "Stabat Mater" for performance on Ash Wednesday. J. G. COCKBURN, Hon. Sec.

The Handel Society have kindly promised to perform "Theodora" (by G. F. Handel) on Saturday, March 5th, and our own Choral Society and Orchestra are to give "Stabat Mater" on Ash Wednesday, March 2nd.

MR. FORTH on Monday last gave a capital lecture on "Sunlight and Colour," illustrated by the hydro-oxygen lantern, and numerous experiments. The audience, nearly 500, appeared to be very much interested in the subject, and the lecturer sustained the interest right to the close of the lecture, his voice being distinctly heard in all parts of the Queen's Hall. Surely we must have some more latent talent amongst our day and evening masters, which only wants bringing out.

People's Palace Cycling Club Notes.

At the general meeting a long agenda paper was successfully grappled with, and, I am glad to say, settled. After the election of new members and other preliminary business had been got through the question of raising the subscription to 6s. per annum was discussed. The chairman having stated the ideas which led to such a proposition, the meeting agreed with unanimity to the increased sub.

It was decided that official club runs should be carried out every Thursday and Saturday, such runs to be arranged monthly by the captain. Also that a time medal be given to the member making the greatest number of attendances on Thursday, a second medal to the member making the greatest number of attendances on Saturday, and a third medal to the member making the greatest number of attendances on Thursdays and Saturdays combined, but no member will be awarded more than one attendance medal. On Tuesday evenings unofficial runs will take place to some well-known resort, such destination to change monthly. Members wishing for a spin on Tuesdays will thus know where to find their brother 'Monts.

The subject of tours was fully and adequately discussed, the result being that the following places were selected:—

Easter tour to Bedford.
Whitsun tour to Hastings.
August tour to Portsmouth.

The proposal to raise the race entry fees to 1s. 6d. met with little opposition, and after the matter was fully explained the vote for the higher fee was unanimous.

The race programme was well received by the members, it comprising a race for each month through the season, the shortest distance being 10 miles and the longest 100 miles.

The prize scheme was also carried with unanimity, although some members at first seemed inclined to be doubtful of the success which would result from its application. However, after they were shown the co-operative principle upon which the scheme was built up, expressions in its favour were general.

The question of new country headquarters did not prove a very contentious subject, and, after a short discussion, the Crown, at Loughton, was decided upon.

Our worthy captain evidently profited by the chairmanship of Mr. J. A. Church at our A.G.M. for, at our last meeting he kept the members to the business in hand in splendid style, and seemed willing to sacrifice his favourite and long-cherished briar rather than allow the speakers to stray from the point or indulge in those private "confabs" which are so prevalent at club meetings.

The members present are to be congratulated on the amount of business got through during the evening, and their warmest thanks are due to their efficient committee for so thoroughly and effectually threshing out beforehand the knotty points in every subject they had to bring before the meeting. I am pleased to see that members generally do not believe in hair splitting, and an attempt in that direction was promptly scotched by acclamation.

I am pleased to see the Gym. finds favour with many of our club members, but should like to have seen more embrace the opportunity thus offered for keeping the muscles up to par. No doubt when the riding season commences the members of the Gym. will have it all their own way for a few weeks, and it will be a case of "Knocked them on the Abridge Road." Well, they deserve it, for they appreciated and accepted a good offer.

The opportunity was good; the instructors are good; the Gym. is good; in fact, "They're all good."

How many stuck to the resolution they made at the end of last season to ride all through the winter and so keep in form? Not many I am afraid, for although we all love to be awheel yet there is something so cheerless and depressing about a cold wet night that a book and pipe by the fireside is much more enjoyable than mudplugging. Happily the off season is now rapidly drawing near its end, so that we can look forward to some pleasant runs, trusting that the weather of the coming season will be extra good to compensate for our disappointments of last year.

I should like to see something like order kept on our club runs (I refer to the riding not the behaviour). This explanation is necessary because I am not a "fightest." Several attempts have hitherto been made in this direction, and now a suggestion is made that members should choose a friend to ride with and take care to keep with that friend instead of straggling all over the road. There is something in the idea, and it might be tried, but wont there be a rush for the ladies.

How very neat and simple is the Crypto gear. I recently met a gentleman riding an ordinary fitted with this mechanism, and to all appearances it worked beautifully. It has been well boomed, and its merits will be proved during the coming season. Of course the C. G. O. will find favour with many of the old ordinary riders, providing there is the pace to be got of it, but the great objection to its use seems to be an idea of extra friction to that in a safety—why this should be I fail to see.

I do not however hold the opinion like some that it will entirely supersede the safety and then revolutionize cycle construction.

I should very much like to see more lady members in the club. Will each and every member do his best to induce a sister (of course it is not necessary that she be his own sister) to become an active member. I know it is difficult to persuade ladies that cycling is good, but when once they make a start the wheel will not be readily forsaken by them.

So the Essex division have decided to build their nest in the Fir Trees, which stand at the top of Hermon Hill on the road to Abridge. From what little I know of the place I think they will find the branches both commodious and comfortable, and the host, well, he is a real host, and no mistake about it, from whence they will wing their flight on Thursday at 7.30, and Saturday at 4.15.

If our dance committee comprises any vain fellows, they stand a good chance of

having their heads turned, for the Stratford, Leyton, and Walthamstow press have been writing such nice things about them over that dance at the Stratford Town Hall. The *Walthamstow and Leyton Herald*, in a long account, says that it was a phenomenal success, at which the committee must be very gratified, and that the company assembled was as select as one could wish. The *Guardian* of the same parishes compliments the committee by telling them they really understand their business, and know how to conduct a dance, and the always good floor was in better condition than they had ever known it before. Then the *Stratford Express* says the dance was a great success, and, from a terpsichorean point of view, the hall has the finest floor they know of, whilst all are agreed that the M.C.'s and stewards discharged their duties in a creditable manner.

The *East London Observer* knows us of old, and refers to the dance as a grand success, as is usual with all affairs of the club.

I forgot to say that each and every paper proffered a piece of advice to its readers, and as that advice was practically the same in each case, and moreover a most sensible piece of advice, I will repeat it now that I have thought of it, "Do not forget the next dance at Stratford is fixed for February 27, and that tickets can be obtained of the honorary secretaries, Hope Lodge, Walthamstow, and 68, Lichfield-road, Bow."

Those members who are going to have a new machine and want it for the opening run, should lose no time in placing their order, as I am told by one in the know, that the makers generally are what might be called fairly busy, and every day they are getting busier, and I believe the principle of first come first served, is rigidly adhered to in the majority of cycle works.

Would it not be advisable to pass a rule to the effect that an officer or committeeman should vacate his office on being elected an officer or committeeman of another cycling club. At first sight this may seem selfish, but all must admit that the premier position the club has attained, has cost a deal of hard work, and it is not by any means fair fighting for members of the committee of rival clubs to be present at our deliberations, for had they held office in other clubs at the time of their nomination for our committee, I feel sure that they would not have been elected.

AITCHBEE.

EVERY bicyclist should use his personal influence to secure good roads, but this duty does not require him to get off his wheel over the handles and smooth the highway down with the back of his neck.

"Do you not think," said Dorothea to Ezekiel, "that there is something soft and tender in the fall of the beautiful snow?" Ezekiel scratched his head and replied, "There is something soft and tender in the fall of a single snowflake, but when it comes to crawling out in the morning and shovelling away a big drift it's simply disgusting."

Library News.

The following is a list of Historical works to be found in the Students' Lending Library:—

HISTORY.

- Archer (T. A.), *The Crusade of Richard I.*, 1189-92. 1888. London. H. 28. (*English History by Contemporary Writers.*)
- Besant (Walter), and Palmer (E. H.), *Jerusalem the City of Herod and Saladin.* 1838. London. H. 45.
- Blunt (Rev. I. J.), *Sketch of the Reformation in England.* 1872. London. H. 26.
- Bulwer-Lytton (E. G. E. B.), *Baron Lytton, Athens: Its Rise and Fall.* N.D. London. H. 3.
- Carlyle (Thomas), *The French Revolution: a History.* 1888. London. H. 39.
- Colbeck (C.), *Edited by, The Public Schools. Historical Atlas.* 2nd edition. 1885. London. H. 44.
- Collier (William Francis), *History of the British Empire. Senior Class Book.* 1870. London. H. 20. (*Nelson's School Series.*)
— Another edition. N.D.
— Another edition. H. 21.
— Another edition. 1866.
— Another edition. H. 22.
- Cunningham (W.), *The Growth of English Industry and Commerce during the Early and Middle Ages.* 1890. Cambridge. (*Pitt Press Series.*) H. 43.
- Dickens (Charles), *A Child's History of England.* N.D. London. H. 2. (*Charles Dickens Edition.*)
- Freeman (Edward A.), *A Short History of the Norman Conquest of England.* 3rd edition. 1887. Oxford. H. 17. (*Clarendon Press Series.*)
- Froude (James Anthony), *History of England from the Fall of Wolsey to the Defeat of the Spanish Armada.* 12 vols. N.D. London. H. 5. (*Popular Edition.*)
- Gibbins (H. de B.), *The Industrial History of England.* 1890. London. (*University Extension Series.*) H. 18.
- Green (John Richard), *Readings from English History.* 3 parts. 1879-80. London. H. 16.
- Hume (David), *History of England.* (*No title page.*) (*Students' Hume.*) London. H. 9.
- Johnson (Rev. A. H.), *The Normans in Europe.* 5th edition. 1888. London. (*Epochs of Modern History.*) H. 33.
- Macarthur (Margaret), *History of Scotland.* 1873. London. H. 29. (*Historical Course for Schools.*)
- MacCarthy (Justin), *History of Our own Times, from the Accession of Queen Victoria to the General Election of 1880.* 4 vols. 1882. London. H. 10.
- Markham (Mrs.) *Mrs. Elizabeth Penrose, A History of England from the First Invasion by the Romans to the 14th Year of the Reign of Queen Victoria.* 1853. London. H. 19.
- Maunder (Samuel), *The Treasury of History.* 1856. London. H. 24.
- Norgate (Kate), *England under the Angevin Kings.* 2 vols. 1887. London. H. 40.
- Potter (John), *Archæologia Græca; or, the Antiquities of Greece; with Notes by James Bond.* 3rd edition. 1837. Glasgow. H. 25.

- Prescott (William H.), History of the Conquest of Peru, with a preliminary View of the Civilisation of the Incas. N.D. London. (*Excelsior Series*.) H. 11.
- History of the Reign of Ferdinand and Isabella the Catholic of Spain. N.D. London. H. 13.
- Another edition. 2 vols. 1854. H. 14.
- History of the Reign of Philip II. of Spain. 2 vols. 1856. London. H. 15.
- Ranke (Leopold von), The History of Servia and the Servian Revolution, with a Sketch of the Insurrection in Bosnia. Translated from the German by Mrs. Alexander Kerr. 1853. London. (*Bohn's Standard Library*.) H. 7.
- Ransome (Cyril), A Short History of England, from the Earliest Times to the Present Day. 1891. London. H. 1.
- Robertson (William), History of the Reign of Charles V., with an Account of the Emperor's Life after His Abdication, by W. H. Prescott. 2 vols. N.D. London. H. 12.
- An Historical Disquisition concerning the Knowledge which the Ancients had of India. 5th edition. 1809. London. H. 41.
- Ross (Robert), Outlines of English History for Junior Classes in Schools. N.D. London. H. 27.
- Sime (James), History of Germany. 1874. London. (*Historical Course for Schools*.) H. 30.
- Smith (R. Bosworth), Rome and Carthage: The Punic Wars. 1887. London. (*Epochs of Ancient History*.) H. 32.
- Smith (William), Smaller History of England, from the Earliest Times to the year 1868. 12th edition. 1872. London. H. 38.
- A History of Greece, from the Earliest Times to the Roman Conquest. 1877. London. (*Students' Greece*.) H. 8.
- Smaller History of Greece, from the Earliest Times to the Roman Conquest. 11th edition. 1872. London. H. 36.
- Smaller History of Rome, from the Earliest Times to the Establishment of the Empire. 14th edition. 1872. London. H. 35.
- Another edition. 16th edition. 1874. London. H. 34.
- Another edition. 13th edition. 1874. London. H. 37.
- Stubbs (William), The Constitutional History of England in its Origin and Development. 3 vols. 1883-90. Oxford. (*Clarendon Press Series*.) H. 4.
- The Early Plantagenets. 6th edition. 1880. London. (*Epochs of English History*.) H. 31.
- Select Charters and other Illustrations of English Constitutional History from the Earliest Times to the Reign of Edward I. 6th edition. 1888. Oxford. H. 6. (*Clarendon Press Series*.)
- Symes (T. E.), A Companion to the School Histories of England, being a series of Short Essays on the Most Important Movements, Social, Literary, and Political, in English History. 1889. London. H. 23.
- Taswell-Langmead (Thomas Pitt), English

Constitutional History, from the Teutonic Conquest to the Present Time. Revised by C. H. E. Carmichael. 4th edition. 1890. London. H. 42.

Letter to the Editor.

DEAR SIR,—I should be very pleased if you could find space in the columns of your weekly journal to insert a request directed to its readers who frequent the concerts given from time to time in the Queen's Hall, and a request, no doubt, which a very great number of those that attend would also be very glad to see brought before the notice of the audience. In my opinion, gentlemen should remove their hats as soon as the concert or entertainment commences, of courtesy not only to the *artistes*, but also to the audience, who are very much inconvenienced owing to the view of the platform being impeded by the large number of gentlemen who do not remove their hats. I have attended several of the concerts and can assure you it was most painful sometimes to get even an occasional view of the *artistes*, and hundreds must have been in the same plight. While I write I feel certain that your audiences are considerate for the pleasures of others, and if this oversight, no doubt, on their part is brought to their notice, they will in future remove their hats during the time the concert is in progress.—I am, yours faithfully,

COURTESY.

THE *Palace Journal* may now be obtained of the following newsagents:—

- Mr. Young, 250, Mile End Road.
Mr. Haines, 212, Mile End Road.
The Melbourne Cigar Stores, 178, Mile End Road.
Mr. Kerby, opposite London Hospital.
Mr. Moir, 57, Cambridge Road.
Mr. Abrahams, Post Office, Globe Road.
Mr. Roder, 163, Green Street.
Mayor and Sons, 212, Green Street.
Mr. Hanson, 111, Roman Road.
Mr. Sampson, 185, Roman Road.
Mr. Smith, 21, Burdett Road.
Berry and Holland, 180, Well Street, Hackney.
Mr. Connor, opposite South Hackney Church.
Mr. Roberts, 172, Victoria Park Road.
G. Hind, 295, Mile End Road.
A. Lamplugh, Harford Street.
Sullivan, 368, Mile End Road.
Daniels, 13, Hackney Road.
Levy, J., 102, Whitehorse Lane.
Mr. Fox, Stationer, 123, Burdett Road.
Mr. Mead, Newsagent, 542, Mile End Road.
Mr. Poole, 24, Globe Road.
Mr. Inwards, 11, Well Street Hackney.

THE DIFFERENCE.—Small boy: "Pa, what is the difference between a pessimist and an optimist?" Pa: "Well let me see if I can illustrate. You know I am often discouraged, and things don't look to me as if they'd ever go right. Well, at such times I can be said to be a pessimist. But years ago, when I was a young man, everything looked bright and rosy, and I was always hopeful. Then I was an optimist. Now, my son, can you understand the difference between a pessimist and an optimist?" Small boy: "Oh, yes; one is married and the other isn't."

The National Anthems of Some Great Countries.

THE origin of the British National Anthem has proved a source of uninterrupted vexation for many years past. There is almost as much mystery regarding it as there used to be about the sources of the Nile. The common account attributes it to Dr. Bull, King James the First's organist; but it has also been claimed for Henry Carey, the author of "Sally in our Alley." Between these two the authorship and composition almost certainly rest, but it has been found impossible to decide definitely for the one or the other. The music of "God save the Queen" is tame and uninteresting, but it agrees well with the comparatively peaceful, regular course of events which has marked public affairs in England for over two hundred years past.

Not so is the National Anthem of France. There never was a more rousing composition than "La Marseillaise." "The sound of it," says Carlyle, "will make the blood tingle in men's veins; and whole armies and assemblages will sing it with eyes weeping and burning, with hearts defiant of Death and Despot." It had a great share in the first French Revolution, for in a few months after it was first made known everyone was singing it, and the words "To arms! March!" were resounding in all parts of France. At every season of disorder since, its strains have excited the passions of the people, and if immortality can be predicted for any tune known to man, this is beyond a question the one. And yet, as the story goes, both words and music were the production of one night. They were composed in 1792 by a person whom Carlyle calls "an inspired Tyrtaean Colonel," Rouget de Lisle, who was still living when Carlyle's "French Revolution" was first published. The scene of its birth was Strasburg, and not Marseilles, but it was a force of Marseillaise which first marched to it, and hence the title.

The Russian National Anthem, "God Protect the Czar," was first performed at the Grand Theatre, Moscow, in December 1833. Previous to this there had been no national hymn in Russia, and the Czars usually contented themselves with our "God save the King." The composer was Colonel M. Lwoff, and in return for the composition, the Czar Nicholas presented him with a gold snuff-box, set with diamonds. The music is distinctly national, but the words, as everyone knows, are anything but the actual prayer of the Russian people: "God save the Czar! Mighty autocrat! Reign for our glory, etc." It is, properly speaking, an official hymn, and is unknown to the vast majority of Russians.

The Austrian National Anthem is well known in England from its use as a hymn-tune. It was composed by Haydn, and performed for the first time at the celebration of the birthday of the Emperor Franz at Vienna in 1797. The lovely air is thoroughly German, and found therefore an immediate and ready acceptance in the hearts of the people. Haydn himself was very fond of it. He used it in the variations in one of his quartets, and when he was dying he insisted on being taken from bed to the piano, when he played the air three times

over very solemnly in the presence of his weeping servants.

The Danish National Anthem is not unlike our "Rule Britannia." It was composed by a German named Hartmann, about the year 1770. The "Sicilian Mariner's Hymn," though it can hardly be called a national anthem, is a favourite air with the Gondoliers of Venice, who sing it frequently.

There is a rumour that the Americans are thinking of changing their national air. Certainly much cannot be said for "Yankee Doodle," but when once a nation adopts a popular melody, and allows it to be associated with the patriotic feelings of the people it is not easy to dislodge it. The tune of "Yankee Doodle" had been popular in England as early as 1730, under the name of "Fishers Jig." And when the New England contingent, with its Falstaffian appearance and psalm-like marching music came to Albany in the French and Indian war, one of the British wits, Dr. Richard Schutberg, took the tune for a set of satirical verses on their sober manners and ridiculous attire. The British fleet sailed into Boston Harbour in 1768 with the military bands playing "Yankee Doodle" in contempt. The British were glad to drop it after Lexington and Concord, and listened with chagrin when the American bands retaliated at Saratoga and Yorktown. "The Star Spangled Banner" does duty as a national air almost as frequently as "Yankee Doodle." The song and air are both good, but the latter is perhaps not simple enough for popular use. If America is really seeking a new national anthem, poets and musicians have a great bid for immortality.

The World's Steamers.

ACCORDING to a recent return, the number of steamers existing in the world last year was estimated at 9,969, of an aggregate burthen of 10,531,843 tons. The corresponding number of steamers existing in the world in 1885 was estimated at 9,642, of an aggregate burthen of 10,291,241 tons. The total of 9,969 steamers, representing the world's steam shipping in 1886, was made up as follows—iron steamers, 8,198, of an aggregate burthen of 8,911,406 tons; steel steamers, 840, of an aggregate burthen of 1,206,962 tons; composite steamers, 109, of an aggregate burthen of 32,820 tons; and wooden steamers, 822, of an aggregate burthen of 380,655 tons. Of the steamers afloat in 1885, 5,792 were owned by the United Kingdom and its colonies, their aggregate burthen being 6,595,871 tons. The other countries of the world owned steamers as follows last year—Germany, 579; France, 509; Spain, 401; the United States, 400; Norway, 287; Russia, 212; Denmark, 200; Italy, 173; Holland, 152; Brazil, 141; Japan, 105; Greece and Turkey, 82 each; Belgium, 68; Chili and the Argentine Republic, 43 each; China and Portugal, 27 each; Hawaii, 21; Mexico, 15; and miscellaneous, 50. It will be seen that, notwithstanding the great depression prevailing in steam shipping, the number of steamers afloat last year increased to the extent of 327 as compared with 1885.

Food and Drink in Shakespeare's Time.

IN the reign of good Queen Bess, flourished one Tobias Venner, "a doctor of physicke, at Bathe in the spring and fall, and at other times in the Burrough of North Petherton, near to the ancient haven-towne of Bridgewater, in Somersetshire."

This worthy wrote a book on diet, entitled "The Straight Road to a Long Life," and seeing that while he was a contemporary not only of Shakespeare, but also of Milton and Dryden, he was not a bad authority on such a subject. The book is full of odd conceits and imperious commands as to what to eat, drink, and avoid, but it is interesting as a record of what were the chief items of food and drink in the days when Shakespeare had retired from life, and was enjoying a peaceful old age in his quiet Stratford home.

We learn that the usual time for dinner in all places was about 11 o'clock, and for supper in most places about six.

Breakfast usually consisted of a draught of white wine, a Rhenish wine, or of beer. When this simple "morning draught" was elaborated into a meal, it took the shape of poached eggs, seasoned with sauce and a few pepper corns, slices of bread and butter, all washed down with a "good cup of claret wine."

Dinner and supper among the labouring classes consisted usually of bacon, or cheese with beer. When they tasted meat on high days or holidays, it was usually salted beef or "the flesh of elder sheep." When they enjoyed the rare luxury of fish it was generally in the shape of eel, tench, or thornback. Cottagers were fond of various kinds of broth, particularly a pork broth or "souse," and the good housewife usually had a dish of savoury herbs simmering by the fire.

Among the well-to-do classes venison, beef, pork, veal, and lamb were favourite joints of meat; turkeys, pigeons, peacocks, partridge and capons, and green geese were the birds most thought of, while dishes of sparrows, fieldfares and linnets and other small birds were highly esteemed.

Except in places near the coast sea-fish were rarely obtainable except in a salted state; but next to salmon, halibut and John Dory held the first place. The king or queen of river fish was the sturgeon, and trout, carp, perch and pike were considered dainty dishes. Fish pies were very general. Cheese or junket was usually taken at dinner.

Of vegetables, peas, beans and cabbage were most eaten. The potato was unknown. Pastry and sweets presented a curious assortment. Pies of apples and pears were general, the "Warden Pear" being a great favourite. There were three sorts of bread, wheat, barley and rye.

The every-day beverages of the lower and middle classes were beer, mead, cider and perry. Tea and coffee were unknown. The wines included sack (dear to the heart of Jack Falstaff), claret, malmsey, muscatel, canary, and the red and white wines of France. For "the use of Kings and peers," France sent also the *Vin de Coussi*, and *Vin d'Hai*, which were very rare and costly and not inappropriately termed the "regal wines."

The World's Motive Power.

THE Bureau of Statistics in Berlin has recently issued some interesting information in connection with this subject. It appears that four-fifths of the engines now working in the world have been constructed during the last 25 years. France owns 49,590 stationary or locomotive boilers, 7,000 locomotives, and 1,850 ships' boilers; Germany has 59,000 boilers, 10,000 locomotives, and 1,700 ships' boilers; Austria, 12,000 boilers and 2,800 locomotives. The force equivalent to the working steam engines represents—in the United States, 7,500,000 horse-power; in England, 7,000,000 horse-power; in Germany, 4,500,000; in France, 3,000,000; and in Austria, 1,500,000. In these figures the motive power of the locomotives is not included, whose number in all the world amounts to 105,000, representing a total of 3,000,000 horse-power. Adding this amount to all other powers, we obtain the total of 46,000,000 horse-power. A steam horse-power is equal to three actual horses' power; and a living horse is equal to seven mer. The steam engines of the world represent, therefore, approximately, the work of 1,000,000,000 men, or more than double the working population of the earth, whose total population amounts to 1,456,000,000 inhabitants. Steam has accordingly trebled man's working power, enabling him to economise his physical strength while attending to his physical development.

How Gas is Made.

THE manufacture of gas consists in distilling from coal the hydro-carbon contained therein, and freeing it as far as possible from impurities before it is used for purposes of illumination. The coal is put into a closed retort of cast-iron or fire-clay, over a coal fire, and in about four hours it has given off all its gas, leaving the coke only in the retort. The gas passes into a large pipe, called the hydraulic main, which is kept partly filled with water. Here the water, ammonia, tar, and other matters that escape from the coal with the gas, are partly condensed. From the hydraulic main the gas is conducted into the condenser, a series of bent iron tubes which are kept as cold as possible by means of a stream of cold water upon their outside surface, to further arrest its impurities by the process of condensation. It then goes through a case called the scrubber, which contains pieces of coke, over which water constantly trickles to eliminate any traces of ammonia that may still cling to it. From this it passes through the lime purifier, an iron box fitted with shelves, on which is placed slaked lime, to absorb the carbonic acid in the gas. Part of its sulphuretted hydrogen is also taken out here, and the remainder is eliminated by a passage through caustic soda, sawdust, and oxide of lead, or iron sulphate. The gas is now ready to be passed into mains and conducted to large reservoirs whence it is conveyed to houses for use. The average yield of gas is about 10,000 cubic feet to every ton of coal.

The Invitation Home.*

JOHN XVII., 24.—"Father, I will that they also whom Thou hast given Me, be with Me where I am, that they may behold My glory."

THE shadow of the Cross was already falling over our Lord's life and ministry when He uttered the words which we have just read. That portion of St. John's Gospel from which I have taken them contains a record of His prayer for His disciples, words uttered on that memorable Thursday evening which ended in Gethsemane. Our Lord had just been gathered with His disciples, for the last time, round that simple table where was inaugurated that rite which we still perform in Christian Churches, under the name of the Lord's Supper. It has been well said that if you know a man's desires you can tell his character. If you know whether a statesman desires office for the sake of the emoluments attached thereto, or for the sake of the good which he may be able to do to his fellow citizens, you can gauge pretty accurately what his character really is. If you know whether a merchant desires wealth above all things, or whether he cares first for doing righteously, putting success in the second place, you will have a pretty tolerable key to the man's whole life. In the passage before us we are admitted as it were into the secrets of our Lord's own heart, and we hear what His desire was for those He loved. We may well feel that the ground we are standing on is holy, for Christ came to manifest the Father. The wishes that He wished are the wishes of the Father, and if Christ longs that you and I should be with Him where He is, it is but an expression of the yearning of that great heart of love which is the focus and the centre of the immeasurable Majesty which we term God.

The circumstances under which the words were spoken give all that happened a mournful interest. We can imagine the Lord looking round at His disciples and gazing into those faces that He had known so long, and whose characters had been forming under His loving guidance, until they were ready to go forth as His witnesses, to preach a new Evangel to the world. The hour had come for parting, and the loving heart of the Redeemer breaks out in these touching words on behalf of His friends. It has been said that Christ was never more divine than when He was most human. If that be so, the divine element is strong here. In this country where emigration is so common we must all of us have known what it is to part with friends. Have you not seen a score of times some loved one going off to Canada or Australia, or some other part of that Greater Britain beyond the seas, and as he grasps your hand to say good-bye, perhaps for ever, he says to you, "I should feel quite happy if only you were going with me, that would make all the difference." He does but repeat what the Master said to His disciples, "I would that you could be with me where I am."

I remember not long ago one of our boys going off as I have described, and as his special friend bid him good-bye on the platform, the last words he said to him were, "Now, old man, remember if ever you cross the Atlantic, the half of all I have is yours," so strong was his desire to have his friend with him where he was. Something of this love for old friends and old associations is beautifully expressed in those well-known words in the "Irish Emigrant."

"The poor make no new friends,
But oh, they love the better far
The few their Father sends—

* * * * *

They say there is work and bread for all
And the sun shines always there,
But I'll not forget old Ireland,
Were it fifty times as fair."

The simplest natures are always the grandest, for they appeal to sympathies that are universal in human hearts.

We all of us feel that Mr. Gladstone is at his worst when trying to explain some complex difference between "also" and "likewise," and that he is at his best when, forgetting all his subtle logic, and appealing to some great principle of truth and righteousness he sends out a note through the country such as no other man but he can strike.

* No claim is made for originality or literary merit in these notes. In preparing the addresses for delivery, I made use of any books I possessed on the subject in hand, and my time does not allow of that careful revision, almost amounting to re-writing, which should precede the publication of extempore addresses. To those who were present, however, these notes may revive useful memories, while to old members who were absent, lines of thought may be suggested, which their long experience of our Bible Class will enable them to follow on.

Gordon would never have evoked the enthusiasm that he has were it not for the simplicity of his nature, for loyal, childlike natures such as his ever seem to have the fresh imprint of heaven. An officer, who knew him at Gravesend, said to him one day, half-chaffingly, at the mess, "I will never walk through Gravesend with you again." "Why not?" enquired Gordon. "Because," returned the other, "every little ragamuffin you meet comes and sticks his hand into yours, and you receive his advances just as if he were your brother." "And is he not my brother?" asked Gordon, with unaffected surprise—a question from which his friend found the best refuge to be silence. Thus our Lord often appeals most powerfully to us by the very simplicity of His utterances. The words we have just read might be nothing more than the outpouring of some loyal heart, about to be separated from those it loves. "I wish you were going with me; I wish you could be with me wherever I am." And, indeed, the love of such a heart is worth winning. If you have no one who would miss you were you to go away; if there is no human heart that would feel sorry for your absence, and long for your return, then you are poor indeed.

Let us look, however, a little deeper. It is no small test of a man's character that he should be able to wish those who love him best to be "with him where he is." No man leading a double life, who appears one thing in company and another thing when all restraining influences are absent, could honestly express such a desire. On the other hand, almost the first sign of grace in a man's heart is his desire to share with others the blessed truths of the Gospel. That is no true light which makes a man anxious to keep to himself all his religious experience; for true religion, like the God it emanates from, grows rich in giving. You get a noble example of this in that well-known scene of Paul before Agrippa. There stands the Apostle, fresh from his prison, laden with his chains, with the burden of many cares upon him, scarcely a friend to stand by him, and all outward appearances against him. His standing-place is the prisoner's dock, his garb that of a malefactor; while face to face with him stands a man, rich in all that the world counts worth winning, with a throne for his seat, and a kingdom for his sustenance. And yet Paul, looking at Agrippa, and realizing how poor he was in all that true nobility which constitutes real wealth, felt his heart filled with pity for the wretched libertine on the throne. So conscious was he of the peace and joy that filled his own soul, so full was he of that happiness which the world had neither given him nor could take away, that he forgot his own and the king's relative positions, and the strange spectacle was exhibited of the prisoner pitying his judge, the captive mourning over his captor. At last the Apostle's soul burst forth in words that read almost like a paraphrase of our Lord's—"I would that not only you, but all who hear me, were such as I am;" and then, fearing lest he might be misunderstood, he holds out his manacled hands, and says, "Except these bonds." As much as to say, "I do not wish my sufferings to be yours, O King Agrippa; your mission is to be a prince, my mission is to be an apostle; you are to testify for God on the throne, I am to testify for Him in the dungeon; but, oh, I would that your heart could taste something of the joy that fills mine; I would that you could be with me where I am in the inner circle of the presence of the Lord, in the possession of that peace that passeth understanding."

Some such feeling as this must always be the first thought of every really good man. I hold it to be an impossibility for a man to have his heart full of God's love, and yet to be doing nothing for his brother. "If we love not our brother whom we have seen, how can we love God whom we have not seen?" Oh that you who listen to me, and who know Christ, would realise that it is only by helping man that you can really show love to God. If this afternoon, by God's grace, you are conscious of pardon and peace, if you have conquered your sins and found salvation from the power of evil, will you not try to lead others where you are? If your feet are on the rock, will you not hold out a hand to some sinking brother, and bring him to the haven he would be? But to some of you, the last prayer you could pray would be that others should be where and what you are. Tell me, is your life such that you can honestly pray that that little brother of yours, just leaving school, whose innocent heart has never yet been tainted with the devilries that you have learnt, can grow like you, can be with you where you are, morally, socially, spiritually? Perhaps there is someone dear to you, whom you hope one day to make your wife. Can you pray that she shall grow like you, that she shall come with you where

you are? Would you like her to use your language, and to adopt your morality? Where do you find an authority to make one code of morals for a man and another for a woman? Would you like your sister to be with you where you are? Would you like her purity to be like yours, her life, her influence, to be what yours is? Do you not know, some of you, that you would view with disgust and shame conduct in others which you have practised yourself, and that if your sister, or the girl that you keep company with, were to go to the places you go to, and use the language you use, you would shrink from her with loathing?

What a frightful condemnation it is on a man's life that he should look upon it as a curse for others to be as he is, that he should dread his sister frequenting places where he is most at home! How do you expect to influence others for good, how can you or I ever hope to win others to a higher life, if we have to preach to them, to copy what we say instead of what we do? Depend upon it, if we have to rely upon the parade of unpractised virtues which we awkwardly exhibit, while our life of frivolity, or lust, or scepticism, or self-indulgence, contradicts our teaching, we shall utterly fail.

Do you remember one awful example of a man who prayed the exact reverse of our Lord's wish—that rich Pharisee, who, sinking into the grave, lifted up his eyes in Hades in torment, crying out in his misery, "Oh, send Lazarus to warn my five brethren, lest they come where I am?" Compare Paul and Dives—the prisoner in the dock, with no one to help him, poor—yet making many rich, having nothing, yet possessing all things, able to stand in the presence of a king, not as a suppliant, but as a donor. Compare him, I say, with the rich man, who had, I suppose, on earth been looked upon as having attained almost the highest good; rich, hospitable, but selfish and earthly minded, crying out in his agony the passionate desire that those he loved might not come where he was. Oh, test your life by this. Can you say to each of those you love "Be with me where I am, live as I live, do as I do?" Or are you already conscious of such a falling off in your own life, that your prayer for the innocent would be that they should never come to be where and what you are?

The next point I want you to think of is, what is it to be with Christ where He is. I must say it seems to me an altogether healthy tendency of this age that we are getting to think less and less of heaven as a place, and more of heaven as a character, a state of mind. I do not for a moment deny that there may be a place inhabited by the lost, and a place inhabited by the saved, though until we know more than we do at present of the spiritual world, the word "place" as applied to heaven or hell can have but very little significance. The essence, however, of the happiness of heaven and the misery of hell does not consist in its locality, but in the state and condition of the people who find themselves there. If we turn to our Bibles for assistance, we shall find heaven described by such expressions as "seeing His face," "walking with Him in white," and such like. The full meaning of these expressions are only known to those who have gone before, but this we do know, that to see Christ—to be with Him where He is—we must be like Him in character and in spirit. Just as Christ is said to be "the way," so may heaven be said to be "the place" of the blessed, and yet we know well enough that when we speak of Christ's being "the way" we mean that a man must be "in Christ," must, to use Paul's expression, "put on Christ," that is to say, be actuated by His spirit, learn in His school, and walk in His footsteps; thus He becomes our way. If you ask me "where to?" I tell you to the assembly of the church of the first-born, to that gathering of the great multitude which no man can number, who are redeemed from every clime, and nation, and kindred, and tongue, by Him who died and gave Himself for them. The central object must ever be "The Lamb as it had been slain," at once the sign of our redemption, the witness alike of God's unspeakable love, and of that spirit of self-sacrifice which alone can inherit the kingdom of God. It matters very little to me, the exact locality to which I shall go when I leave this world, but it does matter to me that I shall find there those whom I have known and loved on earth, and it does matter to me that He who loved me and redeemed me should welcome me to be where He is. You will see then that the blessedness of heaven depends, not in its locality, but in the company we meet there, and in the character which makes us meet for the companionship of the children of God.

I have said that no man can be with Christ who is not in Christ, and if you will think for a moment you will see how much of the mischief, and how many of the mistakes, which have arisen in the Christian Church, come from a misapprehen-

sion of this truth. All men want to be with Christ when they die, but all do not realise that to be with Him in the next world they must be in Him, and have Him in them, in this world. Some apparently fancy that the road of forms and ceremonies will lead them to be where He is. Others imagine that the repetition of some orthodox creed will be found all sufficient on the great day. Do we not remember the solemn words in which Christ comes to Him with their empty creeds, and formal ceremonies, and say to Him, "Master, we have eaten and drunk in Thy presence, and Thou hast taught in our streets," but the answer comes back terrible in its awakening, and fearful in its truth, "I never knew you; depart from me, ye workers of iniquity."

Dear fellows, let us ask ourselves when are we most truly where Jesus is, while in this life. Are we necessarily nearest to Him in the gorgeous cathedral, in the bible class, in the prayer meeting? We may indeed be with Him there, for where two or three are gathered together He will be in their midst. But we may be as far from Christ in this hall this afternoon as though we were in the company of the drunkard or the gambler. Our hearts may be as far from Him as though we had never entered a church, or gone to a prayer meeting. To be with Christ is in His spirit to bless our brethren. We are most truly with Him when we are leading others by our example, by our words, by our love, to higher, purer, and nobler lives. There is a story told of a Doctor of Divinity, in the American War, who had gone out, as so many earnest Americans did, from New England, to fight for their Union, and who, one Sunday morning, was found washing the shirt of a wounded soldier while the service was going on in the camp. He seemed to feel half-ashamed when some of the officers discovered him thus engaged, and was beginning to stammer forth some excuses, when one of the officers remarked, "Never mind, doctor, I believe you are more truly in God's service doing what you are than you would be preaching yonder." And the officer was right; it was the old story of the cup of cold water given in the Master's name.

There is one more thought I should like to dwell upon before we leave these words. Our Lord wished His disciples to be with Him where He is, that they might "behold His glory." Now, there are two senses in which this might be taken. A man might wish some one to behold his glory in order that he might praise him, or be struck by his wealth and position. The schoolboy may wish his friend to come home and see his father's rich furniture and well-appointed house; or the churchwarden may invite his friend to come to his church to hear his music, to see his service, to behold the rich ritual with which everything was performed. Not in any such spirit did Christ pray this prayer. Have you ever learnt that no man can see Christ's glory who has not attained to Christ's spirit—for what is the glory of Christ but His goodness? Do we not read that, when He walked to and fro in Galilee, men beheld Him not? They asked if this was not "the carpenter's son;" the poor Galilean prophet, whose brothers and sisters were with them at Nazareth? "There was no beauty in Him that they should desire Him; they hid their faces from Him;" and, when the bitter agony of the cross fell upon Him, they "esteemed Him smitten of God"—as, indeed, you sometimes hear men venturing to preach even now that heathen doctrine, that Christ was turning away the Father's wrath on the Cross, and changing an angry Being into a loving Father. Thus, while He was on earth, but few saw the glory of Christ. Not in His human form, as we have seen, not in His miracles, for they said He did them "by Belzebub, the Prince of the Devils;" not even in the Divine manifestations of God's favour, for they said "it thundered;" but in the beauty of holiness; in the tenderness which sought the sinner in spite of his sin; in the love that stooped down and came nigh the poor and needy—coming where they were that He might draw them where He was; in such was the glory of Christ. I have said that no man really sees Christ's glory unless he has something of Christ's spirit. It is never a good sign for a man to be suspecting his fellow man of mean or evil deeds. I remember a man once saying to me of one who was engaged in Christian work, that he did not believe that any one gave himself up to such work without the hope of making something by it, and that he was just working for some reward, and meant to make money out of it somehow. I could not help thinking, as I listened, what an involuntary revelation he was making of his own selfish nature. He was so absolutely absorbed in self, that he could not believe in the possibility of self-sacrifice in others—he could not see the glory of goodness upon earth. How would he see it in heaven? Indeed, every fresh step a man makes in the Christian life opens

to him fresh views of excellence in others. He who is most truly loving in this world recognises love most quickly in others. He who is most self-sacrificing now is the one most ready to detect a similar spirit in his brethren.

St. John tells us, in his first Epistle, that this will remain true in the next world. Do you not remember how he says, "Beloved, now are we the sons of God, but it doth not yet appear what we shall be, but this we know, that we shall be like Him, for we shall see Him as He is." The proof which John offers of our likeness to Christ is "that we shall see Him." We sometimes talk of heaven as though it were a single place or sphere, where all the just are gathered in one company. I confess it does not present itself to me in that light. I believe that heaven consists in sphere above sphere, condition above condition, to which we shall rise in ever-increasing perfection. I do not know that we shall see those who are in higher spheres than ourselves, at any rate, I do not think we shall see them in the full sense of the word, that is, so as to realise their characters. We know that on earth we are surrounded by spirits whom we see not. We are told that God's angels are "ministering spirits sent forth to minister for them who shall be heirs of salvation." Yet we see them not. Some day our eyes will be opened, like those of that young servant of the prophet at Dothan, and we shall know that, as we have battled with the troubles of this life, we have been surrounded by the chariots of God, and that they that have been for us have ever been more than those who have been against us.

Thus Christ, praying that His disciples might see His glory, was praying that their characters might be like His, that they should know the beauty of holiness and perfection. Can you not understand now why it was that Jesus wept over Jerusalem? It was because having eyes they saw not, and having ears they heard not, and thus He turned to the wailing women who followed His steps, saying, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children." Well might they weep; for those eyes were blind alike to judgment and to mercy, blind to goodness as it stood in their midst, blind to the sin that reigned in their hearts.

We have heard Christ's prayer. What answer shall we return? Do you hear Him standing here this afternoon with the old invitation in His lips, "Come unto Me," and then do you note the eyes going up heavenward, and the prayer breaking from His heart, "Father, bring them unto Me, that they may be with Me where I am." Does this not touch you, does it not reach your heart? There is yet one prayer, then, which may touch you more, one appeal which may yet reach the hardest amongst us, "I, when I am lifted up, will draw all men unto Me." What more can be said than this? The love that has sought you, the love that came down from heaven to bless you, is deep enough and full enough to suffer and to die for you, that you may be with it where it is. Oh, my boys, think what it is to be where Christ is not. Just as the opposite of light is outer darkness; just as the opposite of happiness is anguish and misery, so not to be with Christ is to be far from Him; is to be in that condition, which caused the paupered millionaire to cry in his agony, "warn my brethren lest they come to this place of torment." Oh, it is better, far better, for us to wake up to the sinfulness of our sin now; it is better for us to come groping our way, as blind Bartimeus did, conscious of our need, and bewailing our darkness, than to sink with our sins uncorrected, our passions unchecked, our characters unchanged, into the Christless Gehenna of remorse and pain. Open, then, your hearts and let in the light. If Christ bids you come, do you come now, just as you are, remembering that the one yearning desire of the Eternal God for you is that you should be like Him, and should be with Him where He is. Oh, come to Him this afternoon, and then go out with the secret of the Lord in your soul, and help poor ruined wrecked humanity around you to the "Eternal God for their refuge," to the safety of the "Everlasting Arms."

EDUCATION IN JAPAN.—Mr. Ishibashi, the Japanese statistician, has published a new volume, showing, among many other interesting things, that there are now 38,000,000 inhabitants in the empire, which comprises 12,000 towns and 59,000 villages. Of that population 2,328,418 are attending schools of one kind or another, and the schoolmasters engaged in teaching them number 100,000. It is further indicative of the admirable educational system developed that there are about as many girls as boys attending school.

The Immortal Now.

By LUCY LARCOM.

SIT not blindfold, Soul, and sigh
For the immortal By-and-by!
Dreamer, seek not heaven afar
On the shores of some strange star!
This a star is—this, thine Earth?
Here the germ awakes to birth
Of God's sacred life in thee—
Heir of immortality!

Inmost heaven its radiance pours
Round thy windows, at thy doors
Asking but to be let in;
Waiting to flood out thy sin;
Offering thee unfailing health,
Love's refreshment, boundless wealth.
Voices at thy life's gate say,
"Be immortal, Soul, to-day!"

Thou canst shut the splendour out;
Darken every room with doubt;
From the entering angels hide
Under tinselled wefts of pride;
While the pure in heart behold
God in every flower unfold—
While the poor His kingdom share,
Reigning with Him everywhere.

Oh, let Christ and sunshine in!
Let His love its sweet way win!
Nothing human is too mean
To receive the King unseen:
Not a pleasure or a care
But celestial robes may wear;
Impulse, thought, and action may
Live immortally to-day.

Balance not in scales of time
Deathless destinies sublime!
What vague future can weigh down
This great Now that is thine own?
Love were miserly that gave
Only gifts beyond the grave.
Heaven makes every earth-plant thrive;
All things are in God alive.

Oh, the stifled bliss and mirth
At the weary heart of Earth,
We, her children, might awake!
Songs would from her bosom break;
Toil, unfettered from its curse,
God's glad purpose would rehearse,
If with Him we understood
Of creation—"It is good."

Soul, perceive thy perfect hour!
Let thy life burst into flower!
Heaven is opening to bestow
More than thou canst think or know.
Now to thy true height arise!
Enter now thy Paradise!
In to-day, to-morrow see!
Now is immortality!

DESCENDANTS OF OLIVER CROMWELL.—Mr. Frederick Harrison in a new "Life of Cromwell" gives some particulars respecting the descendants of the Protector. The blood of Cromwell still runs through female lines in the veins of the following well-known persons: The Marquis of Ripon, the Earls of Chichester, Morley, Clarendon, Cowper, Lord Ampthill, Lord Walsingham, and the Countess of Rothes. Amongst commoners who can claim kinship with Oliver are Sir John Lubbock, M.P., Mr. Charles Villiers, M.P., Sir F. W. Frankland, Sir Charles Strickland, Sir H. E. F. Lewis, Sir W. Worsley, Sir W. Payne-Gallwey, the Ashley of Checkers Court, the Polhills of Kent, the Tennants of Glamorganshire, the families of Vyner, Lister, Berners, Nicholas, Gossett, Prescott, and Field, and Mr. Samuel R. Gardiner, the historian.

POPULAR ENTERTAINMENTS—Under the Direction of MR. ORTON BRADLEY and MR. C. E. OSBORN.

SATURDAY, 13TH FEBRUARY, 1892, AT 8 O'CLOCK,

THE GARRICK DRAMATIC COMPANY WILL GIVE A SERIES OF MOVING COSTUME TABLEAUX,

Arranged and stage-managed by MR. J. HARTLEY KNIGHT, to illustrate the legend of

"FAUST,"

Assisted by the PEOPLE'S PALACE ORCHESTRA—Conductor, MR. W. R. CAVE.

Organist—MR. B. JACKSON, F.C.O. Club Manager and Assistant Stage Manager, MR. FRED. W. MEARS.
Property Master—MR. SIDNEY POTTER.

THE ARGUMENT OF "FAUST."

The argument is briefly this: "An old man laments his lost youth. The Devil gives him rejuvenescence in return for his body and soul. To encompass, with the ruin of Faust, the destruction of Margaret, he brings about the girl's ruin. At the last moment, when both appear to be in his power, Heaven interposes, and the soul of Margaret is wafted by angels' wings to Paradise; while Faust is the prey of the Devil."—MR. JOSEPH HATTON in the "Lyceum Faust."

DRAMATIS PERSONÆ.

Mortals.	
FAUST	MR. CHARLES ELSTOB.
VALENTINE	MR. S. J. SAVAGE.
Siebel	MR. WM. WOOD.
Frosch	MR. GEORGE HAVARD.
Brander	MR. F. W. MEARS.
Wilhelm	MR. GEO. WILMOTT.
Wagner	MR. JOHN WILLIAMS.
Gaspard (an old Lord)	MR. HARRY MILNER.
A Page	MR. R. HANN.
First Priest	MR. J. STILLWELL.
Second Priest	MR. SIDNEY POTTER.
Third Priest	MR. J. H. KNIGHT.
Fourth Priest	MR. AUSTIN CLARK.
Fifth Priest	MR. R. LANGMAID.
MARTHA	MISS JENNIE RISLEY.
Bessie	MISS DAISY DEMPSEY.
Catharine	MISS CLARA GRAY.
Katrina	MISS LAVINIA GOOD.
Charlotte	MISS E. ELSTOB.
Elsa	MISS JAY.
Ulrica	MISS E. JAY.

AND

Supernaturals.	
MEPHISTOPHELES	MR. ARTHUR E. WERE.
A Syren	MISS VIOLET MURRAY.
First Witch	MR. FRED. FOULSER.
Second Witch	MISS EDITH CLARE.
Third Witch	MISS MAUD CLARE.

Other Spirits by Messrs Brown, Wallace, Britton, Le Clerq, Irving, and James.
Imps by Masters J. and R. Hann, H. Arthurs, Albert Potter, Arthur Jay, A. Rosen, J. Rosen.

EXPLANATION OF TABLEAUX.

Tableau 1.—"The Spirit of Evil." Scene: Faust's Study.

FAUST, tired of a life devoted to study, yet filled with an insatiable craving for knowledge, sits brooding over his lost youth. Obeying the impulse of a moment, he seizes a phial of subtle poison, and is about to quaff the deadly draught when his better nature suddenly returns to him through the singing of some unseen choristers celebrating the Easter Festival. He sinks into his chair overcome with grief and despair. Strange noises are heard; the lamp grows dim, and FAUST, alarmed, rises and peers fearfully at a mysterious cloud at the back of the apartment. Through this vapour, presently, the malignant features of MEPHISTOPHELES present themselves, and FAUST for the first time is face to face with the SPIRIT OF EVIL.

Tableau 2.—"The Vision of Margaret."

Scene: The same.

MEPHISTOPHELES, now thoroughly unmasked, endeavours to bargain with FAUST: and, in exchange for his body and soul, offers to become his slave, to satisfy his cravings for knowledge and to transform him into a young man. FAUST hesitates and refuses to sign the contract, whereupon MEPHISTOPHELES reveals to him in a vision the figure of MARGARET. Fired with the prospect of regaining his youth and intoxicated with the beauty of the phantom MARGARET, the old philosopher seizes the pen and signs away his soul.

Tableau 3.—"The Draught of Youth."

Scene: The Witches' Kitchen.

The WITCHES are discovered preparing the elixir that is to restore youth to FAUST. The imps and myrmidons of MEPHISTOPHELES presently appear and, on learning from FIRST WITCH of the near approach of their Master, testify their delight with fantastic caperings. In the midst of the revels MEPHISTOPHELES appears: at sight of whom all prostrate themselves. He bids them rise, tells them he has brought a guest with him, and commands FAUST to enter. FAUST, affrighted, does so; but at sight of WITCHES is about to fly, when MEPHISTOPHELES reassures him. The Draught of Youth is ready; but FAUST, filled with apprehension, refuses to take the goblet. MEPHISTOPHELES thereupon cunningly summons a beautiful Syren. FAUST is fascinated at sight of her, and, seizing the proffered goblet, drains it to the dregs. It overpowers him and he sinks to the ground, what time the Spirits caper madly around him. Strength returns to his feeble frame, his snowy hair and beard vanish, and he stands confessed in all the habiliments of gilded youth.

Tableau 4.—“The Dawn of Love.”

Scene: *A Street in Nuremberg.*

The worthy folk of Nuremberg are discovered on the point of entering church. FAUST, in the first enjoyment of regained youth, is brought to Nuremberg by MEPHISTOPHELES—whose fantastic appearance not a little startles a group of gossiping church-truants. The cathedral organ is heard, and FAUST, moved at the sound, is inspired with a longing for a better and purer life than that which MEPHISTOPHELES has so far allowed him to lead. Presently MARGARET, having finished her devotions, comes from the church and, as she is relieving the wants of a lame beggar, FAUST recognises in her the beautiful reality of his vision. He accosts her and offers his escort, which she speedily declines. FAUST, infatuated, follows her, determined to discover her abode. MEPHISTOPHELES foreseeing, through FAUST, the downfall of MARGARET, suffers him to pursue her.

Tableau 5.—“The Sign of the Cross.” Scene: *The Same.*

FROSCH and the wine-bibbers and toppers of Nuremberg are seen outside a tavern tasting the quality of mine host's cellar. In the height of their hilarity, BESSIE, the shrewish wife of FROSCH, stealthily approaches the party, and pounces on her bibulous spouse, whom she insists on taking home. Just as the guzzlers are taking their departure, however, FROSCH, having given his wife the slip, triumphantly confronts them. At this moment appears VALENTINE, the soldier-brother of MARGARET, who is about to depart to the wars. He is lovingly regarding his sister's keepsake, when he is observed by the drinking party, who insist on his joining them. He does so. Liquor is served, and VALENTINE'S health is being drunk when MEPHISTOPHELES appears. He, unbidden, coolly annexes the goblet of ALTMAYER and changes the toast to that of “MARGARET.” Stung by such insolence, VALENTINE draws his sword. The others follow suit, when just as they are about to strike down MEPHISTOPHELES, the Fiend throws a spell upon, and transfixes them. He quickly, however, disenchanting them; and they, suspecting their visitor to be an enemy to God, reverse their swords, before which—the Sign of the Cross—MEPHISTOPHELES cowers and vanishes.

Tableau 6.—“The Love Test.”

Scene: *The Garden of Margaret's House.*

FAUST having made an impression on MARGARET, seeks to strengthen his cause by costly presents of jewels, which are invariably taken possession of by MARGARET'S mother. FAUST, however, commissions MEPHISTOPHELES to fetch another casket, which he leaves, prominently placed, in the garden. They then retire to watch the result. MARGARET with MARTHA (a confidential neighbour) appear upon the scene. The new casket is presently observed; the jewels are displayed and tried on, and the casket finally committed to MARTHA'S care. MEPHISTOPHELES and FAUST then reveal themselves: the former pairing off with MARTHA, and the latter with MARGARET—who, with a love test in the shape of a flower, satisfies herself that his professed affection is genuine. Meantime MEPHISTOPHELES amuses himself with bantering MARTHA, who in turn, makes violent love to him. It grows late; and as the clock strikes ten MEPHISTOPHELES rids him of his loving partner, and, interrupting the love talk of the younger couple, insists upon the departure of the infatuated FAUST.

Tableau 7.—“The Rebellion of Faust.” Scene: *The same.*

MEPHISTOPHELES, bent upon the downfall of MARGARET, encourages her clandestine meetings with FAUST. So enraptured are the lovers in their embrace that a couple of

gossips, coming, presently, to pay their respects to MARGARET'S mother, go away astonished and unperceived. The presence of MEPHISTOPHELES greatly disturbs MARGARET, who, recalling her former distrust and his mysterious influence over FAUST, instinctively raises the Cross she wears as if for protection. At the sight of that sacred symbol, MEPHISTOPHELES is strangely agitated, and MARGARET, having thus realised her worst fears, flies from the Evil Presence, and takes shelter within her house. FAUST, weary of the millstone the companionship of MEPHISTOPHELES has become, rails against him in an anguish of spirit; and MEPHISTOPHELES, resenting such antagonism, determines to remove him from the influence of MARGARET.

Tableau 8.—“The Anguish of Margaret.”

Scene: *The Exterior of a Church. Evening.*

Months elapse, nothing is heard of FAUST, and the unhappy MARGARET—kneeling now at the shrine of the Mother of Sorrows—is the scorn of virtuous Nuremberg. The women drawing water at the well take pleasure in slandering her; but one of them shows herself not wholly devoid of womanly sympathy. MEPHISTOPHELES flits across the scene and, observing MARGARET at her devotions, summons the dejected and remorseful FAUST, whom MARGARET welcomes and embraces. While thus occupied VALENTINE, the brother of MARGARET, triumphantly enters with his comrades, having just returned from the wars. He has heard of his sister's ignominy, and perceiving in FAUST the head and front of the offending, watches the lovers with revengeful feelings. As MARGARET takes her departure FAUST turns and is confronted by the indignant VALENTINE, who challenges him to fight. Supposing him to be some disappointed suitor of MARGARET'S, FAUST waves him aside, whereupon VALENTINE flings his glove in his opponent's face. FAUST, maddened at the insult, whips out his sword, and, as the figure of MEPHISTOPHELES appears upon the darkening scene, they make ready to fight.

Tableau 9.—“The Death of Valentine.”

Scene: *The same. Night.*

A triangular duel: FAUST and VALENTINE engaged in a fierce combat, with MEPHISTOPHELES, invisible, interposing. The Spirit of Evil, by some mysterious agency, weakens VALENTINE'S arm, and thus materially helps FAUST to conquer. VALENTINE falls, pierced in the breast, and MEPHISTOPHELES hurries FAUST away. The populace enter with torches and lanterns to enquire the cause of the disturbance. They raise the dying soldier, and restore him to consciousness. MARTHA enters, wondering, followed by MARGARET—at sight of whom much indignation is evoked. MARGARET then learns that the dying man is her brother, and that it is FAUST who has given him his death blow. She approaches VALENTINE in an agony of grief, and implores his forgiveness. He spurns and curses her. MARTHA interposes, but with his last breath he denounces her, and MARGARET falls senseless upon his body.

Tableau 10.—“The Salvation of Margaret.”

Scene: *Interior of a Prison.*

MARGARET, cast into prison for infanticide, is visited by FAUST and MEPHISTOPHELES. At the sight of the latter, she clings in terror to the Cross. FAUST endeavours to calm her, and presently tries to induce her to quit the prison, through the instrumentality of MEPHISTOPHELES. She refuses. MEPHISTOPHELES, thus thwarted, carries off the resisting FAUST to his doom. MARGARET falls dead at the foot of the Cross, and in a vision behind is shown her salvation.

Scenery by Messrs. E. V. & A. WILLIAMS, Southwark Park Road, S.E. Costumes and Wigs by Mr. W. WALLER, Tabernacle Street, E.C. Effects by Mr. W. J. DOWNING. The Solo in Tableau 7 will be sung by Miss JOHNSTONE.

ADMISSION—THREEPENCE.

Reserved Seats—SIXPENCE.

Tickets may be obtained in the Offices.

PROGRAMME OF ORGAN RECITALS AND SACRED CONCERT,

To be Given on SUNDAY, FEBRUARY 14th, 1892.

Organist Mr. B. JACKSON, F.C.O. (Organist to the People's Palace).

AT 4 P.M.—VOCALIST, MISS EMILY BRIGGS. SOLO VIOLINIST—MR. W. R. CAVE.

- | | | |
|--|------------|--|
| 1. ORGAN SOLO—Grand Solemn March in E flat | Smart | A thousand ages in Thy sight
Are like an evening gone; |
| 2. VIOLIN SOLO—Andante Religioso | Thomé | Short as the watch that ends the night
Before the rising sun. |
| 3. VOCAL SOLO “I will extol thee” (Eli) | Costa | Time, like an ever-rolling stream,
Bears all its sons away; |
| 4. VIOLIN SOLOS a. Serenade; b. Romance | W. R. Cave | They fly forgotten, as a dream
Dies at the opening day. |
| 5. HYMN ... “O God, our help in ages past” ... | | O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home; |
| | | Beneath the shadow of Thy Throne
Thy Saints have dwelt secure;
Sufficient is Thine Arm alone,
And our defence is sure. |
| | | Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the Same. |
| 6. VIOLIN SOLO ... “Cavatina” | Bohm | |
| 7. VOCAL SOLO ... “Come unto me” | Coenen | |
| 8. VIOLIN SOLOS (a. Largo | Handel | |
| (b. Allegro | Corelli | |
| 9. ORGAN SOLO—Finale (Organ Sonata, No. 2) | Guilmant | |

AT 8 P.M.

- | | | | |
|---|----------|---------------------------------------|---------|
| 1. CONCERT FANTASIA IN D MINOR AND MAJOR | Stewart | 5. FANTASIA | Clark |
| 2. PRIERE ET BERCEUSE | Guilmant | 6. { a. CANTABILE | Spinney |
| 3. OFFERTOIRE DE SAINTE CEULE, NO. 3 | Grisson | { b. FANFARE | Lemmens |
| 4. SELECTION from “Judas Maccabæus” | Handel | 7. PRELUDE AND FUGUE IN C MINOR... .. | Bach |

The Audience is cordially invited to stand and join in singing the Hymns.

ADMISSION FREE.

PEOPLE'S PALACE POPULAR MONDAY LECTURES.
 PROGRAMME OF DIORAMIC LECTURE
 ON MONDAY, THE 15TH OF FEBRUARY, 1892,
 AT EIGHT O'CLOCK,
 BY MR. WILLIAM M. MUIR, F.R.G.S., ILLUSTRATED, ON

"PERSONAL RECOLLECTIONS OF THE BERNESE OBERLAND."

This Lecture, entirely new two seasons ago, is superbly illustrated by 80 nature photographs, specially coloured in a highly artistic manner, and is the result of a recent visit paid to Switzerland by Mr. Muir.

SYLLABUS.		
Antwerp: Place Verte.	Wengern Alp and Little Scheideck.	Lake of Lucerne: Axenstrasse.
" Cathedral of Notre Dame.	Grindelwald.	" Tell's Platte.
Brussels: Hotel de Ville.	" The Eiger.	Lucerne and the Rigi.
" Cathedral of St. Gudule.	" Upper Glacier.	" Pilatus.
" Colonne du Congrès.	" Eis Meer.	" Hofkirche.
Strasbourg: Cathedral.	Rosenlani: Falls of the Reichenbach.	" Lion Monument.
Basle: Rhine Bridges.	" Wetterhorn and Wellhorn.	Weggis.
" Minster.	Handeck: Falls of the Aar.	Kloesterli.
" St. Paul's Gate.	Grimsel Lake and Hospice.	Vitznau: Rigi Railway.
Berne.	Furca, etc.	Zurich: Central Hotel.
" Clock Tower.	Rhone Glacier.	" from Flantern.
Fribourg.	Hospenthal.	" Sonnen Quay.
Thun.	Andermatt.	" Exhibition.
Spiez.	Pont du Diable.	Schafthausen.
Interlaken: The Giessbach.	Geschenen.	Neuhausen.
" The Little Rugen.	Airolo.	" Falls of the Rhine.
Lauterbrunnen: Staubbach Waterfall.	Altorf: Statue of William Tell.	

ADMISSION—ONE PENNY. Reserved Seats—THREEPENNY.
 (Including Admission to the Winter Garden.) C. E. OSBORN, Secretary.

STUDENTS' POPULAR ENTERTAINMENTS—Under the Direction of MR. ORTON BRADLEY, M.A., and MR. C. E. OSBORN.

PROGRAMME OF ENTERTAINMENT TO BE GIVEN BY
THE O. I. O. MINSTRELS,
 ON WEDNESDAY, FEBRUARY 17TH, 1892,
 AT 8 P.M.

PART I.		
OPENING CHORUS	(written and composed expressly for the O. I. O. Minstrels)	BY THE TROUPE
COMIC SONG	"Because She is a Gal"	OWEN HOBGEN
BALLAD	"The Old Song and the New"	MR. C. E. SEAMAN
COMIC SONG	"The Rooster in the Barn"	LESLIE MCKAY
BALLAD	"A Mother's Last Request"	MR. HUBERT ST. CLAIR
COMIC SONG	"She was Whistling dis Tune all Day"	PETE CRO
BALLAD	"The Song of the Orphan Girl"	MASTER POWELL
COMIC SONG	"In our Back Yard Last Night"	HARRY ELTON
BALLAD	"McFadden's Dancing"	MR. F. OLDMAN
COMIC SONG	"Nellie Ray"	BERT DIXON
BALLAD	"Going to be a Wedding"	MR. W. H. JEFFRIES
COMIC SONG		WALTER YOUNG

To conclude with "THE O. I. O. SLOPE."

PART II.		
OVERTURE		BY THE BAND
QUARTETTE		MESSRS. ST. CLAIR, SEAMAN, KING, & GRAVES
MUSICAL SKETCH		MESSRS. DICKSON & HOBGEN
THE O. I. O. PRIMA DONNA		HARRY ELTON
VIOLIN SOLO		MR. JAMES MOORE
DOUBLE DANCE		MESSRS. YOUNG & DIXON

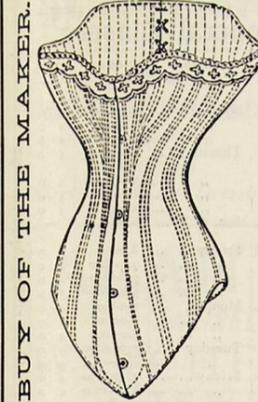
To conclude with a Comic Sketch, entitled, "THE O. I. O.'s BABY ELEPHANT."
 Characters by Messrs. SEAMAN, ELTON, BURNS, and JEFFRIES.

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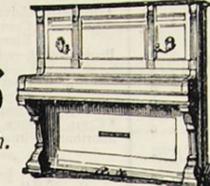
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TIME TABLE OF EVENING CLASSES FOR SESSION 1891-2.
New Term commenced Monday, 11th January, 1892.

The Classes, with some exceptions, are open to both sexes without limit of age. As the number which can be admitted to each class is limited, intending Students should book their names as soon as possible. During the Session, Concerts and Entertainments will be arranged for Students in the Queen's Hall on Wednesday evenings, to which they will be admitted FREE upon producing their pass. The Swimming Bath will be reserved for the exclusive use of Students on certain days and evenings in each week during the summer months, and they will be admitted on payment of One Penny. The Governors will be pleased to consider the formation of Classes other than those mentioned in the Time Table, provided a sufficient number of Students offer themselves for admission. The Governors reserve the right to abandon any Class for which an insufficient number of Students may enrol. STUDENTS' SOCIAL ROOMS—Students have the privilege of using the social rooms containing the leading daily and weekly papers. STUDENTS' LIBRARY—There is a circulating library for the use of Students, which will be open on Monday and Thursday evenings, from 7.30 to 9. Refreshments may be obtained at reasonable prices in the social rooms from 5 to 10. LAVATORIES AND CLOAK ROOMS—For the convenience of Students, there are cloak rooms and lavatories, the latter being supplied with hot and cold water. BOOKSTALL—Text-books, drawing paper, pencils, and other requisites for the Classes may be obtained at the bookstall in the ground floor corridor. Apprentices under 20 years of age will be admitted to the Science, Art, and Trade Classes at half fees. For Trade Classes the Session ends immediately after the examinations of the City and Guilds of London Institute, at the end of April, 1892. For Science Classes the Session ends immediately after the examinations of the Science and Art Department in April and May, 1892. Evening Students may enter at any time during the month of September and are advised to get their tickets early.

The Illustrated Calendar and Syllabus of the Evening Classes, price 2d., by post 2d., may now be obtained on application to the Secretary.

Science Classes.

Specially in preparation for the Examinations of the Science and Art Department.

SUBJECTS.	TEACHERS.	DAYS.	HOURS.	FEES.
Applied Mechanics...	Mr. F. G. Castle	Thursday	9.0-10.0	4 0
Building Construction and Drawing, Elem.	Mr. A. Grenville	Friday	8.0-10.0	4 0
" " Adv. & Hons.	"	Tuesday	8.0-10.0	5 0
Chem., Inorg., Theo., Ele.	"	Tuesday	7.15-8.15	4 0
" " Prac., Adv.	Mr. D. S. Macnair,	Friday	7.15-8.15	4 0
" " Org., Practical	Assistant	Monday	8.15-10.0	10 6
" " Inorg. & Org., Hons. and Special Lab. Wk. I	Mr. F. G. Pope	Monday	8.15-10.0	7 6
Prac. Plane & Solid Geo.	"	M., Tu., Fri.	7.0-10.0	15 0
" " Elem.	Mr. D. A. Low	Mon. & Th.	8.0-9.0	4 0
" " Adv.	"	"	9.0-10.0	4 0
Mach. Construct. & Draw., Elem.	Mr. D. A. Low assisted by Mr. F. G. Forth.	Tuesday	8.0-10.0	4 0
" " Adv.	Mr. F. G. Castle, and Mr. G. E. Draycott	"	8.0-10.0	4 0
Mathematics, Stage I...	Mr. J. W. Martin	Tues. & Th.	8.0-9.0	4 0
" " II...	"	"	9.0-10.0	4 0
" " Practical...	Mr. F. G. Castle	Friday	8.0-9.0	4 0
Magnetism and Elect. Elem.	Mr. W. Slingo	Monday	8.0-9.0	4 0
" " Adv.	" and Mr. A. Brooker	Tues. & Fri.	9.0-10.0	4 0
Sound, Light and Heat...	Mr. F. C. Forth	Monday	7.30-9.30	4 0
Steam and the Steam Engine	Mr. F. G. Castle	Thursday	8.0-9.0	4 0
Theoretical Mechanics...	Mr. E. J. Burrell	Friday	9.0-10.0	4 0

Per Session (ending immediately after the Examinations of the Science and Art Department in May, 1892).
* Free to Members of any other Science, Art, or Trade Class.
† Half Fee to Members of any other Science, Art, or Trade Class.
‡ Only Members of these Classes can join the Electric Laboratory and Workshop Practice Class.
Apprentices under 20 years of age will be admitted to the Science, Art, and Trade Classes at half fees.

Trade Classes.

SUBJECTS.	TEACHERS.	DAYS.	HOURS.	FEES.
*Carpentry & Joinery Lec. Workshop	Mr. W. Graves	Friday	8.0-9.30	15 0
*Brickwork and Masonry Lecture and Workshop	Mr. A. Grenville & Mr. R. Chaston, foreman bricklyr.	Monday	7.0-10.0	5 0
*Electrical Engin., Lecture, Laboratory & Workshop	Mr. W. Slingo, and Mr. A. Brooker	Thursday	8.0-10.0	6 0
*Mech. Engineering, Lec. (Prac.)	Mr. D. A. Low, Mr. D. Miller, & Mr. G. Draycott	Monday	7.30-8.30	44 0
" " Workshop	"	Mon. & Fri.	8.0-10.0	10 0
*Photography ...	Mr. C. W. Gamble	Thursday	8.0-10.0	5 0
*Plumbing Lecture, Hons. Ord.	Mr. G. Taylor	Tuesday	9.0-10.0	65 0
" " Workshop	"	Monday	8.0-10.0	68 6
*Printing (Letterpress) ...	Mr. E. R. Alexander	Tuesday	8.0-9.30	6 0
*Tailor's Cutting ...	Mr. A. Umbach	Thursday	8.30-10.0	6 0
*Workshop Class	"	Monday	8.30-10.0	7 0
*Sign Writing & Graining ...	Mr. J. Sinclair	Friday	8.30-10.0	5 0

Per Session (ending immediately after the Examinations of the City and Guilds Institute in May, 1892).
† Per Term.
a Free to those taking the Workshop Classes in the same subject. b 12s. 6d. for both, but only Members of the Lecture Class will be allowed to join the Workshop Class in Plumbing. To persons joining the Trade Classes who are not actually engaged in the trade to which the subjects refer, double fees are charged. No one can be admitted to the Plumbing Classes unless he is engaged in the Plumbing Trade.
A special course of lectures on Trade subjects will be given during the session, for particulars see syllabus or hand-bills.
The above fees for Workshop instruction include the use of all necessary tools and materials.

Classes for Women only.

SUBJECTS.	TEACHERS.	DAYS.	HOURS.	FEES.
Ambulance ...	Dr. R. Milne	M. 11 Jan. 1892	8-9.30	1 0
Dressmaking—	"	"	"	"
" Intermediate ...	Mrs. Scrivener	Monday	4.0-5.30	7 6
" " Beginners ...	"	"	6.0-7.30	7 6
" " Advanced (Out-door Jackets, &c.)	"	Thursday	6.0-7.30	10 0
" " Beginners ...	"	Friday	5.0-6.30	7 6
" " Intermediate ...	"	"	7.0-8.30	7 6
Millinery ...	Miss Newell	Tuesday	7.30-9.0	5 0
Cookery—	"	"	"	"
" Demonstration Lecture ...	Mrs. Sharman	Monday	8.30-9.30	1 0
" " High-Class Practical	"	Thursday	6.30-8.0	10 6
" " Practical Plain...	"	"	8.0-9.30	5 0
Reading, Writing, Arithmetic, &c.	Mrs. Thomas	Friday	8.0-9.30	2 6

* Per Course.

Commercial and General Classes.

SUBJECTS.	TEACHERS.	DAYS.	HOURS.	FEES.
Arithmetic—Advanced ...	Mr. A. Sarll	Mon. 2 Nov.	7.0-8.0	2 6
" " Commercial	"	"	8.0-9.0	2 6
" " Elementary	"	"	9.0-10.0	2 6
Book-keeping—Elemen-	"	Thursday	6.0-7.0	4 0
" " tary	"	"	"	"
" " Intermediate	"	"	7.0-8.0	4 0
" " Beginners ...	"	"	8.0-9.0	4 0
" " Elementary	"	"	9.0-10.0	4 0
* CIVIL SERVICE ...	Mr. G. J. Michell	Mon. & Th.	6.30-8.45	—
Shorthand (Pitman's)	"	"	"	"
" " Begin.	Messrs. Horton and Wilson	Friday	8.0-9.0	4 0
" " Advan.	"	"	9.0-10.0	4 0
" " Inter.	"	"	9.0-10.0	4 0
" " Report.	"	"	9.0-10.0	5 0
French—Beginners...	Mons. E. Pointin	Monday	7.0-8.0	4 0
" " Elementary	"	"	8.0-9.0	4 0
" " Intermediate B	"	"	9.0-10.0	4 0
" " Intermediate A	"	Tuesday	7.30-8.30	4 0
" " Advanced A ...	"	"	8.30-10.0	4 0
" " Conversational	"	Friday	7.30-8.30	4 0
" " Advanced B ...	"	"	8.30-10.0	4 0
German—Advanced ...	Herr Dittel	"	7.0-8.0	4 0
" " Beginners ...	"	"	9.0-10.0	4 0
" " Intermediate ...	"	"	8.0-9.0	4 0
Elocution (Class 1) ...	Mr. S. L. Hasluck	Thursday	6.0-7.30	5 0
(Class 2) ...	"	"	8.0-10.0	5 0
Writing ...	Mr. T. Drew	Tuesday	8.0-10.0	2 6

* For particulars see syllabus or hand-bill. † Per Course.

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* TUESDAY & FRIDAY.—7.0 till 8.0, Fencing with Foils and Sticks. Fee, 5/- per term. A Boxing Club is formed among the members of the Gymnasium, who arrange the fees.

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JUNIOR SECTION.
BOYS, Wednesday, 6.30 till 9.30. GIRLS, Thursday, 6.30 till 9.30. Sixpence per month, which includes attendance at two Educational Classes.

School of Art.

SUBJECTS.	TEACHERS.	DAYS.	HOURS.	FEES.
*Freehand & Model Draw.	Mr. Arthur Legge	Monday	7.30-9.30	5 0
*Perspective Drawing ...	Mr. H. J. Bateman,	Tuesday	7.30-9.30	6 0
*Drawing from th' Antique	and Mr. D. Jessemann	Thursday & Friday	7.30-9.30	6 0
*Decorative Designing	"	"	"	"
*Modelling in Clay, etc.	"	"	"	"
*Drawing from Life ...	"	Friday	7.30-9.30	5 0
*Wood Carving ...	Mr. T. J. Perrin	Mon & Friday	8.0-10.0	5 0
*Art Metal Wk. & Engraving	Mr. Danelis	Tues. & Thur.	8.0-10.0	6 0
Painting in Oil & Water Color from Copies, Still Life, etc.	Mr. Arthur Legge	Saturday	2.0-4.30	10 6

* 6/- the Half Session ending 6th February; or 10/6 the Session commencing Sept. 15th and ending July 2, 1892. † Per Term ending 10th Dec. 1 Students of the Wood Carving Class are expected to attend a Drawing Class in the Art School one evening per week free of charge.

Musical Classes.

(Under the direction of Mr. Orton Bradley, M.A.)

SUBJECTS.	TEACHERS.	DAYS.	HOURS.	FEES.
Choral Society...	{ Mr. Orton Brad- ley ... }	{ Tuesday ... }	{ 7.30-10.0 ... }	{ 1 6 ... }
Singing—	"	{ Friday ... }	{ 8.0-10.0 ... }	{ 1 6 ... }
Class 1. Sch. Teachers	{ Mr. W. Harding Bonner. }	Thursday	6.45-8.0	3 6
" 2. Intermediate	"	"	8.0-9.0	2 0
" 3. Elementary	"	"	9.0-10.0	1 6
♫Solo Singing ...	Miss Delves-Yates	Tu. & Th.	6.0-9.30	21s/-
♫Pianoforte ...	Mr. Hamilton, Mrs. Spencer, & Mr. W. V. King	Th., Fr., & Sat.	4.0-10.0	9 0
" (Advanced) ...	Mr. Orton Brad- ley ... }	Thursday	7.0-10.0	15 0
Orchestral Society ...	Mr. W. R. Cave	Tu. and Fri.	8.0-10.0	2 0
Violin ...	Under the direc- tion of Mr. W. R. Cave,	Monday	6.0-10.0	5 0
" " " " " "	assisted by Mr. G. Mellish	Wednesday	6.0-10.0	5 0
Viola and Violoncello ...	"	Monday	6.0-10.0	7 6
Military Band (Old Boys) P. P. T. S.	Mr. A. Robinson	Thursday	8.30-10.0	2 0

a Half this fee to Members of the Choral Society.
b In these subjects the Students are taught individually, each lesson being of twenty minutes duration.

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