

New News of Yesterday

By E. J. EDWARDS

Was Persuaded By Thackeray

James W. Wallack Not Only Attended a Dinner Given by the Author, But Even Recited for the Guests.

"A good many years ago George Willam Curtis wrote in one of his little essays something about a dinner that Thackeray gave at Delmonico's in New York shortly before his return to his home in England in 1855. After the completion of his second lecture tour in this country," said the late Parke Godwin, son-in-law of William Cullen Bryant, and one of Thackeray's intimates when the novelist was in this country.

"Curtis did not tell the story exactly as the incident occurred, according to my recollection," Mr. Godwin continued. "I was present at the dinner and I sat very near Thackeray, who of course occupied the chair of the host. He gave the dinner in acknowledgment of many courtesies of a similar kind which he had received and he therefore had at the table nearly all of the men prominent in professional or literary life in New York."

"I saw a great deal of Thackeray when he was in the United States upon his second lecturing tour. He made the editorial rooms of the old Putnam's Magazine, of which Curtis and I were the editors, his headquarters. He was almost always in high spirits. I sometimes thought of him as a great overgrown boy. But I never saw him in quite the exuberance of spirit which he showed at this dinner."

"As we sat down to dinner, I remember Thackeray saying to us that there would be no speeches. He detested formal speechmaking, he said; that always threw a cloud over a feast. But what he did like, he hinted with a whimsical, all-including smile, was a song, a story a recitation—anything that a guest could do informally."

"A moment or two later, as I glanced about me, I saw that Thackeray had secured as a guest James W. Wallack, the great actor and playwright, who had left Scotland for this country three years before. Thackeray had told me previously that he was going to invite Mr. Wallack to the dinner, and in reply I had said that he would be very lucky if Wallack accepted the invitation. Thackeray wanted to know why I felt that way, and I said that off the stage Wallack was known in New York as one of the quietest of men, was very shy, and almost always declined invitations to large dinners."

"As we were disposing of the good cheer that Thackeray had provided for

us, I found myself wondering what Thackeray would persuade Wallack to do when the time for coffee and cigars was come. What he did do was to ask Wallack, with whom he had become most friendly when Wallack was on the English stage, to tell a story. Wallack shyly shook his head. Then, asked Thackeray, would he not relate some anecdote? Again Wallack shook his head.

"Thackeray sat as if pondering for a second. Then, of a sudden, he turned to his friend.

"Mr. Wallack," he cried with boyish enthusiasm, "I'll tell you what you can do that'll make every man's heart throb with excitement and pleasure. You can recite that great scene in the play 'The Rent Day,' which, as I have seen and heard you in the play upon the stage in London, I have thought was acting unsurpassed."

"Everybody clinked the glasses at the suggestion. I was afraid for a moment that Mr. Wallack would again shake his head—he was, of course, in evening dress, so that the illusion which the dress of the part that Wallack took in the play produced, was

lacking. But he arose, stepped from behind his chair a little nearer to Thackeray, and in a low but very clear voice began the lines of that scene. Almost instantly we forgot that Wallack was a private gentleman in evening dress, unaccompanied by any of the accessories of the theater—the wonderful spell which he was able to exert upon his audience in the theater was with him then. We were all enthralled, especially Thackeray. He sat half turned around in his chair, listening intently. He did not move once during the entire recitation. But when Wallack was done and had sat down, and while the entire room resounded with applause after the diners had got their breath, Thackeray rose and bowed to Wallack, and I think it was the most grateful acknowledgment that I ever saw one man pay another.

"I said to Thackeray after the dinner that I felt sure he was the one man in the world who could have persuaded James W. Wallack to enact his part in 'The Rent Day' while in evening dress and at a great dinner. I think Thackeray liked to hear me say that, for he seized my hand and gave it a warm grasp."

(Copyright, 1911, by E. J. Edwards. All Rights Reserved.)

When Jay Gould Stood Pat

His Credit Having Been Attacked, He Displayed to a Group of Eminent Financiers Securities to the Amount of \$52,000,000.

The late Jay Gould was one of the most reticent of men. Boasting was entirely foreign to his nature. He was satisfied to let his achievements speak for themselves, and even when he was misrepresented, he maintained his reserve, scoring to make explanations. He took great pride in his business successes, but he was a man without a trace of vanity. He was the last man in the world to make a vaunt of his power and resources.

But there was one occasion when he showed his hand. It was on the 13th of March, 1882.

He had then achieved many of his most brilliant successes—successes from which he was known to have gained a colossal fortune; but, he had recently, also, embarked on new ventures of vast scope, and, as many professed to believe, of very doubtful issue. He was working on the railroad deals in the West, from which he was to build up the Missouri Pacific system, and he was becoming interested in New York city elevated

railroads and telegraph lines, among other things. His enemies for some time had been circulating stories to the effect that he was "spread out very thin," and had been insinuating that if the truth were known it would be found that he owed more than he owned.

Mr. Gould was entirely indifferent, in a merely personal and sentimental sense, to these stories. But they began to affect his credit and hamper him in the conduct of his enterprises. That is the only explanation of the extraordinary proceeding he resorted to on that 13th of March, 1882.

Mr. Gould invited the late Russell Sage and several other eminent financiers to meet him in his office on that day. When the gentlemen were disposed about the room, Mr. Gould gave a signal, at which several of his employes appeared carrying trunks. By his direction the men set the trunks down in the middle of the room and retired.

"I have asked you gentlemen to come here," Mr. Gould said, addressing his guests, "because I want you to inspect the contents of these trunks. I hope you can spare time to look at all of them, and see just what I have here."

Then he opened the trunks. They were full of securities—bonds and certificates of stock. Kneeling on the floor before the trunks, Mr. Gould removed the bundles of securities and handed them to his guests who examined them in turn. They found that they were made out in Mr. Gould's name, and were all good, and they verified an inventory of the whole lot.

"You see," said Mr. Gould, when they had examined all the contents of the trunks, "that there are securities here to the value of fifty-two million dollars. There are some more trunks in the other room. They contain twenty millions more in securities. If you would like to examine them, I will have them brought in."

"I think we have seen enough," said Mr. Sage drily. "We have been greatly interested in looking at these securities, but I don't think you ought to put yourself to any further trouble."

Mr. Sage and his companions stately and expressly withdrew. They did not publish from the house to what they had seen in Mr. Gould's office. Nevertheless, it became known within twenty-four hours that Jay Gould had shown his hand to a group of responsible financiers, and that when they saw it they realized that it was a full hand, for they had counted fifty-two millions of securities and been invited to count twenty millions more, which Mr. Gould owned. Mr. Gould's credit was never attacked after that.

(Copyright, 1911, by E. J. Edwards. All Rights Reserved.)

Kind Words For America

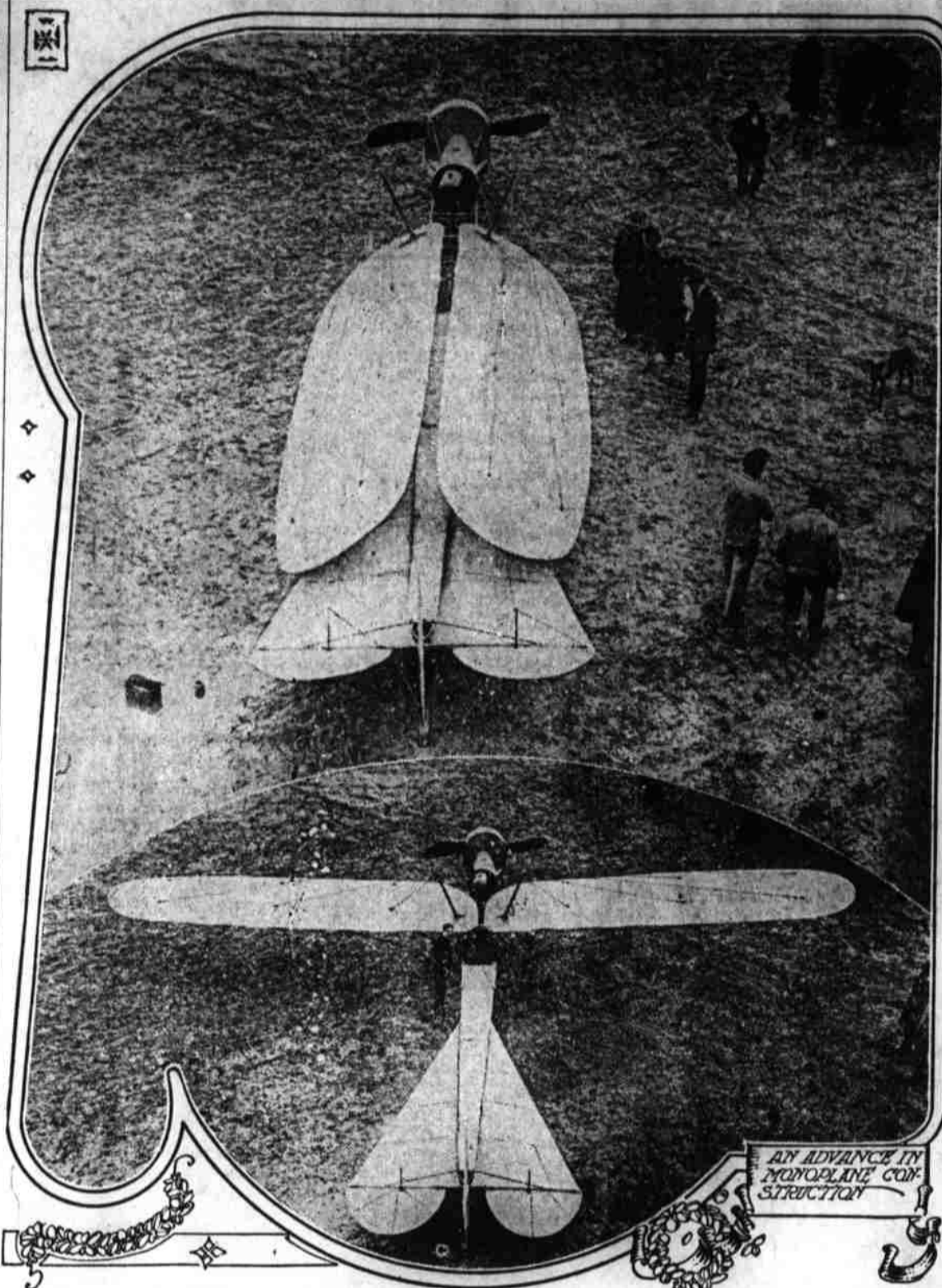
Danish Woman, In This Country Many Years, Sees Advantages Enjoyed in the United States.

The American woman watched the other, who was very clever with her needle. "Did you learn to sew in Denmark?" asked the American. "Yes, I did." "I suppose they do things better over there than we do." "Don't think it. I thought so, too, until I went back to Denmark for a visit last summer. When I first came to America fifteen years ago I was often much disturbed and dissatisfied because I could not find in the shops such good materials or such well-made articles as I had been accustomed to have in Denmark, but on my return to my native land last year I found the case reversed. America has made such wonderful progress in the past few years that we have everything better here than they have in Europe. At least I found it so. We have better style, better cutting

and fitting, better making in America than they have in Europe, except perhaps in the establishments where they cater to the very rich. Persons of ordinary means have much freer access in America to good articles than they have in Europe. The American department stores are blessings to all such persons, and we cannot be too thankful for them. Besides, it is easier to get the means over here to buy with than it is there. We have so many opportunities in America to work at good prices. No doors are closed against us if we are willing to do good, conscientious work. We have a much broader, freer scope of our ability to attain all good things in America than the ordinary people have in Europe. Besides—with a little laugh—"we don't have to take off our hats when a king goes by."

Canaries Popular in Paris. The Parisian has a sensible reason for the Canary.

MONOPLANE THAT FOLDS ITS WINGS



THE new French monoplane, "Marcey," which has just been put through successful tests at Issy-les-Moulineux, is an example of the latest types of aeroplanes, so constructed that their "limbs" are jointed and movable. The "Marcey" when at rest folds its wings as if it were a huge flying beetle. Our picture shows the monoplane with its wings open and shut.

Will Market Cats

Company Proposes to Raise Tabbies for Their Fur.

Animal Society's Views—Treasurer Bergh Frowns on Scheme, but Fur Dealer Has Nothing but Praise for It.

Corona, N. Y.—This city is to have a cat farm, to be run on the same plan as a chicken farm or any other kind of farm. The scheme originated with residents of Corona who foresee a fortune in selling the skins of the cats. Judging by the sentiment prevailing against cat farms, however, the Corona Catekin company, as it is to be called, will have troubles of its own before very long.

The company was organized recently and it was said that application for a charter will be made to the secretary of state within a few days. The promoters are to pay nominal sums for all stray cats that can be gathered up within a reasonable freight radius. Having possession of these cats, they intend to go into the business of breeding cats on a large scale.

Should this scheme become effective the first to oppose it will undoubtedly be the Society for the Prevention of Cruelty to Animals.

Henry Bergh, treasurer of the society and a member of the board of managers, when asked about such a scheme recently, said that in his opinion the society would be authorized to interfere.

"I don't think the object attained by the killing of cats by wholesale," he said, "would be justifiable. Of course it raises a point which would first have to be decided.

TO BE THE RICHSET CHURCH

Fifth Avenue Baptist, John D.'s Place of Worship, May Be Absorbed by the Calvary.

New York.—The wealthiest congregation in New York, if not in the world, probably will result from negro tithe donations now on foot for the consolidation of the Fifth Avenue Baptist church—John D. Rockefeller's New York place of worship—with the Calvary Baptist church. Real estate totaling at least \$1,000,000 in value is involved in the proposed merger.

David C. Link, treasurer of Calvary church, heads a committee of four which has been conferring since last spring with a like number of representatives of the Fifth Avenue organization with a view to uniting the two congregations. At a meeting held last Wednesday, according to Mr. Link, the project finally took the concrete shape of considering the advisability of abandoning and selling out the Fifth Avenue church property, valued at an estimate of \$600,000, at No. 5 West Forty-sixth street.

The joint committee also took up the question of transferring the membership of the Fifth Avenue church bodily to the Calvary church, which has one of the largest and most complete edifices in the city on Fifty-seventh street, near Third avenue. The Calvary church is valued at more than one million dollars.

A year ago when the Rev. Dr. Charles F. Aked threatened to resign unless an adequate church edifice were provided, it took the Fifth Avenue Baptist congregation just twenty-eight minutes to raise \$375,000 for the new building then talked of. The total was later increased to \$422,000 within a few days.

Has Music in Him. "Your cat made an awful noise in the back garden last night, and—" "I'm awfully sorry, Mr. Houston, but since he ate the canary he thinks he can sing!"—London Opinion.

Indians Insist Upon Payment of Ten Ponies for Woman Put to Death. Lake View, Ore.—Bigge Archib, who was accused of killing his squaw at Plush, on the Klamath Indian reservation a few months ago, and who was found not guilty by a jury in the circuit court, will yet have to pay a penalty for the deed, according to rumors from the Warner valley. Bigge is a Pit River Indian, and his squaw was of the Pit River tribe. The latter tribe is not satisfied with the result of the circuit court trial.

The Pit River Indians are now demanding that Bigge and his friends pay over a suitable amount in payment for the wife, and in case they refuse to do so it is said that it will be a case of life for life and war, with Bigge in the leading role.

It is understood that Bigge and his tribesmen are endeavoring to raise the money and valuables to quiet the wrath of the Pit River, and hope for an early settlement.

INTERNATIONAL SUNDAY SCHOOL LESSON

By Rev. William Evans, D. D., Director Bible Course, Moody Bible Institute, Chicago.

LESSON FOR JANUARY 28

PRESENTATION IN THE TEMPLE.

LESSON TEXT—Luke 2:22-38. MEMORY VERSES—23, 27. GOLDEN TEXT—"For mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples."—Luke 2:34.

This lesson concerns the matter of the presentation of the Christ child in the temple forty days after his birth. Ever since the redemption of the first-born of Israel on that dark night in Egypt, when the destroying angel passed through the land and smote all the first-born of the Egyptians, the first-born son of every Hebrew family belonged unto the service of God. As a substitute for all the first-born, a tribe of Levi was chosen to act as priests. By this, however, the Hebrew parents were not exempt from the presentation of their first-born to God. By reason of the choosing of the Levites, the first-born son of the family was released from priestly service on the payment of a certain amount of redemption money.

Joseph and Mary being righteous parents, obeyed this law and presented the Christ child in the temple. In thus presenting the child, these parents realized the great truth, which all parents should realize, that our children belong to God, and are but loaned to us. Christian parents should imitate the example of Joseph and Mary, not only in realizing that children are the heritage of the Lord, but also in presenting them in dedication publicly, in the church, to the Lord.

Mary also made a personal offering as a token of her appreciation of the goodness of God. It was a small gift, it is true, but it was the best that she in her humble circumstances life could give, and, therefore, was as acceptable to God as any offering of much higher value would have been. Would it not be a good thing to celebrate the birth of your child by making a special offering, or gift to the cause of God, to some needy work? A parent whose child died some years ago, is in the habit every year when the anniversary of his child's birth arrives to send a birthday gift to an orphan home, just as though he would have given it to his child were she living.

We have a wonderful description of the work of Christ in this lesson. He is the light of the world. Not one, but every nation is to feel the effect of his coming. On one occasion when a Japanese convert to Christianity was summoned before the magistrates and called upon to give a reason why he had forsaken his national religion, he was told that Japan had religion enough and did not want any more; that Confucianism was good enough for scholars, and Buddhism for the masses. The Japanese convert replied, "If Confucianism is an all-sufficient religion, why is it, since the founder lived thousands of years before Christ and taught during a long life, that it has not spread beyond China and Japan? And if Buddhism is an all-sufficient religion, how is it, started by Buddha thousands of years before Christ, and taught by him to spread a long life, that it has not spread beyond India, China, and Japan? If Christianity is a bad religion, how is it, since its founder taught three years, and was put to death when he was thirty-three years old, that it has spread over all the world?"

Jesus is the desire of all the nations. There is no satisfaction to be found in any religion outside of him. Even Simeon, representing the Old Testament, did not find full satisfaction until he had seen the Christ child. The Old Testament itself is a book of longing and expectation which does not find satisfaction until Christ, the theme of the New Testament, came into the world.

The salvation of the world centers in Christ. He is the only Saviour. Christ is the only person who can save the world from its sin. The world had had reformers, scholars, philosophers, philanthropists before Christ, but it never had a Saviour. Jesus Christ is the only person born into the world with reference to the sins of men.

We may learn a lesson of what it means to have faith in Christ from the words of Simeon. He had seen no mighty works wrought by Christ; no miracles had been performed in his sight; he had heard no words of kingly dignity from the lips of Jesus; Christ had pressed upon this good man's heart no claims to Messiahship—and yet with the eye of faith he saw all these things in the infant Jesus. Centuries have rolled by since Simeon lived and died, and Jesus Christ has been proven beyond all reasonable doubt to be all these things—to be, and to do all that Simeon in prophecy claimed for him, and yet we may ask, "Do we believe in Christ, the Christ of the past; as he believed in the Christ of the future?"

Christ is a revealer of men's hearts. A man's character is judged by his attitude toward Christ. We see in the character of Christ absolute goodness, love, truth, honor, purity. Therefore to see Christ, to see truth, love, goodness, purity, and not to love and choose him is to reveal a state of heart which, like that of Galileo, "cares for none of these things."

Simeon was satisfied when he had seen the Christ. To see him is the greatest sight in all the world. We are often asked, "Have you seen the sights in Rome, in Greece, in Italy?" And if we reply in the negative, it is hinted that we have missed a great part of life. But there is a light more important to see than any material vision, and that is, the glory of God in the face of Jesus Christ. Have you seen this sight? Have you seen the face of Jesus? Have you seen the glory of God in the person of Jesus? Have you seen in him salvation? Do you have not all in him?