

# SOCIAL EXTRAVAGANCE RUN MAD

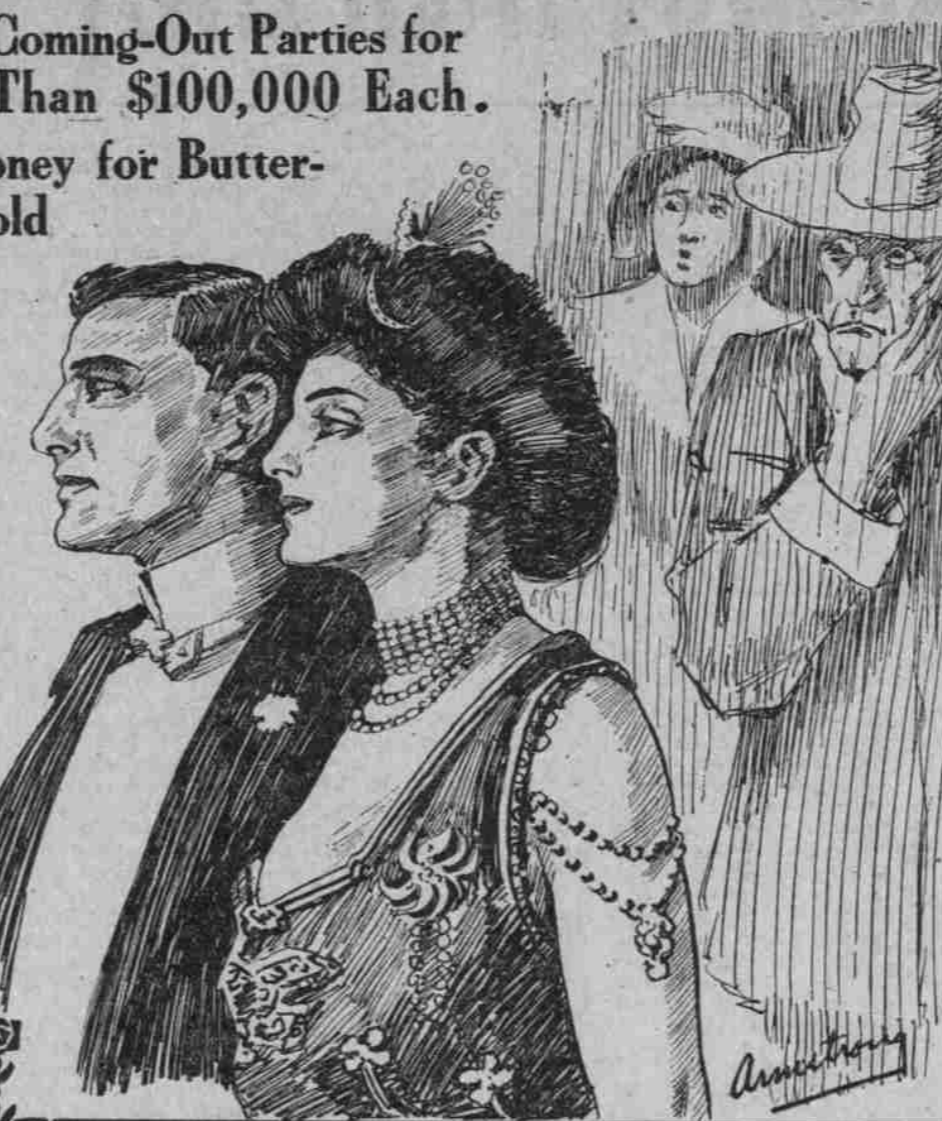
**In Staid Philadelphia, Coming-Out Parties for "Buds" Costs More Than \$100,000 Each. Amazing Outlay of Money for Butterflies, Canary Birds, Gold Fish and Roses**



MISS MARY ASTOR PAUL



MISS MARGARITA DREXEL



MISS DOROTHY RANDOLPH

A BATTLE of three buds has overnight overthrown the staid conservatism of a century, and sent Philadelphia society in mad pursuit of the laurels formerly held by Newport as the scene of the wildest sacrifices of wealth on the social altar.

In the Quaker City, where formerly the shy debaters stood blinking heads but staidly mother while the dowagers, matrons, maids and gallants of Rittenhouse Square paid their respectful compliments, has grown up a sudden mad desire for sensations.

She who would now give distinction to her "coming out" must present a sensation. She must match the spectacular exploits of Mrs. Bradley Martin in her celebrated ball of a few years ago, or produce some such startling effect as used to be the specialty of Harry Lehr in the days when he was planning entertainments for New York's 400.

In the Quaker City it is not enough to spend a hundred thousand dollars for the first bow of a debutante. If the affair is to be notable, there must be thousands of rare roses, costing one dollar apiece, or butterflies brought from all over the world to be released in a vivid shower over the heads of the guests, or thousands of canary birds at liberty among the palms and flowers must pour out their mellifluous tones, or when these pall, guests must be given a chance to catch goldfish in a real pond running through the ballroom.

The rivalries of the parents of Miss Mary Astor Paul, Miss Margarita Drexel and Miss Dorothy Randolph have actually resulted in the introduction of such amazing features as these. Any one would have been a sensation, for a season at New York, Newport or anywhere else, but these coming in a few weeks, and in a city whose boast has been the conservatism of its society, make a most astonishing development.

The "butterfly ball," as it is now being called, is exploit enough to make Newport yield the crown of social profligacy to Philadelphia.

James W. Paul, a banker, connected with the Drexel interests, financed the affair, and originally it was designed to be known as the "Ball of the Arts."

It was held at Horticultural Hall, a building of considerable architectural beauty, whose interior lends itself readily to elaborate arrangement.

Those who held cards to this affair expected something out of the ordinary, for in advance it had been advertised that not less than \$100,000 would be required to pay all the bills. Those who mounted the stairway leading to the ball room found the entrances hidden in palms interlaced with white and pink chrysanthemums, Easter lilies, tied with streamers of pink tulle, and having cunningly hidden in them tiny electric lights, whose little glow looked almost like the shining of morning dew on the flowers.

Ferns, pink roses, begonias and azaleas formed the decoration of the ball room proper; fountains splashed under electric lights so as to throw blue, violet, pink and silver colors on the flying water. The promenade was lighted by artistic chandeliers and candelabra, draped with ferns.

If this had been all the ball would have been voted a marvel of exotic beauty, but the main surprise of the evening, that which was to make the ball famous, came at midnight exactly.

A silvery chime in a costly French clock struck the hour 12. The music stopped instantly, leaving the dancers surprised and expectant. Some one touched a spring that opened a dozen tiny doors; a whirling sound told of wings in motion, and the ball room was filled with butterflies.

There were 15,000 of them in all colors, in all shades of transcendent beauty. For this one instant the wealth of millionaire Paul had been poured out to agents in the smalt glades of Florida, Southern California, Georgia and Alabama.

For this instant experts in shipping had been put to it to devise a means by which the brilliant-hued insects could be hurried north in hampers electrically heated on fast express.

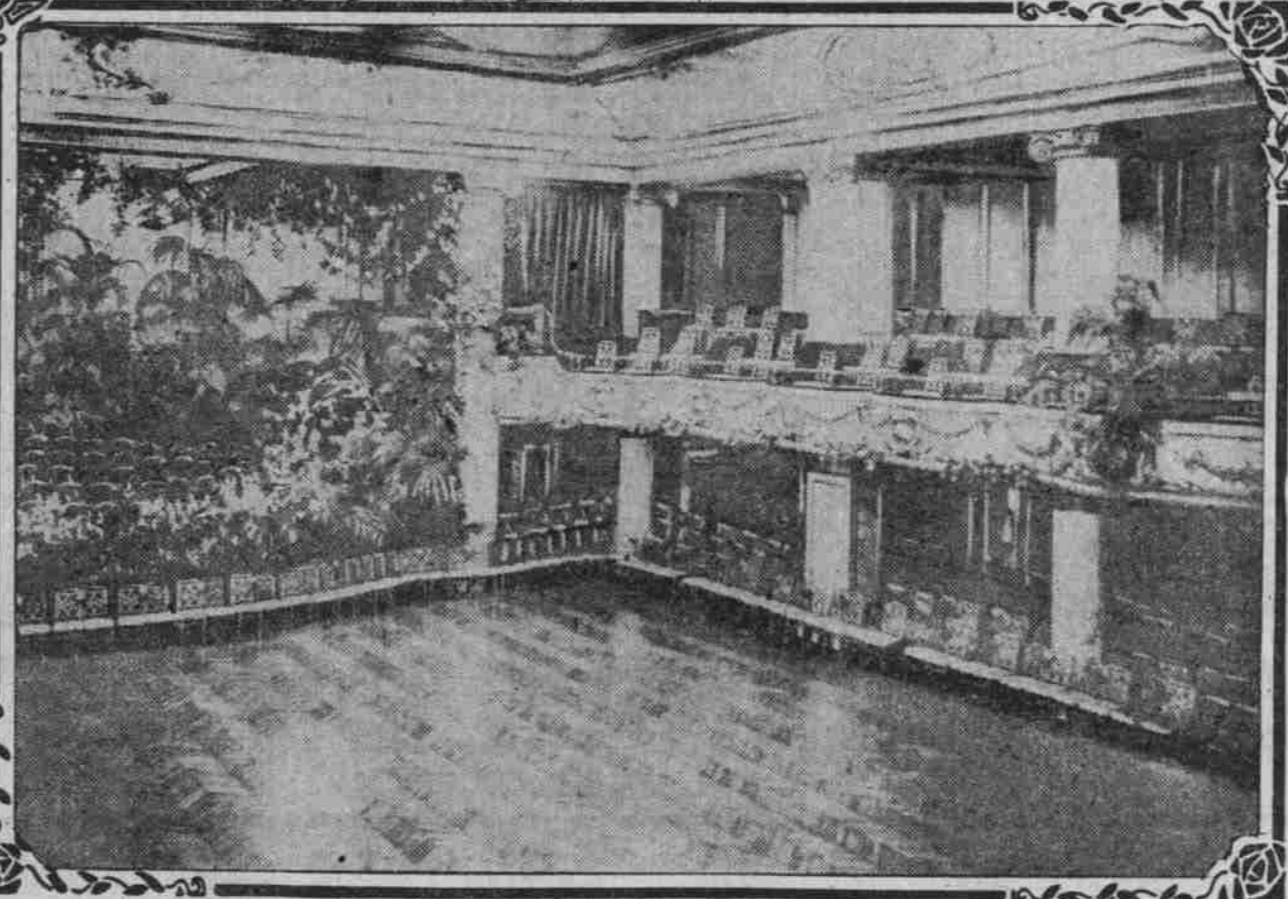
So well did they succeed that when the cavalcade of superb insects floated out into the heated, flower-laden air of the ball room one huge chorus of astonishment, that even the breeding of these guests could not suppress, announced to the host that his plans had not miscarried.

This was the exploit of the first of the buds.

The reply in favor of Miss Margarita Drexel was not so spectacular, but in point of lavish outlay of wealth it fairly ranked with the butterfly ball.



BELEVUE-STRATFORD HOTEL, SCENE OF THE MOST SUMPTUOUS BALL EVER HELD IN AMERICA.



BELEVUE-STRATFORD HOTEL BALL-ROOM

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## A Modern View of the Ten Commandments

One Layman Attempts an Exposition of Their Real Meaning.

BY J. L. JONES.

GOD gave only ten commandments, but Kings and capitalists, noblemen and Congressmen, lawyers, Dukes and other dignitaries have made so many additional ones that if all the lawbooks were collected in one vast library no mortal man could read them in a thousand years, much less obey them in his lifetime.

The law of God is perfect, therefore these man-made enactments are neither amendments nor improvements to it. They serve to confuse the moral perceptions and obscure the real issues of life.

The Ten Commandments are supposed to be obsolete and out-of-date. No one pays any attention to them. Not one person in 20 can repeat them. No one ever attempts to explain them intelligently though we have a hundred thousand preachers whose business it is to do this. I don't like to butt in and interfere with other people's business, but as those who are paid for explaining the law of God neglect to do it, I am going to do it without pay, just to show that it can be done.

There are two parts or tables of the law. The first part is personal and private and deals with man's duties to God and his own soul. The second part is public and social and defines the duties of men to another. The first part is personal religion; the second part applies to business relations. The last part must be learned and practiced first. We commence at the bottom and work up. No one can serve God till he has first learned to deal honestly and justly with his neighbors, and this means with all people, for in some degrees all men are brothers.

He that will not provide for his family is worse than an infidel. God's family, in its widest sense, is not merely a few personal relatives, but the whole world. In which is another sense, however, in which the people of God are a select and separate body, but they acquire this distinction only through performance of service to those of inferior degree. Not by op-

pressing the people, but by uplifting them; not by killing the lambs, but by feeding them, is promotion to be earned.

Beginning at the bottom the last five commandments are: Thou shalt not covet. Thou shalt not bear false witness. Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not kill. But the governments of the world have abolished these and substituted enactments of their own. They have made murder and robbery legal and their laws exist to protect the ownership by certain people of property that rightfully belongs to their neighbors.

Then each church has a set of laws of its own. Thou shalt not dance. Thou shalt not drink beer. Thou shalt not play cards. Thou shalt not say damn. Thou shalt not stay away from Sunday school. These are some of the commandments of the churches. They are very exacting in petty formalities, to make up for their neglect of justice and truth.

"Thou shalt not kill" is one of the most important commandments, but people are being killed by thousands in wars, in mine explosions, in railroad accidents and by preventable diseases, due to overwork, starvation, ignorance and adulterated food. What is the cause of the military and industrial carnage, of ignorance and adulterated food, and the apathy that assents to the prevalence of such evils? The answer is greed. What is greed? It is the ruling spirit of commercial activity and what is called business enterprise. It is the strife to get wealth without earning it honestly.

The commercial interest rule the country. Among the ancient Greeks, Hermes or Mercury was the god of traders. He was also the god of thieves. Thievery is still a godly business so long as it is operated under forms of law. Business is something quite different from honest labor. Making money is different from earning money. Some business men manufacture shoddy goods and adulterated food. Other business men sell such things. It is business to buy by long measure and sell by short measure. The business men do not produce the wealth of the country. The producer puts the

value into the goods, but the business men put the prices on them so that the consumer pays from three to ten times as much for things as the producers get paid for them in wages.

The business interests, by which I do not mean merely the petty retail storekeepers, but the whole capitalist class that lives on rent, interest and dividends, add very little to the wealth of the country, but absorb nearly the whole of it. The very existence of a class that lives on the labor of others is a violation of the Tenth Commandment.

Under sanction of time-honored but unrighteous laws such people take what does not belong to them. The masses of the people are ignorant of the fact that laws that permit this sort of business are not moral laws but immoral ones. It is a commonly accepted maxim of capitalist economy that the working people of the world, those who perform nearly all the work, are poor because they are too lazy to work.

Such are the lies the lambs are fed on by their divinely appointed shepherds. The black slaves were always kicked and cursed and lashed for being too lazy to work, by those who lived off their labor and did not do any honest work themselves. The same condition still obtains under capitalist wage-slavery. This is what is the matter with society. This is the fertile cause of its diseases, its corruptions and its crimes.

We sometimes hear of what is called the "Byer law." Well, we certainly need something higher than the laws made by politicians. The highest law is the first commandment beginning at the top. "Thou shalt have no other gods before me." This does not say that there are no other gods. It admits that there are other gods and that we may have other gods. But not "before me." What does that mean?

We must recognize a supreme good or God among the many kinds of gods and gods we have to select from. The first law of universal order is to recognize the supreme, the highest, the absolute truth. The prefix "re" means again; recognize is to know again, to remember. Remember is to member or put together again. We have forgotten. We have lost the knowledge of God and his laws. We don't

know him and he does not recognize us. The hearts of the children must be turned to the father.

"Honor thy father and thy mother," does not refer to earthly parents who may not deserve any honor. It means our heavenly father, and heavenly mother. But who is the heavenly mother? Is there a queen of heaven as well as a king? Who is this queen? Is it the Virgin Mary, or the moon, or the planet Venus or the Constellation Virgo?

The theological conception of God is a male man without a mate, a king without a queen. The theologians have labored long and unsuccessfully to explain the doctrine of the trinity, and very little to the wealth of the country, but absorb nearly the whole of it. The very existence of a class that lives on the labor of others is a violation of the Tenth Commandment.

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ness and learned the laws of God. He was not a graduate of a theological school and did not belong to a political party. When he led the Israelites out of Egypt, he did not call a convention, and none of his corrupt and cowardly followers were elected to a legislature to make laws.

His people wanted to go back to Egypt to eat garlic and make bricks. They had become so accustomed to slavery that they had lost the power to adapt themselves to a life of liberty. They were enamored of toil and delighted in drudgery. What did they know or care about making laws? Like the modern wage slaves, all they wanted was plenty of work.

So Moses did not leave it to them to formulate a code of laws. He went up alone into a mountain to commune with God and Nature. He did not make any laws. He went to the source and origin of law and discovered and revealed the laws already made.

When he was gone the people made a golden calf to worship. They were very religious. When he came back he made them eat their god. They did not find it good for their digestion. Gold is poor grub. If the Rocky Mountains were made of gold our country would not be a penny the richer. Gold is not the stuff of life. The belief in the omnipotence of gold is the maddest delusion of a demented race.

Why do we call the City of Rome or the City of Portland "she"? Why don't we call a city "he"? Why is the sun masculine and the moon feminine? Why is a ship feminine even if she has a man's name? Why is a college called Alma Mater, which means nourishing mother? Why is Rome called the Mother Church, England the Mother Country, and Germany the Fatherland?

Why have we a Goddess of Liberty and not a god? Is it less sinful to worship a tickle the mystic number two after a false god? Why is Nature herself feminine? Is Nature a woman? Now, we are coming to the point. The answer to all these questions is to be found in a knowledge of the laws of Nature, which are the laws of birth and life and death. It is more important and much more interesting to study the laws of Nature, than to pore over dry and dreary law books made by human dullness and lack of common sense.

Moses was instructed in all the wisdom of the Egyptians and they were pretty well posted in the laws of Nature. Then he went into the wilderness and learned the laws of God. He was not a graduate of a theological school and did not belong to a political party. When he led the Israelites out of Egypt, he did not call a convention, and none of his corrupt and cowardly followers were elected to a legislature to make laws.

## Man With Thirty-Two Autos

And Doesn't Get His Name in New York Papers, Either.

February American Magazine.

FOUR of us who live at the northern end of Manhattan Island went out for a walk. One of the four suggested that we take a public road which passes through the estate of Mr. So-and-So, whose name I withhold. It is enough to say that three of the four of us, all regular readers of newspapers, had never heard of the man.

When we had admired the rich man's house from afar, we followed the public highway until we came to Mr. So-and-So's stable. The entrance was convenient and our curiosity had developed, so we lingered in the neighborhood for a little time. Finally an old man came out, and we engaged him in conversation. We told him frankly that we should enjoy seeing the inside of a millionaire's barn. He said that he was employed in the stable and that he was sure that Mr. So-and-So would not object to our seeing his horses. Visitors were freely admitted, he told us. So we went in.

First we saw the stalls for the horses, and all the conveniences for keeping the animals clean and comfortable. As I passed through the corridors I noticed that a heating system had been installed in order that the temperature might be kept even. In the harness room I saw silver trappings and an interesting collection of photographs of famous horses. Some of the horses in this very stable, I was told, had won wonderful records on the race track.

So far all was interesting, but nothing impressed me as unusual.

But now we passed through a long hall and into a great room which served as Mr. So-and-So's private garage. And as we passed along, our aged guide became more communicative. Here were all sorts of automobiles, including a variety of racing machines. The room must have been a hundred feet long. In the ceiling were huge trap doors, twenty feet square, through which hung cables attached to a traveling crane. This appliance was for lifting moving and testing the various machines. One car, of special make, was the largest automobile I ever saw. As I stood in front of it, and close to it, I was reminded

of the first ocean-going tug I ever saw, and of how much bigger it seemed to me than the lake tug to which, as a boy, I had been accustomed.

"Are these all automobiles belonging to Mr. So-and-So?" I asked.

"Yes, but seven of them are not here," said the old man. "Seven Chinese and nine horses are down at the hotel."

"Well, how many automobiles does Mr. So-and-So require for his private use?" I asked.

"He has thirty-two," said the old man. And then it all came out. Mr. So-and-So has thirty-two automobiles. He has seven chauffeurs—one for himself, one for his wife, one for his daughter, one for his son, one for his steward, one for his housekeeper and one for his superintendent. In the basement of the stable is a large repair shop, where three machinists are continually at work repairing these automobiles. At present Mr. So-and-So is not inhabiting the house which my friends and I had been looking at. He is at one of the great hotels in New York, where he pays \$40,000 a year for his apartments. But he has been there only a few weeks. And he isn't going to remain there a few weeks longer. He though he pays for his apartment by the year, he is going to Europe in his private yacht for an indefinite stay.

In the rear of the barn I saw a corps of carpenters at work fixing up a private skating rink for the son of Mr. So-and-So. But the weather is warm, and if it doesn't take a brace soon the father will have the young man off to Europe before he can get his skates on and yell "Jack Robinson."

This is not a complete exposure. I never saw my victim. I never heard of him before. I got in through the barn, and came out through the garden. For aught I know he may be the most industrious and deserving man on earth. But I did think one thing: I thought that any man with all that money saved up must be very odd. But when I came to look him up in "Who's Who" I found another surprise: "Born—1882."

Oliver O. is injured by being kept in the light. When used at the table it should be removed to a cool, dark place after each meal.