NEW RULER of NEW YORK SOCIETY LIFE

MRS. JOHN JACOB ASTOR WHO WAS MISS WILLING OF PHILADELPHIA, TO SEIZE HER MOTHER IN LAW'S SCEPTER

COLONEL JOHN JACOB ASTOR

MRS. WALDORF ASTOR JR. WHO WOULD UNDOUBTEDLY HAVE BECOME NEW YORK'S SOCIAL LEADER, IF HER FATHER-IN-LAW HAD NOT BECOME A BRITISH SUBJECT

LATEST PICTURE OF MRS. JOHN JACOB ASTOR THE NEW SOCIETY LEADER.

MR. AND MRS. JOHN JACOB ASTOR, IN THEIR VICTORIA IN CENTRAL PARK

MY, MY, what a good joke slow old Philadelphia has played on rapid New York!

The speedy metropolis, ever rejoicing in its favorite sneer at Quakertown, has now the humiliation of seeing the city of William Penn furnish the new queen of society for Father Knickerbocker's realm.

It is almost too much to be borne that Mrs. John Jacob Astor should succeed to the scepter just made ownerless by the death of Mrs. William Astor, who for more than a generation ruled absolutely the polite life of the greatest city on the continent.

Not but what Mrs. John Jacob Astor, daughter-in-law of the late ruler, is all right.

She has the family, the wealth, the good looks and the knowledge of how things should be done.

But just to think! She is a Philadelphian, and a slow old Quakertown girl arbiter of Knickerbocker's social life!

It is a tough blow for those who like to patronize the city by the Delaware!

Yes, if a little investigation is made into the antecedents of the new ruler of society, it will be found that in point of family she need yield nothing to any of her rivals in the metropolis.

* * *

Mrs. Astor was a Willing, a family which in Philadelphia is connected on both sides with names that go back to the Revolution, and as the Revolution is generally accepted as being the beginning of the National blue blood, this is getting right back to the fountain head.

Her mother was a Barton, Miss Alice Barton, daughter of Dr. John Barton. She married Edward Shippen Willing, who on both sides, maternal and paternal, boasted descent from a family point in the days of the Revolution.

On both sides of the family was ample wealth, and the Willings took a position in Philadelphia society that was outranked by none.

And Philadelphia boasts a society much harder to get into than that of New York.

The difference is that between a town still somewhat provincial, and one that is rapidly growing more and more cosmopolitan.

New York as the chief port of entry to this country, is ever in contact with foreigners of sufficient distinction to be worthy a place in its social life. Moreover, as the rallying place for its wealth, it finds its society constantly assailed by those who have no special blood claims to social distinction, but who are able to entertain so lavishly, and who give so generously in various ways, that it is almost impossible to keep them out.

* * *

Thus when many wealthy New Yorkers found themselves unable to get boxes for the Metropolitan Opera-House, attendance to which is deemed a necessity of standing well socially, they immediately went to work and commissioned Oscar Hammerstein to get them an opera-house of their own, which he did with almost admirable success.

Many of those who were on the outside thus succeeded in forcing themselves into the inner circle, and others are constantly doing so.

In Philadelphia conditions are the exact reverse. The number of foreign guests of importance is rare, and unless they present claims of literary or artistic distinction of some kind, their hopes are small.

As for the climber who has nothing but money, his chances are remote indeed.

Philadelphia society really goes back for its rules to a ball first held in Colonial times, called the Assembly.

This modest little gathering of the early days, where ostentation was unknown, has become the great social event of the year, to gain admission to which men would spend any amount of money.

Family distinction is absolutely the only open sesame to this affair.

Originally the list was made up by a committee, and this custom has been maintained down to the present time.

* * *

There is no way to break in unless the family strain carries a title of admission. Wealthy financiers have tried often, but in vain. Instances are frequent where one member of a couple, husband or wife, has been eligible, but not the other. In such cases the rule was always adhered to, and is to this day. The one who has a right to be present is invited. Nothing in the world could get an invitation for the other.

One of the richest men in Philadelphia married into a family of aristocratic descent. It was his ambition to become his wife's social equal, and he worked all kinds of strings to get an invitation to the Assembly. So did she make every effort to help him. But the invitation came to her alone. Five years he tried, and always with the same success, until, angered and disgusted, he gave up the effort.

Yet during all this time one of his employes, a fifty-dollar-a-week clerk, was welcomed as a guest. He had the family; the millionaire employer did not.

* * *

It was from this society that Miss Ava Willing went to a position of commanding power in New York when she married John Jacob Astor. She was a noted beauty, and in the handsome family home on South Broad street, on the corner of a little alley named in honor of the family, she was the belle of many a brilliant function.

At the time of her marriage to Mr. Astor in 1891 Miss Willing was a wealthy woman, for the ten thousand pounds which Edward Shippen had brought with him to the colonies in 1693, an immense sum in those days, had been developed by careful management and good investment into a big fortune.

Though the wealth of Mr. Astor far outweighed that of his bride, nevertheless she was wealthy and beautiful enough to be a magnificent catch, and Philadelphia society sincerely mourned when Mr. Astor took her to New York.

They were married in the old Willing mansion.

Going to New York, the Astors installed themselves in a palace which adjoined the home of Mrs. William Astor, the mother of the groom.

The walls of the house were so arranged that on the occasion of the big annual ball that Mrs. Astor gave, and invitation to which established one's social rating, the large reception-rooms could be thrown into one, thus making a magnificent ballroom.

The young Mrs. Astor was thus instantly thrust into the highest social life of New York.

At that time Mr. Ward McAllister laid down the celebrated dictum that the really social elite of the metropolis did not number more than 400. But Mrs. Astor, the arbiter supreme, never paid much attention to this classification. By inviting newcomers to her annual ball, she constantly increased the number of the socially preferred until finally the total grew in excess of 1000.

The whole tendency of Mrs. Astor, especially in her later years, was to let down the bars.

Now arises the great question in the metropolis:

"Will Mrs. John Jacob Astor, her successor, take the same view?"

It is borne in mind that she got her first knowledge of society from the narrow social life of Philadelphia, with its tendency to confine the lists to blood rules.

Of course she has broadened during her 17-year residence in New York, and by experience entertaining abroad.

Nevertheless, New York won't feel thoroughly comfortable till it sees the first invitation list of the new social queen on the occasion of the ball that marks her assumption of power. This will not come till the mourning period for her husband's mother is over.

STENOGRAPHERS AS WIVES

Why Business Men Are Glad to Have Them for Life Partners—Occupation Teaches Self-Reliance and Ability to Think.

Savannah News.

FROM day to day it may be seen in the newspapers, treated as a matter out of the ordinary and therefore of much interest, that "he," meaning a man of money and influence and social standing, "has married his stenographer." The idea seems to be that because "he" has money and "she" is or was a stenographer, something unusual has occurred—something on the order of the Prince who married the beggar maid in the fairy story.

But why, really, should there be any fuss about it? Applying common sense to the proposition, are not the chances about equal that "he" has done much better by marrying his stenographer than he would have done by going to "society" for his bride, and that "she" has made sacrifices in marrying him? The assumption, presumably, is that it is "he" who has stooped, but in the majority of instances it would doubtless be found that "she" stooped to conquer.

It is not a rare thing that the man of much money is a coarse, unlovely fellow, who has acquired his pile of this world's goods through the exercise of a kind of shrewdness than would not show up well in the light of publicity or stand inspection by the grand jury. But, having the money, he holds a position in the select circles of the upper ten thousand. Is it not a sacrifice, rather than an advantage, when a stenographer marries such a man?"

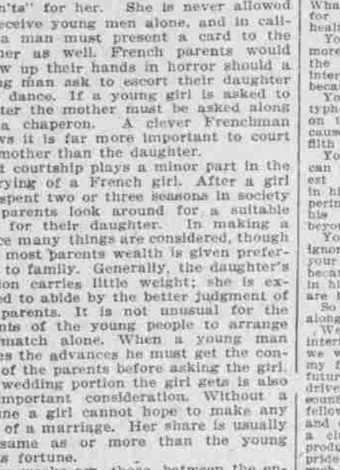
As a rule the stenographer and typewriter girls who succeed in business and who attract the admiration and sincere affection of their employers do so upon merit alone. They make places for themselves because they are worthy of them. They have brains to use, and they know how to use them. They are not dolls, suited only to be played with at social functions. They know what life means, what its struggles are, and what disappointments are inevitable. The society doll is a perpetual burden upon those who may become charged with her support.

The girl who knows how to work, and who goes out and does it, is not a burden to anybody, but a help and an inspiration. What is more natural, therefore, and what could be more in the line of common sense than for a business man to select as his life partner a young woman who knows how to work, how to think, how to execute the ideas she has evolved?

The cold fact is that men of money possibly make a great mistake when they fail to consider their stenographers and office girls as desirable candidates for promotion to wifehood. The happiest marriage is that which is mutually most helpful, and the trained business man must certainly find the most help in a woman who knows how to enter into his plans and who will help him work them out.

A CHRISTMAS TIME SUGGESTION

TO OUR PATRONS ONLY



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THE LIFE OF A FRENCH GIRL

Housekeeper.

EVEN after a French girl makes her debut into society there are many "Don'ts" for her. She is never allowed to receive young men alone, and in calling a man must present a card to the mother as well. French parents would throw up their hands in horror should a young man ask to escort their daughter to a dance. If a young girl is asked to theater the mother must be asked along for a chaperon. A clever Frenchman knows it is far more important to court the mother than the daughter.

But courtship plays a minor part in the marrying of a French girl. After a girl has spent two or three seasons in society the parents look around for a suitable man for their daughter. In making a choice many things are considered, though with most parents wealth is given preference to family. Generally, the daughter's opinion carries little weight; she is expected to abide by the better judgment of her parents. It is not unusual for the parents of the young people to arrange the match alone. When a young man makes the advances he must get the consent of the parents before asking the girl. The wedding portion the girl gets is also an important consideration. Without a fortune a girl cannot hope to make any kind of a marriage. Her share is usually the same as or more than the young man's fortune.

Busy weeks are those between the engagement and marriage, with parties and dinners given in their honor. The receiving and paying of calls take much of their time. The most important and pleasant task is the selecting of a trousseau. Nowhere do girls get handsomer trousseaus than among the wealthy French families. French women ever believe in pretty clothes and at no time more than when a girl is to be married. Her mother and herself find their engagement book crowded with appointments to dressmakers, milliners and shops of many kinds. A few days before the wedding their intimate friends are invited to see the trousseau. It is certainly a pleasure to see so many lacy, fluffy petticoats, soft negligees, chic hats and smart gowns. Even more interesting is the corbeillede noce, the jewel casket, the gift of the grobm, which contains his presents and those of his parents.

There are other gayeties before the wedding, including the luncheons and dinners the bridesmaids give to the coming bride and her dinner for her bridesmaids.

A French bride is a wonderfully enthusiastic creature. She not only looks for new happiness, but many privileges she could never have as an unmarried woman. Weddings usually take place at noon, when the procession drives to the Hotel de Ville, where they are united and the marriage contract is signed. Congratulations over, they drive to the parents' home, where a breakfast is served. The honeymoon is short, for the French are not great travelers, preferring their own country to places abroad. The wedding trip over, they go to housekeeping at once. In France it is unknown for young people to board for a while. The woman newly married does not find housekeeping a burden because her maids accept responsibilities willingly.

To please her husband, is her daily gospel. She believes that she has exchanged her parents' words for those of her husband. She is pleased with the idea of going about unchaperoned, allowed to see all the new plays and read plenty of romances.

More difficult is the position of French girls belonging to old families with small fortunes. Their parents believe it is a disgrace to have them work. They find it even more difficult to arrange marriages because they cannot give them a dot. So these girls go on dreaming of unknown princes who may seek them in marriage because of their family and beauty.

THIS IS INDEED FUNNY

It Is Exceedingly Funny, Since It Reveals a State of the "Independent Rural Mind."

LATOURELL FALLS, Or., Dec. 4.—(To the Editor.)—Your critic in regard of the so called "war cry to farmers," which appeared in The Oregonian last week, is not to the point at all and therefore misleading and unjust. In the first place I was not envying in that war cry the people in the city for anything at all and could therefore not err in that respect; and in the second place I think it is in the highest degree absurd to compare the unwarranted interference of these people with the rights, labor and business on the farms with police regulations and duties in a city for which no farmer is in the least responsible. It is and can not be me, therefore, who is in error, but only you. You are twisting simply the facts in plain view in that war cry for the sake to say something.

You err when you believe that John has a right to make James spray when the natural necessity forces him to take the old spray pump in his hand; because James has just as much constitutional rights than you have in your business to do his labor therein as he pleases. At least he are to have! And that is just the right I am fighting for!

You err when you believe that John can not keep his orchard sound and healthy, and raise good apples, without James is doing the same thing; because if he could not, he never would, since not only James orchard, but the whole surrounding nature, meadows, fields, woods, brush etc are plump full of bugs, caterpillars, funguses and all kinds of natural plant diseases. And thie proves beyond the least doubt, that this whole pestering inspection and spraying law is made only for the purpose "to discourage smaller fruit farmers from raising any fruit at all and to pester them so long with it untill they are driven out of this kind of business altogether for the sole and only possible benefit of all larger ones."

You err if you believe that the farmer raises unhealthy fruit, meat, milk, butter, etc., without your unwarranted interference in his business and labor; because he uses his products himself the whole year round and his perfect health proves the contrary. What is sound and healthy and good enough for him and his family, are to be sound, healthy and good enough for you.

You err if you believe that the farmer is more dirtier and filthier than you fellows in the cities and that there is great need to interfere with him by law in this respect; because he is not, and there is no such need.

You err if you suppose that the 50 per cent typhoid germs comes in the milk, you use, on the farm; because they don't! They are caused in almost all cases by the extreme filth in the cities.

You err if you believe that the farmer can not take care of his own financial interest without your unwarranted interference in his business; because he can and his prospering in spite of your lawe to rob him of his property and other rights proves that beyond the least doubt.

You err if you believe that a farmer is ignorend and stupid if he don't believe in your notions and refuses your lawful aid; because he is no more ignorend and stupid in his business or otherwise than you fellows are in the cities.

So you see that you are in error right along.

We farmers do not need your unwarranted interference in our business and here and we will not stand it any longer. I hope that my fellow farmers will band together in the future when one of your newly invented slave-drivers comes around and give him a good sound thrasing. We are as eager than you fellows in the city to produce first class goods and quality, without being pushed to it with a club, and the many exhibits of our products which we yearly arrange proves our pride of it. If you fellows in the cities are such weaklings that a few microbes make you sick and upset you when they get into your stomach, then you had better die, to sooner to better; because it is of no good to Mankind to raise stock from such weaklings and help them along artificially by law; and besides that, the laws of Nature stand against it and rule different.

Our President Roosevelt is just now investigating with the help of a special committeé, "to find out the true cause of what discourages people to stay on the farms." In order that he might be able to remedy it. The true cause of it is just this unwarranted interference of the people of the cities with the farmers business and labors, is just this ever increasing number of laws which cities create to bow the farmer and to rob him of his equal rights of property, business, labor, sale and trade etc., is just this new form of slavery which the cities have invented and worked on the farmer. I guess I will have to write that to the President yet and open his eyes.

Or do you really believe that a farmer naturally likes to be bossed and enslaved? That you can encourage farming, therefore, by driving, bossing, pushing and enslaving him? Or encourage him by laws which make his property rights doubtful in the highest degree? Only a few months ago a law was created, mainly by the people of Portland, which makes it a crime for a farmer to take at any time in the year a salmon out of his own water on his own property for his own use and gives a few other people the exclusive right to kill and catch those fish in unlimited numbers and quantities the whole year round for the benefit of their personal gain?" Just think of that! Is that justice? Is the farmers property already public property that the public can go and dispose of it at pleasure? Is it justice to prevent the farmers by law and punishment to have a profit from part of his property on which he has to pay taxes consisting of streams, water and fish? Why not dispose in the same way to a few sports in Portland all the game on the farms? Or all timber thereon to a few timber sharks? Or all water, water-power, stones, metals, coals, etc. thereon to a few other people. Do you and all our judges in our courts, who call this kind of deal or game on the farmers perfectly just, fair and square, believe that you can encourage farming with such an outrageous injustice and interference with his rights?

If you don't and you believe that your welfare can not get along without the welfare of the farmers then you had better to change your policy at once and see to it that they get their full and equal rights with you again, that all contrary laws to that effect are repealed, and your newly invented slave-drivers discharged; because only in such way can you really encourage farming. And I assure you that, if you do that, the apples and other farm-products will be just as good or better than with your miserable and hateful interference. Yours truly

L. "FERDINAND FLOSS,
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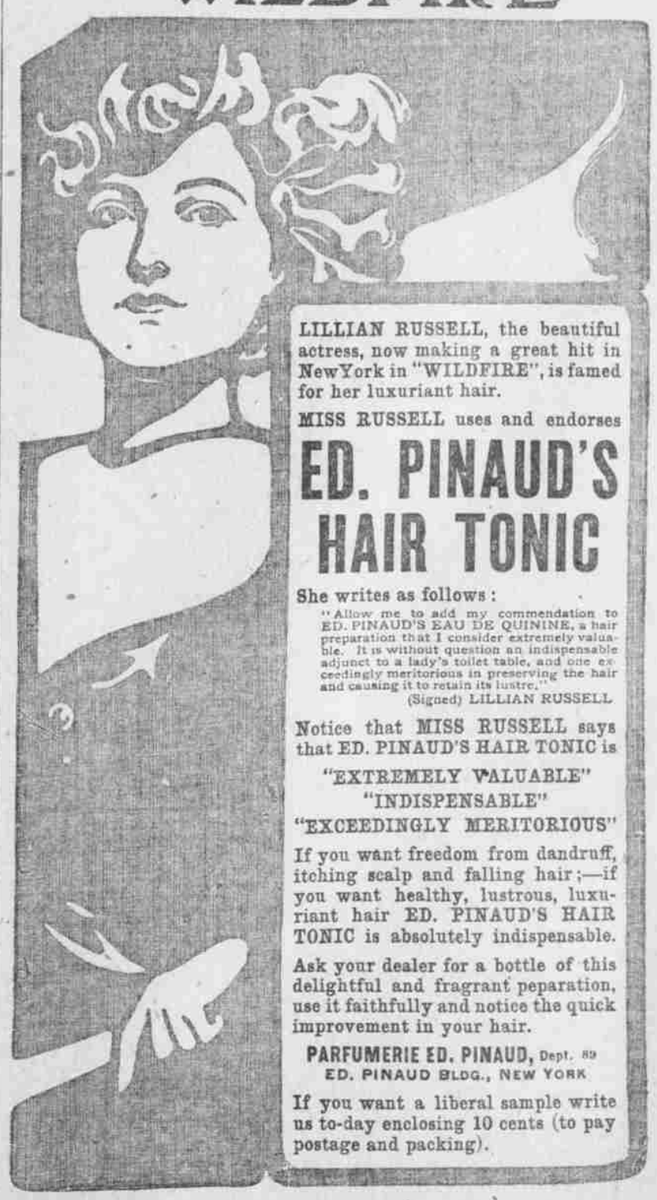
LILLIAN RUSSELL IN "WILDFIRE"



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