

AMERICAN GIRLS who MARRY TITLES are NOT ALL UNHAPPY

MANY STRIKING EXAMPLES IN FRANCE AT LEAST, OF INTERNATIONAL MATCHES WHICH BROUGHT HAPPINESS THAT YEARS HAVE NOT ALTERED.

PARIS.—Not all our girls who marry titles are unhappy. We hear of the shipwrecks, wasted millions and a lone girl drifting westward on a gilded craft; but the mass of the contented, doing vast good to America and Europe, pass unnoticed, declares a writer in the Washington Evening Star.

As to France, I know these girls are missionaries of the great American idea.

Some get love; some fill empty hearts with worldly satisfactions, and all merit admiration. France's share of their \$300,000,000 may have healed old families; but the breezy push, the bright initiative, independence, energy and judgment with which they invigorate a sleepy aristocracy are equaled only by the splendid prestige they have given the United States abroad.

There are two ducal families, for example, the Rochefoucauld and Uzes, called, respectively, "the premier dukes" and "premier barons" of the old regime. Is it a small thing that Miss Shonts becomes the sister-in-law of one, while Miss Mattie Elizabeth Mitchell is the duchess of the other?

One True Love Match.

Miss Mitchell may have brought the Duc de la Rochefoucauld but \$200,000. The duke—who, in old days, would have been nearest royalty, like the Norfolks in England—could have

Such is the happy case of Miss Curtis of New York, first wife of the present Duc de Dino. The whole French aristocratic family mourned her when she quit. "You are still of us!" they insisted. She still calls herself the marquise de Talleyrand-Perigord. Her noble daughter married a Roman Ruspoli, title princess of Poggio-Suasa; her four sons are bona fide Gotha nobility; and she has always been extremely happy.

When her divorced husband found he could not live without an American woman on the premises, his good old father kind of abdicated, so that, as the Duc de Dino, he could make Mrs. Frederic Livingston (nee Sampson) a real Almanach de Gotha duchess. She is very happy, too, though separated from him; and I never shall forget the frank American decision of character with which I once saw her jerk him from the Monte Carlo trente-et-quarante table, saying: "You have blown enough of my money; cut it!"

Two More Happy Marriages.

Two Misses Singer of the sewing machine trade, brought \$2,000,000 apiece into the Almanach de Gotha—and never regretted it. Isabel married the great social high priest, the Duc Decazes, who really caused the death of poor old Harloff two years ago. Harloff, who formerly had his own racing stable and could point out, in the Avenue of the Bois, three mansions he presented to three ladies in

tained so lavishly in one of the 12 mansions around the Arc de Triomphe.

Well, Comte Horace de Choiseul saw that his elder brother, the Duc de Choiseul-Praslin, was so happy with Miss Forbes of New York for such a long time, that he espoused Miss Hooper. Both these Choiseul-Praslin wives are absolutely happy, quite assimilated to French life, while keeping hold of all that is best in their patriotism of America; and it is known that their steady influence is part of that mysterious something that is putting new push into the French aristocracy. The de Choiseul-Praslins, for example, have yet a third nice American girl among them. Miss Coudert, the heiress of the New York-Paris law firm, also married into it; and yet more.

Walt. There is, indeed, a fourth! In the days of the kings who gave these titles, a king could have quickly decided whether the Prince de Bearn et de Chalais is a real de Choiseul-Praslin. The courts of the French republic could not. Therefore, to this day, we do not know if Miss Winans of Baltimore married into this old family of the minister of Louis XIV. or not; but it does not prevent her from being glad she did it. There is no kick coming from the Princesse de Bearn et de Chalais.

Romance of Caroline Fraser.

All but two of the American women I have mentioned are the happy mothers of young nobles of proud lineage. Could you find a more romantic case than that of Caroline Fraser and her issue? When the princely Murats—history makers—took refuge in Bordentown, N. J., Caroline was governess in the family. The heir married her—and stuck tight to her always. She is dead several years since; but her children, keeping her blue eyes and corn-yellow hair, have married everywhere.

The most romantic of these American-mothered Murat men espoused the utterly romantic Circassian Princess Daien, Zephitha by name, lovely beyond words, daughter and sole heir of the sovereign house of Mingrella—which land you can hunt in southern Russia. He is there, a king to-day, the boy from Bordentown!

Of all the French counts, none stand higher in history or society than the Chambruns. When Louis XV. erected all those marquises, a Comte de Chambrun got one of the first, and the Chambruns always have had sense. They kept much of their land through the revolution; they had shifted a good lot of liquid cash of England, and at the restoration they were among the first to get a whack at the \$132,000,000 voted as compensation to the martyred nobility.

Chambrun's Good Sense.

To prove that horse sense has not

I know? The American girls who came to the Chambruns showed the way to the men, who profited intelligently and thankfully. No Chambrun has wasted a dollar of American money.

Founder of Musee Sociale.

In Paris the head of the family—who divided his time between the magnificent chateau of l'Emperey Carrieres and the Musee Sociale—was a great personage in several lights. He died a few years since. Socially a Paris leader, he found time to himself to make the Musee Sociale, where many American students have been welcomed to learn everything done in France in the line of university settlements, model houses, pure milk and all that sort of thing.

The funds of the Musee Sociale—in part American girls' money—have permitted several French sociologists to visit the United States to study what we do in the same lines. Its director, Leopold Mabilieu, appointed by De Chambrun, gave one of the French lecture courses at Harvard.

I could thus go on for pages. For each American girl who has wasted love and fortune in undignified European title-buying, I can name you 15 others who, in France at least, have made love matches, reasonable bargains, settlements in life continuing happily and usefully.

Why belittle our girls who come here and marry, making the name of American a thing to be proud of, by their fortunes, by their adaptability?

Became French Social Leader.

Shall I speak of the Marquise de Ganay, who was a Miss Ridgeway of Philadelphia? She is now a grandmother, with children and grandchildren married into great French families, a portentous, awful social leader! Or shall I mention the Baronette Louis de La Grange and the Comtesse Jean de Kergorlay? They were the daughters of Gov. Carroll of Maryland, descendants of Charles Carroll of Carrollton. They were six children, inheriting \$20,000,000.

Shall I tell you of the Marquise de Breteuil, who was Miss Garner of St. Louis? Suppose that she did bring the marquis \$4,000,000. We can afford it. Do you want the money? One of her sisters married Comte Leon von Moltke, who represents Denmark in Paris, and his brother, seeing it was good and fair, espoused Miss Bonaparte of Baltimore. The other sister, Edith Garner, married Gordon Cummings, made the present king of England's scapegoat in the baccarat affair of years ago.

The Marquis De Moers never had a good hour when not with his wife, Miss von Hoffman of New York. James Gordon Bennett's niece, Rita Bell, notoriously made a man of Count Paul d'Aramon—himself already half an American, as his mother had been a Miss Fisher. They lead a patriarchal

WHAT IS SIN?

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Sin separates us from God, the source of life, and thus kills the soul. Sin separates us from each other and thus destroys society. It is a moral discord. It makes malice and hatred; it turns brother against brother, friend against friend. Sin pollutes. It defiles the imagination, the tastes, the desires. Sin deceives. It promises but never fulfills. The fruit with which it tempts us is always an apple of Sodom, luscious in appearance but ashes in the mouth. It is a phantasm that attracts us by the appearance of refreshing springs and leaves us disappointed in the desert.

Sin finds us. "Be sure your sin will find you out." Sin is a detective you cannot elude.

Sin stings. "The sting of death is sin." (1 Cor. 15:56.) The death of soul and body is the result of sin's poison.

Six Definitions of Sin.

The Bible gives six clear-cut definitions of sin:

1. "Sin is the transgression of the law." (1 John 3:4.) The word "transgression" means to go across. Read the Ten Commandments and the higher commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Have you crossed these commandments? If so, you have sinned.

2. "All unrighteousness is sin." (1 John 5:17.) The purpose of Paul's letter to the Romans is to prove that primarily righteousness is right relation. We must first get right before we can do right. Alexander the Great said to the courtiers who brought rich gifts from Darius: "Tell your master his sword first and then his gifts." Acts that are perfectly legitimate in certain relations are hideous sins in other relations. Righteousness, therefore, is primarily right relation with God and with our fellows, and if we are in wrong relation with God or men we are sinning. The purpose of the incarnation and death of Christ is to bring us into right relation with God and thus make us righteous.

3. Knowing what we ought to do and failing to do it is sin. "To him that knoweth to do good and doeth it not to him it is sin." (James 4:17.) When we know the right and refuse to do it we commit sin against light. Neglected opportunity is sin. Shirking responsibility is sin.

4. Acted doubt is sin. "Whatever is not of faith is sin." (Romans 12:23.) If you have doubts as to certain amusements, indulgences or transactions, refuse to have anything to do with them until that doubt is cleared away. More light may remove the doubt, and you may proceed, but while doubt remains it is sin for you to indulge.

5. "The thought of foolishness is sin." (Proverbs 24:9.) There are more than 30 different kinds of fools described in the Bible, but it is evident that the species referred to in this text is the fool who says in his heart there is no God. For a man to say that, is intellectual sin.

6. Unbelief is sin. Jesus says in John 16:8, when the Holy Spirit is given, "He will convict the world of sin because they believe not on me." A refusal to trust the trustworthy is a mean sin. To intimate unbelief as to the honesty of an honest man, the truthfulness of a truthful man or the purity of a pure woman is the climax of meanness. But an intimation of unbelief as to the faithfulness of a faithful God is a degree lower in meanness.

What Shall We Do with Sin?

Honestly confess it. Do not deceive yourself by saying that it has no reality. You know better.

Take God's side against it. The impenitent man takes sin's side against God. He justifies or excuses himself. We must fight God on the side of sin or sin on the side of God. Which shall it be? When during the French revolution the Bastille was taken by the mob a prisoner in an inner cell, who had been there for 30 years, refused to be liberated. He stood in the door of the dark, damp dungeon and fought away his friends. He had been there so long that he began to regard it as his home and his liberators as intruders. And such is the attitude of men who have lived for years in sin; they resent honest attempts to free them from the power of their sins. They fight against their friends.



La Duchesse de la Rochefoucauld and Son

married any heiress of his class. Instead, he chose Miss Mitchell, with her modest dot—a true love match.

For trade, he is captain of hussars. His private life is most passed at Montmiral, his seat, where his lovely American duchess wields queenly influence. She is the friend of all girls who want to marry their true love; of the country nobility; rich farmers' daughters; middle-class girls cursed with ambitious parents; peasant girls discouraged by small cash.

She has opened French eyes to American agricultural machinery; made known hygienic plumbing, the check system, social mixing, farmers' trolleys, Indian corn, bath tubs, outdoor life for girls above the peasant class. How can a high-hearted Oregon girl, become chief personage of several counties, not spread the idea of go ahead and trust to your strong arm?

She taught the duke to take his place. He was easy-going, lovable and army-located; for some years they held aloof from high Parisian society, but now they have a son, aged three; they take their preponderating place in the set of the Dowager Duchess d'Uzes, hunting the red deer with dogs and horses and the melancholy horn, like Francis de la Roche, his ancestor, godfather of Francis I., and consulting with five other seigneurs to change the director of the Paris grand opera by mere force of social influence.

Place for Duchesse de Chauines.

Miss Shonts, as Duchesse de Chauines, has her place like this waiting for her in the Uzes set. Much depends on the woman. The emoluments are often worth the money. Indeed, there are American girls who have so valued the emoluments that they held to them after they divorced the man—and no hard feelings.

his prime, lived hard broke of late years; but everyone felt pitying and friendly to him.

At Monte Carlo Decazes, with a lively party on his yacht, invited Harloff to dinner. After coffee, talking old times with a mature lady of the theater, poor Harloff explained he had a system to beat roulette. With a 1,000-franc note he could attain to fortune. "Here's one," said the lady; but as days passed, after, and she saw no more of Harloff, she sought him out and asked her money back. "The system broke," said the unhappy man; "the 1,000 francs are gone; please wait a few days more;" but the indignant lady told Decazes; and Decazes ostentatiously kicked Harloff in the posterior before the great public of the atrium of the Casino.

Everyone called it a savage act. Friends represented to Decazes it was his fault to have left Harloff alone with anyone who had 1,000 francs; his weakness and necessities were known. Therefore the duke, kindly at heart, consented to meet Harloff in a duel, where no one was hurt; but his old friend never recovered from the disgrace, and died a few months after.

Prince Polignac, who married Winaretta Singer—and in time left her a happy widow, with his noble family all devoted to her. Even their old mother, after Isaac Singer died, went into the nobility by way of the duke of Campo-Selice. There are dukes and dukes. In the old kingdoms of Naples and Sicily three acres and a cow constituted a principality or dukedom.

American Girls in Demand.

All is not one-sided. It has been observed that when French families get a taste for our girls they go in for them quite wholesale. Thus Miss Hooper of Cincinnati was brought up in Paris, where her mother enter-



Comtesse de Chambrun

left the family, the Marquis de Chambrun snapped up an American girl, of the Rives-Nichols family of Virginia, when he was attache at Washington.

Good. It worked. The family liked the innovation. "Go ahead," they said to the Comte de Chambrun, when he was old enough to marry; "find another like her!" What he found was Miss Longworth, Alice Roosevelt's sister-in-law.

The Chambruns are playing a most prominent part in the great effort to improve the social situation of the French working classes. At home, in their three chateaux, they are patriarchal masters of land as far as the eye can see. There are no wretched poor in their villages. Their farmers are the proud and prosperous masters of blood stock, newest agricultural machinery, silos, distilleries, grain mills, canning factories—and what do

life. The lady never lost a dollar of her money.

And so on. America is rich enough to let her daughters marry where they will. England spends billions to build up her prestige with a lot of iron-clads, men-of-war, cruisers and line-of-battle ships. If we Americans prefer to make a smarter, lovelier kind of reputation for our land and folk, why, let our girls come and show Europe how to live! They do it. Whoop!

The Rattlesnake Emblem.

Dr. Thornton convinced President Jefferson that the rattlesnake (Crotalus Horridus), being peculiar to this country, was the finest emblem of the United States that could be found. It never acts but defensively, it never strikes without giving fair warning, and when it does strike it is fatal!—New York Press.