

CHICAGO NEWS.
Wednesday, Nov. 20, 1873.

Aristocratic Pauperism.

Aristocratic pauperism is quite a popular element in all large cities. It spreads out in the most surprising manner, and has the effect of being contagious. It spreads upon every man, woman, and child, and generally stays by until annihilation comes to the rescue. You meet with aristocratic paupers daily, and they are the people for the most aristocratic and indigent fashionable. There are two classes of them: one life and one death. They are life and death strengtheners. They are one thing, and appear another. Pride and vanity are indulged in at the cost of truth and principle. Every iota of manhood and womanhood is sacrificed for elegant apparel and sumptuous living, and all this little splendor wears such a lordly mien that lookers-on never fail to notice it. Now, a kind of silver-plated arrangement. Time being the well-guarded secret. Glided power, like murder, will come out and the party paid for all its sins in a way of punishment, though severe. Life is full of calamities; perhaps there is none so distressing as the joys and sorrows of bribe millions. These elegant parades generally mean selfish, cold hearts, and destitute of business tact. They begin the world wrongly, and keep on doing the same until their bell rings the law.

Now the smash-up of family and character takes place, and the respectable is all that remains of the wob-be-gone and whistling crowd. All this undeniably daily grows and flourishes because civilization has become so high-toned, and man's appetite for the voluptuous and worldly extravagant. It is laughable and yet pitiable to notice the ins and outs, the up-and-downs, of aristocratic paupers. How frantically they work to keep up appearance.

For example, there is Mr. Exquisite. He does nothing in a body. What he took him to do was quite the reverse, boy and indolent in many hopes for future greatness. Exquisite at fifteen, scorned telling a lie at twenty-five in consideration of truth, honesty of conduct. At twenty-five he had lost his world. At twenty-four he had lost his luxuriously earned fortune of \$100,000. At twenty-five he figured up that he could play the gentleman quite to his satisfaction if he was worth a million. Exquisite is very indolent and very lavish, and at twenty-five he was worth \$10,000. Exquisite has an idea how a gentleman should live. He becomes disgusted with boarding-houses, comforts, and sights for the luxury of a sumptuous home. Exquisite has studied to be gentle, and tried very hard to edge himself into fashionable society, and so, without perceiving it, he has got aristocratic pauperism all common things with sublime aversion. Exquisite marries, rents a large house, and has it magnificently furnished; hires a French cook and quite a small army of servants, and wears Parisian-made costly jewels and Parisian-made costumes; dinner parties, receptions, and soirees are liberally given to crowds of admiring and gaudy friends. Exquisite keeps his horses and carriages and phonograph. The family spend the summer at Long Branch, Saratoga or Newport. Exquisite has a large income, and many a poor mechanic and sleek-looking clerk envy the family their luxurious home. But would the world smile and bow to the Exquisites if they knew that the family were really aristocratic paupers? For years past Mr. Exquisite has had his head filled with figures, speculating schemes, and plans to get out of embankment difficulties; and because he can't get out of his income. This trying to keep up appearance is one of the most ruinous fashions of the time. There is no real merit in Exquisite's clerical work, and he is too valuable to find a home in a fashionable boarding-house. He pays a fashionable price for all he has, and so drifts into the catalogue of aristocratic paupers. If Mr. Clever, the minister, has a thousand dollars, he starts a chain of dying without getting into debt and defrauding Tom, Dick, and Harry. There is too much elegant destination for poor gentlemen to get married. This genteel poverty is fast becoming a fashion in New York city strives to "live in style." The tenement-house people, however, their houses are built in the second, third, fourth and fifth floors. The first floor tenants are people of considerable pretensions, and feel themselves far too civilized to associate with the family on the fourth and fifth floors. Miss Nancy, who lives in the "sky parlor," wonders if she will ever be so rich to live like Katie, on the first floor, and have a piano and pretty dress. She is poor enough to make a genteel home such as the first-floor people have. And these lower-region tenants are contriving every way to keep up appearances, and to get a name in the town. Two-thirds of the population in a large city are fighting desperately to live beyond their means. In the various shades of society there is an aristocracy, a sham, greater and empty greatness. And too often we behold great frauds, and even foul murders, as a consequence of launching out in life with too hasty and too haphazard an application of luxuries.

The results of toadyism are not wonderfully beneficial to poor, struggling humanity. This foreign, genteel vice appears to find favor in America. American Society wears a fascinating charm, however, and said to be perfectly harmless, since the beau monde has the habit of going into print, and is all intent upon this. This gossiping about the Noddy family going to Europe and the Fitz Golds' brilliant silver wedding. The information that Miss Silver is betrothed to Mr. John Henry Banker is to be seen in every paper. We learn with infinite glee that Miss Lucy Snob was seen driving in the park, with a friend, and society ladies, informed us that Miss Nellie Grant attends the church that her father is a member of.

Toadyism is not exactly a baf-

fule element in society, yet its influence cannot be said to excise any very important part of it. It is to be noticed, is one great cause of the people trying to keep up such brilliant appearances upon nothing, beyond the fact that they are buying down to the fashionable follies of the times. C. O. D.

N.Y. Commercial Advertiser.

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Tuesday, November 21st.

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