

## DON'T LOOK FOR FLAWS.

Don't look for flaws as you go through life;  
And even when you find them  
It is wise and kind to be somewhat blind,  
And look for the virtue behind them.  
For the cloudiest night has a hint of the  
light ahead.

Somewhere in its shadows hiding;  
It is better far to hunt for a star  
Than the spots on the sun abiding.

The current life runs every way  
To the bosom of God's great ocean;  
Don't set your force 'gainst the river's  
course.

And think to alter its motion.  
Don't waste a curse on the universe;  
Remember it lived before you;  
Don't butt at the storm with your puny  
form.

But bend and let it fly o'er you.

The world will never adjust itself  
To suit your whim to the letter;  
Some things must go wrong your whole life  
long.

And the sooner you know it the better.  
It is folly to fight with the infinite;  
And go under at last in the wrestle;  
The wiser man shuns into God's plan.

—Ella Wheeler Wilcox, in *Progressive Age*.

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## THE AMERICAN WAY.

BY ELIZABETH MASON.  
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"Marry an American!" gasped Penelope. "Never!"

"I certainly shouldn't if I didn't want to," said the American.

"Think of being disposed of like so much merchandise," wailed Penelope. "It's horrible."

"Exactly what I said when I overheard the plan," he said.

"Tell me what they said," commanded Penelope.

"It's an unpleasant thing to talk about," pleaded the American, "but I felt that you ought to know. It seemed such a pity for you to be imposed upon—"

"To say nothing of you—" Penelope's mind reverted to the pretty American girl, also a guest of the Walts, in whose company she had first seen this young man two days ago.

"Don't consider me," said the American coolly. "It was this way. I came upon Mrs. Walt and your aunt last night talking over your affairs and I listened because—well, I listened, anyway. Your aunt was saying that you had lost your father and that—well—there was a rather large family of you—"

"Exactly," murmured Penelope as he hesitated, "and she probably mentioned how we scrimped to get along—"

"And how sad it was," he pursued, "that you were so well born that it would be a kind of disgrace for you to marry an ordinary sort of person—"

"And so poor," finished Penelope, "that no extraordinary person would marry me anyway."

The American turned away as Penelope shook the tears of indignation from her lashes.

"And Mrs. Walt," he went on hurriedly, "said that I was the very person to fill the breach. She told how I had made my money, and who my people were (it's astonishing what these ladies carry in their minds), and between them they agreed to put a match through."

"How dreadful," wailed Penelope, crimson with mortification.

"I have a plan which I think might work," suggested the American, helpfully, "under one condition."

Penelope looked up eagerly.

"On condition that, aside from this scheme, you don't find me personally objectionable."

"Oh, no," said Penelope, with innocent conviction.

"Then why won't it be wise," said the American, smiling down at her, "for us to seem to humor these match making ladies. They will see to it that we sit next to one another at the table and that we are thrown together as much as possible. Now, instead of letting it make you unhappy, you can be as friendly as you wish to me without the least fear of my taking advantage of you. The ladies will be put in good humor, you—and I—will have some very pleasant times, and when it's over you can simply go back home and—marry an Englishman."

"How kind of you," said Penelope, gratefully. She and the American shook hands upon the bargain.

Two weeks at a house party is worth a month of ordinary meetings for making two people friends, and the bond which existed between Penelope and the American went far toward helping things out. It was delightful to watch the movements of the scheming ladies in their behalf, and when they were adroitly left alone, to laugh at these efforts together, with a perfect understanding of the whole situation. The two were neighbors at dinner, as the American had prophesied, and when the party motored, Penelope sat beside the American as he drove his car. Little by little, astonishing as it may seem, Penelope entirely forgot about the contract. She forgot to notice the match making ladies. And she forgot that Americans in general had been considered objectionable. And she entirely forgot that on the day of her arrival she had found the American and the pretty girl of his own race apparently great friends.

But one morning, the last she was to spend at the Walts', she had a slight headache and did not get down to breakfast. Later when she did come down she found that the Americans had gone to walk together. The sun, which had been bright enough before, clouded suddenly. Penelope's headache also began to be much worse than she had thought it was. She crept back to her room and locked the door. Then she sat down before her mirror and stared at a rather pale reflection in the glass.

"Why, of course," said Penelope, miserably. "He was sorry for me and he made that arrangement to help me out. She knows all about it, and that's why she hasn't minded."

After a little while Penelope was guilty of another wall of dismay.

"I wish," she said, "that he hadn't told me—I wish he'd never overheard anything. Perhaps if we hadn't known, and they had thrown us together like this, he would have liked me." But afterward Penelope cried, for she reflected that no man with such pretty countrywomen of his own would be in the least likely to care for a shy little English girl.

When Penelope came down in her tailored suit to go away, the American met her in the hall. He looked worried.

"How's your headache?" he asked. "It's all right, thank you," said Penelope, trying to smile.

"Come here a moment," said the American abruptly. He pushed open the library door. Penelope's aunt, who was about to descend the stairs, discreetly vanished.

"It really doesn't bother me much," repeated Penelope, as the American continued to look anxiously at her. "Did—did you have a pleasant walk?" she went on, striving to speak quite politely.

"Walk? Oh yes," murmured the American. "I suppose our walks are over for all time. Miss Penslope. Are you glad you're going back home—to marry an Englishman?"

There was a stinging sensation behind Penelope's blue eyes, and as she put up her handkerchief to relieve it, quite suddenly she found herself sobbing against the American's shoulder.

"I wanted you since I first saw you, but I could not let you like me except by your own free will," he said earnestly. "But, Penelope, if you do—and if you would marry an American—"

"When I said I wouldn't," murmured Penelope, "I didn't know how nice they are."

But the match makers still protest it was all their work.—Boston Post.



Longevity is most frequent in countries of low birth rate.

A bushel of grain will make four and one-half gallons of spirits or twenty-seven gallons of beer.

Within five years Uruguay will have 140,000 olive trees, capable of producing 2,000,000 pounds of olives and 50,000 gallons of oil.

On the farms of England last year there were 1,494,089 horses employed.

Because horses are scarce in Madagascar, a troop of native cavalry, used for scouting, has been mounted on oxen.

Sanitary conditions in Berlin have so improved in thirty years that the average life of a citizen is now nine years longer than it was then. It is now thirty-eight.

In August the country's imports of human hair were valued at \$158,464. There is no duty on this class of merchandise.

In the absence of any form of census the population of Morocco is estimated as between 8,000,000 and 10,000,000. The great majority live in the interior.

Immigration in Venezuela in 1903 was 4280; emigration, 3979.

Sunflower seeds are used as food by Russian peasants; the bulk of the crop is used for feeding animals. The crop for 1903 amounted to 578,000 tons. The sunflower seed oil is used for cooking.

In the Russian army the death rate each year is almost equaled by the number of desertions.

The Department of Agriculture and Commerce in Japan is being prevailed upon to grant a sparrow destroying subsidy, as in some parts of this district the English sparrow is becoming a pest, having devoured the rice crop.

The Salvation Army was established in 1865 by General Booth.

A botanist in Chile has found a plant on the mountains and table lands which yields a good quality of rubber. It is claimed as a special advantage that extracting the sap does not injure the plant.

The Dion-Bouton automobile factory, Puteaux, France, has built what it terms "the theatrical car of the future." This is an automobile sufficiently commodious to carry a company of about twelve persons, with room for the baggage on top.

The total number of persons employed at mines and at the quarries of the United Kingdom during 1907 was 1,060,034. Of the 972,229 persons employed at mines 776,456 worked underground and 195,764 above ground. Of the latter 586 were females.

## Surplus Wealth Should be Distributed

A Son Who Inherits Money Inherits a Curse.

By Andrew Carnegie.

HE problem of our age is the proper administration of wealth; that the ties of brotherhood may still bind together the rich and the poor in harmonious relationship. There is only one mode of using great fortunes. That is one by which the surplus wealth of the few becomes the property of the many, and by which this wealth passing through the hands of the few can be made a more potent force for the elevation of the race than if distributed in small sums to the people themselves. The millionaire is but a trustee for the poor.

The man of wealth should become, after providing moderately for the legitimate wants of those dependent upon him, the mere trustee and agent for his poorer brethren, bringing to their service his superior wisdom, experience and ability to administer, doing for them better than they would or could do for themselves.

Wise men will soon conclude that, for the best interests of their families and of the state, bequests to their descendants are an improper use of their means. Beyond providing for the wife and daughters moderate sources of incomes and very moderate allowances, if any, for the sons, men may well hesitate. The thoughtful man must shortly say: "I would as soon leave to my son a curse as the almighty dollar." He must admit to himself that it is not the welfare of the children but the family pride which inspires these legacies.

Rich men have it in their power during their lives to busy themselves in organizing benefactions from which the masses of their fellows will derive lasting advantage and thus dignify their own lives. In many cases a man's bequests are so used as to become monuments to his folly. The day is not far distant when the man who dies leaving behind him millions of available wealth, which was free for him to administer during life, will pass away, "unworn, unhonored and unsung." Of such the public verdict will be, "The man who dies thus rich, dies disgraced."

It is as important in administering wealth as in any other branch of a man's work, that he should be enthusiastically devoted to it and feel that in the field selected his work lies. In bequeathing charity, the main consideration should be to help those who will help themselves. Neither the individual nor the race is improved by almsgiving. The free library is the best gift that can be given to a community, provided the community will accept and maintain it as a public institution as much a part of the city property as its public schools, and indeed as an adjunct to these. It is reserved for very few to found universities. More good is henceforth to be accomplished by adding to and extending those in existence.

I have summed up my principles of giving in the Trust Deed for the benefit of the Carnegie Institution at Washington, D. C., in which I said I deemed it to be my duty and one of my highest privileges to administer the wealth that has come to me, as a trustee in behalf of others, and entertained the confident belief that one of the best means of discharging that trust is by providing funds for improving and extending the opportunity for study and research in our country. Moreover I gave my trustees full power to modify the conditions and regulations under which the trust is dispensed, so that these shall always be applied in the manner best adapted to the changed conditions of the time.—From The Delineator.

## A Benevolent Trust-- Present Methods In Charity Are Unskilful

By John D. Rockefeller.

HAVE hoped that through my giving I should be able to help establish efficiency in giving, so that hereafter wealth may be used to reach farther and deeper in meeting the needs of humanity. To promote combination in charitable work has been my aim for many years. If a combination to do business is effective in saving waste and in getting better results, why is not combination far more important in philanthropic work? The great value of dealing with an organization which knows all the facts and can best decide just where the help can be applied to the best advantage, long experience has proved to me. Because one does not believe in promiscuous giving is a reason for upholding the charity organization society of one's own community, which deals justly and humanely with the needy. Today the whole machinery of benevolence is conducted upon more or less haphazard principles. Good men and women are wearing out their lives in raising money and supporting institutions which are conducted by more or less unskilled methods.

Why should not the money that a man gives to humanity be put in a trust in the same way as the money he gives to his children? You safeguard a fortune for your children; you do not put it into the hands of an inexperienced person. Why not be as careful with the money you lay aside for the benefit of the people? A trust should be established—a benevolence trust—with directors whose life-work it is to make a study and a business of giving properly and efficiently.

The following principles we observe in our giving:

1. We give through or to an organization that knows the facts.

2. We are careful not to duplicate effort, not to inaugurate new charities in fields already covered, but to encourage and enlarge work already successfully started.

3. The best philanthropy is a search for the cause of evils and an attempt to cure those evils at their source, an attempt to nourish civilization at its root, to teach health, righteousness, and happiness.

4. We direct our giving to national and international philanthropies rather than to answering individual appeals, or to appeals of local charities which ought usually to be supported by the citizens of the locality.

5. We insist on written appeals for funds tersely yet fully presented, in order to secure a careful consideration of the worth of the object appealed for.

6. We frequently make our gifts conditional on the giving of others, in order to bring the need before many people, to urge upon them their responsibility, and to root the charity in the affections of many. Money given for charity should be so given as to help people to help themselves. The best philanthropy is an investment of money, time or effort to expand the resources at hand and to give employment to people at a remunerative wage where it did not before exist.—From The Delineator.

## In Praise of American Women

By Marie Corelli.

AMERICAN women in London are recognized as a force in our English social life. There is hardly any society functions of importance which is not graced and enlivened by the presence of some brilliant American women.

Our golden youths, whose gold is sometimes apt to be rather scarce, are always ready to fall prostrate at the feet of every American heiress, but we must occasionally give them credit for first falling victims to the charm of the American woman's personality rather than her dollars, for charm there always is in American women.

Like other women, the same emotions move her as moved Mother Eve, but differently. She is absolutely original. She is not the daughter of an ancient kingdom, rich in history, literature and tradition, which fell the hand of the Roman conqueror before the Christian era. She has arisen, as it were, suddenly and miraculously, like Venus. She is the offspring of a land of liberty, a young country teeming with impetuous, untried ideas. She is always fascinating and interesting. I have never come across a dull one.

Some witty person has said that dullness is the only unpardonable crime. It is a crime an American woman is never guilty of. She sparkles and scintillates like a diamond where women of many other nations with beautiful jewels in their way forget to shine.

I believe President Taft's recent confession that his wife rules him is testimony from this clever man as to his wife's ability and discernment. It is truly a greater triumph for American womanhood than if she had gained suffrage. It proves that Mrs. Taft, and not Taft, is the ruler of the greatest Republic in the world.

Courtesy to women is a special virtue with many American men. They have a way of making things pleasant for women. There was but one woman on the Mayflower. She was the darling of the Pilgrims and they tried their best to be sweet and kind to her. Therefore all descendants of those Pilgrims have been chivalrous since.

Wanted no Mistake.

Little four-year-old Charlie has new neighbors of whom he has become quite fond—a Dr. Abingdon, wife, and five-year-old daughter who, like an old-time playmate of Charlie's, is named Dorothy.

The other night Charlie made a revision of his prayers, making the addition: "God bless Dr. Abingdon, Mrs. Abingdon, and Dorothy." After making his plea he hopped into his trundle bed and prepared for sleep. His mother, watching him, thought the Sandman had surely come until Charlie leaped out of bed and

fell again on his knees.

"Oh God," he exclaimed, "I want you to bless Dorothy Abingdon, not Dorothy Perkins."

And then he went to sleep satisfied.—New York Times.

At a recent exhibition of women's work in London there were exhibited five safety razors invented by women.

It was not until 1826 that Government lotteries were abandoned in Britain.

## MARRIAGE IS POPULAR.

But the Wonder is That Nine-tenths of Them Still Hold Good.

Answering the query, Why so many divorces? Life offers six answers: First, because of the decline of anarchy. Everybody in the country wants to be his own boss, and is so, as far as possible. Nobody wants to obey unless obedience matches inclination. Second, because there are so many more ways than there were a generation ago for a woman to make a living. Third, because the price of living is so high. Men abandon their wives in shocking numbers because the job of maintenance is heavy and they get tired of it. Fourth, because women require much more and give less than they did a generation ago. They have been carefully endowed by law in most States with rights and privileges proper to independence. Fifth, because distractions have greatly increased in American life in a generation. Sixth, church influences, for the time being, are weaker than they used to be, and dramatic influences are more pervasive; church influences favor continuity in marriage; dramatic influences favor variety. There are plenty more reasons, but six are enough. The wonder is that, in the face of such convincing reasons as these, about nine marriages in every ten still hold good. All things considered, marriage seems incorrigibly popular, even in this restless and progressive country. The united state being difficult and expensive to achieve, it is bad business for those who have attained to it to relapse back into the condition of the united.

## The Shelley Legend.

Most Englishmen, then frightened by the Terror, thought that Atheism, Republicanism and what we now call Free Love were all symptoms of a new kind of wickedness which threatened to destroy society. They were only too glad to make an example of Shelley as a monster in whom all these symptoms were united; while he himself, condemned as consistent in vice, was the more firmly convinced of his consistency in virtue. After his death, when the fears caused