

they attempted, but they brought into vogue the natural processes of sublimation, filtration, distillation, and crystallization; they invented the alembic, the retort, the sand-bath, the water-bath and other valuable instruments. To them is due the discovery of antimony, sulphuric ether and phosphorus, the cupellation of gold and silver, the determining of the properties of saltpetre and its use in gunpowder, and the discovery of the distillation of essential oils. This was the success of failure, a wondrous process of nature for the highest growth—a mighty lesson of comfort, strength, and encouragement if man would only realize and accept it.

"Many of our failures sweep us to greater heights of success, than we ever hoped for in our wildest dreams. Life is a successive unfolding of success from failure. In discovering America, Columbus failed absolutely. His ingenious reasoning and experiment led him to believe that by sailing westward he would reach India. Every redman in America carries in his name 'Indian,' the perpetuation of the memory of the failure of Columbus. The Genoese navigator did not reach India; the cargo of "souvenirs" he took back to Spain to show to Ferdinand and Isabella as proofs of his success, really attested his failure. But the discovery of America was a greater success than was any finding of a 'back-door' to India.

"When David Livingstone had supplemented his theological education by a medical course, he was ready to enter the missionary field. For over three years he had studied tirelessly, with all energies concentrated on one aim—to spread the gospel in China. The hour came when he was ready to start out with noble enthusiasm for his chosen work, to concentrate himself and his life to his unselfish ambition. Then word came from China that the 'opium war' would make it folly to attempt to enter the country. Disappointment and failure did not long daunt him; he offered himself as a missionary to Africa—and he was accepted. His glorious failure to reach China opened a whole continent to light and truth. His study proved an ideal preparation for his labors as physician, explorer, teacher and evangel in the wilds of Africa.

"Business reverses and the failure of his partner threw upon the broad shoulders and the still broader honor and honesty of Sir Walter Scott a burden of responsibility that forced him to write. The failure spurred him to almost superhuman effort. The masterpieces of Scotch historic fiction that have thrilled, entertained and uplifted millions of his fellow-men are a glorious monument on the field of a seeming failure.

"When Millet, the painter of the 'Angelus,' worked on his almost divine canvas, in which the very air seems pulsing with the regenerating essence of spiritual reverence, he was antidoting sorrow, he was racing against death. His brush strokes, put on in the early morning hours before going to his menial duties as a railway porter, in the dusk like that perpetuated on his canvas—meant strength, food and medicine for the dying wife he adored. The art failure that cast him into the depths of poverty unified with marvellous intensity all the finer elements of his nature. This rare spiritual unity, this purging of all the dross of triviality as he passed through the furnace of poverty, trial, and sorrow gave eloquence to his brush and enabled him to paint as never before—as no prosperity would have made possible.

"Failure is often the turning point, the pivot of circumstance that swings us to higher levels. It may not be financial success, it may not be fame; it may be new draughts of spiritual, moral or mental inspiration that will change us for all the later years of our life. Life is not really what comes to us, but what we get from it.

"Whether man has had wealth or poverty,

failure or success, counts for little when it is past. There is but one question for him to answer, to face boldly and honestly as an individual alone with his conscience and his destiny:

"How will I let that poverty or wealth affect me? If that trial or deprivation has left me better, truer, nobler, then—poverty has been riches, failure has been a success. If wealth has come to me and has made me vain, arrogant, contemptuous, uncharitable, cynical, closing from me all the tenderness of life, all the channels of higher development, of possible good to my fellow-men, making me the mere custodian of a money-bag, then—wealth has lied to me, it has been failure, not success; it has not been riches, it has been dark, treacherous poverty that stole from me even myself. All things become for us then what we take from them.

"Failure is one of God's educators. It is experience leading man to higher things; it is the revelation of a way, a path hitherto unknown to us. The best men in the world, those who have made the greatest real successes, look back with serene happiness on their failures. The turning of the face of Time shows all things in a wondrously illuminated and satisfying perspective.

"Many a man is thankful today that some petty success for which he once struggled, melted into thin air as his hand sought to clutch it. Failure is often the rock-bottom foundation of real success. If man, in a few instances of his life can say, "Those failures were the best things in the world that could have happened to me," should he not face new failures with undaunted courage and trust that the miraculous ministry of Nature may transform these new stumbling-blocks into new stepping-stones?

"Our highest hopes, are often destroyed to prepare us for better things. The failure of the caterpillar is the birth of the butterfly; the passing of the bud is the becoming of the rose; the death or destruction of the seed is the prelude to its resurrection as wheat. It is at night, in the darkest hours, those preceding dawn, that plants grow best, that they most increase in size. May this not be one of Nature's gentle showings to man of the times when he grows best, of the darkness of failure that is evolving into the sunlight of success. Let us fear only the failure of not living the right as we see it, leaving the results to the guardianship of the Infinite.

"If we think of any supreme moment of our lives, any great success, anyone who is dear to us, and then consider how we reached that moment, that success, that friend, we will be surprised and strengthened by the revelation. As we trace each one back, step by step, through the genealogy of circumstances, we will see how logical has been the course of our joy and success, from sorrow and failure, and that what gives us most happiness today is inextricably connected with what once caused us sorrow. Many of the rivers of our greatest prosperity and growth have had their source and their trickling increase into volume among the dark, gloomy recesses of our failure.

"There is no honest and true work, carried along with constant and sincere purpose that ever really fails. If it sometimes seems to be wasted effort, it will prove to us a new lesson of 'how' to walk; the secret of our failures will prove to us the inspiration of possible successes. Man living with the highest aims, ever as best he can, in continuous harmony with them, is a success, no matter what statistics of failure a nearsighted and half-blind world of critics and commentators may lay at his door.

"High ideals, noble efforts will make seeming failures but trifles, they need not dishearten us; they should prove sources of new strength. The rocky way may prove safer than the slippery path of smoothness. Birds can not fly best with the wind but against it; ships do not progress in

calm, when the sails flap idly against the unstrained masts.

"The alchemy of Nature, superior to that of the Paracelsians, constantly transmutes the baser metals of failure into the later pure gold of higher success, if the mind of the worker be kept true, constant and untiring in the service, and he have that sublime courage that defies fate to do its worst while he does his best."

Aping England

Secretary Taft, in a speech at Montpelier, Vt., gave the best intimation of republican purposes respecting the Filipinos, when, in concluding his speech, he said:

The great object we now have in the Philippines is to build up the government there so as to make it more and more useful to the Filipinos, so that they may ultimately become an educated, intelligent and self-governing people. Then if they desire independence, let them have it. But if we bring them in behind the tariff wall, if they see that association with the United States is beneficial to them, as I verily believe it will be, it is quite unlikely that they will desire full independence. It is quite likely they will prefer that association which exists between England and Australia or between England and Canada.

It is the expectation of Secretary Taft that the Filipinos shall sustain toward us the relation that Canada and Australia sustain toward England, that is colonies. Here is a confession that the republican leaders do not expect to give independence to the Filipinos but expect to imitate England in the establishment of a colonial policy.

England appoints a governor general in both Canada and Australia and he has an absolute veto over legislation. The fact that the veto is seldom exercised does not alter the theory of government. That theory is directly antagonistic to ours and we must abandon our theory of government in order to adopt the English theory. Judge Parker stands for independence as against colonialism and would make the promise at once as it was made to Cuba.

When Secretary Taft speaks of bringing the Filipinos in "behind the tariff wall," he gives away the secret of imperialism. It is a scheme to give the tariff barons new fields for exploitation, and they are willing to repeal the Declaration of Independence and resort to a carpetbag government and to a large army to enforce the collection of a tariff tribute. The way to abolish colonialism is to elect Parker and Davis and to elect a congress opposed to imperialism.

"Plain Humbug."

The Wall Street Journal says "humbug" to Judge Parker's letter defining his position on the Philippine question.

In that letter Judge Parker said: "But to take away all possible opportunity for conjecture, it shall be made clear in the letter of acceptance that I am in hearty accord with that plank in the democratic platform which advocates treating the Filipinos precisely as we did the Cubans; and I also favor making the promise to them now to take such action as soon as it can prudently be done."

Commenting upon this the Wall Street Journal says: "We gather that Judge Parker favors granting independence to the Filipinos as soon as it is 'prudent' to do so. This can mean but one thing, and that is that their freedom is to depend upon the judgment of the United States as to their fitness for self-government. In other words, their freedom has a string to it, the other end of which is securely held by the United States government. As the English government did with Egypt, so Judge Parker would apparently have the American government do with the Philippines—that is, stay there keeping order and educating the inhabitants up to a point where they could 'prudently' be left