"IT'LL BE A GLORIOUS FOURTH IF WE LIVE THROUGH IT," SAYS THE HOTEL CLERK

BY IRVIN S. COBB.

THE COUNTY JUDGE READS THE DECLARATION OF INDEPENDENCE

"WOTCHER goin' to do on the Fourth?" inquired the Head Bellboy of the St. Reckless.

"I think probably I'll stick around," said the Hotel Clerk. "Along about the time of evening when the sky rockets begin to soar majestically aloft, taking with them countless glowing sparks and somebody's eyebrows I'm liable to be called upon to go up to Fillingham's and sit up with the remains."

"Is this friend of yours dead yet?" asked the Head Bellboy, letting a sympathetic note creep into his voice.

"Not yet," said the Hotel Clerk, "but we have hopes. After reading a description of some of the clever ideas in fireworks that have been thought up by the experts in high explosives since this time last year I am convinced that it will devolve upon the close friends of the family to spend the twilight hour reassembling dear old Arthur. There may be a trifling delay in bringing in some of Fillingham from outlying districts, but by midnight if all goes well we ought to have practically all of him under one roof."

"D'ye look for him to be blowed up?" said the Head Bellboy.

"Well, it's according to precedent. He always has been," said the Hotel Clerk. "Fillingham is very strong for the proper observance of Independence Day. He's been that way from a child. He's a prominent member of that large class of our population who've made the Fourth of July an overflow meeting from the First of April.

"His father before him put him on the right track. His father eventually left the vicinity rather hurriedly one Fourth of July morning accompanied by an old anvil that he was using for the firing of a few salutes, so you might say it runs in the family. In the primitive day when Fillingham as a young boy was getting all of these patriotic impulses burned into him the head of the family did not enjoy the opportunity that is now vouchsafed even the most humble of parents to purchase a toy pistol that will shoot a chunk of tetanus as big as a wasp nest into his tender offspring as far up as the second joint. But they had the equally reliable tomato can full of loose gunpowder which you stooped down with a cigar in your mouth to find out why it didn't go off and found out two days later, when you came to, that it did, and it provided an excellent substitute, although naturally its average didn't run as high as the toy pistol's has. I don't think Fillingham was more than 10 years old the time he came in with his face full of new blue freckles and two of his fingers wrapped up in a piece of newspaper. After that he kept right on. He parted from a thumb or some such small matter nearly every Fourth, but his devotion never faltered. The last time I saw him one hand looked like a curry-comb and the other like a pair of grass shears, but he's still competent to light a match if somebody else holds the box for him while he scratches it, and so that's why I say we have hopes."

"It ought to be a great day, all right," said the Head Bellboy. "I bet there ain't no other country could pull off a celebration like we have on the Fourth."

"You're right there," said the Hotel Clerk. "There isn't. They couldn't stand it. No other country has a population that increases fast enough to stand the drain that would be put upon it by a truly American Fourth. This year I look to see a celebration that will cramp every blind asylum and every retreat for the hopelessly maimed in town. We did pretty well last year, considering the weather and everything. There never had been so large a sale for those gun-cotton firecrackers that go off in such a manner as to take most of the forearm with them and cause the invalid in the next block who's suffering from a weak heart to expire with a loud gasp. From all sections there came a tremendous demand for the kind of Roman candles that will cause a barn roof to burst into flames almost instantly. The manufacturers of artificial limbs and the fanciers who make a specialty of supplying the trade with dogs skilled in the leading of the blind, reported that they were rushed with orders clear into the middle of August. So I feel safe in saying that we celebrated the day in a way that must have been gratifying in the extreme to the spirits of Thomas Jefferson and John Adams, not to mention Benedict Arnold, who, unless he's changed his politics since last heard from, would naturally be pleased to see our annual losses from this source greater than they were at the battle of Saratoga.

"But this year we ought to beat last year's showing and not really exert ourselves. There's a new pin wheel that is guaranteed to garner every eyelash within a radius of many yards and leave the admiring throng looking like a collection of those little John D., or Mexican hairless dogs. Nearly everybody in town will have the correct Chihuahua expression that day. They tell me there's an improved brand of whistling bomb which may be depended upon to search out the steeple of a frame church if there's one in the ward. As for the mental giant who gives his 10-year-old son Egbert a Harringdon & Richards revolver and a box of .32-caliber cartridges with which to amuse his little sister Agnes, he was never more numerous or active. Then we are certain of the comical wag who can send every green and red ball of his Roman candle into the dormitory window of the Home for Nervous Incurables, and I feel every confidence in the promise that we will have with us Somebody's Darling, who believes the proper way to shoot the large red cracker is to hold it between the forefinger and thumb of the right hand, debonnairly the same as a cigar. True he was destroyed several thousand times last year, but they grow at least three acts of that variety every year, like guinea pigs. This is a wise provision of nature which keeps the breed from running out.

"We undoubtedly have the proper notion of the way to observe a great national holiday, Hops. Everybody says so, except a few fussy persons who hate a little pleasant noise and don't like to find the sidewalk in front of the house cluttered up with shoulder blades and the eardrums of strangers and beauty spots and thumb nails and one thing and another, when they start down town on the morning of the fifth. We allow our law-giving bodies some latitude but they dassent go too far. It's all right for Congress to take the canteen away from the soldier and force him to attend clandestine steweden teas at the Rutherford B. Hays Soft Drink Emporium, with a black bottle in connection, down at the edge of the reservation. It's all right for a general assembly to compel a Southern gentleman to travel over into Tennessee to drink the mint julip he made in Georgia, or to put through a statute in South Dakota that will permit a nonresident husband to get a divorce from his wife because she's got bad teeth. But no foolish mischief maker of a Legislator dare lay an impious finger on the great National festival that has done so much for the memorial wreath and allied industries; if he did we'd tear him limb from limb.

"And that's where we've got it all over all other countries as you just now observed, Hops. Look at the French. They unveiled a bust the other day at their Pantheon which, I take it, is where they design the red pants worn by their soldiery, and a prominent editor who'd always contended that Captain Dreifus should have gone into the retail clothing business at the outset, shot the Captain in the wrist with a putty ball and then went over and cried all over the bosom of the clean shirt which the Captain's brother Mike Dreifus was wearing at the time, and there was great activity on the part of the local authority known as John Darm, and something like our John Doe, only he brings home the goods oftener, and they arrested several hundred citizens for conspueing and abassing and then they went home and called that a celebration. And there are the Chinese. The Chinese gave the world gunpowder but didn't keep any for their own use. The Chinese idea of a holiday is to sit on an ancestor's grave in a pink silk nightshirt cut short, and eat rice pudding made according to the recipe handed down by Confucius. The Japanese will march down to the county courthouse and give a few banzais for the Emperor and then go home to their cozy residences built out of paper napkins and fishpoles and drink tea and witness dancing by their famous geyser girls and think they're enjoying themselves. Foolish barbarians, they call that a celebration, when there's nothing about it to suggest the real thing—no bystander blown into delicatessen, no cheerful aroma of iodoform gauze and black dress goods pervading the atmosphere; nobody picking his birthmark off the ceiling with a nail file, nobody getting used to the feeling of a camel's hair eyebrow or learning to button his collar with one hand. Not even an ambulance call or a Carnegie library on fire, by gum.

SITS ON THE GRAVES OF HIS ANCESTORS AND EATS RICE.

"Even in our own rural neighborhoods they don't seem to be able to throw into the Fourth as much eclat as we manifest here in the teeming city. In the deep woods the best way they know of ushering in the day is to fire off a brass cannon loaded with back numbers of the home paper and the index fingers of the firing party. This lasts until they run out of fingers, or sample copies, or both. Along about 10 o'clock, when the perfumery of arnica is beginning to spread freely and Dr. Watts' buggy horse has fallen from over-exertion, everybody goes out to Perkins' Grove, which is so-called because it's a treeless expanse, with a few new-born saplings around the edges, and the thermometer climbs up to 98 and then stops and spits on its hands and takes a deep breath and climbs some more, or else there's a cloudburst with two inches of rainfall in less than 20 minutes, and the Forks of Elkhorn W. J. Bryan Silver Cornet Band executes a selection of popular airs. After the execution, which is a very lingering one, the County Judge mounts a platform alongside of a white water pitcher in a profound state of perspiration and reads the Declaration of Independence in a loud, sonorous tone to an audience consisting of his wife, his law partner and one member of the band who has to stay awake to keep the doodle bugs out of his slide trombone. Then they have a picnic dinner, accompanied by many caterpillars and a great profusion of ear wigs, and the young folks repair to the bosky dell back of the pesthouse to partake of the wild turnip and crown their chosen queen with fair garlands of the wolson ivy. In the evening on the public square there is a programme of fireworks and casualties, and oh! say, you can see by the rocket's red glare that one of Hen Rogers' thumbs is still there. Also that Constable Wash Spence got too close to the set piece of George Washington just before they unset it, and now has a complexion combining the red, yellow, green and purple, like an Italian's family washing.

"But in the city we throw a little more variety into it. Nobody reads the Declaration of Independence in public places, because if he did the police would arrest him for preaching the doctrine of anarchy or some of the vested rights would run over him in an automobile. But we unfurl Old Glory and the medicated bandage to the flaunting breeze. The doorstep is draped with drainage tubes and bunting. Upon every hand we see the red, white and blue and the absorbent cotton. To and fro go the gallant firemen on their way to extinguish a small boy or a tenement fire, and when night has fallen the lockjaw germ sings to the evening stars and the tired ambulance surgeon locks up his tool kit and calls it a day."

"I'll bet you it'll be a glorious Fourth, just the same," said the Head Bellboy.

"It will if we live through it," said the Hotel Clerk. "There's one thing about the Fourth that I always look forward to with great pleasure."

"Wot's that?" asked the Head Bellboy.

"The fifth," said the Hotel Clerk.

HEALING POWER THROUGH PRAYER

Summary of Emanuel Church Movement's Newest Teaching in Psychotherapy.

THE first week of the unique Summer school at Emanuel Church has demonstrated the wide spread interest in the Psychotherapy movement. Not only has the attendance been entirely satisfactory in point of numbers, but the whole atmosphere of the school has been that of conservative and well-poised interest in the subjects presented. The lectures have been held in the chapel, and the adjoining dwelling house which has been presented to the church has furnished a delightful sort of a clubhouse for the use of the members of the school. The chapel and the house are connected by what Dr. Worcester calls the "hole in the wall," or in other words, a door has been cut through between the two. There the guests have found writing rooms, books and magazines, and a place for rest and social conference. After each lecture there has been an open discussion where entire freedom of expression of opinion has prevailed with the happiest results.

Dr. McComb has sailed for Europe. His first lecture given on the evening of the opening of the school was a sketch of the history and general principles of psychotherapy. As to its history, he announced it to be no new discovery, but pointed to the ancient union of the functions of priest and physician, to Egypt and the temples of Aesculapius. He cited Dill's "Roman Society," with its graphic description of the temples wherein the patient was caused to fall asleep and who upon awakening believed a god had touched him. He pointed to Elijah and Isaiah, and to David with his soothing and healing harp. He told of Vespasian, who healed a blind man by touching his eyes with spittle. Thus psychotherapy and suggestion were shown to have been practiced in very ancient times. Coming down to the Middle Ages, Francis of Assisi and Bernard of Clairvaux were named as among those to be ranked in the same order. The dominating role that suggestion plays in New Thought and in Christian Science was then touched upon. Mesmerism was, however, declared to be the origin of psychotherapy, as we now understand it. Yet Mesmer was an ardent student of the mediaeval mystics and caught his inspiration from them. Mesmer's spectacular methods and startling vogue called forth that investigation and report in which Franklin credited his works to the effect wrought upon the imagination of his patients. The more modern exponents of psychotherapy were then considered, and among them Baird and Bernheim and Dr. Hack Tuke with his "Illustrations of the influence of mind upon body." Dr. McComb also spoke of Dr. Quimby, who is supposed to have furnished Mrs. Eddy with the greater part of her material, and of his therapeutic work. He told about Dr. Osgood, of Boston, who visted Nancy and saw the work of Bernheim, and referred to the more recent work of Dr. Morton Prince and Dr. Coriat.

The Emmanuel movement confines itself principally to the treatment of functional nervous disorders and does not undertake the treatment of organic disease. Dr. McComb accordingly gave an outline of some of these nervous disorders, among them, neuraesthenia or nervous prostration, hysteria, hypochondria, psychosthenia—in which the element of morbid doubt is present, insomnia and drug addictions. He then asked: "Why should the church take up these subjects?" giving the reasons for its so doing, under the following heads:

"First—These functional disorders are associated with personality, which involves character, and the church should deal with questions of character.

Second—The limitations of medical science.

Third—Unity should be established between the work of the clergy and the work of the medical profession.

In the ensuing discussion Dr. McComb brought out the influence of Berkeley and his philosophy upon Dr. Quimby and referred especially to Dr. Mumford's pamphlet on the moral effect of hypnotic suggestion in surgical operations. Some remarkable instances were cited of the overcoming of the fears of patients about to be operated upon.

The subject of Dr. McComb's second lecture was, the subconscious mind and suggestion. The old watchword was, he said, no consciousness, no mind, and he cited Reid, who declared a person to be a monad, not divisible into parts. This theory is now considered exploded and it is held that consciousness is only one manifestation of mind. Janet holds subconsciousness to be pathological in its nature, but Dr. McComb agrees with James, Myers, Coriat and the others who consider the subconscious to be a normal and highly influential factor in personality. Subconsciousness is defined to be the dissociation of consciousness; in other words, as something split off from the conscious stream of thought or life. Frederick W. Myers says that the idea of a threshold of consciousness is familiar and explains sublimal as all that takes place below the ordinary field of consciousness. He believes that below the threshold or beyond the margin of the conscious life is a continuous subconscious life. He speaks of the sublimal self, that part of self which is commonly sublimal, as the larger self. But, Dr. McComb said, we are here concerned with the healing implications involved in subconsciousness. He holds that hypnotic suggestion has great power as acting upon the subconscious mind and thus affecting the central nervous system. The subconscious mind is most amenable to suggestion. Suggestion may be administered, first, when a patient is in a subconscious state; this is called hypnotic suggestion.

Hypnotism he defines to be a state of mind allied to absent-mindedness, brought on by suggestion and involving loss of memory and heightened suggestibility. This hypnotic suggestion is, however, limited in its sphere and not a universal panacea. Hysteria yields readily to it and a case was cited where hysterical stigmata had yielded to hypnotic suggestion. Chronic alcoholism we may confidently expect can be cured by hypnotism and hypnotic suggestion where the patient is himself anxious for a cure. Dr. Bramwell writes that of 76 cases, 64 were either cured or much improved. Dr. McComb stated that the experience of the Emmanuel clinic with such cases confirmed this percentage. He holds hypnotic suggestion to be a distinctly valuable therapeutic agent. He detailed the methods of inducing the hypnotic state, quiet, fixed sensation, etc. In this hypnotic state the suggestion is made that the pain is gone or going, or that the patient will have a loathing for alcohol. One hospital physician in Germany has trained his attendants by hypnotic suggestion so that they were able to sleep through all ordinary noises but awoke upon any attempt of the patient to get out of bed. The dangers from hypnotism were declared to have been much exaggerated and Dr. Bernheim was quoted as saying that no single instance had been proved of the commission of a crime by reason of hypnotic suggestion. A group of neurologists who have hypnotized probably 50,000 people, testify to the absence of injurious results.

A second division was made, namely, suggestion in the hypnoidal state, or state of abstraction. This is induced by the patient's listening to a continuous sound in a darkened room.

Then followed a description of the usual method practiced at Emmanuel, viz.: Waking Suggestion. In this connection Dr. McComb detailed the method pursued by him in the case of a patient he was requested to visit in Brooklyn, N. Y. This patient was suffering from nervous weakness, or neurasthenia. Dr. McComb had but one hour for his visit. While driving to the house with the physician he familiarized himself with the patient's history. Arriving he talked with her and encouraged her to tell of her troubles. Then he explained to her the nature of her trouble and assured her she was curable. He asked her to relax herself physically and mentally. He then made short, definite suggestions—that she should have poise, peace, and inward power—that God was on the side of health and strength. These and similar suggestions he repeated again and again, and then asked the patient to repeat them to herself. This she did. He then wrote down the suggestions that she might go on with the process of auto-suggestion. Dubois he referred to as perhaps the greatest authority on waking suggestion. So make your suggestions, said Dr. McComb, that they will become powerful auto-suggestions. The Yoggis, or holy men of India, induced a self-hypnotism. Auto-suggestions are best made in a dreamy, revery-like, or somnolent state. They should be good, constructive ideas which will drive out or neutralize bad suggestions. Auto-suggestion should be regular and constant. It is especially valuable in re-educating the will, the thought and the emotions, and in removing inhibitions caused by fear or nervousness.

In answer to questions Dr. McComb mentioned the case of a man who came to the Emmanuel clinic last December, who had drunk for 40 years and has not drunk since. The patient had stated that the difference between this and his previous efforts at reform was that heretofore he had abstained for certain periods only with a struggle, but that now he had no desire for drink. In response to a question as to where valuable suggestions could be found Dr. McComb said that Henry Wood's book furnished ideal suggestions, if the reader would be careful not to accept his philosophy. Dr. McComb also told of a little girl who, through extreme nervous dread was unable to recite her lessons or pass her examinations. By a process of suggestion this difficulty was entirely removed.

The third lecture was devoted to other curative agencies than suggestion. Among these were explanations, and encouragement. You must get to know the patient, his personal and family history. You must, by hook or by crook, gain the confidence of your patient. Then follows explanation. The patient wants to know what the real trouble is. Dubois says: "I do not hesitate to give a little course in nervous pathology or psychology." Then the patient must be persuaded to summon his will-power, and must be given counter-suggestions to meet the bad ones. Tact, insight and delicacy must be used by the operator.

Charcot calls hysteria a moral disease. All nervous diseases are, in a manner, moral diseases, involving loss of will, etc. Here comes in the power of a strong personality over a weak one, or over a strong personality that has fallen from its throne.

Another method of treatment is what is called psycho-analysis—the laying bare the episodes which have brought about the dissociation. There may be such a concealing of an emotion and of its cause that there will ensue what is called strangulated emotion. Experimental abstraction is sometimes employed; the patient is made to listen to a very constant sound in a darkened room. Obsessions of fear are frequently caused through an association of ideas which once detected by the operator may lead to a successful reasoning of the patient out of his fear. Interesting cases of this sort were cited with details.

Rest and work were then considered as curative agencies. The growing emphasis is on work. Work restores the sense of social life, brings the patient into contact with others who are working. The work must express the man's best qualities. It must impart a sense of success. He must feel that he is really accomplishing something worth while. The concentration of attention is a valuable factor, and the use of the feet and hands is an outlet for nerve energy. In Berlin there is a clinic where everyone works no matter how sick. Through work the currents of healthy life take hold again.

Psychical Re-education is still another curative agency. Constant suggestions affect the plastic nervous system. Particular groups of thought can be trained until they dominate the mind. Thereby dominant groups of undesirable thought can be driven out.

Motor-Re-education is another phase of the subject. Locomotor Ataxia can be immensely relieved. It was further pointed out that a patient may learn consciously movements that, before disease, had been unconscious, and that may again become unconscious.

In cases of mental worry and unrest the problem is how to find a healthy outlet for nervous energy going to waste. Tell the patient not only not to worry but to work, and point out the work. In cases of pathological doubt the patient must be shown that it is better to make a wrong decision than to allow the mind to become disordered by panicky indecision. Tell him it is better to break a bone than to lose his mind, better to make mistakes than to break down and have to go to an institution.

In cases of insomnia, auto-suggestion may be used, the patient saying over, many times a day, "I will sleep."

The attention and the will may be re-educated. Deep breathing, clay modelling, the cold bath, the study of a foreign language, were referred to as helpful agencies. Activity, in other words, is needed; an activity in which the sufferer can express his best qualities.

Another division is the Re-education of Emotion. No tonic is so uplifting as joy, which sets into action every constructive faculty of the body. Love, joy, and peace are the essentials. When a good emotion is stirred it must be translated into action. The ...ing of pity should be followed by altruistic or charitable acts. Emotions can be cultivated by adopting the corresponding attitude. Whistling, to keep up one's courage, is, as Professor James says, no mere figure of speech. We should go through the outward attitudes of those emotions which we prefer to cultivate.

Moral and religious re-education was next considered, and it was pointed out that by this means the nervous system may be indirectly influenced and constrained.

The fourth and most interesting lecture in Dr. McComb's valuable series was upon the influence of religion on mental and physical health. Religion is, he said, not the possession of the few, but of the many. It is not imported, but sinks its roots deep into the soil. Religion has been likened to a pillar of fire, advancing before and leading man on. It is at once intellectual, emotional and volitional. By it we seek to bring ourselves into harmonious relations with the Supreme. This is a quality that belongs to a normally developed nature. By closing this avenue of harmonious relation with the Supreme, man does himself a positive injury. There is a solidarity of brain and mind. Of the reaction of the body upon the spirit we know fearfully much; of the influence of the spirit over the flesh we know something. The spirit can be made regnant over the body. Professor James has pointed out the importance of the recognition of the influence of religion upon the bodily condition. The Emmanuel Movement stands for the union of modern psychology, modern medicine and New Testament Christianity. Psychical states are important influences upon health. Health and holiness are words having the same root. A broken nervous system and vitiated blood are likely to bring a vision of the devil rather than a vision of God. Consciousness of God is essential to our normal life and health. If the place that should be filled by this consciousness of God is vacant, it will be filled by all sorts of fears and obsessions. Even Dubois says that, for safety, a man must have a religion, or at least a philosophy.

The chance of recovering is greater in nervous cases where there is religious faith. Such a faith lends to harmony and peace. Tell me what a man's nervous system is and I will tell you what the man is. Nervous diseases are diseases of character. Faith as a psychological attitude, or mental process, has healing power. Faith enters into all modern psychotherapy. Faith is as necessary in a psychological clinic as at Lourdes. The processes of the body are controlled by the great nervous centers. All the vital chemistries of the body are carried on by the sympathetic nervous system. Fear and obsessions disorganize this normal and healthy action. Faith enables these actions to be carried on quietly and harmoniously. Even superstitious faith may work physical good. Trust in God soothes the wild emotions, removes dissociation, and restores jarred and jangled nerves to harmony. Hope shines out once more. Buddhism, with its Nirvana, deals with negation. Christianity seeks for not less, but a more abundant life. Prayer establishes harmonious relations with the supreme. Hyslop, of the Bethlehem Royal Hospital at London, gives the first therapeutic value to simple prayer. Prayer opens the nature to the mightiest influences. It is the inter-communion of man and God. What if prayer itself be a law of the universe. All admit the influence of prayer on character, but all do not recognize that prayer, in affecting character, affects the nervous system and the whole organism. We have been taught to ask for whatever we desire. Enthusiastic desire leads to a sense of well-being and to character. Forces of order and strength come to the rescue.

The faculty by which we hold communion with God is implicated with some nervous sufferers. A clergyman recently came to me, said Dr. McComb, who was about to resign his charge. He had come to feel a sense of the unreality of prayer. It was a case of neurasthenia, and I told him he would be doing a grievous wrong to give up his work. With certain nervous invalids there may be a tension even in the act of prayer. Such a patient should be taught to exercise passive prayer; he should learn relaxation. There must be a surrender, a passivity, so that spiritual force may enter in and take possession. This involves the element of mysticism, which must be restored in the work of the church. In such cases there should be a kind of religious retraining. The men of the Roman Catholic church, with no special psychological training, have been born psychologists. Fenelon's letters are a remarkable example in point. With nervous sufferers God is sometimes regarded as a hard taskmaster, and the soul is lost in the wanderings of its morbid feelings.

Modern psychology says that there is a tendency in nature to help and to repair. The physician cures by evoking and strengthening this vital power. One physician said: "We amuse our patients and nature helps them." The patient must be taught not only that God is his Father, but that all men are his brothers. This takes the neurasthenic beyond himself. He no more spins on his own axis; is no more self-centered. The hypochondriac centers his imagination on his viscera. Unselfish religious work, devotion to others, is a great help in such cases. The patient finds his larger self. Even Dubois acknowledges the therapeutic value of religion, while Weir Mitchell and our own Dr. Putnam have emphasized the importance of the idealistic and religious ideas in the cure of nervous troubles. Failure to recognize this has been the weakness of modern psychotherapy. Natural science does not necessarily lead to broad views of ethics or of life. The scientifically trained theologian has an advantage over the scientifically trained doctor. Theology emphasizes free-will and looks at the freedom of the individual. It considers him as capable of reconstructing his life on a new mental and moral basis. These influences are healing and uplifting influences. The patient can be directed to God and to his forgiveness; can be taught to break with his past, to make a "stepping-stone of his dead self." He must catch the idea of spiritual existence in order to live.

Every prayer is a suggestion, although every suggestion is not a prayer. Dr. McComb stated that business men who had become nervous invalids had confided to him that the root of all their misery was that they had deliberately ignored religion and prayer. Prayer is the direct turning of the mind to God—in whom we are.

In answer to questions from members of the school Dr. McComb went on to say that this movement is going to restore the pastoral relation in a new way. The minister will not be asked so much to teas as to sickrooms. He will not be called in simply to bury men after the doctor is through with them. He will come into the sickroom to bring hope and strength and help. Suppose every minister was clothed with therapeutic power as well as with prophetic power. Perhaps the one is as possible as the other. For successful therapeutic work of course the minister must have a certain aptitude to start with. He must have sympathy, tact and intuition. Christ has a message not only to normal but to abnormal humanity.

Dr. McComb stated that physicians were constantly writing to him inquiring about the best books on the subject of psychotherapy. A clergyman stated from the floor that in his home town he had lent Dubois' book to a physician who thereafter was heartily willing to co-operate with him. Certain difficulties and dangers that the clergyman may meet with in the sickroom were also pointed out by members from the floor. One gave an instance of being called to see a lady where the physicians had diagnosed consumption and stated that the patient could only live a short time. The natural impulse of the clergyman was to acquaint the patient with this fact and to administer spiritual preparation for the change. He was, however, restrained from doing this and it proved that the physicians were mistaken in their diagnosis, and this patient is now living and well. The speaker thought that had he followed his impulse and given her a hopeless view of her case she would probably not now be living.—Boston Transcript.

THE USES OF SEAWEED

New York Sun.

SEAWEED has gone out of fashion a good deal of late years. This applies to it not merely as an article for decorating village parlors, but as a candidate for more useful careers.

Seaweed ashes were once used for making alkali to be employed in soap and glass-making, and it was actually the chief source of the supply of iodine. Other seaweeds were so mucilaginous that they were made into artificial horn and shell.

Eelgrass, which is a variety of seaweed, was used for stuffing mattresses, and even for sheathing houses. Other kinds were, and to some extent still are, used as food for human beings as well as for cattle. Irish or carragen moss is employed in making jellies.

Dulse is by no means scorned as an article of diet by the poor people on the coasts of Ireland and Scotland. Sometimes it is eaten raw, sometimes roasted or with vinegar.

It is a standby with the Icelanders, who store it in casks and eat it with fish. In the Winter, when forage is scarce, deer go down the rocks at low tide and get a meal off the seaweed.

Tangle is a variety with so woody a stem that when it is dry some of the country folk abroad use it for knife-handles. They stick the blade in when the seaweed is soft. As it dries and shrinks it holds the metal fast.

But most of these uses have ceased to exist. Other means of producing the same results have been discovered, which do it cheaper and better. When it took 20 tons of seaweed to produce eight pounds of iodine, there certainly was a chance to improve on the method.

Of late years, the chief use to which seaweed has been put in this country is as a fertilizer, and in this direction the Department of Agriculture has made some interesting investigations. As seaweed taken directly from the rocks contains about 80 per cent of water, and as it is most valuable for fertilizing when it is only partially dried, it is clear that it is useful for that purpose only along the coast. But it has been carried 8 or 10 miles inland and still used effectually.

It is a particularly good fertilizer for such crops as potatoes and clover, which require plenty of potash. It is said that there is no place in New England where red clover grows so well as near Rye Beach, where the soil has been fertilized with seaweed ever since the country was settled. In that locality it perpetuates itself and grows on the same land year after year without reseeding.

A Toast to the "Also Rans."

From "Today and Other Poems."

Ye have drunk, O my friends, to the victors,
Ye have toasted the valiant and strong;
To the great of the earth ye have drunk in your mirth,
To the wise ye have lifted your song.
It is well—they are worthy, my brothers,
As aught that the firmament spans.
But I pledge you a health to the others—
A health to the "also rans."

To the men who went down in the struggle,
To the runners who finished unplaced,
To the weak and the young, the unknown, the unsung,
The depraved, the oppressed, the disgraced.
Ye are blooded, developed, completed;
They were bred without stamina, class;
'Tis to them, the surpassed, the defeated,
I bow as I drain my glass.

Who are ye that should dare to reject them?
Do you know what the handicaps weighed?
Did ye suffer the pain, run the race, stand the strain,
That ye scoff at the pace that they made?
It may be that they ran overweighted,
It may be they were left at the post—
Far or near, 'tis to them, the ill-fated,
I bow as I drink my toast.

They have lost, they are ill, they are weary,
Ye have won, ye are well, ye are strong
By the drops that they bled, by the tears that they shed,
By your mirth, by your wine, by your song.
By all that has e'er helped to sweeten
Your lives, by your hopes, by your plans,
I pledge you the health of the beaten,
The health of the "also rans."

—Francis Lyman Windolph.