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Our Power is merely based upon our Knowledge of the Process which Nature follows.

Definition of Osteopathy.

Legal.

A SYSTEM, method, or science of healing." (See Statutes of the States of Vermont, Missouri, North Dakota, Michigan, Iowa.)

Historical.

Osteopathy was discovered by Dr. A. T. Still, of Baldwin, Kan., 1874. Dr. Still reasoned that "a natural flow of blood is health; and disease is the effect of local or general disturbance of blood—that to excite the nerves causes muscles to contract and compress venous flow of blood to the heart; and the bones could be used as levers to relieve pressure on nerves, veins and arteries." (A. T. Still.)

Scientific.

Osteopathy is that science which consists of such exact, exhaustive, and verifiable knowledge of the structure and functions of the human mechanism, anatomical, physiological and psychological, including the chemistry and physics of its known elements, as have made discoverable certain organic laws and remedial resources, within the body itself, by which nature, under the scientific treatment peculiar to the osteopathic practice, apart from all ordinary methods of extraneous, artificial, or medicinal stimulation, and in harmonious accord with its own mechanical principles, molecular activities, and metabolic processes, may recover from displacements, disorganizations, derangements, and consequent disease, and regain its normal equilibrium of form and function in health and strength. (Mason W. Pressly, D.O.)

Practical.

Osteopathy is a new system of treating all diseased conditions of the body without medicine. The word itself, osteopathy, is significant. It does not mean "bone disease," or "bone treatment." It refers to one of the basal facts of the human body, viz., the order of the body. Osteopathic practice is based upon anatomical order. Order in the body is dependent upon the bony framework, and all anatomical relations are determined by the position and proper adjustment of this framework. The blood flow, which carries the essential current of vital nutrition, is not likely to be obstructed in the softer tissues of the body; nor is the nervous system. But where arteries, veins, lymphatic vessels and nerves pass between or near bones, they are most likely to be interfered with; and here is where we first look for causes of disease. To restore order to a disordered body, the bones are used as mechanical appliances to relieve pressure on nerves, arteries and veins, thus resulting in freedom of flow in all life's forces and fluids. Every mechanical principle of all the sciences has its first and finest illustration in the bony framework of the body. Hence, the word is one of the best that could be used. This new science is further based upon the fact that all disease, whether of the nature of an anatomical lesion or a physiological derangement, may be corrected by an intelligent use of the laws of Nature as operative in the human body, without the use of any artificial aid, whether medical or electrical. These laws of action, reaction and interaction, as embodied in the mechanics, the physics and chemistry of the body, constitute the broad basis of the science. (Mason W. Pressly, D.O.)
We hear a great deal, these days, about "heart failure." Osteopathy asks, what makes the heart fail?

The osteopath is a mechanical expert, who, with great skill, adjusts the parts, and then the divine recuperative forces vitalize and accomplish the work.

It is a physiological fact that when thought, for any length of time, is concentrated upon any part of the body, it causes an increased flow of circulation in that direction.

No fact is better understood than that fear, anger, worry, hate, and other abnormal passions and emotions, pull down, disintegrate and paralyze the physical forces and nerve centres.

Pride, ambition, selfishness, and pessimism tend to the disturbance of many delicate physical processes, which finally result in chronic, and even acute, disorders. Anger suspends digestion, acidulates the blood, and dries up the secretions.

Legislative attempts to crush therapeutic progress by the erection of a medical monopoly have been made in several States, but they are so plainly in opposition to the spirit of the age that they have not proved of much practical account.

It is as foolish and tyrannical to erect a monopoly in medicine as it would be in religion, politics or ethics. The Presbyterian or Baptist creeds may as well be legally enforced as that of allopathy. Any institution asking for special legal protection cannot, seemingly, place great reliance upon its own merits.
Our Professional Standing.

A profession consists in the ability to do some specific thing that is claimed to be done, and in a manner different from other methods. If osteopathy cannot do what it claims it can do, and in a manner original and distinctive to itself, then it is not a distinct profession. Osteopathy is not part of the medical profession. It is not accessory or supplementary to it. It has nothing common to it, except the aim to cure disease. Its conception, diagnosis and treatment of disease are unlike any other method. It has a new basis, takes new views, pursues new ends, adopts new methods, secures new results. It is not massage, though it gets all the good effects of massage and much better results than could possibly follow it. It cannot possibly be identified, by the most liberal view, with faith cure, Christian science, or mental healing, for it has nothing in common with these or any such known method. It uses no electricity, though it is stimulation of the highest order. It uses absolutely no artificial appliances, except those actually present in every living body. While it is based upon Nature, it does not interpret or apply natural resources like any other natural method of cure. So it cannot be claimed that it is a part of any other system or branch of the medical profession. No one who is not an osteopath can claim, however much he may know of natural sciences or be skilled in their ordinary applications, that he understands or can utilize or practice osteopathy. Yet it is a science, and can be known. It is an art, and can be demonstrated. Any one with measurable competence of sense can see its reasonableness and truth, and any one who has a pain to be relieved can feel its power. We modestly claim to be a profession, and, even as such, we are specialists.

Our Ethics and Etiquette.

No man, or set of men, has a monopoly on truth. Fact is something that cannot be "cornered." It is open to the world. Osteopathy, therefore, has no motive for concealing anything. It, indeed, never appears so fine and fair as when revealed in the clear sunshine of publicity. It uses no Latin formulas for its prescriptions. These are given in the simple language of common intelligence. It explains to every patient, in a way to be easily understood, just what is the matter, and how the treatment is expected to be a permanent benefit. It instructs the patient in the common-sense care of the body, and how one may get along without treatment. It is committed to no mere professionalism, creed or cult. It recognizes anything that is true, and sensible, and helpful. It calls no man "brother" who is not a brother of humanity. It joins no clique that is not for the good of all. Its mission is to suffering humanity. It maintains the straightforward path towards securing relief from sickness. It adopts the shibboleth of no reigning "pathy," and talks the dialect of no "school" but the school of truth, fact and Nature. It does what "ought," in the very nature of every case, to be done, and is kindly and charitable towards all who seek to do the right. Etiquette is not a guise to cover up reality. No etiquette can make ignorance respectable, and all etiquette is a sham if it is not ethical. We are guided in our ethics only by what is right and true and for the best interests of our patients, and our etiquette is simply that which is prompted by the finer sense and appreciation of what culture, refinement and the best experience would naturally dictate.
The Luxury of Healthful Living.

Here is nothing like it. The thrill of health, as it bounds with exuberant impulse along our nerves, and through our organs, is indescribably sweet and satisfying. Motion is, then, as fluent as a wave. Feeling is an exquisite luxury. Sensation is a delight. The expression of joy, cheer, and happiness, as natural as the perfume of the opening rose. The kitten upon the rug, the puppy upon the lawn, the kid upon the pasture, the colt in the open field, the child in the nursery—all these are the best types of the fullness, freedom, fluency and frolicsomeenss of exuberant life. It is delicious to be young. Youth is the poetry of existence. The art of growing old, gladly and gracefully, is the finest of earth. The secret may be known. It was never intended for the human body, so exquisite in form, so finished in expression, so harmonious in action, to become the abiding place of discord and disease. It is unnatural. There is no prescribed limit of life, even to the aged. The body is not a temple to decay, as we so often see it decaying. It has unlimited powers of renewal. Even as the spring, with bursting buds, expanding flowers and singing birds, renew the face and heart of earth, so may our bodies be freshened and fashioned anew by the renewals of life. The people do not get a tithe of the good out of living that is in it. True living is not out of joint, or out of tune. To be in touch with the infinite vibrations, is to be filled with the deliciousness of health. To be in tune with Nature, is to know that which is sweeter than music. Osteopathy offers to lead back to Nature again, to unfold her secrets, to utilize her resources, to realize her strength and beauty. It is perfectly natural for the bursting bud to open its inmost heart to the soft, warm embrace of the sun. It is easy for the unfolding petal to suck in the dew that distils upon its bosom. Even so, it is natural to be strong, graceful, attractive and beautiful, when we hold our pulsing life close to the gentle but mighty forces of Nature. It is easy to get power of body and of mind, when working in harmony with great laws that wait on us, to help—offering hope, health and happiness. Osteopathy is the opening way, and it points to and imparts blessings that cannot be bought in the market, for they are not for sale. These blessings come like the beauty to the flower, the color to the rainbow—by the laws of Nature, and from the resources of Nature. Even so comes osteopathy with its remedies of healing.

The Physiological Action of Drugs.

It is a mistake for the osteopath to think that he should know "medicine." He does not need it, and he should make no alliances or compromises with it. Indeed, in general, he is better off without a knowledge of medicine. His true success depends upon his exclusive osteopathy. But there is an advantage in knowing the chemistry of drugs, for the reason that the osteopath has to meet the statement that "medicine does good," and if it does not, "how do you account for the seeming good effect of its administration?" The question for every one to know is, does medicine do good to the body? If so, how? Why is it given? What is the good proposed or intended? What is its effect? What is its exact action? Take quinine. Think how many people believe it to do good. It is the sovereign remedy for "colds." It has been swallowed by the ton during the recent "grippe." What do the doctors give it for, and does it do what they expect? If so, what does it do? That's the question. If drugs are good for the body, then it is best to take them.
Who says they are not good! Are they harmful? How do you know? What harm do they do? How can you show they injure the body? Even if they do little good, or are positively harmful, is it imperative on any one to prove this? Is it a work for humanity to decry drugs? The people must have "something to take." They have gotten in the habit of "swallowing down things"—this habit is second nature. Can it be changed? Is there an educative work to be done among the people, showing that their best condition depends upon less drugs and more Nature? Now, most people will do just as they please about this whole matter. Even if they have a distrust of medicine, they will have to take it, till they get something better. Is there anything better? Is there a more excellent way? If so, and you can show it, the people will approve and adopt it. The people are sensible and trustworthy. They know a good thing, and soon find it out when a thing is bad.

The precise thing for every one to know when he takes "medicine" is, what is it—what is it good for, how does it work, and can it do harm? This is where we all need training. Osteopathy discards medicine. Why? Does the osteopath know the action of drugs? Can he show they do harm? Has he anything better than medicine? Can he show this?

We are going to have something to say in answer to these questions. We will inquire what is the physiological action of drugs. If such action as they have is not good, what is it good for, and why is it better? Osteopathy must speak out just here. The people are waiting to hear us. We are going to show why osteopathy does not use medicine, and then show a better—the best—way.

**IS DISEASE A DEMON TO BE EXORCISED?**

The old-time idea of disease was that it was due to some demon that had entered the body and possessed it. This is still the view in uncivilized countries. The barbaric doctor is certainly a professor of demonology. The assumption that there is a sort of demoniac possession in every case of disease has persisted among the most enlightened physicians down to very recent times. It was the basis of treatment two generations ago. Bleeding was an attempt to open the gate and let the evil thing flow out. Purging and vomiting had the same logical justification. Intolerable drugs were put into the body, with a more or less definite idea of making it untenable to any other spirit than the owner, and the practice was carried so far that death often resulted, as though it were better to thus release the soul from the body, than have it tormented by some indwelling demon. For many years no excrement, no carrion, no parasites, were too disgusting to be swallowed upon the doubtful theory that they would expel the incarnate morbid principle.

Some of these practices are still kept up, even in the midst of our civilized society, and are tolerated by educated people. And it would seem that the old demoniac idea of disease still remained in our midst, judging from the filthy compounds that are sugar-coated to the tastes of the people, and yet are prescribed for their systems. The people take such doses—it is the best they can do. They do not know better. They know very little about any of the doses they willingly take. Ignorance is certainly bliss in this respect, for they would revolt at the thought that there are medicines administered to-day, and in the name of science, that are simply and only poisonous filth. The people who take them would be horrified if they knew that menstrual, leucorrheal, venereal and purulent discharges from the diseased body were administered by modern practitioners, and are taken internally by the people.
We will they have is break out just Y osteopathy had entered tries. The t' ~ ..... .u.,..,vJ.l..'J.l that has persisted the basis of gate and let justification. ·te idea of JOURNAL OF OSTEOPATHY. internally by them for certain diseases. And yet, this is the fact. No accompaniment of such stuff, however sweet to taste, or pleasant to smell, can disguise the fact of the real presence of these putrid medicines. No amount of attenuation will palliate the offence; no pretense of super-elegance will extenuate such a practice.

These things have made some rational system of healing a necessity. Neither demons nor drugs can properly solve the problem of disease. There is no demon to be exorcised by pharmacy. There is no principle of disease as opposed to the principle of health. Disease has been, and still is, misunderstood, and so its treatment still clings to the modes and materials of Voodooism. Disease is due to mechanical displacement or physiological derangement. It is cured by correcting the mechanical disorders and physiological irregularities of its various processes. To do this requires intimate acquaintance with its structures and actions, and the intelligent use of its own sufficient resources. This is osteopathy in a nutshell. It reorganizes the whole science of treatment, and revolutionizes both the methods and the materials of cure. It is natural, rational, complete. It avails itself of the discoveries of the ages, and avoids the mistakes of medicine and the doping of drugs. In no case can it be harmful. In its greatest weakness it is helpful.

Etiology, or the Cause of Disease.

HE very first intelligent question in relation to the cure of disease is, what is its cause? A comprehensive view of such cause is a need of scientific therapeutics. Each particular system of cure is apt to take a one-sided view of etiology. The osteopathist is no exception to this tendency. In his enthusiasm for his especial viewpoint, he is apt to exaggerate the mechanical cause of disease. He says the majority of diseases are due to mechanical obstructions, which is true; but what causes the obstruction? It is true that the contracture of the complexus muscle will cause pain in the suboccipital nerve. Obstruction of blood and nerve force causes the pain; but what caused the obstruction? So we must go back of this, and consider first causes. This may have been due to cold—exposure of the back of the neck. The question of the thermal conditions of the body must be considered. This is an external condition, while the condition of pain in the body is an internal condition. Contraction of muscle is the immediate cause of the discomfort, while temperature is the remote cause. We may, therefore, generalize the causes of disease as, first, external, and, second, internal. Causes may be further divided into those that induce disease and those that predispose to disease. A draft, in itself, is perfectly harmless; but if it fall upon the body when abnormally sensitive to temperature and predisposed to such influences, an otherwise harmless draft might induce a "cold," while the body under differing conditions may be proof against such a "cold." This is true of all causes and conditions. The internal state of the body predisposing to disease, is what makes disease possible. If the body is normal in its mechanism and action, it has natural powers of resistance. There is no power in microbe or bacillus to induce disease—these must always find a physiological condition favorable to their development; otherwise they are powerless. The natural condition of the body is one of immunity against disease, and no ordinary external condition, apart from the internal condition, is capable of producing disease. The domain of disease is within one's self, not without. There are no surroundings, or circumstances, that will cause disease, apart from the condition of the body in predisposition towards such environments.

The body is an armed citadel; no invader can enter in unless some of its
approaches are dismantled. It is sufficiently fortified to resist all attacks, when all its avenues of approach are guarded by its own natural forces. The paramount consideration, therefore, is not the emphasis of external causes, such as "the weather," the climate, microbes, or infections; but the insistence on the internal states by which these external conditions are met—the great physiological resistances of the body, and how these may be made perpetual and persistent. This involves the most thorough study of the body's mechanical equipment, its physics and chemistry, its native resiliency, its constitutional resources; and then the application of these in confronting all external conditions.

We purpose to study, in this department, all the conditions inducing disease without the body, and all the peculiar states predisposing to disease within the body; and we hope to do this in a comprehensive and scientific manner. Such a method must include all causes, and consider such causes according to facts. As suggestive of our method, we give, in outline, a classification of all conditions that sustain a causal relation to disease in the body. These conditions bring about pathogenic, or disease begetting, processes. Such pathogenic processes are as follows: (1) Cosmic, or such states and conditions, atmospheric and climatic, including air, water, food, and soil, unfavorable to health. (2) Microbic, bacillic or parasitic, including all pathogenic microorganisms and their relations to the body. (3) Mechanic, or everything pertaining to the defects of the body as a mechanism. (4) Dystrophic, or those arising from the vital activity of cells, when brought directly under our notice by some cause, physical or chemical. Here will be discussed the cellular pathology of Virchow. (5) Neutronic, or the important part played by the nervous system as an intermediary in the production of disease. (6) Diathetic, or such permanent disturbances of nutrition which prepare, provoke and maintain different diseases, as seen in their location, their evolution, and pathological process. (7) Psychic, or the baneful effects of morbid mental states upon physiological processes.

A full enfoldment of these topics would fill volumes. We do not aspire to an exhaustive discussion of them, but such a consideration as may be helpful and practical to any one who may wish to study the causes of disease.

The Philosophy of Osteopathy.

WHAT is the meaning of the word philosophy? Literally, it means love of wisdom. The philosopher is a lover of wisdom, and philosophy is the wisdom he loves. But it has a more definite meaning than this. It means the science of nature, as itself, systematized by the conscious mind. Philosophy is the orderly systematization of scientific facts. It is the science of sufficient reasons. It is a knowledge of things which are, or which become, but it enables us to understand why they are and why they become what they are.

A man is a scientist when he knows things simply as facts, and when he asks why a thing is so and so, he becomes a philosopher. Philosophy is the giving of the reasons of things. It is the explanation of facts in the light of reason. It is reasoning intelligently and logically about things as we find them. Now, the application of the philosophic method to the science of osteopathy is plain. As a science, osteopathy consists of certain facts, ascertained from the close and consecutive study of the human body. These facts are verified by observation and experiment. When we ask for the reason of these facts—why such facts should be at all, and why they should be and from the facts and from the facts and from the facts and from the facts—this is the reason of the reason given in the body, as an essential part of the structure and function, and its constituent elements. Facts as to its nature and function, and to its structure, that this is the way it is and that if it can do what it can do by such functions of performance; if we expect them to be taken into consideration, and when the organ itself an are the considered facts reasonable and utilized. It is the heart of science. It is and the laws of the science of the solid plat and the reasonable are the still more if we know what to respect to a most important constitute unit to the field of osteopathy. A child may be a man who has anastomosis of the heart; he becomes natural a philosophic knowledge, and does not rest till he "hold" a good deal to s is not enough
should be and become as we find them in certain relations and correlations, we rise from the facts to the reason of the facts. But there is yet another element in the philosophic idea—it is the reasonableness of these facts. We may ascertain the reason of the existence of a thing; but is this reason itself reasonable? Not every reason given in explanation of a fact is reasonable. Let us illustrate. Take the liver, as an example. The science of anatomy gives us all known facts about the structure and relations of the liver. Physiology gives us all facts as to its specific action, and its coordinated action with other organs. Chemistry shows us the constituent elements of which it is microscopically composed, and the nature of its secretions. Pathology gives us the facts of its disease. Therapeutics may give us facts as to its proper treatment. All these sciences contribute facts. Now, we reason from all these facts. We ask the reason for this peculiarity in form—why this fissure, this lobe—why this nerve, this blood-vessel—why this peculiar position in the body, why all its complicated arrangements and relations? Suppose we so master the reasons for everything we find in its form, function and disease, then we may further question whether or not all this is reasonable. Is it reasonable to put such a structure in such a place, and, if it is the best structure, that it has an object, and that this object is one worthy of an intelligent purpose, we may further inquire if it can do what it was made to do; if it is reasonable for us to expect it to perform such functions as are ascribed to it and, if so, what are the best conditions for such performance; and if it should cease to perform these functions, is it reasonable to expect them to resume them, and how may it be made to continue such action? These are the considerations that open up before the philosophic mind—these make facts reasonable, and facts become intelligible forces when thus interpreted and utilized. It is plain to see that such questionings and reasonings take us into the very heart of science, and philosophy thus becomes the expositor and commentator of science. It is the explanation of scientific facts according to their own nature and the laws of their own appearing. This, therefore, constitutes the very basis of the science of osteopathy. It is this basis that needs construction. Philosophy is the solid platform of reason. The philosophy of osteopathy gives the reason and the reasonableness of the wonderful facts we find in the study of the body, and of the still more wonderful forces and fluids we find in constant operation in the body. If we know why these facts and forces exist and exert their power, then we shall know what to do when their existence ceases and their exertion congests. This is a most important department of our science, and its full development will contribute untold advantages to its further success. The students and practitioners of osteopathy need not only to know to do certain things, but why they do them. A child may not know, and may not need to know, why its first act is a labial anastomosis of the nipple of the mammary gland; but the time comes when the man who has ceased to be a child will not be satisfied to know this fact, but will not rest till he understands something of the great law of instinct by which it becomes natural. Suffice it to say, “it is its nature so to do,” and when this is said, a philosophic explanation of the fact is given. Many an osteopath gives a treatment, and does not know why he does it. It is not enough to know the fact that to “hold” a nerve may stop its pain;—why is this so? that’s the question. It is a good deal to say, it is natural, or that God made it so; but this doesn’t explain. It is not enough to say that, by the law of molecular physics, a terminal effect ceases
when the determinable cause ceases, and that to interrupt the continuity of molecular motion is to stop the action. There are yet deeper reasons than these. This subject is simply fascinating, but it is yet unexplored. Nothing is of such great advantage to the people than to know why they should live so and so. Life becomes reasonable; health becomes natural, because rational. This philosophy of osteopathy leads us into wonderful but perfectly wise ways. It will exalt our science to the plane of reason, and crown it with the noble dignity of consummate wisdom. It answers the question, “why?” This we shall unfold as a regular department of this Journal.

The Scientific Achievements of Medical Men.

"Honor to whom honor is due," is an injunction of Scripture, as well as a sentiment of justice. There can be no denial of truth when to the history of opinion is applied the cold calculus of evidence. The historicity of origins is the favorite topic and method of this searching age, and all statements that cannot stand the tests of historic canons are relegated to the museum of curiosities. To the law and to the testimony of investigation the whole mass of history is now subject; and the chaff is sifted from the golden grain of enduring truth and fact.

Notable among the champions of progress in the history of the world stand the medical men. More than we suspect, the general course of truth has been advanced by the apostles of the healing art, and we wish to recount some of their triumphs, and to record their names upon the scroll of fame. They have been conspicuous as the students and interpreters of nature, and, as such, have been bold and fearless in the advocacy of their findings. Chief among these, and among the very first, ranks the name of Hippocrates. His achievements deserve to be mastered by all students of therapeutic history. Then came the great Aristotle, who profoundly studied the problems of healing, and pursued anatomy as a liberal art, and laid the foundations of natural history. His philosophic method held mastery for centuries, and his reasonings still remain as models of dialectical skill and literary finish. The course of science was ably sustained during long years of mental gloom by the Jewish and Arabian physicians, who, almost alone in the realm of independent thought, constituted the aristocracy of intellect. The brave Fernel, a court physician, discovered approximately the size of the earth, and established in large measure the fact that the earth was a sphere, even though the highest ecclesiastics held that it was flat. It was Doctor Copernicus who first made the mathematical demonstration that the earth was not the central sphere, but one of many bodies that revolve around the sun. Galileo, whose name is emblazoned in the history of science, was also inclined toward therapeutics. His was a medical doctor who made the first advances toward geological maps. It was Doctor Hooke who, in 1680, made clear the geologic results of elevation of the bed of the sea by great geodic movements.

The names of five distinguished scientists, who are grouped together in genetic relations, were doctors—Lamarck, who in no small measure was the forerunner of Darwin; Sir Everard Home, Bichat, Daubeney and Agassiz. In the fields of botany, the chief workers were physicians. Here are Celsalpinus, who made the very first classification; Brunfels, Camerarius, Tournefort, Boerhaave, De Candolle, Schleiden, Schwan and Jussien.
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In the departments of biology rank the names of Pallas, Oken, Haller, Ehrenberg, John Hunter, Owen, Hurley, Forbes, Leidy and Darwin.

In psychology the doctors have taken the lead, and are even now giving us our best studies.

The beginning of electricity is marked by the names of Doctors Galvani, Wallaston, Hare and Oersted, who were original investigators.

The grand generalization that all matter moves, that all motion is due to force, and that all forces are convertible and indestructible, was advanced and established by those who were allied to therapeutics. These are the names of such physicians, Galileo, Hooke, Papin, Young, Black, Oken, Mohr, Mayer, Carpenter, Helmholtz, Liebig and Seebech, all doctors.

The great Descartes, the founder of both modern philosophy and of modern physics, says, at the end of his “Discours de la Methode,” “I have resolved to employ what time there remains for me to live in nothing else than in endeavoring to acquire some knowledge of Nature, such that from it may be derived rules for medicine more certainly efficacious than those which have been in vogue hitherto.” It was his desire to help the sick that prompted his wonderful investigations.

It is to doctors that chemistry is largely due for its establishment. Doctor Sylvius first clearly set forth the doctrine of chemical affinity, and as early as 1718, Geoffroy, another physician, published tables of chemical affinities. Dr. Cardanus noticed the increase of weight in bodies which rusted in the air. Dr. Van Helmont came to a proper conception of the nature of a gas. Dr. Black found fixed air in the carbonates of the alkalies.

Among explorers are the names of Dr. Livingstone and Emin Pasha, in Africa, and Drs. Kane and Hayes have become immortal as polar explorers.

Meteorology was first propounded by Dr. Myer.

Thus it may be seen that medical men have marched in the vanguard of scientific progress. Their motive was laudable. They were seeking better methods for combatting disease. Their work was well done; but it was only preparatory to something better. It was contributory to the final science. We profit by experience and are instructed by history. But the historic goal is not yet reached. The ideal is not yet realized. There is yet something new and better to come.

We wish to record here the founding of osteopathy. This was accomplished by a doctor of medicine. Dr. A. T. Still’s name is destined to be inscribed upon the scroll of honor, and to be entitled to respect among the apostles of medical progress. While it discards medicine, it is strictly therapeutic in its character, and scientific in its methods. It will rank in history as a notable scientific achievement of a medical man. We wish to place it where it belongs in the history of modern progress.

The age demands fibrous bodies and minds. It is weary of sentimentality. It wants not traditions, but truth. It cares not to deal with dead dogmas, but living realities. It wishes not to talk about “how to die,” but “how to live.” And the age is right. The body must be put into harmonious relations with mind and spirit, and the problems of life will be more easily solved, its burdens carried, and its competitions met and mastered. Osteopathy believes in the highest culture of the body, and appreciates, also, the relation of such a body to a manly, muscular, well-knit, fibrous mind—vitalized with strength.
THE ADVANTAGES OF OSTEOPATHY

AS A STUDY AND A PROFESSION.

"What shall I do?" is the serious question that confronts everyone upon the very threshold of life's activities, and a wise and discriminating answer to that question decides, not merely the temporal destiny of the individual, but the peace of mind, comfort of body, and joy of living. There are very few who are so favored by fortune that they do not have to face this question and, sometimes, to give an answer. The practical conditions of life are such that all young men and women, whatever their position, plenty or prospects, ought to seriously settle the question with themselves, "What can I do for a living?" The reverses of life are such, as so many older than they have so sadly found, that the ability to fill some place is the secret of success and the foundation of a fortune. The man or woman who needs to work, and who may be willing to do "almost anything," and yet is qualified to do nothing in particular, is in a trying predicament. The trend of the age is towards specialism, and the demand is for trained and skilled operators. For such there is opportunity. We present with confidence the following reasons why one should study osteopathy, and the advantages that certainly accrue to the one who adopts it as a profession:

It conduces to the best self-development and improvement. No one wishes to be a dupe, a drone, or a drudge. Everyone is capable of indefinite culture, and is responsible for the unfolding of this capacity. This study centers, first, on one's self, which is the true center. It appeals to mind, soul and body, in their true and proper relations, and develops them into round completeness, and shows that the right action of these and their harmonious interaction is health. The practice of this study brings one into touch with others who need us.

It introduces one into the best world of thought and things. Training in thought is an absolute necessity to all culture and character. To reason upon the greatest facts and forces of life, of health, of disease, is the highest employment. Too much time is wasted in trivialities. "Tis weakness not to be able to think, and not to turn our thoughts to practical account. This study is an education in itself, and it is the best training, for it tends always to something better.

It unfolds the grandest sciences of being and well-being. Man is a microcosm of all existence—anthropic, cosmic, and theistic. He stands in vital relation to the highest infinite and the lowest inorganic. Knowledge of oneself is the highest attainmet. It leads from below to inconceivable heights. This study and work leads from biology to theology, from mathematics to metaphysics. It uses all the sciences, and makes them practical in every-day life in solving the problem of how to get well and keep well.

It reveals the wonders and realities of every-day living. The simplest thing on earth is "just living," especially if one does not have to know how one lives; but let something get wrong with some of the myriad processes of living, and then it's worth more than the world to one to know what's the matter. In the presence of great pain, the exclamation is, "O Lord, have mercy!" or, "Send for the doctor;" and it's usually the latter. Most persons are ignorant of the simplest laws of their living, and hence are great cowards when these laws bring on the penalties of their violation. These laws in the wonders and realities of their operations are made plain by this study.
It faces the sickness and sufferings of the world. Life would have few burdens if there were no sickness, and suffering is a mystery that is veiled from our understanding. But much of sickness is due to ignorance or carelessness. All sickness has a cause, and if this is known, the cure is made easier. Osteopathy works wonders in cure, because it looks at causes in a new way. It studies causes, and so can more easily change effects. Too many people are fatalists in their experience. If sick, they think they must be; if they suffer, they think it is providential. The Creator has little to do with much of the sickness and suffering of the world with which He is charged. It is stagnation in man, rather than a visitation from God. Physiology can do more than religion to help many a poor sufferer. A bad liver is often closely related to an evil life. Osteopathy has straightened out and cleaned out many a patient on whom both drugs and prayers were as inoperative as water on a duck's back.

It brings hope and health to multitudes otherwise invalid. Ninety per cent. of the people are not well. Notwithstanding the boasted progress of medicine, invalidism is as common as ever. Drug-making progresses, but healing does not. There are thousands and millions who have lost all hope of health, and have been pronounced incurable by the best drug doctors. Electricity is not life, as so many think; and so these are doomed to death without hope. As a last resort, they turn to osteopathy, for it is with chronic diseases that osteopathy largely deals; not because it couldn't help acute cases as well, and even better, but because the people have not learned yet to take it treatment until they "have to." And yet, of all these chronic cases, eighty per cent. are cured, ninety per cent. are helped, five per cent. are not affected at all; but none are injured. We challenge the world to duplicate this record.

It fascinates with the charm of a new and helpful discovery. In one sense, there's nothing new under the sun. Electricity is as old as the universe, but its discovery and application are new. The laws of osteopathy are not new; they are as old as the body of the first man; but their discovery and application in healing are new. It utilizes many of the new discoveries in other sciences, and its conception of the human body as an electrical mechanism—the brain as the dynamo, the ganglion cells as the storage batteries, the nerves as the wires, the muscles as the levers, and the vital organs as the living machines connected with the processes of life—puts it abreast of the scientific achievements of the present time. The newest, if it will work, is the best. Drug methods of cure are antiquated; they stagnate with the incubus of centuries of inactivity. Osteopathy is in touch with modern methods of science, and thrills with interest because of its new and unexpected results.

It responds to the needs and demands of an anxious public. The people are weary of the monopoly of medicine. Even the growth of patent medicines has not helped the needs of the sick. Allopathy and homeopathy are directly opposite to each other, and yet neither has solved the problem of sickness. They have had their trials. For nearly five centuries drugs have had a free field. But there is a widespread discontent and distrust of them. Even the most eminent of M.D.'s condemn them. But nothing came to take their place, until osteopathy, the youngest child of the fair Hygiea. In five years the child has grown to be a giant. In two years twelve States have given it legal baptism. Some have sought to strangle it, but the people protected it. They have said they need it, and shall have it. The people hail it, support it, defend it. It satisfies their need; it supplies the long-felt demand for something else than drugs. It is blessing them with its cures. Thousands of new operators could not fill the demand just from a few States.
It makes its way amidst prejudice and opposition. Some prejuge the merits of osteopathy, associating it with superficial methods, and are thus blinded against the most convincing evidence. Others are such creatures of custom and conventionality that they would not have independence of character to adopt anything new, even though persuaded of its merit. Our science meets with the uncompromising opposition of the devotees of drugs, both among the medical fraternity and the laity. Like all discoveries with beneficent powers, osteopathy is at first pronounced impossible; but it has grown strong and fast, and goes its good way along, despite the combined opposition of all its foes. It easily led the way against 6,000 medical doctors in Missouri and 7,000 in Illinois, and in twelve other States where it has gained the highest legal endorsement. Because it has truth, fact and nature on its side, it simply and easily triumphs over the prejudice, falsehood and fiction that have sought to oppose it. It is popular; the people have found it out.

It qualifies for a blessed ministry to others. Self-love is the highest standard of action only when it terminates in benefit to others. So many of the callings of life are charged with being selfish. It is in helping others that we best help ourselves. No one has a right to do anything that does not help some one else, and one is happier when, in helping himself, he is also helping others. No one has made a proper choice of a business or profession if he has not in planned in it the opportunity to do good to others. The doctor has an opportunity of doing good that is second to none other. The osteopath has advantages superior to any mere doctor of medicine, for most of them whom he helps could not be helped by any other doctor. So he is helping others in a way that no one else can, and is unique, therefore, in his mission to humanity. He is everywhere considered a benefactor, when he is true to his work. How many work hard in other places, and never feel once the joy of being helpers to humanity, saviors to the suffering! It is a privilege to do good, and in this blessed ministry the osteopath stands high.

It wins the gratitude of all its patients. The feeling a patient has for the physician is one of the closest and tenderest. The family doctor is a privileged character. But how much deeper does this feeling penetrate when it is deliverance from doom and death. The patients of the osteopath, as before said, are from the ranks of the hopeless, the despondent, the “given up.” These are made to laugh, to sing, to walk, to live anew. They give themselves gladly in gratitude to him who has helped them. The fame of their cure makes friends who, in turn, become grateful; and such gratitude is the holy incense of devoted hearts that is sweeter than all the blended perfumes of earth. It is a possession the osteopath wins in abundance; it is something not in the market, hence it can’t be bought. It is an offering bestowed upon service.

It fulfills the universal obligation to do good. Many an earnest life is full of noble intent. There is a will to do, but the way does not open. Too many, after working hard for many years, sit down and count the times when they might have done well; and even in what are considered favorable callings it is not always easy to do a good thing without going too far out of the way. But here is a work that presents unlimited openings to do good. In fact, everything done, if done in any true professional sense, even though it may result in material profit to the operator, is a good deed, and one appreciated by its receiver. Patients get good because osteopathic operators do good. The regular work of this profession is “doing good.” That is the sweetest solace. It lightens every burden, and makes what might be only duty and drudgery a true delight.

It inspires confidence by its good works. Faith without work is dead. Osteopathy doesn’t have to talk its way; it simply works its way. A theory is good if it
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is practical. Results constitute the truest test. Fiction is all very well for idle
entertainment, while facts alone are food for the needy. Osteopathy will work.
Its whole success has been from what it has done. It depends on its results. Many
know nothing about it, and care less about it; and so its name and fame may seem
like an idle tale to them; but many do know, and their confidence is unshaken, for
they have seen and felt its power. Their creed is that of the blind man, "Whereas
I was blind, now I see." Experience is its unfailing test, and it challenges investiga-
tion. When it has been vetoed as a sham by one, it has been voted a success by a
thousand. It asks not belief without evidence. Its invitation is, "come and see."
It relieves from the pressure of competition. "'Tis said, competition is the spice
of life; but it may be said, it is also its salt. Not only prices are cut, but people
are cut by competition. It narrows all margins; it lessens all profits. It even limits
personal conduct and liberty. Many a working man is not free to do as he judges
and deems as best, because he cannot do it and compete with rivals. Positions are
crowded, and there is yet another crowd for every vacancy. Wages are often too
low because of the willingness of so many to take so little. There is not a profession
that is not crowded. Ten are doing in many places what one might easily and effi-
ciently do if there were not so many eager to do. There are ten doctors in many
towns, when one good one could do all there is to do of real curing. In Missouri
there are 6,000 doctors; in Illinois, 7,000; in Indiana, 6,000; in Ohio, 7,000; in
Pennsylvania, 10,000; in New York, 12,000. There are not yet 400 osteopaths in
the country, with a population of 75,000,000. The supply is short, and yet all the
osteopathic schools are well filled. The demand is great, and there is no competi-
tion. This opens up a highway to success.
It constitutes an entirely new profession. Where is the profession that is new? Indeed, the best of them are so old, and so common, as to be uninteresting. To say
that one is a preacher, or a lawyer, or a doctor, or a butcher, or a farmer, excites little
interest, because it carries no especial distinction. To be told that a man is a
particular kind of a preacher, or lawyer, or doctor, does not add much to a state-
ment. An allopathic doctor, or a homeopathic doctor, may come to town, and he is
simply "another doctor." But an osteopath is unique. There's nothing like him.
He forms a class all to himself. He can't be counted in with any crowd. The people
point him out. He may have the common qualities of other people, yet he is un-
common. He may be called a "doctor," but he really is a "diplomat." He heals,
but not like anybody else. He may be ignorantly called a masseur, but he doesn't
"rub." He may be considered a mesmerizer, but he is not; he keeps his eyes open,
and opens the eyes of his patients. He may be adjudged akin to the Christian
scientist, but he is not, though he may be both scientific and Christian—he doesn't
mix that way. It may be said of his practice, "It's all faith," while he shows that it's
all work. The osteopath in every way is distinct, and so he has the honor of a new
and worthy distinction. The commonest of them is very uncommon.
It presents the opportunity of a lifetime to all who are willing to be faithful.
Faithfulness has no place in osteopathic work. It has no more place here than
elsewhere. If one is a fraud, he may be a fraud in osteopathy; but such an one has
little opportunity. Fakes creep into every profession; no promise is made to such
here. Failures elsewhere may be here redeemed, but there can be no failure here
to one who is faithful. Honesty of purpose and earnestness of effort bring certain
success. One who has never before seen a promising opening, who has never had
an opportunity to succeed, may see here and succeed here. Work always tells. If
one work here, it counts as nowhere else. It is not play; yet it is pleasant,
because profitable. It is work, yet it is stimulating. No one who was diligent ever
lacked opportunity here. It is even greater than any one can fulfil. Not to consider
this work is surely to miss one of the best opportunities, and time will tell the
truth of this statement.

*It sets a premium on average ability, and opens a door to highest talent.* The
work of the world is done by the average man, and yet the average man does not
aspire as he might. An average education, good common sense, and a practical
turn of mind are not ranked as high attainments, yet they are the prime requisites.
The greatest discoveries have not been made by the most scientific or scholarly.
This is true in osteopathy. It had its origin in a man of the people—a mind that
grew up from the soil of nature. The science itself grew out of nature, and good
natural ability is all it needs for application to others. And yet, there is no power
of genius, no wealth of scholarship, no insight of reason, no skill in science, no
culture of person, no possession of society that may not lend itself to, and be
promoted by, the study and practice of osteopathy. Like electricity, many may
apply it, while genius cannot fathom it.

*It solves the problem of financial support.* Daily bread is the necessary end of
nearly all toil. “In the sweat of thy brow shalt thou earn thy bread,” is a law not
many can evade. However many other beautiful motives there may be in work,
the chief one is, to earn a living. Even if one has capital, it is difficult to make
it earn a large increase; and if one is on a salary, it is even more difficult to get a
large one. One may even earn more than he is really paid for, so close are the con­
ditions of work. Many a man works as he does, not because he wants to, but because
he must. Many a father toils on fifty dollars a month; many a woman or girl works
and worries along with five dollars a week. Many a business fails in earning an
income, even though the investment is large. Ordinarily this cannot be helped.
Now, with the opportunity presented by this new profession, this is unnecessary.
People do not need to work and slave on starvation wages. To say the least of it,
osteopathy is a financial success, and it earns all it gets, and gets it freely from its
patients. The true osteopath makes money, and he has never been charged with
extortion or extortionite. It is the cheapest treatment for its patients, even though
it may enrich its operators.

*It yields the largest returns from the least capital.* The ingenuity of capitalists
is exerted to increase the earning power of their money. In all independent busi­
ness large capital is required, and yet large incomes do not necessarily follow. Small
incomes are the rule. Even when one has ideas that are of practical value, as in­
ventions and discoveries, it takes capital to turn them to account. Not so with the
osteopath. His only capital is his tuition. This gives him ideas and skill that
he can put on the market anywhere, and with which he can at once earn money
with little or no capital. His brain is his bank; his skill is his capital stock; his
hands are his merchandise; the suffering world is his market, and his cases are his
profits. Any trained osteopath, with no outlay but his personal service, at an
expense of fifty dollars per month, can earn from $300 to $1,000 per month. It is
done by many to-day.

*It illustrates another new victory in scientific achievement.* The march and
movement of mind in its victories over matter constitutes largely the history of the
race. The boon of civilization is the fruit of such victories. The glory of such
achievement is the highest honor of mortals. To be enrolled among the votaries of
such a science that heals diseases, that alleviates suffering, that helps to assuage sor­
row, that lives and labors to help the bodies, and thus help the souls, of the people,
is an honor to be coveted. It is founded upon the laws of Nature, which are really
the laws of the Creator; it is aided by the resources of Nature; it exalts Nature from
first to last. It is bound to last as long as Nature and human nature last.
Osteopathic Therapeutics.

CARL P. MC'CONNELL, D.O., M.D.

OSTEOPATHIC therapeutics occupies a place in the world of the healing art distinctly its own. It impinges upon no other system of therapeutics, although it may include much of that which is reliable and trustworthy of the other schools; still, when doing so, it is not trying to belittle or tear down another system of medicine. Osteopathic therapeutics stands upon, and maintains, a broad basis—a foundation inseparable from truth—but when sound scientific facts present themselves the osteopath does not hesitate to accept them and utilize such as he deems of an advantage in his work. Thus the therapeutics of osteopathy is an ever increasing and growing system of true medicine, holding fast to that which has been proven, and ever ready to accept the new when found governed by the same exact and exacting laws of life.

When we hear the expression "osteopathic therapeutics" used, perhaps for the first time, one begins to wonder wherein does healing by osteopathic remedies differ from other methods of healing, particularly the allopathic, homeopathic and eclectic schools of medicine, and especially what takes the place of an important part of medication, the giving of drugs. No attempt will be made to enter into a scientific differentiation of the merits of the various "drug systems," but suffice it to be given the differing features of osteopathic therapeutics and drug therapeutics.

Speaking of drugs as curative agents, I must consider them in the form of specific medication, for if there is any science in medicine in the least, it is certainly along the line of specific medication. Now, let us see what specific medication is.

First, we note the fact that all drugs, to be curative, must act upon the function or structure of tissues and the action opposed to the process of disease. If a drug is to be used intelligently, first a correct knowledge of the disease should be had, and, second, the exact effect of the remedy upon a pathological condition. Therefore remedies should be given with an unerring and exacting precision to obtain any curative effects whatever. At a glance one will readily see that specific medication requires a specific diagnosis, and that to become skilful requires a thorough study of pathology. Do not think that a specific medicine is a drug that will cure constipation, dysentery, phthisis, gastritis, etc., but pathological conditions must be studied separately, and a drug applied to each change is specific medication, and not a remedy given to a certain disease, according to our present nomenclature, which may include several pathological changes.

As has been stated, specific medication requires specific diagnosis. This does not mean to determine the name of a disease, or to locate a gross manifestation of disease and give a drug accordingly, but to study the fine shadings of the patho-
ological states, the relations and the bearings of one condition upon another. Here is the secret of the supposed scientific value of drugs, a known effect that a remedy has upon a certain morbid state or change. This, indeed, sounds plausible, and, in fact, is scientific, as far as it goes. Right here is the point where osteopathy steps in and completes the chain. Osteopathy accepts all of these facts as to the nature of the pathology of disease, but asks the question, Why should we stop here to direct our remedies? Are there not causes for these morbid changes? Why not seek the reason of such conditions, and then apply the proper remedy? Osteopathy does not halt at this link of the chain any longer than to study the condition of the peripheral changes that take place in the tissues, but accepts the condition for its real value, and completes the chain by going to the centre from which all disturbances must arise, as the body has, of necessity, a controlling and governing power in the same respect as all beings have. Then, what is the power supreme, and how controlled? I hear some one ask. The power of the artery is supreme. When, for any cause, there is disturbance or impediment along its course, the tissues must suffer in consequence. Thus the etiology is not to be found in the tissue changes, although they may be valuable clues; they are only effects; the cause must be determined elsewhere. What could disturb or impede an artery? Could it be a microorganism? A dynamic force? A something from without? Or would it not be more plausible to suppose that the very structures of the body, as the structures of any machine, may be jarred, twisted, strained or luxated, thus disturbing the artery by an obstructed or irritated nerve centre or fibre? The body is a compact structure, and Nature is very economical, allowing only a definite, exact space for each organ or tissue of the body; therefore an artery may be obstructed by a luxated tissue, whether hard or soft; likewise, a vein or lymphatic may be impeded at some point along its course by a disordered anatomy.

We, then, find that osteopathic diagnosis must include all of the specific diagnosis that is required in specific medication; but much more as the causes of the morbid changes must be determined by a most searching and thorough examination of every tissue involved, from periphery to centre.

In applying the osteopathic remedy is where the uniqueness and infallibility of the science towers above all others. The remedy is a simple, but a specific one. It is to correct anatomically the disordered tissues, thus determining a normal physiological condition. Naturally, it requires great skill and native ability to be a successful osteopathic therapeutist.

Do not think that the therapeutics of osteopathy include nothing more than an anatomical correction of disordered tissues; although that is of primary importance, there is other treatment that is a helpful adjuvant. Proper nursing, attention to diet, the neutralization of toxic properties, the extermination of such important exciting factors as microorganisms, all come in for their share of consideration.

For those wishing to enter a professional or scientific life, what better field offers a greater line of thought and investigation, and greater advantages, than the study of osteopathic therapeutics?

Osteopathy has depended wholly upon what it has done for recognition. No theory deserves any commendation that will not work. It wins its way among strangers because it cures the suffering sick, and thus makes friends. It asks for nothing but a fair trial. It is only by rigid tests that truth is known. Osteopathy shrinks from no reasonable test, and stands only upon its merits.
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THE CHEMISTRY OF DIGESTION,
TOGETHER WITH OSTEOPATHIC SUGGESTIONS.
O. J. SNYDER, A.C., M.S.

WITHIN the framework of every living being is contained a labora-
tory equipped in a manner so unique, adjusted in its various
details to a nicety, as to admit of operations so complicated, yet
perfect, presided over by a chemist so erudite and skilled, that the
profound scientist has felt himself constrained to recognize an
unsceptible force ever operative, bringing forth that transcen-
dental dissociating energy called the vital principle or animal soul.
This inexplicable potency, resident in every animal cell of the
unit structure of our body, is what limits man's possibility in duplicating or arti-
ficially producing living matter. No living atom has ever emerged from the
chemist's crucible. No living atom has ever been fully demonstrated; in fact, the
vivida vis is as much of an enigma to the analyst to-day as it ever was, despite
the lifelong investigations of Tyndall and others endeavoring to elucidate and
demonstrate spontaneous derivation. It is true that the chemical constituents of
the animal cell, bioplasm, have been accurately determined by analytical processes.
Yet the synthesizing of the same elements in the same proportions has invariably
failed to produce the living organism. Animal substances, when removed from
the influence of life, undergo rapid change and are killed when subjected to chemical
analysis. The subject in hand has to deal, however, primarily with the conversion of food
into assimilable material, in so far as can be determined by chemical processes. The
extent to which the influence of life operates upon this process we must necessarily
ignore, and confine ourselves to the action of the digestive juices, although discussed
more or less in detail in physiologies; yet we hope to formulate this data in a more
comprehensive manner than is ordinarily given in these texts.

Before considering in detail the character and composition of the digestive
juices and their manner of action upon the various forms of food, we shall first take
a general survey of the whole process.

In the mouth, mastication and insalivation take place, and possibly a little
assimilation. In the stomach, peristalsis and admixture of gastric juice with a small
amount of assimilation. In the intestines there is a further admixture by pancreatic
juice, bile and succus entericus; peristaltic action carries the food onward, and
assimilation proper takes place in this canal.

THE ACTION OF THE SALIVA.

The food in the mouth should become thoroughly insalivated before swallow-
ing, for two reasons—first, to lubricate the bolus to admit of easy swallowing;
second, to afford time and opportunity for the chemical action of saliva upon the
food. The active principle of saliva is ptyalin. This secretion, derived from the
salivary gland, converts the starch of the food into sugar (maltose), a step necessary
in the preparation of carbohydrates for assimilation. Ptyalin does not act in an acid
As the stomach contains an acid juice (gastric) it is at once apparent that food should not be swallowed before saliva has had an opportunity to do its work effectively.

The next juice with which the food is to be mixed is gastric juice, contained in the stomach, and is aided in its action by the peristalsis of that organ. This juice is a solution of a ferment called pepsin in an acid fluid; the acid is hydrochloric acid. The gastric juice contains also a milk-curdling ferment. This juice does not act on carbohydrates but on proteids, which are by this action converted into the soluble and diffusible variety of proteids called peptones. In the case of milks, there is a preliminary curdling, due to the action of rennet. Intermediate substances between native proteids and peptones are called proteoses, of which the albumoses are the best known. The acid of the gastric juice is also valuable as an antiseptic, destroying the microorganism which enter with the food.

The next juice of importance as a digestant is the secretion of the pancreas. This is the all important digestive juice of the intestinal canal. Its ferment is trypsin. It acts upon proteids, continuing their conversion into peptones. This differs from pepsin of the gastric juice in that it acts only in an alkaline medium.

The anti-peptones are those peptones which it is unable to decompose further, whereas that portion of the peptone upon which this juice can act, semi-peptones, converts them into leucine and tyrosine and other simpler products. The pancreatic juice possesses also an amylolytic ferment very like ptyalin, and therefore has some power in converting starch into sugar. It also has a fat-splitting ferment, which breaks up the fats into glycerine and fatty acids. While it is true that the fat undergoes no change in the stomach, the proteid envelopes of the fat cells are, however, dissolved, and thus the pancreatic juice can readily get at the fat itself. A fourth ferment that the pancreatic juice contains is a milk-curdling ferment. When there is a sufficient supply of gastric juice in the stomach, the milk will already have been curdled by the rennet of that juice, and it is doubtful if this ferment of the pancreatic juice ever acts on milk during normal process of digestion.

Certain intestinal glands (crypts of Lieberkuhn) secrete a digestive fluid, the succus entericus. The action of this juice is not definitely determined. It appears to contain a ferment called invertin, which converts sucroses, such as cane sugar and maltose, the product of ptyalin action, into dextrose.

Bile is another juice that is emptied upon the food during the process of digestion. Its value as a digestant is, however, doubtful. It appears to aid the digestion of fat, and it seems essential for the due performance of the functions the pancreatic juice exercises towards carbohydrates. The bile is also stated to act as a natural purgative, and, to some extent, as an antiseptic.

Another process which occurs in the intestine is the activity of bacterial ferments. It is sometimes difficult to say where pancreatic digestion ends and putrefaction begins, since many of the products of both actions (leucine, tyrosine, phenol, etc.) are the same. Gases are produced from both carbohydrates and proteids; free fatty acids and lactic acid are formed. Indol and skatole are produced from the proteids, and give the contents of the intestine their characteristic odor.

These are, then, the chief chemical activities occurring in the alimentary canal. A résumé of the same actions, tabulated so as to show in succession the various digestants acting upon the different classes of food, would show the following:

1. Action upon Carbohydrates.
   (a) Saliva—Changing starch into maltose.
   (b) Pancreatic Juice—Changing starch into maltose.
   (c) Succus Entericus—Changing cane sugar and maltose into dextrose.

2. Action
   (a)
   (b)

3. Action
   (a)
   (b)

4. Water action

5. Cellulose digestion is impeded

As the object is to pass real streams of the intestines, the pancreas is all important digestive fluids, and, that, in order the organs that secrete

If, at any time, the juice do not be secreted, the effect nutrition, a

The vital question is digestion is important

Owing to the

would necessarily be

the action of the pancreatic function. As the organ, in turn, depends on that organ, the pancreatic juice.

If for an amylolytic power, correspondingly, before the conversion be incomplete.

The gastric juice, proteids for the would pass through the organ, and the organ.

The medical

which is intended a thought as to organs. The osteopathic organs, the

referring to above excelsa) of Jamaic acid overdoses produce an unwholesome
juice, contained in the organ. This juice is hydrochloric. This juice does not converted into the case of milks, there intermediate substances which the albuminoses bile as an antiseptic, of the pancreas. Its ferment is into peptones. This is alkali media. decompose further, act, hemi-peptones, etc. The pancreatic therefore has some ing ferment, which the fat under- cells are, however, fat itself. A fourth. When there already have been ferment of the pan- ion. digestive fluid, the refined. It appears such as cane sugar the process of diges- to aid the digestion tions the pancreatic to act as a natural activity of bacterial fer- ends and putrefac- e, tyrosine, phenol, s and proteids; free produced from the e. alimentary canal. transition the various the following:

2. Action upon Fats.
   (a) Pancreatic Juice—Breaking up fats into glycerine and fatty acids, emulsification.
   (b) Bile—An adjunct to pancreatic juice.
3. Action upon Proteids.
   (a) Gastric Juice—Changing proteids into proteose and peptones.
   (b) Pancreatic Juice—Changing some peptones into leucine, tyrosine, etc.
4. Water and Mineral Salts. These undergo no change.

As the object of digestion is to form substances which will be easily absorbed, that is, pass readily by process of diffusion, filtration, etc., into the blood and lymph streams of the stomach and intestines, and thence into the systemic circulation, it is all important to health to have constantly in command a proper supply of these digestive fluids. As these juices are secreted by certain glands, it is at once apparent that, in order that the digestive processes may be complete and thorough, the various organs that secrete these juices must be in a healthful working order.

If, at any time, any one of these glands are impaired, the respective juice will not be secreted and supplied to the food, resulting in incomplete digestion, imperfect nutrition, and consequent disease.

The vital question that next arises is as to the manner of treatment in the event digestion is impeded.

Owing to the various etiological factors that would enter in, the treatment would necessarily have to be specific. The direct result to be attained is the normal action of the particular gland or organ that is failing in the performance of its function. As the life of an organ depends upon the proper blood supply, and this, in turn, depending in a large measure upon the condition of the nerves supplying that organ, the treatment apparently must be directed to the innervation of that organ. If for any reason the nerve supply to the pancreas should be impaired, its secretory power would be proportionately lessened, the amount of pancreatic juice correspondingly decreased, its action upon peptones relatively incomplete, and therefore the conversion of starch into sugar begun by the saliva and splitting of fat will be incomplete. Again, suppose the glands of the stomach do not secrete freely, and the gastric juice is not supplied in sufficient quantity to convert the proteids into peptones for the action of the pancreatic juice, it is at once apparent that the food would pass through the system without supplying sufficient and proper nourishment, and the consequent results are beyond peradventure.

The medical practitioner will prescribe quassia, or some other bitter drug, which is intended to stimulate the already enfeebled glands into action, without a thought as to the motor power, the blood and nerve supply, of these weakened organs. The osteopath’s aim is to remove the cause that interfered with the proper blood supply, and thereby secures the normal action and healthful condition of the organ without laying the system liable to injury or poisonous results that are likely to follow the administration of medicine. For instance, let us go back to quassia, referred to above. This is an intensely bitter extract from the bitter ash (picraea excelsa) of Jamaica, given as a tonic in cases of gastric debility, but when taken in overdoses produces narcotic and irritant effects. It is also used as a fly poison and as an unwholesome substitute for hops in the making of a poor quality of beer. As
to "overdose"—what constitutes a proper dose cannot readily be determined, for the reason that what may be the proper dose for a certain child, may be the death to another, and even of an adult, for the same reason that a food that causes one man to thrive may give dyspepsia to another.

On the market are found a great variety of purgatives, many of them more or less poisonous, the use of which often brings temporary relief, but does not remove the cause, and in course of time the disease becomes chronic, and no medicine on the market can produce a movement of the bowels. Every one who has at all investigated the history of chronic constipation cases has learned that the patient began the use of purgatives a number of years ago, and got temporary relief, but the bowels began to get more and more irregular, until the strongest purgative failed to produce a movement, and enema had to be resorted to. Nature's purgative within the system is the bile secreted by the liver.

There is hardly a case of constipation so stubborn but that osteopathic treatment can cure. If due to a want of a purgative, we do not introduce one from without, but bring about a healthful condition of the liver, which in turn will secrete the proper bile flow for this difficulty; if due to mechanical obstruction, these, too, are removed by means and methods that may be termed osteopathic, simply helping the system in the performance of its various functions, relying on the recuperative powers of nature, aided by the osteopath, whose work is to remove such obstructions that interfere with the working powers of Nature.

It is not my aim or ambition to elaborate here upon osteopathic principles or therapeutics, but simply to point out the reasonableness of trusting to the innate powers of the human system in overcoming disease when its own forces are enabled to operate and apply themselves.

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THE CREDULITY OF MEDICAL DOCTORS.

DAN MILLIKEN, M.D.

In his Presidential Address before the Ohio State Medical Association.

DAN MILLIKEN is one of the foremost thinkers in his profession. He has the confidence of the fraternity. He is a writer and orator of great power, and his views deserve the widest publication. While these words were spoken to the elect among his brethren, they have deep significance, and can be understood by the laity everywhere. The doctors of medicine have made osteopathy a possibility by depreciating their profession as they do, and are making it a power among the people by thus repudiating their own practice. This is what he said in his authoritative address:—[Editor.]

"While we are making disagreeable confessions, it might be well to say that there is now raging in our profession a pestilence which is somewhat analogous to the nostrum-frenzy among the laity. If it were manly to shuffle and find excuses for this, we might cite, as the inducing cause, the greed of manufacturing druggists, who are not content with legitimate profits, and who are by many devices cultivating the notion that they each have a monopoly of the knowledge requisite for the compounding of some 'special preparations.' The beginning of this evil was the great success of Fellows' compound of syrup of hypophosphites. It was pushed upon the-
profession by the most skilful advertising. Two evils adhere to it: firstly, the manufacturers pretend to be making it under superior secret methods, so that no one outside of their laboratory can even imitate it; and, secondly, the physicians who use it take it as it is, without even a pretense that they know the names or the doses of its several ingredients. It has its imitators by the dozens and hundreds. Not only does every manufacturer put forth a syrup of hypophosphites, secret and super excellent, but each drug firm is sending out hundreds of similar quack preparations purporting to contain many valuable drugs. And there is every evidence that the trash is bought in enormous quantities by physicians.

"This abominable infection is growing. Only a short time ago a very able physician asked me if a patient we had been treating in common had not better take a ferruginous tonic for a short time. I agreed, and asked him his preference; he lightly said, 'Oh, give him some one of the newer forms of iron.' I inquired further, and found that he had a quack preparation in mind, and when I spoke lightly of it, he looked on your president pityingly, as one looks on an imbecile. A bright young doctor sent me word of one of my old patients, who is slowly dying with a senile heart; he is treating the old gentleman as well as he can, for he is giving him somebody's 'elixir of three chlorides,' though neither he nor I know what three chlorides, nor what the dose may be, nor what the three several indicators may be. He is one of thousands, for it is not too strong a statement to say that the whole American medical profession have gone daft over these preparations of the manufacturing pharmacists, sold by pure impudence, and bought by the doctors through pure credulity. St. Louis is the headquarters of this shameful traffic, but every city and many of the small towns have their firms, all intent on getting rich through mystery and loud pretense.

"Has the doctor or dentist need of an antiseptic? Ten to one he will resort to some compound put forth to the trade under a taking name; he will resort to 'listerine,' or 'borolyptal,' or 'sennine,' or a dozen more.

"Is an alterant needed? The modern doctor looks to St. Louis again, and buys a mixture of unknown composition, called 'iodia;' or he finds some of those already named thrust into his hand. Aye, and there is 'arsenauro,' most mysterious of all, always advertised on the outer cover of the Journal of the American Medical Association.

"Has he need of an hypnotic? St. Louis is to the front again with 'bromidia.'

"Has he a patient with a disease of the bladder? Diagnosis is not worth the time it takes; any drug firm can give him a sure and secret 'diuretic elixir.'

"Is the American doctor in need of a coal-tar derivative, antipyretic, analgesic and antiseptic? St. Louis presents the doctor with so many pocketbooks and slates and pencils, and so much literature, that he takes his 'antikamnia,' quite forgetful of the fact that it is proven to be a rascally, dirt-cheap mixture, and no definite compound at all.

"It is the special object of this address to call your attention to the fact that these so-called special preparations do not differ in any regard from the patent medicines which are swallowed in such quantities by the laity to feed the inextinguishable laughter of the doctors. It is not in order for you or me to sneer at the girl who buys love-powders in the kitchen, or madame who buys subscription books in the parlor, if we, snickering in the office, are seduced by the drummer's smooth tongue into the purchase and use of secret remedies.

"The advertising of this sort of stuff has become a curse almost unbearable. The impudence of the advertisers rises to its superb climax when they put forth
what appears to be journals, and send them out broadcast as 'sample numbers,' postage free!

"And the influence of these trashy journals is perhaps much greater than we have thought. Their literary and scholarly qualities are a minus quantity. They are mere scraps and shreds, sometimes piled together with some little ingenuity to hold the attention, yet utterly debaseing to the reader. Read the 'Medical Brief,' 'The Old Quarterly,' 'The Doctor's Factum,' 'The Daily Lancet,' or somebody's 'New Remedies,' and you may, by and by, become incapable of reading better journals. One may smoothly coast down to the pit of inanity with the aid of the journals of the pharmacists, as they call themselves.

"Aye, and let us confess that the legitimate medical press is not without taint. I can show you whole issues of the best journals of our land, containing no clean advertisements, such as should accost the physician, with the exception of here and there a call to drink pale ale, to buy trusses or artificial legs, or to go to a private lunatic asylum. All other space is evidently for sale to the highest bidder; and let us confess that the legitimate medical press is not without taint.

THE DRUG DRUMMER.

THIS is a character the people see little of, and yet he is very much in evidence. He does a thriving business, for he works upon the ignorance of the people. He is a middle man. But he is not the only middle man. He is first removed from the drug manufacturer. He sells to the doctors of medicine and to the drug stores; these two agents constitute the second and third middle men. Between the manufacturing druggist and the consumer—the people—there are three middle men, and they are all supported by the people who have to take their medicines. The doctors, and the doctors sell directly to the people or by means of prescriptions. The drug drummer has become almost as important as the drug store or the doctor. He is a middle man. But he is not the only middle man. He is the only one who has the only specific cure. The names of his medicines are interest­ing, and their special potencies are wonderful, when not amusing. Here are some of the samples which a single drug drummer carried in his case. It is a veritable Pandora's box. He had "Resperazone," to cure asthma; "Nepenthe," for the relief of flux, diarrhea, cramp, colic, cholera morbus, congestion and neuralgia of the stomach and bowels, cholera infantum and sour eruptions; he had "Nephrifcrea," to cure all diseases of the bladder and chronic albuminuria; and, incidentally, it relieved "dragging sensations in the end of the penis," and "dragging sensations in testicles and ovaries." He had an "Elixir Iodo-Bromide of Calcium Compound," which would cure everything; he had "Diphtherine," which might be
Os

We are best methods, homes, and equipment as students.

id, but is not; he had "Wine of Wild Cherry, Ferrated," which would cure cases if given long enough; he had "Maltosepsine," with certificates from territory to Vermont, including a few from college professors; he had two hypophosphates, and a "Hematonic;" he had "Beef, Iron and Wine," still, he had "Beef, Iron and Rye," he had a "Calesaya Cordial;" he had a middle body, was working for a quack firm, at a good salary, and said he was

press is not without taint, land, containing no clean exception of hero and legs, or to go to a private highest bidder with the low fellow with the long ting with other spaces."

very much in evidence, norance of the people, n. He is first removed if medicine and to the middle men. Between there are three middle his medicines. The, very much as the drug stores and tons of prescriptions, store or the doctor, es, many of which are with prescriptions, the nature of the men always has a with a trade- the diseases, for ses are interest-

A Distinguished Convert to Osteopathy.

RS. JULIA B. FORAKER, wife of Ohio's distinguished Senator, Hon. Joseph B. Forker, believes heartily in osteopathy. The case of her little son, Arthur, has been the means of inducing many other prominent people to investigate the merits of the new school. Skilled physicians of the old school had pronounced the case of little Arthur a hopeless one, but the trouble yielded satisfactorily to osteopathic treatment.

She says: "My opinion of osteopathy has been published throughout the country, and I have no reason to change it. Arthur continues to improve, and we feel very hopeful of a complete cure. In addition to the benefits received in my own family, I have witnessed many wonderful cures resulting from this new method. This new practice is not a fad, but a science well worthy the attention of the scientific world. I am a friend of osteopathy, and shall do all in my power to promote its success everywhere."

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Among the diseases treated successfully are the following:

Heart and Lung Diseases, Pneumonia, Hemorrhages.
Nervous Diseases, as general Nervous prostration, facial and general agitans, headache, sciatica, lumbago, Tic douloureux, St. Vitus' dance, locomotor ataxia, and all forms of neuralgia, paralysis.

General Diseases.—Loss of voice, enlarged tonsils, incipient consumption, asthma, wry neck, catarrh, granulated sore eyes, pterygium, erysipelas, scrofula, spinal curvature, goitre, eczema, rheumatism, eye and ear affections.

All Dislocations.—Hip-joint diseases, milk-leg, varicose veins.

Liver and Kidney Diseases.—Bright's disease, gall stones, diabetes.

All Stomach and Intestinal affections, catarrh of the stomach, dyspepsia, constipation, piles, flux, dysentery.

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Female Diseases a Specialty.—Irregular and painful menstruations, prolapsus, leucorrhea, barrenness.

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By virtue of our special training in Descriptive, Demonstrative, Morbid and Living Anatomy, we are recognized as specialists in the knowledge of the structures of the human body in all the possible conditions of health and disease; and by the exact and exhaustive study of Physiology and Chemistry, as relating to the bodily conditions, we diagnose and treat diseases in a manner entirely new and different from all other systems. Medicines are never used. Our methods are wholly natural and scientific. Our cures are permanent, because natural.

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The course is divided into four terms of five months each, and is graded progressively with reference to the special science of Osteopathy. The next classes begin May 1st and September 1st, 1899.

LIST OF STUDIES.

FIRST TERM:
General Descriptive Anatomy, including Osteology, Syndesmology, Myology, Angiology, and Neurology; Histology; Theoretical Chemistry; Physics; Prolegomena to Osteopathy.

SECOND TERM:
General Descriptive Anatomy of the Viscera and Organs of Special Sense; Demonstrative and Practical Anatomy; Qualitative Analysis; Water Hygiene; Dietetics; Philosophy and Principles of Osteopathy; Laboratory Work.

THIRD TERM:
Regional Anatomy with actual Demonstrations; Advanced Physiology; Urinalysis; Toxicology; Clinical Microscopy; Physiological Psychology; Osteopathic Symptomatology and Diagnosis; Nomenclature of Diseases; Applied Osteopathy; Clinical Demonstration of Osteopathy; Pathology; Laboratory Work; Chemical Jurisprudence.

FOURTH TERM:
Topographical Anatomy, with Demonstrations on the Living Model; Gynecology; Minor Surgery; Dislocations and Fractures; Symptomatology and Diagnosis; Osteopathic Therapeutics; Clinics; Osteopathic Jurisprudence.

We have all necessary equipment of laboratories and materials for demonstration. Our facilities are the very best. The dates for matriculation of students are May 1st, 1899, September 1st, 1899, and February 1st, 1900. No better opportunity for a profession can be afforded. Ten thousand practicing Osteopaths could be located in this State alone, and yet there is little supply for the pressing demand. We will furnish the addresses of practicing Osteopaths who will confirm our as to its professional standing and remuneration.

We will be glad to correspond with any who may be interested, and will give information as to the time, terms and course of study.

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