
Of making books and magazines there is no end. Indeed, we may already have too many; but we feel that we have a mission. The motive of the Journal is to try to alleviate the physical sufferages of humanity. We have a new science to expound—a science which will benefit all the sick and suffering, and that is destined to be perpetuated. Our science is not based on experiment, conjecture, or magic substances, but on the great power, nature. It is to nature that we pin our faith; and it is in her workings that we find the foundation of all existence. Her laws are universal and inexorable. Obedience to them will ensure a full and healthful life, disobedience, a suffering, weary existence, terminated before the properly allotted course has been run. In our opinion healthy existence is the highest good. To be healthy, should be a business and a duty. Health will secure a high mortality. Abnormal physical conditions are the fruitful source of crime. To attain the highest moral culture, one must keep the body healthy, and this must lead back to nature.

It seems to us that the majority of men and women treat with too much indifference, all that which concerns their life here. It is surely their duty to treat it with the greatest reverence, to prize it as the highest gift—and value health before losing it. We wish to create enthusiasm for life and health. Life is worth living; but there are many who do not think so. It really has no great value while pain is the order of the day, and sleeplessness that of the night, while every spare dollar must be used to pay physicians who fail to effect a lasting cure and prescribe innumerable useless medicines. We would remedy this state of affairs. Medicine will not cure. It never does. It is not curing the growing ranks of chronic sufferers. Osteopathy does cure. Its chief success is in curing those abandoned as incurable by other systems of treatment. This is its mission. It is succeeding, and we shall consecrate head, heart and hands, to this glorious work. We anticipate opposition; but it will come only from those who do not understand. Ours is a good and noble cause, and we fully believe that our science will in the long run reign supreme, and be that in which the human race will put the greatest trust.

Our endeavor will be to create universal enthusiasm in all natural sciences; to lead people to find out for themselves all the wonders and mysteries of nature; and to use these for the express purposes of health,
happiness and holiness. No student ever goes to nature without being repaid a thousand-fold. To him he will state her laws, promising a long and happy life if he will obey them, but if he does not, misery and suffering. To unfold these laws and apply them to suffering and sickness, is the motive of all our work. It is a good and glorious service.

HYGIENE.

The Art of Keeping Well, Preventing Disease and Living Long.

Life is a luxury, long life a blessed benediction, when crowned with health. Health is natural. Disease is unnatural. All Nature tends normally towards health, and all the approaches to the body are strongly guarded by natural resistances to disease. It is only when these resistances are overcome that disease is precipitated. The laws of life by which these resistances are maintained constitute the stronghold of existence, and obedience to these the prime conditions of comfort. The study of these laws and their practical application to every-day living becomes a solemn duty.

Man is a composite of body and mind. Hygiene relates to the wholeness and wholesomeness of both these elements. It is the art of preserving health; that is, of obtaining the most perfect action of body and mind during as long a period as is consistent with the laws of life. It aims at rendering (1) Growth more perfect; (2) Decay less rapid; (3) Life more vigorous; (4) Death more remote.

This art has been practised from the earliest times. Indeed, before the introduction of drugs, it was pre-eminently the art of securing health. Hippocrates mentioned six conditions of health—air, aliment, exercise and rest, sleep and wakefulness, replenion and evacuation, the passions and affections of the mind. Hygiene long remained on this natural and sensible basis, and it would have been infinitely better for the race, if it had ever remained there. But there arose a class of men who were called "Chemical practitioners," who were the lineal descendants of the old "Magic doctors," or followers of the "Black Arts;" and these men subverted the truth of Nature by the alchemistic practice of drugs. There was universal search for the "elixir of life," and many potent and poisonous compounds and concoctions were discovered. These were introduced into the system in the hope that they might conduce to immortality. Unfortunately for health, this old practice is still kept up. In vain does humanity seek for the "elixir of life," and many potent and poisonous compounds and concoctions were discovered. These were introduced into the system in the hope that they might conduce to immortality. Unfortunately for health, this old practice is still kept up. In vain does humanity seek for the "elixir of life," and many potent and poisonous compounds and concoctions were discovered. These were introduced into the system in the hope that they might conduce to immortality. Unfortunately for health, this old practice is still kept up. In vain does humanity seek for the "elixir of life," and many potent and poisonous compounds and concoctions were discovered. These were introduced into the system in the hope that they might conduce to immortality. Unfortunately for health, this old practice is still kept up. In vain does humanity seek for the "elixir of life," and many potent and poisonous compounds and concoctions were discovered. These were introduced into the system in the hope that they might conduce to immortality. Unfortunately for health, this old practice is still kept up. In vain does humanity seek for the "elixir of life," and many potent and poisonous compounds and concoctions were discovered. These were introduced into the system in the hope that they might conduce to immortality. Unfortunately for health, this old practice is still kept up. In vain does humanity seek for the "elixir of life," and many potent and poisonous compounds and concoctions were discovered. These were introduced into the system in the hope that they might conduce to immortality. Unfortunately for health, this old practice is still kept up. In vain does humanity seek for the "elixir of life," and many potent and poisonous compounds and concoctions were discovered. These were introduced into the system in the hope that they might conduce to immortality. Unfortunately for health, this old practice is still kept up. In vain does humanity seek for the "elixir of life," and many potent and poisonous compounds and concoctions were discovered. These were introduced into the system in the hope that they might conduce to immortality. Unfortunately for health, this old practice is still kept up. In vain does humanity seek for the "elixir of life," and many potent and poisonous compounds and concoctions were discovered. These were introduced into the system in the hope that they might conduce to immortality. Unfortunately for health, this old practice is still kept up. In vain does humanity seek for the "elixir of life," and many potent and poisonous compounds and concoctions were discovered. These were introduced into the system in the hope that they might conduce to immortality.
point. Life is incessant change. Decay is only a metamorphosis of energy. To arrest the changes in the body would be death—it would lessen the energy, which is the expression of life. This is exactly what drugs do. They disorganize functions and deplete energies. Vital energy cannot be added to except by improving the nutrition of the tissues. It stands forever true that "no rule can be laid down by which drugs may aid hygiene."

With the development of physiology, hygiene became more scientific; and, to-day, with the more sensible people, hygiene is superior to medicine. Indeed, the more intelligent physicians are pleading for physiological methods of cure; and just as they do this, they discount drug remedies. Osteopathy has come in the fulness of time and need, to supply a new method of Nature in the prevention and cure of disease. It masters anatomical structures, and applies the discoveries of physiology to the improvement of health. It discards chemical remedies, and applies physiologic and hygienic resources.

Hygiene and Osteopathy have yet another object. If we had a perfect knowledge of the laws of life, and could apply this knowledge in a perfect system of rules, disease would be impossible. It is health and life that the Osteopath studies, not drugs and death. Osteopathy is sounding its bugle blast, clear and strong, calling modern practitioners to a reform—to a return from magic and medicine, to sense and science—to truth and Nature. Drugs have had their day. Medicine must be left behind in the march of modern progress. Time has tested both. They have been weighed in the balance and found wanting. The only sure hope of the race is sound and sanitary hygiene; and even hygiene must depend on normality of bodily structure and function. This dependence is found in Osteopathy. Here is the ideal system of prevention and cure. Is it real? Will it stand the test? Will it meet the demand?

When we look around in the world, and see the abundance of life; its appalling waste; the apparent indifference with which the finest contrivances of the body are ignored; the gift of mind and its awful perversion; and when we note the condition of the race and consider what it is—disease existing in a thousand forms and the race still languishing, sickening and dying—when we think of what it might be; its marvellous endowments and lofty powers; its terrible suffering and abasement; its capacity for happiness and its cup of sorrow; the boon of glowing health and the innumerable diseases and painful deaths—one must be gifted with faith to believe that order can come out of such chaos. The facts betray a hopeless fate. The faith reveals a helping future. With all the sincerity of our nature, we believe in the power of Osteopathy, and we shall preach it and practice it. We shall prescribe only hygiene for our patients. We not only believe, but know all will profit who will follow our advice. We proscribe drugs. We prescribe Osteopathy and hygiene.

Too Much Pathology.

The call to everyone interested in the healing art is, study disease less, and health more—less death, more life. Pathology has been gathered step by step from the dead body only, and in the practice of
dissection, it is shown to us what effect one disease or another might have had, and this only seen after death. But to do good to a patient who is suffering, it is not of much use that we should know how they look after death; we must know how they look and how they are, just at the time when they are living and suffering.

All that a patient desires is, to get well and to regain his health, to feel as he did before becoming diseased. This is not to be accomplished through the knowledge of pathology. It is necessary that his adviser should understand life and living action thoroughly, and he must know with an exactitude how life and living action is progressing in the patient at the epoch when he seeks treatment, and such an adviser, if he should prove to be of any use, must know why and where the basis of the efficiency of living action in the particular disease of the sufferer is. There is a place for pathology in the curriculum, but it is not of much use to the healing art. Strong strictures might be made against symptomatology also. It is overdone. Symptoms very frequently, if not always, lead only to erroneous assumptions, as one patient might have certain symptoms through one kind of irregularity, and the other the same symptoms through another irregularity. Pathology is merely a primary aid to biology—it has its place as such, but for the healing art it is not only of no use, but very harmful. No sculptor or architect would ever make any progress towards perfection were he to spend his whole time in a study of imperfect and deformed models. So, the therapeutist must study the models of health and life, and mould his diseased patients into the forms of strength and beauty.

The Religious Newspapers and Drug Advertisements.

The press is a power for good. It is one of the most effective leverages of the modern church. No one could safely disparage its rightful place or deprecate its helpful influence. The religious newspapers speak to a wider audience than does the pulpit orator. It is even more universal in the home than the pastor. It is the recognized medium of religious propaganda, and its message is thus carried home to millions of open hearts.

It is not surprising that business, as such, seeks its publication in the columns of the religious newspaper. It thus reaches a wide and reliable constituency. By the principle of exclusion, much advertisement is kept out of this medium, and, as a rule, there is little disreputable advertising in reputable religious papers. Their managers are generally careful; but their advertisements constitute much of their business. Very many of them could not long circulate without advertisements. It has become a source of legitimate income, and only the best paying "ads" are admitted. The drug business must pay the religious papers well, as well as all forms of medication. It is amusing, if not amazing, to see how much of this sort of matter gets into notice in this way. Of course, the editors and managers do not know anything about the nostrums they advertise, except in a very general way. So long as it is not plainly disreputable, and pays, such "ads" will be admitted. The religious people, and the manufacturers of their literature as well, would be much surprised if they were told by an expert chemist the nature of the compounds advertised, and their effects upon the body; strange, indeed, claims any scientist makes about the nature of the compounds in the nostrums.

We will let the exegetes and invite them from the pulpit and the pews, and thereby withhold from them the words of Scripture, for the medical opinion is good: [5: 10—"What is not of faith is sin."] Why was it so? King James was it not so? What that makes Scripture, means, true and straight forward, from you, the medical man? Some pulpit and some pew, we do hold from you. We will let the religious people, and the manufacturers of their literature as well, be "for editors", and as we see some. At any rate, we will let them be "for editors".
upon the human body. It seems strange, indeed, that the church that claims any relations with New Testament Christianity and recognizes that healing and curing is any part of its methods, however these may now be explained, should so far develop or deteriorate, that it should even tacitly endorse the compounds of pharmacy or the methods of drug medication. It will take an exegete of dexterous ingenuity to maintain that pharmacy has any tolerance in Scripture. Indeed, it will take more scholarship than we can imagine even the modern critics of the church can command, to deny that pharmacy is openly and explicitly condemned in the Bible.

We will venture to give a text to the exegetes and editors of the church, and invite an exposition or sermon from them on the theme suggested; withholding our own views, respectfully, as it becomes us, until the authoritative opinion is given. Refer to Galations 5: 20—the word translated "witchcraft." It literally means pharmacy. Why was it mistranslated at first, in King James' translation? And why was it not corrected in the new revision? What is the historical situation that makes the retention of the mis-translation—"witchcraft"—advisable? A correct translation of this Pauline term, and the elaboration of its real meaning, would make a stir in modern pulpits, and furnish matter for editorials for months. Brethren, of the pulpit and religious press, let us hear from you. The effect of such a straightforward exposition of this scripture, might be very decided in some pews, and upon some advertising matter, but in the end it would be "for edification," as they say—and, as we say, it would be wholesome. At any rate, very few know that pharmacy is mentioned as one of the "works of the flesh," and is classified with the most heinous sins, concerning which, St. Paul says, "they which do such things shall not enter into the Kingdom of Heaven." This is a serious statement. It is either absurd, or it is worthy of thought. We simply suggest that good people think about it.

Nature's Laboratory in the Living Body as Compared with Mere Chemistry and Drug Medication.

The human body is the greatest chemical laboratory in the world. The combined wisdom and experience of the chemists of all time cannot produce one drop of a single chemical compound that is daily made within and used by the human body. 'Tis said, "You can't make blood out of a turnip," but the human body can. The chemical compounds of the animal laboratory are natural and alive—the compounds of the chemist are enforced and dead. To attempt to aid nature in her efforts to recover from disease, by pouring into the alimentary canal, or by inhaling into the respiratory tracts, or by injecting into the subcutaneous tissues, such artificial chemical compounds, is contrary to biological principles and therapeutic common-sense. To maintain the bodily mechanism in harmonious order, that the great laboratory designed by the Master Chemist, may manufacture such compounds as are needed in maintaining and running the machinery of life, is the natural order, and it is the order of a rational and philosophic science of healing.

We, therefore, propound the following thesis: The human body has within itself a laboratory that can compound
and manufacture, to order, all the remedial resources necessary to its sustenance and maintenance, in health and in sickness; and that the contents of the drug laboratory are not only unnecessary to the being and the well being of the body, but that they are not of a character, either as stimulatives or nutritives, to add anything of themselves, to the life-forces and fluids of the body.

The discussion of this thesis requires a study of the essential substance of the body. The essential substance of the body is vital or living matter. Living matter and dead matter are everywhere closely associated and intimately related, but they are totally distinct. What is the difference? The difference between living matter and dead matter is Life. This raises the question, What is Life? We know that life can come only from antecedent life. Biogenesis is scientifically acknowledged. *Omnis cellulae cella.*

There is no spontaneous generation of life.

We early associate life and motion so intimately that the one stands for the other. Motion is not life, it is the expression of life. When we investigate by anatomy, we find a curious and minute mechanism in operation, an engine and tubes for circulation, and, in short, an internal motion of every particle of the frame; and the anatomist is led into the error of associating in his mind life with motion and organization. The physiologist and theorist, also, have made the same mistake. When we consider the subject more closely, and divest ourselves of habits and prejudices associated with words, we find that, without making any vain and even dangerous attempt at definition, life is first to be contemplated as the peculiarity distinguishing one of the two classes, into which all matter must be arranged; the one class, which embraces all living matter, is subject to a controlling influence, which resists the chemical agents, and produces a series of revolutions, in an order and at periods prescribed; the other, dead matter, is subject to lapse and change under chemical agency and the common laws of matter.

The difference between dead and living matter will appear to be, that in the one instance the particles are permanently arranged and continue to exhibit their proper character, as we say, until by ingenuity and practice some means are found to withdraw the arranging or unifying influence, which is life; and then the matter is chemically dissolved—the matter resolves into its elements, and forms new combinations. While the life continues, it not simply arranges the particles, and gives them the order or organization of the human body, but whirls them in a special series of revolutions; and during all these peculiar movements, it is not the material elements that are acting—they are passive; the law of their motions is in the life. The order and succession of these changes and their duration do not result from the matter or molecules of the human body, which is the same in all animals, but from that influence which we term life, and which is superadded to the material element—resident within, but transcendent and president over them.

The combinations of material elements in the body are vital combinations, not chemical. Only the dissolution of these elements is chemical. Chemistry operates only in the decomposition and decay of the body, the process of the construction or repair of the body is vital, not chemical.
Living combinations are not merely non-chemical, but may resist chemical agency. Dissolution, resolution, marks the limits of chemistry. Life is as far removed from chemistry as time is from eternity, as the finite is from the infinite. The operations of life in the laboratory of the body go beyond the chemist, and we find that the causes of health and disease rest in the realm of something that chemistry knows nothing about, viz., vitality, or the living substance of the body itself.

A high authority from Johns Hopkins University, says: "the question of living matter cannot be fully answered by chemical analysis, for the reason that this process necessarily kills living matter, and the results teach us little of the combinations existing in the matter when alive."

Again, he says: "We know nothing of the precise chemical composition of living protoplasm, because living protoplasm cannot be subjected to chemical analysis without destroying its life." Prof. Ladd, of Yale University, says: "Physiological chemistry is in general encompassed with many difficulties. These difficulties are not due simply to the complex constitution of most of its substances with which it has to deal. They are also very largely due to the fact that these substances are products of life, and living tissues cannot be at the same time kept in normal condition and subjected to the handling necessary for chemical analyses. As soon as it is no longer alive, or at any rate long before any chemical analysis can be completed, the constitution of such tissues is changed. However carefully the chemical elements, the constituents, which enter into the nervous substance may be preserved, their constitution, their vital arrangement and behavior cannot be preserved. It is impossible—for example—for the chemist even to determine the specific gravity of uncoagulated blast, except by operating with extreme expedition and at temperature below 0° C."

Vegetables are very quickly disorganized; and, no matter what their original value may be, if fermentation has set in, if fire, heat, or chemicals have changed them, they are no longer organized as food. You cannot get life and vitality out of mere structure. To be able to ascertain structure is not to ascertain life. Structure does not condition life; life conditions structure. Life comes before either structure, organization or organ. The passing from a structureless state to a structured state, is itself a vital process, and it follows that vital activity must have existed while there was yet no structure. Function is from beginning to end the determining cause of structure. Even Mr. Herbert Spencer agrees with this. (Biology, p. 153)

The functions of the body cannot, therefore, be definitely ascertained by chemistry, for these are the motions of life, and life cannot be measured or manipulated by the chemist, the anatomist, or physiologist, for it is not subject either to the formula, the scalpel or the microscope. We do not depreciate or disparage these wonderful sciences; we are simply stating their limitations. The nearest branches of pure science are chemistry and physiology. In physiology much progress has been made in the study of the lower forms of life, but so far the Materia Medica remains much the same as before, and, as we think, for the very good reason that life and nature cannot be manipulated by medicine.
And, as for chemistry, especially physiologic chemistry, we have made much progress, especially in ascertaining by analysis the chemical elements into which the dead tissues of a body resolve themselves, but we have made little or no progress in the art of healing, by an application of such chemical knowledge.

It is true that this century has made great progress in the science of pure chemistry, and in the making of drugs or so-called medicines; but the progress, even in the great science of chemistry, is more of the nature of analysis or determination of substances, than of syntheses, or building up new compounds. In analytical chemistry we have advanced to a most remarkable degree, but in synthetic chemistry we are not so far advanced. On the contrary, we are there much in the same position as the alchemists of old, seeking, but not finding, the philosopher’s stone.

In medicine we find an analogous stage. In its analytical department the progress made is indeed very great, in its synthetic science, small.

Surgery, with its mother science anatomy, essentially analytic in its nature, has reached an almost marvelous advancement. Wonderful achievements and almost incredible performances are here on record—achievements vying with the marvels of analytical chemistry. But in hygiene and healing, whose mother science is physiology—the results are decidedly less brilliant. Here syntheses is required, comprehensive knowledge and methods of combination, and profound study of nature and her laws and methods of operation under the control of life; and, so, the synthetic work of medicine is in the same predicament as synthetic chemistry. Physicians are now groping for a universal cause of disease among germs and microbes without being able to find a sure remedy for some of the most ordinary complaints. In truth, we are still in the dark ages of medicine, in spite of our boasted progress, and chemistry and electricity, though luminous and brilliant in their effects, are as powerless to lighten our way, as the incandescent is to fructify the foliage of the forest or the fruit of the fields.

Of what use is it to humanity that every ailment and form of disease has been baptized with a Greek or Latin name, if we are still ignorant of its real primary cause, and the most effective methods for its cure. We have a terminology of disease that is almost inextricable, reaching hundreds and thousands in numbers, all arising from, possibly, one principle cause—defective and irregular nutrition. With our analytical methods we have carried our divisions of ailments almost to the utmost, without comprehending their unity and origin. What we stand most in need of now is, not more analysis and more Latin and Greek names—but a more comprehensive system and method of healing. A system that will unite the various twigs and rods of knowledge in the common trunk or arbor of life. It is life that we want to study and master, more and more; and death less. It is the human body under the operations and conditions of life that we are to handle and heal, and not the dead elements of decomposition and decay.
of the most
of medicine, progress, and though
their effects, ten our way, proutify the
fruit of the

of its
or Latin
the most
or ant of its
and the most
ure. We
bache human
or one principle
regular nutritional
isions of all
without y and origin.
 need of now
more Latin
more com-
method of
hasty sur-
reorganiza-
will unite the
knowledge
or of life.
study and
and death
nder the
of life that
ed, and not
composition
All this emphasizes the life-giving and life-perpetuating powers of the body itself, in the vital processes of life; and sets in their true light the artificial and enforced compounds of the drug laboratory, as merely and only chemical, and not vital. We must maintain this difference—the difference between vital and chemical. We must observe distinctions which the language of science is in danger of confounding. We talk of “Organic Chemistry,” and the phrase may have a legitimate meaning, if it be properly understood. But there is a treacherous and perilous ambiguity in it. It is curious to trace the loose and deceptive passage of meaning by which phrases of this kind are made to introduce and perpetuate the grossest fallacies. It is by virtue of this improper use of the term Organic Chemistry that the fallacy of drug-cure has been hidden, and it is this insidious fallacy that we wish to expose by expounding the true doctrine of organic chemistry. What, then, is organic chemistry, and what is its relation to the products of the drug laboratory?

Organic chemistry means the chemistry of organs. The stomach, liver, pancreas, spleen and kidneys, being organs, what is their chemistry? If we can ascertain their chemistry, and the products they yield on chemical examination and analysis, may we not aid their action when affected by disease, by means of the products of the drug-laboratory? This is the question?

We have already seen the impossibility of ascertaining the real conditions and action of living organs by chemical analysis. We now ask what, then, is the meaning of the chemistry of organs? It may mean either of two things. It may mean the chemistry which makes organs, or it may mean the chemistry which organs make. Now, if we can discover the chemistry which makes organs, then, with such chemical elements, organs might be built up. This is the only hope of drug-medication, viz., the chemistry which makes organs. But is there really any such chemistry? That's the question. Is there any chemistry that can make an organ? We hold that the very idea is preposterous. We assert there is no mere chemistry which can make an organ. The proof of the assertion is unnecessary. It cannot be even doubted, much less disputed. Any claim that there is a chemistry that can make an organ is arrant nonsense. There is no laboratory that can turn out, or build up, even the lowest cell.

But in the second of these two senses, viz., a chemistry that organs make—the phrase ‘organic chemistry’ has an important meaning, and it is this: Life, as the energy of living organs, has undoubtedly a chemistry of its own; that is to say, it makes up compounds which no other agencies can make.

Let it be said just here, that the laws of chemical affinity, the definite proportions, equivalents, forms, etc., and all such terms and ideas as usually go with the atomic theory in chemistry, are admitted; and nothing is meant in derogation of them as facts and factors in scientific and practical chemistry. Nothing is reflected upon the science of chemistry as such. Nothing is implied against the use of chemistry in proper pathological and physiological, and even therapeutic work. There is a place for microscopic, pathological anatomy, and chemical methods in diagnosis—these are absolutely necessary. Let no one misunderstand us in this relation.

But it is the chemistry that we speak of in building up life, that we speak of in the possibility of producing new material in degenerate bodies, that we speak of in the possibility of producing life itself. We do not mean the chemical affinity that can only produce substances out of life, which can only produce the process, organ and substance. But we mean the chemical affinity that can produce the substance, and that can give rise to the structure of the substance. It is this that the true chemistry has to do with. It is this that the true chemistry has to mend, to correct, to rectify and to establish.
But it is the part that it is supposed chemistry takes, by means of drugs, in building up, or aiding Nature in building up the organs of the body that we speak. Concerning this, let it be understood that mere chemical affinity cannot produce any "organism," however simple or however low. It can only produce the material, substances out of which, under the process of life, which is a separate and distinct process, organisms are formed. Mere chemical affinity, which is the highest principle in drug-combinations, can give rise to no structure beyond the structure of the lifeless molecule. And concerning this lifeless molecule, even, chemistry has no sure word of explanation. But we know that it is not a structure at all in the same sense in which an organism is a structure. The simplest living cell, whether of vegetable or animal life, is a structure of a kind such as no mere chemistry can produce. Chemistry, as such, cannot even enter into the sacred precincts where life works. It cannot only not produce life by any of its highest combinations, but it cannot even approach life. Instead of being in any sense the source of a living organism, it is its servant. A little living cell, in any of the organs of life, controls the law of chemical affinity, rather than that chemical affinity controls the cell. The living cells are capable of calling upon chemical affinities to provide for them new material in food, on the one hand; and to take away from it, on the other hand, certain old material in the form of degenerate combinations which are waste. There is, properly speaking, therefore, no chemistry except the chemistry of the inorganic. Accordingly, when chemists are compelled to define more accurately what they mean by organic chemistry, they are obliged to confess that all they mean is the chemistry of the "protoid" or of the "hydrocarbons." That is to say, it is the chemistry which produces a definite series of compound, chiefly of hydrogen and carbon, which life in living organs is alone competent to produce. The chemistry of life in the human body is not the same as the chemistry of the inorganic. Its elementary substances may be the same, but in so far as these elements are worked up into combinations, which are effectuated by no other agency than vitality, and exist in no other department of Nature except that of living things, it is different. This is precisely the chemistry of the living body; and it is this difference that we wish to make and maintain. It is impossible, therefore, for the chemistry of the drug laboratory, or any other laboratory, to build up compounds by chemical affinity that can approach in quality the living compounds in the body. So, no drug medication can add to the sum total of the body's vital substance by the introduction of mere chemical, non-vital compounds. So great is the complexity of the living compounds in the organic substance of the body, that it escapes all the ordinary formula of chemical notation, and some writers now even contend that it casts serious doubt on at least some parts of the atomic theory, which, however, is the best explanation of all other chemical combinations. The organic elements of the body are combined and arranged in a way that chemistry cannot even explain, much less imitate—a way that is impossible, except under the energies of life.

Subscribe for the Philadelphia JOURNAL OF OSTEOPATHY.
The Oath of Hippocrates,
And the irregularities of the "Regulars."

HIPPOCRATES was the leading physician of antiquity, his father was a physician, being likewise seventeenth in descent from Asclepius. He was preeminent as a physician, but he scorned poisonous drugs. He solemnly swore and made written bond, in these words: "No inducement will ever lead me to administer poison, nor will I ever be the author of such a vice. I will not cut any one for the stone, but will leave that operation to those who cultivate it."

This was about 2500 years ago, and was followed by Galen's school up to 1496, when Bombastius introduced the present line of medicine. Hence, year by year, there has been a series of departures from the natural method of Hippocrates. Drugging, bleeding, purging, starving, et hoc genus omne, have been tried experimentally, detrimentally, and mortally, until the wisest and best modern physicians are desirous of following the only safe method—abandonment of drugs. But what have they in their place? Osteopathy has come as a Godsend at such a time of need. It is a call back to the good old methods of nature. It alone is regular, and poisonous drugs are irregular. And with all the drugs, what has been done for poor sickened humanity? In spite of the overwhelming amount of physic and patent medicines, suffering continues unabated; pains only quieted for a short period, to be followed by increased irregularities and penalties in the body. It is strictly scientific to say that in earlier times there were insanitary surroundings, in which not even the robust body could maintain perfect health. We, to-day, have better sanitation; and, yet, nervous depression, lowered vitality, and functional disorders are daily sowing new seeds of mortality. How is the overwhelming crop of sickness to be prevented? Never in the world can medicine do it. Only such natural remedies as rest, hygiene, proper food, and OSTEOPATHY, can do it. These all are regular and right. Drug medication, whether sedative or stimulative, is "irregular" and wrong. Osteopathy stands in the line of Divine succession in this respect, and drug pathies are intruders and usurpers.

Scientific Living vs. Senseless Dosing.

AS YET most people are in a state of the densest ignorance with regard to our own organism. They know little about the properties of the food they eat, or the conditions that will produce the best blood, and how this blood, obstructed or unobstructed, will cause disease or health. The sciences of chemistry, physics, hydraulics, dynamics, and mechanics, as illustrated in the body, have never been applied to the problems of disease and cure. Osteopathy stands absolutely alone in this work. It is demonstrating with phenomenal results that nature has resources within the body, of illimitable and inimitable character, for the cure of her own diseases, without medicines. The only problem is to command and control these resources. This is the work of Osteopathy. When the sciences shall be so applied to the conditions of life in disease and sickness, and the people realize that in our bodies we are controlled absolutely by this wise human providence—by that science which is prevision, that it may make provision—then we shall see marvels in the way of per-
vitality, and daily sowing. How is the sickness to be in the world can by such natural food, proper food, can do it. These Drug medical or stimulating wrong. Osteopathy is of Divine aspect, and drug and usurpers.

vs. Senseless people are in the densest ignorance to our own organ little about the they eat, or the produce the best blood, obstructed cause disease or cares of chemistry, dynamics, and stoned in the body, died to the pro cure. Osteopathy one in this work, with phenomenal resources within and inimitable cure of her own medicines. The command and con s. This is the hy. When the so applied to the disease and sick real realize that in controlled abstract human providence which is prevision, rovision—then we in the way of per fect and noble human beings, of which we can now have scarcely any conception. It is both unnatural and unscientific to be sick. Ignorance, neglect, carelessness, disobedience of natural laws, is the source of disease. Knowledge, attention, care, obedience, are the conditions of health.

The recognition of physicians, other than allopathic and even homoeopathic, for the curing of disease, the general attention paid to sanitary science, the creation of boards of health, the suspicion which is becoming so general that people who are sick have only themselves to blame, the popularity of out-doors exercises—all this shows that consciously or unconsciously, we are beginning to understand that disease is subject to human control. The Almighty has been charged with much sickness and suffering with which He had nothing to do. Many a child has died and the clergyman has said, "Even so, Father, for it seemeth good in thy sight," when, in truth, it was the stupid ignorance of its own father or mother that was to blame. An "in scrutable Providence" is charged with permitting deaths, when the real cause was rotten turnips in the cellar. Such so-called "Christian resignation" is neither sensible nor scientific. There is, further, rising a very strong suspicion—one which has indeed obtained for hundreds of years—that there is no occult power in medicine to cure diseases. The existence of a vast army of quacks, and the great quantities of patent medicines, shows that there is a widespread distrust of the efficacy of prescriptions—of the "regular" faculty of medicines to cure diseases. Medical therapeutics is not a science—the leading doctors themselves being witnesses. No physician can predicate with any certainty the effect of the medicines he gives. It is undeniable that the vast masses of materials in the Materia Medica are not to be relied upon at all, and when a cure is effected it is known both by patient and physician that the constitution did the work and not the medicines which were taken. "Medical science" has made wonderful progress in every department except the single one of curing. We know almost everything that can be learned of every form of disease, but here our knowledge ends. We have had morbid pathology ad nauseam. Now, we want living physiology applied directly and scientifically to the treatment and cure of disease. This is osteopathy straight. We plead for it as simple, scientific living—as sure, successful treatment, as against the depleting and dangerous practices of dosing and drugging.

OSTEOPATHY is based upon a scientific foundation in agreement with the laws of Nature, chemical, physical and physiological. Its end is to build up and maintain a healthy frame.

The broad basis of Osteopathy lies in biology. We have insisted on this from the beginning. All the labors of scientific medical men and physiologists are being concentrated in the science of life itself, and in an effort to discover the different metamorphoses and action of life, in health as well as in disease, in life as well as in death, in plant as well as in animal. This is to become the whereabouts of the best intellectual activity among scientific Osteopaths.
Illustrated Interview on Osteopathy in Philadelphia Inquirer, January 29, 1899.

NOTE.—Popular interest in Osteopathy is increasing. The above paper, one of the oldest and most respected in the city, and having the largest circulation, on its own account and gratuitously, as a matter of news and of scientific interest, gave almost a page to the publication of some of the facts of Osteopathic principles and treatment. One of the editors became personally interested and asked for illustrations of our method. Elaborate cuts were made by the artists, showing vital points in the arterial and nervous system, in relation to several typical diseases, and photographs were taken showing something of the technique of operation. These were given on a large scale. We can not reproduce the cuts in this journal, but give the interview as brought out by the Philadelphia Inquirer.

A NEW SCIENCE WHICH CLAIMS TO BE ABLE TO CURE DISEASE WITHOUT THE USE OF ANY MEDICINE.

If the men who are now spreading the doctrines of Osteopathy throughout the United States, are correct in their beliefs and theories, the day is not far distant when drugs will not be necessary to assist nature in curing the ills to which the flesh is heir. If these scientists are correct, and what they say is true, it is only a question of time before it will be possible by a mere pressure of a nerve or of a vein to stop the ravages of disease permanently as well as temporarily. Through the kindness of the man who stands at the head of the new science, The Inquirer is enabled to reproduce a few photographs which show how the osteopath treats certain ailments. In the pictures reproduced herewith is shown the manner in which the expert of the new science stops the ravages of disease, and likewise assists Nature in curing, all being done by pressure. In technical terms, osteopathy is rather hard to understand. Dr. Mason W. Pressly * * * is now the recognized head of the scientists who term themselves osteopaths, and here is the way Dr. Pressly defines the science:

"Mechanical disorder is a fruitful source of disease, and by mechanical means the bones, muscles, veins and nerves of the body. When all the parts are in proper position and relation, the body is necessarily in health, for there is nothing to cause disease. It is the constant tendency of nature to maintain an equilibrium, and the office of the physician is to aid nature in regaining the normal equilibrium when it is lost through mechanical, physical or chemical irregularities. The control of these forces of the body is gained by the skillful use of the bony structures. Osteopathy is the mechanical engineering of the living machine. It looks upon man as a living engine, and by a perfect knowledge of anatomy and the physiological action of the nerves, in relation to the blood vessels, muscles, vital organs and tissues, the osteopathist can locate the exact point of displacement or pressure causing disease, and this cause he removes by a series of treatments peculiar to the practice. He looks upon man as a living engine, and he is as familiar with the structure and workings of the body as an engineer with his locomotive. He adjusts every part of his complicated mechanism—bones, ligaments, arteries, veins, nerves, muscles, etc., with the same care that is bestowed by an engineer upon his engine before taking it out on a long run. When all obstructions are removed, and all the organs and appliances of this human machine are made to work without friction, then, with wholesome food, air, and common sense care of the body, nature is ready to step in and bring health and strength. The body is the finest mechanism on earth. It embodies every known mechanical, physical, chemical principle, and with physiology, and claimed the body without medicine a great dynamo of spinal cord are possessive of a sources of power relay stations; the nerves of conductivity; organs, are the the nerve-current. Vital action is co- sulation, nutrition case may be, in normal manner the characteristic constructed for orate structure, into every porti to the space of a the very essence instantaneous ways. This work is claimed, is en manufacture, n every chemical function of the teopath claims, nature. By a p powers he ass maintain itself cical and physi without medicine stimulation or co the nerve centres of nerve action, the forces of the ends, and he dis machinery of the conditions of the.

Dr. Pressly, over his new science, left his vocation in order to do what in relieving suf
The lungs are the great dynamo of life; the brain and the spinal cord are the storage batteries, possessive of almost unlimited resources of power; the ganglia are the relay stations; the nerves are the lines of conductivity; the muscles and vital organs, are the machinery; and when the nerve-current is unbroken, the vital action is complete. Motion, sensation, nutrition, or secretion, as the case may be, is then conducted in a normal manner. The brain has all the characteristics of a mechanism constructed for a purpose. Its elaborate structure, with its ramifications into every portion of the body, even to the space of a pin point, constitutes the very essence of every organ, with instantaneous communication both ways. This wonderful mechanism, it is claimed, is endowed with powers to manufacture, maintain and manage every chemical necessary to every function of the body. This, the osteopath claims, is the drug-store of nature. By a profound study of these powers he asserts that the body may maintain itself with proper mechanical and physiological order and action without medicinal, or even electrical, stimulation or correction. He masters the nerve centres and the intricate laws of nerve action. He has and holds the forces of the body at his fingers' ends, and he directs them, through the machinery of the body, toward the conditions of health."

Dr. Pressly is very enthusiastic over his new science, and it was for it he left his vocation as a clergyman, in order to do what he considers his duty in relieving suffering people. His attention was first attracted to the science by what is said to have been the marvelous cure of his wife. He made a vow that if the science of osteopathy cured her he would devote the remainder of his life to it, and says himself that he went into it very gingerly, because his doubts were many. He first went to see Mrs. Foraker, wife of Senator Foraker, of Ohio. Mrs. Foraker had been cured of a long illness by osteopathy, and she was so firm in her belief that it was a great thing that Dr. Pressly placed his wife under osteopathic treatment, and she was cured. That was over two years ago, and ever since he has been expounding the theories.

As Dr. Pressly explained the treatment to an Inquirer representative, it is quite simple after one has made a complete study of anatomy and disease. For instance, it is claimed that one of the commonest ailments, headache, is caused because for various reasons the nerves of the brain are affected. An ache from the stomach is transferred to the brain through a certain set of nerves. If these nerves do not exist or do not do their work, of course the brain does not know that anything is wrong, and naturally the headache is not there. Osteopathy treats first this nerve, so as to practically cut off communication with the brain, and at the same time the science presses the veins leading to the affected part. This pressure on the vein stops the flow of blood to the brain, and lowers the pressure, which is in many instances the cause, or rather one cause, of headaches. The stoppage of the flow of blood likewise gives the brain an opportunity to cool and quickly get in better condition, so as to withstand the attacks which run through the nerves connecting the
brain with the stomach. After this the nerves of the stomach are treated in a somewhat similar manner, and so arranged that they will properly perform their functions and give the stomach an opportunity to let Nature effect a cure.

Hiccoughs are said to be cured by pressing the nerves which have gotten beyond control, and which cause the hiccoughing.

"In Headaches," said Dr. Pressly, "we simply inhibit the sub- and great occipital nerves. This is one of the nicest and quickest cures, and the best of it is that it cures the ache. Another excellent feature is, that after he understands, the sufferer can himself treat his headaches.

"After one understands," continued the exponent of osteopathy, "the cures are really simple. Take Asthma. This is a disease which is due to the vaso-motor nerves, which dilate the blood-vessels. The vagus and dorsal spinal nerves are at fault. The lesion is usually found at the third, fourth and fifth ribs of the right side. Correcting the irritation to the nerves that arise from the dorsal spine, supplying the muscular coat of the bronchial tubes, and also the costal cartilages, we can control a large majority of the cases of asthma.

"Take Hay Fever. We give strong treatment to the motor and vaso-motor nerves of the upper air passages, and relieve the entire cervical and the four upper dorsal vertebrae. The primary obstruction is found from the fifth cervical to the third dorsal. We have been very successful with it.

"In the much dreaded Pulmonary Tuberculosis we treat by adjusting the second, third and fourth ribs on either side, and I think all osteopathic treatment that is at all scientific will bear me out in this: That the subluxations of these ribs will answer for a large majority of cases of pulmonary consumption. At least, I'd like to see the case I can't help in this way.

"In Meningitis we have been remarkably successful. Treatment in the cervical region will tend to restore activity to the vaso-motor fibres of the cerebral vessels, to quiet the heart's action and remove mechanical obstructions to the cerebral veins. Treatment in the splanchnic region will determine blood to its region, thereby controlling amount of blood. I might use ice in extreme cases. A cool head and warm feet and active emunctories are the prime conditions of health.

"Seasickness can be stopped by an inhibition of the vagi and the splanchnics. I might talk for days about the simplicity of the cause and cure of disease. It is simple to any one thoroughly conversant with the anatomy and physiological action of the body, and especially of the nerves. Pain is nature's warning. The meaning of pain is obstructed nerve force—an abnormal excitement disturbing the natural rhythm. To relieve it requires no opiate or sedative. This only makes one insensible to the pain. Relieve the pressure or irritation and the pain is gone. This we easily do in almost every case.

"If you put your foot on a cat's tail it will do no good to give medicine to the cat or to soothe it with your tenderest words—take your foot off its tail! That's all. All pain comes from mechanical obstruction or physiological disorder. To correct these requires mechanical skill. Take a large printing-press. See what havoc might be wrought by the displacement of the smallest mechanism. So osteopathist is a who with great skill and then the divin vitalize and accord Nature will act healthfully when "

"A normal ner appearance. They different when under pressure. The generated, the separated into part comes granulates from the true part of the mental, and finds only the nerve-slip there is no power the nerve is useless causing this be severe, but it irritate. Relief can be achieved by releasing the nerve and then building physical growth. Adjust the parts a to the elements.

"I have just been case of a man who under the treatmen rological specialis have experimente years, and have hopeless case. The cortical lesion ca trephining was ad the trouble was a the third cervical upon the direct py spinal cord, which sustaining a very this vertebra, and perceptible relief, in the brain, thou revolved. It was o
That the sub-will answer for of pulmonary, I'd like to in this way.

Treatment in tend to restore otor fibres of region, its region, t of blood.

To relieve it

To correct these skill. Take a

of the smallest part of its intricate mechanism. So of the body. The osteopathist is a mechanical expert, who with great skill adjusts the parts, and then the divine recuperative forces vitalize and accomplish the work. Nature will always express itself healthfully when unobstructed.

A normal nerve has a very decided appearance. The same nerve is quite different when under some mechanical pressure. The myelin becomes de-generated, the sheath becomes separated into parts, still later it becomes granulated, and finally disappears from the nerve-sheath. The true part of the nerve becomes seg-mental, and finally removed. Then only the nerve-sheath is left, and so there is no power of conductivity, and the nerve is useless. Now, the pressure causing this condition may not be severe, but it is destructive of the fibre. Relief can only come by releasing the nerve from the pressure, and then building it up by the laws of physical growth. All we do here is to adjust the parts and give free course to the elements.

I have just been consulted about the case of a man who has become famous under the treatment of the great neurological specialists of this city. They have experimented on him for seven years, and have given him up as a hopeless case. Their diagnosis is a cortical lesion causing hemiplegia, and trephining was advised. I found that the trouble was a lateral luxation of the third cervical vertebra, impinging upon the direct pyramidal tract of the spinal cord, which is a motor tract sustaining a very peculiar relation to this vertebra, and one treatment gave perceptible relief. The trouble was not in the brain, though the brain was involved. It was caused by a violent contraction of the muscles in the neck, under great muscular exertion involving the neck, causing neuritis in one side of the body, chiefly in the upper limbs.

"Let me explain that in all nervous troubles, due, as I hold, to an exalted excitability of the nerves involve, destroying the natural rhythm of the nerve, for which there is a discoverable cause, we hold the nerve, so to speak, thus quieting its action, or lessening its conductivity. This I call inhibition of abnormal nerve action, and it can easily be done by skillful pressure and manipulation.

"Take the sub-occipital fossa on either side, just between the head and neck. This is a most important place. Almost any nervous trouble is registered there. Even in headaches it is instinctive to press here. A normal neck should not be sore at this place, but there are not many that are not sensitive, for the reason that the great and suboccipital nerve are located here. These are in close connection with the superior cervical ganglia of the sympathetic system, lying opposite the second and third vertebrae on the scalenus anticus muscle, and this may affect the entire sympathetic life of the individual—may affect the brain, heart and lungs. An osteopathic treatment at this point very quickly effects the heart-beat, the circulation and the entire respiratory apparatus.

"Tonsilitis is a good illustration of osteopathic treatment. This is due to congestion of the tonsillar circulation, which is from branches of the carotid artery. I relax all the muscles about the tonsils, both internal and external, so that there is no further impingement upon the blood supply. I work all along the
course of the carotid artery from the angles of the jaw down as far as where the artery comes from the thorax just behind the edge of the sterno-mastoid muscles. Then I put my fingers in behind the clavicle carefully, then approximate the bent arm to the face—press it on above and over, while my fingers lie between the clavicle and the first rib: this relaxes everything. Then I bring the arm down over the head, outward and downward: this will stretch the parts and stimulate the flow of blood through the carotid artery, which will quickly relieve tonsillar congestion. I have done this repeatedly after the tonsils had been cauterized and their clipping had been advised.

"Take Hiccoughs. I stand behind the patient and place the thumb along the outer edge of the sterno-mastoid muscle and thus reach the phrenic nerve. The outer border of the sterno-mastoid muscle corresponds nearly to the outer border of the scalenus anticus muscle, and across that muscle runs the phrenic nerve.

LAME BACK is due to the contraction of the quadratus lumborum muscle, located between the fifth lumbar vertebra and the sacrum, because the contraction of this muscle draws the pelvis up, and brings a strain at the point of juncture above named. Lameness is removed by stretching this muscle.

SC  

Sciatica is due very often to a contraction of the pyriformis muscle in such a way as to impinge on the sciatic nerve, which runs under it. I find, therefore, an abnormal tendency to the external rotation of the head of the femur, and the treatment we give is of such a nature as to stretch this muscle."

Worry—Its Cause and Cure.

It isn't work that kills—it is worry. To keep from worrying is not an attainment of character, it is rather a result of health. The mind sustains the most vital relations to the body, and unsound physical conditions are the prelude to unwholesome mental conditions. The depression that makes so many doubt their best friends, comes oftener from deranged physiological action. Many an otherwise strong and courageous nature is weak and negative before circumstances calling for action, because of stagnant circulation. A torpid liver will darken the brightest horizon, because its bile pollutes the blood-stream. How many deliberately think that life isn't worth living, and wish they "were dead!"—and all because of physical derangements that might easily be remedied. But the remedy resorted to is invariably artificial—some stimulant that raises the nerve action to a pitch of excitement, to be followed by relapse into its former numbness, if not to collapse in deeper gloom or despondency. There is no drink that can properly tone up the nerves; no powder that can long allay the restlessness. The orthodox treatment has been tried by thousands, and failed. Even rest can only palliate the spell; it cannot eradicate the cause of it. This lies deeper in the mechanical structures of the body. This pressure must be removed. The point of a pin resting on the skin, even tho' as gently as possible, soon causes an irritation. A grain of sand under the ball of the foot hurts all over. A dust particle in the eye mars the pleasures of the vision. Even so, mechanical disorders in any one of the thousand of fine structures that make up the whole nervous system, makes the brain, and the body in general, an affected. Depression of the spirit follows. Good cheer has become a very word of our dispositions. If the nerve is squeezed in the body by the pressure of the other nerves, if the bowel action has set up because the stomach is not regenerating, the effete material is removed. Take hiccoughs, either whipping a gadding down with road. And, oh, struggling, 'up' and 'down,' kind of mood with a rockin'. So, who can say the nerves are affected, the worry that dams Cure that confession of the eminent Osteopathy wrecks of sedatives and stimulants; and the great recovery aided by our...
and Cure.

is—it is worry—worrying is not character, it is.
The mind relations to physical con­ to unwhole­.
The depressed doubt their enest from de­
circulation. Many courageous egative before for action, be­

in the brightest le pollutes the many deliber­

's worth liv-

'redange-

to is invari-

'then to a pitch of

vowed by relapse-

if not to

for drink that can

ailay the res­

x treatment has­

ands, and failed, laile the spell; he cause of it. the mechanical.

This pressure at point of a pin

even tho' as soon causes an sand under the is all over. A eye mars the siion. Even so, in any one of structures that

make up the body, will react upon the whole nervous system, and this, in turn, makes abnormal impression upon the brain, and, then, the mind is affected. Depletion of nervous energy is followed by depression of spirits. Gloom usurps the place of gladness. Good cheer flies away from one who has become "cross." Indeed, the very word "cross," as applied to disposition or feelings, is significant. If the nerves get "cross," and lose their normal functioning,—if they get squeezed in their ramifications through the body by lack of proper adjustment of the other structures,—if the blood is stagnant,—if the bowels are inactive,—if constipation has set in; then the mind is sick, because the brain is clogged with effete materials that should be eliminated. Taking any kind of a stimulant, either drink or drug, is like whipping a poor horse that has broken down with a big load on a rough road. And, yet, this is the "hill difficulty," on which thousands are struggling. To tell them to "cheer up" and "control themselves," is a kind of mockery. Who can be calm with a rocking-chair on his "corn?"

So, who can keep from worrying when the nerves are under pressure? Osteopathy is the sovereign panacea for the worry that kills—the depression that damns so many. The "Rest Cure" that is now prescribed, is a confession of weakness, on the part of the eminent specialists who recommend it, only after their opiates, sedatives and stimulants have failed. Osteopathy receives, at last, the wrecks of worry and the victims of stimulants; and, even tho' it is almost like raising the dead, yet, thro' the great recuperative powers of nature, aided by our scientific treatment of the nerves, recovery is fast—self­mastery is secured—worry gives place to work—trial changes to triumph—gloom to gladness.

Ventilation.

Planner and Necessity of Supplying Wholesome Air for our Homes and the Sickroom.

BY O. J. SNYDER, A. C., M. S.

N considering the sanitary aspects of our homes, as indeed of life anywhere, ventilation and drainage are of paramount importance. Drainage is imperfect without a proper system of ventilation, and a proper system of ventilation presupposes a corresponding system of drainage. Ventilation may be said to be the sewerage of the atmosphere.

If underground drains have not a proper outlet the various germs and gases engendered in sewerage may be driven back into the various apart­ments of our homes without noticeably betra­ing themselves and directly be­come the cause of disease, and, owing to the obscurity of the source, may baffie the skill of the physician in effecting a cure as the first step in the treatment of disease. Open surface drains, while the sight of the foul mass is not pleasant, possess the probability of having the waste matters rapidly oxidized and rendered innoxious and the various gases dissipated by the winds. I do not make reference to this to endorse open surface drains, but to call attention to the disinfecting power of oxygen (one of the two main constitu­ents of the atmosphere) and to caution the physician not to lose sight of the possibility of a leak in the plumbing of homes. A case in hand will illustrate the justice of this pre­caution. A couple living in a palatial home, and whose friendship I enjoyed,
were taken suddenly ill. A doctor was summoned but failed to save the life of the wife, and the husband was at the point of death, when one of the servants discovered a peculiar odor in one of the apartments of the house. It developed that this was due to the escape of sewer gas, the doctor was enabled to treat along proper lines and the husband survived. This occurred within the past three months.

We all appreciate the importance of pure air to health, yet comparatively few take the necessary pains to secure it in their homes.

The atmosphere normally is pure and wholesome. It is through the activities of life that it becomes contaminated.

"Man's greatest enemy is his own breath."

Expired air from the lungs of man contains from 3.5 to 4 per cent. of carbonic acid gas, together with other attendant impurities, as traces of ammonia, micro-organisms and others of an unknown and varying nature, making it therefore unfit for breathing again.

Owing to this constant expulsion of impurities into the atmosphere, together with the amount supplied by lamp or gas-lights, it is at once apparent that the atmosphere of our homes would soon become vitiated and unhealthful, unless provisions were made for a steady supply of fresh air and the elimination of the unwholesome. The subject of ventilation should therefore receive careful study in our homes.

Ventilation is facilitated by two natural provisions: First—the process of respiration and combustion which contaminates the atmosphere, raises its temperature, thereby diminishing its specific gravity by expansion, and causing it to ascend and give place to fresh air; Secondly—the heavier carbonic acid gas is kept from accumulating at the bottom by virtue of the diffusibility of gases. Experiments have demonstrated that the vitiated air accumulates about one-fourth the way down from the ceiling. Ceilings should therefore be reasonably high, or the occupants' heads will extend into the lower portion of the impure strata. It is no uncommon experience to find that birds that have been suspended in a cage near the ceiling to become sickly, and even die, wholly due to the impure air in that portion of a room that is not properly ventilated.

POSITION OF VENTILATORS.

The question now arises, where should ventilators be placed? Some say at the top of the room, others say at the bottom. When only the conditions of ordinary natural ventilation are present, there can be but one answer, viz.: at the top of the room. When the air of the room is warmer than the outside air, it must come in at the bottom and go out at the top; and when cooler than the outside air it must come in at the top and pass out at the bottom. The incoming air must be thoroughly warmed before reaching the occupants of the room.

To determine the direction of the currents of air in the room, attach a very light ribbon or strip of tissue paper in front of the ventilators, the direction of their flutter will indicate whether the air circulates properly. This movement may be reversed by artificial means but it is always the part of economy to work with nature, and not against her.

The source of the air supplying the inlets should be carefully investigated. If near to a swampy, wet locality, where large matter are laden with malarial germs, or other unhealthy conditions, the fresh air at some distant means of supply should be used. The height of the inlets in this case will vary with the circumstances of each case.
When the windows are all on one side of the room it is generally better to make the principal opening at the top and a smaller one at the bottom.

The force of the air admitted through open single windows may be partially checked by fastening a piece of board to the top sash and extending into the room obliquely upward so as to retard its fall on the heads of the occupants.

Another common device is to raise the lower window and place a tightly fitting board between the lower sash and the window-sill, thereby furnishing a peculiar opening about the middle of the window, and requiring the air to pass up and in between the lower and upper windows.

**VENTILATION OF THE SICK ROOM.**

Aside from what has already been said upon the general principles of ventilation, and owing to the exceeding care with which the fresh air must be furnished for the sick room to avoid drafts, etc., a few additional suggestions will prove helpful.

**EFFECTS OF PLANTS UPON VENTILATION.**

The inter-relation between animal and plant life is commonly understood, viz.: animals (man) inhale oxygen and exhale carbonic acid gas; plants inhale carbonic acid gas and give out oxygen. The presence of plants, therefore, in a room that can not be properly ventilated, furnishes a valuable adjunct to the elimination of carbonic acid gas and affords a constant supply of oxygen. This function of plant life is, however, only operative in the presence of light and preferably sunlight. In darkness plants not only cease taking in carbonic
acid gas and giving out oxygen, but exactly reverse the process, and hence add to the already existing impurities of the room. Plants should therefore be removed from bed-rooms at night and from darkened sick rooms.

OTHER INFLUENCES.

Perhaps as harmful an influence upon the purity of the sick-room-air as any, is the prolonged presence of visitors. They help to consume the oxygen so much needed by the patient and add to the impurities by their exhalations. The burning of lamps and candles, the presence of pet animals, etc., add their proportion also. Electric light does not throw off any impurities.

In cases where respiration is very difficult or ventilation may be impossible, the relative amount of oxygen may be increased by artificial means, as, for instance, by the generating of ozone or oxygen. If the oxygen is produced by the ordinary laboratory method it should be purified by first passing it through one-half per cent. potassium hydroxide solution, then through one-half per cent. silver nitrate solution, and finally through pure water.

Space will not admit of discussing the vacuum movement of ventilation or some other valuable artificial contrivances for supplying fresh air, but we trust that the general principles here laid down and the few suggestions offered will awaken a lively interest in the study of pure air supply for the home and the sick-room.

NATURE is governed, even down to every mote of matter, by inexorable law; every effort in Nature has its specific course and every cause produces its effect. The obedience to and strict observance of these laws, is the first condition of life. Osteopathy studies and masters these laws, and applies them, as cause and effect, in the case of disease.

Renovation and Reconstruction.

W. L. BUSTER.

VERY frequently a patient comes to the Osteopath after the first few treatments and says:

"Doctor, I don't think osteopathy is doing me any good. I feel worse than I did before I began taking treatments."

He is discouraged. It is depicted in his very countenance and manner.

He has come to tell you that he doesn't think he will take any more treatments.

What is to be done? It will not do to let him quit. You would be doing him a greater injury than you could possibly do in any other way.

In the first place when a patient comes for consultation, he invariably asks the questions, "Will osteopathy do me any good? Will it cure me?"

He is sure to ask these questions. It is natural that he should, and if we answer and say, "O, yes, we can fix you up all right," and he begins taking his treatments without further detail, he is almost sure to come to the Doctor after the fourth or fifth treatment with the above complaint.

Patients do not understand that it takes time to revolutionize the forces within the body, and renovate thoroughly the diseased organs. Even though it has taken years to bring them to their present debilitated and wretched condition. The majority expect to be cured of whatever ailment they have in a few days.

Before reconstruction can begin, renovation must necessarily have progressed to an advanced degree. Everything in nature bears out this truth.

Take, for instance, Cuba. Before the United States stepped in and put an end to Spanish rule, the island was in a frightful condition,—bloody war.
Reconstruction.

It is depicted once and manner tell you that he will take any more.

What was to be done? Here was a disease which had been growing for four hundred years. Could the cure be accomplished in a few days, as the poor physical wreck expects the osteopath to do in his case?

No. We all know how long it has taken, how our valiant army and navy has thoroughly revovated and purged the little island; and again we know that, during the brief conflict between the two contending armies, the suffering was even greater than before, the condition pitiful in the extreme. This is always the condition during the period of renovation.

Now that the revolutionary forces have completed their work, reconstruction can immediately begin, and soon the little island will be in a prosperous, flourishing, healthy condition.

Just so in the case of every patient. The osteopath must set the revolutionary forces within the body to work to thoroughly renovate and carry off the diseased and broken down tissues (sewage, so to speak), and it is during this stage when the patient becomes discouraged. Of course, he feels worse. It is natural that he should. But keep right on and in a very short time reconstruction has begun. Healthy blood is carrying material to build up the tissues, which were diseased and have been carried away by the renovating process. Renewed strength comes. A thrill of joy permeates the whole body, the forerunner of happiness—and lastly, health, that Godlike condition which, by nature, belongs to man.

This should be explained to the patient in a manner which he can understand. It can be done in many ways. Nature abounds in numberless examples, and it is to nature we go for all our wisdom.

Another good illustration is that of a city, whose sewage system has become disordered. First, the whole system must be revolutionized and renovated, and it is during this time that we suffer the most inconvenience, because of the torn up condition of our streets. But as soon as the pipes and appliances have been replaced in their proper condition, we are again happy in our enjoyment of a clean, well-drained city.

These illustrations are homely, no doubt, but I believe we should use just such to our patients to show them the process by which they may again become sound and well.

Osteopathy

IN

La Crosse, Wis.

A. U. Jorris, D. O.

McMillan Building.

Office Hours: 9 a.m. to 12 m., 1 p.m. to 5 p.m.

Consultation Free

Osteopathy In Camden.

J. A. Boyles, D.O.

Wilbur L. Smith, D.O.

Baltimore, Md.

Suite, 717-719 Equitable Building.

Office Hours: Mon., Tues., Thurs., Fri., 9 to 12 and 1 to 5.

Consultation Free

Osteopathy Branch Office:

Philadelphia College and Infirmary of Ost.

Frederic E. Moore, D.O., Mgr.

Consultation Office Hours: 9 to 12 & 2 to 5.

Free
PHILADELPHIA INFIRMARY OF OSTEOPATHY

Osteopathy Practiced as an Art

TREATMENT OF DISEASES

Osteopathy treats all chronic diseases, very many of which have been abandoned as incurable by other systems of treatment. Statistics show that 80 per cent. of these we cure outright; 90 per cent. we greatly benefit; and 5 per cent. receive little benefit; none are in any way injured.

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.

**Urethral Diseases.**—Stricture, enlarged prostate.

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

RECOGNIZED SPECIALISTS

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.

CONSULTATION FREE

Address all correspondence to the Philadelphia College and Infirmary of Osteopathy,

O. J. SNYDER, A. C., M. S., D. O.  MASON W. PRESSLY, A. B., Ph. D., D. O.,

PRESIDENT  SECRETARY AND TREASURER

STEPHEN GIRARD BUILDING

Rooms 515-519, 21 South Twelfth Street (between Market and Chestnut),

PHILADELPHIA, PA.