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, leucorrhoea, barrenness.

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IDEAS simple and sound, accepted and proven a thousand times, have been gathered from every science. In spite of the recognized importance of disease caused by drugs.

Who to turn to? The influence of the forces acting up on the human frame. The restorations that have been brought about by the manipulation of bones, by the treatment of disease, by the accurate knowledge of pathology, all belong to Osteopathy!
The Modern Treatment of Dyspepsia

By John Norman Helmer, D. O.

Ideas no longer command respect simply because they have the sanction of years. We live in a period of transition. The fact accepted yesterday may to-day be proven a fallacy. Even the healing art is awakening from the lethargy which has characterized it for a thousand years, and like its sister sciences is moving rapidly forward. In spite of old teaching men are beginning to recognize that much of disease can best be cured without drugs.

Who to-day can define the limit of the influence of Osteopathic science upon the pathology of the future? The results of our labor thus far have been gratifying to us all, and notwithstanding the extended recognition accorded to our school, our study is but well begun. The treatment of many diseases but recently viewed in the light of another pathology, is now plain to us, thanks to Osteopathy; many cases pronounced incurable are so no longer. In coming years with knowledge extended and vision cleared what may we not do for suffering humanity?

The treatment of diseases of the digestive tract affords one of the best illustrations of the change which has taken place in method. The term dyspepsia or indigestion is often vaguely employed. Its wide prevalency is admitted, but its classification as one of the commonest of all complaints is seen to rest upon its association with varied and widespread maladies. Indeed there are few diseases where some of the phenomena of dyspepsia are not present as associated symptoms. In the present discussion, however, we limit ourselves to the more restricted meaning of the term, considering especially the chronic form of disorders arising from a functional derangement of the natural process of digestion.

The causes of this ailment are numerous, but in the main can be traced to the condition of the gastric juice and the lack of functional
activity of the stomach during digestion. Any abnormal condition in the digestive process may throw out of order the entire body, including the brain and nervous system. Indigestion often changes the entire disposition. Chronic dyspeptics are proverbially chronic grumblers and pessimists. Cure of stomach trouble often reconstructs a nervous wreck and reclaims a physique debilitated by feeble nutrition.

The medical profession fully appreciates the gravity of this complaint and have long sought a trustworthy remedy. Failing to discern the cause of the trouble they have used alcoholic stimulants and drugs. They have fought dyspepsia with fire, and in place of deliverance have brought further disaster.

A second treatment has been to supply artificially the pepsin which chemistry shows to be lacking in a disordered stomach. In acute dyspepsia such methods relieve pain and give nature time to recover. It is nature, however, and not medicine which performs the cure. A house may be supported by props during a storm, but unless the foundation is secure, no amount of propping can effect any permanent good.

Osteopathy rules the cause of the disorder. It realizes that disuse is quite as fatal as abuse. In chronic dyspepsia a long continued supply of artificial pepsin usurps the natural digestive function of the stomach and causes it to fall back into a dormant and rudimentary state. Just as the arm of the dervish of India held perpendicularly over the head, becomes in a few months shrivelled and paralyzed through disuse, so the stomach of a chronic dyspeptic treated with medicine designed to carry on digestion, becomes dwarfed and paralyzed. Osteopathy insists that the stomach be compelled to perform the work assigned it by nature. It stimulates directly the nerves of the stomach, increasing the flow of blood to the peptic glands, and compelling them to furnish the necessary pepsin in the natural way.

Such a treatment appeals to every thinking mind. Exercise of an organ, like exercise of a muscle, strengthens it. Once the proper nerve force and blood supply have been established, the flow of gastric juice is increased, assimilation and nutrition assume their normal state, and disease disappears.

A Far Reaching Summary

If it be true (and true it is), as Dr. Robinson says in his exact summary of Osteopathy, that "the physician cannot consent to the view that a machine may go wrong without it becomes structurally defective," then the whole underpinning of medical practice in the past has been unstable. Not one dose of medicine in a thousand or ten thousand is given with reference to structural deficiency. The thought does not enter into the prescriptive calculations of the practitioner unless the fact is overwhelmingly ocular. Structural defectiveness is the basic factor in the practice of Osteopathy. It is excessively remarkable that in all the thousands of years that medicine has been practiced that no thought was ever given to the necessity of having the human machine in order. It is the most grotesque oversight that the human intellect could be guilty of, and yet in all these ages this finely devised machine has had no mechanical attention, scarcely any anatomical study, and hardly the shadow of association with thought.
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we don't understand is
heaped on it. It is a mistake, to
say the least. "Heart failure" is a
convenient lingo to feed people
with.

Osteopathy brushes aside this rub­
bish, and gets behind the heart and
examines the machinery which uses
it as a governor or as a throttle valve.
When this is done the heart ceases
to be regarded as a scrap heap of
medical ignorance.

One great and serious misunder­
standing people have is that if they
have any trouble in the eye they
imagine they ought to be treated in
the eye. If stomach trouble, they
think their stomach must be treated,
and so on. They are, however,
hardly to be blamed, as this is the
method and practice of the Old
School and all schools prior to Oste­
opathy.

The one great lesson the world
has yet to learn is that the remedy
for disease is not always to be ap­
plied to the place where it is found.
A diseased condition may be, and
often is, the outgrowth of a number
of conditions which had gradually
arisen unobserved and unsuspected.
Old School practice could not dis­
cover these preparing causes for
disease. The mal-action must pro­
cceed until it creates a pronounced
order before its existence can be
known and a remedy suggested.
Osteopathy does not have to wait
until the disease has buttressed itself
defiantly in the system. By its very
mature Osteopathy catches the latent
causes at work, and traces each back
to its source, and removes or dissi­
pates that source. Stomach trouble,
or heart trouble, or liver trouble,
or a dozen other troubles, are not
stomach, heart or liver troubles in
one case in one hundred. Those
organs are simply barometers, or
thermometers, or steam gauges, to
register conditions. As well might
we attribute hot weather to a high
thermometer, or dry weather to a
high barometer.

All organs are supplied by agen­
cies whose numbers are millions.
The Osteopath does not attempt to
change atmospheric conditions by
putting his thermometer in an ice
chest. The result is simply passed
by, but the Old Schoolist stops be­
fore it and opens his bottles and
boxes and begins to pour. The
Osteopath noting the result, glides by
the light of knowledge and reason
and touch, back from the visible re­
sult to those hidden forces behind,
and knowing how these forces act
and knowing the position and loca­
tion of each piece of machinery,
reaches, by pure reason, the hidden
cause far back of the visible result.
There he begins. He sees in his
mind's eye the whole course of the
disease and the why of it. His un­
derstanding of the delicate machinery
of life, with the ethereal forces guid­
ing and operating it, enables him to
see all along the line from hidden cause to observed effect, and when his skill removes this cause his work is done and the alleged disease has its supply cut off.

An Open Field

The public sometimes reaches conclusions quickly. A portion of it is now ready to admit that Osteopathy is good for slight disturbances of structure or function, but for fevers and chronic illness drugs must be relied upon.

The Osteopath does not quarrel with the public or individuals, but smiles at this conclusion and feels he can quietly wait.

The list of chronic cases, of "given-up" cases of serious disorders that baffled regulars and which Osteopathy has cured is legion. Aggravated cases of cancer, optic disorders, far-gone cases of consumption, peritonitis and appendicitis have all responded to the touch of Osteopathy in instances not easily numbered.

The testimony of many Osteopaths who have begun practicing within the past two years is such as to encourage many to enter the profession. The few isolated failures and partial failures are largely overbalanced by successes. Osteopathy is not crowded and will not be for many years. There are over a million doctors registered in the National Medical Association and hundreds of thousands who are not registered in it. All these live in spite of the deeply seated lack of confidence of the general public in their system.

Osteopathy comes like a broad sea of sunlight to afflicted humanity. Its very novelty attracts. Its radical methods arouse interest. Its open, bold and aggressive methods are winning popular confidence. Its radical cures are convincing the doubting. Its keen, clear, incisive, sweeping logic, its common sense, explanations of its methods and its purposes, all carry it to the minds and hearts of the people as a system worthy of acceptance.

There is a call for Osteopathic service everywhere. All who have hung out their banners are busy. There is room for more. These words are written for those who desire to reach higher, more active and more useful positions in life, where their latent ability can find scope for action, where their ambitions can be gratified by demonstrations of usefulness to their fellow man. So far there is only a faint sprinkling of Osteopaths, possibly not over a thousand in all the United States as against a million and more of Old School practitioners. The grand opportunity now awaits men and women to find themselves by stepping out of the ruts they have been crowded into by untoward circumstances, perhaps, into the broad field of Osteopathy to which the world is now turning attention for relief.

No Possible Connection

Many readers of and inquirers into Osteopathy find themselves unable to understand clearly, without actual treatment, the difference between Osteopathic treatment and massage. The differences are so great that the correspondences are merely incidental and accidental.

A little intelligent thought will help to clear up prevailing misconceptions. Massage does not aim at disease; Osteopathy does. This
Osteopathic who have are busy. These those who more active in life, can find their ambi­

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now awaits themselves ruts they by untoward, into the to which attention

tought to be distinction enough. Massage pays no attention, has no thought of, has no knowledge of, the multitude of mechanical and vital agencies underlying physical action and activity. Osteopathy seeks to work on and along these lines exclusively, and to know them as the controlling factors, on whose proper han’ling, restoration depends. Massage simply seeks to aid the venous circulation, to increase the activity of the lymphatics, to stimulate the nervous system and to relax tissues. These results are brought about by various movements, while the patient sits, stands, lies down, or kneels. Osteopathy passes by these mere physical steps and strikes straight at the causes which produce the results massage is supposed to remedy. In so doing, to a multitude of invisible forces, wrapped up in the human system, frequently the first dis­

cover, which produce the results massage is supposed to remedy. In so doing; to a multitude of invisible forces, wrapped up in the human system, frequently the first dis­
civery is misplaced tissue, by which fluids are obstructed, creating an in­
terference with forces seeking to act throughout the system. The Osteo­

path must thoroughly understand what these forces are, and how they act normally, and be able to recog­
nize their abnormal action, and know what to do to stop that abnormality.

A second condition is one which only the Osteopath can understand clearly, but as these lines are written for the layman the condition will be stated in the simplest possible way. The body, as stated, possesses certain inherent forces. These the Osteo­

path, by certain skillfully applied movements, lets into action. These forces, it is always discovered when a patient comes, are not acting. They have been side-tracked some­how. They are hammering at some part of the organism that ought not to be hammered at, or they are going somewhere and creating false conditions, perhaps inflammations, or are deadening some function that needs to be active. These forces are working up accumulations of some sort and are creating me­

chanical disorders. The Osteopath quickly detects these mechanical disorders, and to use a phrase, by certain actions produces antitoxic and antiseptic conditions, which, when produced, knock out the results which arose when the natural forces of the body were obstructed in their course. Another feature can be more easily understood by the layman. Often bones are dis­

covered to be fractured or dislocated. Lacerations are found. Sometimes the tissues grow out of shape and grow into places they have no busi­

ness to be and crowd out or crowd onto something else that has a right to be there. The Osteopath at once goes to work to put or push or press the fractured or dislocated part into its natural place. He would repair lacerations. He would by operative surgery remove the artificial or misplaced tissue.

Massage knows nothing about all these things. Massage knows muscles, not bones, not nerves, not ligaments, not arteries. Massage only relaxes muscles, which is necessary sometimes, and when it is, the Osteopath goes about it in an entirely different way, viz.: by removing the irritative and inhibi­
tory action on the nervous system.

Headache is sometimes caused by contraction of certain muscles which obstruct proper circulation to the brain. The Osteopath would simply relax the contracted tissue that stops the flow of blood, while massage would blindly manipulate the body generally.

In short, the Osteopath hires the latent forces of the body to do the work and goes home. Those forces are not eye-servants. They never
strike for eight hours' work and ten hours' pay. They don't hold meetings and pass resolutions and send out walking delegates. They simply fly to work the instant the skilled Osteopath pushes the obstructing cause out of the way. The whole treatment depends on finding the cause of disease and then placing the machinery of the body in its natural relation, part to part, and letting nature do the rest.

The point sought to be made is that sooner or later Osteopathy will reach the basic position of, first, prescribing rest to the organs concerned in digestion; and second, and which is far more important, to establishing and inculcating scientific, or, rather, rational feeding; or, to put it more politely, a proper and rational method of diet based upon the functional ability of the organs concerned to convert the life-giving forces of food for use in a manner and in a degree that will not overburden and defeat the purpose for which sustenance is taken. An engineer who would throw on as much coal as his fire would take would lose his position on the next round of the Superintendent. The engineers of the human machine take entirely too little account of what nature needs and can properly use. A certain court lady was once expostulated with by one of her court sisters for her too frequent bathing. Her reply was, "I bathe to keep cleanly, not to get clean." "Keep" and "get" represent two classes—one small the other very large. One stands for the spiritual in our human nature, the other for the animal part.

When people get sick they call or seek a physician. In point of fact they have, in ninety-nine cases in a hundred, been sick for a longer or shorter time. Sickness is not instantaneous. Its origins are unobservable, beyond the reach of microscope or X-ray or human reason.
The time will come when people will keep well instead of getting well. This would be scientific. The machinist or engineer does not wait until the machine or engine breaks down before he repairs it. What he does is to avoid repair. So should the human body be treated. But it is not. Most people imagine they must be "sick" before seeking remedial aid. Our entire system of living in the outer world is based on opposite grounds. Our fire-alarm systems aim to discover fire in its inception. What would be thought of a fire department that waited until flames from burning buildings leaped high in the air before starting? What would be thought of an electrician who never examined his batteries, of the engineer who never examined the parts and the conditions of his machinery? Yet human beings would smile if told they should treat their bodies in the same way.

Reprinted with permission of the publisher. Journal of Osteopathy. Chicago: 1917. 9 Autumn, pp. 7-14. "The other hand is not as necessary a one as the right, but it is not less necessary."

What Osteopathy Is Not

Among the many things the Osteopath has to smile at is the tendency in some minds to connect Osteopathy with Christian Science. What Christian Science really is will never be defined until there is a scientific definition of vital force. Of course there is now in use a string of words which pretend to define what vital force is, just as text books pretend to define what electricity is; but as long as Lord Kelvin stands up among the learned societies of Europe, and says he doesn't know what electricity is, we need not take the text books seriously.

Christian Science certainly is not Osteopathy, and yet the human mind is an important factor in Osteopathy. The body is a machine it is true, but it is a sort of machine which is actuated by forces called vital forces, whose origin is not in the stomach, but which manifest themselves through the human dynamo, the brain, and come from space. Philosophers of late date sometimes indulge in calculations to determine, approximately of course, how many hundred horse-power of force exists in every cubic foot of interplanetary and interstellar space. It does them no harm. The sum and substance of their calculations are that there is a mighty and illimitable ocean of power beyond the comprehension, much less the calculating power, of the human brain.

This and all like problems can be wisely set aside for the present. That a mighty force pervades all nature, whose influence reaches the brain according to laws not now understood, is a statement that it won't do us any particular harm at present to admit, and it may help us to not pick up a quarrel with the Christian Scientist. The human brain is the connecting bit of machinery between visible and invisible forces, (if forces are visible).

It is enough for us to remember that a glorious truth, an eternal principle has been entrusted to us to use for the betterment of mankind. This truth and this principle, in their application, carry us away from purely physical causes, after we have made it possible for all physical causes to act according to their nature and office. It is right at this point that we surrender our case to great Mother Nature and leave our patient in her Lap.
The country press contains rather too frequent announcement of Osteopaths moving from one place to another after a short stay. There is this to be said in this connection. Young Osteopaths must not expect instant recognition, although practically instant recognition is often accorded. Old School graduates often wait for years before a livelihood is secured. Of course this means living on resources. When there are no resources to fall back on it means suffering. Necessity knows no law. But it is well to keep in mind that Osteopaths must be prepared to expend patience and be able to do so. There are locations that are favorable to an Osteopath, and locations less favorable and locations more favorable. As far as possible avoid flitting from pillar to post. The pillar may in time turn out to be as good as the post. Besides, every community is already surfeited with practitioners who have been there for years and who have "claims," and connections, and perhaps overdue bills to hold their patronage. Let there be judgment exhibited in the selection of an abiding place and then let there be pluck shown in standing out until the natural unfolding of events brings their inevitable results.

Osteopathy recognizes many conditions and many facts which Old School medicine passes over with the scantest attention. One of these passed-over facts is that each muscle is so distinct from all other muscles in form and office as to be entitled to and to receive special consideration in arriving at results.

In Osteopathy the practitioner will find room for every thought, a place for every idea, and comfort for every fear.
The mystery is not that people get sick, but that there is so little sickness considering the extent of violation of natural laws. If there is one thing above another that stamps Divinity on the human body, it is that it has run neglected for thousands of years, practically without attention, and without getting out of order. In fact, with all the neglect shown there has been advancement not in function but in the realization of capacities. Man is a thought realized. He produces in many degrees his own environment and is reacted upon by it. Right thinking is fundamental to right growth. The power of thought, especially of right thought, has never been appreciated, but through Osteopathy attention is being given to this truly divine agency to establish right conditions.

Dr. Still, with a meaning as deep as the sea, says: Be kind in thought to the atoms of life.

The circulation of all vital fluids of life is controlled by the sympathetic nervous system.

In diagnosing, it is of great importance to remember to distinguish between heredity and environmental influences.

The almost universal ignorance of anatomy, physiology and physiological chemistry is a potent cause of medical ignorance.

The self-regulating power of the human system, including nutrition, growth and reproduction, constitute the greatest thing in the world—a living machine.

Osteopathy can and does relieve pain in its most acute form.

Sickness is caused by the stoppage of some supply of fluid or quality of life.

How do or can drugs reach the nerves, veins and arteries between each and every rib, and between each bone of the back? There they are, each with an office to perform. The Osteopath investigates to ascertain if they are at work as nature designed. The art and practice of Osteopathy consists in setting them to work.

The solvent powers of life dissolve all fluids and solids from blood to bone. Nature produces all her own solvents necessary to melt down and remove deposits of fiber, bone, or any fluid or solid, found in the human body.

Every Osteopath has a silent partner that is never absent, always in consultation, never sends in his bill.

Re-creation is the soul of Osteopathy. The re-creation of an impulse, of a chemical, of a force to drive out unnecessary accumulations, the creation of chemicals or of antidotes are all steps in the stairway of Osteopathic progress to bring about perfect working of the physical machinery and its invisible forces.

Disease has no actual existence. The words used to denote diseases are simply words to indicate certain effects or abnormal conditions.

The crime the Old School system of nature is constantly committing is that it is constantly attempting (and generally successful) to supplant the functions of nature. Nature abhors artifice. It abhors stimulus. Nature has its own prescribed ways. He who ignores nature's methods is working in the dark.
Osteopathic News

The Governor of Connecticut appointed H. L. Riley, of Hartford, L. C. Kingston, of New Haven, and Margaret S. Laughlin, of Norwich, to be members of the State Board of Osteopathic Registration and Examination for two years from July 1. The members are graduates of colleges of Osteopathy. No one can practice Osteopathy in that State after October 1 without a license. The cost of license is $25.

The State Board of Medical Registration of Indiana licensed twenty-two Osteopaths to practice.

Dr. C. D. Flanagan, of Providence, R. I., was arrested for practicing Osteopathy, and the case went over for trial. The Rhode Island College of Osteopathy, chartered under the laws of the State, has been in existence over a year.

Thirty-two Osteopaths were granted licenses to practice by the Wisconsin State Board of Medical Examiners. Only one failed to pass.

The State Board of Medical Examiners of Wisconsin is to be increased from seven to eight in order that it may include one Osteopath.

An interesting case has been decided in the Richmond (Va.) Courts wherein Doctors Geo. E. Font and Edwin H. Shackleford, practicing Osteopaths, were acquitted for practicing medicine and surgery without a license. The case has been continued a number of times and when finally tried occupied two full days. The point of the case was as to whether practitioners of Osteopathy are practitioners of medicine and surgery as defined in the statute.

The Court held they were not and so instructed the jury.

An interesting feature of the Kirkville graduation ceremonies was the meeting of the Alumni Association, where over three hundred alumni were present. Among other things decided upon was the appointment of a committee of five to provide for the erection of a house at the St. Louis World's Fair for the alumni of the American School of Osteopathy, which numbers over one thousand. The following officers were elected: President, D. P. Putnam, Sioux City, Ia.; First Vice-President, Vara Proctor, Ames City, Ia.; Second Vice-President, Dr. Ellis, Illinois; Secretary, H. K. Bennenson, Clay Center, Kan.; Treasurer, William Hartford, Champaign, Ill.; Trustees, G. M. Laughlin, Harrison McMains, Kirksville; E. R. Booth, Cincinnati, Ohio.

The Court of Appeals of Kentucky has just decided in favor of Osteopathy, in the case of J. M. Mathews against G. J. Murphy, that the State Board of Health can not revoke the certificate of Dr. Murphy to practice Osteopathy on the grounds of alleged unprofessional conduct. The allegation of the Kentucky blockheads was that Osteopathy is unprofessional.

Ira S. Sweet, of South Edmeston, a practical bonesetter, who cured all the cases in the country round which the doctors gave up, and who accepted whatever was paid him voluntarily, was arrested on complaint of the local doctors and held for court.

A shrewd physician says: "We should never give a sick man anything to get well that would make a well man sick."
John R. Musick, author of "Columbian Historical Novels," "Hawaii," "Mystery of John Wilkes Booth," etc.—"I am often asked my opinion in regard to the newly discovered science of Osteopathy. The world is perhaps more interested in the art of healing than in any other subject. Being so fortunate as to enjoy a long acquaintance with the discoverer, and having for years witnessed the results from Osteopathic treatment, I am capable of saying that the science is one of the greatest blessings to mankind. I have seen the paralytic restored to health, and many snatched, as it were, from the grave. I have seen chronic diseases, which have defied the skill of the best physicians in the world, yield to the new system of healing. I have seen typhoid fever and diphtheria cured by Osteopathic treatment, when other methods would fail. Does Osteopathy cure all and raise the dead from the dead? No! But the cases which Osteopathy cannot reach are certainly very hopeless. The success Osteopathy has scored has been from cases that were abandoned. How do they heal? I don't know. I am no Osteopath. It takes two long years of hard study to know how it is done, and I have seen thousands of cases after taking Osteopathic treatment, and I am fully convinced that Osteopathy can accomplish wonders."

The Osteopath, through a highly developed sense of touch and best obtainable knowledge of anatomy, discovers the slightest anatomical discord. He places the machinery in order and nature effects the cure. —

The Nebraska State Board of Health gave licenses to seventeen Osteopaths to practice and twenty to drugites. There are about 1,600 physicians in Nebraska besides Osteopaths who have come into the State since last registration.

The law licensing practitioners of this school went into effect July 1st. It does not permit the applicant to prescribe or use drugs in his or her practice, nor to perform operative surgery. Among the number who were admitted were women and all but two held diplomas from the school at Kirksville, Mo. Some are Nebraska people who have gone to school for the purpose of returning to this State to practice.

Each applicant is required to pay a fee of $10, which fee is divided among the four secretaries for their trouble and to pay the expenses of the board. While the law does not permit Osteopaths to prescribe drugs or perform surgery, it places them on an equality in every other way with other physicians.

The physicians who opposed the passage of the Osteopathy measure contended that they were required by law to take a course of no less than four years, but the proposed act would permit Osteopathists to practice after taking a course of two years. This was met by the reply that the Osteopathists put in full time while at school and the others spent only six months of each year in school.

Another dispute that arose was the branches to be taught in a medical college. The Osteopathists provide in their Bill that their schools should be required to teach all the important medical studies except materia medica. That was omitted from the law which applies to Osteopaths because the representatives of that school contend that it would be useless to require them to study materia medica when they never intended to use drugs. At one time the regular physicians
proposed to require applicants for a license to submit to an examination, those passing to be allowed to practice any method of healing they might prefer. This was what is called the educational qualification which is in vogue in some States. The proposition was accepted by the leading Osteopathists, but for some reason no attempt was made to pass an act of that nature.

Some Osteopathic journals compliment us by reprinting portions of our editorial matter. This is highly appreciated and all are welcome, *ad libitum,* but in so using our matter, kindly give credit.

Miss Edna Loftis, the thirteen-year-old daughter of James M. Loftis, proprietor of the Loftis Hotel of Gainsboro, Tenn., is recovering from a severe spell of sickness, which has kept her confined to her bed for more than four months. She had a severe attack of la grippe early in the spring and this was complicated by other troubles, and her suffering for months was very intense. The Old School doctor in attendance informed her father that there was no hope of her recovery, and that they could do nothing for her more than to possibly lessen her suffering as the end approached.

A few weeks ago the case of the suffering girl was given into the charge of Dr. S. H. Minor, of that place, a recent graduate of a school of Osteopathy. The medical doctors stated that they could do nothing for her, and expressed a willingness when asked by the father to turn the case over to the Osteopath. The little girl began to improve immediately and is now nearly well. The case is attracting a great deal of attention, as the practice of Osteopathy is comparatively new in this section.

A. T. Dodson, D. O., Spokane, Washington, purchased a Static electric machine and an X-ray outfit. The machine weighs 100 pounds, has 16 plates of glass, 28 x 32 inches in diameter, with brass disks. The Doctor also purchased a wall plate for Galvanic and Faradic electricity.

On October 1, 1901, John Norman Helmer, D. O., of 136 Madison Avenue, New York, will open a branch office at East Orange, N. J., at 73 North Arlington Avenue, where his many friends residing near will be able to secure his services.

The American Association for the Advancement of Osteopathy held a four days' session at Kirksville, Mo. It changed its name to the American Osteopathic Association. Its membership numbers about 500. The next meeting will be held at Milwaukee, Wis.

The Associated Colleges of Osteopathy held a session at Kirksville, Mo. Representatives from eight colleges were present. The Philadelphia (Pa.) College of Osteopathy was admitted to membership as well as the colleges at Wilkes-Barre, Pa., and of San Francisco, Cal.

The principles of Osteopathy are similar to the principles underlying electric action. There are two batteries composed of opposite chemicals, which, when brought together produce the harmonizing results desired.

If Osteopathy is not complete within itself it is nothing.
Important to Graduates

PLEASE send your address in full to the American Osteopath, Memphis, Tenn., that your name may appear correctly in the next issue of the Osteopathic Directory. This is important to you, so do not delay. Only those who are graduates from a college that is a member of the Associated Colleges of Osteopathy can be accepted. The following colleges are reputable, being members of the Association:

- American School of Osteopathy, Kirksville, Mo.
- Northern Institute of Osteopathy, Minneapolis, Minn.
- Southern School of Osteopathy, Franklin, Ky.
- Pacific School of Osteopathy, San Francisco, Cal.
- Bolles Institute of Osteopathy, Denver, Col.
- Boston Institute of Osteopathy, Boston, Mass.
- Atlantic School of Osteopathy, Wilkes-Barre, Pa.
- California College of Osteopathy, San Francisco, Cal.
- Northwestern College of Osteopathy, Fargo, N. D.

When two Governors will attend an Osteopathic graduation, it is a sign that there is some force in the science of Osteopathy, as Governors are not usually quick to endorse untruth. When Dr. Still introduced Governor Shaw, of Iowa, to the audience at the Des Moines College of Osteopathy, he heard words of commendation that sank deep in his heart. When Gov. Shaw introduced Governor Stanley, of Kansas, a storm of applause welcomed him. The Governor made an interesting address, political and non-committal, but his presence there answered all questions as to his position on Osteopathy.

What the Osteopath Does

We set our house in order, put the human machine in shape, for the great over-soul to act upon by forces whose effects only we can see.

It is here the Christian Scientist imagines he begins, but he begins by leaping over the disorders of the human body and appeals to a "power" which he believes can act without the preparatory work the Osteopath has done, and which, when done, does not need from the standpoint of the Osteopath any more doing outside of beyond that doing which our great Mother Nature, with her infinitude of love stands ready to do without appeal, without individual asking.

To state this truth differently, the Osteopath is and of necessity must be a Christian Scientist in the sense that when he has placed the human body within the environment of forces which work restoration, he has simply made it possible for the invisible forces to enter and themselves do the work. The Osteopath does not pretend to cure, but to place the human body within the environment of forces which work restoration.

The difference between Osteopathy and Old School medicine is, one treats the cause of symptoms, the other the symptoms.
GRAND as are the achievements of Osteopathy during its brief career, grander possibilities are opening up in all sections of the country. Correspondence with many who have established offices within two years all over the country, from the Atlantic to the Pacific, shows that the newly developed truths are not planted in stony ground. The fundamental principles of Osteopathy are so close to common sense that the public mind grasps it as a conviction, not opinion. Its methods are open—self-explanatory. The most untutored mind can comprehend the purposes of Osteopathic treatment and can understand, when told, why the doctor does as he does. The doctor of Osteopathy starts in with not the blind confidence of the patient, but the intelligent confidence. He is permitted to see, if he desires to see, the reasons for each step taken, what the steps are that are to be taken.

It is not so in the Old School. There, the physician is perforce obliged to maintain a position of secrecy as to the ills of the patient, except that he calls them a disease. He is not permitted to know what drug he is swallowing or what it is aimed to accomplish. As a consequence the physician loses or does not engage the cooperation of the patient. The drugs further aim at only bodily ailments.

Osteopathy is so young that even the average Osteopath does not fully comprehend what a powerful coadjutor he has behind him. That coadjutor, when the last analysis is reached, is the human mind; human, we are accustomed to call it and regard it, but it is a misnomer, for it is the Divine in us that comes to the aid of the Osteopathic physician. The proof of this would call for something of a dissertation on what might be regarded as metaphysics, but in reality it would be simply an observation of the natural action of the mind.

This fact can perhaps, but possibly not, be made clear in a few explanatory words written especially for the Osteopath.

When the human system is placed in proper adjustment what follows? Health; but how? None can clearly answer; but there is an answer and it is to be found in the close interaction of the nervous system and the intellectual forces which are manifested through the brain. In fact, and in short, when the Osteopath establishes normal conditions, these two forces, the nervous and the intellectual forces, which walk hand in hand in eternal partnership, at once begin to act, unconsciously it is true, but nevertheless they both act; the nervous system consciously, we might say, and the intellectual forces subconsciously. It is here that we enter that portion of the subject which Osteopathy has not penetrated. The mind, however, acts, aids, cooperates. It stimulates nervous energy without the nerves knowing where the stimulus comes from. It sees what the nerves are driving at and thus lights up the pathway they are pursuing to restoration.

This may seem to the lay mind an unmeaning jargon of words; even to the average Osteopath they may seem like straining to prove a non-essential. In truth this is the secret of the whole power of Osteopathy that the highest resident power in man, the mind, acts in cooperation with the finer agencies of the body in which the nervous system stands first, to enable the latent forces to fly to the weak not the strong.

This is what has done and is doing; it is not for the specialist to simplify a fact once shown. This brings us to the relation of right here and right now. It is the cooperation machinery that has kept old bottles of human bottle and human care never before.

We are not so old as to have so many in that cult. The human foremost power to speak, it is not the mind, it is the power of what the individual reflects and what the individual reflects are the innumerable healers, the men who care into health and create health. It is nothing that we draw into power, that fills the space, we lay into this space, the natural actions created, the natural actions called disease.

It is time the words be fast-spread...
to the weak points. The nerves are not the seat of power but only the railroad on which the power runs. This is why the Osteopath, when he has done his work, is content. He knows the “other fellow” will do his.

This subject might be followed up ad infinitum, but it is opened up not for this purpose, but to exemplify a fact and principle whose existence should never be lost sight of. This brings us to inquire what is the relation of the mind to cures? It is right here that Christian Science gets its foothold among certain people. It is the mind acting without the cooperation of corrected bodily machinery that gives it what footing it has. It puts new wine into old bottles. Osteopathy fixes up the human bottle first. Christian Science never thinks of the bottle or cares whether it is fixed up or not. We are now writing to the layman who wonders perhaps how it is that so many intelligent people rush into that cult. Osteopathy declares that the human body must be first and foremost put right, must be set, so to speak, in a position that it can catch the sunbeams of universal power of which the human mind is the individualized expression, and reflect them onto and into the innumerable channels of the body to revive, arouse and re-create in part into healthful conditions. Thought creates; nothing else can. There is nothing else to create, and when we draw unto ourselves that overpower, that all-powerful force, that fills the abysses of existence and space, we feel the subsidence of unnatural and inharmonious conditions called, in the language of men, disease.

It is time that some far-reaching words be written concerning this fast-spreading cult, in order that those who may feel tempted to drift into its influence should know into what they are drifting and that the truth in it be put in one pile and the error in it be put in another pile. When that is conscientiously done, the individual is armed. Nothing can take the place of disorder but order. To ignore disorder, to let in on disorder the mighty power of Mind and the universal power that stands behind it, is not to create order; the disorder still exists, and it is only after the principles for which Osteopathy stands have been applied and have done their preparatory work that the great unseen forces of the universe can enter and take up their places in the human body and restore it to health.

The Term “Reflex Action”

OSTEOPATHY believes in the intelligibility of nature and of nature’s God, “in whom we live and move and have our being.” There is no mechanism in the world which gives such evidence of intelligibility as the human body in its structure and control. The principles and operations of the body are not the results of blind chance. They are, rather, the products of an intelligent mind. Mind is resident in and president over every movement and action of the human frame. There seems to be a disposition on the part of all the physiologists to ignore this element of mind, and to explain all bodily phenomena upon a purely materialistic basis. It is to this disposition that we take exception. It is the effort of Osteopathy to put the body, in all its construction, composition and control, upon the high plane to which it belongs, and so it has not hesitated to add to the
common elements of matter and motion that of mind. The living body has not only its physical elements and its physiological activities, but it has also, and pre-eminently, its psychic forces.

We wish to refer to a misuse of language, which is common in connection with phenomena of the very highest interest and importance in the science of physiology. We refer to the regular formula of words which is almost always employed to designate and define the automatic actions of the animal frame. The set phrase for this class of movement is "Reflex Action."

Now, this phrase is not only wholly incompetent to convey any adequate conception of the facts as they exist in nature, but, worse than this, it involves conceptions and suggests analogies which are altogether misleading and erroneous.

"Reflex," etymologically, means, of course, "turned back," or "bent back." And this is the sense in which it is properly and accurately applied to such phenomena, for example, as the reflexion of light or of radiant heat. In these cases the radiant energy impinges upon some surface, and is turned or bent back from it, so as to take a new path in a different direction. But the essential idea in all such cases is that in both paths—the path of incidence and the new path of reflection—the original energy is the same in kind. The light which strikes the surface of the sea is nothing but light when it glances off the liquid surface and appears as a vivid gleam upon the horizon. Now, there is no analogy whatever between this kind of movement or of action and the highly complex movements which result automatically in the living frame of animals from the stimulation of some external nerve.

It is quite true that some movement goes inward to the brain or to some subordinate nerve center, and that some movement comes back in return. But the movement which goes afferently is not the same movement which returns efferently. The two movements are not only far from being identical, but they are not even the same in kind. We might as well describe it a "reflex action" when some great fleet weighs anchor and puts out to sea in response to a signal from the flagship; or when gunners, enveloped in a cloud of smoke, aim their artillery by directions from the top; or when a dozen long freight trains run along in sections in obedience to the messages sent out from the office of the train dispatcher. These are no random similes; they are perhaps the closest analogies which could be chosen to illustrate the wonders which are performed by the bodily organism under some simple stimulus applied to the termination of a nerve. In itself that stimulus may be said to be a signal and nothing more. The reading of it involves the interpretation of a fixed code of laws, and the obeying of the signal by responsive action involves the simultaneous and the coordinated action of a host of living structures. In all such cases, the action which begins is not the same kind of action as that which follows. The initial movement is one which is uniform and simple, having no other office than to arouse and to suggest or order. The resulting movements are multiformal and complex, with all the functions of interpretation and of obedience. There is nothing whatever here corresponding to the mere bendings and repetitions of physical reflection.

If there be any purely and merely physical relation between the tremors of a nerve and the complicated move-
at some movement of brain or to some center, and that comes back in movement which is the same move-ment differently. The same movement is not only far, but they are not.

We might a "reflex action" set weighs anchor in response to a signal; or when in a cloud of artillery by direct or when a dozen run along in sequence the messages of the train are no random. They are chosen to certain elements other than those of mere mechanical motion, however changed in direction or transmuted in form. The term "reflex action" is not sufficiently descriptive of what actually takes place. For example, when a drop of acetic acid was placed on the thigh of a decapitated frog the foot of the same side was raised and attempts made with it to rub the parts. On the foot being amputated, and the acid applied as before, the animal made a similar attempt, but failing to reach the point of irritation with the stump, after a few moments of apparent indecision and agitation, raised the other foot, and attempted with it to remove the irritant. In this experiment, which the writer made, the relation between the stimulus of an afferent nerve and the efferent movements which are carried into responsive pre-adjusted action, is such that the term "reflex action" does not fully express it. The relation is of such a kind as that the resulting movement is calculated to push or wipe away the stimulus. In other words, a certain purpose is evident in the reflex action. This evidence of purpose is what is especially to be noted. It is of prime importance to the Osteopath; for the largest amount of his effects are obtained by means of this so-called reflex action. But this formula of expression, which is universally used by physiologists to describe some of the most important phenomena of their science, is inadequate. It does not represent or express the mental element of pre-adjustment and adaptation, and this is the most prominent and characteristic feature in the scientific appreciation and description of facts.

Take the Osteopathic treatment for the stimulation of the functions of organic life. The relations between the treatment given and the results obtained are more than can be expressed by the term "reflex action," although this is the term in common use. Reflex contraction of the visceral muscles is caused by stimulation of their corresponding afferent nerves, such as may be seen in the mechanism of the retention and expulsion of secretions. Between the nervous mechanism of the visceral and animal functions intimate relations exist. Reflex movements of the viscera may be produced by stimulations applied to certain cutaneous surfaces, and conversely, irritations of visceral surfaces are capable of being transferred to the muscles of animal life, a connection which serves to explain many phenomena of disease. In all such there is more than mere reflex action, and our criticism is that the purely mechanical or physical relation of mere bending or turning is not only inadequate, but is an essentially false image of the real relation which subsists between the afferent stimulus and the efferent results. This relation is best expressed by an adaptation to the stimulus. A certain purpose is evident in the resulting movement. This adaptive purpose of the brain and spinal cord, and their intelligent ordering of the forces and fluids of the body, in response to the external stimulation or mechanical movements peculiar to Osteopathic prac-
practice, constitutes an unlimited area of resources and results, open to the thought and treatment of the reasoning Osteopath. This critique of a current term is only one of very many that may be made upon the conventional terminology of the sciences that interpret the human body, and it is a fair illustration of the readjustments that Osteopathy is making of the therapeutic disciplines. In other words, Osteopathy is reorganizing medical terminology, and is placing a new construction upon the facts of anatomy, physiology, symptomatology and pathology.

"In Washington, Senator Foraker and Mrs. Foraker are enthusiastic advocates of Osteopathy and the local operator there claims representatives of the families of twelve United States Senators on his list of patients."—Daily Courier, Lowell, Mass.

The great drug-cursed public approaches with the caution of half-frightened children Osteopathy, that opens its gifts to them. The philosophy, the arguments, the demonstrations of the Osteopath, while intellectually recognized as true, do not carry conviction as thoroughly as does the patient who has been benefited or restored to health. The human mind is peculiarly constituted, especially in its inherited beliefs, and these unconsciously cling around and interpose their unspoken objections to the grandest truth that has come to humanity.

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Dr. Elizabeth C. Bass, an Osteopathic physician, of Denver, after rendering professional services to H. L. Clark to the extent of $171, was refused payment. Suit was brought and an adverse decision was rendered on the grounds that Dr. Bass practiced without a license. The Justice said:

"I believe from the testimony that the plaintiff was prescribing for pneumonia and acting in childbirth. Obstetrics can not be practiced without a license to practice medicine, as it is specially set forth in the statutes that a physician must pass a satisfactory examination in obstetrics before he or she can obtain a license. Under these facts, I must believe that Mrs. Bass is holding herself out as a healer of the sick in the same capacity that any doctor would do."

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