12-1901

Philadelphia Journal of Osteopathy Volume 3, Number 12

Philadelphia College and Infirmary of Osteopathy

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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., President.
MASON W. PRESSLY, Secretary and Treasurer.

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ATLANTIC CITY BRANCH OFFICE OF THE PHILADELPHIA COLLEGE AND INFIRMARY OF OSTEOPATHY (WITHERSPOON BUILDING, PHILADELPHIA) 121 VIRGINIA AVE., 50,
ADJOINING GRAND ATLANTIC HOTEL (REMOVED FROM 117 VIRGINIA AVE., 50.) RE-OPENS MARCH 15TH.
The Next Class of
The Philadelphia College
of Osteopathy
Matriculates February 3, 1902

Our exceptionally strong faculty, thorough equipment and the unusual educational advantages afforded by the City of Philadelphia itself should attract every one who contemplates the study of Osteopathy.
It has been demonstrated that right actions separately and conjoined give physical health—and that lack of such action results in conditions which people call sickness. Further than this Osteopathy has demonstrated how to keep these parts in right relation and that right relation means health.

With this knowledge—with this demonstration Osteopathy presents itself to the world offering to restore—re-arrange—re-adjust the disarranged—mal-adjusted relationships, that the mighty—the almighty forces of nature may be let in and let at and let out, as it were from their enforced hiding places and be permitted to go their way unobstructed through the highways and by-ways and alleys of the human body, giving motion where motion was obstructed, giving unfettered action to vital agencies which were tied up. This is Osteopathy and this is the science of life.

If there is one thing that Osteopathy is emphasizing above another, it is the need of a new definition of disease. Osteopathy is developing the groundwork of disease—is endeavoring to define it pathologically. In other words it aims to give a definition of disease from the standpoint of cause, rather than from the standpoint of effect. The difference is radical. It addresses itself to sources; the Old School addresses itself to effects. An effect is a cause out of alignment just as the philosopher tells us dirt is matter out of place.

The human body is the workmanship, to speak after the manner of men—of Divine power—wisdom and love. It needs sustenance. Its normal condition is health. Its blood vessels, nerves, muscles, bones and ligaments are on intimate infinitely
intimate relations. Each muscle is a storehouse of power and has its definite range of duties. Each corpuscle is where it is because of a force behind and a requirement in front—which puts and keeps it there relatively. Each nerve is a telegraph line that supplies a number of stations. Each bone is a center of force performing a number of specific duties. Each ligament has its duties and it is aided in its work by a set of forces which have their origin far back in the organism. Osteopathy has unfolded and defined the work, the purpose, the methods of action of all these parts.

It is not the province of a journal of this character to teach how nature is aided in her work, but it is its purpose to point out the fact that a new era has dawned upon the world which holds in its protoplasm, so to speak the possibilities of grandest import to humanity. For ages the world has been chasing after false medical gods. In this Twentieth Century Osteopathy comes—not as a fad—not as an ism—not as a theory—not as a catch-penny scheme to profit by a temporary wave of popularity, but it comes as the richest and greatest secret which our Mother Nature can bestow upon us, to enable us to return to her arms and be nursed by her vitality and her spirit and her breath into the highest and healthiest physical and mental life.

If thousands of people who are "sick" could only know in point of fact what is functionally wrong which causes their "sickness," they would confess to the greatest surprise of their lives. If they could have a mental picture of the internal disarrangement which produces the result called sickness they would realize the magnitude of medical error, which has held the world for ages in slavery to false so-called systems. If they could "see," they would see from microscopic cell to visible ill, simply a series of abnormal relations and nothing more, unless it would be the accumulated results of those abnormal arrangements. But they cannot see and do not know and supplement this unfortunate condition by a belief that fences out nature's true remedy.

OSTEOPATHY declares with the energy of overwhelming demonstration, that disease is derangement. From this point of view the term sickness as demanding attention derives a new definition. It is not sickness that the Osteopath treats but derangement. It is not the organ that is treated but the power which controls the organ when the Osteopath makes a social call, it is not the servant who opens the door that he visits but the head of the house.

These words are written to those who know little—possibly nothing of Osteopathy. Osteopathy ignores drugs as cumbrous instruments, blunderbusses of Shakespeare's time as compared to the modern rifle in shooting power. It passes by drugs made in factories out of roots, leaves, and minerals, and reaches out after the drugs manufactured in finely adjusted quality and quantity in the human system. It teaches and demonstrates that the human machinery is a laboratory and workshop of exceeding power and exceeding fineness and that within it are to be found from birth to decrepitude all
needed agencies for the sustenance of life. It opens up vast and limitless possibilities for the maintenance of the maximum energy of physical and mental capacity. It opens a new untrodden field in which humanity will find means to hold and enjoy the means of healthful existence. The work of its journals is to carry the glad tidings to the people and bid them welcome at the door of the temple wherein is to be found life as nature intended life to be.

OSTEOPATHS often speak of the spontaneous removal of abnormalities. This is the basis, the keynote of Osteopathy. Abnormalities are ill-health. Spontaneous removal of ill-health means that such action is set up in the human system as will of themselves drive out abnormal conditions. Nature being well, robust, always seeks to return to itself. Health is the center of gravity, ill-health is the circumference, and when natural forces act they act to draw to the center. Hence the Osteopath simply hunts after that abnormality which prevents bodily actions and bodily forces them swinging back to their natural center.

THE protoplasm of the cell is the engineer of the human body. If it rebels or strikes, trouble follows. Can the protoplasm be kept in good humor? Yes, that is the objective point and mission and crowning victory of Osteopathy. It has discovered how to reach and affect these microscopic agencies and to line them up in right action within and without. They are beyond reach of all known remedial agencies as ordinarily administered. They are too remote, too small, too elusive to respond to cumbersome methods. These microscopic forces often fail to respond to their own internal vital phenomena. The result is an interruption of the metabolic cycle or force-forming agency. This interruption obstructs the inrush of vitalizing agencies from the cell environment. In other words the cell refuses to work itself and shuts the door to friendly aid from the outside. This condition lays the foundation for a series of effects which in time produce visible sickness.

When this happens what is to be done? Evidently to get the door open and start the cell to work. This is the great work and purpose of Osteopathy, and it does this work admirably. As well might a man try to pick his teeth with a crowbar as for medicine to try to open this minute cell-door and induce the cell to act. When cell action is obstructed, the mechanism of elimination must be set to work, and it is just this that the Osteopath does. He does this by natural, mechanical means, through the environments extending from the surface to the remote interior of the human body where microscopic forces act supreme.

AFTER all what is disease? It is simply a disturbance. Disturbance of what? A disturbance of natural processes. The root of sickness is generally to be found in obstructed cell action. The cell becomes for some reason unable to transact business and is pounced upon by the landlord or sheriff, and the outcome is called sickness. The action of the cell may be and is
arrested at various stages. The Osteopath at once inquires where the stoppage has occurred and why. If he can re-arrange proper cell action he has seized the microscopic beginnings of sickness.

A high authority enumerates eight agents that act as stimuli on living organisms. They are heat, light, electricity, gravity, water, chemical substances, molar agents, and the density of the environing medium.

The reason why drug giving and taking is unscientific and erroneous is very simple, viz., all cells have their limits of capacity for response to surrounding agencies, and these cells are constantly changing, not according to some fixed method, but in accordance with the action of an infinity of minute forces which never act the same way on different individuals, and never the same way on the same person at different times.

Illness from the Osteopathic point of view assumes a somewhat mechanical complexion. There is scarcely any form of sickness but that can be referred directly or indirectly to the cell and its environments, and the action of its environments on it. Ordinary medical practice entertains no such conception. The cell in Osteopathy is the base of supplies in a sense.

The future of Osteopathy has and must have for its object the investigation and greater or less control of the various manifold stimuli conveyed to the cells by the nerves in a thousand complex forms, around the outer rim of which it is now feeling its way.
be said to be, that field of the delicate and precious and connected system. The ligaments, required and the gestion and refinement of which never yet more than Osteopathy has opened the eyes and minds of tens of thousands to the futility—the criminality of remedies of this character and Osteopathy demonstrates daily that the most perfect drug factory in the world is within, and that it manufactures and prescribes and distributes its drugs with unerring Wisdom. The highly civilized portion of the human family is exhibiting its ingrained infidelity and irreligiousness in ignoring the perfect machine which embodies the soul and mind and is running wildly after strange gods for health that can never come that way.

To enable the system to throw off the dead products of the body through its inherent and established agencies is the object, end and aim along one of the various lines of Osteopathy. Osteopaths regard no treatment as genuine or honest which has not this end in view. To that end they begin work in the background and tunnel under the marsh spots in the system where disease broods in malicious glee before making its attack. In fact, Osteopathy is constantly demonstrating that the most dangerous sickness is non-sickness—that condition wherein the elements of sickness or abnormality, or insufficient functioning are gathering the material which in time will obstruct proper metabolic action. The world must learn the science and value and imperative necessity of preventive remedies. The insanity of waiting until a physical break-down as developed in a thousand forms, must be eradicated from the human mind. Of course the germ theory of sickness where we "catch" this and that and the other illness, requires a different and a wider consideration. When Osteopathy opens its mouth and speaks the great Truths which are now assuming contour within its developing philosophy it will speak in a tone and with a clearness and force that will

JOURNAL OF OSTEOPATHY

that the bodily functions are deficient and that God needed a drug store when he made Man.

Osteopathy has not been in the field long enough to expose the rascality and stupidity of this whole system of drug taking, but it has opened the eyes and minds of tens of thousands to the futility—the criminality of remedies of this character and Osteopathy demonstrates daily that the most perfect drug factory in the world is within, and that it manufactures and prescribes and distributes its drugs with unerring Wisdom. The highly civilized portion of the human family is exhibiting its ingrained infidelity and irreligiousness in ignoring the perfect machine which embodies the soul and mind and is running wildly after strange gods for health that can never come that way.

Numerous bodily ills are due to lungs which are not doing their full duty and yet are not in a condition to be pronounced as sickness. In fact, Osteopathy is constantly demonstrating that the most dangerous sickness is non-sickness—that condition wherein the elements of sickness or abnormality, or insufficient functioning are gathering the material which in time will obstruct proper metabolic action. The world must learn the science and value and imperative necessity of preventive remedies. The insanity of waiting until a physical break-down as developed in a thousand forms, must be eradicated from the human mind. Of course the germ theory of sickness where we "catch" this and that and the other illness, requires a different and a wider consideration. When Osteopathy opens its mouth and speaks the great Truths which are now assuming contour within its developing philosophy it will speak in a tone and with a clearness and force that will
go far to upset germ theories. Speaking from the Absolute standpoint, Osteopathy knows no germs, but regarding the Germ theory from the present experimental, half developed systems of medicine, the Osteopathist admits there is a place for this theory and a need for the practice which is based upon it. But the time has arrived when Absolute Truths should be formulated, recognized, uttered and put into practice. This practice is on its way. It is based on the inherent supremacy of mind over matter. It brings with it certain absolute requirements in sanitation-diet, and respect for the natural conditions and environments upon which Life depends. There is much that is abnormal in all action, in all life.

The fundamental thought behind these observations is, "Regain." When we regain, we enter upon a new curative method and system, which has very little relation to any present curative systems. Any system which does not point to and aim at and struggle towards regainism is temporary, deceptive, halting, cowardly, as well as unscientific. Osteopathy regains, regains conditions which permits of the normal action of all life-giving machinery.

Organic weakness of the heart has been so successfully treated by Osteopaths that something akin to a class of specialists has sprung up in certain quarters. The heart is directly under the control of the nerves and pressure on these nerves in the neck or at the spine produces changes in a day, week or month, that have refused to obey the command of any drug known to the pharmacopoeia. The heart can be made to respond to treatment in many cases almost instantly, and it can be taught better habits in an incredibly short space of time—habits which enable it to react on many associated and related bodily functions.

Osteopathic treatment of the eyes is accomplishing restorative results, which even Osteopaths at the outset did not contemplate. But Osteopaths knew from the start that the same principle of life controlled the eye. Instead of being a separate organ and isolated as it were, it sustains intimate relations to many other parts of the body, especially by means of nervous connections through the spine.

The achievements in dealing with astigmatism, near-sightedness and other affections, are wonderful, and illustrate a degree of co-action with other functions which never before engaged medico-scientific attention. In a journal for popular reading, it is impossible to go into a multitude of details of eye-curing that has a chance to the Osteopath, but this much can be said that the eye might be comparable to a central nervous switchboard, and although dissimilar, but comparable in the sense that it is a center of action which is associated with sympathetic nerves that reach other co-operating nerve centers. Inflammations of the eye, granulated lids, iritis-conjunctiveness and other affections give way to Osteopathic treatments readily and permanently. The touch of a finger tip on a certain nerve has restored what is popularly known as a cross-eye to normal, straight vision. Cataracts have been sent adrift. The eye, to the Osteopath is a most interesting organ and responds quickly to his treatment.
Some current medical journals are paying more than usual attention to the cure of that unwelcome condition indicated by the word constipation. It is often told of lost travelers in dense woods that they travel in circles, coming back each time to their starting point. Nothing better illustrates prevailing practice in Old School practice. Circling around constipation is certainly reduced to a science, but a circle is the longest geometric line between two points; a great many people have been traveling for years in circles or ellipses to get clear of this annoying and eventually health-destroying abnormality.

Its control and extirpation was one of Dr. Still's earliest victories, when he was laying the foundation stones of Osteopathy. His followers have made excellent use of his method. When understood and when practiced, it becomes the simplest and most natural remedial measure possible to imagine. But a thorough knowledge of the complex relations of the machinery of the body is necessary. Constipation may and does arise from a score of causes, all more or less related. When the work is done it is done thoroughly, and recurrence of like conditions is more difficult.

The question is sometimes asked by inquirers can Osteopathy help the nerves? Rather ask what is there Osteopathy cannot help. There are two methods of helping nerves one through lessening their latent capacity to carry, the other to maintain that capacity at the normal level. It is no reflection on past accepted methods to say that repression has been the adopted method rather than removal. The keynote of the Osteopathic method if crowded into one word would be better expressed by the word, removal, than by any other, that is the removal of the causes of nervousness. An hundred and one influences and conditions contribute their little rivulets of influence to form the stream of nervousness. One of the most valuable demonstrations of Osteopathy is that it shows that nervousness arises out of a number of conditions and absence of conditions which, prior to its advent were practically unknown, or if not unknown were disregarded as important factors by the medical profession in the creation of abnormal conditions. Since the application of Osteopathic methods nervousness has ceased to be, to the extent that these remedies have been applied, a serious disturber to health or comfort. The fact is that nervousness often has very little to do with the nerves. The nerves in such cases are simply recorders, thermometers—barometers, steam gauges, call the manifestation what you will, of pre-existing conditions. It is not the thermometer that makes cold weather and it is not the nerves always that make nervousness. But the poor nerves are pounced upon by the average practitioner as if they were a set of criminals making war on the body and mind and they are flayed and castigated by drugs and Florida and California tours and church twice diet and what not, to restore order and discipline and bring peace and quiet to mind and body. To most of all this treatment the Osteopath has but one expressive word—"rot."

The harmless, unoffending nerves do not arouse his ire. He goes beneath, behind, below, to the storehouse of vitality in the human system which is rich in life-giving material and sets enough of it loose
to re-animate the nervous system and re-arrange the connections by which continuity of the forces which go to make up manifest life—can go on their way.

Dr. Combe says that all nervous diseases have a marked tendency to observe regular periods. "If we repeat any kind of mental effort at the same hour daily, we find ourselves entering upon it, without premeditation, when the time approaches."

George Stauton visited a man in India who had committed murder, and in order not only to save his life but, what was of greater consequence to him, his caste, he had submitted to a terrible penalty—to sleep seven years on a bed the entire top of which was studded with iron points as sharp as they could be without penetrating the flesh. Mr. Stauton saw him during the fifth year of his sentence. His skin was then like the hide of a rhinoceros, he could sleep comfortably on his bed of thorns, and he said that at the end of seven years he thought he would use the same bed from choice.

In Osteopathy woman has a safe, sure and conscientious treatment, a treatment that will assist her to pass through the most critical stage of her life as easily as nature intended she should.

It has been estimated that the ratio of medical doctors to the entire population is 1 to 600, while that of the Osteopaths is 1 to 38,000. According to this estimate the ratio of Osteopaths to the medical doctors is less than 1 to 60. The Osteopathic field is not overcrowded.

Carlyle says, "Habit is the deepest law of human nature. It is our supreme strength, and also in certain circumstances our miserable weakness. Let me go once, scanning my way with any earnestness of outlook, and successfully arriving, my footsteps are an invitation to me a second time to go by the same way—it is easier than any other way. Habit is our primal fundamental law—habit and imitation; there is nothing more perennial in us than these two. They are the source of all working and all apprenticeship, of all practice and learning in the world."

The Osteopath regards the unobstructed, harmonious action of the various force, fluids and organs of the body as absolutely necessary to health, and until such harmony is restored, health is not possible. The pouring of drugs into the stomach will not affect the cause of the trouble, and will only aggravate it by weakening the vitality of the patient. We restore equilibrium and nature does the work.

Man is a miniature universe, and represents mind, motion, matter, and besides the attributes of mind.

While the foundation principles of our science are largely mechanical in character, they are closely related to and dependent upon chemical and vital principles. Osteopathy bases itself on the principle that the body is self-recuperating, and changes complex substances into elements for distribution to its various parts. Mechanical principles are employed to allow chemical and vital principles to do their intended work.
Hilton, in his lectures on Rest and Pain, says: "It would be well, I think, if the surgeon would fix upon his memory, as the first professional thought which should accompany him in the course of his daily occupation, this physiological truth—that nature has a constant tendency to repair the injuries to which her structures may have been subjected, whether those injuries be the result of fatigue or exhaustion, of inflammation or accident. Also that this reparative power becomes at once most conspicuous when the disturbing cause has been removed: thus presenting to the consideration of the physician and surgeon a constantly recurring and sound principle for his guidance in his professional practice."

Osteopathic practitioners have several vital points to keep in mind, one of which is to vitalize affected parts only to the extent needed as intelligently comprehended. Too much is as harmful as too little. There are unmistakable signs to be guided by.

Dr. A. T. Still says: "The percent. of deaths caused by the knife and ether, and the permanently crippled, will justify the assertion that it would be far better for the human race if it had lived and died in ignorance of appendicitis."

Osteopathic treatment has, in numerous cases, shown that where appendicitis existed it was due to previous injury to some set of spinal nerves caused by strains, jars, or falls.

Osteopathy is prepared to demonstrate and is daily demonstrating the ability of nature, through the arteries and nervous system, to construct the various parts of the human machinery.

The twenty-six letters of the alphabet can be used to represent all languages, tongues and thoughts of all peoples. In the human body there is an alphabet of forces aggregating hundreds and possibly thousands, which, when rightly understood, can be utilized to harmonize its forces and maintain them in healthy action.

Since the days of Aesculapius the delusion has flourished that man must swallow medicine to rid himself of disease.

Since the introduction of quinine in medical practice, fibroid tumors have increased at an alarming rate.

The human being is a machine, the heart an engine, the lungs a fanning machine and a sieve, the brain with its two lobes, an electric battery.

In the human make-up we have one of the most absolute and thoroughly constructed systems, viewed from the sole of the foot to the crown of the head. Each and every department has its wires and telegraph poles, millions of them all over the body, each one being just where it should be.

Osteopathy has absolute control over the nervous system, and over the lungs, if there is no pocket or cavity in them; it opens the veins, carrying the refuse away.

When the cerebral arteries are not supplying the brain with nutriment we have a "cold" in the head.
There is an abundance of nutrient in the warehouse but it is not sent out. When the veins assisted by the motor nerves become obstructed we have "headache."

Health is the perfect harmony of every vein, nerve and artery in the body, with a supply of good blood.

Disease is conquered by knowing how to apply the principles of Osteopathy along the lines of sensation, motion and nutrition.

Osteopathy represents two forces which when brought together produce results called "health."

Dr. Still in his autobiography, tells a little of his early Osteopathic experience in the following lucid words. "Twenty-two years ago I had to crawl through the kitchen to see a child that had the croup. The child's uncle, John Tibbs of Macon City, sent me a telegram to come and see his brother's child who was dying with croup. They had had a consultation of five or six doctors who had decided that the child could not live." In five minutes after Dr. Still's arrival the child began to breathe easy and in a short time was playing about the house.

Nine-tenths of the cases that come to Osteopaths are cases on which medical science has exhausted itself. Many of these applicants have bodies which are wrenched or strained. The first thing to do often, generally is to stimulate the nerves of the excretory organs of the system and "clean house." Often the lungs are found affected, often the venal nerves, veins and arteries are not acting right. The task is complex and requires time to reach, step by step the causes, but they are reached and the foundation of the system is reset—to the lasting benefit of the patient.

The time is coming when every profession will have to fight its own battles independently of the law, for the people are coming to realize that any cause that cannot stand the light of day and be subjected to the most searching investigation ought not to enjoy the confidence and patronage of sick people, or have recognition and standing with the masses.

An Osteopath must know the shape and position of every bone in the body—the part to which every ligament and muscle is attached. He must know intimately the blood and nerve supply. He must understand the workings of every part. He must be a master of human anatomy and physical laws.

Osteopathy controls all of the fevers of this or any climate, all contagious diseases, all diseases of the kidneys and of the spine. It deals with the brain—the liver, the lungs, the heart, and every division, part and function of the whole human body.

An Osteopath in diagnosing a case does not need to and seldom does use a single term used in the Old Schools. He finds plain words and phrases sufficient, though calling muscles by the same names as are established by usage. But when it comes to disease, he does not hide it in a long Latin term. It is a disorder and a plain man can be made to understand what is wrong. The "disease" is simply the outcome of a broken current or an unfriendly relation of the various systems of the body and the organs in which they are located. Osteopathy removes the cause and it plainly and simply can be understood by any intelligent mind. Osteopathy works on cause and effect. With it there is ninety-nine per cent cure and the one per cent that fails is from the patient's failure to cooperate with the work of the cure.

Sickness is unnatural. Nature never intended the body an unnaturally. Stagnation or the maiming of functions is lack of action of the natural action through the body. The thing which is pressed down, which does not act to the best advantage of the nerves is feeble and must be stimulated. The Osteopath does this through the excretory organs of the system and forms a part of the natural action through the body.

Osteopathy is that form of medicine which comprehends a knowledge of the normal and abnormal of the human body and mind and its relation to the environment.
Osteopathy declares that where chloroform is used an hundred times, it could have been wisely avoided ninety-nine times with beneficial results to the patient.

Sickness is often caused by the unnatural detention of fluids in the body and the resulting chemical changes. The cause of this detention is lack of motive power to keep the machinery in action for renovation through the excretory system. The thing to do is to reach the oppressed points and centers through which the vasomotor nerves or other nerves are irritated, causing the nervous circulation to be so feeble as to allow diseased fluids to accumulate locally or generally through the system.

Osteopathy reasons that the special or general power of all the nerves must be free to travel through all parts of the body without any obstruction which may be caused by a dislocated bone, a contracted, shrunken or enlarged muscle, nerve, vein or artery. When enlarged or diminished they are abnormal in form and all their actions are reflected as in a mirror in the heart, brain and the whole sensory system. The Osteopath seeks for obstructions, removes them, and lets nature kindly do the rest.

The Great Architect has placed in man all the processes of life. This machinery is competent to warm itself and cool itself and select its food, and to supply its highest anticipations. The Thoughts of God is found in every drop of blood.

Among the modern health-seeking methods is the custom of winter trips to Florida, California, or other inviting climes, where balmy air deals gently and soothingly with the worn-down bodily functions. The custom is commendable in itself. Relief from toil, whether it be commercial or of an overstraining social type which wears down so many is most desirable, no matter through whatever avenue it comes. But a word to those who are able to gratify this taste and need of travel as well as to those who are not. All the travel that a man or woman can take will not mend broken bones or readily or speedily restore disordered nerves. As well might we send a broken carriage to California or Florida, to be repaired, as to send a broken-down human carriage. When repairs are needed repairs should be made at the nearest shop. Much travel for health is delusive and wasteful. The thing first needed is restoration of functional activity—then travel, not after health but with health, and such travel proves to be exceptionally beneficial to both mind and body.

The proper time to travel is before the break-up of the system—when healthful conditions exist—when there is no apparent need of travel. When the philosophy of life and health comes to be better understood people will learn to know when to turn off the pressure, and yield to the silent demands of nature as to the expenditure of energy and as to the cessation from active occupation.
Dr. Paul Tissier, of Paris, has written a book which has been translated into English, which emphasizes elaborately the advantages and necessities of inhalation in the treatment of certain ailments. The purpose is to popularize this usually neglected method. Such practice belongs to the a-b-c of Osteopathy, and Osteopaths do not need to buy or read a book to learn of the vital importance of inhalation. It is vital to successful treatment that the respiratory passages and lungs be supplied with an abundance of fuel in the shape of oxygen. The lungs need oxygen as the stomach needs food. The one is too generally stuffed and the other too generally starved. Those who come to Osteopathy will be taught how to vitalize themselves by proper inhalation.

In some medical quarters great efforts are being made to broaden the scope of electrophysics and special electrotherapy. A pretentious work covering electricity as a therapeutic agent has appeared in which the virtues of medico-electrical agencies are expanded. Osteopathy takes a very direct and concise view of this subject when it declares that medico-electrical applications of electricity to a disordered system or a system wherein tissue, muscle, blood and nerves are deficient in vital power is simply equivalent to demanding more of these factors than they are competent to perform. Osteopathy would first put these agencies into healthful condition and talk about electrical assistance afterward.

Medical men who give special attention to nervous diseases are discovering that it is advisable to widen the borders of their remedial agencies much more than formerly. This is being done under the general head of "Mental Therapeutics," or "Suggestion." A book recently published in Philadelphia goes over the whole field of mental suggestion involving Hypnotism, Mind Cure, Faith Cure, Metallotherapy, Shamanism, Pythonism, Christian Science and rest cure.

We are told that whatever is "good" in all theseisms is called out for use. There is only one observation to be made on a book of this character and that is that to employ any or all of whatever merits there possibly may be in all these and all other isms on a structurally abnormal system is a loss of time and a loss of effort.

Modern Medical Practice

A writer in a western journal has given us in verse the possible results of this method of treatment:
"First they pumped him full of virus from a mediocre cow,
"Lest the smallpox might invade him, and leave pitmarks on his brow
"Then one day a bull dog bit him, he was gunning down in Quogue,
"So they filled his veins in Paris with the extract of mad dog.
"But he caught tuberculosis, so they took him to Berlin,
"And injected half a gallon of bacilli into him.
"And after he recovered, as of course he had to do,
There came along a rattlesnake, and bit his thumb in two.

And again his veins were opened, to receive about a gill of some serpentine solution with the venom in it still.

His friends were all delighted at the quickness of his cure:

When he caught the typhoid fever, and speedy death was sure.

But the doctors with some sewerage did inoculate a hen, and injected half its gastric juice into his abdomen.

To prepare him for a voyage on an Asiatic sea, some blood was pumped into him from a leprous old Chinee.

But his appetite had vanished, and he could not eat at all.

So the virus of dyspepsia was injected in the fall.

Now his blood was so diluted, by the remedies he'd taken, that at last he laid him down and died and never did awaken.

With the Brown-Seaward elixir though they tried resuscitation,

He never showed a symptom of returning animation.

But the doctor still could save him, he persistently maintains,

"If he only could inject a little life into his veins."

It would be a very valuable contribution to modern medical and non-medical literature if it could be shown to what extent diseases have been established in the human system by the taking of drugs. The extent of drug-formed diseases is appalling, and no one knows this better than the Osteopath. This is one point, however, upon which he is obliged to be prudently reticent; while drugs produce results, they are mainly artificial and leave conditions which call for continuous corrective after-treatment. Those ills termed "chronic" are in numerous instances the outgrowth of drug-taking.

A Liberal Education

That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that as a mechanism it is capable of whose intellect is clear, cold logic engine, with all its parts of equal strength and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself.—Thomas H. Huxley.
Physiologic Therapeutics

The appearance of "A System of Physiologic Therapeutics" being "a practical Exposition of the Methods other than Drug-Giving, in the Treatment of the Sick and in the Prevention of Diseases," is one more evidence of the departure of Old School Methods and the recognition of Old School Practice that there is something else than Drugs which are worthy the respect and consideration of practitioners of the curing art. A series of eleven volumes has been presented to the profession covering a variety of subjects among which are Health Resorts, Personal Hygiene, Food, Exercise, Suggestion, Hydrotherapy, Inhalation, Serotherapy and Principles of Therapeutics, each subject being treated by one or more authors in the medical profession whose names are identified with whatever progress, supposable or actual that has been made in medical science. Osteopaths welcome this widening out process, but they cannot follow these book makers. They began with all their theories and all, their practice as their foundation when they entered upon Osteopathy. The Old School asks its followers to add these features to their practice. Osteopaths having started with them as a small apartment of the great building they occupy, merely use these various measures so elaborately enunciated, but following along the really basic line of action, viz., the principle that the human system is a self-supporting and self-curing, and self-acting machine endowed and actuated by a principle of vitality which no science, no learning can explain or unfold except in its visible results.

These eleven volumes are the beginning perhaps of eleven hundred volumes along the same line, Osteopathy seizing the foundation principles of all and much more. It recognizes that the immense capabilities of the body have never been recognized by the medically learned, and it is employing and directing and consulting these forces to effect harmonious conditions which are beyond the reach of any system of medicine what is unable or unwilling to recognize these fundamental facts.

"When I commenced the practice of medicine," said the doctor, "I was very poor. I used to sit in my office day after day waiting for patients. I sat like 'Patience on a Monument.'"

"How is it now, doctor?"

"Well, things are changed. I haven't Patience on a Monument any more, but I've got monuments on all of my patients." — *The Critique.*
The inefficiency of average medical practice is illustrated by the growth year by year in the number of physicians per head of population. In the United States there is, to-day, one physician for every 700 persons. A few years ago the ratio was 1 to 1,000, and farther back, 1 to 2,000 persons. At present rate of progress it will be only a comparatively short time when the ratio will be 1 to 100.

There is at work a set of influences which are operating to reduce the standing and respectability of the profession. The chief cause is the elevation of the general level of popular intelligence. Behind this is the desire to maintain the system in the highest tenacity to meet the pressure and strain of life. But, coupled with this desire, is the recognition of the fact of the unscientific foundation of medicine. The racing and chasing after fads, and remedies, and systems by exercise, and walking, and breathing, and eating, and the intellectual driftings into isms and ologies, in the direction of a clearer understanding as to why we are here, all go to show that popular intelligence is preparing to soon call medical practice into court under the most serious indictment that can be formulated against it. There is such a trend in public opinion. The world is impatient, exacting. It is in an ugly humor. Graveyards are filling up too fast. Hospitals and infirmaries are overcrowded. The cost of keeping well is growing. The days of incapacity are growing in number among many people. Society is organizing and combining for greater effort. The fires of energy and ambition are calling for more fuel. The fields for opportunity are broadening.

The heart of humanity is throbbing with greater energy, and is stimulated with stronger impulses. New and diviner truths are dawning, greater possibilities are rising over the horizon to which man is forging, and amid all man feels he must have more power, energy, force, more reserve capacity, with which to do battle in the mightiest contest that ever opened up before the human mind in every department and channel of activity, from bread-getting to race-elevating.

If the schools of medicine cannot keep up with the procession they will disintegrate. If they cannot cure they will fall back. If they cannot meet the just expectations of humanity they will meet with its condemnation.

At this critical hour in the world's development, when it is overawed and overpowered by false systems and delusive and ineffectual remedies, steps out of the deep gloom, the young maiden of Osteopathy, with her hands full of power, from the source of All Power. She comes as the voice of God to suffering Humanity. She speaks, not opinions, not theories, but Truths, which lie in the bosom of the Universe, and she comes to stretch forth her arms and to implant her life-giving touch upon the weak places in the structure of Man, who for ages has been living outside of the true line of health, and outside of the center which is pivoted on the eternal truth. Her ministrations are not with drugs. She does not insult God. She comes to lift the weight of ignorance, disobedience, neglect, and violation of natural law, which the human family has been hugging to itself for ages.

The era is at hand when old error must flee and truth and right appear.
Every one who has felt the baptism of the glorious truth of Osteopathy, feels that he and she have come with a power, an agency to make the world better, with a power that can lighten the labor of life and convert it into a means of genuine education and betterment. Osteopaths are enthusiasts. The truth which has been hidden is seeking expression through them, and is finding it.

Osteopathy differs in its methods and conclusions on almost every vital question, from all other schools. Osteopathy offers a specific knowledge for all diseases.

Drugs and Osteopathy are as far apart as the East is from the West.

The Osteopath is drilled into the most thorough knowledge of Osteopathy, and he has before him a clear, well-defined mental picture of all joints, ligaments, muscles, glands, arteries, veins, lymphatics, fascia, superficial and deep, all organs. He knows how they are fed, what they must do and why they are expected to do a part, and what would follow in case that part was not done well and on time.

Anatomy and its thorough understanding is the foundation and capstone of Osteopathy. A knowledge of anatomy that is deep and profound covers every inch of ground that is necessary to qualify a student to become a skillful and successful Osteopath.

But what constitutes a knowledge of anatomy? It demands an accurate knowledge of the form and places of the bones, the place and uses of all ligaments and muscles, a thorough knowledge of all the parts and avenues through which the blood is conducted, a knowledge as to how the blood and other fluids are produced and the channels through which this fluid is conducted to the heart and lungs for purity and other qualifying processes, previous to entering the heart for general circulation to nourish and sustain the whole human body. The Osteopath becomes familiar by the use of the microscope with the smallest arteries of the human body, and which, to understand, are of the greatest importance. He must and does know what the machinery that actuates these smallest arteries excretes every day, hour and minute. The Osteopath learns the secrets of chemistry as these laws stand related to the human body. By studying the laws of chemistry and by demonstrating them, the Osteopath learns that nature can and does successfully and constantly compound and combine all the necessary elements to produce and sustain muscles, blood, teeth and bone ligament. The Osteopath learns to understand the human being as God intended him to be, and then to be able to detect the differences, or as he terms them, the abnormalities of the human being as he generally is, as well as the effects that these abnormalities produce, and how they affect health and bring about that condition called disease.

One of the fundamental purposes of Osteopathy is to obtain a genuine knowledge of the brain through which the force, which retards the

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Osteopath demon
The form and place and muscles, of all the organs in the human body starts, then he learns how it is conducted to the belts, pulleys and journals, which are scattered all over the body. Next he learns how the blood passes through a set of pipes, which we will call tubes, some large enough to see by natural vision, and some so small as to require the aid of powerful microscopes to see their infinitely small forms, through which the blood and other fluids are conducted by the heart and force of the brain, to construct organs, muscles, membranes, and all the agencies necessary to life and motion, and to each part separately, and to all combined.

To cure a patient means vastly more than to prescribe a drug to remove some effect which the patient complains of. The average patient thinks he or she knows what is the matter. In nine cases in ten they do not know. What they do know and all they know is that they have a pain, ache, weakness or incapacity or realize some abnormal condition.

To the Osteopath the head and the neck are objects of special care and investigation. Nerves and fibers in the region of the neck are liable to be spasmodically contracted. The Osteopath is taught to forcibly remember that perpetual health, ease and comfort of the head begin with the scalp and hair, with these nerves and glands and with purity of blood supply. The unlimited freedom of the circulatory system of nerves, blood and cerebral fluid sustains good hearing and healthy action of brain.

The absolute necessity of active venous drainage is too often overlooked in certain schools of practice. The drainage of the system is as vital as the supply of the system. If this drainage is not sustained, congestion or tumefaction with consequent inflammation arises. To the Osteopath the head and the neck are objects of special care and investigation. Nerves and fibers in the region of the neck are liable to be spasmodically contracted. The Osteopath is taught to forcibly remember that perpetual health, ease and comfort of the head begin with the scalp and hair, with these nerves and glands and with purity of blood supply. The unlimited freedom of the circulatory system of nerves, blood and cerebral fluid sustains good hearing and healthy action of brain. It is daily demonstrated in Osteopathic practice, that the lack of this life-giving power often results in such abnormal evidences as ulcers of the ear, cross-eyes, cataract, granulated lids, even tonsilitis and tumors and cancers of the face, head, tongue, mouth and throat. The fundamental cause of these results are found to be due in large measure to the obstructed...
normal action between the heart and the terminations of heart action above it—for want of blood and nerve harmony. These neglected results often produce the sudden deaths attributed ignorantly and deceptively to "heart failure."

Consumption often, it might almost be said, generally begins by closing the channels of cerebrospinal fluid in the neck, which is perhaps the most highly refined element in the body. It is observed that when this fluid fails in proper supply, as it often does in eruptive fevers, colds, and croup, below the atlas, that fever runs high and dries up the albumen, leaving it to deposit in tubercles in the lungs, liver, kidney, bowels, causing granular growths and other dead deposits. The common cold often settles down to inflammation of the lungs, diphtheria, tonsilitis.

Before all diseases reach their culminating point they are curable by the genius of nature's own remedies. There is hope in Osteopathy for the consumptive, at any period of the disease previous to breaking down by ulceration, or of lung tissue or otherwise.

With a diseased liver perverted action is set up, which often accounts for impure and unhealthy deposits in the nasal passages, and other parts of the body, such as polypus of the nose, tumorfaction of the lungs, lymphatics, livers, kidneys, uteruses, and even the brain itself. If these deposits, composed of albumen and fibrin prepared in the liver, should be, as they sometimes are, deposited in the lining membranes of the veins leading to the heart and loosened in the veins by chemical action, what is there to expect but clots to enter the heart and shut off the arteries supplying the lungs, stopping further circulation, and causing heart failure or apoplexy?

The liver is the drug center of more medicine than any other function or organ of the body, and yet American Medicine asks "can the liver be stimulated by drugs, and the editor answers his own question by saying that there is probably no drug that can be relied upon to stimulate the kidneys. He then asks "what will stimulate the liver and kidneys—and marvelous dictu, he says water and lots of it. Does this editor contemplate being an Osteopath?

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