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Herald of Osteopathy

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The osteopath believes that all the remedies necessary to health are compounded within the human body.

* * *

When every part of the human machine is correctly adjusted and in harmony, health will hold domain over the human organism.

* * *

As long as the human machine is in order, like any other mechanical product, it will perform the function which it normally should.

* * *

The vigorous, energetic woman has the advantage over her weaker sister. She has the reserve vitality not only for household and business duties, but also for recreation.

* * *

When you are well you are congenial, you make friends, your appetite is good, you enjoy your meals, you have energy and the capacity for work, and you progress and are happy.

* * *

Many of the world’s best thinkers have been quick to see the possibilities of Osteopathy as the logical drugless method. Those who have had experience with this science realize how important to themselves is the reliability and dependability of the method.

* * *

Readjustment of bones to a normal position in order that muscles and ligaments may with freedom play in their allotted places—the skillful application of the touch which sets free the chemicals of life as Nature intended is the osteopathic method that accomplishes results.

* * *

The Osteopath believes that the human system has deposited within itself drugs in abundance to cure all infirmities; that all the remedies necessary to health are compounded within the human body. They can be administered by adjusting that body in such a manner that the remedies may naturally associate themselves together.
WHAT IS OSTEOPATHY

After twenty-five years of practical demonstration it may seem out of place to ask this question, and yet there are plenty of people who cannot give an intelligent answer to it. The treatment is often referred to as rubbing and massage, which indicates either lack of knowledge or laxness of speech.

Osteopathy is a school of health that is based primarily upon the mechanical conception of the human body. It regards the human body as a machine and the physician as a machinist. This is the central thought in osteopathic philosophy and practice. The human body is a vital machine designed and constructed by an all wise Creator, who may be regarded as the Master Mechanic of the universe.

Consider the body in the light of the foregoing thought and you will have no trouble in realizing the saneness of osteopathic teaching and practice. You will have no difficulty in grasping the significance of every osteopathic procedure. A mechanic examines a machine to find out what is wrong, and when he has found out what is wrong he then proceeds to make the indicated adjustments. The keynote of an osteopathic examination is to find out what is wrong with the human machine, while the keynote of an osteopathic treatment is to adjust what is found to be mechanically or vitally wrong.

Mechanical adjustment is the most fundamental remedy in the osteopathic physician’s armamentarium. The hands are used in making the indicated adjustments and this is the reason why the treatment is so often confounded with massage. But the osteopath is a physician and knows the human machine like a book. He is familiar with its weak points—where it is most likely to give way under the various stresses that it may be sub-
jected to. This simplifies the problem of finding the cause of the disorder and enables him to make specific adjustments, rendering unnecessary promiscuous rubbing or massaging.

**Osteopathy is More Than Mechanical Adjustment**

In addition to adjusting the body where this may be indicated the osteopathic physician stimulates the nerve centers and improves circulation. The treatment, therefore, has a decidedly tonic effect upon the body. It also arouses to action organs that may be more or less dormant. Thus the osteopathic physician is able to improve bowel action and promote better elimination.

But this does not complete the whole of Osteopathy. While the human body is a machine, it is a vital entity and is subject to all the laws relating to biological beings. All living things require nourishment. Thus the osteopathic physician gives a great deal of thought to the matter of diet. In many cases this factor is exceedingly important.

All living beings give off toxins or poisons. Along with the building up process there is a tearing down process, scientifically known as anabolism and katabolism. These toxins must be eliminated from the organism or they produce trouble which may even result in death. These facts are well known to every physician and receive due consideration by the osteopathic as well as the medical school of healing.

There are many other factors that often call for consideration. Environment is often a cause of disorder and disease. This makes it necessary for the doctor to be posted along the lines of sanitation and personal hygiene. But man is more than a physical being. He is a spiritual entity as well, and so the mind in many cases needs to be directed along constructive lines. It is not unusual for a person to react destructively to many of the problems of life. Home conditions may not be what they should. Living conditions in general are becoming more and more complex and this constitutes a real tax on the powers of mind as well as body.

The point is, osteopathic physicians are real physicians in the true sense of the word. They receive a comprehensive training in all the essentials of medical science. The minimum requirement before graduation for many years has been a course extend-
ing over a period of four years of nine months each. In many states, osteopaths take the same State Board examinations required of medical men in order to obtain a license to practice. This in itself should remove any doubt as to the thoroughness of their training. Osteopathic colleges give special attention to mechanical therapy while medical colleges give special attention to drug therapy.

**Scope of Osteopathy**

The fact that Osteopathy is essentially a mechanical system of treatment should not be taken to mean that it is limited in its scope any more than medicine is limited in its scope. Most osteopathic physicians carry on a general practice, that is, they treat all kinds of diseases, acute as well as chronic.

In the early days of Osteopathy, people were not inclined to have faith in this treatment for acute or serious illnesses, so the osteopath had to make a name for his science in restoring chronic invalids to health and usefulness. In this he was so successful that his office soon became spoken of as "the place of last resort."

But Osteopathy is now rapidly becoming the place of first resort. This change was initiated largely during the flu pneumonia epidemic of 1918-1919, when Osteopathy met the issue with such gratifying success. Obviously a treatment that can make a record such as Osteopathy made in the treatment of the flu pneumonia during this great epidemic, can be depended on to handle most successfully other acute conditions such as measles, mumps, scarlet fever, tonsilitis, bronchitis, etc.

The test of any system of treatment is its ability to get results. According to Scripture, "By their fruits ye shall know them." It is solely by virtue of the results obtained in practice that Osteopathy has gained its present high position in the minds and hearts of a large percentage of intelligent people wherever its practitioners have gone. These results too, in many cases have been accomplished against great odds.

**Some False Conceptions**

Popular and widely known as Osteopathy now is, there are a few false conceptions regarding it however, that should be clari-
fied. Occasionally one hears the remark that osteopathic patients are treated nude. It is difficult to determine how this erroneous idea originated because osteopathic physicians have never been guilty of such a procedure. Patients are never unduly exposed. The treatment is usually given through a loose garment or wrapper. There is no more exposure than is incurred in the usual physical examination given by a physician of any school.

Another false idea that has been circulated very extensively is the idea that osteopathic treatment is harsh and brutal. This false propaganda has served to keep many timid patients from reaping the benefits to be derived from osteopathic cure. It is not uncommon for the osteopath to have patients come with fear and trembling because of the stories that have been circulated relative to the harshness of the treatment. When they find out the true facts, however, their fear soon gives place to feeling of satisfaction and appreciation.

Osteopathic treatment is not harsh. The nature of the treatment varies with each case. Obviously one patient may require a more heroic dose than another, just as one patient may require more heroic medical treatment than another. The treatment as a rule is pleasant and agreeable. Most patients really confess that they would like to visit the osteopath weekly throughout their entire life if they felt their means would permit such a procedure. As a matter of fact, multitudes of people do visit the osteopath at regular intervals in order to keep themselves fit.

This latter fact has given rise to another false conception which is that when you begin osteopathic treatment you have to take it all your life. Of course when a person is restored to health, that is no guarantee that he will never need to see a doctor again, no matter whether that doctor be medical or osteopathic. The prevention of disease of late years has been gaining in popularity. Osteopathy is very potent to this end and a greater and greater number of people are coming to realize this fact and utilizing it. They visit the osteopath and take a treatment at regular intervals, not because they are obliged to do so, but because they are convinced of the wisdom of such a procedure.

Osteopathy pays well on the investment. When these facts are more generally known a greater number of people will follow
the example of those who take treatment occasionally in order to preserve their health and promote mental and physical efficiency. Not only does Osteopathy relieve the cause of disease and promote health but it strikes at the foundation of old age. It promotes suppleness, agility, improves circulation, aids elimination and in that way is a great factor in promoting longevity as well as health and physical comfort.

This explains why people who have become converted to the osteopathic viewpoint continue to frequent the office of the osteopathic physician even after they have been restored to health. It is because of their own volition, it is because they are convinced of the wisdom of doing so, it is because they find it pays well on the investment, and not because of any special necessity, not because they are driven to it by continued suffering, as some critics have intimated.

Osteopathy helps the body to successfully negotiate strenuous and trying seasons. It makes the body more efficient so it will stand up better under the various stresses and therefore is a great aid to the overtaxed business man and woman. It enables the manufacturer to stay on the job when otherwise he might have to curtail his working hours. It relaxes and rests the tired nerves of the school teacher and the over wrought nerves of weary mothers. In a word, Osteopathy is a real science which when universally applied will be of untold blessing to mankind. —R.

PNEUMONIA

Sir William Osler once called pneumonia "Captain of the Men of Death." And he well named it, for this disease is one of the most serious problems any physician has to deal with. It is always dangerous and its mortality is altogether too high for these enlightened times.

Medical authorities agree that there is no specific medicinal treatment for the disorder. Many remedies have been given experimentally with but indifferent results. And so progressive physicians of the so-called regular school are coming more and more to say that efficient nursing is the first essential in such cases.

Osteopathic physicians, on the other hand, have always
stressed immediate care for such cases. And they have, in addition, attempted to institute offensive measures consistent with Nature’s own requirements. As a result they have had astonishing success, not only with the amelioration of the disease itself but also with its abortion. For it is a common experience in osteopathic practice for a physician to “head off” pneumonia, even after it is apparently well established.

Osteopathy has repeatedly saved pneumonia patients after they have been given up by allopahths, homeopaths and eclectics, chiropractors, et al. It is objective in action, consistent with Nature, and its results come speedily.

Inasmuch, therefore, as pneumonia is a bad guest at any time, it does not pay to take chances with it. And osteopathy, of all systems and classes of therapy, most positively thwarts its devastating activities and most promptly heals the wounds it makes.

THE STOMACH A MASTER MAGICIAN

Cut a potato in two, give half to Mary and the other half to John: one half of it will turn into girl and the other half into boy—everyday magic. This simple fact is one starting point from which to advance on the subject of food. It creates a curious respect for the wonders of digestion. It pricks our inquisitive mind and sends it prancing into the recondite: vaguely appears as a visage an intangible power of the stomach to build from the gifts of nature the attributes we know as sex.

At one time I was quite proud of my dietetic erudition attained by diligence among the puzzling terms and bewildering tables in the accepted text books. It would seem a tremendous amount of mental assimilation needed to guide my can-opener, knife and fork. Sometimes I wonder if we are not getting too much science and not enough common sense. But no—it is not so. Very many of our modern ailments are known as metabolic, nutritional or deficiency diseases—which in plain plebian language, means that the body is not getting from digestion all that is needed to establish and maintain that balance which constitutes health.
Not too much science—but probably not enough common sense.

Then I got acquainted with some wild peoples whose sturdy bodies, and dietetic extremes knocked topsy-turvy all my notions. Here is an African people, the Nandi, who live all their lives on milk, blood and flesh and eat much of it raw. The natives of Uganda eat chiefly yams and plantains—or sweet potatoes and bananas. The Wakamba tribe keep herds of goats, sheep and small humped cattle, seemingly for ornaments. They do not know how to work them and do not eat them even in times of starvation. When prolonged drought causes failure of their crops, natives die by hundreds when they might easily be saved if they would eat the cattle they treat as pets.

All these people of various diets live in the heart of Africa where nature is merciless, and expose them to more hazards in a year than civilized humans would meet in a life time. And yet these naked savages are fit for any fatigue or danger.

They know nothing of food combinations, calories, vitamins, proteins, radiation and the score or more topics we study in an effort to get well. Yet they have survived from earliest history under the crushing influence of tropical heat, drought, famine, pestilence, tribal warfare, and the most dangerous and numerous of predatory animals on the face of the earth.

These naked savages are in no wise different from civilized humans. They do not have radios, kid-gloves, Ivory soap, the Follies, daily newspapers, or food shot from guns. Chemically there is no difference. Their bodies are made up of the same elements, and the same waste takes place and must be repaired by the same process of material supplied from the digestive organs. The same half of potato which we turned into girl, if fed to a Wakamba would have made instead, a black, brawny, naked savage, and bold enough to attack a lion with nothing but a home made spear.

These tropical peoples have their diseases; more parasitic and infectious diseases than do we, but they do not have the deficiency diseases which are prevalent and increasing among us and enervating us as a people. The deficiency they sometimes know
is complete, when drought and famine cut off all food and they perish quickly of absolute starvation.

This is food for thought and leads up to the theme that their simple foods has some merit over the complicated, multifarious, refined diet we know so well. The wonderful powers of digestion can handle the dietetic problems if supplied the elements, essences, salts and elusive vitamins as provided by nature.

Not to advocate any irrational return to the simple diet of the wild people, yet we can learn more from them than we like to admit.

Fresh raw foods contain in greatest abundance the materials and influences necessary to build brawn and vitality. Cooked fresh foods still retain all these in fair measure and not greatly impaired by cooking. But canned, condensed, dried, preserved, cured, salted, sterilized, predigested and pickled products are barren sources of health and vitality. By no stretch of language can they be called foods, and not even substitutes, for there is no substitute for food. Commercial processes and time have so enervated and debased these products that they sacrifice all right to the appellative—food.

They would not make a healthy, hardy savage.

Put into the stomachs of Mary and John, they will not build a rosy cheeked girl, and a red-blooded boy. Instead, it will set them both on the same path which they will travel as white-blooded gastro-intestinal weaklings.

Give the master magician natural foods and witness the results.

THINK OUT!

JOHN H. STYLES, JR., D. O.

THOUGHT is a force. But unlike physical forces, it is, within certain limits, self-guiding. That is to say: mind can choose its own object, direct its own way. For liberty is one of the fundamental laws of mind.

There are, in general, two directions in which thought may be inclined: in and out. Individuals may think in—toward themselves, their beings, their tastes, etc.; or they may turn their
thoughts out upon the world. Perfect liberty is vouchsafed each
human being to think in or out, as he chooses. But the course
he elects determines the kind of a life he will live and the quality
of the character he will build.

Inbred thought degenerates just as do inbred individuals.
Turning thought in upon itself is contrary to the laws of mental
well being and inevitably produces stagnation and decay. Thou-
ousands of men and women suffer physically and mentally from this
cause, for “as a man thinketh in his heart, so is he.” They do
not know what is the matter. So they go to a doctor to have
their ills cured. Sometimes they are benefited; but more often
not, for many doctors know nothing at all of this true and constant
cause of disease.

It is much safer and healthier to think out. The world is
amazing and perpetually interesting. Attention to it keeps one
from consuming his own mental tissue and thus from depleting
his psychic store.

One of the commonest symptoms of in-thought is self-pity.
On every hand and in every walk of life are countless folks who
are sorry for themselves: folks who think their lot the hardest,
who turn their eyes upon themselves and bemoan their hardships,
who have no regard for other burdens than their own.

Constant observation of self rivets attention. And attention
magnifies that which it dwells upon. It sees its object out of
all true proportion and proper relationship.

Pain obtrudes into the consciousness if it is dwelt upon in the
mind. This goes for both physical and psychic distress. For
awareness is the determining factor in such consciousness. Thus
one of the truest phrases ever penned runs “What you don’t
know won’t hurt you.”

Selfish grief kills. But grief transmuted into unselfish com-
passion becomes centrifugal instead of centripital, restores balance,
and helps other lives up nearer the sunshine of the love of God.

Work is the instrument of centrifugal thought. It relieves
tension, distracts attention and directs intention. It is the guide
to wider fields and the vanguard of all good.

The star of hope is never clouded unless we ourselves draw
the curtain.

—27—
HERE are some cardinal statements: In the not very distant future, Osteopathy and muscle training for Infantile Paralysis will be generally accepted as a logical, scientific procedure. Muscle training is not in any sense a substitute for Osteopathy. Osteopathy should be used during the acute stage and for sometime thereafter. Muscle training and massage are contra indicated until after the muscle soreness has disappeared.

In an experience dating over a quarter of a century, the writer has examined some hundreds of victims of Infantile Paralysis and has personally cared for over 100 cases. Seven of these latter were treated during the acute stage. These seven were not doubtful cases, but cases in which there was pronounced paralysis, in two or more limbs or parts. All seven of these acute cases made practically complete recovery of body movements. From this experience and from contact with other cases treated during the acute stage by osteopathic physicians, there is the conviction that all but a very small percentage would make practically complete recovery if treated frequently from the first osteopathically. There will occasionally be a case where the effect of the infection upon the spinal nerve cells will be so vicious and destructive that recovery will not be possible but this will be rare if osteopathic treatment, intelligently applied, is had early and frequently.

The osteopathic treatment is directed to effecting, through nerve control, the circulation to the nerve cells in the spinal cord which are inflamed. Getting the white soldier blood cells to that area to attack the germs and to increasing the anti-bodies in the blood that render the germs inert so that the white cells can destroy them and thereafter to keep a freely flowing circulation through the affected spinal area to absorb the products of the inflammation which has been there, and give the cells a chance to recover. This treatment can be given in a way that is soothing and grateful to the patient.

Muscle training comprehends the graduated exercise of the muscles that are paralyzed. The poison of the infection does not
act directly on the muscles and thus cause their weakened or useless condition. Their condition is as it is because of the nerves which control them and those nerves lose power because of the conditions of the cells in the spinal cord from which they branch.

That being true and considering that osteopathic treatment in these cases is directed primarily to the recovery of the nerve cells of the spinal cord, muscle training is no more a substitute for osteopathic treatment in Infantile Paralysis than would manipulating the paralyzed limb of one whose paralysis is due to pressure on the brain by a piece of fractured cranial bone, be a substitute for an operation to raise or remove that piece of bone. Muscle training has made much intelligent development in recent years and grading the exercises to keep each muscle just this side of fatigue requires good judgment. If a nurse who has had training along that line is available, that is splendid, but if not, exercises can be carried out under the direction of an osteopathic physician at home and even where there is a nurse, home exercises must be given the weakened muscles.

Where some muscles are paralyzed and the opposing muscles are not, there may result deformity; for instance, if the muscles on the front of the leg are paralyzed and those of the calf are normal, the heel will be pulled up and toes down. In such a case, a cast or some sort of brace will be needed to hold the foot in normal position until the nerves supplying them and the weakened muscles on the front of the leg are restored. When braces and casts are indicated they should be used early before deformity is allowed to develop. Some of the worst cases will not be able to walk without braces, however, this use of cast and braces requires judgment, for it is sometimes overdone to the detriment of the circulation and nourishment of the parts involved. They should certainly not be used if not necessary.

In conclusion then, the employment of Osteopathy as early as possible in the acute stage and then this supplemented by the muscle training as soon as the muscle soreness disappeared, with proper casting and bracing at the proper time, is logical procedure. In some instances where there has been a number of cases of Infantile Paralysis in the community, the people have been generally given to understand from medical circles that Osteopathy
should by no means be employed in the acute stage or until all muscle soreness has disappeared, then the trained nurse brought in to do the muscle training, reflecting the prejudices or misunderstandings of her professional contracts, has given the impression that Osteopathy was not what was needed now, but muscle training. Many children thus lose their opportunity for the greatest possible recovery. However, as the little patients who receive Osteopathy from the first continue to show gratifying recovery the public will learn of it and there will be general acceptance of its particular applicability to this condition. That which has merit is bound to receive recognition.

BLOOD PRESSURE

EVERYBODY has a blood pressure for blood pressure is essential to life and health. Blood pressure is simply the resistance of the blood stream in the arteries to the activities of the heart and it is the essential factor in maintaining an adequate circulation. For if the heart did not have this resistance to work against, it could not keep on beating regularly and normally.

But there is a proper blood pressure for each individual, and the degree of this tension varies within perfectly normal limits in health. For age, sex and occupation all exert their influence upon it.

Therefore, the significance of blood pressure to a person resides only in its degree. It must not be too low to keep up an unimpeded circulation in every remote part of the body. Neither must it be high enough to fatigue the heart nor to exceed the natural elasticity of the vessels through which the blood must course.

Thus low blood pressure and high blood pressure are both abnormal and to be avoided. The latter, however, because of the complexity of the civilization in which we live, is more commonly encountered than the former. Its symptoms are dizziness, aches in the head and back of the neck, sleeplessness, throbbing and ringing in the ears, nervousness, irritability and pains in the region of the heart.

The best way to deal with a high blood pressure is to look it squarely and fearlessly in the face and lower it gradually under
the direction of an osteopathic physician, who is especially trained to take out the kinks and to supervise the natural rehabilitation of body structure and function. In addition, the patient may help himself immeasurably by taking plenty of real rest, keeping his bowels open, eating fresh fruits and vegetables and sleeping at least eight hours nightly. And he must never worry. For worry is a species of mental constipation and is every bit as devastating as physical constiveness.

—s.

THE PURPOSE OF PAIN

Geo. W. Reid, M. D., D. O.

All pain is annoying,
Considered a curse,
A child of the devil,
With nothing much worse.

But this is an error—
Conclusion not true,
To lack of more knowledge,
This mistake is due.

And you will perceive,
That pain’s not so bad,
When into its nature,
A glimpse you have had.

Pain is but a warning,
A signal, a sign,
That always is helpful,
In aim and design.

Suppose, for example,
You touched a hot stove,
If pain didn’t warn you
You might fail to move.

Or with disease brewing,
You never could tell,
Without some discomfort,
But what you were well.

It’s very poor practice
To drug every pain;
When thus it is treated
’Twill come back again.

Pain indicates trouble
With the body somewhere,
For which we should search
With diligent care.

When pain gives its warning
Then quickly give ear;
With the needed attention
There’s nothing to fear.

Correct the disorder,
The pain will then cease,
The suffering will vanish,
And give way to peace.

For pain serves its purpose,
When its message we heed,
And give to the body
The care it may need.

—31—