APRIL, 1902

PHILADELPHIA COLLEGE AND INFIRMARY OF OSTEOPATHY, Incorporated

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Witherspoon Building, Walnut, Juniper and Sansom Streets. (Sixth Floor)

NEW ATLANTIC CITY OFFICE, 121 S. VIRGINIA AVE., OPENS MARCH 15, 1902

Subscription Price, 1.00 a Year

Single Copy, 10 Cents
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, lumbar, 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.

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. SYNDER, A. C., M. S., D. O., President.
MASON W. PRESSLY, Secretary and Treasurer.

WITHERSPOON BUILDING
(Sixth Floor) Walnut, Juniper and Sansom Streets
PHILADELPHIA, PA.
ATLANTIC CITY BRANCH OFFICE OF THE PHILADELPHIA COLLEGE AND INFIRMARY OF OSTEOPATHY (WITHERSPOON BUILDING, PHILADELPHIA) 121 VIRGINIA AVE., SO., ADJOINING GRAND ATLANTIC HOTEL (REMOVED FROM 117 VIRGINIA AVE., SO.) RE-OPENS MARCH 15TH.
Osteopathic Treatment for Poor People

After the students of the senior class of the College have completed the technical branches requisite for the practice of Osteopathy, they are admitted into the Clinical Department for practical work.

The experience these students acquire here is analogous to the practical work done by medical students in hospitals after graduating. Their practice is under the close supervision of the physicians in charge of this department. Those people who cannot afford the regular price for treatment in our regular Infirmary can be accommodated here at five dollars a month.

Under no circumstances are students permitted to treat regular pay patients.

Dr. O. J. Snyder, President of the College, and Dr. Mason W. Pressly, the Secretary, personally examine and treat all regular patients.

OFFICES

WITHERSPOON BUILDING
Sixth Floor
The recent advances in our knowledge of physiological chemistry, with the more extended and refined use of the microscope, have lent great precision to the study of the composition of the urine and thereby furnish us with a keener insight into the relationship of the urine to the various organs of the body, both in health and in disease.

The variations in nutrition and waste are accurately recorded in the urine hour for hour and by an intelligent interpretation of modern methods of urinalysis these physiological tides may now be read as accurately as we can number the pulsations of the heart.

By the same methods we are now enabled to measure the hourly inroads upon the organism made by disease, with a decision often greater than is afforded by the pulse or the clinical thermometer.

Whenever in the economy, pathogenic processes seriously disturb nutrition or normal metabolism, the results are recorded in the urine, because the urine, more eminently than any other excretion, represents the equation of these changes.

The accurate study of the urine, therefore, has become one of the essential features in advanced Osteopathic research, and we cannot afford to neglect such a valuable aid in the study of a bodily condition.

Indeed, through urinalysis alone, can an almost daily increasing number of diseases be determined, their intensity be gauged, and their progress toward recovery or their tendency toward fatal termination be predicted.

While it is impossible to diagnose all diseases from the urine, it is, nevertheless true that no serious disease can be in progress in the economy without giving rise to more or less marked changes in the character of the urine; and therefore we cannot longer afford to exclude urinary analysis from the scientific investigation of any serious form of disease.

In order to fully comprehend the relation of the urine to the organism under the influence of the various pathological conditions it is first necessary to become acquainted with the physiology of secretion of the urine, as well as its normal composition, together with those fluctuations which are within the range of health.
The information derivable from an analysis of the urine showing pathological processes within the body may be divided into three classes as follows:

First: Diagnostic data derivable from the urine which relate directly to the pathological conditions of the urinary organs themselves.

Second: Diagnostic data derivable from the urine which relate to pathological conditions either local or general.

Third: Diagnostic data derivable from the urine which relate to pathological conditions primarily independent of the urinary organs.

It may be of interest to some to know to what extent urinalysis is helpful in the diagnosis of disease. We therefore append hereto a list of the names of the diseases the diagnostic character of which in the urine has been positively determined by the chemist.

Renal Hyperæmia, active and passive; Acute Diffuse Nephritis; Chronic Diffuse Nephritis; Chronic Intestinal Nephritis; Amyloid Disease of the Kidney; Cystic Disease of the Kidney; Renal Tuberculosis; Renal Cancer; Renal Calculus; Renal Embolism; Uraemia; Hemoglobinuria; Chyluria; Diabetes Insipidus; Diabetes Mellitus; Urinary Fevers; Hydronephrosis; Pyonephrosis; Acute Interstitial Nephritis; Chronic Pyelitis; Cystitis; Cancer of the Bladder; Simple Pyrexia; Typhoid Fever; Scarletina; Cholera; Dysentery; Variola; Yellow Fever; Typhus Fever; Dysentery; Jaundice; Acute Rheumatism; Epilepsy; Hysteria; Meningitis; Pulmonary Tuberculosis; Pneumonia; Acute Pleurisy; Acute Bronchitis; Stomach Disorders, and various other diseases of less importance.

State laws govern the practice of drug medication practiced by the allopathic and more or less by the homœopathic schools. Although these two so-called systems are diametrically opposed to each other, the law does not presume to dictate which one of these schools a patient is to choose when in need of remedies. The law simply regulates the standard of these two schools and grants a license to those desiring to practice under either system after, by means of an examination, they have given satisfactory evidence of their qualification according to the standard set by law. Mark you, the conditions of examination are not the same for both systems, each applicant for a certificate is examined according to the teachings of his own school.

TO PROTECT THE PEOPLE.

The value of these laws to the people rests in the protection it affords them against imposters. The nature and time of a sickness does not always make it possible for those requiring the services of a physician to inquire into his qualification. Any one whom you chance to call in possesses the qualification according to the standard of the school of which he is a disciple, and so it should be.

A short time ago one of our students told me that his little son became violently ill during the night. He himself not being sufficiently qualified in Osteopathy to treat the boy, having but recently entered the school, was obliged to go out into the street and look for a doctor. He searched for a doctor's sign, and when he found one, called the doctor. He was wholly governed by the sign, and trusted to the State laws that this man who is using the sign is qualified.
The practice of medicine in this State. There was no time to investigate. Had he been an imposter, the serious consequences are at once apparent.

GROWING DEMAND FOR OSTEO­PATHIC PHYSICIANS.

Now then, there are thousands upon thousands of people who thoroughly believe in the teachings of the Osteopathic school. After long suffering from disease and the results of excessive drug medication, they found relief in Osteopathy. Will any one or any collection of men deny these people the privilege to continue with the remedies that have afforded them a cure or relief? Their friends may wish to try that system, for, after years of trial with other schools, they have failed in obtaining relief. Who will dare deny them the privilege? Who will dare say “You get well by the use of drugs or remain sick.”

NEED FOR OSTEOPATHIC LAWS.

Why then shall not the law grant these people the same protection against imposters in Osteopathy that it does those who elect one of the other schools spoken of?

Many to-day are preying on the fair name of Osteopathy. Thoughtless and unscrupulous men and women are seeking diplomas from that school which will issue it in the shortest possible time, regardless of the qualification they receive. To illustrate, we reproduce herewith a letter, which should be sufficient warning to those desiring the services of an Osteopathic physician to inquire thoroughly into his qualification:


Phila. School Osteopathy,

Dr. Sirs,—Can you supply me with a short course and also give me what is known as short course; don’t need it. Would not be backward about manipulating a case, and have confidence in my success. Want to open office here as soon as possible to get diploma. What shortest time for short course to get diploma, Chicago says 2 weeks will want to study about 4 weeks, it stands me in hand to get to work soon. No law for or against it here, * * *

Yours, ———— F. St.

We refused this person the recognition of a personal reply, but instead sent him our prospectus, which sets forth the conditions governing the courses of study in all reputable Osteopathic Colleges. (For a synopsis of list of studies and length of course see inside back cover page of this journal.)

OSTEOPATHS IN CONTAGIOUS DISEASES.

We often hear this argument advanced. “I believe in your treatment as far as treating disease is concerned, but what can you do to prevent the spread of contagious diseases?”

As far as qualification is concerned our students are thoroughly trained in the use of antiseptics, disinfectants and germicides as well as the principles governing sanitation and public health generally.

If there is any law preventing an Osteopath from the exercising of such measures as will check the spread of disease, such a law should be speedily repealed.

THE TIME ELEMENT.

Osteopathic physicians are required to study four terms of five months each, whereas medical students devote four terms of six months each (so required by law), to their qualification. Materia Medica is the bugbear of the medical student’s course, and consumes a vast amount of his time, and as this is a branch of study not required for an Osteopathic qualification, the Osteopathic course is comparatively longer than a medical course as far as actual studying time is concerned, save that Osteopathic schools permit a student to prosecute two terms in one year, making it pos-
sible for a student to complete a course in Osteopathy in two years of ten months each.

In short then, Osteopaths are thoroughly grounded in all the essentials requisite for the natural mode (in opposition to artificial or drug mode) of treating disease as well as to protect the community from the invasion of all infectious diseases.

An Important Treatment Left Out.

Dr. F. Wood thought we frequently fed our typhoid patients too much; less food, less medicine and more water gave better results than overfeeding; it was very important to provide perfect quiet for these cases; they should not be allowed to become restless, to talk too much, or be bothered, or urged to eat at all unless they want to eat. Oftentimes injudicious use of milk would cause tympanites. If hemorrhage occurred, perfect quiet should be maintained by the use of morphine. Quiet was more important in this complication than any medicine. If the morphine were cut out and a little genuine Osteopathic treatment administered the above would constitute fair management for a typhoid case.

Dr. E. Stuver in speaking before the American Medical Association recently said concerning typhoid fever that the pathological lesions and systemic manifestations and complications incident to the fever are not caused by bacilli, but result from the action of the toxines generated by them. These toxines penetrate every organ, tissue, and cell in the body, poisoning the brain and causing mental perversions, delirium, and other nervous derangements; poisoning the heart and producing muscular weakness, degeneration, and failure; and poisoning every cell in the body thereby lowering vital resistance and deranging the secretory and excretory functions. The treatment should seek the cause of the trouble. First, inhibit or destroy the pathogenic microorganisms and neutralize or eliminate their poisonous toxines; secondly, strengthen the phagocytes and cells of the body and conserve the bodily forces. The patient should be put to bed at once and kept quiet, mentally and physically. The hygienic surroundings should be the very best, and the eliminative treatment, according to the author, holds a very prominent place. Calomel is given with sodium bicarbonate for the first few days until free catharsis is produced. The calomel is also a good diuretic and antiseptic, and not only inhibits the activity of the bacilli, but eliminates, and also arouses and strengthens, the lethargic phagocytes to action. The author employs the Woodbridge method of treatment. In addition, he recommends a mixture containing carbolic acid and tincture of iodine, of each one-third minim. He has also found good results from copper arsenite. The good effects of the antiseptic treatment is not a figment of the imagination, as some eminent men would have us believe, and the disease can be aborted notwithstanding the medical nihilists who say that it cannot. If it is good treatment and hastens the healing process to drain and cleanse a wound on the surface of the body, why is it not equally good treatment to resort to similar measures in treating the infected, congested, and ulcerated bowel? The washing out of the alimentary canal lessens the number of the bacilli, decreases the amount of the accumulated toxines, and places the bowels in a vastly improved condition.

Typhoid fever to the trained Osteopath does not call for calomel, sodium bicarbonate, carbolic acid, tincture of iodine, copper arsenite and the like. That patients survive such battering is a wonder. Nature loathes such measures. Nature is brushed aside, told to get out and about its business, and let the doctors alone. Osteopathy takes such remedies regardless of the overconcerning prophylactic precautions from some quarters. But there is the course sought, and the attained is the course followed, the course prescribed by the needs of the system.
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the control of which is easy of reach.
Such induced fever need not be pro-
onged beyond the period necessary for internal fumigation.

The medical literature on fever needs rewriting—rather burning. Osteopathy has the sound system which regards fever as a result due to causes, the control of which is easy of reach. Such induced fever need not be prolonged beyond the period necessary for internal fumigation.

Like all other progressive steps in human progress, Osteopathy is coming in for its share of abuse or ridicule.

These are trifles. What is more to be regarded is the indifferences of the multitude to advantages which are offered through a system which walks hand in hand with nature and nature's methods.

What is headache? Headache is a peculiar condition either with hot or cold temperature of the head with an increased or diminished flow of blood is the off-hand answer. Another is, when the cerebral arteries are not supplying the brain with nutriment pain follows—headache. The Osteopath's immediate purpose is to see that the nutriment held in reserve is promptly sent to its destination.

It is this fact that distinguishes Osteopathy from all other schools. It discovers a "fault" in a nerve or muscle, and it seeks them at once. To take a homely illustration, as well try to shoe a horse by feeding him a certain brand of oats as to remove the source of many ills by feeding a certain medicine.

Every muscle that moves has something to make it go. It takes perfect harmony of every nerve, vein and artery in all parts of the body to make everything go right. These agencies are frequently out of harmony, out of accord. What they need, all they need, is to be put in accord, in harmony, to accomplish which by direct and natural means is the first and last and only purpose of Osteopathy.

When something is out of place as in crippled limbs, spinal curvatures or other deformities, jackets and braces and plasters and liniments are about as serviceable as an umbrella in a cyclone. The method which Osteopathy applies in such cases is to mechanically adjust every bone, muscle and ligament. Spinal curvature is frequently corrected by working one vertebra after another back into its place. Thousands of curved spines have been cured by this simple mechanical and sensible process.
Osteopathy is the Gateway

Thousands of people are waiting for what they call the New Thought—the New Light. There is a prevalent anticipation of a New condition, a new idea or ideal, with a sloughing off of some of the old Thought and old conditions. Some are looking for the New Woman, but we hear less of the coming New Man. We were told long ago to beware of those who would some day come and run up and down the earth calling lo! here and lo! there. We are also familiar with the fact that Social and all sorts of conditions are undergoing a more rapid change than ever; that there never was such a revolution in visible environments as now, nor was there never such a strain on capacity of mind and body; such a demand for physical and mental and, let it be added, Spiritual Science, as to-day. The world is passing out of conditions, into conditions. Let us call them old and new, but they are new only in the sense of the passage of time. New, or at least, different demands are being made on each individuality. The fields into which we are entering are broad, without visible limit, whereas those which we are passing out of are narrow, as measured by what we see before us.

No one word so well expresses the situation to-day as "discontent." The human intellect feels and sees there is something radically wanting. The mechanics have revolutionized working methods, but the supposedly learned are still following behind in the old intellectual ruts. The turning point has been reached in medicine. Law and theology are giving eruptive signs. The people demand more health for the money they are paying for health. Their pockets are touched and trouble is brewing. The Schools see the storm rising and are trimming sails as fast as they know how. But Osteopathy cannot be adopted, or, as once before said, adapted as an adjunct. It is a system within itself. Its basis is the foundation of the universe, of universal existence. It cannot be tied to Allopathy. It is revolutionary and defiant. It goes behind theories, books, behind even so-called experience of all Schools. It smiles at the customary symptomology that seeks causes of ills where causes cannot be safely found. The Osteopathic cause always lies back of the apparent cause. If Osteopathy is new it is because the world has been asleep and has just awakened. When God said, "Let there be Light" Osteopathy was born. This is not a flight of fancy, but a truth—a fact, and it is only when the reader who reads these lines can read them in the light of this statement that he can or will catch its true and far-reaching meaning.

The blood is the express train of the human system, the lymphatics are the accommodation trains and trolleys that connect. The blood is the dynamo that sends vital power through the arteries. The lymphatics are the stepdown transformers that regulate the speed to the needs of the smaller lanes and alleys of the body. The liver is the switchboard that indicates and distributes and gauges. The veins are the return currents, and analogies are always treacherous. The nerves are the individualized wires that lead to every human arc and incandescent light and each telephone at the end of the system.

The world longs for a Lover that can strike a chord in the heart that has never been struck. We have stumbled through ages of ideals from the never closed door of the Temple of Janus down the centuries loving each ideal in its turn. War and its bloody heroes longest held sway. Art has gathered its multitudes of worshippers. Science has its armies of utilitarian devotees who seek to sell Nature's secrets for gold. The church has held the heart of humanity in devotion to ideals that never cease to inspire, arouse and end.
and energies. But with these stimuli—these attractions—despite all our frantic endeavors to clamber up the flinty heights where each toe mark is held by experience and suffering, there are higher thoughts seeking expression, or rather an expressor. Napoleon let loose the curbed rage of oppressed and depressed Europe. The mind now seeks different ideals, not measured by high or low, but different, and the plaintive cry, if it could only be heard, would be heard in each and every heart. The struggles and contests which have drawn lines of demarcation everywhere, making slums on one side and elegance on the other—oppressive and exhausting toil on one side and enervating riches on the other, are still widening the lines that makes the world so hard for the many. Long hours, exasperating toil, gaunt Want, ever points their fingers at the multitudes who keep in humanity’s trail.

But a better day is near. The world’s demand, the world’s desire, will bring it. All things come—and the rumbing thunders of the new Truth are heard in the distance. There is wisdom behind all war, poverty, oppression. To no other impulse or call will the latent power within us arouse and arm itself and march out and fight.

But from what source is this Lover to come, and what is to be her—yes, her—mission? Men have done the rough work of civilization, have paved the pathway of civilization with whitened bones. Women will do the finer work yet to be done, and that work will be the spiritualizing of humanity, through the ennobling of its motives and the broadening of its intellectual vision to see that what is, is but the shadow of the What-is-to-Be.

Were it possible for the reader to understand how it is that motion becomes too feeble to carry the blood to and from the lungs normally, and that in consequence the blood becomes diseased and congested because it has not passed on to other parts with the force necessary, the science of Osteopathy would appear in a very different light.

One of the most frequent ills the body suffers from is that the nerves of sensation become irritated by pressure and lack of nutriment. Nerves need nutriment, live and act on nutriment, refuse to act without it. We talk of our nerves as though we understood them, but each step forward the Osteopath makes, he discovers new avenues of expenditure of energy, and new means for giving effect and operation to those forces which manifest themselves through that net-work called the nervous system.

The difficult point for the layman to understand in Osteopathy is, how can finger tips, acting on the surface of the body, remove illness or restore harmony to the system? It is about as difficult for the same layman to understand that something that finger tips can do or undo, can cure or restore anything that needs restoration. Is it then such a difficult thing to understand how a telegraph operator, by pressing a telegraph instrument, can send a message an hundred or a thousand miles, and that a message may by even more delicate contrivances be sent thousands of miles under the sea, or that a child by pressing a button can send thousands of tons of rock high in the air?

The human body has its sensory and motive nerves which in their attenuations reach to the remotest parts of the body and to its finest agencies for the transmission of force. It responds to the touch of the Osteopath much more quickly than telegraphic buttons. In its intricate construction and combinations it is possible to set into operation obstructed forces and to release energies that somehow have
become bottled up or sidetracked. The throat and stomach are only two of the means used to reach seats of disease and these two sources are mainly relied upon by the Schools. The Osteopath goes direct to the cause—reaches the nerve, sometimes the muscle. He takes a short cut. The nerves are innumerable. They penetrate everywhere, and are anywhere within reach of the touch that controls the forces that vitalize or devitalize the body. The real wonder is that any other method of reaching disorder ever found universal acceptance during all the ages.

The rush of all classes of society after sport, more diversified sport, is a significant sign of the times, and when intelligently interpreted is full of encouragement. Not a generation ago “past time” was by the multitude regarded more as a sign of defectiveness than assertiveness. Today the man or woman who has not a hearty laugh lurking somewhere beneath the countenance is regarded as wanting in an essential of life. It is true. The leveling up that is going on is bringing us nearer to our true selves, nearer to the bright light within closer to that still small voice hidden in the inner chamber of our being, where only Nature and its Observing Eye penetrate. Nature herself when honestly interpreted which means an interpretation in which inspiration is an element and factor, is always smiling.

The world is silently drifting towards the greater sea of thought where the heart of humanity is in touch with its source. Pleasure is receiving a newer and more acceptable definition. Sport means something else than the rude gratification of the outer senses wherein a horse, or gun, or club, or bit of pasteboard, are too essential. A new point of view is being taken. The world is not changing, but our view of it is different. We see farther and come into harmonious relation with thoughts that seem to have suddenly flung themselves in upon us from the Nowhere.

The feminine mind especially recognizes this truth, feels these impulses, catches glimpses of these ideals and in a way instinctively seeks to rise higher to enjoy in the greater fullness these visions of greater realities than are measured by the five senses.

Some one figures that in the United States $700,000,000 are squandered in the efforts to restore health. Absolute health seems to have disappeared and has left physical suffering in greater or lesser degree as the common lot of humanity. This condition is in violation of Nature’s laws, and can be radically and thoroughly remedied.

The truth of this fundamental error is overshadowing old school practice. The intelligence of the world is recognizing this fact. The lamentable chronicles of failures of the profession is demonstrating it.

Ten years ago Prof. Huxley said that in most cases of overwork it is simply under oxidation and an accumulation of waste matter. The Osteopath increases oxidation and enables the system to work off its waste matter.

Osteopaths fight diseases of bacteria origin by causing a healthy blood supply.

The removal of all obstructions to the blood and nerve current is the work of the Osteopath.

Osteopathy is the most munificent discovery in the annals of human kind.

There are no reactionary or after effects to be overcome in Osteopathy.

Osteopathy reaches every bone, muscle and ligament of the body.
An osteopath knows the difficulty of reaching the public mind by such logic, even by such demonstrations. The mind has become so accustomed to drugs and prescriptions that to propose to restore health by any other means is to practically attack the most deeply rooted prejudice. Osteopathy is therefore revolutionary. It is a defiance of all old systems. It is an assertion, that there are within the human system sufficient restorative agencies which if employed will terminate illness and introduce health.

It is easy to understand that when a machine is out of order it will not work, but it seems difficult for the average mind to understand that when the human machine is out of order that it will not work right. The human machine is more intricate, requires more care, its adjustments are finer, the possibilities of mal-adjustments are more numerous and the necessity of more closely observing its requirements are therefore all the greater. The Journal of Osteopathy aims to arouse the public intelligence through a comprehension or if a comprehension, to a contemplation of the system by which ills and deteriorations of bodily vigor can be overcome and health re-established.

The other day some M. D's appeared before a Legislative Committee in Albany, New York, and made an attack upon Osteopathy because of what they term commercial methods pursued by its advocates. By commercial methods is understood "advertising," by the publication of journals in which the truth of osteopathy is sought to be demonstrated by reaching the public mind and arousing it. To this charge the publishers of the Journal of Osteopathy plead guilty. They waive aside the petty sophistries with which "old school" physicians surround themselves. The "Old School" doctor does not advertise. The Osteopath does. The Osteopath proclaims to the world that he is a practitioner of a new system of

The Journal of Osteopathy is published primarily for the purpose of directing the attention of the public or that portion of the public which reads it, to acquaint them with the general principles of Osteopathy. Its aim is to arouse intelligence, to stimulate inquiry, and to create the conviction that there is a system in which cures can be effected which restore health, which can reanimate a disordered function and establish health without the administration of drugs.

The simplest principle in Osteopathy is that diseases have always a cause or causes. It asserts and demonstrates that diseases are brought about by some interference with the natural, or normal state of the body. It is based upon the facts that a disturbance has arisen which interferes with the natural operation of the bodily functions. Osteopathy announces that its plan of action is to remove disturbances, to correct the abnormal maladies and to re-establish the natural harmony latently existing, from which health naturally follows.
curing, which bases itself upon the righting of the abnormalities of the system whatever they may be. He declares it is his first purpose to make the human machine or rather to put the human machine into harmony, to adjust it as it should be, as Nature intended it should be. For thus publicly seeking to make known his business, his profession, his purpose, his ability to relieve suffering humanity, he is pronounced a "commercialite." It is sought by the "Old School" physicians to degrade him on this account and to cause it to appear that he is "unprofessional," grasping, sordid, capable of professing to do what he cannot do in order to get money. If this is not what the "Old School" doctors mean by "commercialism" what do they mean? The Osteopaths have a truth, a principle, a principle which is in harmony with Nature. They seek to let the public know there is such a principle, that they understand it and that they are able through their knowledge and skill to put the system in a condition where the vital energy within it can act in harmony. For this reason they are accused of a commercial spirit. They welcome the accusation for what it is worth. They expose it by demonstrating their power to cure and their act of curing and they claim that it is no dishonor to call the attention of the weak, the lame, the halt, the blind so to speak to their methods, their system and their power and the principles which lie behind it.

This is a "mechanical age," an age of machinery, an age of transmission of power. It is in perfect keeping with the absolute Harmonies that Osteopathy should arise at this time to demonstrate that the same principles which are being developed and are being applied in all fields of activity can be applied to the correction of bodily ills. Mechanism is the basic factor of progress; the application of power to mechanism is fundamental. The maintenance of power to operate machinery is understood in all fields of mechanism. It is for this purpose that fuel is used to make steam in the generation of electricity for the propulsion of and by which steam the electricity are carried to those points where it is transmuted into power and action. In a narrow sense this is all there is in Osteopathy. Osteopathy does not generate power. It simply uses the power which already exists. The engineer, the mechanic does not generate power but simply utilizes the power existing in fuel, transformed into steam or electricity. He simply supervises its collection and transmission. He simply supervises transmission. This is his whole work in a nutshell, but, to do so a score of points have to be kept in sight, and in mind and under control.

Laymen are not supposed to be interested in these considerations, but they should be. If the fundamental basis of medical treatment is wrong the world should know it. Science is demonstrating the truth that it is wrong, that the drugs which are administered are not assimilated by the body and cannot be, that they pass in and pass out, acting the part of irritants and producing an apparent but temporary delusive benefit. The heads of the old school recognize this threatening danger to their system, and feel that science has raised its accusing voice and arm over the profession.

But, they say the body needs iron, hydrogen, phosphorous, sulphur or one of half dozen necessary elements. True, the body does. But they proceed to supply this want by emptying drugs containing these minerals down the throat. They do their share as far as they can. They dump the ingredients, but what happens. Nature refuses to absorb them. This is shown in the fact that in excretion these products can be found, in equal quantity to that taken. The whole truth of the matter is the body is unable to appropriately give what is unfit for. And it dies being sulphur-passing into form, as become with the system of 

Inquirers note first, science, an ism; commercialism common with Nature. No other ism both by science, an ism; commercialism common with Nature. No other ism both by simples, wrong a right man does.

Nature bringing the credit of the curing does.

The old school "Medicine," the body, is entire.

Hypnosis, uncle, and the support.

The Osteopaths, deranged, assimilate, and they have the cure of...
appropriate these elements when artificially administered. The weakness of the Old School System is that they give what is wanted in a crude and unfit form.

And in what way can these remedies be used; simply in this way; iron, sulphur-carbon, phosphorus must first pass into other vegetable and animal form, and in this transformation they become fit for assimilation and union with the cells and tissues. Osteopathy goes further; it finds that the human system has hosts of little manufacturing centers where all the needed drugs are automatically manufactured through assimilative appropriation and natural chemical action which receives an external aid.

Inquirers into Osteopathy should note first and foremost that it is a science, not a theory, not a fad, not an ism; it is based upon the fundamental facts and requirements of our common nature. It acts in harmony with Nature. It knows no other rule, no other law. It recognizes what exists both normal and abnormal. It knows all wrong tends to right itself, by simply removing that which is wrong in order that that which is right may reassert itself and it always does.

Nature and nursing do far more in bringing about cures than they are credited with doing. Drugs grasp the credit, but modest and silent Nature does the work.

The celebrated doctor Davis says "Medicine operates, but exactly how is entirely unknown."

Hypnotics lower the vitality of tissue, undermine the nervous system and the cells which are its foundation support.

The Osteopathic remedy for rheumatism is a proper application to those deranged nerve centres which control assimilation and excretion. Osteopathy has had remarkable success in the cure of this disease.

There is a Principle.

There is a principle behind all facts, conditions and appearances. The world is too generally satisfied with observing the facts, conditions and appearances and to ignore the underlying principle. It is the glory of Osteopathy that it leads the seeker after health, after light, after truth, after better conditions, to seek and use the principles behind them and on which they rest.

If there is any distinguishing feature in modern progress and development, it is the desire, the purpose of the mind of this age to get below the surface, behind the appearances, behind the facts and at the principle.

What to do to get health and remain healthy attracts a great deal of thought, receives a great deal of attention. This is well and right in its way. Osteopathy directs the attention of thinkers to a higher plane of thinking, of doing, of being. This is a busy world, our duties are crowding, our responsibilities are great, the necessities and demands of our environments are pressing; constant attention to minor details which ought to be a matter of habit, rather than a matter of specific attention and thought and action from day to day and hour to hour is impossible, and under Osteopathic ideals, unnecessary. To keep one's stomach in order, to keep one's nerves under control, to see that the liver is doing its work from week to week and month to month, to know that our muscular system is in vigorous condition, to keep eye upon the various processes upon which healthful and maximum vitality depends are all good things to do, but there is something vastly better to do.

When we penetrate into the condition, into the principle we will see what is better, what is more vital, what is more permanently serviceable to the human system and to its varied and intricate functions. There is such a thing as paying too much
attention to nerves, to stomach, to liver, to muscles. There is such a thing as forgetting more vital points when we are directing our thought and attention to the minor and subordinate agencies of life. The well-organized woman does differently. In a sense they transfer the care of these functions to their proper caretakers to the bodily organs themselves. From the right standpoint, the stomach can take care of itself and so can the nerves, so can all else that goes to make up an intricate organization. It is the fault of the mind, of the point of view, that this care is not taken in a multitude of instances. It is unscientific, unphilosophical, impracticable, discreditable that a human being should be paying attention to his stomach from birth to old age to see that it does its duty. To his nerves—that they should do their duty—to his muscular system that it should also do its duty vigorously, harmoniously and constantly.

A proper thing, a proper doing, a proper regard to the fundamental requirements of health will do a great deal in this direction without any specific and daily attention to this or that or the other method or that or the other system. There is too much system following, too much rule following, too much specific attention to this and that, too many rules of health to be remembered and too much regard is paid to these minor agencies.

A principle of living should be followed rather than rules of living. Conditions should be lived in rather than forever looking at our environments. Life itself should be our protection and our guide rather than efforts at living, rather than efforts at health.

The truth is that nature has already stored up within us the forces, the capacity, the latent power, the channels, by which it can automatically, so to speak, save us from a great deal of trouble, a great deal of care, a great deal of ill health, a great deal of deterioration which is constantly occurring. It is to this point Osteopathy directs itself, its energies, its lights, its power. It would lift the individual, it would lift society out of everlasting thought for self onto a higher level where self is taken care of by the latent forces and agencies of the body and mind. These forces are there, but they are not used as they should be, and can be and will be.

Our social evolution is one of the grandest and most beautiful problems ever evolved out of humanity's growth. For centuries the human family has been organizing and re-organizing and associating and combining for special good against mighty influences. In the Middle Ages it was the people against the barons, the town against the country, the merchant against the marauders, toiler against the master, merchantman against the pirate.

In these later days a struggle for self-protection and for development has taken upon political aspect, and we find mighty aggregations of people calling themselves republics in which popular government is developed to the highest as well as to its lowest phases. The secret of all is the organization and combination against something outside, some opposition, some obstacle, something to be feared, something to be overcome. Rightly looked at, all the struggles of the world and its people have this one object in view, after the supplying of each individual's wants. We are today in the midst of an upheaval in industries, in commerce, in trade, in transportation, which looks as if the whole intellectual and industrial energies of the country with the capital back of it were to be centralized into huge machines, which would oppress and restrict individual liberty and restrict individual opportunities. But, let us not be affrighted. While all these wonderful movements are reaching their fruition, while everything is being organized advantageously to secure organized purposes while rail lines that are being controls, really reverently, what is it difficult to do?

It would carry the thought has not a hush of silence has aroused and it is under this broadest and grandest can make the world is higher level established, tuned. But, it is simply a greater a gle. We of civilization work for progress spiritual.

Nearly under the changed times have seen since of burning the accomplishments away from which led us to the life. To-day the sands are struggle, struggle. The struggle situation, an animation is within,
being organized that is susceptible of organization, while all the benefits and advantages of combined action are being secured, while the world is being parted out to the great nations for purposes of ostensible civilization, while railroad systems and steamship lines that ply to all ports of the world are being reduced to a few centralized controls, there is another movement at work, which promises to be as radically revolutionary as all these. And what is it? It would be difficult to specify it in words. It would be difficult to define it in rounded periods. It would be almost impossible to carry the thought into the mind which has not already some innate comprehension of it. The struggle for wealth has aroused the agencies of the world and is still arraying humanity under this banner. This struggle is the grandest development which effort can make it. Through it and by it, the world is being transformed, and a higher level of civilization is being established. The struggle must be continued.

But, it is not the only struggle. It is simply laying the foundation for a greater and more momentous struggle. We have built up a vast material civilization, which is the groundwork for that future development and progress which is dimly seen in the spiritual horizon.

Nearly 2000 years ago twelve men under the leadership of another once changed the aspect of the world; we have seen numerous examples ever since of one man animated with a burning thought or idea or aspiration, accomplishing wonders in leading men away from their past, into a future which led to a higher comprehension of life.

Today we are facing this problem and this possibility and tens of thousands are entering upon this inner struggle. After all it is not a struggle. There is not the aspect of a struggle within it. It is an aspiration, an attempt to realize that which is within, a latent power, a latent capacity, a latent something which tells us there is something within and about us that if developed will lead us out of the materialism of the age and into a life that is founded upon the unknown spiritual possibilities of our existence.

Mere education is but a candle flame in this upward movement to a higher truth. Inspiration is the word that expresses the guiding spirit, yet, it is an inspiration that arises from the within where its potentialities were placed when humanity emerged from the bosom of the great deep. This truth is a reality to those who have seized it and to which material truth and material facts are but the shadow.

The social and intellectual spiritual conditions of to-day call for a new affirmation, a new foundation, a higher plane of existence and it and all these are on their way. The vast sea of social unrest is evidence of it, covered with white caps which will be followed by the undulating wave and upheaving movement of the mind in its higher development, which will arouse the intellectual and spiritual world to the mightiest endeavors yet made. There is scarcely an individual but what has flashes at times, inspirations at times of this great movement. The whole world is being prepared for it, but it will not lift the entire world at once nor in ages.

This growing spirit is manifesting itself in the effort of people to be true to their best insight, to express in personal life the noblest ideals they know, to render the greatest good to those about them and to rise above their environments through an exercise of that divine power which is ever stimulating us to greater action.

It has truly been said time and time again in poetry and prose, in comedy and in tragedy, in joy and in sorrow that the peculiar greatness of woman lies in the power to know the truth instinctively, in the world of the personal relations and to live it with unflinching fidelity. There is “an eternally womanly” spirit or force or spirit
or power or trend, be it what it may that holds the world as it were to a higher standard, to a higher ideal than it would otherwise possess, and by which the world is induced or attracted to live a higher life than that which pure material influences would lead it to live. This power in woman does not come from worldly knowledge, but is an immediate quality of the soul. Men intellectualize all their experience while the best things of personal life cannot be translated into terms of the understanding. It is for this reason that women lead a life outside of the mere intellectual and yield to higher influences; women are guided by higher influences in the world of personal relations. For this reason men must reverence womanhood with a consecrated worship, which those who do not or cannot know how to so worship must live a life of comparative darkness and lack the lever by which they can lift themselves out of the slough of materiality and into the brighter light of spiritual life.

This is no sermon. The words are intended to carry a truth, which all men feel at times in greater or lesser degree. They feel it more in America than in Europe, more in Europe than in Asia. The civilization of the world is in a large degree the expression of this tendency, this admiration, this right contemplation of that shadow of divinity called womanhood.

Reserve Power.

When a bridge is designed it is usually designed to sustain a weight five or ten times the amount that it will be probably called upon to support. When a machine is built, it is built to stand a greater strain than it will be subjected to. The human body was designed along similar lines only the factor of safety, as it is termed, is vastly greater. It has been demonstrated by some authorities that there is enough latent force or power beyond all probable or even possible human needs; despite that fact, vital functions are constantly giving out because of lack of reserve power. Is this not strange? Should it be so? What is the explanation if there is any?

Every violation of health conditions, be it apparent or be it infinitesimal, is registered. That registration continues through life. Each registration of violation abstracts an iota, possibly an infinitesimal iota, from the reserves of power, leaving that power reserve so much the less. Emerson once said, “Every sick man is a rascal.” Emerson told a greater truth than he thought. Every sick person is consciously or unconsciously a criminal against laws that were never intended to be violated and should not be violated and cannot be violated with impunity. Nature is an excellent bookkeeper and auditor. Nature is an excellent “spotter.” She spots every rascal that violates her laws in the smallest particular. She charges every violation up to him. The fable we were told when we prattled our evening prayers at our mother’s knee had more truth in it than fiction—that the Almighty kept a great book and made a black mark for every sin we committed.

The pith of these observations simply is that humanity as a whole and each and every individual unit of humanity is consciously and unconsciously violating certain requirements of our common nature which may result in conditions out of which sickness springs. Or, if not actual sickness greater or lesser mental or physical incapacity. It may be added and perhaps, wisely, that these violations in existing environments are unavoidable. This is, within certain limits, true. The fact and its consequence, however, should be emphasized that there is a constant violation in progress which is being registered somewhere within our organization, which is subtracting from the principal and
leaving humanity and its units more and more open to attacks of illness which often some slight excess, an act, a run to a street car, a shower, over-eating, or one of a score of apparently and frequently harmless violations, precipitates.

If the time is not already here it is rapidly approaching when measures will be taken by the aroused intelligence among intelligent people to protect the organism as much as possible. Osteopathy offers the means and the method by preserving the even balance of the forces within, to do their appointed and accustomed work. Osteopathy begins far in advance of open diseases. It reaches far beyond the limits which disease effects. It strengthens and invigorates the sources of vitality, maintains power at its healthful maximum to transmit itself to all the functions for the maintenance of harmony.

He or she is the happiest who possesses the talent or ability of calling out the best elements in those among and with whom association is held.

In the outer world the only thing that is permanent is the process of change, that which is changing.

We should seek to live in conduct the highest ideal we know and to express it in harmony with the lives of all. Truest teaching is living.

A most encouraging sign of our present civilization is the seething unrest, the social upheavals, the endless and ceaseless struggle out of something toward something. The vices of society are after all but evidences of its virtues.

Full 80 per cent. of the patients that come to the Osteopath are those who have tried something else in vain.

The greatest preventive of malarial fever is, of course, to leave a malarious spot, but if this is not possible, give small doses of quinine every morning after breakfast; a grain is usually sufficient if it is taken regularly every day. If taken upon an empty stomach, it is apt to cause nausea, and even if it does not cause nausea it often "rises," as the patients say, and the bitter taste may be present in the mouth for hours. Twice a week give a small dose of nux vomica; a drop of the fluid extract is the best form.—Medical Journal.

This treatment ignores the condition of the system which invites malaria and involves a "remedy" which is as explosive as it is destructive.

In this province of skin disease, as in others, one of the difficulties we have to deal with is, that apparently the same functional disorder or organic lesion of the nervous system may express itself in the most diverse ways on the skin. Further, as in most nervous affections associated skin lesions are the exception and not the rule, it is obvious that other factors of which we know nothing are concerned in their production.

"Of which we know nothing." Right on this point the developments of Osteopathy have furnished some invaluable material to account for and provide remedies for cutaneous disorders which have in the past defied medical skill.

Pill and pellet taking and drug swallowing and rule following and health snatching methods, all have their meritorious features, simply because of ignorance—ignorance of the deep underlying principles—ignorance of the higher and eternal principles upon which life is based and which must be discovered and followed before individuals and the human race can live in accord and harmony with the sources from which life springs.

Health books and magazines, exercise systems, patent medicine systems, drug systems, all divert attention from the fundamental point and issue. They lead us to overlook that there is with-
in us a power, a capacity to live healthfully if we would let those powers and capacities exert themselves. How? It may be asked. This leads us into a new field of thought, and it is with the light of Osteopathy that we travel into it. The Almighty did His work right. This truth is sometimes demonstrated in the so-called uncivilized or half-civilized races more than in the most advanced. There is a harmony between life and health, between force and action, between capacity and work which can be and will be maintained if we will but give the inner existing conditions and agencies a chance. We give them too little. We seek to aid them too much, we live out of line instead of in line. We disregard the latent harmonies in order to snatch at petty outside aids. Mother Nature is ample. Let her be trusted. Let us get out of and away from the artificial and onto the natural. There is one great fundamental far-reaching purpose which Osteopathy has in view, and it is this: That bodily functions can take care of themselves if they are allowed to, but, they must be trusted, obstructions must be removed, interferences must be withdrawn, violations of fundamental conditions must be put to an end. Then, we will live and do and act and think as we should and transfer the responsibility of health from our miserable short-sighted judgment and systems to the inner and ceaselessly operating forces, and these will take better care of us than our botchings and patchings ever can.

The method of the Osteopath is first to correct all mechanical defects, next, to stimulate nerve centers by proper manipulation, and increasing functional activity. By following this method, Osteopaths themselves are frequently surprised at the number of ills reached, and the thoroughness by which they are reached. The more the people become acquainted with anatomy and physiology the more will they resort to the methods of Osteopathy, and the quicker they will be to see to it that their bodily functions are in accord with nature's methods.

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