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PHILADELPHIA COLLEGE AND INFIRMARY OF OSTEOPATHY, Incorporated

Next Class Matriculates September 1, 1902. Write for Information
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WITHERSPOON BUILDING
(Sixth Floor) Walnut, Juniper and Sansom Streets
PHILADELPHIA, PA.
Definition of Osteopathy

OSTÉ-OP'-A-THY, s. [Gr. ὄστεον (osteon) = a bone, and πάθος (pathos) = suffering.

Legal: "A system, method or science of healing." (See statutes of the States of Missouri, Vermont, North and South Dakota, Michigan, Iowa, Illinois, Tennessee, California, Texas, Wisconsin, Indiana, Montana, Kansas, Nebraska, Connecticut.)

Historical: Osteopathy was discovered by Dr. A. T. Still, of Baldwin, Kan., 1874. Dr. Still reasoned that "a natural flow of blood is health; and disease is the effect of local or general disturbance of blood—that to excite the nerves causes muscles to contract and compress venous flow of blood to the heart; and the bones could be used as levers to relieve pressure on nerves, veins and arteries." (A. T. Still.)

Technical: Osteopathy is that science which consists of such exact, exhaustive and verifiable knowledge of the structure and functions of the human mechanism, anatomical, physiological and psychological, including the chemistry and physics of its known elements, as has made discoverable certain organic laws and remedial resources, within the body itself, by which nature, under the scientific treatment peculiar to osteopathic practice, apart from all ordinary methods of extraneous, artificial or medicinal stimulation, and in harmonious accord with its own mechanical principles, molecular activities and metabolic processes, may recover from displacements, disorganizations, derangements and consequent disease, and regain its normal equilibrium of form and function in health and strength. (Mason W. Pressly, D. O.)

OS'-'TÉ-0-PÁTH, s. The same as OSTEOPATHIST (q. v.)

OS'-'TÉ-0-PÁTH-ÍC, a. Of or belonging to osteopathy; as, osteopathic treatment.

OS'-'TÉ-0-PÁTH-ÍCÁL-LY, adv. In an osteopathic manner; according to the rules and principles of osteopathy.

OS'-'TÉ-OP'-A-THIST, s. One who believes or practices in osteopathy; osteopath.

DIP'-LÔ-MATE, in Osteopathy. The technical and official designation of a graduate and practitioner in osteopathy, the formal title of such graduate or practitioner being D. O.—Diplomate or Doctor in Osteopathy.
The Scientific and Educational Bases of Osteopathy—A Challenge to the Medical Profession

A Commencement Address, June 26th, Witherspoon Hall, Philadelphia

By DR. MASON W. PRESSLY

This occasion marks the first formal and public celebration of a new science and of a new educational institution in Philadelphia. Three and a half years of hard and earnest work have made possible these commencement exercises, and it is eminently proper that we should give to our friends and to the public a full exhibit of our work, which has met with such signal favor at their hands. We are glad to do so, for we are engaged in the work of pure science and pure education.

The time has passed when Osteopathy must apologize for its existence. Indeed the time has already arrived when every intelligent and well informed person must know something of its claims and work. Osteopathy means an advance step in the march and movement of thought and things, and he who would ignore it, is simply out of touch with the best element of therapeutic progress. It is not, therefore, a matter of sectarian propagandism that we thus fully present to you the high claims of our work, but rather a response to popular demands for a reasoned and a reasonable statement of the scientific and educational basis of Osteopathy. We do not belong to that class of healers who bankrupt the intellects of sick people and pension their remains on a feeble allowance of faith. Osteopathy's first appeal is to the intellect. If a thing is, we want to know that it is. If it has reasons in its favor, we want the reasons; and if we are asked to believe without reason, or against reason, we simply repudiate the suggestion. If Osteopathy isn't rational, scientific and demonstrable, it is nothing. Huxley says, "By science I understand all knowledge which rests upon evidence and reasoning of a like character to that which claims our assent to ordinary scientific propositions." Osteopathy is not peculiar. It can claim no exemption from the crucial test of scientific analysis, and it has no reason for evading the most searching and scholarly investigation, if it has, indeed, a sure foundation in fact. All we care for is facts. Facts are the mighty forces that rule supreme in this world of science. Fiction can no longer be foisted upon an intelligent public as fact. Careful people ask for results, and when results are given as evidence of any scheme or science, the searching inquiry is still further made for the reasons of such results; and, in the end, it is to the court of reason that appeal is made. No dogma of science will be long tolerated as practical and pertinent unless it can be verified by the tests of truth and fact.

The friends of Osteopathy recognize the potent fact that the demands of suffering humanity, and of public opinion as awakened by the remarkable results obtained by Osteopathy as a therapeutic science in its cure of diseases, are so great, that they could not withhold its blessings from the people if they would; and its methods have been sought by such large numbers of patients, and its results have been so signal and almost startling, winning in many cases the enthusiastic endorsement of eminent practitioners as well as their eminent patients, that the
promoters of Osteopathy would not withhold its blessings from the people if they could. And, so, they have equipped themselves fully, not only to practice the art, but also to teach the science of Osteopathy, satisfactorily and successfully.

We, therefore, desire to substantiate such claims as we make and to respond to such inquiries as are increasingly coming to us from every quarter, by elaborating such a statement of Osteopathy as a science, and an art, and a philosophy, as shall elicit the thoughtful consideration and respectful attention of an already deeply interested and intelligent public. This statement will be made as concisely and compendiously as the limitations of an address afford. The three basic ideas of Osteopathy in its most comprehensive form are embodied in the terms of Matter, Motion, Mind. These constitute the great trinity of its working elements. These indicate the comprehensive sweep of its radicals and its relations. These three terms suggest its logical unity and development, its analytic insight and its synthetic foresight. These reveal the organizing potencies of its initial premises and the completed summary of its concluding propositions.

Both in the order of time and in the order of thought, all scientific inquiry, for whatever purpose directed, must begin with Matter. This is the lowest substratum of all orderly development; and this is the point where all the sciences, inorganic and organic, begin. Physics and Chemistry begin by discussing at the outset the fundamental properties of matter and energy. Biology is now following their example. Osteopathy lays its foundation in Biology, and must logically begin, therefore, with an understanding of living matter and vital energy. So far as is known, life exists only as a manifestation of living matter, and disease exists when the living matter of the body becomes to any degree anomalous or abnormal. Living matter and lifeless matter are everywhere totally distinct, though often closely associated. The living substance of the human body is only the transformed lifeless matter of food, which has been taken into the body and has there assumed, for a time, the living state. The most careful studies have demonstrated that living matter never arises spontaneously from lifeless matter, but only through the immediate influence of living matter already existing. That is to say, Biogenesis is the accepted doctrine of the continuance of life. Lifeless matter in the shape of food is constantly streaming into all living things on the one hand and passing out again as waste on the other. In its passage throughout the organism, some of this matter enters into the living state, and lingers for a time as part of the bodily substance; but sooner or later it dies, and is then for the most part cast out of the body. The living body is like a whirlpool into which, and out of which, matter is constantly streaming; while the whirlpool maintains its characteristic form and individuality. To put the matter in the most general shape, the body of an organism is a sort of focus to which certain material particles converge, in which they move for a time, and from which they are afterward expelled in new combinations. As Mr. Huxley, the great physiologist, says:

“If we could get near the mysteries of the living organism, we should see that it was nothing but the constant form of a turmoil of material molecules, which are constantly flowing into the organism on the one side and streaming out on the other.”

The position of Osteopathy is that all life in matter is a form of motion; and this can be established from the principles of universal science. Thus we arrive at two of the constructive ideas of this science—matter and motion. The study of these two terms will unfold the superstructure that Osteopathy builds upon the substratum of these two elements.

It appears from Chemical Analyses that living matter is a tolerably definite compound of a number of the chemical elements, and it is probably too low an estimate to say that at least six elements must unite in order that life may exist. Living matter invariably contains substances known as proteids, which are believed to constitute its essential material basis. Proteids are complex compounds of carbon, oxygen, hydrogen, nitrogen, sulphur, and, in some cases at least, phosphorus. It may be pointed out that each of these six elements is remarkable in
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into useful force, and it is nothing without fuel. The living matter is not trained to accomplish a certain amount of work. A machine of this kind is

s be more fully shown farther on. Crystals and other lifeless bodies grow, if at all, by accretion or the addition of new particles to the outside. The living matter of the body grows from within by inter-

istry of forces, and of reproducing new locomotives in their turn. Precisely these

ning up step by step into other locomotives capable of running themselves, in order to compensate for wear; to grow and increase in size,

ate from itself at intervals pieces of brass or iron endowed with the power

in disorganization, derangement and disease, there is no need of any extraneous,

lifeless things; such as, for example, that effected

crystals and other lifeless bodies grow, if at all, by accretion or the addition of new particles to the outside. The living matter of the body grows from within by in-

oxygen for its vigorous combining powers; nitrogen for its chemical

matter never

inertia; hydrogen for its great molecular mobility; carbon, sulphur, and phosphorus

selves. These three

do not simply contain proteids, but has also the power to manufacture them out of

the all-pervading essence of the body. It is the

oxygen for its vigorous combining powers; nitrogen for its chemical

or the addition of new particles to the outside. The living matter of the body grows from within by inter-

inertia; hydrogen for its great molecular mobility; carbon, sulphur, and phosphorus

the work of the locomotive machine. The difference between the

r at intervals pieces of brass or iron endowed with the power

we may, indeed, say that the material substratum of the bodily organism is proteids, and that it is through the agency of structures essentially proteid in nature that the chemical and mechanical processes of the body are effected.

is continually wasting away by a kind of internal combustion, by which heat and

energy are furnished to the body, but constantly repairs the waste by the processes

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ty is, more than any other element that can be

vour body, constantly and for years, by the mechanical and molecular

activities of matter and motion.

The human body is both a machine and a mechanism. The difference between the

locomotive machine and the physiological mechanism is clearly seen. A steam engine

is not trained to accomplish a certain amount of work. A machine of this kind is

perfectly in all its parts and is constructed so as to be of sufficient strength to over-

come such resistance as it is likely to meet. It is simply an apparatus for transform-

ing heat furnished by fuel into useful force, and it is nothing without fuel. Man,

or the physiological mechanism, on the other hand, is a living organism, de-

veloped by a process of growth which we have hardly begun to comprehend. In

its growth, the various tissues and organs have the power of appropriating

materials for their development, when they are presented in appropriate form and

under proper condition. These materials are exclusively oxygen through the

wind-pipe, and aliment through the food-pipe.

Biology shows that oxygen is the all-pervading essence of the body. It is the

most important agency, as it is the chief element in the health of man. If a man

weights 150 pounds, 110 of his weight is oxygen. It is the only builder in the

human body, and is man's greatest friend; for it destroys the bad part of the living

tissue and builds the good. Oxygen is, more than any other element that can be
mentioned, absolutely essential to life; and it must be the oxygen of Nature, not of
the laboratory. The chemist can build the purest oxygen, but it is lifeless without
the impulse of nature behind it. The life of the body depends upon the living
oxygen of nature. Refuse it, or breathe impure air, and the blood stagnates, the
muscles put on a tired feeling, due to the one cause of imperfect oxidation, and
cured, not by medicine, but by the natural properties of oxygen; the heart acts
slowly; the impulse of digestion is withdrawn, and the food may ferment in the
stomach or pass through unused; the blood clogs the brain and the head begins to
ache; the dead tissues throughout the body, instead of being carried off by the
exhalations, are collected in every nook and corner, where they become a fertile
soil in which diseases develop and thrive. Oxygen is the first, foremost, greatest
and most active element that can be taken into the system; no other matter can
equal it in importance, whether it is found in what we eat, drink or breathe. A
person is nearly three-fourths oxygen. In addition to oxygen, there are thirteen
other elements that necessarily enter into the materials of the body; and before they
can enter into the human organism, they must have been organized by nature, and
thus be charged with the power of becoming a part of life.

But this organization must take place in some vegetable. Man eats two kinds
of food: First, that of food-eating creation; second, vegetation. The first we call
meat; the second is selected from the vast division of life which includes plants,
roots, herbs, seeds, grasses, fruits, etc. It is a fact that all unorganized matter is
 unfit as nutriment for the body. The absurdity, for example, of taking iron in any
deorganized form to supply the lack of this element in the blood, is seen in many
cases of invalids who have suffered from medicines which furnished this material.
There is no medicine or mineral now on the market, or possible to be made, which
can furnish iron to the body in organized form. Thousands of people of feeble
constitution are periodically eating pills, or taking syrups or other mixtures, contain-
ing iron, and vainly imagine that it may thus be restored to the blood. The
famous French physician, J. Francis Churchill, quotes from Trousseau as follows:

"Iron hastens the development of tubercles. The iron may induce a fictitious
return to health; the physician may flatter himself that he has succeeded; but, to
his surprise, he will find the patient soon after fall into a phthisical state, from
which there is no return."

This result M. Trousseau attributes to iron, and he denounces the administra-
tion of iron as criminal in the highest degree.

Take another example. Phosphorus, which is the physical source of all vitality,
is essential to health, and is often lacking in the system; because people know so
little of the materials of food required to produce health. The great importance of
phosphorus and its general deficiency have encouraged hundreds of medicine-vendi-
ers and patent drug proprietaries to place upon the market a variety of phosphorus
mixtures, "for the nerves and brain." It is nevertheless a fact that unorganized
phosphorus taken into the system not only fails utterly to assimilate, but is posi-
tively injurious. The same results may be shown in relation to the other elements
necessary to the life and health of the body. In addition to 1, oxygen, and 2,
phosphorus, there are twelve other essential elements—3, carbon; 4, hydrogen; 5,
nitrogen; 6, calcium; 7, sulphur; 8, sodium; 9, chlorine; 10, fluorine; 11, iron; 12,
potassium; 13, magnesium; 14, silicon. In the human body there are seventeen
combinations of these fourteen elements of food-material: 1, water; 2, gelatin; 3,
fat; 4, phosphate of lime; 5, albumen; 6, carbonate of lime; 7, febrine; 8, fluoride
of calcium; 9, phosphate of soda; 10, phosphate of potash; 11, phosphate of mag-
nesia; 12, chloride of sodium (common salt); 13, sulphate of soda; 14, carbonate
of soda; 15, sulphate of potash; 16, peroxide of iron; 17, silica. These are the
essential elements of the science of Dietetics.

Food must, therefore, supply all these materials for the sustenance of life.
Every day we live we must take into the system some of these fourteen elements
in their respective combinations, or there will be something the matter. The absence
of any one element or its deficiency will result in some derangement tending
to sickness and death.
Nature, not of less without on the living stagnates, the oxidation, and the heart acts in the head begins to be shed off by the cone a fertile most, greatest or matter can be breathe. A are thirteen before they y nature, and says two kinds the first we call glades plants, ed matter is iron in any seen in many this material, made, which ample of feeble mixtures, con blood. The s as follows: ce a fictitious eded; but, to it state, from the administration of all vitality, pople know so importance of medicine-venti phosphorus unorganized t, but is posi other elements oxygen, and 2, hydrogen; 5, 11, iron; 12, are seventeen 2, gelatin; 3, x: 8, fluoride state of magnet 14, carbonate. These are the principle of the living matter. The abundance tending to sickness and disease. This is just as true as that the proper working capacity of a steam engine is limited by the water and fuel that is furnished it, or that the fabric of a spinning machine is conditioned by the fibre of the material that is fed into it. These propositions concerning the food-materials of the body, as conditioning its life and health, are unchallenged and indisputable. Such proper materials must be furnished to the living matter of the body; for this living matter, by the very processes of life, is in constant motion, and by this motion is constantly wasted away. A process of waste resulting from decomposition of the molecules of the proteid-protoplasrn, in virtue of which they break up into more highly oxidated products, which cease to form any part of the living body, is a constant concomitant of life. The new matter taken in to make good this constant loss is either a ready-made protoplasmic material, supplied by some other living being as food, or it consists of the elements of protoplasm united together in simpler combinations, which constantly have to be built up into protoplasm, by the agency of the living matter of the body itself. In either case, the addition of molecules to those which already existed takes place, not at the surface of the living mass, but by interposition between the existing molecules of the latter. Huxley says in his Biology: "No forms of matter which are either not living or have not been derived from living matter exhibit the properties peculiar to the living matter of the body, and are, consequently, not fitted to become materials for its assimilation."

This plainly prohibits drugs and medicines. This growth of the body opens to us the deepest problems of being and well being, of health and disease. The organism of the body is a growth, and not a manufacture. It is the work of the physical forces in motion, upon the formative, food-material of matter, under the varied chemical combinations which are affected by that particular agency which is known as Life.

"Skillful chemists have been able to build up certain substances which enter into the composition of living things, but the actual composition of life, that which gives it its peculiar character, has never been elaborated in any of their retorts." — De Pressense in his "Study of Origins."

Osteopathy conceives of these motions as due to some "force" acting outside the matter which is moved. The visible motions of matter which appear to be spontaneous and self-determined are not so in reality. The most perfect ascertainment of mechanical cause, the clearest explanation of animal structure which is attainable by us, must necessarily be incomplete even in the purely mechanical point of view, because they leave untouched the mystery attaching to the special combinations of elementary substances and of elementary forces, out of which all such structures are built, and by means of which all their appropriate mechanical effects are reached.

Just here Osteopathy posits the third basal idea of its science, i. e., Mind. The phenomena of the complicated motion of living matter in the body cannot be explained by the mere motion of molecules of matter interposed between two bodies which attract them; and so a thinker is compelled to admit an invisible force which cannot be resolved into molecules.

Mr. Herbert Spencer, in the twelfth of his series on "Synthetic Philosophy," says:

"But one truth must grow ever clearer—the truth that there is an inscrutable existence everywhere manifested to which he (the thoughtful observer) can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty—that he is ever in presence of an infinite and eternal energy from which all things proceed."

Mind, then, which is not a property of matter, and cannot be identified with motion, governs all the molecular combinations of the human body.

"That which characterizes the living machines," says the great physiologist, Claude Bernard, in his "Introduction à l'Etude de la Médecine Expérimentale," "is not the nature of its physico-chemical properties, however complicated, but the
creation of the machine itself which goes on before our eyes, etc., under conditions proper to it, and according to a definite idea which expresses the nature of the living being and the very essence of life. That which is peculiar to the domain of life, which does not belong to Physics or Chemistry, is this ruling principle of vital evolution. In every living germ there is a creative idea which develops and manifests itself in the organization. Through all its existence, the living being remains under the influence of this same vital creative force. Here, as elsewhere, this is the originating and governing principle of the whole."

Aristotle has set the seal of his genius on this theory of potentiality, and draws from it, with rigorous logic, the reasonable conclusion that this ruling, formative principle of the living being, this potentiality, which develops itself in the organism, implies mind, thought, as its origin and antecedent.—Metaphysics, Book B, chapter 8.

Osteopathy applies these reasonings in its science. It goes back to the first cause, perfect and eternal, which has imparted to every germ, to every molecular existence, the vital energy capable of developing it according to its proper plan. We find a design, a thought in a preparatory state, in every bodily organ. But this design requires as its formal and final cause a perfect, complete, living mind; in a word—GOD.

God, as mind, is resident in and president over all motion and matter. The principles of “Natural Selection” so conspicuous and wonderful in the operations of protoplasm and the cell are referable to the presence of this imminent and transcendent mind. In all the mechanism of the body, those actions which appear to be “automatic,” as so many Physiologists would say, are not really so. They work “of themselves;” but then, they can work as they do only because those “selves” are adjusted to do certain things. There are many so-called automatic movements in our own bodies, which are a perfect illustration of this principle, for example, as the apparatus which watches against the introduction of food into the wrong passage in the throat, and shuts it off, or coughs it out, by sensitive and convulsive actions which are entirely beyond the control of the will; and yet such an arrangement is one of Mind for the discharge of this particular function, and it does its work. In the apparatus for protecting the wind pipe, a nerve of extreme sensitiveness and irritability is spread over a particular muscular surface, and the passage of any foreign body at once produces a violent contraction. In like manner and in close proximity, there is a similar apparatus, with an exactly opposite purpose—an apparatus which, instead of rejecting foreign matter, is to seize it and force it down the passage it ought to take. Just here we come upon a doctrine which lies at the very basis of Osteopathy. That doctrine is—that the foundation of all science is confidence in the intelligibility of Nature. Osteopathy believes in such intelligibility, and has demonstrated that, in all the mechanism of man’s body, the molecular motion of matter is under the intelligent control of Mind.

A deeper study of the living matter of the body will illustrate further both the prevision and the provision of mind. Under the microscope this living matter shows the most remarkable and resourceful activity and energy—an activity of such balanced portions, an energy of such illimitable extent, that shows that nature has abundantly anticipated every emergency, either of health or sickness. Without the aid or artifice of the chemical laboratory the living matter may meet and master the problems of its existence. And now comes the critical question; whence comes the power that is thus resident in the body—the power or energy required for every action? Physicists distinguish two forms of energy, viz.: Kinetic energy, the energy of motion, and potential or latent energy, the energy of position. What is called the liberation of energy consists simply in the transformation of potential into kinetic energy.

Now the energy which the living matter of the body expends in doing its work is potential energy derived from air and food.

The body takes in food materials rich in energy and transforms them into its own substance, thus acquiring a store of intrinsic, potential energy. This energy
is ultimately set free by complex chemical changes taking place in the living mat-
ner itself. These changes consist, broadly speaking, in the decomposition of com-
plex unstable compounds into simpler and stabler ones, under the influence of oxi-
gen; and in the long run they are complicated processes of oxidation. It is a
well-known fact that energy is set free whenever strong chemical affinities are
satisfied at the expense of weaker ones, that is, whenever elements unite to form
compounds, or whenever an unstable compound is resolved into one or more stabler
ones. This will be rendered clearer by a few illustrations. The energy, or power,
which drives the steam engine is first set free in the furnace by the union of the
fuel with the oxygen of the air—that is, by a process of oxidation, in which the
mutual affinities of oxygen and the carbon of the fuel are satisfied. The energy
which propels a cannon ball is potential in the gunpowder and becomes active at
the moment of explosion. Gunpowder contains two free elements, sulphur and car-
bon, and one compound, saltpetre, or nitrate of potassium (KNO₃). Sal-
petre is an unstable compound, the nitrogen, oxygen and potassium being loosely
bound together. When it is subjected to heat, its elements are released from its
feeble union and suddenly combines with the carbon and sulphur to form
stabl er compounds—namely, carbon dioxide (CO₂), monoxide (CO), etc.—the
nitrogen being free. In other words, the strong affinities of oxygen for carbon and
sulphur are satisfied at the expense of its weaker affinities for potassium and
nitrogen, the result being a sudden liberation of energy, which produces the ex-
plos ion. Again, nitro-glycerine is a very complex compound, C₃H₅O₃(NO₂)₃, in
a state of unstable equilibrium; that is, its elements are bound together by weak
affinities which may be readily overcome. A sudden shock, such as a blow, causes
an instantaneous and violent rearrangement of the molecules CO₂, CO, H₂O, N,
etc. Here, again, strong affinities, held in check under ordinary conditions, are
suddenly satisfied at the expense of weaker ones, and an enormous amount of
energy is set free.

Something of this sort takes place in the living matter of the body. It takes
in various complex food-matters and absorbs free oxygen. These substances are
built up into a living fabric, where they are loosely united to form explosive com-
-pounds containing a large amount of potential energy. By the timely and orderly
explosion of these compounds, under nicely regulated conditions, their potential
energy is converted into kinetic energy which manifests itself as vital force under-
lying every vital act.

So much, then, for the nature and the nourishment, the properties and poten-
tialities of the living matter of the body. This living matter has such wonderful
power that it can differentiate itself into various and complicated organs, which
become heterogeneous both in structure and in function. For instance, it is the
function of the stomach to digest food, of the heart to pump the blood into the
vessels, of the kidneys to excrete waste matters from the blood, and of the brain
to direct the functions of the other organs. These different organs are, in turn,
made up of different parts. The human body is an organ which consists of many
parts differing widely in structure and function. Outside are the skin, the hairs,
the nails; inside are bones, muscles, tendons, ligaments, blood vessels and nerves.
These organs are further divided into tissues, which are themselves variously
differentiated. Finally, microscopic examination shows every tissue to be com-
posed of minute parts known as cells, which form the organized units out of
which the whole body is built, somewhat as a house is built of bricks or pieces
of wood. These cells have wonderful power of growth, both in quality and quan-
tity. A cell divides into two, these again into four, and so until they are
beyond number. As growth proceeds the cells, continually increasing in num-
ber by division, are further differentiated to fit them for the many different kinds
of work which they have to do. Those which are to become muscle-cells gradually
assume an entirely different form and structure from those which are to become
skin-cells; and the future nerve or gland-cells take on still other forms and struc-
tures. They are in this way enabled to effect a physiological division of labor in
the body. In this way the entire body is made and maintained in all its mechanical and molecular activity; and all these processes and powers give evidence of the nature of the body, its mechanical and physiological activity; and the establishment of the presence over it of Mind.

This detailed microscopic study of the living matter of the body, in its nature and nourishment, its power and possibilities, is specialized by us for new and necessary reasons. One of these is the therapeutic necessity for a deeper and more scientific study of the very bases of life. The leaders of present thought on this subject, it must be said, do not lack either scientific ingenuity or scholarly ability.

The great schools of Vienna, Berlin and Paris, and Dr. Loeb, of Chicago, are making some brilliant researches for "new processes." The acknowledged leaders of medical science, with Prof. Virchow at the head, are busy proclaiming their new gospel of Biology. The medical world is basing its so-called "reformed system of pathology" upon a cell doctrine of vital activity, that contends that the living cell is a final "element." This position, we hold, is neither final nor tenable; nor conclusive; and it is wholly inadequate as a competent condition, either of health or disease. We go deeper than the cell, where so much of the learned talk of the day is expended, especially by the great biologists of Vienna, Berlin and Paris—Prof. Virchow included—and emphasize the cell substance. The living cells cannot be considered the primary cause of life, but only a result of the various organizing elements of the vital matter or cell-substance of the body, which together produce such a form as the cell. Life itself is nothing else than a constant circulation and uninterrupted molecular motion, a perpetual integration and renewal of the substance of the body, after the manner above described. The study of this life-substance in all its mechanical causes and conditions is the essential care of life.

The entire action of life and every molecular change and condition in the body; the production of the blood, the lymph, the nerves and the muscles; the joints, the skin and hair; the formation of the liver, the kidneys, the spleen, the gall, etc.,—all rest ultimately upon the chemistry of the body—and it is a chemistry that cannot be imitated or helped by the drug laboratory—a chemistry of matter and motion, attracting, diffusing, combining, repelling and separating the elements of air and food, according to the immutable laws of nature and of God. The health of the body is dependent upon the proper formation and fermentation of this vital substance of the body and its action in maintaining physiological harmony, and also the constitution and course of the blood, and the work, and the waste of the various molecular links of the bodily system. Our definition of health is:

"The result of the harmonious action of the system when all its parts are unirritated by any cause, such as increased or diminished flow of the fluids of the arteries or veins or the nerve force, by partial or complete dislocation of bones, muscles, tissues, membranes, or parts of the whole system."

The object of Osteopathy is freedom of flow of all electric or other fluids, forces or substances pertaining to life.

Every irregularity in that process will have an anomalous condition of the vital substance—a disease—as a consequence. We reason further—

"That a natural flow of blood is health; and that disease is the effect of a local or general disturbance of blood."

The vital substance or living matter which, by its essential elements, forms every cell of the body, must be kept in a normal condition. The normality and abnormality of cell-substance, the laws of its organization in health and disease, and its regulation and control by means of the manifold mechanical appliances of the body, mark the magnificent scientific advance of Osteopathy upon the most advanced biological positions of the great thinkers of Europe and America, and their application in the various branches of the medical practice of the day. Much is made to-day of the study and activity of bacteria and bacilli as a cause of disease. In Bacteriology it is alleged that every microbe organization produces a certain stage of anomaly; but the question before this is, what is the origin of the microbic organism? We maintain as against the most advanced and pronounced bacteriological positions that the development of the microbic organism only takes place when disturbed by an agent of the mat of bacteria. We assert this class of the disease to be characteristic of the altered state of the microbic matter of the body, and that the disease is a result of auto-intoxication. We maintain that this is the organism that must be considered in the study of disease, and its control by the manifold mechanical appliances of the body. It is a chemistry that cannot be imitated or helped by the drug laboratory—a chemistry of matter and motion, attracting, diffusing, combining, repelling and separating the elements of air and food, according to the immutable laws of nature and of God. The health of the body is dependent upon the proper formation and fermentation of this vital substance of the body and its action in maintaining physiological harmony, and also the constitution and course of the blood, and the work, and the waste of the various molecular links of the bodily system. Our definition of health is:

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place when a good soil for such a germination exists. If such a soil is not furnished by the imperfect elimination of the waste products from the system, then neither the development nor the activity of bacteria is evident. Perfect metabolism of the materials forming the living matter of the body is proof against the ravages of bacteria and bacilli.

We are told that typhoid fever, cholera germs, tuberculosis, etc., belong to the class of those diseases which are said to be produced by microbe organisms. If this be true, then how is it that the people surrounding the patient do not all become victims of typhoid fever, cholera, etc., for surely some microbes have entered their systems? The fact is, that those who showed immunity from such complaints had not in their systems the conditions favorable for the development of such microbic organization—that the living matter of their systems was in a normal condition, and thus had energy to resist the microbic invasion. So, therefore, if modern medicine is to accept the mere cell-doctrine, or microbe theory, for its foundation, as it does, it is easy to see that its whole science of therapeutics rests on a false basis; for, as has been shown, both the cell and the microbe are inoperative, apart from the living matter; and the real problem can be only in relation to the nature and the nourishment, the composition and the condition of this living matter or vital substance, without which exact condition, both cell and microbe would be impossible. The indwelling vital substance must first be in a state of unrest, even to form either the cell or the microbe organism. The point of definition and discussion must, therefore, be far removed from that now occupied by the great biologists, who are furnishing medical speculators with their theories, for the problems cannot be decided by any reasoning upon their premises, although they may claim the brilliant name and fame of Prof. Virchow, of Berlin, or of Dr. Loeb, of Chicago, as their authority. The entire problem of health and sickness, of life and death, can be solved only by the condition of the living matter or vital substance, out of which absolutely every particle and portion of the human body is formed. This is the problem that Osteopathy is solving, both in principle as a science, and in practice as an art. The results of the profound study of European cytologists is not denied or deprecated by Osteopathy, but it maintains that they are not adequate to the present problems of disease. We insist that the composition, the contents and the construction of the cell be studied and explored. Nor until this is done can the enormous possibilities of cytology be realized.

Then the complete story of the pathogenesis of disease is written it will be found that most of the hidden processes of disease, in general, are due to toxic substances in one form or another which have not been carried out of the system at the proper time, owing either to imperfect metabolism or circulation.

Toxicohemia, or the poisoned condition of the blood, is chiefly due to autotoxic substances or to bacterial toxines, "Auto-intoxicants" are the poisons that are secretly made within the body through certain functional disorders. It may be demonstrated that a very large proportion of diseases is due to such poisons, and there is overwhelming evidence that many attacks of insanity, in which Osteopathy has been successful, are brought about in this manner. That these auto-intoxications do attack the other organs, the liver, kidneys, lungs, stomach, intestines, etc., there is no question, and it is plain that they also attack the brain. This is an etiological consideration that has untold significance in relation to the problems of insanity. Disease of any of these organs is due, it must be confessed, to the degeneration and disease of the cells forming and functioning them; but the real question is, what conduces to the degeneration of these cells? Osteopathy takes a bold and fearless stand just here, and maintains that the entire question turns upon the condition, constitution and control of the cell-substance or living matter of the body.

If the medical profession is to be of any further use to our race it is necessary that they devote their thought and time to the acquisition of a full knowledge of their patients' work of making and maintaining the living substance. The greatest fundamental weakness of that profession lies in their incompetent and inadequate diagnosis.
Scientific diagnosis cannot be based alone upon symptoms or histological suggestions; it must be based upon ascertainable and demonstrable facts. The microscope must be the guide, for it alone can determine, ultimately, the composition of the vital substance, aided of course by whatever mechanical abnormalities may be detected by a thorough and trained Anatomy. The diagnosis of Osteopathy is based upon evident, mechanical, material and molecular conditions, that are discoverable only by exact and definite knowledge and analysis. Owing to the unscientific character of the diagnosis of medical practitioners they are generally as ignorant after the diagnosis of a disease as before it, because they do not know how the diseased cells are formed, nor what kind of matter has produced them. The average physician seems not to know the very accidents of the science requisite for determining a disease by the condition and constitution of the living matter of the body. If any one has pain or cramps the doctors give him narcotics, little thinking or caring that although these may not alter the structures of the nerves, they do modify and pollute the blood, and thus influence the function of the nerves, and may so affect the sympathetic system that its normal work may come to a standstill and the vital energy be considerably lowered, or cease functioning altogether.

Even Dr. Alonzo Clark, New York College of Physicians and Surgeons, says: "All our curative agents are poisons, and, as a consequence, every dose diminishes the patient's vitality."

Chemicals have energy, but not vitality. Vitality controls all functions. Medicine is absolutely powerless to add one element of vitality to the system. Prof. A. A. Stephens says:

"The older physicians grow, the more sceptical they become of the virtues of medicine."

And one of the most brilliant speakers at the Medical Congress at Philadelphia said:

"There is a time which comes to us all, if we practice long, when we realize how much of our success is due to other aids than drugs."

Bostwick, in his "History of Medicine," says:

"Every dose of medicine is a blind experiment upon the vitality of the patient."

Such confessions are universal in medical practice. It cannot be denied that the most noxious and even poisonous drugs, most deadly chemicals, are by ordinary medical practitioners prescribed for the suffering as medicine. An eminent chemist has shown that, "The single, uncombined, different and confessed poisons in daily use by the dominant school of medicine number one hundred and seven. The poisons that are more or less often used number many hundreds;" and we make bold to say that the prescribing physician has not the slightest idea of what becomes of it all in the patient, or indeed knows whether it will be for good or evil. At one time he prescribes this, by way of experiment, and if that does not seem to agree with the patient then he tries something else, until the time comes that he has nothing new to offer. Dr. Radcliff said a short time before his death:

"Since I have grown old in the art of healing I know more than twenty diseases for which I have not even a remedy."

Dr. Joseph M. Smith, an eminent medical teacher, said:

"All medicines which enter the circulation poison the blood in the same manner as do the poisons that produce disease."

The conspicuous and fundamental error of the modern school of medicine is an ignorance of the fact or failure to fully appreciate it, if it is known, that before an organized cell can become diseased the living matter from which it grows and derives its sustenance must first become deranged; and the cause of this derangement is the first question to be decided. This question cannot be scientifically decided without an understanding of the condition, cogenesis and control of the living matter of the body, in all its mechanical relations and molecular activities. But we go further, and maintain that, if it were possible to attack diseased cells or...
cells or parasitic bacteria or bacilli directly by chemical means (which we deny), it would avail us nothing; for the same aetiological condition which calls the diseased cells into existence would immediately reconstruct others in place of those destroyed; as may be seen where cancer cells are removed and new ones grow in their place, so that healing by such methods would also be impossible without first bringing the living matter of the body to its normal condition of qualitative and quantitative constituency, and then removing all mechanical obstructions to the natural flow of blood. The blood is the impulse of organic life. It is the common carrier of all the vital substances whether of oxidation through the lungs or alimentation through the stomach and intestines. We reason that

“A natural flow of blood is health, and disease is the effect of local or general disturbance of blood.”

The great commerce of life, within the bodily mechanism, is conducted under the reciprocity of nerves, arteries and veins. The entire freightage and fruitage of life, of air and food, is conveyed by the blood, and while the nerves hold the citadels of health and strength, and while every physiological function is under the superintendence of the nerves, yet the nerves themselves, in the fineness and fullness of their form and function, depend absolutely upon the feeding of the blood, so this consideration lends wonderful emphasis to our definition of health and disease. The present advanced position and future prospects of scientific therapeutics are enveloped in the mysteries, the potencies and the possibilities of the blood and its composition, construction, control and conveyance throughout its manifold and microscopic ramifications in the body. We occupy an advanced and a commanding position in relation to these vital issues. With microscope and crucible we have ramified the secret recesses of the body and scrutinized the chemical constitution of both its materials of supply in air and food and the materials of secretion, suppuration and support; and we have studied the qualities and quantities of its living matter and vital substance, the laws of its chemical construction and molecular physics, its marvelous developing and differentiating powers, its constructive and reconstructive energies in building and rebuilding cells, tissues, organs and systems, its atomic affinities and metabolic processes. It has seen how these cannot be aided or imitated by artifice or contrivance, how no laboratory of the manufacturing chemist or lotion of the ingenious pharmacist can approach the fine and finished formulations of nature’s laboratory of the body, of God’s drug-store of the brain. We have discovered and declared the unfailing intelligibility of Nature and of Nature’s God, as witnessed in the construction, contrivances and constitution of the human body; and have demonstrated that the resources and remedies, treasured within the body, are alone adequate, without artificial, extraneous or medicinal assistance, to regain the normal equilibrium of health when diseased; and that the mechanical appliances for regaining this equilibrium are equal to the emergencies; and when such mechanical appliances of bone and ligaments, and muscle and artery and vein and nerve and tissue and membrane, are used intelligently, as nature intended them, as aids in conditioning, changing and controlling the molecular and metabolic processes of the vital fluids of the body, then Nature, the great mother of universal therapeutics, would bestow health and strength. We have discovered the wise and wonderful provision of Nature in the resources of the blood, by which the body is protected from the attack of inimical particles or parasites. The white corpuscles of the body have been seen (as for example, in the transparent tissue of a tad-pole’s tail) to show a power to pass out from the channels of circulation and make their way freely among the tissues of the body. They perform a duty which not only lies close to the maintenance of the organism at large, but which also bears a vital relation to its preservation from agencies that perpetually threaten it with disease and death. When the body is invaded by bacilli, bacteria, micrococi, chemical or other irritants information of the aggression is communicated by means of the vaso-motor nerves, whose function it is to govern the movements of the blood vessels, and leucocytes, or phagocytes, as Metchnikoff calls them, rush to the attack; and reinforcements...
and recruits are quickly formed to increase the standing army, sometimes two, three, or four times the normal standard—they multiply by the millions in a very short time. In the conflict cells die, and often are eaten by their companions; frequently the slaughter is so great that the tissue becomes burdened by the dead bodies of the cells in the form of “pus.” Thus, we see that Nature has provided a “bodyguard” for the system, an active sanitary department or board of health, charged with the function of guarding their possessor against the inroads and attacks of the foes which threaten our physical prosperity through the initiation and development of disease. When the invader is of formidable size and character, we find that one phagocyte unites with another till the foreign body is surrounded. In tubercle and leprosy these “giant cells” are known to occur, and the explanation of their presence would seem to be most easily arrived at on the idea that they represent the collective efforts of the phagocytes, exercised in the endeavor to get rid of the offending materials of the disease.

The speaker witnessed, very recently, a most remarkable illustration of the activity of these phagocytes. He was examining the transparent tissue in the tail of a tad-pole, where the circulation of the white corpuscles was active and vigorous. He compressed the tissue with the point of a dissecting needle, and at first the movements of the leucocytes were arrested, but finally they took advantage of the elasticity of the tissue and, on renewed effort, succeeded in pushing a way through the compression, and finally restored an active circulation. The tissue was then touched with acetic acid, with the result that almost immediate congestion was effected, and, for want of nourishment afforded by the circulation, the tissue contracted, and all circulation ceased. He then induced an artificial inflammation. The blood current was seen to slow down; the fluid part of the blood escaped from the vessels, and the white blood-cells, or phagocytes, migrated in numbers from the blood vessels in search of the offending substance inducing such abnormal condition. At first an inflammation may show us simply the blood fluid, and little else, escaping from the swelling of the ailment. Later on it begins to become turbid somewhat, and is then seen to contain a few phagocytes, while finally it becomes “pus,” which pus we discovered to be composed simply of the emigrated leucocytes.

In this experiment we learned the cause of inflammation, and also its exact nature; and so we can say that inflammation, which is enthralled in such fog in the minds of medical practitioners, is to be ranked not so much as an unnatural and diseased process, as an effect and symptom—it has a true physiological significance in that it begins, at least, in an endeavor on the part of our phagocytes to save us from the consequence of infection. Now, as nature has armed the body with such formidable powers by which it may resist bacillic invasion, the question would naturally arise, how and where in the body are these remedial phagocytes cultivated and multiplied. We have learned that this is the business of the spleen. By osteopathic stimulation of the spleen, as in case of splenic leucocytismia, the number of leucocytes in the blood is almost immediately increased. The Osteopath knows, further, how thus to influence the spleen, through the nervous system, and the exact nerves by which it is healthily excited. But the modern “medicine-man” interposes here with his pill bag, and says that the subsidence of bacillic attacks may be effected by quinine. We ask him to prove his assertion; and in opposition to his theory we affirm that the living white cells of the blood—the leucocytes—are themselves able to produce a substance which, given forth to the blood fluid, renders that liquid the direct means of combating the microbes. We say, further, that quinine stops the activity of the white corpuscles, and induces congestion and partial paralysis. The medical advocate has neither the wit nor the wisdom to disprove the statement. We say: “That the brain of man is God’s drug store;” and we are right. The brain itself has all the characters of a machine constructed for a purpose. Its elaborate mechanism—inexhausted and apparently inexhaustible to us in the subtility and complexity of its structure—with its ramifications of nerve and tissue permeating every portion of the body, and constituting the very essence of every special or the channels of the manufacture of the body.

Every physical process in the brain is the see this laboratory facturing chemistry of nature alone, are the exact quality and digestion, abscess are conducted and disease in the mechanism of the intestines, with entire control in such close can infuse the can exert such own being with may be death to the organism the vital flame—an of health! Th the Mind. Why purpose—what but universal it control of organs are incoherent chemistry of n... Just here and medicine. assumption that by nature is the valuable, nutrient principle. The scient 1st. That there between the chem 2d. It is excess 3d. The actual of medication little value to of the brain is. Besides, in such and so soon of the organs of brain, and the terminal, while all forms of n... We hold, chemical affinity. These artifacts they cannot be so artificial and sealing w...
when the chemistry of medicine.

Just here is the very core of the contention which we have with pharmacy and medicine. The whole philosophy of medicine is founded upon the unscientific assumption that chemical compounds can be made by artifice, similar to those used by nature in the economy of the body, and introduced into the system as assimilable, nutrient material. This is absolutely false both as a premise and a principle. The scientific improbability of such a position may be shown by knowing:

1. That there is an absolute difference in the very nature of the two things, between the chemistry of the living body and the chemistry of the drug laboratory;

2. That when chemical force is not under the adequate and adaptive control of the vital flame—and carrying into the most secret recesses of Life the sweet influences of health! This is something of the birth-power of the brain, of the mastery of nature, the secret arcanum of the Mind. When chemical force is not under the adequate and adaptive control of the vital flame—it leads to nothing but universal inertia and universal deadness. Chemical affinity when not under the control of organized life leads to saturation—to inorganic combinations—and these are incompatible with movement and with life. This last condition is exactly the chemistry of medicine.

Besides, it is a fact that drugs ultimately destroy the irritability of nerves, and so soon deprive them of their functioning power. All remedial effect upon the organs of the body is by means of the efferent nerves as controlled by the brain, and thus we see that the true science of treatment is determinable, rather than terminal, which is a striking difference between the treatment of Osteopathy and all forms of medication, whether by drugs or by electricity.

We hold, further, that all medicine is held together by a law of enforced chemical affinity. The results obtained by the drug laboratory are highly artificial. These artificial conditions can with difficulty be maintained or possibly they cannot be maintained at all, beyond a certain time. That is to say, drugs are so artificial and unnatural that it takes ground-glass stoppers, colored bottles and sealing wax to confine them in such relations. This is almost universally true of the compounds of the Pharmacopoeia, compounds which, being thus highly arti-
ficial, are consequently liable to decomposition and decay. In their case chemical
affinity escaping from control cannot be hindered from unmaking them. Drugs
that have assumed a potency at all have to be constantly on the watch or their
so-called virtues will quickly escape into their natural relations. So eager and
sometimes violent are the affinities of drug compounds that when set free in
the stomach and upon the delicate tissues of the body they invariably do harm, and
whatever effect they have is of the nature of a spasm or stupor, which is ignorantly
imagined to be of a remedial nature; and the people are often as much to blame
for such treatment as the physician.

Osteopathy not only protests against the introduction of medicines into the
system under unnatural combinations, because of their danger, derangement and
destruction of the nervous structures that control the fine functions of the system;
but it claims that all the prescriptions of the most orthodox pharmacopoeia are
inorganic, and are of no nutrient use to the body. The body assimilates only or-
organized matter, and the work of organizing the nutrient material is done by nature
itself, and not by the mechanical art of an apothecary. The great question of the
hour in therapeutics is not a question of a big dose or a little dose; it is really not
a question that relates to a dose at all. In scientific principle and practice there
is no difference between the Allopath and the Homeopath, or the Electropath,
of the Eclectic. We hear much about the difference between contraria contrari-is
curan tur and simila similibus curantur. Well, what of the difference? It means
about as much to a sick man as the difference between tweedledeum and tweedledeee.
To a thinking man, who ponders the real philosophy of life and living, it means
nothing. The question of to-day in the healing art is not even what medicine does
for the body; but really is what does the body do with the medicine that is
so-called virtues? And, under proper conditions, of easily disposable energy that may be directed into
the channels of health. Now all these great facts are primarily ignored in all
medicai practice. Take, for example, the common "heart affection." A "Doctor
of Medicine" would prescribe and give a drug for it. We would expect him to do
this, for he is only a doctor of medicine—this is all he professes to be, and what he
was, presents itself as a matter of treating his heart. His heart, however, is no
office of the body. This is the body itself, which we must treat in, about, with and
by its own laws, its own affinities, and its own methods.
was, presumably, trained to be. He knows the powers of medicine—not the powers of the bodily organism—and he has no other knowledge or means that he can use in treating this heart affection. So he would likely give the patient "digitalis" if his heart was going too fast. While the Osteopath would know that it was the office of the pneumograstic nerve to control the motion of the heart, and knowing the exact location of this nerve in the neck, would give the patient a treatment which would slow down the action of the heart in a few minutes; and it would be done on the same mechanical principle by which a sensible man would turn off the steam from the radiator if his room was too warm; while the fool might try to cool it by pouring water on the radiator and on himself. To test the effect of digitalis on the heart and the unwisdom of giving it, let any one experiment for himself. Take a frog, open his thorax, put a drop of dilute solution of digitalis upon the beating heart and await the result. It soon begins to beat more slowly, and after a while it ceases to beat altogether. If the "doctor of digitalis" would make this test he would look up his anatomy and physiology and practice on the inhibitory power of the vagus nerve rather than experiment on a precious life with digitalis and empty his doses into the sewer. A jewel might well claim to fix a watch that had stopped by pouring oil in the key-hole as a "medicine man" to claim to cure rheumatism by putting medicine into the stomach. If a man is watering his lawn and puts his foot on the hose it will not help the flow to explode a dynamite cartridge in the reservoir; let him take his foot off the hose. A patient of an M. D. had been treated with strong medicine put in his stomach for a painful leg that was swollen to twice its size. An Osteopath saw that the blood that flowed into the leg by the arteries could not get back by the veins and became stagnant, so he simply removed the obstruction at the "saphenous opening" and let the clogged blood get out into the "vena cava." The swelling subsided and the pain departed. But all the medicine at command would never have removed that mechanical pressure on the blood flow. The operator removed the mechanical obstruction, and then stimulated the nerve centers controlling the circulation in the leg, and health returned.

Osteopathy maintains that when all obstructions to the proper direction of the life-giving and healing energies that are resident in the body—such as mal-adjustments or abnormalities of the bodily machine in any of its parts or embolism in the arterial or venous circulation or disturbance of the normal and flexible relations of the various parts of the organism—when all such obstructions are detected and corrected by a thorough knowledge of anatomy and physiology and their proper accessory studies, then nature fast regains her equilibrium of health and strength. The constant effort of nature is towards healthful equilibrium. Osteopathy levels down and evens up mechanical and functional irregularities. The Osteopath has a trained and sensitive touch and a perfect knowledge of nerve centers in general, and of some not described in the books or even known to other schools. He has the facts and forces of the human body at his fingers' ends, and he directs them towards the equilibrium of health. As the violinist knows what notes to touch, and easily and intelligently slips his fingers along the strings and gets such tones and tension as produce rhythmical harmony, so an Osteopath has profoundly studied the human organism with all the aids of literary research, morbid anatomy and normal life in all its delicate and dexterous forms and forces and health-giving functions, and by skillful operation secures the natural equilibrium and healthful activities of the human frame. Osteopathy differs both theoretically and practically from massage and all forms of so-called "manual therapeutics," in that no Osteopathic diagnosis or treatment is possible without the most exact and practical knowledge of all the parts and processes of the physiological and pathological man. The special nerve-centers and principles by which some of the greatest remedial effects are secured in this science and art are neither recognized nor understood by any other school.

The word "Osteopathy" may be criticized by those who have not discovered the true character of the science, but it has more meaning, and more correctly de-
scribes the science, than any other word that might have been chosen. Indeed, the word embodies one of the great ideas of the science. The bony framework of the body is that part upon which the true order of the body depends. The bones are the most substantial underlying landmarks of the body. They constitute the hard, unyielding substratum upon which all other structures are built, and upon which they depend for permanence of position and location. The bones constitute the foundation of the bodily superstructure. Besides, they are the fixed points from which the trained anatomist may correctly explore for disorder in the mechanism, and the Osteopath uses them as levers, fulcrums, props and pulleys to assist him in restoring order to the body. The body is an embodiment of all the principles of mechanics, of physics, of hydraulics, all architecture and all machinery of every kind. There are nearly four hundred mechanical principles that have their finest practical illustration in the human body. Here are found all the bars, levers, joints, pulleys, pumps, pipes, wheels and axles, ball-bearing movements, beams, girders, trusses, buffers, arches, columns, cables and supports known to the most advanced mechanical science. These constitute its Anatomical Mechanics, which require the minutest study and mastery by the Osteopathic student and operator. Then there are the principles and philosophy of electricity, magnetism, of fluids at rest and in motion—hydrostatics and hydrodynamics—capillarity, diffusion of liquids and osmosis, and their manifold application to circulation, absorption and secretion. Then there are pneumatics or the physics of gases and their application in respiration. There are optics, the action of prisms and lenses, the mechanism of light, refraction, polarization and the interference of light. There is sound as related to sympathetic vibration and resonance; and heat, in its conduction, convection and radiation as related to the body. There is also dynamics, as operative in the mechanics of matter, force and gravity in the body. These constitute its Physiological Physics, which must be considered in mastering the forces and motions of the body. And all these possibilities of mechanics and physics are related to the bony framework of the body. The bones, then, are pre-eminently the means by which the physics and dynamics of the body are made operative and effective.

Very little Osteopathic work would be possible without using the bones, and it is the Osteopathic use of the bones in this work rather than the treatment of bones, as so many ignorantly suppose, that makes the word "Osteopathy" an appropriate name for this practice.

Dr. Still says:

"The bones are used as levers to relieve pressure on nerves, veins and arteries."

Osteopathy, therefore, be formally defined as the science which consists of such exact, exhaustive and verifiable knowledge of the structure and functions of the human mechanism, anatomical, physiological and psychological, including the chemistry and psycho-physics of its known elements, as has made discoverable certain organic laws and remedial resources within the body itself, by which nature under the scientific treatment peculiar to Osteopathic practice, apart from all ordinary methods of extraneous, artificial or medical stimulation and in harmonious accord with its own mechanical principles, molecular activities and metabolic processes, may recover from displacements, disorganizations, derangements and consequent disease and regain its normal equilibrium of form and function in health and strength.

We will further state the relations of Osteopathy to Surgery. Unlike medicine, surgery is a science; it must be a science, for when correctly applied it is based upon exact anatomy; and it is a science only when it follows the structure and functions of the human body. But Osteopathy holds that surgery has its conspicuous and serious defects as at present practiced. It is too often hasty, rash, indiscriminate and blundering. It is too often ignorant of the curative resources of nature and of their control for remedial results, and so hastens to an operation with the knife when a knowledge of the mechanics and

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physiology of the human organization would secure relief and restoration without
the knife. The operation for typhlitis, or appendicitis, as it is more commonly
called, could be easily averted if the operator had the Osteopathic knowledge of the
nerve and blood supply of the appendix, for it is controlled on the same principle
as the prolongation and contraction of the snout of a turkey gobbler. The lacerating
use of the forceps in difficult delivery can be obviated and obstetrics made
marvellously easy by a simple use of the mechanical principles controlling the
fundus and cervix of the uterus. Such knowledge of the mechanical and molecular
laws of the body is supplied only by Osteopathy. We are bold to say that the
knowledge of anatomy and physiology, and the therapeutic application of this
knowledge to disease that is given in the course of instruction in "The Philadelphia
College of Osteopathy" cannot be duplicated in any medical college in the
world. And so Osteopathy will do more than can be told to minimize the terrors
and horrors of surgical operations. This is said in full recognition of the value
and use of anesthetics. Anesthetics are proper in their place, but they are the
fruitful source of physiological irregularities and disorders from which thousands
of patients suffer long after an otherwise successful operation. Besides Osteopathy
can often dispense with their use by its ability to deaden sensation through its
natural manipulation of the nerves. Osteopathy is, therefore, a double protest
against indiscriminate surgery and the unwise use of anesthetics.

All acknowledge, however, that there is a necessary place for surgery in
some emergencies of Osteopathic practice. There are many abnormal conditions
of the body that require a proper surgery; and Osteopathy is training its operators
in the accessory science of surgery and is pursuing a wise physiological course be-
tween the harmful use of anesthetics that are almost invariably used in such
operations, and the neglect of the health of the body under abnormal conditions
that really require the services of a skilled surgeon. Osteopathy, thus, makes
a new advance upon the science of modern surgery, and its course has been vindi-
cated by the success of its new methods along this line.

We believe, therefore, in view of every consideration, that Osteopathy occupies
a commanding vantage ground. It has an immovable basis in Nature itself, and its
truths and operations are in harmonious accord with the ineradicable and
irrepealable laws of nature; and its future, both in scientific achievements and re-
medial results, is as illimitable as the boundless and inexhaustible resources of
universal life. It opens up radiating lines of research into all the departments of
thought and of things, and relates itself, naturally and logically, to all the great
sciences, both of the organic and inorganic world; and it furnishes a new organ-
izing principle by which many of the facts of these sciences may have an entirely
new interpretation. It possesses the wonderful charms and fascinations of nature
itself. Its study, therefore, is most ennobling to intellect and feeling; it is en-
riching in wisdom to understand and empowering in ability to mitigate the ills
to which flesh is heir. There is no culture of character, refinement of feeling;
brilliance of intellect, keenness of reasoning; no polish of manners, completeness of
education, grace of literature, resource of scholarship or ambition for discovery
and promotion, that may not find free and full exercise and expression in the
proper study and practice of Osteopathy. It has already scored a record of tri-
umphs over the whole category of diseases that challenges investigation. It has
not only an unparalleled record, but it is still going forth triumphantly in all the
world. Already it has hosts of friends and followers among the great and good
of our land, and is not unknown across the seas. Under the banner of Nature and
of Nature's God it is dealing its blows thick and fast upon the hydra-headed
monster of Disease and thus winning its crown of glory that is shining brighter
and brighter day by day; and the day is not far distant when Osteopathy will be
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O. J. S.

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